

*Part 6: Old Testament Chronology, continued.*

***Part 6C: EXTRA-BIBLICAL PRE-FLOOD & POST-FLOOD CHRONOLOGIES.***

Chapter 1: *The Chronology of the Sumerian & Babylonian King Lists.*

- a) The Post-Flood King Lists 1, 2, 3, & 4.*
- b) The Pre-Flood King Lists 1, 2, & 3.*

Chapter 2: *The Egyptian Chronology of Manetho.*

- a) General Introduction.*
- b) Manetho's pre-flood times before Dynasty 1.*
- c) Manetho's post-flood times in Dynasties 1-3.*
- d) Post-flood times in Manetho's Dynasties 4-26.*

Chapter 3: *Issues with some other Egyptian chronologies.*

- a) The Appollodorus or Pseudo-Appollodorus King List.*
- b) Inscriptions on Egyptian Monuments.*
- c) Summary of issues with Egyptian Chronologies & its ramifications for the SCREWY Chronology's understanding of the Sothic Cycle.*
- d) A Story of Two Rival Sothic Cycles:  
The PRECISE Chronology & the SCREWY Chronology,  
both laying claim to the Sothic Cycle's anchor points.*
- e) Tutimaesus - The Pharaoh of the Exodus on the PRECISE Chronology.*

Chapter 4: *The PRECISE Chronology verses the SCREWY Chronology: Hazor.*

Chapter 5: *Conclusion.*

**(Part 6C) CHAPTER 1**

*The Chronology of the Sumerian & Babylonian King Lists.*

- a] *The Post-Flood King Lists 1, 2, 3, & 4.*
- b] *The Pre-Flood King Lists 1, 2, & 3.*

*(Part 6C, Chapter 1) The Chronology of the Sumerian & Babylonian King List:*

- a] *The Post-Flood King Lists 1, 2, 3, & 4.*

*An antecedent question: Are we on the same page: When do the first men appear in the fossil record? The three rival dating forms of the Sumerian King List.*

*(Part 6C, Chapter 1) section a], subsection i]: An antecedent question:*

*Are we on the same page: When do the first men appear in the fossil record?*

An antecedent question is, Why do I regard the flood dates for Sumerian and Babylonian King Lists (and later in Part 6C, Chapter 2, the Egyptian King List) as credible, or potentially credible? The answer relates to my understanding of when man first appears in the fossil record *vis-à-vis* the dates found in a critical usage of these records for a Noah's Flood date of *c.* 35,000 B.C. +/- 1,500 years. *According to the broad view of secular anthropology*, the archaeological layers of the Stone Age are dated from between *c.* 250,000 to 200,000 B.C., and known as the Paleolithic Period, or Old Stone Age. It is characterized by simple pebble tools, although a more sophisticated chopper, chopping tool industry is found in the Lower Paleolithic Period in the Eastern Hemisphere and generally connected to what Darwinian secularists call "*Homo Erectus*," or I as a creationist would call, *Satyrus Bestiarius Erectus* (Upright Satyr Beast, *c.* 1.8 million - *c.* 140,000 B.C., found in Europe, Asia, and Africa).

The Paleolithic Period is in turn depicted by Darwinian secularists as continuing till *c.* 8,000 B.C. in North-West Europe, at which time the Mesolithic Period, or Middle Stone Age, unique to North-West Europe, is seen to occur till *c.* 2,700 B.C., in which contemporaneously with Paleolithic cultures, there was an adaptation and advancement of stone implements to make more efficient hunters and vegetable food gatherers. This is then followed by the Neolithic Period, or New Stone Age from *c.* 2,700 B.C. . By contrast, outside of North-West Europe the transition is directly from the Paleolithic Period to the Neolithic Period, or New Stone Age. The Neolithic Period starts from *c.* 8,000 B.C. in the Fertile Crescent of Mesopotamia and the Nile Valley, with domestic animals and crops, so that men are no longer dependent on a hunter-gatherer culture. In the Neolithic Age, stone tools were made from polishing or grinding, and permanent village life was established with crafts such as weaving and pottery established. In Mesopotamia, the Neolithic Age made settled villages by *c.* 7,000 B.C. along the Tigris

and Euphrates Rivers; and spread out to the Indus River Valley of India by *c.* 5,000 B.C. . The Neolithic Age is also found in south-east Asia with millet and rice on the Yellow River Valley of China by *c.* 3,500 B.C. . However, in the Americas, the Neolithic Period was reached independently, with the domestication of corn (maize), beans, and squash, from *c.* 6,500 B.C., and a sedentary societal village life achieved by *c.* 2,000 B.C. . The Americas remained in this Stone Age till the Western European Caucasoid Conquest of the Mongoloid Americas radically dragged it culturally forward. But in Europe and Asia there was a development to the Bronze Age when men combined copper and tin to make bronze, which replaced stone for use as weapons and tools. However, the early part of the Bronze Age is also sometimes called the Chalcolithic Age or Copper Age, and found in Asia Minor by *c.* 6,500 B.C., in Greece, Mesopotamia, and China by *c.* 3,000 B.C., and in Britain by *c.* 1,900 B.C.<sup>1</sup>.

*Defects with this view of secular anthropology.* The same basic problem that exists with secular geologists accurately building up a picture of a given geological layer, but then bringing an inaccurate macroevolutionist interpretation to it, exists with these archeological layers. What these secular archeologists are calling the Paleolithic Period did indeed exist in the broad type of dates they are using. However, we are NOT looking at human cultures, but satyr beast cultures under much of what is being called “The Stone Age.” The replacement of these satyr beasts by Adamites is confused in the archaeological record by virtue of the fact that Adamites appear to have frequently adopted a satyr beast culture as they spread out in a debased way from the Persian Gulf area after Noah’s Flood on by best estimate *c.* 35,000 B.C. (although the fuller range of possible dates for Noah’s Flood I use are *c.* 66,000-34,000 B.C., in which *c.* 66,000 B.C. has an error bar that could *possibly* reach back around another 4,000 years, even though on the presently available data I have seen its starting point seems more likely to be at the lower end range of *c.* 66,000 B.C.). But we know that Ape satyr beasts continued to exist in Australia till they went extinct *c.* 11,000-8,000 B.C., at which time they then mysteriously disappear; and so too the Ape and Neanderthal disappeared elsewhere. But of course, even here, Adamites could pick up and use, e.g., the stone bowls of an Ape group they observed for some time and then killed off, and thereafter make more of the same type, so that this could look like a cultural continuity in the archeological record, when in fact it was a cultural continuity amidst species change from satyr beasts to Adamite men<sup>2</sup>.

This type of factor is very important for something like the Bronze Age. Bronze appears in Mesopotamia by *c.* 3,000 B.C.; and Tubal-Cain, “an instructor of every artificer in brass (Hebrew *n<sup>e</sup>chosheth*, or ‘bronze’ or ‘copper’) and iron” (Gen. 4:23) is itemized as a son of Lamech and so late in Cain’s line, and hence his *prima facie* date which is before Noah’s Flood *prima facie* date of *c.* 2,500 B.C., means that this

---

<sup>1</sup> *Encyclopaedia Britannica CD99* (1999), *op. cit.*, “Stone Age,” “Paleolithic Period,” “Mesolithic Period,” “Neolithic Period,” & “Bronze Age.”

<sup>2</sup> Concerning the APER (African Pre-Edenic Race) Satyr Beasts, see Volume 1, Part 2, Chapter 6, section iii.

appearance of bronze in Mesopotamia is being used on these *prima facie* dates to type the much earlier appearance of “brass and iron” in the Persian Gulf antediluvian world sometime before Noah’s Flood of *c.* 35,000 B.C. +/- 1,500 years. Hence the survival of a copper culture from this Persian Gulf society was evidently transported into Asia Minor as the waters of the Persian Gulf destroyed the civilizations in the area now under the waters of the Persian Gulf, for which reason a Chalcolithic Age or Copper Age. It is found in Asia Minor by *c.* 6,500 B.C., and either from here, or possibly more directly in conjunction with further cross-fertilization of culture from the civilizations now under the waters of the Persian Gulf, the Bronze Age came to Mesopotamia by *c.* 3,000 B.C. . But the absence of this cultural stimulus in the Americas meant that it stayed in the Stone Age which had been picked up from satyr beasts by debased Adamites entering the Americas *c.* 12,000-8,000 B.C. (although a small number of out-of-Eden Persian Gulf persons *might* have gone by boat down the west coast of North America to Peru in South America, although this is speculative and by no means certain<sup>3</sup>). As to what happened to the earlier working in “iron” (Gen. 4:22), the fact that in Egypt beads have been found made from meteoric iron dating from *c.* 3,500 B.C.<sup>4</sup>, shows that meteors may well have likewise been the source for such iron in the antediluvian times before Noah’s Flood of *c.* 35,000 B.C.; and once again, this particular knowledge and technology transported out of the region now under the waters of the Persian Gulf, seemingly first to Egypt.

This type of synthesis of Biblical and archaeological data which regards the Bible as a reliable book, means that I consider that very frequently the secular anthropologists are mixing and mismatching data from satyr beasts with data from Adamites. So too, they are regarding as “new inventions” things like the working in “brass and iron” (Gen. 4:22) which actually dates to a time before Noah’s Flood of *c.* 35,000 B.C. +/- 1,500 B.C. (although I allow for the possibility of Noah’s Flood in the wider range of *c.* 50,000 B.C. +/- 16,000 years), and which was transported up out of the region now under the waters of the Persian Gulf as those waters started to rise following the end of the Last Ice Age, with “brass” or copper technology going north up into Asia, and “iron” technology going west into Egypt. The same issue is relevant for explaining the movement for agriculture and domestic animals into these regions around the same time.

And this overview is of fundamental importance for defining man, which I define quite differently to the Darwinian influenced secular anthropologists (and any others who are in turn influenced by them). For we find in the anthropological data evidence of a man who from the Biblical perspective clearly shows he has a soul (Gen. 2:7; I Cor. 15:45), first appearing with Cro-Magnon man *c.* 33,000 B.C., who produced what was at the very least a lust idol (Exod. 20:4-6,17; Matt. 6:24; Col. 3:5; Eph. 5:5), and possibly also a spiritual idol (Exod. 20:2-6), in the Nude Female Idol of Hohle Fels in Germany dating to *c.* 33,000 B.C., followed by the same type of Cro-Magnon idol of Brno in Czech dating to *c.* 26,000 B.C. +/- 1,000 years. I consider these Cro-Magnon men to be Out-of-Eden Adamites who left the Persian Gulf following Noah’s Flood *c.* 35,000 B.C.

---

<sup>3</sup> See Vol. 1, Part 2, Chapter 12, section c.

<sup>4</sup> See Vol. 1, Part 2, Chapter 17, section e.

+/- 1,500 B.C. . Since they clearly show they had a soul, I regard these as the first men to be found in the fossil record, so that other earlier creatures regarded by secular anthropologists as “man” or “human,” are in my opinion not in any sense human, but rather, are satyr beasts, who have no biological connection to man, for all men are descendants of Adam. And hence the propriety of asking the question, *Are we on the same page: When do the first men appear in the fossil record?*

(Part 6C, Chapter 1) section a], subsection i]:

*The three rival dating forms of the Sumerian King List.*

I am here isolating in Part 6C three rival dating forms of the *Sumerian King List*. In doing so, I am not specifically considering in Part 6C any broadly fourth view which seeks by various “corrections” to reduce this list<sup>5</sup>, or at least some earlier parts of this list (as only some parts of it may be regarded as “entirely mythical,”) to later Holocene dates in the 4th or 3rd millennia B.C.<sup>6</sup>. Such a view might potentially be argued by either Darwinian influenced secularists<sup>7</sup>, or young earth creationists, seeking to isolate what they would regard as “the historical base” of a largely or partially “mythological” king list. E.g., young earth creationist, David Down who follows the VANDALIC YARN Chronology which claims there was a global creation c. 4000 B.C. and a global Noachic Flood c. 2300 B.C., refers to “the Sumerians thousands of years ago,” and their “king list,” which is a tablet “on clay” in a “triangular” shape. Then he says, “the periods of reigns for these kings are ... in thousands of years, now ... we [young earth creationists]

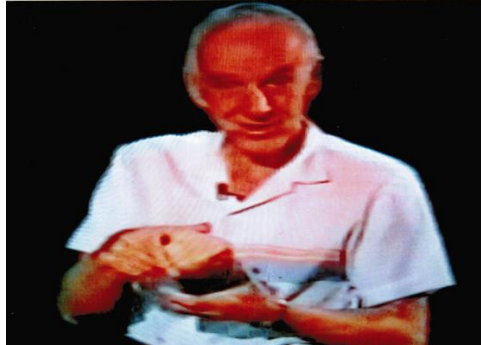
---

<sup>5</sup> See e.g., *Encyclopaedia Britannica CD99* (1999), *op. cit.*, “The History of Ancient Mesopotamia: Mesopotamia to the end of the old Babylonian Period: The origins of Mesopotamian history: The background: The classical and medieval views of Mesopotamia; its rediscovery in modern times,” at “The Sumerians to the end of the Early Dynastic Period.” This says, “The king list gives as coming in succession several dynasties that are now known to have ruled simultaneously” (emphasis mine), where the claim they “ruled simultaneously” is qualified by the candid admission that the “king list gives” them “as coming in succession.” But who is to say the extent to which different persons may differ in their claims on the extent that such simultaneous rules allegedly occurred?

<sup>6</sup> See e.g., *Sumerian Pre-Flood List 2* starting with “Alulim” (Part 6C, Chapter 1, section b, *infra*), which is given a highly anachronistic start date of “between 35th and 30th century BC” or 3500-3000 B.C. in “The Sumerian King List,” *Wikipedia* ([http://en.wikipedia.org/wiki/Sumerian\\_King\\_List](http://en.wikipedia.org/wiki/Sumerian_King_List)). This *Wikipedia* article says e.g., “The list blends prehistorical” and “mythical” “rulers” of “implausibly lengthy reigns with later, more plausibly historical dynasties.”

<sup>7</sup> See e.g., Bury, J.B. *et al* (Editors), *The Cambridge Ancient History*, 1923, 2nd edition, 1924, Cambridge University Press, UK, Vol. 1, pp. 150-151 (on some similar Babylonian figures, *infra*).

can't accept that each king reigned for a thousand years, but it does indicate that those early people did live a long time. You ... read the record in the Bible" where they lived a "long" time (Gen. 5 & 11), "well here is a list that gives very extended periods, too far really, but it does show that they understood that people back there lived a very long time<sup>8</sup>."



Replica of the three-sided triangular Sumerian King List.  
David Down's "Ur of the Chaldees" in *Digging Up the Past* (1987).

But contrary to any such revisionism by either Darwinian influenced secularists or young earth creationists, I regard it as a self-evident truth that any such fourth view is a radical distortion of what the *Sumerian King List* actually says – a proposition they would also accept; but unlike them, I consider the correlation of the *Sumerian King List's* dates with the presently known history of man, in fact means the king list as interpreted in this Part 6C should be broadly regarded as credible, while simultaneously allowing for some relatively small error bars in its dates. Therefore this is a part of my chronology whose plausibility would be most likely to only be potentially accepted by some of my fellow old earth creationists.

Thus for our immediate purposes, there are three rival dating forms of the *Sumerian King List* we shall consider in this chapter, firstly, the two given in Bury *et al*, *The Cambridge Ancient History* (1924), which I shall designate *Sumerian King List Post-Flood List 1* and *Post-Flood List 2*; and then one that I shall calculate from Jacobsen's *Sumerian King List* (1939) which I shall designate *Sumerian King List Post-Flood List 3*, even though it further subdivides into *Post-Flood List 3a* and *Post-Flood List 3b* which have what is contextually a relatively minor discrepancy between them of dates in the order of about 600 years. I find that by *Post-Flood List 1* and *Post-Flood List 2*, Noah's Flood dates to *c.* 31,000 B.C. +/- *c.* 4,000 years, and so could be as early as *c.* 35,000 B.C. (and even allowing *The Cambridge Ancient History* calculated dates are about 100 to 200 years too high for their third millennium B.C. starting point, will not alter the broad conclusion of a flood date at *c.* 35,000 B.C.); and by *Post-Flood List 3* dates to *c.* 34,970 B.C. +/- 300 years. Thus it could be as low as *c.* 34,670 B.C. (*Post-Flood List 3a*) or a high as 35,270 B.C. (*Post-Flood List 3b*). But given an error bar down from *c.*

---

<sup>8</sup> David Down's *Digging Up the Past* (1987), *op. cit.*, Episode "Ur of the Chaldees" (emphasis mine).

35,270 B.C. of *c.* 600 years to *c.* 34,670 B.C., means that I consider one should allow for the possibility of a similar error bar in the other direction i.e., up to *c.* 35,870 B.C., i.e., *c.* 35,270 B.C. +/- 600 years would be the possible range on a critical usage of *Post-Flood List 3*. Hence on the overlap of these two dates of *c.* 31,000 B.C. +/- *c.* 4,000 years (*Post-Flood Lists 1 & 2*, based on internal data analysis of Bury *et al*), and *c.* 35,270 B.C. +/- 600 years (*Post-Flood List 3* on my calculations), using the highest possible date for *Post-Flood Lists 1 & 2* of *c.* 35,000 B.C. (since this approximates the range I have found on my own calculations in *Post-Flood List 3*), I think the all-up Noah's Flood is dated between *c.* 35,000 B.C. and *c.* 36,000 B.C. (rounding *c.* 35,870 B.C. up to *c.* 36,000 B.C.).

And further recognizing that the dates for *Post-Flood Lists 1 & 2* are at the lower end of this range and below, I think one can give an overall date from the *Sumerian King List Flood List* down of *c.* 1,500 years; to which I then give a corresponding upward leeway of *c.* 1,500 years. Though the downward leeway of an error bar is less than could be given, and the upward leeway error bar is more than could be given, I hope by this means to safeguard the date of *c.* 35,000 B.C. if there is, as I presently think, a basic integrity to these historical records. Thus I think the best date one can give in rounded numbers for the *Sumerian King List Flood List* is *c.* 35,000 B.C. +/- 1,500 years, in which, at least usually, I simply use the date of *c.* 35,000 B.C. . And so while it would be possible to round this number up to *c.* 36,500 B.C., or down to *c.* 33,500 B.C., at least as a general rule, I shall use the rounded mean date of *c.* 35,000 B.C. since this gives a better average between these different systems of calculating the post-flood dates from the *Sumerian King List*. Hence while I shall generally use the date of *c.* 35,000 B.C., it should be borne in mind that the error bars for this from a critical usage of the *Sumerian King List Flood* are plus or minus about one thousand and five hundred years.

In *The Cambridge Ancient History* (1924), Bury *et al* refer to “very early Sumerian lists, where [the period] to 134 kings from the Deluge to the eleventh king of the dynasty of Isin is ascribed a total of 28,876 years,” i.e., *Post-Flood List 1*. And “there is a certain general resemblance between these” Sumerian “lists and that of “Berosus” of ancient Babylon. “Berosus” was a pagan “priest” “at Babylon, who dedicated” his “elaborate work upon Babylonian or Chaldean history” “to his patron Antiochus I Soter” who reigned from “280-261” B.C. . “Berosus” was “quoted ... by Josephus, Eusebius and others.” “Accordingly, while Berosus presents what is essentially a Babylonian tradition of the sequence of ... rulers, the old Sumerian lists represent a much earlier Sumerian tradition peculiar to Kish, Ur, and other cities, before the age of Babylonian supremacy<sup>9</sup>.” Though the ancient Greek writing Jewish historian, Josephus (first century A.D.), and the ancient Greek writing Christian church historian, Eusebius (d. 339), are here broadly referred to, they are not specifically quoted. But e.g., Josephus says with regard to Noah's Flood, “all the writers of barbarian histories make mention of this flood and of this ark; among whom is Berosus the Chaldean; ... when ... describing the circumstances of the flood ...;” (*Antiquities* 1:3:6); and with regard to the

---

<sup>9</sup> Bury, J.B. *et al* (Editors), *The Cambridge Ancient History* (1924), *op. cit.*, Vol. 1, pp. 150 & 152.

great ages men formerly lived as seen in the genealogies of Gen. 5 & 11; “Berosus, who collected the Chaldean Monuments,” and others, such as “Ephorus and Nicolaus relate that the ancients lived” long periods, such as “a thousand years” (*Antiquities* 1:3:9).

And in *The Cambridge Ancient History* (1924), Bury *et al* further say, “There are inconsistencies and errors ... in the addition of the figures of the reigns of kings. The most important tablet is one written apparently in the fourth year of Enlil-bani, eleventh king of Isin, and composed at Nippur ... . The principal tablet reckons 134 kings from the Flood to the eleventh king of Isin,” in which the “third year” is dated by Bury *et al* to “2198 B.C.,” and thus dated to “28,876” “years from the Flood” “+?” i.e., possibly earlier than this by an uncertain amount, “to the year in which the tablet was written. Another tablet gives 139 kings and 25,063” “years” “+?” i.e., possibly earlier than this by an uncertain amount<sup>10</sup>.” From this start date of “2198 B.C.” in the “third year” we add *c.* 3 years to the first year of *c.* 2201 B.C. (or possibly *c.* 2200 B.C. depending on how the “third year” is being reckoned), and with the addition of “28,876” “years” this gives *c.* 31,077 B.C. (*Post-Flood List 1*); or the addition of “25,063” “years” gives *c.* 27,264 B.C. (*Post-Flood List 2*). With respect to this start date of *c.* 2200/1 B.C., due to priorities within my time constraints, I have not examined how Bury *et al* arrived at this date of “third year” of “the eleventh king of Isin” at “2198 B.C. .” But given that in general terms I have found the SCREWY Chronology dates used by secularists for this era and locale to be about 100 to 200 years too high around this period, these figures are probably at least 100 years too high. However, when one is dealing with periods of “28,876” years (*Post-Flood List 1*), or “25,063” years (*Post-Flood List 2*), “the big picture” is not going to change for the approximate dates used when the start date is only likely to be out by 100 to 200 years. Given that *Post-Flood List 1 & 2* are not my calculations, but those of Bury *et al*; given that when one is dealing with these type of periods of tens of thousands of years, a SCREWY Chronology start date error of 100 to 200 years is not statistically significant to the overall result (a fact further intensified when I use rounded numbers making their dates of 31,077 B.C. and 27,264 B.C. the dates of *c.* 31,000 B.C. and *c.* 27,000 B.C. respectively, *infra*); and given that *the detail of their chronological calculations are cloaked behind such vague statements as there being “inconsistencies and errors ... in the addition of the figures of the reigns of kings,” supra*, and I have not seen the detail of how they achieve their years of “28,876” years (*Post-Flood List 1*), or “25,063” years (*Post-Flood List 2*), (which are different to my calculations in *Post-Flood List 3* based on Jacobsen’s translation of the *Sumerian King List*); I have decided to simply retain the dates of 31,077 B.C. (*Post-Flood List 1*) and 27,264 B.C. (*Post-Flood List 2*), as the broad dates attained on their calculations.

The margin of error evident in the difference between the rival *prima facie* Sumerian flood dates of 31,077 B.C. and 27,264 B.C. as found in Bury *et al*, in *The Cambridge Ancient History* (1924), is the rounded numbers difference of *c.* 31,000 B.C. and *c.* 27,000 B.C. respectively, and so is *c.* 4,000 years. Therefore, I consider that such an error bar must also be allowed in the opposite direction i.e., up to *c.* 35,000 B.C., and

---

<sup>10</sup> *Ibid.*, p. 365.



so on these dates I consider one is looking at a range of *c.* 31,000 B.C. +/- 4000 years (based on internal data analysis of Bury *et al*).

Let us now consider *Post-Flood List 3* which consists of my own calculations based on the translation of the *Sumerian King List* of Thorkild Jacobsen (1939)<sup>11</sup>. In the case of the relevant translations of the years in the *Sumerian King List* and associated calculations as found in Bury *et al* in *The Cambridge Ancient History* (1924), they do not show their workings and how they arrived at their calculations. Thus one is left wondering how exactly they got their relevant dates, although for reasons unclear to myself, if their text was broadly the same as Jacobsen's, then their unclear statement of there being "inconsistencies and errors ... in the addition of the figures of the reigns of kings," *supra*, means that they would not concur with the methodology used by myself, *infra*. Thus as elsewhere in Volume 2, Part 6, once again, I have provided my calculations in this Part 6C, Chapter 1, so that others can scrutinize them, and any given person may then specifically say where, and why, he agrees or disagree with my calculations.

The translator into English of the *Sumerian King List*, Thorkild Jacobsen (1939), tells us of his unregenerate and filthy nature through the needless replication of a title page illustration showing one man with a weapon striking another man whose nude body shows a male genitalia. These private parts should have been covered by fig leaves if for some reason this picture was deemed relevant. The ungodly immorality of Jacobsen's picture which constitutes an unnecessary assault on the reader by gratuitously showing a depiction of the private parts of a male, is unsurprisingly more generally reflected in Jacobsen's inability to correctly discern the meaning of key elements of *The Sumerian King List*, the details of which we do not now need to consider. Nevertheless, to the extent that his work also includes the primary source of *The Sumerian King List*, by the grace of God, we can "by reason of use" of "senses exercised to discern both good and evil" (Heb. 5:14); reject the bad in his work, and glean from it the essential information of the *Sumerian King List*. It should also be noted that while the *Sumerian King List* refers to places such as e.g., "Kish," "Uruk" / "Erech," and "Ur," on my Out-of-Eden Persian Gulf model, I would understand older references to be to places in the area now under the waters of the Persian Gulf, so that when the Sumerians left that area for Mesopotamia in the later Holocene, they then named some different locations in Mesopotamia with the same names. This is reminiscent of the way that e.g., in the western suburbs of Sydney, Australia, "Epping" is named after Epping in London, UK.

It might also be remarked that given that there were so many transferences of the Royal residence and capital city found in the oft repeated words, that the old Royal residence and capital city "was smitten with weapons," indicates a certain amount of political stability amidst ongoing warfare at various places that the Sumerians were located. And in the later references to e.g., "Kish," "Uruk" / "Erech," and "Ur," in the

---

<sup>11</sup> Jacobsen, T., *The Sumerian King List*, Chicago University, Illinois, USA, 1939, Third Impression, 1966. In citing the *Sumerian King List* as translated into English by Jacobsen, letters or words in circular brackets i.e., ( ), are added by Jacobsen, whereas anything in square brackets i.e., [ ], are added by myself.

*Sumerian King List*, there is a movement to these cities in Mesopotamia. Given that the reason for a movement is always that the capital city “was smitten with weapons,” it looks like the movement of the Sumerians out of the Persian Gulf and into Mesopotamia, was precipitated in an immediate sense by military actions, at the same time as the land in the area now under the Persian Gulf was reduced due to rising sea-levels.

The *Sumerian King List* divides into pre-flood and post-flood king lists, with the post-flood lists showing an unresolved internal discrepancy of about 600 years<sup>12</sup>, so that from the relevant point of Subtotal 5, onwards, I shall subdivide this *Post-Flood List 3* into *Post-Flood List 3a* and *Post-Flood List 3b*. Though it would be possible to construct more combinations than what I have done, where there is more than one figure in the totals, I shall add the lower figure to *Post-Flood List 3a* and the higher figure to *Post-Flood List 3b*, so that we have at the end just two figures, representing the lowest and highest possibilities respectively in the *Sumerian King List Post-Flood List 3*. However, where variants can be contextually ruled out relative to a subtotal, such as occurs at Subtotal 17, this is done in preference to including them in diverse tallies, *infra*. And where it looks to me as though two different rounded numbers are being used, such as occurs at Subtotal 18, I may stipulate which one will be taken. Or where a discrepancy exists with the given tally, I may simply exercise a discretion to stipulate that the given tally is to be followed (although another might exercise such a discretion differently), such as occurs at Subtotals 19 & 20. It is a notable feature of the *Sumerian King List*, that notwithstanding the loss of various information in its transmission history, one can still make a basic calculation from it of relevant dates for the immediate chronological purposes that we are consulting it. Let us therefore thank God for the preservation of this broad general information.

In *Post-Flood List 3*, we read that, “After the Flood had swept thereover, ... the kingship was in Kish. In Kish Ga...ur (?) became king and reigned 1,200 years.” Then came the following reigns: “Nidaba” “reigned 960 years;” “Palakinatim reigned 900 years;” “Nanhish-lishma reigned ... [?] years;” “Bahina (?) reigned ... [?] years;” “Bu-an?-um reigned 840 years;” “Kalibum reigned 960 years;” “Qalumu(m) reigned 840 years;” “Zuqaqip reigned 900 years;” “Atab reigned 600 years;” “<Mashda, son> of Atab, reigned 840 years;” “Arwium, son of Mashda, reigned 720 years;” “Etana, a shepherd, ..., the one who consolidated all lands, became king and reigned 1,560,” or in a variant reading, “1,500?” “years;” “Balih, son of Etana reigned 400,” or in a variant reading, “410” “years;” “En-me(n)-nunna reigned 660 years;” “Melam-Kishi(k), son of En-me(n)-nunna reigned 900 years;” “Bas-sal-nunna son of En-me(n)-nunna reigned 1,200 years;” “Samug, son of Bas-sal-nunna reigned 140 years;” “Tizkar, son of Samug, reigned 305 years;” “Ilku reigned 900 years;” “Ilta-sadum reigned 1,200 years;” “Enme(n)-barage-si, the one who carried away as spoil the weapons of the land of Elam, became king and reigned 900 years;” “Aka, son of Enme(n)-barage-si, reigned 625 years;” thus “23 kings reigned ... 24,510 years, 3 months, and 3½ days.” “Kish was smitten with weapons; its kingship to E-Anna(k) was carried.”

---

<sup>12</sup> *Ibid.*, pp. 71-127.

Given the ages men lived in Gen. 5,9, and 11, a reign of 1,200 years, such as one finds for Bas-sal-nunna and Ilta-sadum is *just possible* on the basis that the difference between an average man living to 70 and an unusual man living to 100 today gives a ratio of 7:10, and on this same ratio of 7:10 since Adam lived 930 years another could live 1,328 years, since Methuselah lived 969 years another could live 1,384 years, and since Noah lived 950 years another could live 1,357 years. Someone living to 100 years today is rare, and someone living on this ratio of 7:10 basis to over 1,300 years would also be rare, but since the post-flood Sumerian King classifies the 1,200 year reign as unusual this heightens the possibility that this view *might* be correct. However, I am not dogmatic on this matter, and I also allow that this may be references to dynasties named after their famous progenitor i.e., Bas-sal-nunna I and Bas-sal-nunna II, and also Ilta-sadum I and Ilta-sadum II.

Therefore this time period in years is  $1200 + 960 + 900 + ? + ? + 840 + 960 + 840 + 900 + 600 + 840 + 720 + 1560$  (or 1500?)  $+ 400$  (or 410?)  $+ 660 + 900 + 1200 + 140 + 305 + 900 + 1200 + 900 + 625 = 17,550$  years  $+ ? ?$ . The total of years given is 24,510, and  $24,510$  (the total given)  $- 17,550$  (the total on the years we have)  $= 6,960$  years, so that to reconcile this discrepancy would require that the two itemized kings with no dates each reigned *c.* 3,480 years each. If so, this would require that the names of both Nanhish-lishma and Bahina refer to dynasties named after their famous progenitor i.e., Nanhish-lishma I, Nanhish-lishma II, Nanhish-lishma III etc., and if so, the same may then apply to others in this list, notably “Etana, a shepherd, ..., the one who consolidated all lands, became king and reigned 1,560 years;” would also look like a dynasty of Etana I and Etana II, with Etana II being then referred to with the next king which reads, “Balih, son of Etana [the Second] reigned 400 years.” (See comments on possible internal evidence for counting of a dynasty of multiple kings as one king, at Subtotals 19 & 20, *infra*.) Therefore with at least some reference to dynasties in which a succession of kings took the same names, we here have a period of *c.* 24,510 years from the flood to the termination of kingship at Kish. **Hence post-diluvian Subtotal 1 = 24,510 years.**

With the Royal residence and capital transferred from Kish to E-anna(k), we then read in the *Sumerian King List*, “Mes-kiag-gasher, son of Utu, became high priest and king and reigned 324 years.” “Enmer(r)kar, son of Mes-kiag-gasher, king of Uruk (/ Erech) became king and reigned 420 years;” “Lugal-banda, a shepherd, reigned 1,200 years;” “Dumuzi(d) ... reigned 100 years;” “Gilgames” ... reigned 126 years;” “Ur-Nungal(ak),” or in a variant reading, “Ur-lugal(ak) ... reigned 30 years;” “Utul-kalamma(k) ... reigned 15 years;” “Laba ... reigned 9 years;” “En-nun-dara-Anna(k) reigned 8 years;” “Mes(?) -he ... reigned 36 years;” “Melam-Anna(k) reigned 6 years;” “Lugal-ki-tun(?) reigned 36 years.” “12 kings reigned its 2,310 years.” Therefore this time period in years is  $324 + 420 + 1,200 + 100 + 126 + 30 + 15 + 9 + 8 + 36 + 6 + 36 = 2,310$  years. Adding these 2,310 years to the post-diluvian Subtotal 1 of 24,510 years  $= 26,820$ . **Hence post-diluvian Subtotal 2 = 26,820 years.**

Then *The Sumerian King List* says, “Uruk (/ Erech) was smitten with weapons; its kingship to Ur was carried.” “Mes-Ann-pada became king and reigned 80” (or “80-...”) “years;” “A-Anne-pada, reigned ... [?] years;” “Mes-kiag-Nanna(k) son of kiag-

nunna(k), son of Mes-Ann-pada, became king and reigned 36 years;” “Elulu reigned 25 years;” and “Balulu reigned 36 years.” “4 kings reigned ... 177 years.” Therefore this time period in years is 80 (or possibly from 80 to an unspecified number of years) + ? + 36 + 25 + 36 = 177 years. Given that the totals of these years match the tally given, I think the most likely construction is that A-Anne-pada whose years are not given, co-reigned with his father near the end of his reign, and / or co-reigned with the next king, Mes-kiag-Nanna(k), so that the fact we do not have his years given makes no difference to the tally of 177 years. And if Mes-Ann-pada’s reign of 80 years actually means, “80-” to another number, which is only one possibility, then there might have been a short period where all three jointly reigned. But once again, the text here seems to be written in such a way that it does not affect the overall tally of 177 years. Adding these 177 years to the post-diluvian Subtotal 2 of 26,820 years = 26,997. **Hence post-diluvian Subtotal 3 = 26,997 years.**

Then the *Sumerian King List* says, “Ur was smitten with weapons; its kingship to Awan was carried. In Awan ... [?] became king and reigned ... [?] years; ... [?] became king and reigned ... [?] years;” “Kul ... reigned 36 years.” “3 kings reigned ... 356 years.” Therefore this time period in years is ? + ? + 36 = 356 years. This requires that the two unnamed kings for which we do not have regnal years reigned a total of 320 years (356 – 36 = 320 years), or on average, each reigned about 160 years. Adding these 356 years to the post-diluvian Subtotal 3 of 26,997 years = 27,353. **Hence post-diluvian Subtotal 4 = 27,353 years.**

Then *The Sumerian King List* says, “Awan was smitten with weapons; its kingship to Kish was carried. In Kish Su...[?] became king and reigned 201 + ... [?] years;” “Dadasig reigned ... [?] years;” “Mamagalla ... reigned 360 + ...? years;” “Ga+sub-nunna reigned 180 years;” “Enbi-Eshtar (?) reigned 290 (?) years;” “Lugalmu reigned 360 years.” “8 kings reigned 3,195 years,” or in a variant reading, “3,792 years.” Therefore this time period in years is 201 + ? + ? + 360 + ? + 180 + 290 (?) + 360 = 1,031 years + unstated reigns. This requires that at the very least, an additional 2,164 years (3195 – 1031 = 2164 years), must be spread over the reigns of at least 3 kings, and possibly four, depending on whether the reading of “Enbi-Eshtar (?)” is or is not “290 years.” If the lower figure of three kings is selected, this means that on average, they each had to rule for about an extra 721 years (2164 ÷ 3 = 721.333 = c. 721 years). However, if the alternative reading of 3,792 years is correct, an extra 2761 years (3792 – 1031 = 2761) must be spread over the reigns of at least 3 kings, which means that on average, they each had to rule for about an extra 920 years (2761 ÷ 3 = 920 years); although some may have ruled longer e.g., 1100 years, and others less. Adding these 3,195 years or 3,792 years to the post-diluvian Subtotal 4 of 27,353 years = 30,548 years or 31,145 years. **Hence post-diluvian Subtotal 5 = 30,548 years (Post-Flood List 3a) or 31,145 years (Post-Flood List 3b).**

Then the *Sumerian King List* says, “Kish was smitten with weapons; its kingship to Hamazi was carried.” “In Hamazi Hatanish ... reigned 6 times 60 years” (emphasis mine), which I here take to most naturally mean 360 years due to the addition of the word “years” (though Jacobsen takes a different view). (Cf. my different calculations at

Subtotal 18 where this qualifier of “years” is absent from the text; as well as my comments on the dating of Sargon, following Subtotal 20, *infra*.) We must add these 360 years to the post-diluvian Subtotal 5. **Hence post-diluvian Subtotal 6 = 30,908 years (*Post-Flood List 3a*) or 31,505 years (*Post-Flood List 3b*).**

Then the *Sumerian King List* says, “Hamazi was smitten with weapons; its kingship to Uruk [/ Erech] was carried.” “En-shakush-Anna(k) (?) became king and reigned 1 × 60 years; its kingship; reigned 2 × 60 years; reigned 7 years;” “Lugal-kinishe-dudu reigned x [?] + 2 years;” and “Lugal-kisal-si, son of Lugal-kinishe-dudu, reigned x [?] + 7 years.” “3 kings reigned ... [?] years.” Therefore this time period in years is not less than 60 (1 × 60 years) + 120 (2 × 60 years) + 7 + 2 + ? + ? + 7 = 196 years. On the one hand, this incomplete text may indicate a longer period than here shown, but on the other hand, compared to other parts of this text we have considered, *supra*, the “x [?] +” formulae of words may indicate the “x” part of the reign was a co-rule. Therefore, for the purposes of calculating the years in the *Sumerian King List*, I shall stipulate that these unknown parts were *probably* co-rule periods (though some may disagree with this); and hence we must add 196 years to the post-diluvian Subtotal 6. **Hence post-diluvian Subtotal 7 = 31,104 years (*Post-Flood List 3a*) or 31,701 years (*Post-Flood List 3b*).**

Then the *Sumerian King List* says, “Uruk [/ Erech] was smitten with weapons; its kingship to Ur was carried.” “Lugal-kinishe-dudu became king and reigned ... [?] years;” “Lugal-kisal-si, son of Lugal-kinishe-dudu, reigned ... [?] years;” “...gi [?] reigned ... years;” “Kaku(g), son of ...gi [?] reigned ... [?] years.” “4 kings reigned ... 116 years.” Hence we must add 116 years to the post-diluvian Subtotal 7. **Hence post-diluvian Subtotal 8 = 31,220 years (*Post-Flood List 3a*) or 31,817 years (*Post-Flood List 3b*).**

The *Sumerian King List* then says, “Ur was smitten with weapons; its kingship to Adab was carried.” “Kugal-Anne-mundu became king and reigned 90 years;” “1 king reigned ... 90 years.” Hence we must add 90 years to the post-diluvian Subtotal 8. **Hence post-diluvian Subtotal 9 = 31,310 years (*Post-Flood List 3a*) or 31,907 years (*Post-Flood List 3b*).**

The *Sumerian King List* then says, “Adab was smitten with weapons; its kingship to Maeri was carried.” “Ansud became king and reigned 30 years;” “...zi [?], son of Ansud, reigned 17 (?) years; ... [?] –lugal reigned 30 years; ... [?] –lu-gal reigned 20 years; ... [?] bi-mus-mas reigned 30 years; ... [?] reigned 9 years.” “6 kings reigned ... 136 years.” Therefore this time period in years is 30 + 17 + 30 + 20 + 30 + 9. Hence we must add 136 years to the post-diluvian Subtotal 9. **Hence post-diluvian Subtotal 10 = 31,446 years (*Post-Flood List 3a*) or 32,043 years (*Post-Flood List 3b*).**

Then the *Sumerian King List* says, “Maeri was smitten with weapons; its kingship to Kish was carried.” “Ku(g)-Baba, a wine-woman, ... reigned 100 years. 1 ... reigned 100 years.” The presence of this woman who sold wine not only shows a crowned queen, but also implies the presence of agriculture and civilization, since to have wine requires the planting and cultivation of crops. Thus we must add 100 years to the post-

diluvian Subtotal 10. **Hence post-diluvian Subtotal 11 = 31,546 years (*Post-Flood List 3a*) or 32,143 years (*Post-Flood List 3b*).**

The *Sumerian King List* then says, “Kish was smitten with weapons; its kingship <to> Akshak was carried.” “Unzi became king and reigned 30 years; Undalulu reigned 6 [Jacobsen considers one should ‘emend’ this to ‘12,’ see tally, *infra*] years; Ur-ur reigned 6 years; Puzur-Nirah reigned 20 years; Ishu-il reigned 24 years; Shu-Sin, son of Ishuil, reigned 7 years. 6 kings reigned ... 99 years.” Therefore this time period in years is  $30 + 6$  (Jacobsen considers one should “emend” this to “12,”)  $+ 6 + 20 + 24 + 7 = 93$ . This is 6 years short of the tally, and while the total of 99 years can be obtained by Jacobsen’s desire to “emend” the “6” of Undalulu to “12,” on the limited information he provides, it would also be possible to make other conjectures to increase one or more of these names’ regnal years. However, without now entering into such speculations, the stated tally of “99 years” means we must add 99 years to the post-diluvian Subtotal 11. **Hence post-diluvian Subtotal 12 = 31,645 years (*Post-Flood List 3a*) or 32,242 years (*Post-Flood List 3b*).**

The *Sumerian King List* then says, “Akshak was smitten with weapons; its kingship to Kish was carried.” “Puzur-Sin, son of Ku(g)-Baba, became king and reigned 25 years; Ur-Zababa(k), son of Puzur-Sin, reigned 400 years; Simu-dar reigned 30 years; Usi-watar ... reigned 7 years; Eshtar-muti reigned 11 years; Ishme-Shamash reigned 11 years; Nannia, a stonecutter, reigned 7 years.” “7 kings reigned ... 491 years.” Therefore this time period in years is  $25 + 400 + 30 + 7 + 11 + 11 + 7 = 491$  years. The reference here to a “stonecutter,” when taken with other matters such as agriculture with wine, *supra*, and dates, *infra*, implies the buildings of civilization. . Thus we must add 491 years to the post-diluvian Subtotal 12. **Hence post-diluvian Subtotal 13 = 32,136 years (*Post-Flood List 3a*) or 32,733 years (*Post-Flood List 3b*).**

The *Sumerian King List* then says, “Kish was smitten with weapons; its kingship to Uruk [/ Erech] was carried.” “Lugal-zage-si became king and reigned 25 years. 1 king reigned 25 years.” Thus we must add 25 years to the post-diluvian Subtotal 13. **Hence post-diluvian Subtotal 14 = 32,161 years (*Post-Flood List 3a*) or 32,758 years (*Post-Flood List 3b*).**

The *Sumerian King List* then says, “Uruk [/ Erech] was smitten with weapons; its kingship to Agade was carried.” “Sharru(m)-kin ... was a date-grower – cupbearer of Ur-Zababa(k), king of Agade, the one who built Agade, became king and reigned 56 years; Rimush, son of Sharru(m)-kin, reigned 9 years; Man-ishtushu, the older brother of Rimush, son of Sharru(m)-kin, reigned 15 years; Naram-Sin, son of Man-ishtushu, reigned 37 (?) years; Shar-kali-sharri, son of Naram-Sin, reigned 25 years.” “Who was king? ... Igigi ...? Nanum ...? Imi ...? Elulu ...? Their tetrad was king and reigned 3 years! Dudu reigned 21 years; Shu-Dural, son of Dudu, reigned 15 years. 11 kings reigned 181 years.” Therefore this time period in years is  $56 + 9 + 15 + 37 + 25 + 3 + 21 + 15 = 181$ . Sharru(m)-kin is fairly identified by Jacobsen as Sargon the First, for he says, “According to the note” here in *The Sumerian King List*, “Sargon of Agade was

originally cupbearer of Ur-Zabada(k)<sup>13</sup>.” (See comments on this, *infra*.) Thus we must add 181 years to the post-diluvian Subtotal 14. **Hence post-diluvian Subtotal 15 = 32,342 years (Post-Flood List 3a) or 32,939 years (Post-Flood List 3b).**

The *Sumerian King List* then says, “Agade was smitten with weapons; its kingship to Uruk [/ Erech] was carried.” “Ur-nigin(ak) became king and reigned 7 years; Ur-gigir(ak), son of Ur-nigin(ak), reigned 6 years; Kudd reigned 6 years; Puzur-ili reigned 5 years; Ur-Utu(k) reigned 6 years. 5 kings reigned ... 30 years.” Therefore this time period in years is  $7 + 6 + 6 + 5 + 6 = 30$ . The usage of “Ur” in front of the names of kings of Ur is significant, and it is further discussed at the point of Ur-Nammu(k) on the *Sumerian King List*, *infra*. Thus we must add 30 years to the post-diluvian Subtotal 15. **Hence post-diluvian Subtotal 16 = 32,372 years (Post-Flood List 3a) or 32,969 years (Post-Flood List 3b).**

The *Sumerian King List* then says, “Uruk [/ Erech] was smitten with weapons; its kingship <to> the horde of Gutium was carried.” “Imta became king and reigned 3 years; Inkishush reigned 6 years” or in a variant reading “7 years;” Sarlagab reigned 6 years; Shulme,” or in a variant reading, “Iarlagash,” “reigned 6 years; Elulumesh reigned 6 years,” or in a variant reading, “7 years; Inumabakesh reigned 5 years; Igeshaush reigned 6 years; Iarlagab reigned 15 years; Ibate reigned 3 years; Iarla<ngab> reigned 3 years; Kurum reigned 1 year; Habil-kin (?) reigned 3 years; Laerabum (?) reigned 2 years; Irarun reigned 2 years; Ibranium reigned 1 year; Hablum reigned 2 years; Puzur-Sin, son of Hablum, reigned 7 years; Iarlangada (?) reigned 7 years; Siu(m) (?) reigned 7 years; Tiriga(n) reigned 40 days. 21 kings reigned ... 91 years and 40 days.” Therefore this time period in years is  $3 + 6$  (or in a variant reading 7)  $+ 6 + 6 + 6$  (or in a variant reading 7)  $+ 5 + 6 + 15 + 3 + 3 + 1 + 3 + 2 + 2 + 1 + 2 + 7 + 7 + 7 = 91$ , thus indicating that the two readings for “6” years are to be preferred over the two readings for “7 years.” Thus we must add 91 years to the post-diluvian Subtotal 16. **Hence post-diluvian Subtotal 17 = 32,463 years (Post-Flood List 3a) or 33,060 years (Post-Flood List 3b).**

The *Sumerian King List* then says, “The horde of Gutium <was smitten with weapons:> its kingship to Uruk [/ Erech] was carried.” “Utu-hegal became king and reigned  $7 \times 60 + 7$ , days ... . 1 king reigned ... years  $7 \times 60 + 6$ , days ... .” What are we to make of the discrepancy here between “+ 7” and “+ 6”? Is the first counting “7” by inclusive reckoning, and the second counting “6” by non-inclusive reckoning? What is meant by the unclear “ $7 \times 60$ .” Does this mean  $7 \times 60 = 420$ , and  $420 + 7 = 427$  days or 426 days, i.e., c. 1 year and 2 months? Or does this mean 426 or 427 years? With reference to the dating of Sargon, *infra*, I think it must mean 426/7 days i.e., c. 1 year. (Cf. my different calculations at Subtotal 6 where with the qualifier of “years” I consider similar calculation terminology means years, not days; as well as my rationale on the dating of Sargon, following Subtotal 20, *infra*.) Hence I shall add just 1 year. Thus we must add 1 year to the post-diluvian Subtotal 17. **Hence post-diluvian Subtotal 18 = 32,464 years (Post-Flood List 3a) or 33,061 years (Post-Flood List 3b).**

<sup>13</sup> *Ibid.*, p. 107, footnote 217 comments on line 33 at p. 111.

The *Sumerian King List* then says, “Uruk [/ Erech] was smitten with weapons; its kingship to Ur was carried.” “Ur-Nammu(k) (became) king and reigned 18 years;” “Shulgi, son of” “Ur-Nammu(k), reigned 46 [Jacobsen considers one should ‘emend’ this to ‘48,’ see tally, *infra*] years;” “Bur-Sin, son of” “Shulgi, reigned 9 years; Shu-Sin, son of” “Bur-Sin, reigned 9 years; I(b)bi-Sin, son of Shu-Sin, reigned 24 years.” “4” or Jacobsen considers one should “emend” this to “5” “kings reigned 108 years.” Therefore this time period in years is  $18 + 46$  (Jacobsen considers one should “emend” this to “48,”)  $+ 9 + 9 + 24 = 106$ . This is 2 years short of the tally, and while the total of 108 years can be obtained by Jacobsen’s desire to “emend” the “46” of Undalulu to “48,” on the limited information he provides, it would also be possible to make other conjectures to increase one or more of these names’ years. Jacobsen’s desire to “emend” the “4” total of kings to “5,” is *prima facie* possible, and may be correct; although it is also possible that two of these kings are counted as one because they formed a dynasty. (See comments on counting of a dynasty of multiple kings as one king, at Subtotal 1, *supra*, and Subtotal 20, *infra*.) But whatever one thinks of the tally of kings as being “4” or “5,” the fact that the overall tally of “108” is given means that I shall follow this for ease of calculation (though the matter is of no great consequence to the overall calculation of regnal years, bearing in mind the difference is only a relatively small number of 2 years).

On the down-side, the sin of the deification of man that violates the holy laws of God as set forth in *The Ten Commandments* (Exod. 20), and which is as old as the Devil’s temptation to our first parents in the Garden of Eden (Gen. 3:5), is shockingly found in this section of the *Sumerian King List* which wickedly refers to a number of these kings as “divine.” But on the up-side, the usage of “Ur” in front of the names of kings of Ur is of significance to a matter of Biblical apologetics. After a former employee of the British Museum in London, Major Thompson, galloped past the Ur ziggurat during World War One (1914-1918) when the British army was driving the Turks out of Iraq; and he suggested that the site should be excavated, archaeological work was indeed later undertaken by Sir Leonard Woolley<sup>14</sup>. Thus Sir Leonard Woolley (1880-1960) undertook archaeological work at Ur (in modern Iraq) from 1922 to 1934 with the British Museum in London, UK, and Pennsylvania University, Philadelphia, USA, resulting in his publications, *Ur Excavations* (1927), *Ur of the Chaldees* (1929), and *Digging Up the Past* (1930)<sup>15</sup>. Hence in Josh McDowell’s *More Evidence that Demands a Verdict* (1975), reference is made to an article on “Biblical Archaeology and the Higher Critics,” in *Bibliotheca Sacra* (1939), which says that, the “name” of “Sir Leonard Woolley,” “has become a household word because of his remarkable discoveries at

---

<sup>14</sup> David Down’s *Digging Up the Past* (1987), *op. cit.*, Episode “Ur of the Chaldees.”

<sup>15</sup> *Encyclopaedia Britannica CD99* (1999), *op. cit.*, “Woolley, Sir (Charles) Leonard;” & “Abraham’s Ur ...,” *Biblical Archaeology Review*, Vol. 26, No. 1, Jan. / Feb. 2000, pp. 20-25,60.



Abraham's city of Ur<sup>16</sup>." For with regard to Abraham's place of origins "from Ur of the Chaldees" (Gen. 11:31), various Bible critics either disputed the existence of Ur, or said if it ever did exist, it must have just been a small village somewhere in the Middle East. But then a ziggurat with the Ur-Nammu cylinder was found i.e., for Nammu, king of Ur. This discovery showed that Ur was clearly a significant location; and this conclusion proved consistent with other archaeological discoveries as seen in the discoveries of Sir Leonard Woolly whose work at Ur showed that in fact it was at the centre of the prosperous Sumerian civilization. E.g., the Sumerians have the oldest known form of writing in which they used a cuneiform script. Also the Royal Standard of Ur was discovered which is now found in the British Museum in London, UK<sup>17</sup>. Or the *Sumerian King List* which we are here considering is on a triangular clay table. But the discovery in 1856 of the Ur-Nammu cylinder sent back to the British Museum by Mr. J.E. Taylor, of the British Consul in Basra, a port city at the north of the Persian Gulf, (in south-east Iraq,) was an early piece of important archaeological evidence in the process of silencing the Bible critics on this issue. At Tel el Maqqayyar, or "the mound of bitumen," this mound of bricks stuck together with bitumen (cf. the building technique referred to in Gen. 11:3), Taylor discovered it as one of four clay cylinders he found at one of the ziggurat's "foundation stones." At first they sat in the British Museum of London collecting dust, but years later when they were translated, they showed that King Nammu of Ur was an important figure, and so Ur was an important place<sup>18</sup>. And we here see in the above reference to kings of Ur in this section of the *Sumerian King List*, the same type of usage of the identifying place name "Ur" before the name of "Nammu," that was found on the Ur-Nammu cylinder. The stated tally of "108 years" means we must add 108 years to the post-diluvian Subtotal 18. **Hence post-diluvian Subtotal 19 = 32,572 years (Post-Flood List 3a) or 33,169 years (Post-Flood List 3b).**

The *Sumerian King List* then says, "Ur was smitten with weapons; its kingship to Isin was carried." "Isin Ishbi-Irra (became) king and reigned 33 years;" "Shuilishu, son of Ishbi-Irra, reigned 20 [Jacobsen considers one should 'emend' this to '10,' see tally, *infra*] years; I(d)din-Dagan, son of Shuilishu, reigned 21 years; Ishme-Dagan, son of I(d)din-Dagan, reigned 20 years;" "Lipit-Esther, son of Ishme-Dagan, reigned 11 years;" "Ur-Ninurta(k) reigned 28 years;" "Bur-Sin, son of" "Ur-Ninurta(k), reigned 21 years;" "Lipit-Enlil, son of Bur-Sin, reigned 5 years;" "Irra-imi(t)ti reigned 8," or in a variant reading, "7" "years;" "Enlil-bani reigned 24 years;" "Zambia reigned 3 years;" "Iter-pisha reigned 4 years;" "Ur-Du(l)kuga(k) reigned 4 years;" "Sin-magir reigned 11 years."

<sup>16</sup> Sterns, M.B., "Biblical Archaeology and the Higher Critics," *Bibliotheca Sacra*, July 1939, Vol. 96, No. 383, pp. 307-318 at p. 317; in Josh McDowell's *More Evidence that Demands a Verdict* (1975), *op. cit.*, p. 309.

<sup>17</sup> See photo of the Royal Standard of Ur in Vol. 1, Part 2, Chapter 18, section c.

<sup>18</sup> David Down's *Digging Up the Past* (1987), *op. cit.*, Episode "Ur of the Chaldees;" & David J. Colheart's "The Great People of Archaeology," "Sir Leonard Woolley: Ur of the Chaldees," *Archaeological Diggings*, Vol. 3. No. 6, Dec. 1996 / Jan. 1997, pp. 18-20.

“13” or Jacobsen considers one should “emend” this to “14” “kings reigned ... 203 years.” Therefore this time period in years is 33 + 20 (Jacobsen considers one should “emend” this to “10,”) + 21 + 20 + 11 + 28 + 21 + 5 + 8 (or in a variant reading 7) + 24 + 3 + 4 + 4 + 11 = 213. This is 10 years over the tally, and while the total of 203 years can be obtained by Jacobsen’s desire to “emend” the “20” of Ishbi-Irra to “10,” on the limited information he provides, it would also be possible to make other conjectures to decrease one or more of these names’ years. Jacobsen’s desire to “emend” the “13” total of kings to “14,” is *prima facie* possible, and may be correct; although it is also possible that two of these kings are counted as one because they formed a dynasty. (See comments on counting of a dynasty of multiple kings as one king, at Subtotals 1 & 19, *supra*.) The names of “Ur-Ninurta(k)” and “Ur-Du(l)kuga(k)” in this list from Isin, indicates some continued attachment to Ur by this king of Isin. The stated tally of “203 years” means we must add 203 years to the post-diluvian Subtotal 19. **Hence post-diluvian Subtotal 20 = 32,775 years (*Post-Flood List 3a*) or 33,372 years (*Post-Flood List 3b*).**

The Final king on the *Sumerian King List*, “Sin-majir,” is dated by Jacobsen to 2,106-2,095 B.C.<sup>19</sup>. From this date of 2,095 B.C., the *prima facie* subtotals are 34,870 B.C. (*Post-Flood List 3a*) and 35,467 B.C. (*Post-Flood List 3b*). Due to priorities within my time constraints, I have not examined the detail of how Jacobsen arrived at this date of Sin-majir as 2,106-2,095 B.C. . But given that in general terms I have found the chronologies used by secularists for this era and locale to be about 100 to 200 years too high, these figures are probably at least 100 years too high, and quite possibly 200 years too high. I shall return to this matter in due course. However, when one is dealing with *prima facie* periods of *c.* 32,800 years (*Post-Flood List 3a*), or *c.* 33,400 years (*Post-Flood List 3b*), “the big picture” is not going to change for the approximate dates used when the start date is only likely to be out by 100 to 200 years. But since *Post-Flood List 3* are my calculations, I shall reduce the *prima facie* dates based on Jacobsen starting date of 2,106-2,095 B.C., by about 200 years, or to create an easy figure between 190 and 200 years, a view for which in broad terms I also find some corroboration in the dates for Sargon, *infra*. Thus I shall revise these dates downwards 190-200 years by reducing the *Post-Flood List 3a* by 190 years to an even *c.* 34,670 B.C., and by reducing the *Post-Flood List 3b* 197 years to an even *c.* 35,270 B.C., so the range for *Post-Flood List 3* is *c.* 34,970 B.C. +/- 300 years. But given there is an error bar down from *c.* 35,270 B.C. of *c.* 600 years to *c.* 34,670 B.C., I consider that one should also allow for the possibility of a similar error bar in the other direction i.e., up to *c.* 35,870 B.C., and so my overall calculation based on a critical usage of this data means I would give a date of *c.* 35,270 B.C. +/- 600 years as the possible range of dates for *Post-Flood List 3*.

What of Jacobsen’s identification of Sharru(m)-kin as Sargon the First, where he says, “According to the note” here in *The Sumerian King List*, “Sargon of Agade was originally cupbearer of Ur-Zabada(k)”)? I concur with this identification. I consider Kish is properly understood as a suburb of Greater Babylon. Thus the statement of the *Sumerian King List* that “In Kish ..., Ur-Zababa(k) ...reigned;” but that later, “Kish was

<sup>19</sup> Jacobsen’s *The Sumerian King List* (1939), *op. cit.*, pp. 127 & Table 2 between pp. 208 & 209.

smitten with weapons; its kingship to Uruk [ / Erech ] was carried.” And then, “In Agade [ / Accad ] Sharru(m)kin [ / Sargon ] ... was a date-grower – cupbearer of Ur-Zababa(k), king of Agade [ / Accad ], the one who built Agade [ / Accad ], became king and reigned ...<sup>20</sup>;” shows a transition from “Kish” in Greater Babylon, to Erech (Uruk) and Accad (Agade). This is strikingly similar to the words of Gen. 10:10, “And the beginning of his kingdom was Babel, Erech, and Accad;” although I would understand by the “Babel” of Greater Babylon in Gen. 10:10, a reference to not only Kish, but also Birs Nimrud where I consider the Tower of Babel was built (Gen. 11:1-9)<sup>21</sup>.

If the subtotal in *The Sumerian King List* were calculated as 426/7 years, rather than 426/7 days as I have done, then this would also mean that counting back years of length 203 (subtotal 20, *supra*) + 108 (subtotal 19, *supra*) + 427 (theoretically amended subtotal 18) + 91 (subtotal 17, *supra*) + 30 (subtotal 16, *supra*) + 181 (subtotal 15, *supra*) = 1,040 years. Adding this to Jacobsen’s start date of 2,095 B.C. yields 3135 B.C. . The *Sumerian King List* then says, “Sharru(m)-kin ... was a date-grower – cupbearer of Ur-Zababa(k), king of Agade, the one who built Agade, became king and reigned 56 years<sup>22</sup>.” This would give Sharru(m)-kin regnal years of 3135-3079 B.C., which are more than half a millennium too early for Sargon of Accad.

If however one goes to the start of subtotal 18, this is a length of 203 (subtotal 20, *supra*) + 108 (subtotal 19, *supra*) + 427 (theoretically amended subtotal 18, *supra*) = 723 years. Adding this to Jacobsen’s start date of 2,095 B.C. yields 2818 B.C. . Then working through the list found in subtotal 18 yields certain dates, *infra*, for “Uruk” or “Erech” which is the city mentioned in the *Table of Nations* for Nimrod after Babel, for it is said of “Nimrod,” “the beginning of his kingdom was Babel, and Erech” etc. (Gen. 10:9,10). Thus we would then have the following reigns. “Utu-hegal became king and reigned 7 × 60 + 7, days ... . 1 king reigned ... years 7 × 60 + 6, days ... .” Thus Utu-hegal reigned from c. 2818 B.C. to c. 2391 B.C. . Then in the subtotal 19 group we read, “Uruk [ / Erech ] was smitten with weapons; its kingship to Ur was carried.” “Ur” is not specifically mentioned with Nimrod, and is not itemized till we read of “Ur of the Chaldees” in connection with Abraham in Gen. 11:28,31 “Ur-Nammu(k) (became) king and reigned 18 years;” i.e., c. 2391 to 2345 B.C., and “Shulgi, son of” “Ur-Nammu(k), reigned 46 [Jacobsen considers one should ‘emend’ this to ‘48,’ see tally, *infra*] years;” i.e., from c. 2345 to 2299 B.C., or on Jacobsen’s amendment 2297 B.C. . It must be said that the name of “Ur-Nammu” i.e., “Nammu” or “Ur” shows a similarity in the “Nam” of “Nammu” with the “Nim” of “Nimrod.” However, I think the fact that the kings in this subtotal have gone to “Ur” must be fatal for any identification with Nimrod; although it is *possible* than “Nammu” was a family name gotten from Sargon, though not specifically

---

<sup>20</sup> *Ibid.*, pp. 107,109,111 (emphasis mine).

<sup>21</sup> See Vol. 1, Part 2, Chapter 19.

<sup>22</sup> Jacobsen’s *The Sumerian King List* (1939), *op. cit.*, p. 107, footnote 217 comments on line 33 at p. 111.

recorded for Sargon (Sharrukin), that is related to “Nimrod,” though this possibility is certainly speculative.

Therefore, if Jacobsen’s start date is broadly correct, this indicates some textual corruption, or textual misunderstanding of the words in subtotal 18, “ $7 \times 60 + 7$ , days.” Thus to the question does  $7 \times 60 = 420$ , and  $420 + 7 = 427$  days or years, i.e., *c.* 1 year and 2 months?, I conclude it means days i.e., *c.* 1 year, *supra*. (Cf. my different calculations at Subtotal 6 where with the qualifier of “years” I consider similar calculation terminology means years, not days.) And bearing in mind that I have generally found the secularist dates for this era to be between 100 and 200 years too high; if Jacobsen’s starting date is *c.* 200 years too high, this would then yield counting back years of length 203 (subtotal 20, *supra*) + 108 (subtotal 19, *supra*) + 1 (subtotal 18, *supra*) + 91 (subtotal 17, *supra*) + 30 (subtotal 16, *supra*) + 181 (subtotal 15, *supra*) = 614 years. Adding this to Jacobsen’s start date of 2,095 B.C. less *c.* 200 years i.e., *c.* 1900 B.C. yields a date for Sargon of *c.* 2514 B.C. to *c.* 2458 B.C. .

Notably, this would mean Sargon’s regnal years cover the period of the Kish Flood at *c.* 2500 B.C. (or more precisely *c.* 2498 B.C.). Therefore, this would provide a nexus to a modified form of the type of Noah’s Flood view found in Josephus, that “Nimrod ... said he would be revenged on God, if he should have a mind to drown the world again; for that he would build a tower too high for the waters to be able to reach!” (*Antiquities* 4:2). Thus Nimrod Sargon may well have believed the great flood of Noah transpired over 30,000 years earlier on the basis of Sumerian flood records, but the Kish Flood of *c.* 2500 B.C. may have then been the catalyst that got him thinking about the matter, resulting in his building the Tower of Babel. Of course, the matter is speculative since Josephus’s reason for Nimrod building the Tower of Babel is not found in the Bible. But if it this was an oral tradition handed down to Josephus’s time in the first century A.D. with some broad basis in fact, albeit also with some embellishment that confused symbol and reality with respect to the Kish Flood of *c.* 2500 B.C. which typed the much earlier Noah’s Flood of *c.* 35,000 B.C., it gives us what is clearly an enhanced significance to the Kish Flood as having occurred during the reign of Nimrod Sargon.

As previously discussed at the start of this Part 6C, Chapter 1, section a, by *Post-Flood List 1* and *Post-Flood List 2*, Noah’s Flood dates to *c.* 31,000 B.C. +/- *c.* 4,000 years, and so could be as early as *c.* 35,000 B.C. (based on internal data analysis of Bury *et al*, *The Cambridge Ancient History*); and by *Post-Flood List 3* Noah’s Flood dates to *c.* 35,270 B.C. +/- 600 years (my calculations based on Jacobsen’s translation of the *Sumerian King List*). But I am happy to first round these *Post-Flood List 3* figures of *c.* 34,670-35,870 B.C. to *c.* 34,500-36,000 B.C.; and in the second instance, recognizing that the dates for *Post-Flood Lists 1 & 2* are at the lower end of this range and below, to generally use *c.* 35,000 B.C., with a reasonable error bar of minus *c.* 1,500 years down from this, and then match this with an error bar in the opposite direction of plus *c.* 1,500 years. On the one hand, the error bar down from *c.* 35,000 B.C. of minus *c.* 1,500 years is less than one could use; and on the other hand, the error bar up from *c.* 35,000 B.C. of plus 1,500 years is more than one could use; so this is something of a rubbery error bar figure, designed to ensure that the basic date of *c.* 35,000 B.C. has a sufficient error bar

on either side, that the “big picture” of them is basically safeguarded if there is any historical veracity in these records, as I think there is on the basis of the presently available anthropological data for Cro-Magnon man, when this is considered with my Biblically calculated parameters for Noah’s Flood of being somewhere in the range of *c.* 66,000-34,000 B.C. (in which “*circa*” allows some further leeway for these dates). Thus for the relevant Noah’s Flood date based on the *Sumerian King List* I would give a date of *c.* 35,000 B.C. +/- 1,500 years. And at least as a general rule, I simply cite the average date of *c.* 35,000 B.C., although it should be understood that this has error bars of about plus or minus 1,500 years. Thus the Sumerian King List date for the flood of *c.* 35,000 B.C. +/- 1,500 years is not as precise as some might like, but this date gives a better mean between these two different systems of calculating the post-flood dates from the *Sumerian King List*, as found on the one hand in *Post-Flood Lists 1 & 2* (based on internal data analysis of Bury *et al*), and on the other hand in *Post-Flood List 3* (my calculations based on Jacobsen’s *Sumerian King List*).

And let us also consider the Babylonian flood list of Berossus, as it is said to have read in a series of derivative secondary sources, which I shall designate *Post-Flood List 4*. This is subdivided into rival citations of its years as *Post-Flood List 4a* (Eusebius in an Armenian translation); *Post-Flood List 4b* (Syncellus’s dates), and *Post-Flood List 4c* (calculation based on the dates of Burey *et al*).

Thus for *Post-Flood List 4a*, we find that in Berossus’s *History of Babylon*, Book 2, as found in the church historian, Eusebius’s (d. 339) *The Chronicle*, as recorded in an Armenian translation, that the historian, Alexander Polyhistor (d. *c.* 35 B.C.), adds that after the Flood, from Xisouthros until Babylon was taken by the Medes were 86 kings spanning 33,091 years. Commenting on the starting point of these “33,091 years,” Verbrugge & Vickersham (1996) are of the opinion that this “most likely” refers to “the Gutians, who came from the same general area that the Medes later controlled,” i.e., “the Zagros mountains to the east and north of Mesopotamia;” and they then date this to when the “Gutians invaded Mesopotamia during the twenty-second century B.C. and ended the dynasty that had been established by Sargon of Akkade<sup>23</sup>.” Without now seeking to give the exact date for this termination of the dynasty founded by Sargon of Accad, it is clear that the addition of these 33,091 years to such a date, would (depending on diverse estimates for the time of the ending of Sargon I’s dynasty around the end of the 3rd millennia B.C.) yield a flood date of *c.* 35,000 B.C., with error bars in the low 100s of years that are well and truly inside the critically used Sumerian King List parameters of *c.* 35,000 B.C. +/- 1,500 years. Thus this Babylonian *Post-Flood List 4a* broadly correlates with, and so acts to further indicate the existence of Babylonian records for the great flood of Noah being around this time.

---

<sup>23</sup> Gerald P. Verbrugge & John Moore Vickersham, *Berossos & Manetho, Introduced & Translated*, Michigan University, USA, 1996, paperback 2001, pp. 48,51-52 (google books); citing Paul Schnabel’s *Berossos und die Babylonisch-Hellenistische Literatur*, Leipzig, Germany, 1923, pp. 192-194.

And Bury *et al* in *The Cambridge Ancient History* (1924), also refer to the “lists” of “Berosus,” a pagan “priest” “at Babylon,” in the time of “Antiochus I Soter” who reigned from “280-261” B.C. . With regard to *Post-Flood List 4b* (Syncellus’s dates), itemizing the time from “the kings from the Flood onwards,” they say that “Berosus” as “quoted by Syncellus” (d. after 810 A.D.), a Byzantine Empire historian, cites “34,080” years. To which Bury *et al* say, “According to Abydenus” as “cited by Eusebius” (d. 339 A.D.), “the ‘Chaldeans’ reckoned their kings from Alorus (the first of the ten antediluvian kings of Berosus) to Alexander (i.e., 331-323 B.C.), hence if we reckon back from 322 we obtain ... the date for the commencement of the historical period<sup>24</sup>.” This would thus give us a flood date of *c.* 34,400 B.C. ( $34,080 + 322 = 34,410 = c. 34,400$  B.C.). This Babylonian flood date from secondary sources on Berossus of *c.* 34,400 B.C. of *Post-Flood List 4b* (Syncellus’s dates), is thus once again, inside the critically used Sumerian King List parameters of *c.* 35,000 B.C. +/- 1,500 years, and so once again acts to further indicate the existence of Babylonian records for the great flood of Noah being around this time.

Berossus’s *Post-Flood List 4c* is a calculation based on the dates of Bury *et al*. He says these, together with his pre-flood list, are obtained from “fragments alone, ... quoted at secondhand by Josephus, Eusebius and others.” This consists of “86 kings, total 34,080 years;” “8 Median usurpers, 224 years,” or “according to another reading 34;” “11 kings of unknown length” “according to a marginal reading 48 years;” “49 Chaldeans, 458 years;” “9 Arabians, 245 years;” and “45 kings, 526 years.” And these are dated by Bury *et al* “from 322” B.C., *supra*. Thus  $34,080 + 224$  or  $34 + 48 + 458 + 245 + 526 =$  either 35,581 or 35,391 years respectively; which from the start date of 322 B.C. yields either 35,903 B.C. or 35,713 B.C. respectively. This Babylonian flood date from secondary sources on Berossus of *c.* 34,400 B.C. of *Post-Flood List 4c* (calculation based on the dates of Bury *et al*), is thus once again, inside the critically used Sumerian King List parameters of *c.* 35,000 B.C. +/- 1,500 years<sup>25</sup>, and so once again acts to further indicate the existence of Babylonian records for the great flood of Noah being around this time.

Therefore, on the one hand, we have three calculations for *Post-Flood List 4* of Berossus’s Babylonian flood date. These are *Post-Flood List 4a* (Eusebius in an Armenian translation), which yields a date of *c.* 35,000 B.C. with error bars in the low

---

<sup>24</sup> Bury, J.B. *et al* (Editors), *The Cambridge Ancient History* (1924), *op. cit.*, Vol. 1, pp. 150-151. Because Bury *et al* regard these as “exaggerated figures,” they reduce what they call “the mythical age” down to just “1920 or 1909 years” from this start date of 322 B.C., yet they provide no compelling evidence for their assertion that these “figures” are “exaggerated” by over 30,000 years.

<sup>25</sup> The uncertainty of this figure for “11 kings of unknown length” “according to a marginal reading 48 years” (Bury *et al*); could clearly act to increase the figure of *c.* 34,400 B.C. number by some hundreds of years, or less probably, reduce it from 48; but either way, I consider the end conclusion is sufficiently broad to stand i.e., it could still reasonably be said to fit within the parameters of *c.* 35,000 B.C. +/- 1,500 years.

100s of years; *Post-Flood List 4b* (Syncellus's dates) which yields a date of *c.* 34,400 B.C.; and *Post-Flood List 4c* (calculation based on the dates of Burey *et al*) which yields a date of either 35,903 B.C. or 35,713 B.C. . These give a range of *c.* 34,400 to *c.* 35,903 B.C., or 35,151.5 +/- 751.5 years which can be approximated to 35,150 B.C. +/- 750 years. But on the other hand, these three diverse calculations all fit inside the critically used Sumerian King List parameters of *c.* 35,000 B.C. +/- 1,500 years. *Therefore, I think it reasonable to refer to this critically arrived at flood date of c. 35,000 B.C. +/- 1,500 years as being based on both the Sumerian and Babylonian King Lists.*

Hence while I shall generally use the flood date of *c.* 35,000 B.C., it should be also understood that *it could be up to c. 1,500 years earlier than this.* By contrast, in using the dates of *c.* 35,000 B.C. +/- 1,500 years I recognize *it could be 1,500 years less than this*, and indeed, when one looks at the greater detail of the calculations made by Bury *et al*, it could be as low as *c.* 31,077 B.C. (Sumerian *Post-Flood List 1*); or *c.* 27,264 B.C. (Sumerian *Post-Flood List 2*), and so this error bar in the downwards direction of just 1,500 years, is clearly being heavily influenced by the higher dates found in Sumerian *Post-Flood List 3*, as confirmed by the Babylonian King Lists. And it is also being confirmed in my mind through an inter-disciplinary approach in connection with my understanding of the presently available anthropological data, in which I understand man to first appear in the fossil record as Cro-Magnon *c.* 33,000 B.C., after some men exited the area now under the waters of the Persian Gulf following Noah's Flood. Clearly this methodology, which on the available data also considers that in broad general terms both the *Sumerian King List* and *Babylonian King List* appear to be historically reliable documents, albeit ones that must be critically used, contains a number of presuppositions and conclusions that e.g., neither young earth creationists, nor secular Darwinian anthropologists or historians, would accept.

In summary of my findings, it is thus it is *with qualification* that I generally use the *Sumerian & Babylonian King Lists* flood date of *c.* 35,000 B.C. +/- 1,500 years, or simply *c.* 35,000 B.C. . E.g., I have no knowledge of the Sumerian tongue, nor am I familiar with the rationale behind the calculations of Bury *et al* in *Post-Flood Lists 1 & 2*, and so this is a good reason why I think it safest on the presently available data to use the upper end of the figures I obtain from a critical usage of the calculations of Bury *et al* in *Post-Flood Lists 1 & 2* i.e., a date of *c.* 35,000 B.C., on the basis that at this point, it broadly correlates with the lower end range that I give as rounded numbers in *Post-Flood List 3* as *c.* 34,500-36,000 B.C. . From this date of *c.* 35,000 B.C., recognizing that the dates for *Post-Flood Lists 1 & 2* are at the lower end of this range and below, I think one can give an overall date from the *Sumerian King List Flood List* down in about *c.* 1,500 years; to which I then give a corresponding upward error bar of *c.* 1,500 years. This means that for an overall period of *c.* 32,800 years (*Post-Flood List 3a*, 32,775 years), or *c.* 33,400 years (*Post-Flood List 3b*, 33,372 years), the all-up error bar being allowed is 3,000 years (1,500 + 1,500 = 3,000 years, for +/- 1,500 years) or *c.* 10% (more precisely, 3,000 is *c.* 9.2% of *Post-Flood List 3a*'s 32,775 years; and *c.* 9% of *Post-Flood List 3b*'s 33,372 years). Though the downward error bar is less than could be given, and the upward error bar is more than could be given, I hope by this means to safeguard the basic date of *c.* 35,000 B.C. if there is, as I presently think, a fundamental integrity to these

historical records (even if there *might* be so relatively minimal errors). Thus I give the overall date range of the flood as *c.* 35,000 B.C. +/- 1,500 years. And I see the Babylonian King Lists as confirming this conclusion. Hence this critically arrived at flood date of *c.* 35,000 B.C. +/- 1,500 years is based on both the Sumerian and Babylonian King Lists. And it is regarded by me as credible relative to both the Biblical data which I understand to place Noah's Flood in the range of *c.* 50,000 B.C. +/- 16,000 years, and the anthropological data on Cro-Magnons.

But if e.g., at some point in the future, credible archaeological evidence for Cro-Magnon man were to emerge for an earlier period than *c.* 33,000 B.C., but still in the higher date range of *c.* 35,000 B.C. +/- 1,500 years, then I would think this sufficient to move to the higher dates up to *c.* 36,500 B.C.; since I would still consider there to be some value in these historical records. And of course, if evidence were ever forthcoming of yet earlier dates i.e., clearly before *c.* 36,500 B.C.; then I would have to conclude that the *Sumerian & Babylonian King Lists* were not, as I presently think, a guide of some broad general historical value, and I would then simply have to rest in the broad dates I give in Volume 1 of this work (with revisions upwards for the lower end dates presently given), namely, an absolute range of possible Adamic dates of *c.* 51,500 B.C. +/- 16,500 years i.e., *c.* 68,000-35,000 B.C., and a most probable range of Adamic dates of *c.* 60,000 B.C. +/- 8,000 years i.e., *c.* 68,000-52,000 B.C.; with a range of possible Noachic Flood dates of *c.* 50,000 B.C. +/- 16,000 years i.e., *c.* 66,000-34,000 B.C. . But the present strength I find in these Sumerian and Babylonian records, is that on the presently available data, they correlate with dates inside the wider range of dates I find for both Adam, *infra*, and Noah, *supra*.

(Part 6C, Chapter 1) *The Chronology of the Sumerian & Babylonian King Lists:*  
*b) The Pre-Flood King Lists 1, 2, & 3.*

We are now in a better position to understand the antediluvian or pre-flood Sumerian and Babylonian King Lists, since we now have a flood date from which to commence them. We have also seen that the flood date they yield of *c.* 35,000 B.C. +/- 1,500 years, is sufficiently proximate to the known anthropological data of Adamite man to make a critical usage of these lists broadly credible on the presently available date, and Biblical data. That is, inside the Biblically estimated dates for Noah's Flood of *c.* 50,000 B.C. +/- 16,000 years, we find in the anthropological data evidence of Adamite man who from the Biblical perspective clearly shows he has a soul (Gen. 2:7; I Cor. 15:45), first appearing with Cro-Magnon man *c.* 33,000 B.C., who produced what was at the very least a lust idol (Exod. 20:4-6,17; Matt. 6:24; Col. 3:5; Eph. 5:5), and possibly also a spiritual idol (Exod. 20:2-6), in the Nude Female Idol of Hohle Fels in Germany dating to *c.* 33,000 B.C., followed by the similar Cro-Magnon idol of Brno in Czech dating to *c.* 26,000 B.C. +/- 1,000 years.



We shall now consider three Sumerian and Babylonian pre-flood lists. *Pre-Flood List 1* gives the tally as said to be found in Berossus of Babylon (Bury *et al.*, & Bidez). *Pre-Flood List 2* gives the tally as said to be found in Sumerian records (Halley citing Weld Prism & Nippur Tablets). And *Pre-Flood List 2* gives also the tally as found in the *Sumerian King List* (my calculations based on Jacobsen's *Sumerian King List*).

The first pre-flood list (*Pre-Flood List 1*) we shall consider is that recorded by Bury *et al.* in *The Cambridge Ancient History* (1924), who refer to the king list of "Berossus" of ancient Babylon. "Berossus" was a pagan "priest" "at Babylon," in the time of "Antiochus I Soter" who reigned from "280-261" B.C. . "These lists include ... ten antediluvian kings from Alorus to the hero of the Deluge, reigning, in all, 120 *sars* i.e., 432,000 years" as "a *sar* is 3600 years"<sup>26</sup>. The pre-flood story contains references to a monster from "Red Seas" meaning the Persian Gulf. Thus Verbrugge & Vickersham refer to how during the "reign" of "Ammonon" (see the fourth Babylonian King List dynasty, *infra*), "the monster Oannes ..., appeared from the Red Seas (the Persian Gulf)"<sup>27</sup>. The antediluvian time period of "432,000 years" is not usually regarded as reliable because if solar years are meant it is certainly disallowed by the Biblical and anthropological data. *But if the ten kings are understood as ten dynasties of kings, and if the pre-flood chronology is understood to be in lunar years rather than solar years, the Sumerian pre-flood dates become more credible.* Notably, a *sar* of 3,600 years is easily divisible by 12 lunar months, making about 300 solar years. And while the calculation is very approximate, one can divide the number by 12 to get approximate solar years e.g.,  $432,000 \div 12 =$  about 36,000 solar years. And so I consider it a self-evident truth that the Sumerian King List of antediluvian times is using a lunar year calendar, since all its dates are clearly divisible by twelve thus facilitating quick easy calculations with rounded numbers. The lengths of these 10 kings in the Babylonian King List are too long to be individual kings even when they are calculated as lunar years, and therefore I consider that this contextually indicates that they were ten dynasties.

In this work, with a possible 4,000 year error bar at the upper date of *c.* 68,000 B.C. (i.e., *c.* 68,000-72,000 B.C.), and also some leeway of less than 1,000 years at the other end, the absolute range of possible Adamic dates is *c.* 51,500 B.C. +/- 16,500 years i.e., *c.* 68,000-35,000 B.C. . The most probable range of Adamic dates is *c.* 60,000 B.C. +/- 8,000 years i.e., *c.* 68,000-52,000 B.C. . And my best estimate for Adam's date on the presently available data, based on the critical usage of Egyptian, Babylonian, and Sumerian records of uncertain historical veracity and so possibly incorrect and subject to review is *c.* 65,000 B.C. +/- 3,000 years i.e., *c.* 68,000-62,000 B.C. . With respect to the usage of Babylonian and Sumerian records for attaining my best estimate for Adam's

---

<sup>26</sup> Bury, J.B. *et al.* (Editors), *The Cambridge Ancient History* (1924), *op. cit.*, Vol. 1, p. 150.

<sup>27</sup> Verbrugge & Vickersham, *Berossos & Manetho* (1996), *op. cit.*, pp. 48,51-52. A footnote says that only the historian Berossus, and another historian whose source is Berossus, namely, Abydenos, refer to "the Annedotos" in their wider reference to "the monster Oannes, the Annedotos," and so the "meaning" of "Annedotos" "is not clear."

date, we shall consider in this section three methodologies: *Methodology 1*, this is a generalist calculation with Babylonian records antediluvian years and Sumerian records Flood dates; *Methodology 2*, this is a calculation with reference to *Pre-Flood Lists 1 & 2*; and *Methodology 3*, this is a general overview of *Pre-Flood Lists 1, 2, & 3* in connection with corroborating scientific evidence.

*Methodology 1 (generalist calculation with Babylonian records antediluvian years & Sumerian records Flood dates) for best estimate on presently available data of Adamic date at c. 65,000 B.C. +/- 3,000 years.* Citing Bury *et al* in *The Cambridge Ancient History* (1924)<sup>28</sup>, I say in Volume 1, Part 2, chapter 17, with regard to the “432,000 years” of *Pre-Flood King List 1*:

The king list ... says that before the Flood there were ten antediluvian kings from Alorus reigning 120 *sars*, and a *sar* is 3,600 years so this is usually calculated to 432,000 years. This figure is usually regarded as unreliable and if solar years are meant it is certainly disallowed by the Biblical and anthropological data. *But if the ten kings are understood as ten dynasties of kings, and if the pre-flood chronology is understood to be in lunar years rather than solar years, the Sumerian pre-flood dates [to which these Babylonian dates may be compared and added onto to get the total,] become more credible.* Notably, a *sar* of 3,600 years is easily divisible by 12 lunar months, making about 300 solar years. Thus 432,000 lunar years is approximately 36,000 solar years or (multiplying 36,000 by 360 and dividing by 365.2442 – the number of days in a year,) more precisely 35,483 years and some months<sup>29</sup>. When added to the Sumerian flood date of 31,077 B.C., this would date the first Sumerian king, Alorus, to 66,560 B.C., or on the alternative flood date tablet, 62,747 B.C. . This is just short of the Persian Gulf’s recession in c. 68,000 B.C. .

Thus given the difference between 66,560 B.C. and 62,747 B.C. is just over 3800 years (66,560 – 62,747 = 3813 or c. 3,800 years), one should also allow a discrepancy of about 3800 years could go in the other direction, means that we have an upper date of c. 70,000 B.C. (66,560 + 3800 = 70,360 B.C.). While the date used in this work for the Persian Gulf’s recession is c. 68,000 B.C., it has also been stated in Volume 1, that “the Persian Gulf’s regression at c. 68,000 B.C. includes a *possible* error bar of up to 4,000 years i.e., to c. 72,000 B.C.<sup>30</sup>,” because “Rose estimates the Persian Gulf regression could have been up to 4,000 years earlier at 72,000 B.C., and while I allow for this possibility,

---

<sup>28</sup> Bury, J.B. *et al* (Editors), *The Cambridge Ancient History* (1924), *op. cit.*, Vol. 1, pp. 150,152,365.

<sup>29</sup> 432,000 lunar years is approximately 36,000 solar years i.e., in broad terms, 432,000 × 30 days per lunar month = 12,960,000 days, & 12,960,000 days ÷ 365.25 (the approximate number of days in a year) = 35,482.546 years = 35,483 years.

<sup>30</sup> Vol. 1, Part 2, Chapter 12, section e, *et al*.

for my general calculations I am using the date of *c.* 68,000<sup>31</sup>.” Thus because my generally used date of *c.* 68,000 B.C. is qualified as including a possible 4,000 year error bar at the upper date i.e., *c.* 68,000-72,000 B.C., this higher date of *c.* 70,360 B.C. is also possible. And so on a critical usage of the Sumerian King Lists, we have a start date around the time of Adam of between *c.* 68,000 B.C. (understood as including a possible error bar upwards of up to 4,000 years,) and 62,000 B.C., or 65,000 B.C. +/- 3,000 years. And the proximity of that Sumerian date of 65,000 B.C. +/- 3,000 years, to the Biblically calculated date of 60,000 B.C. plus or minus 8,000 years, means that I take the view that my best estimate for Adam’s date on the presently available data, is 65,000 B.C. +/- 3,000 years.

It might be objected that if one uses a precision calculation, these generalist figures are out by over 500 years. I.e., on a greater precision calculation, this would be  $432,000 \times 29.530589$  days (the lunar month<sup>32</sup>) = 12,757,214 days, &  $12,960,000$  days  $\div$  365.2442 (the number of days in a year) = 34,927.903 years = 34,928 years. The discrepancy between an exact calculation and a precise calculation for this entire period is thus *c.* 555 years or about half a millennium in 35 millennia (i.e., the difference between 35,483 years on a general calculation, and 34,928 years on a precise calculation, is  $35,483 - 34,928 = 555$  years). Or the discrepancy with the rough rounded figures of simply dividing by 12, so that  $432,000 \div 12 =$  about 36,000 solar years, produces an error of about twice this i.e., *c.* 1 millennium in 35 millennia. Though to get “the big picture” one could use either of these two forms of generalist calculation i.e., simply divide by 12, or calculate with a 30 day lunar month and 365.25 solar day year; or one could use a precision calculation of a 29.530589 day lunar month and 365.2442 solar day year; in order to maximize the accuracy, if we add these precision dates to the Sumerian flood dates of 31,077 B.C. and *c.* 27,264 B.C., we get 66,005 B.C. or 62,192 B.C. respectively. This does not affect “the big picture,” since whether using general or precision calculations, we find that *Methodology 1* gives us a lower date of a rounded number at *c.* 62,000 B.C. (the lower calculations of 62,747 B.C. or 62,192 B.C.), and an upper date of *c.* 68,000 B.C. as the date of the Persian Gulf’s regression, and a date in between these (the higher calculation of 66,560 B.C. or 66,005 B.C.), and so a range of dates is possible for Adam between *c.* 62,000-68,000 B.C. i.e., *c.* 65,000 B.C. +/- 3,000 years.

Let us now compare these figures from *Methodology 1* with the greater detail of *Pre-Flood Lists 1, 2, & 3*.

---

<sup>31</sup> Vol. 1, Part 2, Chapter 17, section c; referring to Part 2, Chapter 17, section e, and Rose’s “New Light on Human Prehistory in the Arabo-Persian Gulf Oasis,” *Current Anthropology*, Vol. 51, Dec. 2010, pp. 849-883, at p. 8/79.

<sup>32</sup> *Encyclopaedia Britannica CD99* (1999), *op. cit.*, “Eclipse: Occultation, and Transit: The frequency of solar and lunar eclipses: Cycle of Eclipses;” with respect to “full moon to full moon ... synodic month.”

These 10 dynasties are given by Berosus of Babylon<sup>33</sup> as:

1] Aloros 10 sars (saroi) =  $10 \times 3600 = 36,000$  years. On an easy generalist calculation using rounded numbers,  $36,000 \div 12 = 3,000$  solar years. Or on a precision calculation,  $36,000 \times 29.530589$  days (the lunar month) = 1,063,101.2 days, &  $1,063,101.2 \text{ days} \div 365.2442$  (the number of days in a year) = 2,910.6587 years = *c.* 2,911 years. Thus the first dynasty, named after its famous progenitor, “Aloros,” went for *c.* 2,911 years.

2] Alaporos 3 sars =  $3 \times 3600 = 10,800$  years. On an easy generalist calculation using rounded numbers,  $10,800 \div 12 = 900$  solar years. Or on a precision calculation,  $10,800 \times 29.530589$  days (the lunar month) = 318,930.36 days, &  $318,930.36 \text{ days} \div 365.2442$  (the number of days in a year) = 873.1976 years = *c.* 873 years. Thus the second dynasty, named after its famous progenitor, “Alaporos,” went for *c.* 873 years.

3] Amelon 13 sars =  $13 \times 3600 = 46,800$  years. On an easy generalist calculation using rounded numbers,  $46,800 \div 12 = 3,900$  solar years. Or on a precision calculation,  $46,800 \times 29.530589$  days (the lunar month) = 1,382,031.6 days, &  $1,382,031.6 \text{ days} \div 365.2442$  (the number of days in a year) = 3,783.8564 years = *c.* 3,784 years. Thus the third dynasty, named after its famous progenitor, “Amelon,” went for *c.* 3,784 years.

4] Ammenon 12 sars =  $12 \times 3600 = 43,200$  years. On an easy generalist calculation using rounded numbers,  $43,200 \div 12 = 3,600$  solar years. Or on a precision calculation,  $43,200 \times 29.530589$  days (the lunar month) = 1,275,721.4 days, &  $1,275,721.4 \text{ days} \div 365.2442$  (the number of days in a year) = 3,492.7903 years = *c.* 3,493 years. Thus the fourth dynasty, named after its famous progenitor, “Ammenon,” went for *c.* 3,493 years.

5] Amegalaras 18 sars =  $18 \times 3600 = 64,800$  years. On an easy generalist calculation using rounded numbers,  $64,800 \div 12 = 5,400$  solar years. Or on a precision calculation,  $64,800 \times 29.530589$  days (the lunar month) = 1,913,582.2 days, &  $1,913,582.2 \text{ days} \div 365.2442$  (the number of days in a year) = 5239.1857 years = *c.* 5,240 years. Thus the fifth dynasty, named after its famous progenitor, “Amegalaras,” went for *c.* 5,240 years.

6] Daonos 10 sars =  $10 \times 3600 = 36,000$  years. On an easy generalist calculation using rounded numbers,  $36,000 \div 12 = 3,000$  solar years. Or on a precision calculation,  $36,000 \times 29.530589$  days (the lunar month) = 1,063,101.2 days, &  $1,063,101.2 \text{ days} \div$

---

<sup>33</sup> This Babylonian King List, though not my understanding of it as lunar years of ten dynasties, may be found in Joseph Bidez’s “Les écoles chaldéennes sous Alexandre et les Séleucides,” in *Mélanges Capart*, Brussels, Belgium, 1935, p. 50 as cited in Guinard. P., “The Lists of Antediluvian Kings ...” (<http://cura.free.fr/11kings.html>); and the tally “Berossus recounts 432,000 years from the first king, Aloros, to Xisouthros and the Babylonian Flood” is also found in e.g., “Berossus,” *Wikipedia* (<http://en.wikipedia.org/wiki/Berossus>).

365.2442 (the number of days in a year) = 2,910.6587 years = *c.* 2,911 years. Thus the sixth dynasty, named after its famous progenitor, “Daonos,” went for *c.* 2,911 years.

7] Euedorankhos 18 sars =  $18 \times 3600 = 64,800$  years. On an easy generalist calculation using rounded numbers,  $64,800 \div 12 = 5,400$  solar years. Or on a precision calculation,  $64,800 \times 29.530589$  days (the lunar month) = 1,913,582.2 days, &  $1,913,582.2 \text{ days} \div 365.2442$  (the number of days in a year) = 5,239.1857 years = *c.* 5,239 years. Thus the seventh dynasty, named after its famous progenitor, “Euedorankhos,” went for *c.* 5,239 years.

8] Amempsinos 10 sars =  $10 \times 3600 = 36,000$  years. On an easy generalist calculation using rounded numbers,  $36,000 \div 12 = 3,000$  solar years. Or on a precision calculation,  $36,000 \times 29.530589$  days (the lunar month) = 1,063,101.2 days, &  $1,063,101.2 \text{ days} \div 365.2442$  (the number of days in a year) = 2,910.6587 years = *c.* 2,911 years. Thus the eighth dynasty, named after its famous progenitor, “Amempsinos,” went for *c.* 2,911 years.

9] Otiartes 8 sars =  $8 \times 3600 = 28,800$  years. On an easy generalist calculation using rounded numbers,  $28,800 \div 12 = 2,400$  solar years. Or on a precision calculation,  $28,800 \times 29.530589$  days (the lunar month) = 850,480.96 days, &  $850,480.96 \text{ days} \div 365.2442$  (the number of days in a year) = 2328.5269 years = *c.* 2,329 years. Thus the ninth dynasty, named after its famous progenitor, “Otiartes,” went for *c.* 2,329 years.

10] Xisouthros 18 sars =  $18 \times 3600 = 64,800$  years. On an easy generalist calculation using rounded numbers,  $64,800 \div 12 = 5,400$  solar years. Or on a precision calculation,  $64,800 \times 29.530589$  days (the lunar month) = 1,913,582.2 days, &  $1,913,582.2 \text{ days} \div 365.2442$  (the number of days in a year) = 5239.1857 years = *c.* 5,240 years. Thus the tenth dynasty, named after its famous progenitor, “Xisouthros,” went for *c.* 5,240 years.

Therefore this time period in years is  $2911 + 873 + 3784 + 3493 + 5240 + 2911 + 5239 + 2911 + 2329 + 5240 = 34,931$  years.

The tally given in this king list is 120 sars (saroi); and  $120 \times 3600 = 432,000$  years. On an easy generalist calculation using rounded numbers,  $432,000 \div 12 = 36,000$  solar years. Or on a precision calculation,  $432,000 \times 29.530589$  days (the lunar month) = 12,757,214 days, &  $12,757,214 \text{ days} \div 365.2442$  (the number of days in a year) = 34,927.903 years = *c.* 34,928 years. **Thus in the Babylonian *Pre-Flood List 1*, the ten dynasties, each named after their famous progenitor, went for *c.* 34,928 years** (which is 3 years less than the accumulative number made up of 10 approximated numbers in the tally, 34,931 years, *supra*).

Thus for the Babylonian *Pre-Flood List 1*, if we were to add these *c.* 34,928 antediluvian years in precision terms to the *Post-Flood List 4* of Berossus’s Babylonian flood dates, *supra*, which have a range of *c.* 34,400 to *c.* 35,903 B.C., then this would give us a start range of *c.* 69,328 B.C. (34,400 B.C. + 34,928 years) to 70,831 B.C.

(35,903 B.C. + 34,928 years). Or if we were to add these *c.* 34,928 antediluvian years to the critically arrived at flood date of *c.* 35,000 B.C. +/- 1,500 years as based on both the Sumerian and Babylonian King Lists, then this would give us a range of 69,928 B.C. (35,000 B.C. + 34,928 years) +/- 1,500 years, or *c.* 68,428 B.C. to 71,428 B.C. . Given that the Babylonian dates of *c.* 69,328 to 70,831 B.C. are 100s of years lower than, but broadly inside the wider dates, we can say that the overall dates on this calculation are between *c.* 68,328 B.C. to 71,428 B.C., which can be rounded to *c.* 68,300 B.C. to 71,400 B.C., or rounded in 1,000s from *c.* 68,000 B.C. up to either 71,000 or 72,000 B.C. (*Pre-Flood List 1*). **Thus Pre-Flood List 1 gives us as a rounded number a start date of *c.* 68,000 B.C. to *c.* 72,000 B.C. .**

Though in this work I generally use the date of *c.* 68,000 B.C. for the regression of the Persian Gulf, and associated earliest possible Adamic date; these dates derived from the Babylonian *Pre-Flood List 1* of *c.* 68,000-72,000 B.C. have an upper date range that is still possible, since while the date used in this work for the Persian Gulf's recession is *c.* 68,000 B.C., it has also been previously stated in both Volumes 1 & 2, that my usage of *c.* 68,000 B.C. includes a *possible* error bar of up to 4,000 years i.e., to *c.* 72,000 B.C. . Thus because my generally used date of *c.* 68,000 B.C. is qualified as including a range of *c.* 68,000-72,000 B.C., these higher dates of *c.* 68,428-71,428 B.C., as rounded to *c.* 68,000-72,000 B.C., are also possible. Thus through reference to the previously stated error bar, they are therefore already included in my best estimate for Adam's date on the presently available data of *c.* 68,000-62,000 B.C. .

The second pre-flood list (*Pre-Flood List 2*) we shall consider is that recorded by Henry Halley in *Halley's Bible Handbook* (1965). He refers to the "Weld Prism" (Sumerian<sup>34</sup>) "and Nippur Tablets" (Sumerian) as his sources. On the basis of these two Sumerian documents he gives *Pre-Flood List 2, infra*. I have not seen the detail of how the names, places, and years of *Pre-Flood List 2* are derived from the Sumerians' "Weld Prism and Nippur Tablets" (and given that its dates are intermediate between *Pre-Flood List 1* & *3*, it does not affect the overall possible date range). However, having determined that Babylonian *Pre-Flood List 1, supra*, and Babylonian *Pre-Flood List 3, infra*, must contextually be using lunar years and dynasties; I consider that the broad similarities of these with Sumerian *Pre-Flood List 2* requires that it too must be using lunar years and dynasties. These 10 dynasties of "Pre-Flood Kings" from the "Weld Prism and Nippur Tablets" are given by Halley<sup>35</sup> as:

1] "Alulim reigned at Eridu" for "28,000 years." On a precision calculation,  $28,000 \times 29.530589$  days (the lunar month) = 826,856.49 days, &  $826,856.49 \text{ days} \div$

<sup>34</sup> See the Weld-Blundell Prism discussed in Vol. 1, Part 2, Chapter 18, section b.

<sup>35</sup> This Sumerian King List, though not my understanding of it as lunar years of ten dynasties, is found in Halley, H.H., *Halley's Bible Handbook* (1965), *op. cit.*, p. 71. That which I put in quotation marks in this list is what Halley says, only punctuating it differently by making his "Reigned," "reigned."

365.2442 (the number of days in a year) = 2,263.8456 years = *c.* 2,264 years. Thus the first dynasty, named after its famous progenitor, “Alulim,” went for *c.* 2,264 years.

2] “Alamar reigned at Eridu” for “36,000 years.” On a precision calculation,  $36,000 \times 29.530589$  days (the lunar month) = 1,063,101.2 days, &  $1,063,101.2 \text{ days} \div 365.2442$  (the number of days in a year) = 2,910.6587 years = *c.* 2,911 years. Thus the second dynasty, named after its famous progenitor, “Alamar,” went for *c.* 2,911 years.

3] “Emenluanna reigned at Badgurguru” for “43,000 years.” On a precision calculation,  $43,000 \times 29.530589$  days (the lunar month) = 1,269,815.3 days, &  $1,269,815.3 \text{ days} \div 365.2442$  (the number of days in a year) = 3,476.62 years = *c.* 3,477 years. Thus the third dynasty, named after its famous progenitor, “Emenluanna,” went for *c.* 3,477 years.

4] “Kichunna reigned at Larsa” for “43,000 years.” On a precision calculation,  $43,000 \times 29.530589$  days (the lunar month) = 1,269,815.3 days, &  $1,269,815.3 \text{ days} \div 365.2442$  (the number of days in a year) = 3,476.62 years = *c.* 3,477 years. Thus the fourth dynasty, named after its famous progenitor, “Kichunna,” went for *c.* 3,477 years.

5] “Enmengalanna reigned at Badgurguru” for “28,000 years.” On a precision calculation,  $28,000 \times 29.530589$  days (the lunar month) = 826,856.49 days, &  $826,856.49 \text{ days} \div 365.2442$  (the number of days in a year) = 2,263.8456 years = *c.* 2,264 years. Thus the fifth dynasty, named after its famous progenitor, “Enmengalanna,” went for *c.* 2,264 years.

6] “Dumuzi reigned at Badgurguru” for “36,000 years.” On a precision calculation,  $36,000 \times 29.530589$  days (the lunar month) = 1,063,101.2 days, &  $1,063,101.2 \text{ days} \div 365.2442$  (the number of days in a year) = 2,910.6587 years = *c.* 2,911 years. Thus the sixth dynasty, named after its famous progenitor, “Dumuzi,” went for *c.* 2,911 years.

7] “Sibzianna reigned at Larak” for “28,000 years.” On a precision calculation,  $28,000 \times 29.530589$  days (the lunar month) = 826,856.49 days, &  $826,856.49 \text{ days} \div 365.2442$  (the number of days in a year) = 2,263.8456 years = *c.* 2,264 years. Thus the seventh dynasty, named after its famous progenitor, “Sibzianna,” went for *c.* 2,264 years.

8] “Emenduranna reigned at Sippar” for “21,000 years.” On a precision calculation,  $21,000 \times 29.530589$  days (the lunar month) = 620,142.37 days, &  $620,142.37 \text{ days} \div 365.2442$  (the number of days in a year) = 1,697.8842 years = *c.* 1,698 years. Thus the eighth dynasty, named after its famous progenitor, “Emenduranna,” went for *c.* 1,698 years.

9] “Uburatum reigned at Shuruppak” for “18,000 years.” On a precision calculation,  $18,000 \times 29.530589$  days (the lunar month) = 531,550.6 days, &  $531,550.6 \text{ days} \div 365.2442$  (the number of days in a year) = 1,455.3293 years = *c.* 1,455 years.

Thus the ninth dynasty, named after its famous progenitor, “Uburratum,” went for *c.* 1,455 years.

10] “Zinsuddu (Utnapishtim)” reigned for “64,000 years.” On a precision calculation,  $64,000 \times 29.530589$  days (the lunar month) = 1,889,957.7 days, &  $1,889,957.7 \text{ days} \div 365.2442$  (the number of days in a year) = 5,174.5043 years = *c.* 5,175 years. Thus the tenth dynasty, named after its famous progenitor, “Zinsuddu (Utnapishtim),” went for *c.* 5,175 years.

These Sumerian records then say, “Then the Flood overthrew the land.” Therefore this pre-flood time period in years is  $2,264 + 2,911 + 3,477 + 3,477 + 2,264 + 2,911 + 2,264 + 1,698 + 1,455 + 5,175 = 27,896$  years.

The overall tally of these ten Sumerian dynasties in years is  $28,000 + 36,000 + 43,000 + 43,000 + 28,000 + 36,000 + 28,000 + 21,000 + 18,000 + 64,000 = 345,000$  years. On an easy generalist calculation using rounded numbers,  $345,000 \div 12 =$  solar 28,750 years. Or on a precision calculation,  $345,000 \times 29.530589$  days (the lunar month) = 10,188,053 days, &  $10,188,053 \text{ days} \div 365.2442$  (the number of days in a year) = 27,893.812 years = *c.* 27,894 years. **Thus in Sumerian Pre-Flood List 2, the ten dynasties, each named after their famous progenitor, went for *c.* 27,894 years** (which is 2 years less than the accumulative number made up of 10 approximated numbers in the tally, 27,896 years, *supra*).

Thus for the Sumerian *Pre-Flood List 2*, if we were to add these *c.* 27,894 antediluvian years in precision terms to the Sumerian *Post-Flood List 1* of *c.* 31,077 B.C. we get, 58,971 B.C.; or to the Sumerian *Post-Flood List 2* of *c.* 27,264 B.C. we get, 55,158 B.C.; or to the Sumerian *Post-Flood List 3* of 35,270 B.C. +/- 600 years we get, 63,164 B.C. +/- 600 years. Or if we add these *c.* 27,894 antediluvian years to the critically arrived at flood date of *c.* 35,000 B.C. +/- 1,500 years as based on both the Sumerian and Babylonian King Lists, then this would give us a range of 62,894 +/- 1,500 years. Hence in the first instance, on rounded numbers the fuller range of these dates stretch between *c.* 55,000 B.C. (lowest date is *c.* 55,158 B.C.) and *c.* 64,000 B.C. (highest date is 63,164 B.C. + 600 years = 63,764 B.C.), i.e., *c.* 59,500 B.C. +/- 5,000 years, which can in turn be further rounded to *c.* 60,000 B.C. +/- 4,000 or 5,000 years. **Thus Pre-Flood List 2 gives us as a rounded number an all up start date of *c.* 60,000 B.C. +/- 4,000 or 5,000 years.** But if we use the critically arrived at flood date of *c.* 35,000 B.C. +/- 1,500 years as based on both the Sumerian and Babylonian King Lists, then this gives us a range of 62,894 +/- 1,500 years, i.e., 61,394 B.C. to 64,394 B.C., which at its lowest point of 61,394 B.C., is in a middle 1,000s range that could be rounded down to 61,000 B.C. or rounded up to 62,000 B.C., and at its highest point could be rounded up to 65,000 B.C. . And so for my immediate generalist purposes I shall round the lower figure up to 62,000 B.C. as this is closer to the higher number reached in *Pre-Flood List 1*. **Thus when using the critically arrived at flood date of *c.* 35,000 B.C. +/- 1,500 years, Pre-Flood List 2 gives us as a rounded number a lower start date of *c.* 62,000 B.C. .**



Therefore, using the lower start date of *Pre-Flood List 1* gives us as a rounded number a start date of **c. 68,000 B.C.** (with an error bar of up to another 4,000 years to 72,000 B.C.), and using the critically arrived at flood date of **c. 35,000 B.C. +/- 1,500 years**, *Pre-Flood List 2* gives us as a rounded number a lower start date of **c. 62,000 B.C.** (and an upper date of **c. 65,000 B.C.**). Thus (combining the upper date of *Pre-Flood List 1* which is **c. 68,000 B.C.**, with the lower date of *Pre-Flood List 2* as calculated from the critically arrived at flood date of **c. 35,000 B.C. +/- 1,500 years**.) we have a range of **c. 68,000-62,000 B.C. for the start date**. Therefore on *Methodology 2* (calculation with reference to *Pre-Flood Lists 1 & 2*) my best estimate on presently available data for an Adamic date is at **c. 65,000 B.C. +/- 3,000 years**.

Let us now consider *Pre-Flood List 3*. How do these figures from *Pre-Flood List 1 & 2* compare with the calculations that I make in *Pre-Flood List 3* on the basis of the English translation found in Jacobsen's *Sumerian King List* (1939)<sup>36</sup>? The *Sumerian King List* says that at first, "kingship was in Eridu(g)." "A-lulim(ak)" was the "king and reigned 28,800 years." And on an easy generalist calculation using rounded numbers,  $28,800 \div 12 =$  (equals) 2,400 solar years. Or on a precision calculation,  $28,800 \times 29.530589$  days (the lunar month) = 850,480.96 days, &  $850,480.96 \text{ days} \div 365.2442$  (the number of days in a year) = 2,328.5269 years = 2,329 years. Thus the first dynasty, named after its famous progenitor, "A-lulim(ak)," went for 2,329 years. Then "Alalgar reigned 36,000 years." On an easy generalist calculation using rounded numbers,  $36,000 \div 12 =$  3,000 solar years. Or on a precision calculation,  $36,000 \times 29.530589$  days (the lunar month) = 1,063,101.2 days, &  $1,063,101.2 \text{ days} \div 365.2442$  (the number of days in a year) = 2,910.6587 years = 2,911 years. Thus the second dynasty, named after its famous progenitor, "Alalgar," went for 2,911 years. Since  $28,800 + 36,000 = 64,800$ , thus "2 kings" i.e., two dynasties, "reigned its 64,800 years." On an easy generalist calculation using rounded numbers,  $64,800 \div 12 =$  5,400 solar years. Or on a precision calculation,  $64,800 \times 29.530589$  days (the lunar month) = 1,913,582.2 days, &  $1,913,582.2 \text{ days} \div 365.2442$  (the number of days in a year) = 5,239.1857 years = c. 5,239 years. Thus these two dynasties, went for **c. 5,239 years**. Hence antediluvian Subtotal 1 = **5,239 years (Pre-Flood List 3) for Dynasties 1 & 2**.

Then "its kingship to Bad-tibira(k) was carried." "En-men-lu-Anna(k) reigned 43,200 years." On an easy generalist calculation using rounded numbers,  $43,200 \div 12 =$  3,600 solar years. Or on a precision calculation,  $43,200 \times 29.530589$  days (the lunar month) = 1,275,721.4 days, &  $1,275,721.4 \text{ days} \div 365.2442$  (the number of days in a year) = 3,492.7903 years = 3,493 years. Thus the third dynasty, named after its famous progenitor, "En-men-lu-Anna(k)," went for 3,493 years. "En-men-gal-Anna(k) reigned 28,800 years." On an easy generalist calculation using rounded numbers,  $28,800 \div 12 =$  2,400 solar years. Or on a precision calculation,  $28,800 \times 29.530589$  days (the lunar month) = 850,480.96 days, &  $850,480.96 \text{ days} \div 365.2442$  (the number of days in a year) = 2,328.5269 years = 2,329 years. Thus the fourth dynasty, named after its famous progenitor, "Ensip(d)-zi(d)-Anna(k)," went for 2,329 years. Then "Dumu-zi(d), a shepherd, reigned 36,000 years." The presence of "a shepherd" implies a civilization

<sup>36</sup> Jacobsen's *The Sumerian King List* (1939), *op. cit.*, pp. 71-77.

with domestic creatures. On an easy generalist calculation using rounded numbers,  $36,000 \div 12 = 3,000$  solar years. Or on a precision calculation,  $36,000 \times 29.530589$  days (the lunar month) = 1,063,101.2 days, &  $1,063,101.2 \text{ days} \div 365.2442$  (the number of days in a year) = 2,910.6587 years = 2,911 years. Thus the fifth dynasty, named after its famous progenitor, “Dumu-zi(d),” went for 2,911 years. Since  $43,200 + 28,800 + 36,000 = 108,000$ , “3 kings reigned ... 108,000 years.” On an easy generalist calculation using rounded numbers,  $108,000 \div 12 = 9,000$  solar years. Or on a precision calculation,  $108,000 \times 29.530589$  days (the lunar month) = 3,189,303.6 days, &  $3,189,303.6 \text{ days} \div 365.2442$  (the number of days in a year) = 8,731.976 years = *c.* 8,732 years. Thus these third, fourth, and fifth dynasties, went for *c.* 8,732 years. The stated tally of “years” means we must add 8,732 years to the antediluvian Subtotal 1. **Hence antediluvian Subtotal 2 = 13,971 years (*Pre-Flood List 3*) for Dynasties 1 to 5.**

Then from “Bad-tibira(k); its kingship to Larak was carried.” “Ensipa(d)-zi(d)-Anna(k) reigned ... 28,800 years.” “1 king reigned 28,800 years.” On an easy generalist calculation using rounded numbers,  $28,800 \div 12 = 2,400$  solar years. Or on a precision calculation,  $28,800 \times 29.530589$  days (the lunar month) = 850,480.96 days, &  $850,480.96 \text{ days} \div 365.2442$  (the number of days in a year) = 2,328.5269 years = *c.* 2,329 years. Thus the sixth dynasty, named after its famous progenitor, “Ensipa(d)-zi(d)-Anna(k),” went for *c.* 2,329 years. The stated tally of “2,329 years” means we must add 2,329 years to the antediluvian Subtotal 2. **Hence antediluvian Subtotal 3 = 16,300 years (*Pre-Flood List 3*) for Dynasties 1 to 6.**

Then from “Larak; its kingship to Sippar was carried.” “En-men-dur-Anna(k) became king and reigned 21,000 years.” “1 king reigned ... 21,000 years.” On an easy generalist calculation using rounded numbers,  $21,000 \div 12 = 1,750$  solar years. Or on a precision calculation,  $21,000 \times 29.530589$  days (the lunar month) = 620,142.37 days, &  $620,142.37 \text{ days} \div 365.2442$  (the number of days in a year) = 1697.8842 years = *c.* 1698 years. Thus the seventh dynasty, named after its famous progenitor, “En-men-dur-Anna(k),” went for *c.* 1,698 years. The stated tally of “1,698 years” means we must add 1,698 years to the antediluvian Subtotal 3. **Hence antediluvian Subtotal 4 = 17,998 years (*Pre-Flood List 3*) for Dynasties 1 to 7.**

Then from “Sippar; its kingship to Shuruppak was carried.” “Ubar-Taru(k) became king and reigned 18,600 years.” “1 king reigned ... 18,600 years.” On an easy generalist calculation using rounded numbers,  $18,600 \div 12 = 1,550$  solar years. Or on a precision calculation,  $18,600 \times 29.530589$  days (the lunar month) = 549,268.96 days, &  $549,268.96 \text{ days} \div 365.2442$  (the number of days in a year) = 1,503.8403 years = *c.* 1,504 years. Thus the eighth dynasty, named after its famous progenitor, “Ubar-Taru(k),” went for *c.* 1,504 years. The stated tally of “1,504 years” means we must add 1,504 years to the antediluvian Subtotal 4. **Hence antediluvian Subtotal 5 = 19,502 years (*Pre-Flood List 3*) for Dynasties 1 to 8.**

Thus “8 kings reigned ... 241,200 years.” And then “the flood swept thereover.” On an easy generalist calculation using rounded numbers,  $241,200 \div 12 = 20,100$  solar years. Or on a precision calculation,  $241,200 \times 29.530589$  days (the lunar month) =

7,122,778.1 days, & 7,122,778.1 days ÷ 365.2442 (the number of days in a year) = 19,501.413 years = c. 19,501 years. Thus dynasties 1-8, went for c. 19,501 years. The discrepancy between this and the above tally of 19,502 years is just 1 year, and reflects the problem of rounding the decimal numbers in the above calculations. Therefore the correct **antediluvian Subtotal is 19,501 years (Pre-Flood List 3) for Dynasties 1 to 8.**

If we now round this *Pre-Flood List 3* figure to c. 19,500 years, and add this to the *Post-Flood List 3* figures of c. 35,270 B.C. +/- 600 years, we come up with a figure of c. 54,700 B.C. +/- 600 years, or a number that could be rounded down to c. 54,000 B.C., or rounded up to c. 55,000 B.C., but which recognizing that this means the date could be as low as c. 54,000 B.C., for our immediate purposes I shall exercise a discretion that another may use differently, in order to round it up to c. 55,000 B.C. . *This is a notably lower figure than we get on the calculations of Pre-Flood Lists 1 & 2.*

Therefore in *Methodology 3*, we need to take a general overview of *Pre-Flood Lists 1, 2, & 3* in connection with corroborating scientific evidence. Thus we need to consider this *Pre-Flood List 3* date of c. 55,000 B.C., in reference to the dates of *Pre-Flood List 1* which gives us as a rounded number of c. 68,000-72,000 B.C.; and *Pre-Flood List 2* which in the first instance, gives us as a rounded number an all up start date of c. 60,000 B.C. +/- 4,000 or 5,000 years; but in the second instance, when used with the critically arrived at flood date of c. 35,000 B.C. +/- 1,500 years based on both the Sumerian and Babylonian King Lists, then gives us a range of 62,894 +/- 1,500 years, i.e., 61,394 B.C. to 64,394 B.C., which can be rounded to c. 62,000-65,000 B.C. .

In the first place, it must be said that this lower date of c. 55,000 B.C. in *Pre-Flood List 3*, when further taken with the lowest possible date in *Flood List 2* which is *prima facie* also c. 55,000 B.C., being at the lower end of the *prima facie* start date of c. 60,000 B.C. +/- 4,000 or 5,000 years (even though this increases considerably when one uses the critically arrived at flood date of c. 35,000 B.C. +/- 1,500 years), means that when taken with the upper date range of c. 68,000-72,000 B.C. (i.e., c. 68,000 B.C. with an understood error bar upwards of up to 4,000 years), gives an overall range of c. 55,000 B.C. to c. 68,000 B.C. (with an understood error bar upwards on this upper date of up to 4,000 years). *This is a clearly a broad agreement from these ancient Babylonian and Sumerian written records of the broad dates derived from the Bible in connection with the regression of the Persian Gulf in c. 68,000 B.C.*, which were used for the most probable range of Adamic dates found in both Volume 1 & 2, which on the balance of probabilities is c. 60,000 B.C. +/- 8,000 years i.e., c. 68,000-52,000 B.C. . And it must be said that *this is still the safest estimate* within the “big parameters” for Adam in an absolute range of possible Adamic dates that are beyond a reasonable shadow of a doubt, of c. 51,500 B.C. +/- 16,500 years i.e., c. 68,000-35,000 B.C. (i.e., c. 68,000 B.C. with an understood error bar upwards of up to 4,000 years).

But in the second place, the disparity between the dates of c. 68,000-72,000 B.C. in *Pre-Flood List 1*; *prima facie* possible dates of c. 60,000 B.C. +/- 4,000 or 5,000 years as then modified through reference to the critically arrived at flood date of c. 35,000 B.C. +/- 1,500 years to c. 62,000-65,000 B.C. in *Pre-Flood List 2*; and this date of c. 55,000

B.C. in *Pre-Flood List 3*; necessitates the question of whether we can, within these parameters, achieve a better estimate on the available data for a start date that then helps us to date Adam? The matter necessarily hangs on corroborating scientific evidence.

On the old earth creationist, Local Earth Gap School, Out-of-Eden Persian Gulf model adopted in this work, there are two floods that occurred in the Persian Gulf, firstly, a Pre-Adamite Flood (Gen. 1:2), and secondly, Noah's Flood (Gen. 6-8). With respect to corroborating evidence for Noah's Flood which I allow for in an absolute range of possible Noachic Flood dates (beyond a reasonable shadow of a doubt) of *c.* 50,000 B.C. +/- 16,000 years i.e., *c.* 66,000-34,000 B.C.; and on my best estimate for Noah's Flood date on the presently available data (based on the critical usage of Egyptian, Babylonian, and Sumerian records of uncertain historical veracity and so possibly incorrect & subject to review) of *c.* 35,000 B.C. +/- 1,500 years, we have no specific evidence corroborating evidence for a flood at *c.* 35,000 B.C. . However, I consider that we have inferential evidence of a type and kind that is, at least on the presently available data, sufficient to give such corroboration to the Babylonian and Sumerian records we have looked at, *supra*, (and also the Egyptian records we shall in due course look at, *infra*,) with the anthropological evidence we have for Adamites. Specifically, from the Biblical perspective a man must clearly manifest the fact that he has a soul (Gen. 2:7; I Cor. 15:45), and man first appears in the fossil record with Cro-Magnon man *c.* 33,000 B.C., and he clearly produced what was at the very least a lust idol (Exod. 20:4-6,17; Matt. 6:24; Col. 3:5; Eph. 5:5), and possibly also a spiritual idol (Exod. 20:2-6), in the Nude Female Idol of Hohle Fels in Germany dating to *c.* 33,000 B.C., followed by the similar Cro-Magnon idol of Brno in Czech dating to *c.* 26,000 B.C. +/- 1,000 years. *I thus find we have some corroborating anthropological evidence for the flood date of c. 35,000 B.C. +/- 1,500 years, of sufficient strength to consider this flood date is reasonable and defensible.*

But when we come to the Pre-Adamite Flood (Gen. 1:2), we have no corroborating evidence for a local flood inside the area of the Persian Gulf (which since the ending of the last Ice Age was progressively flooded to its present sea conditions,) at any time between the regression of the Persian Gulf at *c.* 68,000 B.C., and Noah's Flood at *c.* 35,000 B.C. . This means, that the only corroborating evidence we have for a flood drying up in this area, is the one connected with the regression of the Persian Gulf somewhere in the range of *c.* 68,000-72,000 B.C. . Clearly under normal circumstances this regression would not have been instantaneous, and would have taken some time. But given that this regression was occurring, it is possible, through reference to Gen. 1:2-2:3, to argue that one particular area of the Persian Gulf, which I estimate was probably no larger than about the size of the Australian Capital Territory which is *c.* 940 square miles or *c.* 2430 square kilometres<sup>37</sup>, was more quickly dried up by supernatural means in harmony with the local creation account of Gen. 1:2b-2:3. And the only piece of *possible* further corroborating evidence we have is the *possibility* that the Toba Eruption not only correlated in near time to this event, but also caused a volcanic winter estimated at about six years. If so, this volcanic winter might still be part of the "darkness" of Gen.

---

<sup>37</sup> See Volume 1, Part 2, Chapter 11, section d.

1:2. But the best we can say at this point in time is that the Toba Eruption is *one speculative possibility* as a mechanism for God to have used in making the “darkness” of Gen. 1:2, but it is by no means the only speculative possibility; and even if it was a background factor, God may have, and probably did additionally use, some other supernatural factor to bring about this darkness in Gen. 1:2, since a volcanic winter alone would probably not have been enough to create the requisite “darkness<sup>38</sup>.” *Therefore, the regression of the Persian Gulf c. 68,000-72,000 B.C. is the only definite corroborating evidence for any flood drying up in the Persian Gulf in the date range of c. 55,000 B.C. to c. 68,000-72,000 B.C. that we have for these Pre-Flood Lists 1, 2, & 3 dates; and therefore I conclude a priority must be given to this upper date of c. 68,000 B.C. (with an understood error bar upwards of up to 4,000 years).*

However, we cannot entirely ignore the fact that lower dates than this are achieved in *Pre-Flood Lists 2, & 3*. At this point, it is notable that by two different methodologies it is possible to get a date of *c. 62,000 B.C.* . Firstly, if we take the average or mean from the lower date of *c. 55,000 B.C.* from *Pre-Flood List 1*, and the upper date of *c. 68,000 B.C.*, then  $55,000 + 68,000 = 123,000$ , and  $123,000 \div 2 = 61,500$ , which may be then fairly rounded up to *c. 62,000 B.C.* (bearing in mind that the date being used of *c. 68,000 B.C.* is the lowest date in a possible range of up to 4,000 years more than this). And by *Methodology 2*, we have also achieved a best estimate on presently available data for an Adamic date at *c. 65,000 B.C. +/- 3,000 years*, and thus a lower date of *c. 62,000 B.C.* . Furthermore, by *Methodology 1*, (generalist calculation with Babylonian records antediluvian years & Sumerian records Flood dates), we also achieved a lower date of *62,747 B.C.* which by 1,000s, could be either rounded up to *c. 63,000 B.C.* or rounded down to *c. 62,000 B.C.* . **Thus in *Methodology 3*, which takes a general overview of *Pre-Flood Lists 1, 2, & 3* in connection with corroborating scientific evidence, we can achieve a best estimate on presently available data for an Adamic date at *c. 62,000 B.C. to c. 68,000 B.C.* (with an understood error bar upwards of up to 4,000 years to *c. 72,000 B.C.*), and thus a best estimate on the presently available data of *c. 65,000 B.C. +/- 3,000 years.***

Furthermore, there is another possible factor in favour of using *c. 65,000 B.C. +/- 3,000 years* as the best estimate on the presently available data for an Adamic date. While this argument would not, of itself, be sufficient to warrant this conclusion, taken as an additional consideration once the date of *c. 65,000 B.C. +/- 3,000 years* has first been determined, it is worthy of note. Specifically, the time between Noah’s Flood at *c. 35,000 B.C.*, and end of the Gen. 11 genealogies with Abraham is thus *c. 33,000 years*; and so too, the period from Adam at *c. 68,000 B.C.* and Noah in the Gen. 5 genealogies with Noah’s Flood at *c. 35,000 B.C.*, is thus also *c. 33,000 years*. Since the genealogies in Gen. 5 & 11 each select ten generations between Adam and Noah (Gen. 5), and Shem and Abraham (Gen. 11), there is arguably a literary stylistic balance between this selection of ten patriarchs in each of these two lists, both spanning a comparable time of *c. 33,000 years*. *It must be stressed that this argument is not conclusive and could be wrong.* That is, the time represented by ten generations between Adam and Noah in

<sup>38</sup> See Volume 1, Part 2, Chapter 17, section c.

Gen. 5 might be quite different from the time represented by ten generations between Shem and Abraham in Gen. 11. Nevertheless, *it is surely notable that if one uses an Adamic date of c. 68,000 B.C., with a Noachic date of c. 35,000 B.C., and an Abrahamic date of c. 2,000 B.C. (more precisely 2206-2031 B.C.; see Part 6A, Chapter 6, Table 5, supra), there are c. 33,000 years covered in both of the ten selected generations of Gen. 5 and Gen. 11.*

Therefore, while it must be admitted that my *best estimate on the presently available data* for an Adamic date involves the usage of discretions which others might use differently, I consider that in broad terms it is a defensible *best estimate on the presently available data*. It must also be stressed that in the first place, this is to be understood within the wider parameters of *an absolute range of possible Adamic dates* (beyond a reasonable shadow of a doubt) of *c. 51,500 B.C. +/- 16,500 years i.e., c. 68,000-35,000 B.C.*; and a *most probable range of Adamic dates* (on the balance of probabilities) of *c. 60,000 B.C. +/- 8,000 years i.e., c. 68,000-52,000 B.C.* . Thus (with the qualification that my usage of *c. 68,000 B.C.* includes an error bar upwards of up to 4,000 years or *c. 72,000 B.C.*), I consider THE SAFEST Adamic date is *c. 68,000-35,000 B.C.*; and THE SAFEST ESTIMATE within these “big parameters” for an Adamic date is *c. 60,000 B.C. +/- 8,000 years i.e., c. 68,000-52,000 B.C.* . Another qualification I make, is that this *best estimate on the presently available data* is just that, i.e., ON THE PRESENTLY AVAILABLE DATA; and so if the data were to change in the future, I would be prepared to review, and potentially change this estimate *which is NOT, like the Ten Commandments, set in stone*. E.g., I have favoured the upper dates under *Methodology 3* (a general overview of *Pre-Flood Lists 1, 2, & 3* in connection with corroborating scientific evidence), on the basis of the best available scientific data. But if that were to change, then so could my best estimate. For instance, if highly reliable and comprehensive pollen sampling of the Persian Gulf were to locate a likely area for Eden, and to show agriculture existed from *c. 55,000 B.C.* onwards, but not before, then this would act to swing the available evidence in favour of the *Pre-Flood List 3* figure of *c. 55,000 B.C. +/- 500 years*. However, at this point in time, any such revision remains highly theoretical and based on vague and woolly abstract speculations. Yet another qualification I make, is that this assessment is based on the critical usage of Babylonian and Sumerian records, *supra*, as further corroborated by the critical usage of Egyptian records, *infra*, and these are of uncertain historical veracity and so possibly incorrect and subject to review. Thus if e.g., evidence were to be forthcoming that highly reliable and comprehensive pollen sampling of the Persian Gulf had located a likely area for Eden, and showed agriculture existed from *c. 45,000 B.C.* onwards, but not before, then I would have to revise downwards my best estimate inside *the safest Adamic date range c. 68,000-35,000 B.C.* . But at this point in time, **ON THE PRESENTLY AVAILABLE DATA, it seems to me that the *best estimate for an Adamic date is c. 65,000 B.C. +/- 3,000 years i.e., c. 62,000-68,000 B.C.*** (with an understood error bar upwards of up to 4,000 years to *c. 72,000 B.C.*, in which I am generally using *c. 68,000 B.C.*).



The four-sided Sumerian King List  
in two columns per side: Weld-Blundell prism<sup>39</sup>.

## (Part 6C) CHAPTER 2

### *The Egyptian Chronology of Manetho.*

- a) General Introduction.*
- b) Manetho's pre-flood times before Dynasty 1.*
- c) Manetho's post-flood times in Dynasties 1-3.*
- d) Post-flood times in Manetho's Dynasties 4-26.*

*(Part 6C, Chapter 2) The Egyptian Chronology of Manetho:*

*a) General Introduction.*

Having already considered some relevant Sumerian and Babylonian chronologies with respect to the dating of Adam and Noah's Flood, we shall now consider some matters in the Egyptian chronology of Manetho, in connection with the dates arrived at in Part 6C, Chapter 1. Manetho (or Manethos) was an Egyptian historian and pagan priest; and Waddell says that, "The name Manetho ([Greek,] Μανεθός [*Manethos*]," is often written Μανέθων [*Manethon*]<sup>40</sup>." Manetho is generally regarded to be a figure of the

---

<sup>39</sup> "The Sumerian King List," "Educational Pages of the Cuneiform Digital Library Initiative," Oxford University, England, UK, c. 2011.

<sup>40</sup> Waddell, W.G. (1884-1945), *Manetho*: With an English translation, The Loeb Classical Library edited by G.P. Goold, Printed by William Heinemann in London, UK, & Harvard University Press in Massachusetts, USA, 1940, reprinted 1980, p. ix.

fourth or third century B.C. . He was clearly an established source for Egyptian history by the time of the 1st century A.D. since he is quoted by the Jewish historian, Josephus (Josephus's *Against Apion* 1:14-16), who introduces him by saying, "I shall begin with the writings of the Egyptians: not indeed of those that have written in the Egyptian language, which it is impossible for me to do. But Manetho was a man who was by birth an Egyptian; yet ... made himself master of the Greek learning, as ... he wrote the history of his own country in the Greek tongue, by translating it, as he saith himself, out of their ... records" (Josephus's *Against Apion* 1:14). In 338 B.C. Philip II of Macedon took over the Greek city states, thereby laying the foundations for his son, Alexander the Great, to form the Grecian Empire; and the culturally Greek influenced Romans conquered the Greek states between 205 and 146 B.C.<sup>41</sup>. Thus the Grecian Empire is dated from the time of Alexander the Great (regnal years: 336-323 B.C.), whose conquests included e.g., Egypt in 332 B.C.<sup>42</sup>. Given that the Greek writing Egyptian historian, Manetho, wrote in what was clearly the Hellenized period, and Josephus refers to him being a "master of the Greek learning" but not the Roman learning of the Latins, means he can probably be broadly dated to this time of the Grecian Empire. Manetho's history goes down to the 30th Egyptian Dynasty followed by the Persians as his 31st Dynasty in the 4th century B.C., and so this would also be consistent with, though does not thereby prove, a date for Manetho in the earlier part of the Grecian Empire.

Furthermore, Syncellus of Constantinople (late 8th / early 9th century A.D.) says that Manetho was "almost contemporary with Berossos, or a little later." We do not know how Syncellus came to this conclusion; but in this context, William Waddell says, "Berossus ... was a priest of Marduk at Babylon" who "lived under, and wrote for, Antiochus I whose reign lasted from 285 to 261 B.C.; and Bersossus dedicated his" work "to this king after he became sole monarch in 281 B.C."<sup>43</sup>. Therefore his usage by Josephus means he must be earlier than the 1st century A.D.; the fact that Josephus says he was a "master of the Greek learning" but not the Roman learning of the Latins, indicates Josephus dates him to the time of the Grecian Empire before the time of the Roman Empire and so not later than the 2nd century B.C.; there is some contextual evidence from his Greek writings that he *might* be a 4th or 3rd century B.C. figure; and there is a Byzantine mediaeval tradition, for dating Manetho to the 3rd century B.C. . Hence while the full range of possible dates would be the 4th to 2nd centuries B.C.<sup>44</sup>, on the limited data such as we have it, he is generally regarded as a late 4th or 3rd century B.C. figure. Thus e.g., the *Encyclopaedia Britannica* (1999) takes the view that he

---

<sup>41</sup> *Encyclopaedia Britannica CD99* (1999), *op. cit.*, "Greece" & "Philip II."

<sup>42</sup> *Ibid.*, "Alexander the Great: Life."

<sup>43</sup> Waddell's *Manetho* (1940), *op. cit.*, pp. ix-x.

<sup>44</sup> One seeking a better date inside this range, might carefully consider the Greek of Manetho's citations with that of Greek writings from known periods inside this range, although it is possible that those citing him also modernized his Greek to their era. But due to priorities within my time constraints, I shall not be undertaking such a stylistic analysis.



flourished “c. 300 B.C.,” and that “he wrote a history of Egypt in Greek probably for Ptolemy I (305-282)<sup>45</sup>,” and Waddell (1940) thinks the “works of Manetho and Berossus may be interpreted” as coming under “the two kings, Ptolemy [King of Egypt, 285-246 B.C. on *Encyclopaedia Britannica* dates<sup>46</sup>] and Antiochus [King of Seleucid kingdom of Syria, c. 285-261 B.C. on Waddell’s dates; & c. 292-281 B.C. on *Encyclopaedia Britannica* dates<sup>47</sup>]” respectively<sup>48</sup>. Thus we see that Manetho is broadly regarded as a 4th or 3rd century B.C. figure.

When Manetho wrote in what is generally regarded to be the 4th or 3rd century B.C., he wisely did so in Greek, which was the language of learning and scholarship of his day. Had he not done so, and had instead written in Egyptian, then in all probability nothing of his works would have survived. As it is, though we have no original copies of Manetho’s *History of Egypt*, because it was written in Greek, various parts of it were cited by different writers. In particular, we find value in the citations of Manetho that occur in the Greek writers, Josephus, Africanus, Eusebius, and Syncellus citing Africans and Eusebius. Concerning these Greek writers who cite Manetho. Flavius Josephus was a first century A.D. Jewish historian. The Christian writer, Sextus Julius Africanus (c. 180-c. 250) was the first Christian who sought to produce a world history, and his *Chronographiai* (221 A.D.) drew on both Biblical data as well as extra-Biblical sources e.g., Greek, Chaldean, and Egyptian.

Eusebius of Caesarea was a fourth century Church historian,. On the down-side, Eusebius of Caesarea showed sympathy to Arian heretics, and he would not accept the orthodox definitions of the Trinity correctly put forth by the *General Council of Nicea* (325 A.D.), seeking instead the adoption of “The Creed of Caesarea,” which made no reference to the Father and Son being “of one substance / Being / essence (Greek, *homoousion*)” and which was rightly rejected by the Nicean Council<sup>49</sup>. On the one hand, Eusebius was restored at the Council of Nicea after he seemingly repudiated the Arian heresy. But on the other hand, the quality of this repentance may be reasonably questioned on the basis of subsequent events. Specifically, he allied himself with Arius’s cause when he took part in opposing and / or deposing the orthodox Trinitarians: Athanasius of Alexandria, Eustathius of Antioch, and Marcellus of Ancyra. Thus while we do not know the full extent to which the anti-Trinitarian theology of Eusebius and Arius intersected; Eusebius was clearly in some way a long-standing ally of Arius, and so he is rightly looked upon with theological disfavour by Biblically sound orthodox Trinitarians. For Arius’s heretical claim that Christ was a created being, meant he did

---

<sup>45</sup> *Encyclopaedia Britannica CD99* (1999), *op. cit.*, “Manetho.”

<sup>46</sup> *Ibid.*, “Ptolemy II: Philadelphus.”

<sup>47</sup> *Ibid.*, “Antiochus II: Theos.”

<sup>48</sup> Waddell’s *Manetho* (1940), *op. cit.*, p. x.

<sup>49</sup> Bettenson’s *Documents*, pp. 24-5.

“not” “bring” “the doctrine of Christ,” and since Eusebius clearly was prepared to “bid” “him God speed,” he thus became a “partaker of his evil deeds” (II John 9-11). But on the up-side, Eusebius produced a landmark church history, *Ecclesiastical History*, and the value of this work means that he is rightly looked upon with some favour *as a historian* by orthodox Trinitarians who rightly repudiate his anti-Trinitarian views<sup>50</sup>.

Manetho is further cited by the late 8th century and early 9th century mediaeval Greek writer, George Syncellus (or George The Syncellus). George was a Byzantine historian, and as a consequence of being the private secretary to the Patriarch of Constantinople (modern day Istanbul in Turkey), Tarasius (Patriarch: 784-806), he acquired the name of “Cellmate,” which is Greek, *Syncellus*, and hence he is known as George Syncellus.

These major citations of the three ancient Greek writers, Josephus, Africanus, and Eusebius, and the mediaeval Greek writer, Syncellus; are further complemented by isolated citations of Manetho by a number of other writers such as those with regard to the Athenian Greek philosopher, Plato (427-347 B.C.) (Dynasty 17, *infra*), or the Greco-Roman writer, Plutarch (c. A.D. 46 to after 119), or the second century A.D. Bishop Theophilus of Antioch in “Apology To Autolyucus” (Dynasties 18 & 19, *infra*). The main interest of Josephus, Africanus, Eusebius, Syncellus, and Theophilus of Antioch is Biblical Apologetics of the Old Testament, with special reference to the era of the Israelites in Egypt from the time of Joseph to the Exodus; and I shall highlight their relevant comments. In this sense, “nothing has changed,” since this too is my basic interest in Manetho; even though we all exhibit some different syntheses of the data with regard to Egyptian chronology relative to the Old Testament. This also means that the contemporary chronological differences one finds between e.g., David Rohl, Peter James, myself, and others, and the broad differences discussed in this Part 6 between the PRECISE Chronology, SCREWY Chronology, and VANDALIC YARN Chronology, are a modern times chronological debates continuation of chronological debates and interests from earlier ancient times evident in diverse claims made about just what Manetho says, and how this relates to Old Testament Biblical chronology.

Manetho’s various citations have been collated and provide us with an English translation in William Waddell’s *Manetho* (1940)<sup>51</sup>. The interest of Josephus in Manetho was more limited to specific periods than was the interest of Africanus, Eusebius, and Syncellus. Thus most of the chronological citations come from: Africanus according to Syncellus in the Greek, Eusebius according to Syncellus in the Greek, and Eusebius in an Armenian translation of the Greek. It is clear from those comparisons where different writers citing Manetho intersect, that some level of textual corruption of Manetho has occurred. E.g., under the second Egyptian post-flood dynasty with regard

---

<sup>50</sup> See my fuller comments on Eusebius in my Textual Commentaries, Vol. 4 (Matt. 26-28), (Printed by Parramatta Officeworks in Sydney, New South Wales, Australia, 2012,) at Matt. 27:41b (<http://www.gavinmcgrathbooks.com>).

<sup>51</sup> Waddell’s *Manetho* (1940), *op. cit.* .

to “Sesochris” whose “statue was 5 cubits, 3 palms” i.e., c. 8½ foot or 2.5 metres high (Manetho in Greek per Africanus & Manetho in Greek per Eusebius via Syncellus), this becomes in Manetho in the Armenian Version of Eusebius, “Sesochris” “is said to have been 5 cubits high and 3 palms broad” i.e., a thin giant about 7½ foot tall and 1 foot wide, or c. 2.2 metres tall and 30 centimetres wide. This further raises the question, Might confusion in people’s minds between statues of persons which they wrongly thought to “be life-size” account for at least some other legends of “giants”? Is such diversity the textual corruption of the writer who is citing Manetho, or are different writers using rival Greek texts of Manetho incorporating earlier textual corruption by others, or does the textual diversity come from some combination thereof? Thus e.g., is Waddell correct to assert that the similarity between Josephus’s citations of Manetho and Theophilus’s citation of Manetho for the 18th Dynasty, *infra*, shows Theophilus’s citations are “obviously derived wholly from Josephus, any variation from the text of Josephus being merely corruptions<sup>52</sup>.” Or is Waddell wrong, and might this similarity between Josephus and Theophilus actually testify to the presence of rival Greek Manetho texts in which both Josephus and Theophilus used a Greek Manetho text from the same family of manuscripts, which in turn was different to the ones used by Africanus and Eusebius?

These types of issues mean that if at some point in the future an ancient Greek copy of Manetho were to turn up, then perhaps the most that could be said about it would be that it is *one Greek version* of Manetho. For in time, it would be possible that still more ancient Greek texts of Manetho could appear with differences in them, and of course, the differences that we find in the secondary source citations we have of him, might simply be the proverbial “tip of the ice-berg.” Thus while a Greek Manetho manuscript discovery would be an exciting matter, one would need to exercise some caution with regard to considering it as “the authentic Manetho,” since it is clear from the secondary sources we have of Manetho that some level of textual corruption of Manetho was going on in ancient times. The issue would still be in regard to such instances of textual diversity, Who used the better Manetho Greek text? E.g., Eusebius may have had a better Greek text than another one that might turn up in the future, but then again, such a Greek text might help us to better understand how Eusebius changed an original Greek Manetho text with regard to, for instance, the issue of solar to lunar years, *infra*. Therefore a more valuable find would be an ancient library with e.g., a dozen Manetho Greek texts, in which the librarian had written on them notes giving them some dates and statements of their origins e.g., “This copy of Manetho from Antioch in the time of Tiberius [14-37 A.D.],” “This copy of Manetho from Jerusalem in the time of the Jews’ hero, Judas Maccabeus [160s B.C.],” “This copy of Manetho from Alexandria in the time of Vespasian [69-79 A.D.],” etc., in which different text-types of Manetho emerged and could be studied. Of course, the likelihood of such an amazing find is exceedingly low!

So too, it is also possible that a lone Greek Manetho text close to the time of Manetho’s writing might prove amazingly clarifying. E.g., did Manetho in some way distinguish regnal years from vice-regal years by, for instance, putting Pharaohs in a left-hand column and vice-regal appointments in a right-hand column? If so, what would

---

<sup>52</sup> *Ibid.*, p. 107, footnote 6.

then be the later corruptions of this by Greek copyists who integrated regnal and vice-regal years into one list for a given dynasty, might be “honest mistakes” by copyists who did not understand Manetho all that well, but simply copied out his work; and if so, the recovery of such a Manetho manuscript would put a number of things in a new light. If so, writers such as Josephus, Africanus, Eusebius, and Theophilus of Antioch may have simply picked up such corrupted texts of Manetho, and so be in no way responsible for the fundamental time problems we find in elements of Manetho’s chronologies. But of course, *all this is very speculative*. We can only work with what we have, and these are secondary source citations of Manetho. Of these, those of most value that I shall use are from Josephus, Africanus, Eusebius, and Syncellus.

*(Part 6C, Chapter 2) The Egyptian Chronology of Manetho:*

*b] Manetho’s pre-flood times before Dynasty I.*

*Egyptian pre-flood Version 1 of Manetho: pre-flood times of 24,900 years; Egyptian pre-flood Version 2 of Manetho: pre-flood times of 24,866 years; Other Egyptian pre-flood references of Manetho: Fragmentary only; Best Account of Manetho’s Egyptian pre-flood times: c. 25,000 years.*

In the following references, I shall give the sources and pages as found in Waddell’s *Manetho* (1940).

Let us first consider the Egyptian pre-flood chronology of Manetho.

*(Part 6C, Chapter 2) section b], subsection i]:*

***Egyptian pre-flood Version 1 of Manetho: pre-flood times of 24,900 years.***

***Subdivision A) Hephaestus to Bydis is “13,900 years.”*** Manetho’s *History of Egypt*, Book 1, (Eusebius in Armenian Version<sup>53</sup>) gives “The first man in Egypt” as Hephaestus, and from Hephaestus to Bydis (Bites) is “13,900 years.” On my Out-of-Eden Persian Gulf model, what Manetho is calling “Egypt” in these earlier times, must of necessity be the earlier civilization Egypt that came from the area which since the end of the last Ice Age has been under the waters of the Persian Gulf. (I shall return to this point later.) Commenting on the “13,900 years,” Eusebius says, “The year I take, however, to be a lunar one, consisting ... of 30 days<sup>54</sup>.” Further commentary (from Syncellus<sup>55</sup>) says, “Hephaestus, was king for 9,000 years. Now some of our historians,

---

<sup>53</sup> *Ibid.*, pp. 2-9.

<sup>54</sup> *Ibid.*, p. 5.

<sup>55</sup> *Ibid.*, p. 15.

reckoning these 9000 years as ... lunar months,” regard them as “727¾” solar “years. On the one hand, Biblical guidelines in Gen. 5 & 11 of the types of ages men lived to after Adam’s fall does not allow for someone to live 9,000 years; but on the other hand, Biblical guidelines do allow that someone may have established a Hephaestus Dynasty which lasted for 9,000 years, comprising of, e.g., Hephaestus I, Hephaestus II, Hephaestus III etc., down to Hephaestus X, all ten of whom may have each lived to be about 900 years of age. This is consistent with Manetho’s description, “the kingship passed from one to another in unbroken succession down to Bydis<sup>56</sup>.” Therefore with these qualifications, I think the first figure of 13,900 solar years should be allowed to stand in broad-brush terms, even if it is not exact.

**Subdivision B) “After the gods, the demigods reigned for 1255 years.”** This shows the deification of men with the early ones as “gods” and the later ones as “demigods” in a cult of ancestor worship. This form of false gods contrary to the first commandment (Exod. 20:1-3) derives from Lucifer’s false claim to our first parents, “Ye shall be as gods” (Gen. 3:5). Though I reject the heathenism of Manetho’s pagan Egyptian religious views, I see no reason to doubt that in broad-brush terms, if not exact time, this second group of rulers reigned 1255 years. They remind us that some men fell from original monotheism in Eden, with the Devil’s delusion, “Ye shall be as gods” (Gen. 3:5).

**Subdivision C) “There followed the rule of spirits of the dead and demigods for 5,813 years.”** As per 2), *supra*, I reject the heathenism of this ancestor worship, but I see no reason to doubt that in broad-brush terms, if not exact time, this second group of rulers reigned 5,813 years.

**Subdivision D) Total: “the rule of gods, demigods, and spirits of the dead – is reckoned to have comprised in all 24,900 ... years.”** The three above lists total 20,968 years, and so there were evidently more rulers itemized by Manetho accounting for another 3,932 years in Egyptian pre-flood times, which are possibly the group known from a different source as “the mortal men<sup>57</sup>,” *infra*. Eusebius seeks to interpret these as “24,900 lunar years, which make 2206 solar years<sup>58</sup>.” Eusebius is quite open about the fact that he is converting these years from “lunar” to “solar” years on the basis of his young earth creationist understanding of Old Testament chronology. Thus he says, “since the Egyptians claim by a sort of prerogative of antiquity that they have, before the flood, a line ... who reigned for more than 20,000 years, it clearly follows that these years should be reckoned as the same number of months as the years recorded by the Hebrews: ... in accordance with the total length of time reckoned from the creation of man in the beginning [Gen. 1 & 2] down to Mestram [= Mizraim, Gen. 10:6]. Mestram

---

<sup>56</sup> *Ibid.*, p. 5.

<sup>57</sup> *Ibid.*, p. 11.

<sup>58</sup> *Ibid.*, p. 7.

was ... the founder of the Egyptian race; and from him the first Egyptian dynasty must be held to spring<sup>59</sup> .”

Though Eusebius’s attempt to interpret Egypt chronology relative to Biblical chronology is methodological sound and commendable, his young earth creationist error lies in not recognizing that the genealogies of Gen. 5 & 11 are clearly incomplete to an unspecified extent as seen by their omission of “Cainan” (Luke 3:36), and that indeed there was “a thousand generations” from “Abraham” back to Adam with whom the “covenant” of grace was made (Ps. 105:8,9). Thus by failing to recognize the Biblical teaching of Luke 3:35,36, that the words, of Gen. 11:12,13, “Arphaxad lived five and thirty years, and begat Salah: and Arphaxad lived after he begat Salah four hundred years,” mean, “Arphaxad lived five and thirty yeas, and begat *the progenitor of* Salah: and Arphaxad lived after he begat *the progenitor of* Salah four hundred years” i.e., the Hebrew genealogies of Gen. 5 & 11 are incomplete to an unspecified extent; and by also failing to recognize the Biblical teaching of “a thousand generations” from “Abraham” back to Adam (Ps. 105:8,9), the young earth creationist, Eusebius, got the wrong chronological periods from the Old Testament. Thus once again, I see no reason to doubt that in broad-brush terms, if not exact time, this second group of rulers reigned 24,900 solar years (Armenian Version of Eusebius<sup>60</sup>).

(Part 6C, Chapter 2) section b], subsection ii]:

***Egyptian pre-flood Version 2 of Manetho: pre-flood times of 24,866 years.***

In another version of Eusebius, with regard to the writings Waddell calls, “Pseudo-Manetho” (from Syncellus<sup>61</sup>), a distinction is made to a time before and “after the Flood.” We read, “Manetho tells also of five Egyptian tribes which formed thirty dynasties, comprising those whom they call gods, demigods, spirits of the dead, and mortal men.” Once again, the young earth creationist claim is made of these being in “lunar years,” and it is further claimed that certain unnamed and faceless “ancient Egyptian kings” also agreed that these were “lunar years” rather than solar years. This version refers to “the gods who ruled among them for six generations in six dynasties” “in lunar years 11,985, or 969 solar years.” These are then added to a further “1058 solar years of the period before their reign.” These “1058” have evidently also been converted from presumed “lunar years,” and so converting them back, on a generalist calculation,  $1058 \times 365.25$  (the number of days in a solar year)  $\div 30$  (the days used for their “lunar” calendar which was thus an approximation) = 12,881.15 = 12,881 years. Or on a precision calculation,  $1058 \times 365.2442$  (the number of days in a solar year)  $\div 29.530589$  days (the lunar month) = 13,085.698 = 13,086 years. *Given the science of the*

<sup>59</sup> *Ibid.*, pp. 7 & 9 (emphasis mine).

<sup>60</sup> *Ibid.*, pp. 3-9.

<sup>61</sup> *Ibid.*, pp. 209-211, 10-25.

day, I shall not use precise calculations since such precision would not have been used when they were originally converted over. Hence, I shall use generalist calculations only as I seek to convert these back to original Manetho figures. Unraveling these confusions of lunar years and solar years which appear to have been imposed on Manetho's text in a young earth creationist bid to reduce his dates; if these are then added together as  $11,985 + 12,881 = 24,866$  years, we have 24,866 years. Thus once again, I see no reason to doubt that in broad-brush terms, if not exact time, this second group of rulers reigned 24,866 solar years (A Greek Version of Eusebius<sup>62</sup>).

(Part 6C, Chapter 2) section b], subsection iii]:

***Other Egyptian pre-flood references of Manetho: Fragmentary only.***

Some other references to Manetho and Egyptian pre-flood times are not as useful as these first two, since they are clearly fragmentary. E.g., a third citation (from Syncellus<sup>63</sup>) refers to the "11,895 years" of version 2, *supra*. But again it claims under young earth creationist revisionism that these are "lunar months" and so converts them to a calendar with "365 days in a year." But its value is that it names some of the kings. *The gods*": 1) "Hephaestus" (which I take to be a dynasty, *supra*) "727 $\frac{3}{4}$  years" – converting this back i.e., multiplying by 365 and dividing by 30 = 8,854 years (using generalist figures of a 365 day year and 30 day lunar month so as to better replicate a reversal of these converted figures); 2) "Helios" "80  $\frac{1}{6}$  years" – converting this back i.e., multiplying by 365 and dividing by 30 = 975 years (using generalist figures of a 365 day year and 30 day lunar month so as to better replicate a reversal of these converted figures); 3) "Agathodaemon" "56  $\frac{7}{12}$  years" – converting this back = 688 years; 4) "Cronos" "40 $\frac{1}{2}$  years" – converting this back = 492 years; 5) "Osiris & Isis" "35 years" – converting this back = 426 years; 6) "Typhon" "29 years" – converting this back = 352 years. *The demigods*": 7) "Orus" "25 years" – converting this back = 304 years; 8) "Ares" "23 years" – converting this back = 279 years; 9) "Anubis" "17 years" – converting this back = 207 years; 10) "Heracles" "15 years" – converting this back = 183 years; 11) "Apollo" "25 years" – converting this back = 304 years; 12) "Ammon" "30 years" – converting this back = 365 years; 13) "Tithoes" "27 years" – converting this back = 329 years; 14) "Sosus" "32 years" – converting this back = 389 years; & 15) Zeus 20 years" – converting this back = 243 years. Adding up  $8,854 + 975 + 688 + 492 + 426$

---

<sup>62</sup> *Ibid.*, pp. 10-15.

<sup>63</sup> *Ibid.*, pp. 14-17.

+ 352 + 304 + 279 + 207 + 183 + 304 + 365 + 329 + 389 + 243 = 14,390 years. This compares to the tally given of “11,895.” On the one hand, this indicates some level of corruption in the transmission history of these figures in the order of *c.* 2,500 years. But on the other hand, it also indicates that in this fragment we are dealing with a period of time in the order of *c.* 13,100 years +/- 1,200 years.

Converting these dates back to their approximate solar years, thus puts them inside Biblical guidelines as seen by the ages of Gen. 5 & 11; and also makes more sense than the ridiculously low ages here attained with so many kings successively dying at e.g., “29 years” (Typhon), “25 years” (Oros), “23 years” (Ares), “17 years” (Anubis), or “15 years” (Heracles). For the odd king to die so young would be credible, but for so many to die so young is highly improbable in the absence of some contextual comment accounting for such an unusually low mortality rate. It might also be remarked that names like “Cronos,” “Osiris,” or “Apollo,” may show how ancestor worship actually developed into later idolatrous cults that worshipped “gods” of these names.

Another excerpt from Manetho (from *Excerpta Latin Barbari*<sup>64</sup>). This gives “reigns for the gods” of “1550 years,” then “the demi-gods” but the years are not given for all of them, e.g., “Apion,” of the two for whom years are given, one is “Anubis for 83 years” the other “67 years” = 150 years plus an unspecified time; more “demigods: “who were spirits of the dead” totally 2,260 years. But then we read, “Here ends the First Book of Manetho, which contains a period of 2100 years.” How can the whole thing contain “2100 years” when the tally is 1550 + 150 + an unspecified time + 2,260 = 3,960 + years? Waddell tries to claim the words, “Here ends the First Book of Manetho, which contains a period of 2100 years” must apply to the last tally, but he then admits, “The actual total of the items given is 2260 years<sup>65</sup>.”

Is it possible that the writer of *Excerpta Latin Barbari* has radically changed the numbers he gives, or the text he is using has, but at the very end, he has then translated Manetho’s overall total? If so (using generalist figures so as to better replicate a reversal of these converted figures), converting the “2100 years,” back yields  $2100 \times 365.25$  (the number of days in a solar year)  $\div 30$  (the days used for their “lunar” calendar) = 25,567 years. But reference is then made to “The Second Book” of Manetho” which yields “1520” years. A further anomaly is that other sources divide Manetho so that his first Book ends at the end of the 11th dynasty after the Flood<sup>66</sup>, whereas this account says, “Here end the First book of Manetho” between a different tenth and 11th dynasty. Putting these factors together, it seems the level of admitted internal incompleteness with the demi-gods and clear internal corruption with the “2100 years,” when taken together with the corruptions evident in comparison with other accounts of Manetho as to where his first book end; means that there is sufficient internal and external evidence to indicate

---

<sup>64</sup> *Ibid.*, pp. 17-23.

<sup>65</sup> *Ibid.*, p. 20.

<sup>66</sup> *Ibid.*, pp. 62-65.



that the level of inaccuracy and textual corruption of *Excerpta Latin Barbari* is such that it cannot be safely used for our chronological purposes.

(Part 6C, Chapter 2) section b], subsection iv]:

***Best Account of Manetho's Egyptian pre-flood times: c. 25,000 years.***

Looking at these citations from Manetho, it seems to me that Eusebius in the Armenian Version which gives Egyptian pre-flood times of 24,900 years, and a Greek Version of Manetho which gives Egyptian pre-flood times of 24,866 years, means that the best accounts of Manetho which are the only two complete accounts, independently verify that Manetho counted Egyptian pre-flood times as around 24,900 years, which as a rounded number is 25,000 years. Though both of these young earth creationist recordings of Manetho consider *c.* 25,000 years to be such an implausible pre-flood period, that they convert this over to lunar years, *the issue of what is plausible may be variable to different people depending on the information at hand.* The relevant information from the Holy Bible we have is that the genealogies of Gen. 5 & 11 are clearly incomplete to an unspecified extent (Gen. 11:12,13 with Luke 3:35,36; & Ps. 105:8,9 with Gen. 6:8,18). Hence the period in Gen. 5 & 11 can only be estimated on the Biblical material through reference to the “thousand generations” of I Chron. 16:15-17; Ps. 105:8-10. Thus unlike those who considered the Biblical chronology required them to convert Manetho's *c.* 25,000 Egyptian pre-flood years over to lunar years, I see no reason to doubt that in broad-brush terms, if not exact time, this type of calculation can be regarded as historically plausible and reliable.

(Part 6C, Chapter 2) *The Egyptian Chronology of Manetho:*

*c] Manetho's post-flood times in Dynasties 1-3.*

*Selection of Manetho's Dynasties down to Dynasty 26 so as to correlate Manetho's chronology with known dates in the Biblical Chronology of The Exodus, Sethos / Rameses II, and Necho; Critical Usage of Manetho; Lunar or Solar Years?: Dividing the 3rd & 4th Dynasties; From the start of the 4th Dynasty c. 2,000-2,500 B.C. - Manetho's flood date of c. 11,000-11,500 B.C. & Egyptian civilization start date of c. 36,000-36,500 B.C. .*

(Part 6C, Chapter 2) section c], subsection i]:

***Selection of Manetho's Dynasties down to Dynasty 26 so as to correlate  
Manetho's chronology with known dates in the Biblical Chronology  
of The Exodus, Sethos / Rameses II, and Necho.***

Let us now consider the Post-Flood Egyptian Chronology of Manetho. In harmony with presently available data in Waddell's *Manetho* (1940), I shall chiefly give a comparison of accounts that itemize: 1) Manetho according to Africanus; 2) Manetho according to Eusebius in the Greek; and 3) Manetho according to Eusebius in the Armenian Version. Since we need some specific dates that we can correlate with Biblical chronology to see how accurate Manetho is over time, I shall itemize these down to Dynasty 26 with Necho and Hophra / Apries (Jer. 44:30; 46:2). Notably, Pharaoh Necho is dated between the 18th and 31st regnal years of Josiah (Regnal Years: 637-607 B.C) in II Chron. 34:1; 35:19-22. i.e., Necho is here dated to c. 613 B.C. + /- 6 years. Furthermore, Necho is referred to under Jehoahaz in II Chron. 36:2-4; who reigned in 607 B.C. . And reference is made in II Kgs 23:29,33,34,35 to Pharaoh Necho / Neco being contemporary with three Kings of Judah: Josiah, Jehoahaz, and Jehoikim. He took Jehoahaz to Egypt and installed his brother Eliakim in his place - whom he renamed Jehoiakim. From Tables 4 & 5 in Part 6A, Chapters 5 & 6, *supra*, Josiah reigned 637-607 B.C., Jehoahaz in 607 B.C., and Jehoiakim 607-597 B.C. . The crucial year is thus 607 B.C., and this thus correlates with the Egyptian 26th Dynasty's Pharaoh Necho / Neco II who reigned at this time. "Shishak king of Egypt" was contemporary with King Solomon (Regnal Years: 1,010-970 B.C.) in I Kgs 11:40, and also contemporary with the fifth regnal year of Rehoboam, King of Judah (Regnal Years: 970-954) in I Kgs 14:25. Since like Rohl, I identify this "Shishak" as the Egyptian "Sesy" / "Sesa" / "Sysu" / "Sysa," more commonly known as Rameses II or Rameses the Great<sup>67</sup>, who was also known in the Greek as "Sethosis"<sup>68</sup> / "Sethos" / "Sesos" ("Sesos" is Struve's emendation of "Sethos"<sup>69</sup>), I shall also highlight this name in the following tables. This chronology will also allow us to make correlations with the time of the Exodus in 1486 B.C. .

---

<sup>67</sup> David Rohl's *A Test of Time* (1995), *op. cit.*, pp. 156-170.

<sup>68</sup> Waddell's *Manetho* (1940), *op. cit.*, p. 105.

<sup>69</sup> *Ibid.*, p. 148.

(Part 6C, Chapter 2) section c], subsection ii]:

**Critical Usage of Manetho.**

Manetho's Dynasty's 1-3 bear no convincing correlation in names or numbers of reigns in the Egyptian King Lists *generally* used. In saying, "generally," it should be understood that disagreement exists on these dynasties with some information for Dynasty's 1 & 2 coming from the Narmer Palette. Thus some, like myself, *infra*, add in a further 50 years for Narmer, some about a year for Aha, some identify Menes with e.g., Narma or Aha. Rohl does not specifically name "Narmer<sup>70</sup>," or state his view on him. Rohl gives for Dynasties 1-3<sup>71</sup> the following. *1st Dynasty*: 1) Aha (speculatively claimed by Rohl *et al* to be "Menes" of Manetho's first dynasty who was killed by a hippopotamus, though there is no sustainable evidence for any such identification with Aha); 2) Djer; 3) Wadj; 4) Den / Udimer; 5) Anedjib; 6) Smerkhet; 7) Kaa; *2nd Dynasty*: 2) Hetepsekhemwy; 2) Reneb; 3) Ninetjer; 4) Persiben; 5) Khasekhemwy; *3rd Dynasty*: 1) Zaanakht (= Nebka?) 2) Djoser / Netjerykhet; 3) Sekhemkhet; 4) Khab; 5) Huni.

A dynasty refers to succession within a family, most commonly, father to son. Putting aside some minor internal variations on how they are reckoned, in broad terms these first three dynasties found in Rohl *et al* look to be *local dynasties that existed in Egypt and which were therefore fundamentally different to the first three wider Egyptian dynasties referred to in Manetho*, that stand at the start of the historic Egyptian dynastic successions. That these first three local dynasties had some notable cultural dissimilarity with the fourth and later dynasties is seen in their burial forms.

These first two local dynasties buried their rulers in mud brick mustabas. Then in the third local dynasty, we find that the second king of this third dynasty, Djoser (/ Netjerykhet), with the aid of his architect, Imhotep, made a mastaba of stone, rather than mud brick at Sakkarah (/ Saqqarah). It had a square base with each side *c.* 63 metres or *c.* 207 feet, and it was *c.* 8 metres or *c.* 26 feet tall. But it was then extended out, and additionally, went up in an initial four stages, and then a further two stages, so that it went up in six unequal stages, with each stage smaller than the previous one, for which reason it is known as a "Step Pyramid" because it looks like a series of steps going up. Although it is called the "Step Pyramid," its architectural form is not that of a true pyramid. The "Step Pyramid" has a base of *c.* 120 metres by *c.* 108 metres, or *c.* 394 feet by 354 feet, and is *c.* 60 metres or *c.* 197 feet tall. We then find that in the fourth dynasty, where there is a correlation with the names of Manetho, *infra*, that the first king of the fourth dynasty, Snefru (Seneferu / Sneferu) / Soris, built the first structure recognized as a true pyramid. There are three pyramids at Dahshur (just south of

---

<sup>70</sup> Compare the reference to Narmer by *Wikipedia* at *c.* 3050 B.C. ("First Dynasty of Egypt," dating this 1st Dynasty to *c.* 3050 to *c.* 2890 B.C., *Wikipedia* (2012), [http://en.wikipedia.org/wiki/First\\_dynasty\\_of\\_Egypt](http://en.wikipedia.org/wiki/First_dynasty_of_Egypt)), and non-reference to Narmer by Rohl who says the commonly used "chronology" (with which he disagrees) starts with Aha (whom he speculates is the same as Menes), Rohl's *A Test of Time*, p. 15.

<sup>71</sup> *Ibid.*

Sakkarah), the Meidum Pyramid, the Red Pyramid, and the Bent Pyramid. E.g., “the Bent Pyramid” built by Snefru has a base of *c.* 188 metres square or *c.* 617 feet square, and a height of *c.* 98 metres or *c.* 321 feet, it is unique in that it has a double slope, first going up at 54° (54 degrees), and then going up at 43°. (By contrast, e.g., the Red Pyramid goes up at an even 43°.)<sup>72</sup>

The normative view of Egyptology would consider these changes in the fourth dynasty were simply an evolution of thought from the third dynasty (which unlike such persons, I classify as the third *local* dynasty), and thus would regard the first three dynasties of Manetho as largely, if not completely, “mythical.” By contrast, I would see these architectural changes from the their local dynasty to the fourth major dynasty as evidence of a cultural change due to a different group of rulers with a better level of technology arriving in the area to take over. Hence I consider that the first three dynasties of Manetho originated in the Persian Gulf civilizations, and that Manetho’s fourth dynasty arrived in Egypt to supplant and continue in succession from the first three local dynasties of Aha to Huni, *supra*. Thus I think it was simply a quaint coincidence that there were *three* major Egyptian Dynasties from Manetho stretching back tens of thousands of years, and three local dynasties established for only a relatively short period of time; so that *the fourth* dynasty of Manetho has then been misinterpreted as the fourth dynasty in the same line as the first three local dynasties.

Thus we find that from the time of Manetho’s Dynasties 4 to 6, that these bear clear similarities with the generally used Dynasty’s 4-6, and there is also a specific correlation in time with the building of Cheop’s Pyramid in Dynasty 4.

Egyptian Dynasty IV.	Manetho’s Dynasty IV (Waddell, pp. 44-7).
1) Snefru. 2) Cheops / Khufu.  3) Radjedef [a vice-roy?]. 4) Cephren / Kafre. 5) Mycerenius / Menkaure.  6) Shepseskaf .	1) Soris. 2) Suphis “He reared the Great Pyramid, which Herodotus says was built by Cheops.”  3) Suphis II. 4) Mencheres. 5) Ratoises [a vice-roy?]. 6) Bicheris [a vice-roy?]. 7) Sebercheres. 8) Thamphis [a vice-roy?].

<sup>72</sup> *Encyclopaedia Britannica CD99* (1999), *op. cit.*, “Pyramid;” & David Down’s *Digging Up the Past* (1987), *op. cit.*, Episode “Pyramids of Egypt.”

Egyptian Dynasty V	Manetho's Dynasty V (Waddell, pp. 50-3)
1) Userkaf 2) Sahure 3) Neferirkare Ini 4) Shepseskare Ini 5) Raneferef 6) Niuserre Izi 7) Menkauhor 8) Djedkare Izezi 9) Unas (Wenis)	1) Usercheres 2) Sefhres 3) Nephcheres 4) Siseres 5) Rathures 6) Mencheres 7) Tancheres (Tatcheres) 8) Onnus

At the Sixth Dynasty, Waddell notes that a clear correlation appears.

Egyptian Dynasty VI.	Manetho's Dynasty VI (Waddell, pp. 52-5).
1) Atoti (Teti). 2) Pepi I. 3) Mernerve. 4) Pepi II. 5) Merenre II.	1) Otheos. 2) Phiops [I]. 3) Methusuphis. 4) Phiops [II]. 5) Menthesuphis. 6) Nictoris (female).

I consider that a critical usage of Manetho must be made, in which some of the kings or queen he itemizes from the sixth dynasty on, such as Nictoris, possibly ruled contemporaneously with the known Pharaoh in a lesser known area of Egypt, possibly as vice-roys of the historically better known Pharaoh. E.g., does the claim that "Nictoris," a "woman" of "fair complexion," who "is said to have built the third pyramid," make more sense if she was appointed in some sort of vice-regal position as e.g., a local governor? Does this better explain why she was a white Caucasian i.e., she came in from elsewhere rather than being of the darker Egyptian race? But what is meant by "the third pyramid"? Does this mean the third pyramid *per se*? If so, it is incorrect. Or does it mean "the third pyramid" in some latter local series? If so, it may well be correct.

It is clear that Manetho, or those copying him, made some usage of legend, e.g., it is said that in the Second Dynasty under Nephcheres, "the Nile flowed blended with honey for 11 days"<sup>73</sup>. It is also clear that through the deification of man with a form of

<sup>73</sup> Waddell's *Manetho* (1940), *op. cit.*, pp. 37 & 39.

ancestor worship, many of the pre-Egyptian flood kings were thought of by Manetho as “gods, demigods, and spirits of the dead<sup>74</sup>.” Or in *Etymologicum Magnum* (Latin, Great Etymology), we read, “Manetho says in his *Criticisms of Herodotus* that the lion never sleeps<sup>75</sup>.” But it remains an open question as to what the full extent of such legend usage was. Does the general historic nature of Manetho indicate that the kings he itemizes were probably real historical figures, albeit some of whom held vice-regal positions as “deputy-Pharaohs,” or are some of them legendary figures? Either way, I consider the disparity between Manetho’s first three dynasties and those of the generally used first three dynasties, can only be satisfactorily explained as being entirely unrelated. In this sense, I think Manetho has pursued a post-flood chronology down to the Fourth Dynasty that ends with a number of contemporary reigns of the kings in the generally used “Dynasties 1-3” coming in at the end of Manetho’s Third Dynasty.

(Part 6C, Chapter 2) section c], subsection iii]:

***Lunar or Solar Years?: Dividing the 3rd & 4th Dynasties.***

Once again, this leads to the issue of whether or not the reigns were in solar or lunar years. As Waddell observes, “Eusebius ... sets out the details of the First Dynasty much the same way as Africanus<sup>76</sup>,” e.g., Africanus gives a total period of “253 years” whereas Eusebius gives “252 years,” *infra*. Therefore this indicates that if Manetho’s years were regarded as lunar years by Eusebius and “converted” over to “solar” years,” they were also so regarded by Africanus. If so, this also may account for both some of the discrepancies (see kings 1,2,3,4,5, *infra*) due to miscalculations, and similarities (see kings 6,7,8, *infra*), and the fact their overall totals are about the same as they are calculating the same overall total found in Manetho.

Having already determined that there are long-life spans recorded in Egyptian pre-flood times, one might reasonably expect on the Biblical data that these life-spans gradually decreased. There is no doubt that Manetho’s first three dynasty’s occur in time before Terah who lived “two hundred and five years” (Gen. 11:32), and his son, Abraham, who lived to be “an hundred threescore and fifteen years” (Gen. 25:7). With Terah living to be 205 years, and Abraham 175 years, the ages of men, though diminished from closer to the time of Adam’s fall, could still be quite long relative to the later reduced years of men which came to average 70 or 80 years (Ps. 90:10).

The longest date Manetho gives for a reign in his Third Dynasty is that of Aches at “42 years.” If this has been “converted” from “lunar” to “solar years,” then originally it was  $42 \times 365.25$  (the number of days in a solar year)  $\div$  30 (the days used for their

---

<sup>74</sup> *Ibid.*, p. 7.

<sup>75</sup> *Ibid.*, p. 205.

<sup>76</sup> *Ibid.*, p. 29.

“lunar” calendar) =  $511.35 = 511$  years (using generalist figures of a  $365\frac{1}{4}$  day year and 30 day lunar month so as to better replicate a reversal of these converted figures). This certainly shows a reduction down from ages of about 1,000 years. Moreover, most of those in this dynasty are far less, and the last two which follow immediately after Aches are Saphuris at “30 years” i.e.,  $30 \times 365.25 \div 30 = 365$  years; and then Kerpherer at “26 years” i.e.  $26 \times 365.25 \div 30 = 317$  years.

But when we then come to Manetho’s 4th Dynasty, which correlates with the generally accepted Egyptian 4th Dynasty, *supra*, suddenly the length of some of the reigns *prima facie* increase. Thus Suphis I is “63 years,” Suphis II is “66 years,” and Mencheres in “63 years.” Converting these over, the two at “63 years” would be  $63 \times 365.25 \div 30 = 767$  years, and the “66 year” reign would be  $66 \times 365.25 \div 30 = 804$  years. While these type of life-spans are credible at a much earlier time closer to man’s fall, they cease to be credible at this point which we can broadly date to somewhere in the 3rd millennia B.C. . Therefore, since the first dates that contextually require that the solar years as given by Manetho are kept by the secondary sources that are citing him, and since we can locate Manetho’s 4th Dynasty broadly in the 2000s B.C. in Egypt, this is the point at which I would consider that the years as given in Manetho’s secondary source citations are to be regarded as fairly representing Manetho’s original documents on this point. I say “Manetho’s original document” since we read from Syncellus, “The most ancient Egyptian kings, indeed, allege that their years were lunar years consisting of thirty days<sup>77</sup>,” and so *it is possible* that Manetho himself followed an earlier incorrect tradition of e.g., the second millennia B.C. which made this claim. Whether or not Manetho himself did so corrupt the regnal years in any or all of the first three dynasties is highly speculative since we only have his work from secondary sources, and even if an ancient Greek manuscript of Manetho were to turn up, we could not be sure to what extent it was a corrupt text. Nevertheless, if some of the “most ancient Egyptian kings ... allege that their years were lunar years consisting of thirty days,” then *it is possible* that the regnal years were corrupted by Manetho himself who may have changed some, or all of the years in the first three dynasties from “lunar” years to “solar” years. If so, Manetho was wrong to do so, and I would maintain on the basis of the Biblical data in e.g., Gen. 5 & 11, (further seen in the Sumerian data,) that the first three dynasties he itemizes were originally in solar years and that these were wrongly changed over to lunar years, and so must be changed back to get the correct calculations at least in broad-brush terms i.e., allowing for some lesser error in the years, *infra*.

Hence only for Manetho’s 1st to 3rd Dynasty’s shall I make a calculation of taking the dates given, multiplying them by 365.2442 and then dividing them by 30, to get an approximate length that I consider represents Manetho’s original figures before they were “converted” from “lunar” to “solar” years by either himself or his secondary source copyists. To overcome the problem of slight differences in these approximations, the “Total” at the end is calculated afresh from the “total” given.

---

<sup>77</sup> *Ibid.*, p. 11.

Manetho in Greek per Africanus (Waddell, pp. 26-29).	Manetho in Greek per Eusebius via Syncellus (Waddell, pp. 30-33).	Manetho in Armenian Version of Eusebius (Waddell, pp. 32-35).
Dynasty I.	Dynasty I.	Dynasty I.
1) Menes “of This” “62 years” [= 755 years] 2) Athothis “57 years” [= 694 years] “built” “palace at Memphis” 3) Kenkenes “31 years” [= 377 years] 4) Unephes “23 years” [= 280 years] “erected” “pyramids near Kochome” 5) Usaphaidos “20 years” [= 243 years] 6) Miebodos “26 years” [= 317 years] 7) Semempes “18 years” [= 219 years] 8) Bieneches “26 years” [= 317 years]  “Total, 253 years” [= 3,080 years]	1) Menes “of This” “60 years” [= 730 years] 2) Athothis “27 years” [= 328 years] “built” “palace at Memphis” 3) Kenkenes “39 years” [= 474 years] 4) Unephes “42 years” [= 511 years] “erected” “pyramids near Kochome” 5) Usaphaidos “20 years” [= 243 years] 6) Niebais “26 years” [= 317 years] 7) Semempes “18 years” [= 219 years] 8) Ubienthes “26 years” [= 317 years]  “Total, 252 years” [= 3,068 years]	1) Menes “of This” “30 years” [= 365 years] 2) Athothis “27 years” [= 328 years] “built” “palace at Memphis” 3) Cencenes “39 years” [= 474 years] 4) Vavenephis “42 years” [= 511 years] “erected” “pyramids near Kochome” 5) Usaphais “20 years” [= 243 years] 6) Niebais “26 years” [= 317 years] 7) Mempes “18 years” [= 219 years] 8) Vibenthis “26 years” [= 317 years]  “Total, 252 years” [= 3,068 years]

If these comments of “erected pyramids” are correct, then the pyramid technology of the Egyptian 4th Dynasty was transported into Egypt from a much greater antiquity.



Manetho in Greek per Africanus (Waddell, pp. 34-37).	Manetho in Greek per Eusebius via Syncellus (Waddell, pp. 36-39).	Manetho in Armenian Version of Eusebius (Waddell, pp. 38-41).
Dynasty II.	Dynasty II.	Dynasty II.
<p>1) Boethos “38 years” [= 463 years] “a chasm opened at Bubastus, and many perished.”</p> <p>2) Kaiechos “39 years [= 475 years]” under his reign “bulls” and a “goat were worshipped as gods.”</p> <p>3) Binothis “47 years” [= 572 years] “In his reign it was decided that women might hold the kingly office.”</p> <p>4) Tlas “17 years” [= 207 years].</p> <p>5) Sethenes “41 years” [= 499 years]</p> <p>6) Chaires “17 years” [= 207 years].</p> <p>7) Nephcheres “25 years” [= 304 years] “the Nile flowed blended with honey... 11 days.”</p> <p>8) Sesochris “48 years” [= 584 years], “his statue was 5 cubits, 3 palms” [c. 8½ foot or 2.5 metres].</p> <p>9) Cheneres “30 years” [= 365 years].</p> <p>“Total, 302 years” [= 3,676 years].</p> <p>“Total” for post-flood Dynasties I &amp; II “555 years” [= 6,757 years].</p>	<p>“The second dynasty consisted of nine kings.”</p> <p>1) Bochos “a chasm opened at Bubastus, and many perished.”</p> <p>2) Kaichoos under his reign e.g., a “goat” was “worshipped.”</p> <p>3) Biophis “in whose reign it was decided that women might hold the kingly office;”</p> <p>7) “in the seventh reign ... the Nile flowed blended with honey ... 11 days.”</p> <p>8) Sesochris “48 years” [= 584 years], “his statue was 5 cubits, 3 palms” [c. 8½ foot or 2.5 metres].</p> <p>9) There was a “ninth reign.”</p> <p>“Total, 297 years” [= 3,615 years].</p> <p>“Total” for post-flood Dynasties I &amp; II “549 years” [= 6,683 years].</p>	<p>“The second dynasty consisted of nine kings.”</p> <p>1) Bochos “a huge hole opened at Bubastus, and swallowed up many persons.”</p> <p>2) Cealous under his reign e.g., a “goat” was “worshipped.”</p> <p>3) Biophis “in whose reign it was decreed ... that women ... might hold the royal office;”</p> <p>7) “under the seventh king fabulists tell how the river Nile flowed with honey ... 11 days.”</p> <p>8) Sesochris “48 years” [= 584 years], “he is said to have been 5 cubits high and 3 palms broad,” <i>supra</i>.</p> <p>9) There was a “ninth reign.”</p> <p>“Total, 297 years” [= 3,615 years].</p> <p>“Total” for post-flood Dynasties I &amp; II “549 years” [= 6,683 years].</p>

Taking the average total for the first two dynasties,  $(555 + 549 + 549) \div 3 = 551$  years, and converting this back,  $551 \times 365.2442 \div 30 = 6,708$  years.

Manetho in Greek per Africanus (Waddell, pp. 40-43).	Manetho in Greek per Eusebius via Syncellus (Waddell, pp. 42-43).	Manetho in Armenian Version of Eusebius (Waddell, pp. 44-5).
Dynasty III.	Dynasty III.	Dynasty III.
<p>1) Necherophes “28 years” [= 341 years].</p> <p>2) Tosorthros “29 years” [= 353 years] “inventor of the art of building with hewn stone. He also devoted attention to writing.”</p> <p>3) Tyreis (Tyris) “7 years” [= 85 years].</p> <p>4) Mesochris “17 years” [= 207 years].</p> <p>5) Soyphis “16 years” [= 195 years].</p> <p>6) Tostertasis “19 years” [= 231 years].</p> <p>7) Aches “42 years” [= 511 years].</p> <p>8) Sephuris “30 years” [= 365 years].</p> <p>9) Kerpheres “26 years” [= 317 years].</p> <p>“Total, 214 years” [= 2,605 years].</p> <p>“Total for the first three dynasties” “769 years” [= 9,362 years].</p>	<p>“The Third Dynasty consisted of eight kings of Memphis.”</p> <p>1) Necherochis.</p> <p>2) Sesothos “the inventor of the art of building with hewn stone, and devoted attention to writing.”</p> <p>A “remaining six kings.”</p> <p>“These eight kings reigned for 198 years” [= 2,411 years].</p> <p>“Total for the first three dynasties” “747 years” [= 9,095 years].</p>	<p>“The Third Dynasty consisted of eight kings of Memphis.”</p> <p>1) Necherochis.</p> <p>2) Sosorthus “the inventor of the art of building with hewn stone, and ... devoted care to the writing of books.”</p> <p>A “remaining six kings.”</p> <p>“The reigns of the whole dynasty amount to 197 years” [= 2,398 years].</p> <p>[Total for the first three dynasties = 9081 years].</p>

Taking the average total for the first three dynasties,  $(769 + 747 + 746) \div 3 = 763$  years, and converting this back,  $763 \times 365.2442 \div 30 = 9,289$  years. As a rounded number to the nearest hundred, c. 9,300 years, or as a rounded number to the nearest thousand, c. 9,000 years.

(Part 6C, Chapter 2) section c], subsection iv]:

**From the start of the 4th Dynasty c. 2,000-2,500 B.C. - Manetho's flood date of c. 11,000-11,500 B.C. & Egyptian civilization start date of c. 36,000-36,500 B.C. .**

This tally of about 9,000 post-flood years, means that if one projects back from the fourth Egyptian dynasty of the first half of the third millennia B.C. (i.e., with a start date somewhere in the broad range of c. 2,000 to c. 2,500 B.C.), one has an Egyptian flood date of c. 11,000-11,500 B.C., and a start date for the Egyptian civilization c. 25,000 years earlier in c. 36,000-36,500 B.C. . That in fact Manetho was in ancient times understood to have this type of a start date for the Egyptian civilization is also seen through reference to an Old Chronicle written in Greek from the second century A.D. . As recorded by Syncellus, this says, "Now among the Egyptians there is ... an old chronology, by which ... Manetho ... in 30 dynasties ... comprises an immense period of time in 36,525 years<sup>78</sup>." This also supports the propriety of the type of reconversion figures I am using following their corruption from solar to lunar years. In starting his calculation from the time of the end of Manetho's 29th and start of Manetho's 30th Dynasty of the 4th century B.C., this writer would thus have an overall start date of c. 37,000 B.C. . I shall make some further reference to this chronicle at Part 6C, Chapter 2, section d, "Post-flood times in Manetho's Dynasties 4-26," subsection, "Calculations from Necho in Manetho's Dynasty 26 back to Sethos / Rameses, The Exodus, & Start of the 4th Dynasty," *infra*.

In terms of correlating these dates of a Manetho Egyptian flood date of c. 11,000-11,500 B.C., and a start date for the Egyptian civilization c. 25,000 years earlier in c. 36,000-36,500 B.C., with my general model, this means that the pre-flood and post-flood eras of Manetho are not referring to Noah's Flood, but rather to the floodings that occurred near the end of the Last Ice Age, at which time the Persian Gulf became flooded, and those civilizations in it, such as the Egyptian one, moved out. The sea began to rise in the Persian Gulf c. 18,000 B.C. to c. 15,000 B.C. (Purser) with waters coming into flood the general area c. 16,000 B.C. to c. 10,000 B.C. (Swift *et al*), though they did not reach its present level till c. 3,000 B.C. (Purser); and as seen by a surface showing modern delta sediment being laid in the Tigris-Euphrates delta c. 9,000 to c. 7,000 B.C., there was some more vigorous activity near the end of the last Ice Age (Purser)<sup>79</sup>. It also means that the start date for the Egyptian civilization Manetho gives of c. 36,000-36,500 B.C., is that of the post-Noachic Flood world connected with Ham's son, Mizraim (Gen. 10:6), and the civilization he is referring to as pre-Egyptian flood

---

<sup>78</sup> *Ibid.*, pp. 226-227.

<sup>79</sup> Kassler, P., "The structural & geomorphic evolution of the Persian Gulf," pp. 11-32, at pp. 22-3,27, in Purser, B.H., *The Persian Gulf*, Springer-Verlag, Berlin, Germany, & New York, USA, 1973; Swift, S.A. *et al*, "Gas venting and late Quaternary sedimentation in the Persian (Arabian) Gulf," *Marine Geology*, 129 (1996) pp. 237-269.

from *c.* 36,000-36,500 B.C. to *c.* 11,000-11,500 B.C. is that which was in the area now under the waters of the Persian Gulf till the end of Ice Age's general flooding of it *c.* 11,000-11,500 B.C .

Since Manetho's interest is the History of Egypt and not the History of the World, he is, as far as we know from the secondary sources that cite him, not interested in Noah's Flood or what happened before the origins of Egyptian civilization from *c.* 36,000-36,500 B.C. . On the one hand, depending on where in the first half of the third millennia B.C. of *c.* 2,000 to *c.* 2,500 B.C. one places the start of fourth dynasty, this means Manetho has inflated his kingly reigns for the pre-fourth dynasty period by a total of something between about 1,000 to 1,500 years. But on the other hand, we thus find that there is a good general correlation between this data from Manetho, and the model I am advocating of Noah's Flood *c.* 35,000 B.C. in the area now under the waters of the Persian Gulf, followed by a post-diluvial civilization in the area now under the waters of the Persian Gulf, which following the flooding of the Persian Gulf then fanned out to Mesopotamia with the Sumerians, and the area of the Nile with the Egyptians. We have previously determined a critically derived flood date from Babylonian and Sumerian records of *c.* 35,000 B.C. +/- 1,500 years. If one were to take the raw figure of *c.* 35,000 B.C. as so derived, then once again an error bar up of *c.* 1,500 years could be achieved by reference to this upper Egyptian date of *c.* 36,500 B.C., and once again, a corresponding error bar in the opposite direction from *c.* 35,000 B.C. would be appropriate since an error in one direction, may also occur in the other direction. *This means that the critically derived flood date figure from Babylonian and Sumerian sources of c. 35,000 B.C. +/- 1,500 years, is now a critically derived figure from Babylonian, Sumerian, and Egyptian sources.* Thus the Egyptian records of Manetho looked at critically, achieves the same broad result for a Noah's Flood date as the Babylonian and Sumerian records looked at critically. *Well may we poetically say, "Manetho, thou wast magnificent!"*

Furthermore, Manetho says "The Fourth Dynasty comprised ... kings ... belonging to a different line<sup>80</sup>." He thus sees some kind of discontinuity between the third and fourth dynasties, though in the secondary sources we have, the detail is not explained. Manetho places the first two dynasties at "This," and the third dynasty at "Memphis," though he refers to "Memphis" under the second king of the second Dynasty. On my reconstructed figures in which I understand Manetho's solar years to have been wrongly deemed lunar years and then "converted" down to solar years, Manetho's Dynasties I & II tally *c.* 6,708 years, and his Dynasty III tallies *c.* 2,471 years. Manetho specifically places the first Egyptian post-flood dynasty at "This," and by implication also the second dynasty, before the kings move to "Memphis" in the third dynasty. The location of "This" is presently open to interpretation. "Memphis" is also said to be the location for the fourth dynasty, although Manetho puts the fifth dynasty at Elephantine (an island in the Nile opposite Aswan), with the sixth dynasty at Memphis. The present Memphis is located south of the Nile delta, and is on the river's west bank (about 15 miles or 24 kilometres south of Cairo.)

---

<sup>80</sup> Waddell's *Manetho* (1940), *op. cit.*, pp. 45 & 49.

The archaeological data that we presently have does not show that an Egyptian civilization existed at the present Memphis from c. 2,471 years before the third millennia B.C., and even though the location of the relevant City of This is presently speculative, there is presently no direct archaeological data for a flourishing Egyptian civilization of this type at c. 11,000-11,500 B.C., or allowing for the possibility of some inflation in Manetho's figures, *supra*, from c. 10,000-10,500 B.C. . However, about 20 archaeological sites in upper Nubia evidence grain-grinding around this time for the Kadan (Qadan) culture, which practiced wild grain harvesting; and there is evidence for the Kadan peoples having sickles and grinding stones c. 10,000 B.C. though they then disappear and are replaced by hunter-gatherers. There is also evidence for a Mushabian culture along the Nile River, regarded as the father of the Natufian culture, connected with agriculture. For instance, Natufians carried figs from Africa to the southwestern corner of the Fertile Crescent c. 10,000 B.C. . While e.g., Ofer Bar-Yosef sees "The Natufian culture in the Levant" as the "threshold to the origins of agriculture" (1998)<sup>81</sup>, I would say that this in fact reflects certain groups in the area acquiring some knowledge of agriculture either from Persian Gulf societies in some limited contact with them (*Possibility 1*), or from the Egyptians who moved there c. 10,000 B.C. (*Possibility 2*). If *Possibility 1* is entertained, these Persian Gulf Egyptians left no archaeological trace of their civilization as it is now under the waters of the Persian Gulf. But if *Possibility 2* is entertained, where were these Out-of-Eden Persian Gulf Egyptians who left no archaeological trace of their civilization located?

In Manetho there is reference to "the Nile" River in the Second Dynasty when it is said "the Nile flowed blended with honey... 11 days." While elements of this story looks like legend rather than fact, it nevertheless also shows that the City of This was linked with the Nile. I think it reasonable to speculate that a river in the area now under the waters of the Persian Gulf was earlier called "the Nile" by these Egyptians, who later so named "the Nile" of the later Egypt, and likewise named the later "Memphis" after an earlier Persian Gulf site "Memphis" (Third Dynasty) (*Conjecture 1*). But I also think another conjecture is reasonable. Bearing in mind that the present Memphis is located on the Nile's river bank points us to the relevant "Catch 22 situation"<sup>82</sup>." On the one

---

<sup>81</sup> Qadans: Minnesota State Museum, Ancient Egyptian Culture: Paleolithic Egypt internet site; & Mushabians: Bar-Yosef, O. (1987), "Pleistocene connexions between Africa & Southwest Asia: an archaeological perspective," *African Archaeological Review*, 5:29; Bar-Yosef, O. (1998), "The Natufian Culture in the Levant, Threshold to the Origins of Agriculture," *Evolutionary Anthropology*, 6 (5):159-177; Bar-Yosef, O., Kislev M.E. & Hartmann, A. (2006), "Early domesticated fig in the Jordan Valley," *Nature*, 312:1372-4; all cited in "Prehistoric Egypt," *Wikipedia* (2012) ([http://wikipedia.org/wiki/Prehistoric\\_Egypt](http://wikipedia.org/wiki/Prehistoric_Egypt)).

<sup>82</sup> "Catch 22" refers to a proviso that trips one up no matter what one does. It derives from Joseph Heller's novel, *Catch-22* (1961) (which I studied at High School), about a World War Two pilot stationed on a Mediterranean Island. Under the "Catch 22" Air Force regulations of this novel, any man who chooses to fly dangerous combat missions is deemed to be insane; however, if the man makes an application to no longer

hand, these Egyptians had to build their small civilization on a river bank of the Nile in Egypt in order to get the benefits of irrigation and fertilization from small floodings. But on the other hand, this meant that they were built on potentially unstable ground which might, and on this speculation, evidently did, sink below both them and the Nile's water line on a number of occasions; a fact which meant they then had to then build a new civilization, and the old one was lost to archaeological discovery. Thus I think it reasonable to speculate that there was a similar but different earlier City of This (First & Second Dynasties) and City of old Memphis (Third Dynasty) on the Nile's bank, which in time went under the waters of the Nile (*Conjecture 2*), resulting first in a movement from This to old Memphis by the Third Dynasty, and then a further movement to the present new Memphis by the Fourth Dynasty. Such matters may also be related to the royal dynastic discontinuity between the third Memphis dynasty of old Memphis and fourth Memphis dynasty of new Memphis.

This in turn raises a third conjecture. Was there a place called "Memphis" and a river in the area now under the waters of the Persian Gulf that was earlier called "the Nile" by the Egyptians of the First Dynasty in harmony with the first conjecture; and then, did they later so name "the Nile" of the later Egypt during the time of the Second Dynasty, and the "Memphis" of the Third Dynasty, in harmony with the second conjecture? (*Conjecture 3*; combining elements of *Conjectures 1 & 2*). Which of these three conjectures for "the Nile" of the Second Dynasty and "Memphis" of the Third Dynasty is the better one? Why?

---

fly such combat missions, by virtue of this act he shows himself to be sane and therefore ineligible to be relieved from flying such missions. The novelist Joseph Heller (1923-1999) was an American Jew who flew combat mission with the US Air Force in World War II on the Italian Front, but these rarely saw any active military opposition. He was a graduate of Columbia University in New York, USA (Master of Arts, 1949). He worked variously as an academic, journalist, and in an advertizing agency.

(Part 6C, Chapter 2) *The Egyptian Chronology of Manetho:*  
*d] Post-flood times in Manetho's Dynasties 4-26.*

*Introduction; Manetho's Dynasties 4 to 14; Manetho's statement that "a blast of God smote us [Egyptians]" under Tutimaetus at the end of the 13th Dynasty i.e., at the time of The Exodus; Manetho's Dynasties 15-17 – The Hyksos; Manetho's Dynasties 18-19 - Sethos / Sesos / Rameses the Great is the "Shishak" of I Kgs 11:40; 14:25; Manetho's Dynasties 20-25; Manetho's Dynasty 26 – Necho (II Chron. 34:1; 35:19-22; 36:2-4) & Hophra (Jer. 44:30; 46:2); Calculations from Necho in Manetho's Dynasty 26 back to Sethos / Rameses, The Exodus, & Start of the 4th Dynasty.*

(Part 6C, Chapter 2) section d], subsection i]:  
***Introduction.***

We now turn to Manetho's fourth and later dynasties. It is not necessary for my purposes to itemize the names of most of the kings which are sometimes itemized and sometimes not itemized in the secondary sources that cite Manetho. E.g., for the 10th dynasty we simply read of "19 kings of Heracleopolis" none of whom are named, or for the 13th dynasty, "60 kings of Diospolis" none of whom are named. The interested reader can find Manetho's king lists such as we have them in Waddell's *Manetho* (1940). But I shall show the dynasties year totals for them all, and itemize the kings for the dynasties with Rameses the Great i.e., the Egyptian "Sesy" / "Sesa" / "Sysu" / "Sya," and Greek "Sethos" / "Sesos" / "Sethosis" whom I understand to be "Shishak king of Egypt" and contemporary with Solomon (Regnal Years: 1,010-970 B.C.) in I Kgs 11:40; 14:25; as well as Necho who is dated between the 18th and 31st regnal years of Josiah (Regnal Years: 637-607 B.C) in II Chron. 34:1; 35:19-22 and referred to under Jehoahaz (Regnal Year: 607 B.C.) in II Chron. 36:2-4; and Hophra or Apries (Jer. 44:30; 46:2).

But before doing so, I shall show the 12th Dynasty to highlight some of the difficulties of chronology that we have in Egyptology. The Manetho correlations with the commonly used view are sometimes speculative and may be incorrect.

Commonly used view of Dynasty in Egyptology per Rohl (p. 15).	Manetho in Greek per Africanus (Waddell, pp. 66-69).	Manetho in Greek per Eusebius via Syncellus (Waddell, pp. 68-71).	Manetho in Armenian Version of Eusebius (Waddell, pp. 70-73).
Dynasty XII.	Dynasty XII.	Dynasty XII.	Dynasty XII.
<p>1) Amenhemet 29 years (co-reign in last 9 years with Senuseret I).</p> <p>2) Senuseret I (Sesostris I) 45 years.</p> <p>3) Amenhmhat II 35 years.</p> <p>4) Senuseret II (Sesostris II) 6 years.</p> <p>5) Senuseret III (Sesostris III) 19 years.</p> <p>6) Amenemhet III 45 years.</p> <p>7) Amenemhet IV 9 years.</p> <p>8) Sobekkare (Sobekneferu) 4 years.</p> <p>Total (not double-counting years where one ends and next starts) 178 years.</p>	<p>“The Twelfth Dynasty consisted of seven kings of Diospolis.”</p> <p>1) Sesonchosis 46 years.</p> <p>2) Ammanemes 38 years, “he was murdered by his own eunuchs.”</p> <p>3) Sesostris [II] 48 years, “in nine years he subdued” West “Asia, and Europe as far as Thrace.”</p> <p>4) Lachares 8 years.</p> <p>5) Ameres 8 years.</p> <p>6) Ammenemes 8 years.</p> <p>7) Scemiophris “his sister,” 4 years.</p> <p>“Total, 160 years.”</p>	<p>“The Twelfth Dynasty consisted of seven kings of Diospolis.”</p> <p>1) Sesonchosis 46 years.</p> <p>2) Ammanemes 38 years, “he was murdered by his own eunuchs.”</p> <p>3) Sesostris [II] 48 years, “in nine years he subdued” West “Asia, and Europe as far as Thrace.”</p> <p>4) Lamaris 8 years.</p> <p>“His successors ruled for 42 years, and ...</p> <p>the reigns of the whole dynasty amounted to 245 years.</p>	<p>“The Twelfth Dynasty consisted of seven kings of Diospolis.”</p> <p>1) Sesonchosis 46 years.</p> <p>2) Ammenemes 38 years, “he was murdered by his own eunuchs.”</p> <p>3) Sesostris [II] 48 years, “in nine years he subdued” West “Asia, and Europe as far as Thrace.”</p> <p>4) Lamparis 8 years.</p> <p>“The succeeding kings ruled for 42 years.”</p> <p>“Total for the whole dynasty, 245 years.”</p>



This chronology of this twelfth Dynasty is regarded by a number of people as one of “the most stable” because of the Rameses Papyrus which says it went “213 years<sup>83</sup>.” Yet even this “most stable” Dynasty here shows variation of views between “213 years” (Rameses Papyrus), “178 years” (commonly used chronology), “160 years” (Manetho in Greek per Africanus), and “245 years” (Manetho in Greek per Eusebius via Syncellus, & Manetho in Armenian Version of Eusebius). Some of the diversity is due to the numbering of dynasties since Manetho says in all three accounts of Ammenemes at the end of the 11th Dynasty, “In succession to these Ammenemes ruled for 16 years,” and this is evidentially the “Amenhemet” who ruled 29 years at the start of the 12th Dynasty as it is reckoned by others. Nevertheless, if such diversity occurs in one of “the most stable” dynasty’s chronology, how much more is this the case for some of the other Dynasties! For the evidence we have of Manetho inflating his figures by something between 1,000 to 2,000 years for the period before the Fourth Dynasty, *supra*, will be replicated, as we shall see the evidence is that many of the Dynasties should in fact *be shortened* relative to the inflated dates, with such inflations within certain bounds seemingly part and parcel of “the culture” of writing “Egyptian history” even from ancient times with Manetho, but with this misinformation still impacting views of Egyptian chronology even into modern times.

(Part 6C, Chapter 2) section d], subsection ii]:  
***Manetho’s Dynasties 4 to 14.***

Therefore let us now consider “the big picture” of Manetho’s years. For his Dynasties 4 to 14<sup>84</sup>.

---

<sup>83</sup> “Twelfth Dynasty of Egypt” *Wikipedia* (2012) ([http://wikipedia.org/wiki/Twelfth\\_dynasty\\_of\\_Egypt](http://wikipedia.org/wiki/Twelfth_dynasty_of_Egypt)).

<sup>84</sup> Waddell’s *Manetho* (1940), *op. cit.*, pp. 44-75.

Manetho in Greek per Africanus.	Manetho in Greek per Eusebius via Syncellus.	Manetho in Armenian Version of Eusebius.
<p>Dynasty IV (e.g., Suphis) Total: 277 years.</p>	<p>Dynasty IV (e.g., Suphis) Total: 448 years.</p>	<p>Dynasty IV (e.g., Suphis) Total: 448 years.</p>
<p>Dynasty V (Usercheres to Onnus) Total: 248 years.</p>		
<p>Dynasty VI (6 kings of Memphis starting with Otheos e.g., Phiops) Total: 203 years. (Waddell p. 55 says “correct total is 197 years.”)</p>	<p>Dynasty V (31 kings of Elephantine starting with Otheos e.g., Phiops). Total: 100 years.</p>	<p>Dynasty V (31 kings of Elephantine starting with Otheos e.g., Phiops). Total 96 years + (total not given, but Phiops said to reign 96 years).</p>
<p>The sixth and final of this 6th dynasty is “Nitocris,” a “woman” “of fair complexion, the builder of the third pyramid,” 12 years.</p>	<p>Dynasty VI. The first in this dynasty is “Nitocris,” a “woman” of “fair complexion,” said to have built the third pyramid.” Total: a) 3 years (Text 1) or b) 203 years (Text 2).</p>	<p>Dynasty VI. The first in this dynasty is “Nitocris,” a “woman, fair-skinned with red cheeks,” “said” to have “reared” “the third pyramid.” Total: 203 years.</p>
<p>Dynasty VII. 70 kings of Memphis. Total: 70 days.</p>	<p>Dynasty VII. 5 kings of Memphis. Total: 75 days.</p>	<p>Dynasty VII. 5 kings of Memphis. Total: 75 days.</p>
<p>Dynasty VIII. 27 kings of Memphis. Total: 146 years.</p>	<p>Dynasty VIII. 5 kings of Memphis. Total: 100 years.</p>	<p>Dynasty VIII. 5 kings of Memphis. Total: 100 years.</p>
<p>Dynasty IX. 19 kings of Heracleopolis, including cruel Achthoes who went mad and was killed by a crocodile. Total: 409 years.</p>	<p>Dynasty IX. 4 kings of Heracleopolis, including cruel Achthoes who went mad and was killed by a crocodile. Total: 100 years.</p>	<p>Dynasty IX. 4 kings of Heracleopolis, including cruel Ochthois who went mad and was killed by a crocodile. Total: 100 years.</p>
<p>Dynasty X. 19 kings of Heracleopolis. Total 185 years.</p>	<p>Dynasty X. 19 kings of Heracleopolis. Total 185 years.</p>	<p>Dynasty X. 19 kings of Heracleopolis. Total 185 years.</p>
<p>Dynasty XI. 16 kings of Diospolis.</p>	<p>Dynasty XI. 16 kings of Diospolis.</p>	<p>Dynasty XI. 16 kings of Diospolis.</p>

<p>Total 43 years. “In succession to these Ammenemes ruled for 16 years.”</p> <p>“Here endeth the first Book of Manetho.”</p> <p>Dynasty XII. 7 Pharaohs.</p> <p>Total: 160 years + 16 (Ammenemes listed at end of, and after Dynasty XI) = 176 years.</p> <p>Dynasty XIII. 60 kings of Diospolis. Total: 453 years.</p> <p>Dynasty XIV. 76 kings of Xoïs. Total: 184 years.</p>	<p>Total 43 years. “In succession to these Ammenemes ruled for 16 years.”</p> <p>“Here endeth the first Book of Manetho.”</p> <p>7 Pharaohs &amp; the fourth one’s “successors ruled for 42 years.”</p> <p>Total: 245 years.</p> <p>Dynasty XIII. 60 kings of Diospolis. Total: 453 years.</p> <p>Dynasty XIV. 76 kings of Xoïs. Total: 184 years.</p>	<p>Total 43 years. “In succession to these Ammenemes ruled for 16 years.”</p> <p>“Here endeth the first Book of Manetho.”</p> <p>7 Pharaohs &amp; the fourth one’s successors “ruled for 42 years.”</p> <p>Total: 245 years.</p> <p>Dynasty XIII. 60 kings of Diospolis. Total: 453 years.</p> <p>Dynasty XIV. 76 kings of Xoïs. Total: 484 years.</p>
----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------

(Part 6C, Chapter 2) section d], subsection iii]:

***Manetho’s statement that “a blast of God smote us [Egyptians]” under Tutimaeus at the end of the 13th Dynasty i.e., at the time of The Exodus.***

Before proceeding to Manetho’s Dynasty 15, there is a notable section from Josephus’s *Against Apion* 1:14 referred to by Waddell and Rohl. Waddell records Josephus as saying, “I will begin with Egyptian documents ... in Manetho ... a native Egyptian who was manifestly imbued with Greek culture ... . In the Second Book of his *History of Egypt*, ... Manetho speaks of us [Jews] as follows. ... ‘Tutimaeus (Greek, Τουτίμαος). In his reign, for what cause I know not, a blast of God smote us [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; and having overpowered the rulers of the land, they then burned our cities ruthlessly, razed to the ground the [pagan] temples of the [heathen] gods, and

treated all the natives with a cruel hostility, massacring some and leading into slavery the wives and children of others. Finally, they appointed as king one of their number whose name was Sailitis,” and this is then the start of Manetho’s 15th Dynasty” of the “Hyksos”<sup>85</sup>.

Waddell makes a “Tutimaesus” – “Dedumes” connection with the last king of the 13th Dynasty which Manetho says had “60 kings.” Waddell says, “Dynasty XIII. ... In the Turin Papyrus there is a corresponding group of sixty kings ... one of them being a name ending in *-mes*, perhaps Dedumes, the king Τουτίμαιος [= Tutimaesus]”<sup>86</sup>. Rohl refers to these comments by Waddell, and makes the same connection though in stronger terms, saying such a nexus “has long been recognized,” and cites the same Royal Canon of Turin’s columns 6 & 7, where he sees a list of 36 kings (rather than Manetho’s & Waddell’s 60 kings) of the 13th Dynasty in which 32 to 35 are lost on this list, and the final one which is lost at the start of the name but ends with “mose,” is identified by him as “[Dudi]mose,” whom he argues is the Pharaoh of the Exodus<sup>87</sup>.

Certainly, this reference to “a blast of God smote us” (Josephus’s *Against Apion* 1:14 citing Manetho), could refer to the events of the ten plagues on Egypt culminating with the events of Exod. 15:8,10, “And with the blast of thy nostrils,” i.e., God’s “nostrils, the waters were gathered together, the floods stood upright as an heap, and the depths were congealed in the heart of the sea;” then when the Egyptians entered the Red Sea to pursue the Israelites, we read of God, “Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters”<sup>88</sup>.

If so, it means that after the Exodus in connection with which the Egyptians could say, “a blast of God smote us” (Josephus’s *Against Apion* 1:14 citing Manetho), the Hyksos found it relatively easy to enter Egypt at the start of the 14th Dynasty, for “they easily seized it without striking a blow” (Josephus’s *Against Apion* 1:14 citing Manetho). If so, the damage attributed to them by Manetho such as, “they then burned our cities ruthlessly, razed to the ground the temples of the [heathen] gods, and treated all the natives with a cruel hostility, massacring some and leading into slavery the wives and children of others,” may be partly due the Hyksos, and partly due to the earlier ten plagues that had fallen on Egypt. If so, the record of them “having overpowered the rulers of the land” (Josephus’s *Against Apion* 1:14 citing Manetho) would indicate that the rulers of the Egyptian 14th Dynasty were basically vassal kings to the Hyksos. Such an interpretation may be also found in the fact that Manetho says, “Finally (Greek, *περας* which we transliterate as, *peras*), they appointed as king one of their number whose name was Sailitis,” and this is then the start of Manetho’s 15th Dynasty” of the “Hyksos.”

---

<sup>85</sup> *Ibid.*, pp. 76-81,84-85,90-93 (emphasis mine).

<sup>86</sup> *Ibid.*, pp. 72-3, footnote. 3; & pp. 78-9.

<sup>87</sup> David Rohl’s *A Test of Time* (1995), *op. cit.*, pp. 281 & 418 (cf. pp. 280-284).

<sup>88</sup> See Part 6C, Chapter 3, section e, “Tutimaesus - The Pharaoh of the Exodus on the PRECISE Chronology,” *infra*.

The Greek word here used in Josephus's citation of Manetho, "*Peras* ('Finally,' neuter singular nominative noun, from *peras*)," refers to "an extremity," or "end" (Mounce)<sup>89</sup>. E.g., in the Greek Septuagint, in Ps. 2:8 God the Father says to God the Son, "Ask of me, and I will give thee the heathen for thine inheritance, and the ends (Greek, *perata*, neuter plural accusative noun, from *peras*) of the earth, for thy possession." Or in the New Testament, we read that the "queen of the south ... came from the uttermost parts (Greek, *peraton*, neuter plural genitive noun, from *peras*) of the earth to hear the wisdom of Solomon" (Matt. 12:42); or of how "an oath for confirmation is to them an end (Greek, *peras*, neuter singular nominative noun, from *peras*) of all strife" (Heb. 6:16). This means that quite a considerable time may be understood to have first past, after which Manetho says, "Finally (Greek, *peras*), they appointed as king one of their number whose name was Sailitis," at the start of Manetho's 15th Dynasty.

Thus the words of Manetho, that "In" the "reign" of "Tutimaeus," "a blast of God smote us" Egyptians (Josephus's *Against Apion* 1:14 citing Manetho), may well be referring to the Pharaoh of The Exodus and the Ten Plagues on Egypt. In this context, Rohl also refers to the mass graves at the end of stratum G at Avaris (modern Tall ad-Daba). Here Rohl notes that shallow graves all over Avaris indicate a sudden disaster struck them, which disallowed careful burial of the deceased. Archaeology also indicates that a large part of the remaining population left Avaris *en masse*. Then the above Stratum F marks the new beginning of an Asiatic people<sup>90</sup>. Rohl sees this as consistent with the final tenth plague on Egypt with the death of the firstborn (Exod. 12), although he then gives a poetical interpretation to this in which "firstborn" means simply "the flower of Egypt"<sup>91</sup>. I think a better analysis and synthesis of the data would be that the deaths at Avaris were partly from the fact that "the Lord smote the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle" (Exod. 12:29); and also partly from the "invaders of obscure race" who came in shortly after this "blast of God smote" the Egyptians (Josephus's *Against Apion* 1:14 citing Manetho). But I concur with Rohl that the model looking to the mass exodus of the Avaris population, being consistent with The Exodus story of the Israelites leaving the land *en masse*.

The practical effect of this analysis and synthesis of archaeology and Manetho in Josephus, is that we can identify a credible Pharaoh of The Exodus at the end of the 13th Dynasty in "Tutimaeus" / "Dedumes" / "Dudimose." Any model we adopt is necessarily provisional, being subject to alteration or revision upon receipt of any better information. But on the presently available data, I think the best model we can find is this one, which

---

<sup>89</sup> Mounce, W.D., *Analytical Lexicon to the Greek New Testament* (1993), *op. cit.*, p. 366.

<sup>90</sup> David Rohl's *A Test of Time* (1995), *op. cit.*, pp. 279-80.

<sup>91</sup> *Ibid.*, p. 284.

sees the words of Manetho, that “In” the “reign” of “Tutimaeus,” “a blast of God smote us” Egyptians, as a reference to the ten plagues on Egypt followed by the destruction of the Egyptian army in the Red Sea. Thus following the ten plagues, “with the blast of” God’s “nostrils the waters” of the Red Sea “were” first “gathered together,” and “the floods stood upright as an heap” for the Children of Israel to pass through, and then God “didst blow with thy wind,” and “the sea covered” the Egyptian army, so “Pharaoh’s chariots and his host” was “cast into the sea: his chosen captain” “drowned in the Red Sea” (Exod. 15:4,8,10); and so Manetho says, “a blast of God smote us” Egyptians under Pharaoh “Tutimaeus.” One of the consequences of this being that “invaders of obscure race” “easily seized” Egypt “without striking a blow,” “overpowered the rulers of the land” making them vassal kings during the 14th Dynasty; and then “Finally, they appointed as king one of their number” at the start of Manetho’s 15th Dynasty” of the “Hyksos” (Josephus’s *Against Apion* 1:14 citing Manetho). Thus on what I regard to be the best model we can construct on the presently available relevant data, the Pharaoh of The Exodus was Tutimaeus / Dedumes / Dudimose, who was the last king of the 13th Dynasty.

In this context, it is also worthy of note that Manetho does not understand the reason for this Divine Judgment, saying, “for what cause I know not, a blast of God smote us.” We are thus reminded that for all his great learning, Manetho was a pagan priest who was spiritually “blinded” by “the god of this world” (II Cor. 4:4). We are therefore reminded that the problem of “fleshly wisdom” (II Cor. 1:12) existed as much in ancient times as modern times. E.g., chaffing under the bit of the anti-supernaturalist and anti-Biblical ideology of the secularists, though both Peter James and David Rohl are more like the Type 1 Christian morals secularists (politically dominant in the Western World up till World War II) than the Type 2 Human Rights secularists (politically dominant in the post World War II Western World) *in the way they deal with the period from the Exodus to around Solomon with respect to giving some basic credence to the Bible* (although I do not say that James and Rohl are more generally like the Type 1 secularists as opposed to the Type 2 secularists), Peter James dismisses “miraculous elements” of “the Biblical narrative” by looking e.g., to a “sudden and violent earthquake” at “Jericho” which “lies on a major geological fault-line<sup>92</sup>,” and Rohl shows a similar secularist antisupernaturalism<sup>93</sup>.

The words of the holy Apostle Paul thus resonate down to our own age, “For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God” (I Cor. 1:22-24). Thus there are spiritually blinded persons in our day, who might say with Manetho, “for what cause I know not, a blast of God smote’ the Egyptians.” Persons who like Agrippa to Paul, that might say, “Almost thou persuadest me to be a Christian” (Acts 26:28). For before the Fall, when man had original righteousness since “God” had

<sup>92</sup> Peter James’ *Centuries of Darkness* (1991), *op. cit.*, p. 164.

<sup>93</sup> David Rohl’s *A Test of Time* (1995), *op. cit.*, pp. 275,279,284.

“made” him “upright” (Eccl. 7:29), he was designed by God to live subject to God’s word (Gen. 2:16,17). And so too, after the Fall, man can only understand such matters aright if he is subject to God’s Word, as now found in the infallible Holy Bible of religiously conservative Protestant Christianity (II Tim. 3:16). Thus we find that the secular state with its anti-supernaturalism and disobedience to Almighty God, has had a retarding influence on the study of such matters, and we would have gotten a lot further on these things by now, if we still had in place the Protestant Christian State which the secularists tragically dismantled in the late 18th and 19th centuries, starting with the secularists of the American Rebellion of 1776. Well then may we pray in godly humility, “Open thou mine eyes,” “O Lord,” “that I may behold wondrous things out of thy law” (Ps. 119:12,18).

(Part 6C, Chapter 2) section d], subsection iv]:  
***Manetho’s Dynasties 15-17 – The Hyksos.***

For Manetho’s Dynasties 15-17<sup>94</sup>; I shall here itemize Dynasty 15 (or “17,”) to show how different Manetho secondary sources, sometimes provide different levels of information from their primary source of Manetho (who of course, was himself also a secondary source for this information). This further shows some of the disparity among various secondary sources as to what Manetho actually says.

Manetho in Greek per Africanus.	Manetho in Greek per Eusebius via Syncellus.	Manetho in Armenian Version of Eusebius.	Manetho in Greek per Josephus in “Against Apion” 1:14.	Manetho from the Scholia to Plato.
Dynasty XV. <u>Hyksos</u> . These were “Shepherd Kings” who “seized Memphis.”	Dynasty XV.	Dynasty XV.	<u>Hyksos</u> . Should Josephus’s list of: Salitis, Bnon, etc. be placed parallel with the 15th Dynasty of Africanus or parallel with the 17th Dynasty of Eusebius &	

<sup>94</sup> Waddell’s *Manetho* (1940), *op. cit.*, pp. 76-99.

<p>1) Saites 19 years.  2) Bnon 44 years.  3) Pachnan 61 years.  4) Staan 50 years.  5) Archles 49 years.  6) Aphophis 61 years.</p>	<p>“The Fifteenth Dynasty consisted of kings of Diospolis, who reigned 250 years.”</p>	<p>“The Fifteenth Dynasty consisted of kings of Diospolis, who reigned 250 years.”</p>	<p>Plato?</p> <p>1) Salitis 19 years.  2) Bnon 44 years.  3) Apachnan 36 years &amp; 7 months.  4) Apophis 61 years  5) Iannas 50 years &amp; 1 month  6) Assis 49 years &amp; 2 months.  “These six kings, their first rulers, were ever more and more eager to extirpate the Egyptian stock. Their race as a whole was called ‘Hyksos,’ that is ‘king-shepherds,’ for ‘hyk’ ... means ‘kings,’ and ‘sos’ ... is ... ‘shepherds.’ Hence the compound word ‘Hyksos’.” And “‘hyk’” also “denotes ‘captives’.” <i><b>In</b></i></p>	
----------------------------------------------------------------------------------------------------------------------------------------------------------	----------------------------------------------------------------------------------------	----------------------------------------------------------------------------------------	-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	--



<p>Total: 284 years.</p> <p>Dynasty XVI. Hyksos.</p> <p>“The Sixteenth Dynasty were Shepherd Kings</p>	<p>Total: 250 years.</p> <p>Dynasty XVI.</p> <p>“The Sixteenth Dynasty were kings of</p>	<p>Total: 250 years.</p> <p>Dynasty XVI.</p> <p>“The Sixteenth Dynasty were kings of</p>	<p><i>another book of his History of Egypt Manetho says that this race of so called ‘Shepherds’ is, in the ... books of Egypt, described as ‘captives’ and his statement is correct. With our remotest ancestor ... it was a ... custom to ... [be] Shepherds.”</i></p> <p><i>And “in the Egyptian records they were not unreasonably styled ‘captives’ since our ancestor Joseph told the king of Egypt that he was a captive, and later, with the king’s consent, summoned his brethren to Egypt.”</i></p> <p>“These kings ... dominated Egypt, according to Manetho, for 511 years.”</p>
--------------------------------------------------------------------------------------------------------	------------------------------------------------------------------------------------------	------------------------------------------------------------------------------------------	---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------

<p>again, 32 in number: they reigned for 518 years.”</p> <p>Total: 518 years.</p> <p>Dynasty XVII. Hyksos.</p> <p>“The Seventeenth Dynasty were Shepherd Kings again, 43 in number, and kings of Thebes or Diosopolis, 43 in number. Total of the reigns of the Shepherd Kings and the Theban kings, 151 years.”</p> <p>Total: 151 years.</p>	<p>Thebes, 5 in number: they reigned for 190 years.”</p> <p>Total: 190 years.</p> <p>Dynasty XVII. Hyksos.</p> <p>“The seventeenth Dynasty were shepherds,” “foreign kings from Phoenicia who seized Memphis.”</p> <p>1) Saites 19 years. 2) Bnon 40 years. 4) Archles 30 years 3) Aphophis 14 years.</p> <p><b><i>“It was in their time that Joseph was appointed king of Egypt”</i></b> (Gen. 41-50; Exod. 1:1-8).</p> <p>Total: 103 years.</p>	<p>Thebes, 5 in number: they reigned for 190 years.”</p> <p>Total: 190 years.</p> <p>Dynasty XVII. Hyksos.</p> <p>“The seventeenth Dynasty were shepherds,” “foreign kings from Phoenicia who seized Memphis.”</p> <p>1) Saites 19 years. 2) Bnon 40 years. 3) Archles 30 years. 4) Aphophis 14 years.</p> <p><b><i>“It was in their time that Joseph appears to have ruled in Egypt”</i></b> (Gen. 41-50; Exod. 1:1-8).</p> <p>Total: 103 years.</p>	<p>Should Josephus’ above list of: Salitis, Bnon, etc. be placed parallel with the 15th Dynasty of Africanus or parallel with the 17th Dynasty of Eusebius &amp; Plato?</p> <p>Total: 511 years.</p>	<p>Dynasty XVII. Hyksos. “From the <i>Egyptiaca</i> of Manetho. The Seventeenth Dynasty consisted of Shepherds,” “from Phoenicia” “foreign kings who seized Memphis.”</p> <p>1) Saites 19 years. 2) Bnon 40 years. 3) Archaes 30 years. 4) Aphophis 14 years.</p> <p>“Saites added 12 hours to the month, to make its length 30 days: and he added 6 days to the year, which thus comprised 365 days.”</p> <p>Total: 103 years.</p>
-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------

*Part 6C, Chapter 2) section d], subsection v]:*

***Manetho's Dynasties 18-19 - Sethos / Sesos / Rameses the Great is the "Shishak" of I Kgs 11:40; 14:25.***

I have worked in my profession as a schoolmaster (/ school teacher) in London over six round trips from Sydney, New South Wales, Australia<sup>95</sup>; and there are two great goldmines that I have found in London, England, UK, for which I thank God. The first is the British Library, which I frequented the most; and the second is the British Museum (these were formerly combined in one building, but are now in different buildings at quite separate locations). For anyone interested in Biblical Archaeology, a visitation to see the rich treasures of the British Museum is truly a great privilege, for which they should humbly and heartily thank God. And indeed, I thank God that among other things, I saw the following Egyptian granite statue of Rameses (/ Ramesses / Ramses) the Second in the British Museum of London.



Gavin at British Museum, London, UK, in front of a statue of Pharaoh Rameses II from Thebes in Egypt. May 2001.

Manetho's Dynasties 18 & 19<sup>96</sup>. The fifth citation is from Theophilus, a second century Bishop of Antioch (Bishop *c.* 169 to *c.* 183 A.D.). His *Apology to Autolytus* is a dissertation to a pagan acquaintance, in which he argues for the truthfulness of Christianity and corollary error of paganism. I here itemize both, and highlight the

---

<sup>95</sup> April 2001-April 2002 (1st trip); Dec. 2002-July 2003 (2nd trip); August 2003-April 2004 (3rd trip); Oct. 2005-April 2006 (4th trip); Sept. 2008-March 2009 (5th trip); & Oct. 2012-March 2013 (6th trip).

<sup>96</sup> Waddell's *Manetho* (1940), *op. cit.*, pp. 100-153.

presence of “Sethos (Greek, Σεθως)<sup>97</sup>,” also known in the Greek as “Sethosis (Greek, Σεθωσει)<sup>98</sup>” / “Sesos (Greek, Σεσως) (Struve’s emendation of Σεθως<sup>99</sup>)”, in the Egyptian as “Sesy” / “Sesa” / “Sysu” / “Sysa,” more commonly known by the names of “Rameses II” or “Rameses the Great;” and whom like Rohl<sup>100</sup>, I understand to be the “Shishak” that we know from I Kgs 11:40; 14:25 was a contemporary of King Solomon (Regnal Years: 1,010-970 B.C.). Rohl records that in the Rameseum of Thebes we find an inscription referring to Rameses II which says, “The town which the king [Rameses II] plundered in Year 8 – Shalem<sup>101</sup>.” If “Sethos” / “Sesos” (Greek) / “Sysa” (Egyptian) / “Shishak” (Hebrew), attacked “Jerusalem” “in the fifth year of king Rehoboam” (Regnal Years: 970-954) (I Kgs 14:25) in what was the 8th year of Sesos / Rameses II, then the first year of Rameses reign was sometime within the last three years of Solomon’s reign (Regnal Years: 1,010-970 B.C.). Since the 5th regnal years of Rehoboam was 966 B.C., counting back 8 regnal years for Rameses the Second’s reign means we can date his first regnal year at c. 973 B.C. .

While Rohl’s reliance on Edwin Thiele’s inaccurate Old Testament chronology led him to date Rameses attack of Jerusalem in I Kgs 14:25 to “925 BC<sup>102</sup>,” by contrast, on Peter James chronology Rameses’ 30th year is regarded to be c. 1010 B.C.<sup>103</sup>, i.e., making Rameses’s 1st year c. 1040 B.C. . The mean of Rohl’s and James’s dates for the start of Rameses II’s reign from 1040 and 925 respectively, is c. 982 B.C., which is fairly close to my date of c. 973 B.C. . Hence my date for Solomon is about half-way between Rohl’s date and James’ date. Thus in broad terms, I agree with David Rohl’s identification of Rameses II as Shishak, and consider that both Rohl and James are out in their dating of Rameses II by about the same amount, but in different directions.

In addition to Rohl’s excellent work in identifying Rameses the Great as the “Shishak” of I Kgs 11:40; 14:25, I further note that we know from the Old Testament Book, *Song of Solomon*, that a dweller in Jerusalem was still sometimes called a “Shulamite” (S. of Sol. 6:13), with “Shulam” here reflecting the earlier usage of “Salem” (Gen. 14:18). And “Salem” as a shorter name for “Jerusalem” was also in use in the time of Asaph as seen by Ps. 76:1,2, “In Judah is God known: his name is great in Israel. In Salem also is his tabernacle, and his dwelling place in Zion.” I also refer to some

---

<sup>97</sup> *Ibid.*, e.g., pp. 102-3.

<sup>98</sup> *Ibid.*, pp. 104-105.

<sup>99</sup> *Ibid.*, p. 148.

<sup>100</sup> David Rohl’s *A Test of Time* (1995), *op. cit.*, pp. 149-170.

<sup>101</sup> *Ibid.*, p. 149 (emphasis mine).

<sup>102</sup> *Ibid.*, p. 149.

<sup>103</sup> James’ *Centuries of Darkness* (1991), *op. cit.*, p. 247.

additional information from Josephus in his citations of Manetho, which identify the time of “Sethos, also called Ramesses” (/ Rameses) as an era in which Jews who followed the “laws” given by “Moses” then living at Jerusalem are called “Solymites,” and regarded as enemies of the Egyptians in this era (see Josephus’s *Against Apion* 1:26-31 at 1:27, *infra*).

Manetho in Greek per Africanus.	Manetho in Greek per Eusebius via Syncellus.	Manetho in Armenian Version of Eusebius.	Manetho in Greek per Josephus in “Against Apion” 1:15-16.	Manetho in Theophilus per Theophilus in “Apology To Autolycus” 3:19.
			<i>“I am citing the Egyptians as witnesses to this antiquity of ours. I shall therefore resume my quotations from Manetho’s works in their reference to chronology. His account is ... ‘After the departure of the tribe of Shepherds from Egypt to Jerusalem, Tethmosis, the king who drove them out of Egypt, reigned for 25 years 4 months...,</i>	<i>“Moses was the leader of the Jews, ... when they had been expelled from Egypt by King Pharaoh whose name was Tethmosis. After the expulsions of the people, this king, ... reigned for 25 years 4 months, according to Manetho’s reckoning.”</i>

<p>Dynasty XVIII. “16 kings of Diospolis.”</p> <p>1) Amos, ? years, <i>“in whose reign Moses went forth from Egypt, as I [Africanus] here declare.”</i></p> <p>2) <u>Chebro</u>s 13 years.</p> <p>3) Amenophthis Text 1: 24 years. Text 2: 21 years.</p> <p>4) Amensis 22 years.</p> <p>5) Misaphris 13 years.</p> <p>6) Misphragmuthosis 26 years.</p> <p>7) Thuthmosis 9 years.</p> <p>8) Amenophis 31 years.</p> <p>9) Orus 37 years.</p> <p>10) Acherres 32 years.</p>	<p>Dynasty XVIII. “14 kings of Diospolis.”</p> <p>1) Amosis 25 years.</p> <p>2) <u>Chebron</u> 13 years.</p> <p>3) Ammenophis 21 years.</p> <p>4) Miphres 12 years.</p> <p>5) Misphragmuthosis 26 years Total “71 years.”</p> <p>6) Thuthmosis 9 years.</p> <p>7) Amenophis 31 years.</p> <p>8) Orus Text 1: 36 years. Text 2: 38 years.</p> <p>9) Achencherses ...</p> <p>... [missing kings]</p>	<p>Dynasty XVIII. “14 kings of Diospolis.”</p> <p>1) Amoses 25 years.</p> <p>2) <u>Chebron</u> 13 years.</p> <p>3) Amophis 21 years.</p> <p>4) Memphres 12 years.</p> <p>5) Mispharmuthosis 26 years.</p> <p>6) Thuthmosis 9 years.</p> <p>7) Amenophis 31 years.</p> <p>8) Orus 28 years.</p> <p>9) Achencherses ...</p> <p>... [missing]</p>	<p><i>when he was succeeded by <u>Chebron.</u>”</i></p> <p>1) Tethmosis 25 years &amp; 4 months.</p> <p>2) <u>Chebron</u> 13 years.</p> <p>3) Amenophis 20 years &amp; 7 months.</p> <p>4) Amessis, the sister of Amenophis, 21 years &amp; 9 months .</p> <p>5) Mephres 12 years &amp; 9 months.</p> <p>6) Mephramuthosis 25 years &amp; 10 months.</p> <p>7) Thmoses 9 years &amp; 8 months.</p> <p>8) Amenophis 30 years &amp; 10 months.</p> <p>9) Orus 36 years &amp; 5 months.</p> <p>10) Acencheres.</p>	<p>1) Tethmosis 25 years &amp; 4 months.</p> <p>2) <u>Chebron</u> 13 years.</p> <p>3) Amenophis 20 years &amp; 7 months.</p> <p>4) Amesse, the sister of Amenophis, 21 years &amp; 1 month.</p> <p>5) Mephres 12 years &amp; 9 months.</p> <p>6) Mephramuthosis 20 years &amp; 10 months.</p> <p>7) Thmoses 9 years &amp; 8 months.</p> <p>8) Amenophis 30 years &amp; 10 months.</p> <p>9) Orus 36 years &amp; 5 months.</p> <p>10) Orus’s “daughter.”</p>
----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------

		in missing text.]	kings in missing text].		12 years & 1 month.
		[Cencheres] 16 years.	Achencheres 16 years.	12 years & 1 month.	
		<i>“About this time Moses led the Jews in their march out of Egypt” (Eusebius); to which he comments, “Eusebius alone places in this reign the Exodus” &amp; “all his predecessors hold a contrary view, as he testifies” (Syncellus).</i>	<i>“In his time Moses became leader of the Hebrews in their Exodus from Egypt” (Eusebius).</i>		11) “after her,” 9 years.
11) Rathos 6 years.				11) Rathotis 9 years.	
				12) Acencheres 12 years & 5 months.	12) Acencheres 12 years & 5 months.
12) Chebres 12 years.					
13) Acherres 12 years.	10) Acherres 8 years.		10) Acherres 8 years.	13) Acencheres II 12 years & 3 months.	13) “Ac” [= Acencheres II] 12 years & 3 months.
	11) Cherres 15 years.		11) Cherres 15 years.		
14) Armesis 5 years.	12) Armais 5 years.		12) Armais 5 years.	14) Hermais 4 years & 1 month.	14) Harmais 4 years & 1 month.
15) Ramesses [I] 1 years.	13) Ramesses [I], called “Egyptus,” 68 years.		13) Ramesses [I], called “Egyptus,” 68 years.	15) Ramesses [I] 1 year & 4 months.	15) Ramesses [I] 1 year & 4 months.
				16) Harmesses	16) Ramesses

<p>16) Amernophath 19 years.</p>	<p>14) Ammenophis 40 years.</p>	<p>14) Ammenophis 40 years.</p>	<p>Miamun 66 years &amp; 2 months.</p> <p>17) Amenophis 19 years &amp; 6 months.</p> <p><i>18) "Sethos, also called Ramesses [II] after his grandfather" &amp; "Sethosis" &amp; "Egyptus" . "Such is Manetho's account; and, if the time is reckoned according to the years mentioned, ... the so called 'Shepherds,' our [Jewish] ancestors, quitted Egypt and settled in our land 383 years before the coming of Danaus to Argos ... . Thus Manetho has given us evidence from Egyptian records ... upon our</i></p>	<p>Miamunu(n) 66 years &amp; 2 months.</p> <p>17) Amenophis 19 years &amp; 6 months.</p> <p><i>18) "Sethos, also called Ramesses [II], for 10 years. He is said to have possessed a large force of cavalry and an organized fleet."</i></p>
--------------------------------------	-------------------------------------	-----------------------------------------	--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------



<p>[The below total makes Amos 30-33 years depending on whether Amenophthis is 21 or 24 years].</p> <p>Total 263 years.</p>	<p>Total 348 years.</p>	<p>Total 348 years.</p>	<p><i>[Jewish coming to Egypt from elsewhere; and ... upon our departure from Egypt at a date so remote that it preceded the Trojan War [usually dated to c. 1192-1183 B.C.] by well-nigh a thousand years” [i.e., an Exodus date of c. 2,200 B.C. ].</i></p> <p>But there are “additions which Manetho has made, not from the Egyptian records, but he has himself admitted, from anonymous legendary tales,” and “I ... refute them ... .”</p>
-----------------------------------------------------------------------------------------------------------------------------	-------------------------	-------------------------	--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------

Josephus further says in *Against Apion* 1:26-31<sup>104</sup>, “I refer to Manetho.” “After citing a king Amenophis, a fictitious person, ... Manetho attaches to him certain legends, having ... forgotten that according to his own chronicle the Exodus of the Shepherds to

<sup>104</sup> Waddell’s *Manetho* (1940), *op. cit.*, pp. 119-147.

Jerusalem took place 518 years earlier. For Tethmosis was king when they set out; and, according to Manetho, the intervening reigns occupied 393 years down to ... Sethos ..., whom he says took the new name of Egyptus." "Manetho ... interpolates this Amenophis." "***Sethos*** who is ***also called "Ramesses*** after his grandfather, ... crossed the Nile with as many as 300,000 ... warriors of Egypt ... The Ethiopian king ... welcomed him ... . Meanwhile, ***the Solymites*** made a descent along with the polluted Egyptians, and treated the people so impiously and savagely that the domination of the Shepherds seemed like a golden age to those who witnessed the ... enormities." "For ... they set towns and villages on fire" etc. . "***It is said that the priest who framed their constitution and their laws was a native of Heliopolis, named Osarseph after the*** pagan ***god Osiris, worshipped*** by heathens ***at Heliopolis; but when he joined this people, he changed his name and was called Moses.*** Such, then, are the Egyptian stories about the Jews, together with many other tales ... ."

Amidst the various corruptions of Josephus or his Manetho text, ***Are the dwellers here at Jerusalem in the time of "Sethos (Greek, Σεθων)" also called "Ramesses [II]," so called "Solymites (Greek, Σολυμιται)" because Solomon (Greek Septuagint, Σαλωμων / Σαλωμωντα / Σαλωμωνος / Σαλωμωντος) was reigning contemporaneously with Sethos or Rameses the Great? If so, this is a remarkable correlation with the Biblical accounts of I Kgs 11:40 & 14:25; even though Josephus misses this possibility and makes no such correlation between Sethos and Solomon.*** Are ant fictitious "additions which Manetho has made" (Josephus) connected with later Egyptian political propaganda history writing seeking to "justify" in their history books the campaign against "Shalem" (Rameseum of Thebes inscription) or "Jerusalem" (I Kgs 14:25)? In the translation of Josephus by William Whiston (1667-1752), in this section of *Flavius Josephus Against Apion* 1:27, the Greek "*Solymitai*" is rendered, "the people of Jerusalem." I.e., regarding "*Solymitai*" as equating "Salemmites." But in the Greek Septuagint, at Gen. 14:18 Salem is rendered "Σαλημ" which we would transliterate to "*Salem*;" and "Solomon" is rendered at e.g., I Kgs 11:40 (LXX, III Kgs 11:40) as "Σαλωμων" which we would transliterate to "*Salomon*." Was this usage of "*Solymitai*" by Manetho, and also the usage of "Shalem" at the Rameseum for Jerusalem, used by the ancient Egyptians in preference to "Jerusalem" since it was a *double-entendre* for both "Salem" and "Solom" i.e., "Salemmites" were "Solommites" because *Solomon* was the king at Jeru*Salem*? However we answer that question, we again have evidence here, this time from Manetho via Josephus, for the hostility that existed between Sethos or Rameses and Jerusalem, and so even though the Manetho account as found in Josephus has corruptions in it, this is a further fact that is consistent with Biblical account of how Sethos or Rameses II was the king of Egypt referred to as "Shishak" in I Kgs 11:40; 14:25.

We now return to continuing on in detail from Manetho's Dynasty 18 to Manetho's Dynasty 19<sup>105</sup>.

---

<sup>105</sup> *Ibid.*, pp. 149-153.

Manetho in Greek per Africanus.	Manetho in Greek per Eusebius via Syncellus.	Manetho in Armenian Version of Eusebius.
<p>Dynasty XIX.</p> <p><b>1) Sethos [or Rameses II], 51 years.</b></p> <p>2) Rapsaces: Text 1: 61 years. Text 2: 66 years.</p> <p>3) Ammenephthes, 20 years.</p> <p>4) Rameses, 60 years.</p> <p>5) Ammenemnes, 5 years.</p> <p>6) Thuoris, “who in Homer is called Polybus,” “and in whose time Troy was taken,” 7 years.</p> <p>Total: 209 years.</p> <p>End of Second Book of Manetho.</p>	<p>Dynasty XIX.</p> <p><b>1) Sethos [or Rameses II], 55 years.</b></p> <p>2) Rampses 66 years.</p> <p>3) Ammenephthis, 40 years.</p> <p>4) Ammenemes, 26 years.</p> <p>6) Thuoris, “who in Homer is called Polybus,” “and in whose time Troy was taken,” 7 years.</p> <p>Total: 194 years.</p> <p>End of Second Book of Manetho.</p>	<p>Dynasty XIX.</p> <p><b>1) Sethos [or Rameses II], 55 years.</b></p> <p>2) Rampses 66 years.</p> <p>3) Ammenephthis, 8 years.</p> <p>4) Ammenemes, 26 years.</p> <p>6) Thuoris, “by Homer is called” “Polybus, in whose time Troy was taken,” 7 years.</p> <p>Total: 194 years.</p> <p>End of Second Book of Manetho.</p>

*Part 6C, Chapter 2) section d], subsection vi]:*

***Manetho’s Dynasties 20-25.***

I shall now return to shorter summaries of Manetho showing total years of each dynasty for Dynasties 20 to 25, with only a small amount of extra detail from them. As elsewhere, the reader desiring more detail should consult Waddell<sup>106</sup>, although this is not always present in Waddell either. For as with some of the earlier dynasties, for instance, Dynasty 13, *supra*, so with, for instance, the following Dynasty 20, *infra*, any such greater detail from Manetho is not recorded in our secondary sources.

<sup>106</sup> *Ibid.*, pp. 152-169.

Manetho in Greek per Africanus.	Manetho in Greek per Eusebius via Syncellus.	Manetho in Armenian Version of Eusebius.
<p>“From The Third Book of Manetho.”</p> <p>Dynasty XX. 12 kings of Diospolis. Total: 135 years.</p> <p>Dynasty XXI. 7 king of Tanis. Total: 130 years. [“Actual total ... 114 years,” Waddell, p. 155]</p> <p>Dynasty XXII. 9 kings of Bubastus. Total: 120 years.</p> <p>Dynasty XXIII 4 kings of Tanis. 1) Petubates, 40 years, “in his reign the Olympic festival was first celebrated” [Waddell, p. 161, says “The date ... was conventionally fixed at 776-775 B.C.”] Total: 89 years.</p> <p>Dynasty XXIV. Includes “Bochchoris of Sais, for 6 years: in his reign a lamb spoke” [cf. Gen. 3:1-5 with Rev. 12:9; &amp; Matt. 8:31]. Total: 990 years.</p> <p>Dynasty XXV. “Three Ethiopian kings.” Total 40 years.</p>	<p>“From The Third Book of Manetho.”</p> <p>Dynasty XX. 12 kings of Diospolis. Total: 178 years.</p> <p>Dynasty XXI. 7 king of Tanis. Total: 130 years.</p> <p>Dynasty XXII. 3 kings of Bubastus. Total: 49 years.</p> <p>Dynasty XXIII 3 kings of Tanis.</p> <p>Total 44 years.</p> <p>Dynasty XXIV. Includes “Bochchoris of Sais, for 44 years: in his reign a lamb spoke.” Total: 44 years.</p> <p>Dynasty XXV. “Three Ethiopian kings.” Total 44 years.</p>	<p>“From The Third Book of Manetho.”</p> <p>Dynasty XX. 12 kings of Diospolis. Total: 172 years.</p> <p>Dynasty XXI. 7 king of Tanis. Total: 130 years.</p> <p>Dynasty XXII. 3 kings of Bubastus. Total: 49 years.</p> <p>Dynasty XXIII 3 kings of Tanis.</p> <p>Total 44 years.</p> <p>Dynasty XXIV. Includes “Bocchoris of Sais, for 44 years: in his reign a lamb spoke.” Total: [not given].</p> <p>Dynasty XXV. “Three Ethiopian kings.” Total 44 years.</p>

*Part 6C, Chapter 2) section d], subsection vii]:*

***Manetho's Dynasty 26 – Necho (II Chron. 34:1; 35:19-22; 36:2-4)  
& Hophra (Jer. 44:30; 46:2).***

We now come to Dynasty 26<sup>107</sup> which is relevant for our synchronizing of Manetho's chronology with the Biblical data on Necho II (II Chron. 34:1; 35:19-22; 36:2-4); and we also find in this Dynasty Hophra / Apries (Jer. 44:30; 46:2). Beyond this I leave the interested reader to consult Waddell for Manetho's Dynasties 27-31 for himself<sup>108</sup>.

---

<sup>107</sup> *Ibid.*, pp. 168-173.

<sup>108</sup> *Ibid.*, pp. 174-187.

Manetho in Greek per Africanus.	Manetho in Greek per Eusebius via Syncellus.	Manetho in Armenian Version of Eusebius.
<p>Dynasty XXVI.</p> <p>1) Stephinates 7 years.</p> <p>2) Nechepsos 6 years.</p> <p>3) Nechao [I] 8 years.</p> <p>4) Psammetichus 54 years.</p> <p>5) <i>Nechao II [Necho II], "Nechao the Second, for 6 years: he took Jerusalem, and led King Ioachaz captive into Egypt."</i></p> <p>6) Psammuthis II, 6 years.</p> <p>7) <i>Uaphris [Apries or Hophra]. "Uaphris, for 19 years: the remnant of the Jews fled to him, when Jerusalem was captured by the Assyrians."</i></p> <p>8) Amosis, 44 years.</p> <p>9) Psammecherites, 6 months.</p> <p>Total: 150 years &amp; 6 months.</p>	<p>Dynasty XXVI.</p> <p>1) Ammeris the Ethiopian, 12 years.</p> <p>2) Stephinathis 7 years.</p> <p>3) Nechepsos 6 years.</p> <p>4) Nechao [I] 8 years.</p> <p>5) Psammetichus: Text 1: 45 years. Text 2: 44 years.</p> <p>6) <i>Nechao II [Necho II], "Nechao the Second, for 6 years: he took Jerusalem, and led King Ioachaz captive into Egypt."</i></p> <p>7) Psammuthis II, 17 years.</p> <p>8) <i>Uaphris [Apries or Hophra]. "Uaphris, for 25 years: the remnant of the Jews fled to him, when Jerusalem was captured by the Assyrians."</i></p> <p>9) Amosis, 42 years.</p> <p>Total: 163 years.</p>	<p>Dynasty XXVI.</p> <p>1) Ammeres the Ethiopian, 18 years.</p> <p>2) Stephinathes 7 years.</p> <p>3) Nechepsos 6 years.</p> <p>4) Nechao [I] 8 years.</p> <p>5) Psametichus 44 years.</p> <p>6) <i>Nechao II [Necho II], "Nechao the Second, for 6 years: he took Jerusalem, and led King Ioachaz captive into Egypt."</i></p> <p>7) Psamuthis II, 17 years</p> <p>8) <i>Uaphres [Apries or Hophra]. "Uaphres, for 25 years: the remnant of the Jews took refuge with him, when Jerusalem was subjugated by the Assyrians."</i></p> <p>9) Amosis, 42 years.</p> <p>Total: 167 years.</p>

As noted in Part 6B, Chapter 4, *supra*, David Rohl thinks Shishonk I of the 22nd Dynasty is an early 8th century B.C. figure<sup>109</sup>. 8 Rameses II (/ the 8th regnal year of Rameses the Second) of the 19th Dynasty equates with 5 Rehoboam (/ the 5th regnal year of Rehoboam) (I Kgs 14:25)<sup>110</sup>, dated on the PRECISE Chronology with Rehoboam at 970-954 B.C. to 966 B.C. . *If* there is any credulity in the statement of Manetho according to Africanus, from Syncellus, that in the “reign” of the first king of “the twenty-third dynasty,” “the Olympic festival was first celebrated,” which according to tradition were first held in 776-775 B.C.<sup>111</sup>; and *if* there is any correlation between what Manetho is here calling the 23rd Dynasty, and what is more generally called the 23rd Dynasty; then it is thought to have existed in parallel with the 22nd Dynasty from the time of four kings after Shishonk I, and this would require a substantial contraction in the periods of reigns of kings from the 19th to 22nd dynasties, as calculated on the SCREWY Chronology. Certainly such a contraction is needed on the PRECISE Chronology anyway, irrespective of what one thinks of this Manetho citation. *But is what Manetho is here calling the 23rd Dynasty the same thing?* In this Manetho citation, the 23rd Dynasty is said to be located at Tanis, the southern location of the Libyan 22nd Dynasty of Pharaohs, whereas the 23rd Dynasty left monuments in Thebes and elsewhere indicating they controlled Upper Egypt from just before the death of Osorkon II of the 22nd Dynasty and simultaneously in time with that Dynasty but in a different location<sup>112</sup>.

So how is one to best understand this citation of Manetho at this point? If one follows the calculations given in the charts, *supra*, then from the start of the 23rd Dynasty to Necho in *c.* 610 B.C., in Manetho according to Africanus is 89 years (Dynasty 23) + 6 years (Dynasty 24) + 40 years (Dynasty 25) + 54 years (Dynasty 26) = 189 years, which when added to *c.* 610 B.C. = *c.* 798 B.C. . And from the start of the 23rd Dynasty to Necho in *c.* 610 B.C., in Manetho according to both Eusebius via Syncellus and the Armenian Version of Eusebius is 44 years (Dynasty 23) + 44 years (Dynasty 24) + 44 years (Dynasty 25) + 24 years (Dynasty 26) = 176 years, which when added to *c.* 610 B.C. = *c.* 786 B.C. . Both of these start dates for the 23rd Dynasty would thus be broadly credible with the statement that during the first king of this dynasty, “the Olympic festival was first celebrated” in 776-775 B.C. . So how is one to best understand this citation of Manetho at this point? Who does he mean by the 23rd Dynasty?

---

<sup>109</sup> David Rohl’s *A Test of Time* (1995), *op. cit.*, Appendix A, “Dating Shoshenk I,” pp. 370-378, e.g., p. 371.

<sup>110</sup> *Ibid.*, pp. 149 & 175.

<sup>111</sup> Waddell’s *Manetho* (1940), *op. cit.*, p. 161.

<sup>112</sup> “Twenty-Second Dynasty of Egypt,” *Wikipedia* ([http://en.wikipedia.org/wiki/Twenty-second\\_dynasty\\_of\\_Egypt](http://en.wikipedia.org/wiki/Twenty-second_dynasty_of_Egypt)), & “Twenty-Third Dynasty of Egypt,” *Wikipedia* ([http://en.wikipedia.org/wiki/Twenty-third\\_dynasty\\_of\\_Egypt](http://en.wikipedia.org/wiki/Twenty-third_dynasty_of_Egypt)).

*Part 6C, Chapter 2) section d], subsection viii]:*

***Calculations from Necho in Manetho's Dynasty 26 back to Sethos / Rameses, The Exodus, & Start of the 4th Dynasty.***

We are now in a position to apply historical scrutiny to Manetho's figures.

Necho is dated between the 18th and 31st regnal years of Josiah (Regnal Years: 637-607 B.C) in II Chron. 34:1; 35:19-22. Furthermore, Necho is referred to under Jehoahaz in II Chron. 36:2-4; who reigned in 607 B.C. . If Necho reigned "six years" (Manetho in Africanus & Eusebius), then the events under Josiah had to occur in his last 5-6 years, in order for the 6th year of the reign of Necho to reach into the time of Jehoahaz. Therefore with an error bar of several years, ***the first year of Necho has to be c. 610 B.C.*** . Moreover, a Rameseum inscription referring to Rameses II says, "The town which the king plundered in Year 8 – Shalem<sup>113</sup>." If Rameses (/ Ramesses / Ramses) or "Sethos" / "Sesos" (Greek) or "Sysa" (Egyptian) or "Shishak" (Hebrew) attacked Jerusalem "in the fifth year of king Rehoboam" (Regnal Years: 970-954) (I Kgs 14:25) in what was the 8th year of Sesos / Rameses II, then the first year of Rameses reign was sometime within the last three years of Solomon's reign (Regnal Years: 1,010-970 B.C.), and 8 regnal years before the 5th regnal year of Rehoboam. Therefore ***the first year of Ramesses / Rameses / Sethos had to be c. 973 B.C.*** . With ***theses two dates of Rameses / Sethos in c. 973 B.C. separated by c. 360 years from Necho in c. 610 B.C.***, we can now compare and scrutinize Manetho's years.

In the following calculations where more than one date is given for the reign of a king (e.g., Dynasty 6 in Greek Eusebius via Syncellus has either 3 years or 203 years), I shall simply select one, because for our broad purposes these differences are secondary issues.

Using "D" for "Dynasty," *from Necho to Sethos in Manetho* is as follows.

1) According to Africanus: (54 + 8 + 6 + 7 =) 75 years (D 26) + 40 (D 25) + 990 (D 24) + 89 (D23) + 120 (D 22) +130 (D 21) + 135 (D 20) + 209 (D 19) = 1,788 years.

2) According to Greek Eusebius via Syncellus": (45 + 8 + 6 + 7 + 12 =) 78 (D 26) + 44 (D 25) + 44 (D 24) + 44 (D 23) + 49 (D 22) + 130 (D 21) + 178 (D 20) + 194 (D 19) = 761 years.

3) According to the Armenian Version of Eusebius: (44 + 8 + 6 + 7 + 18 =) 83 (D 26) + 44 (D 25) + 44 (D 24) + 44 (D 23) + 49 (D 22) + 130 (D 21) + 172 (D 20) + 194 (D 19) = 760 years.

Whether we use the Manetho figure of 1,788 years (Africanus), 761 years (Eusebius per Syncellus), or 760 years (Eusebius in Armenian), the gap between this and

---

<sup>113</sup> David Rohl's *A Test of Time* (1995), *op. cit.*, p. 149.



the actual period of *c.* 360 years shows that Manetho's figures are out by *c.* 1400 years (Africanus) or *c.* 400 years (Eusebius). *These are significant discrepancies.*

We can date The Exodus to Tutimaues at the end of the 13th Dynasty. On the Biblical chronology, the Exodus occurred in 1486 B.C. Thus from *the first year of Rameses / Sethos in c. 973 B.C.* back to the end of the 13th Dynasty and *The Exodus in 1486 B.C., is a period of c. 513 years.* Using "D" for "Dynasty," *from Sethos / Rameses II to the end of the 13th Dynasty in Manetho* is as follows.

1) According to Africanus: 263 (D 18) + 151 (D 17) + 518 (D 16) + 284 (D 15) + 184 (D 14) = 1,400 years.

2) According to Greek Eusebius via Syncellus": 348 (D 18) + 103 (D 17) + 190 (D 16) + 250 (D 15) + 184 (D 14) = 1,075 years.

3) According to the Armenian Version of Eusebius: 348 (D 18) + 103 (D 17) + 190 (D 16) + 250 (D 15) + 484 (D 14) = 1,375 years.

Whether we use the figure of 1,400 years (Africanus), 1,075 years (Eusebius per Syncellus), or 1,375 years (Eusebius in Armenian), the gap between this and the actual period of *c.* 515 years shows that Manetho's figures are out by *c.* 900 years (Africanus) or *c.* 560 years (Greek Eusebius via Syncellus) or 860 years (Armenian Version of Eusebius). *Once again, these are significant discrepancies.*

The *combined total for Necho to the Exodus* at the end of the 13th Dynasty on the Biblical chronology is 1486 B.C. to *c.* 610 B.C., which is a total of *c. 876 years.* However, on these above Manetho figures, using "D" for "Dynasty," *from Necho to The Exodus in Manetho* is as follows.

1) According to Africanus: 1,788 (from Necho in D 26 to D 19) + 1,400 (D 18 to D 14) = 3,188 years, (& from Necho in 610 B.C.) = 3798 B.C. (Exodus date).

2) According to Greek Eusebius via Syncellus": 761 (from Necho in D 26 to D 19) + 1,075 (D 18 to D 14) = 1,836 years, (& from Necho in 610 B.C.) = 2446 B.C. (Exodus date).

3) According to the Armenian Version of Eusebius: 760 (from Necho in D 26 to D 19) + 1,375 (D 18 to D 14) = 2,135 years, (& from Necho in 610 B.C.) = 2745 B.C. (Exodus date).

Whether we use the Exodus figure of 3798 B.C. (Africanus), 2446 B.C. (Eusebius per Syncellus), or 2745 B.C. (Eusebius in Armenian), the gap between this and the actual date of the Exodus in 1,486 B.C., shows that Manetho's figures from Necho back to the time of the Exodus are out by *c.* 2,312 years (Africanus) or *c.* 960 years (Greek Eusebius via Syncellus) or *c.* 1,259 years (Armenian Version of Eusebius).

*It is clear from these calculations that Manetho's figures are somewhat inflated.* But how great is the overall inflation if we go back to the start of Manetho's figures from the time of Necho back to the start of Dynasty 4? Using "D" for "Dynasty," from Necho to *The Exodus in Manetho* is as follows.

1) According to Africanus: 3,188 (Necho in D 26 to D14) + 453 (D 13) + 176 (D 12) + 43 (D 11) + 185 (D 10) + 409 (D9) + 146 (D 8) + 70 days (D 7) + 203 (D 6) + 248 (D 5) + 277 (D 4) = *c.* 5,328 years (& from Necho in 610 B.C.) = 5938 B.C. (start of Dynasty 4).

2) According to Greek Eusebius via Syncellus": 1836 (Necho in D 26 to D14) + 453 (D 13) + 245 (D 12) + 43 (D 11) + 185 (D 10) + 100 (D 9) + 100 (D8) + 75 days (D 7) + 203 (D 6) + 100 (D 5) + 448 (D 4) = 3713 years (& from Necho in 610 B.C.) = 4323 B.C. (start of Dynasty 4).

3) According to the Armenian Version of Eusebius: 2135 (Necho in D 26 to D14) + 453 (D 13) + 245 (D 12) + 43 (D 11) + 185 (D 10) + 100 (D 9) + 100 (D8) + 75 days (D 7) + 203 (D 6) + 96 (D 5, incomplete) + 448 (D 4) = 4,008 years (& from Necho in 610 B.C.) = 4618 B.C. (start of Dynasty 4).

If one looks to a start date for the Fourth Dynasty in the first half of the third millennia B.C. i.e., with a start date somewhere in the broad range of *c.* 2,000 to *c.* 2,500 B.C., then whether we use the 4th Dynasty figure of 5,938 B.C. (Africanus), 4,323 B.C. (Eusebius per Syncellus), or 4,618 B.C. (Eusebius in Armenian), the gap between this and the actual start of the 4th Dynasty somewhere in the range of *c.* 2,000 to *c.* 2,500 B.C., shows that Manetho's figures from Necho back to the beginning of the 4th Dynasty are out by *c.* 3438 to 3938 years i.e., *c.* 3,400 to 3,900 years (Africanus) or *c.* 1,823 to 2,323 years i.e., *c.* 1,800 to 2,300 years (Greek Eusebius via Syncellus) or *c.* 2,118 to 2,618 years i.e., *c.* 2,100 to 2,600 years (Armenian Version of Eusebius). This compares with inflations by Manetho for the period of the pre-4th Dynasty period by a total between *c.* 1,000 to 1,500 years, *supra*. On the basis of pre-4th Dynasty period inflations of *c.* 1,000 to 1,500 years, I am inclined to consider the lower inflations given by Eusebius of *c.* 1,800 to 2,300 years (Greek Eusebius via Syncellus) or *c.* 2,100 to 2,600 years (Armenian Version of Eusebius), are more likely to represent Manetho from Necho to the start of the 4th Dynasty than the larger inflation of Africanus at *c.* 3,400 to 3,900 years; and on this same basis I am inclined to think Greek Eusebius via Syncellus is closer to Manetho than is the Armenian Version of Manetho.

It follows from this, that for the period from Necho back to the start of the Fourth Dynasty, that Manetho inflated the reigns of kings by at least *c.* 1800 to 2,300 years, and possibly more (e.g., up to 2,600 years on the figures in the Armenian Version of Manetho); and likewise he inflated the reigns of kings for the period of the pre-Fourth Dynasty period for *c.* 1,000 to 1,500 years. Therefore his total inflation for the period of *c.* 34,500 years from Necho back to the start of the First Dynasty was in the order of *c.* 2,800 to *c.* 3,800 years, or up to 4,100 years on the figures in the Armenian Version of Manetho. On the one hand, this means that Manetho must be used with some caution, and the reigns he gives cannot be used for any kind of precision dating of the eras from

the Fourth Dynasty onwards that we would like to be able to get. But on the other hand, it is important that we “Don’t throw the baby out with the bathwater,” since a Manetho error bar of *c.* 4,000 years over *c.* 34,500 years, means that Manetho is still usable within these confines for a very broad verification of the type of dates we have used him for in calculating the pre-4th Dynasty period from a start date somewhere in the broad range of *c.* 2,000 to *c.* 2,500 B.C. . Thus an Egyptian flood date of *c.* 10,000-10,500 B.C. broadly correlates with Manetho’s Egyptian flood date range of *c.* 11,000-11,500 B.C., and a commencement date for the Egyptian civilization of *c.* 35,000 B.C. broadly correlates with Manetho’s commencement date range of *c.* 36,000-36,500 B.C. . And indeed, notwithstanding its inflations, it is still using sufficiently small inflations over this entire period to be inside the critically determined error bars based on both the Sumerian and Babylonian King Lists of *c.* 35,000 B.C. +/- 1,500 years. *This is simultaneously a notable comment on both the relatively small levels of inflation used in Manetho’s figures when taken for the entire period back to c. 36,000-36,500 B.C., and also the generous nature of the 3,000 year error bar allowed for as a safety margin in the critically determined date of c. 35,000 B.C. +/- 1,500 years.*

At Part 6C, Chapter 2, subsection c, “Manetho’s post-flood times in Dynasties 1-3,” subsection, “From the start of the 4th Dynasty *c.* 2,000-2,500 B.C. - Manetho’s flood date of *c.* 11,000-11,500 B.C. & Egyptian civilization start date of *c.* 36,000-36,500 B.C.,” *supra*, I refer to an Old Chronicle written in Greek from the 2nd century A.D.<sup>114</sup>. As recorded by Syncellus this says, “Now among the Egyptians there is ... an old chronology, by which ... Manetho ... in 30 dynasties ... comprises an immense period of time in 36,525 years.” The writer of the Old Chronicle does not agree with Manetho’s chronology which he considers is in “error” with respect to this “36,525 years,” and on the figures we have rather than “36,525 years,” one might calculate from the time of the end of Manetho’s 29th and start of Manetho’s 30th Dynasty in the fourth century B.C. a start date of *c.* 39,200 B.C. or earlier, whereas from this start date of the 4th century B.C. the Old Chronicle’s “36,525 years” would give us a date of *c.* 37,000 B.C. . However, this may once again indicate a variety of rival Manetho Greek manuscripts, in which the writer of the Old Chronicle used a Manetho manuscripts which based this calculation on some different years, even though in broad-brush terms the same period as we have found from Manetho within *c.* 3,000 years, over “30 dynasties.” *But this testimony also acts to verify in broad terms, that the type of date we are arriving at is the type of date that could be arrived at in ancient times, much closer to when Manetho wrote.*

In the Old Chronicle such as we have it, this figure of “36,525 years” is largely due to the fact that “Hephaestus ruled for 30,000 years<sup>115</sup>.” As already noted, Manetho refers to “Hephaestus” as “the first man in Egypt” (Eusebius in Armenian Version<sup>116</sup>). But the Old Chronicle says two contradictory things. First it says, that according to

---

<sup>114</sup> Waddell’s *Manetho* (1940), *op. cit.*, pp. 226-233.

<sup>115</sup> *Ibid.*, p. 229.

<sup>116</sup> *Ibid.*, p. 3.

“Manetho,” “Hephaestus has no period assigned” to him, and then in the next sentence it says, “Hephaestus ruled for 30,000 years” (Old Chronicle<sup>117</sup>). The statement of the Old Chronicle that “Hephaestus has no period assigned” to him requires some qualification, since we know from other secondary sources that Manetho probably did ascribe a specific period to Hephaestus’s dynasty, since in what can only be a dynasty of Hephaestus derived kings we read, “Hephaestus, was king for 9,000 years” (Manetho from Syncellus<sup>118</sup>). Therefore it looks like some level of textual corruption is going on in transmission, in which Manetho gives a tally of years from Hephaestus to some later point in time, the total of which was “30,000 years” (Old Chronicle<sup>119</sup>), but in the Old Chronicle this tally was somehow corrupted to become the years of Hephaestus. Though Waddell makes the comment that this “36,525 years” is “not the same as Manetho gives<sup>120</sup>,” I consider this is still *a verification from ancient times for the type of distinction I have made in which solar years were wrongly regard as “lunar years” and then “converted over” to “solar years” for Manetho’s Dynasties 1-3*. I.e., this is the best way to explain the Old Chronicles totals of a start date for the Egyptian civilization of *c.* 37,000 B.C., even though it is also a document which clearly has some textual transmission corruption in it.

Of course, in order to get a better understanding of the extent of Manetho’s inflation of figures as we find them in the Manetho secondary sources, I have regulated the usage of Manetho’s dates via a start date for the Fourth Dynasty in the broad range of *c.* 2,000 to *c.* 2,500 B.C. . Were this not done, Manetho’s earliest date could reach back at least another *c.* 1,800 to 2,300 years, and possibly more. This would give an upper date of e.g., 38,800 B.C. or even earlier. But I think it would be wrong to use such a date since I consider regulation of Manetho’s dates via a start date for the Fourth Dynasty in the broad range of *c.* 2,000 to *c.* 2,500 B.C. is the responsible way to use these figures. Nevertheless, such higher dates might possibly appeal to those who, unlike myself, consider the anthropological data supports Aborigines coming to Australia *c.* 38,000 B.C. . But since I consider the satyr beasts with gracile skeletal forms that came to Australia *c.* 38,000 B.C. were in fact soul-less highly intelligent animals that eventually went extinct *c.* 11,000-8,000 B.C., and that the robust skeletal group that came to Australia *c.* 28,000-23,000 B.C. are the soul-possessing Adamite ancestors to Australian Aborigines, albeit with some new admixtures from later arrival Australoids, I would doubly disagree with any attempt to push the Manetho start dates for the Egyptian civilization of the post Noachic Flood era back further than I have. Thus once again, I think that on the presently available data, the evidence indicates that best date for Noah’s Flood as an anthropologically universal and geographically local flood in the area now covered by the waters of the Persian Gulf is *c.* 35,000 B.C. +/- 1,500 years.

---

<sup>117</sup> *Ibid.*, pp. 226-229.

<sup>118</sup> *Ibid.*, p. 15.

<sup>119</sup> *Ibid.*, p. 229.

<sup>120</sup> *Ibid.*, p. 227.

Therefore, I consider that Manetho's record of an Egyptian flood, linking it not with the earlier Noah's Flood, but a later flood; is a valuable historical document. In broad-brush terms I consider it provides written evidence for the movement of civilized peoples out of the Persian Gulf at the time of its flooding at the end of the Last Ice Age, and into, for instance, Egypt *c.* 10,000-10,500 B.C. .

Furthermore, in broad terms, as with critical usage of the Sumerian and Babylonian chronologies, I see the Egyptian chronologies of Manetho as useful historical documents in broad-brush terms giving written evidence for a Noachic Flood date of *c.* 35,000 B.C. . As discussed in Vol. 2, Part 6C, Chapter 1, in broad terms I qualify this with error bars as *c.* 35,000 B.C. +/- 1,500 years, and to the extent that a similar result has now been achieved from Egyptian chronologies for this flood date, it now follows that *my best estimate for Noah's Flood is based on the critical usage of Sumerian, Babylonian, and Egyptian records.* Furthermore, since the Adamic date derived in connection with the Sumerian and Babylonian records is dependant on this starting date of *c.* 35,000 B.C. +/- 1,500 years, it also follows that *my Adamic date is now also based on the critical usage of Sumerian, Babylonian, and Egyptian records.* This of course is made subject to the same qualifications as found in Part 6C, Chapter 1, namely, that this conclusion is based on records of uncertain historical veracity and so possibly incorrect and subject to review, and in the wider context I allow for a Noachic Flood date in the range of *c.* 50,000 B.C. +/- 16,000 years i.e., *c.* 66,000-34,000 B.C. . Nevertheless, on the presently available data, it appears to me to be certainly defensible on my Out-of-Eden Persian Gulf model, with the anthropological evidence we have for Adamites. I.e., all men are Adamites, and as man is defined in the Bible, a man must clearly manifest the fact that he has a soul (Gen. 2:7; I Cor. 15:45). Man first appears in the fossil record with Cro-Magnon man *c.* 33,000 B.C., and he clearly produced what was at the very least a lust idol (Exod. 20:4-6,17; Matt. 6:24; Col. 3:5; Eph. 5:5), and possibly also a spiritual idol (Exod. 20:2-6), in the Nude Female Idol of Hohle Fels in Germany dating to *c.* 33,000 B.C., followed by the Cro-Magnon idol of Brno in Czech dating to *c.* 26,000 B.C. +/- 1,000 years. As previously stated, *I thus find we have some corroborating anthropological evidence for the flood date of c. 35,000 B.C. +/- 1,500 years, of sufficient strength to consider this flood date found in the critical usage of Sumerian, Babylonian, and Egyptian records is both reasonable and defensible as my best estimate for Noah's Flood on the presently available data.*

**(Part 6C) CHAPTER 3**

*Issues with some other Egyptian chronologies.*

- a] *The Appollodorus or Pseudo-Appollodorus King List.*
- b] *Inscriptions on Egyptian Monuments.*
- c] *Summary of issues with Egyptian Chronologies & its ramifications for the SCREWY Chronology's understanding of the Sothic Cycle.*
- d] *A Story of Two Rival Sothic Cycles:  
The PRECISE Chronology & the SCREWY Chronology,  
both laying claim to the Sothic Cycle's anchor points.*
- e] *Tutimaheus - The Pharaoh of the Exodus on the PRECISE Chronology.*

*(Part 6C, Chapter 3) Issues with some other Egyptian chronologies:*

- a] *The Appollodorus or Pseudo-Appollodorus King List.*

It is clear that *the problems of Egyptian chronology as found in what are prima facie "credible" Egyptian sources* are a lot wider than Manetho's inflations of *c.* 1,000 to 1,500 years in his time for the pre-4th Dynasty period, and at least *c.* 1800 to 2,300 years (Greek Eusebius via Syncellus) and possibly more (e.g., up to 2,600 years on the figures in the Armenian Version of Manetho) in his time from the 4th Dynasty to Necho, *supra*. In this context, the late 8th century and early 9th century A.D. mediaeval Greek writer, George Syncellus, also refers to an Egyptian King List said to have been taken by Apollodorus of Athens, a second century B.C. Greek writer, which he is said to have gotten from the source of Eratosthese of Cyrene (*c.* 276 B.C. to *c.* 194 B.C.), who was a Greek writer best known as the first man to calculate the earth's circumference<sup>121</sup>. However, Waddell considers "This list of kings ... owes nothing either to Apollodorus or to Eratosthenes, but" to another unknown author, "Pseudo-Apollodorus"<sup>122</sup>.

The issue of this document's authorship with either Apollodorus or Pseudo-Apollodorus is a secondary issue of no great consequence for my immediate purposes. What is of consequence is the fact that we here have a Greek document from around the time of the second century A.D. drawing on an Egyptian King List. It is said to be a "dynasty of Egyptian kings, - the Thebans, ... thirty-eight kings ruling for 1076 years. Thus dynasty began in Anno Mundi 2900, and came to and end in Anno Mundi 3045 [*sic.* 3976]." The Latin "*Anno (Year) Mundi (of the World)*," is open to interpretation, though his Theban dates imply he was a young earth creationist. If e.g., he roughly agreed with Archbishop's Ussher's date of 4,004 B.C., then his Theban date years would

---

<sup>121</sup> *Ibid.*, pp. 212-225; & *Encyclopaedia Britannica CD99* (1999), *op. cit.*, "Eratosthenes of Cyrene."

<sup>122</sup> Waddell's *Manetho* (1940), *op. cit.*, pp. 212-213.

be 1104 B.C. to 959 B.C. . However this document also presents a number of difficulties and problems, e.g., Waddell says, “several of the names are not proper names, but Throne names,” and he considers that “historically, the list is of no great worth<sup>123</sup>.” Thus this Theban King List again presents us with the problematic issue of claim (Apollodorus or Pseudo-Apollodorus) and counter-claim (Waddell), about the veracity of various Egyptian King Lists.

*(Part 6C, Chapter 3) Issues with some other Egyptian chronologies:  
b) Inscriptions on Egyptian Monuments.*

Against this backdrop of difficulties, some Egyptologists have sort to turn to inscriptions on Egyptian monuments to decide the matter. E.g., let us consider the first nine kings in Manetho’s 18th Dynasty as found in Josephus, relative to a monumental inscription referred to by Waddell.

---

<sup>123</sup> *Ibid.*, p. 213.

Waddell's Monumental inscriptions for the order of the first nine kings (Waddell, pp. 100-101 footnote).	Manetho in Greek per Josephus in <i>Against Apion</i> 1:15-16 (Waddell, pp. 100-103).
<p>1) Amosis.          "Chebron is unexplained."          2) Amenophis I.          3) Thutmosis I.          4) Thutmosis II.          5) Hatshepsut "apparently Manetho's Amessis."          6) Thutmosis III "corresponding to Mephres."          7) Amenophis II.          8) Thutmoses IV.          9) Amenophis III.          10) "Horus, the same length of reign, 36 years."</p>	<p>"I am citing the Egyptians as witnesses to this antiquity of ours. I shall therefore resume my quotations from Manetho's works in their reference to chronology. His account is ... 'After the departure of the tribe of Shepherds from Egypt to Jerusalem, Tethmosis, the king who drove them out of Egypt, reigned for 25 years 4 months..., when he was succeeded by Chebron."          1) Tethmosis.          2) Chebron 13 years.          3) Amenophis.          4) Amessis, Amenophis's sister.          5) Mephres.          6) Mephra-muthosis.          7) Thmoses.          8) Amenophis.          9) Orus.</p>

In discussing Manetho's citation in Josephus with regard to the first nine kings of the 18th Dynasty (*Against Apion* 1:15), Waddell thus "critiques" Josephus's citations of Manetho, saying, "Dynasty XVIII. ... For identification with the monumental evidence which is firmly established ... the names and order of the first nine kings are: "1) Amosis (Chebron is unexplained)," etc. (emphasis mine), *supra*. Thus e.g., he dismisses "Chebron." But whether or not on this particular occasion he is right or wrong, in general terms, is Waddell's confidence in the usage of monumental inscriptions well placed? Are they "firmly established"? Can these be fairly characterized as some kind of "neutral" and therefore "trustworthy source" simply because "they are written in stone" rather "than on paper"?

In the first place, we have proof of attempts to remove an unpopular Pharaoh from monumental inscriptions for political reasons, from the evidence of "botched jobs." For instance, in the time of the 18th Dynasty, Thutmoses II had no successor, except his young son by another wife, Thutmoses III, and so the wife of Thutmoses II, Hatshepsut,



assumed throne. But in time, she was succeeded by Thutmoses III, and from the botched job that his workman sometimes did, we find evidence that Thutmoses III removed her monuments, and removed her names from inscriptions. E.g., we have evidence of an incomplete job in which Hatshepsut's inscription picture was only partly chiseled off by Thutmosis III's workmen<sup>124</sup>.

And in the second place, we have evidence of the removal of names from these monumental inscriptions where there was not a "botched job" by the stone masons, but we know this to be the case from other reliable sources. For instance, all monumental inscriptions that we have from Egypt are later than the reign of Sethos / Rameses II in the 19th Dynasty. Peter James refers to a section from a King List at the pagan Temple of Abydos. In this, Seti I and the later Rameses II, both of the 19th Dynasty, are depicted with 76 predecessors going back to Menes, who is generally regarded as the founder of Manetho's 1st Dynasty. Yet we here find a number of "politically correct" omissions. E.g., no reference is made to the Hyksos Dynasties. Or from the immediately preceding 18th Dynasty we find there is the "politically correct" omissions of all kings from the time of Akhenaten and his successors, including therefore Tutankhamen<sup>125</sup>.

But what of Howard Carter's great discovery in 1922 of an intact Tutankhamen tomb in the Valley of the Kings? This is a story whose significance is so great that something of the fabulous treasures of Tutankhamen's tomb are generally known by men with no special interest in Egyptian history. Under the circumstances we would have to ask, *What fool would suggest that Tutankhamen never existed because on the King List of the pagan Temple of Abydos his name is not present in a King List purporting to go back from Rameses II to Menes?*

I thus conclude that Egyptian king lists on monuments must be considered critically, are not intrinsically more or less reliable than those on a paper written source.

---

<sup>124</sup> See e.g., "Hatshepsut the Female Pharaoh" (<http://www.kingtutone.com/queens/hatshepsut/>) (Thutmoses III destroying Hatshepsut monuments); Ed Michaels' "Editing Hatshepsut Creating History in the Reigns of Hatshepsut and Thutmosis III" (<http://edmichaels.hubpages.com/hub/Editing-Hatshepsut-Creating-History-in-the-Reigns-of-Hatshepsut-and-Tuthmosis-III>) (Thutmoses III's mutilation of Hatshepsut monuments); & David Down's (b. 1919) *Temple & Tombs* (Video & Digital Video Disk, Adventist Media Centre, Sydney, Australia, 1987) (evidence of Thutmoses III destroying and mutilating Hatshepsut monuments).

<sup>125</sup> Peter James' *Centuries of Darkness* (1991), *op. cit.*, pp. 223-4.

(Part 6C, Chapter 3) *Issues with some other Egyptian chronologies:*

c] *Summary of issues with Egyptian Chronologies & its ramifications  
for the SCREWY Chronology's understanding of the Sothic Cycle.*

Let us now consider the Egyptian chronologies that we have considered in broad overview. It looks as though different writers, possibly including the manuscript line used by Manetho himself, have added in, or taken away, certain kings depending on whether or not they liked them, and in this context, the length of reigns vary so that if they liked a particular king, his reign may be increased a little, or if they do not like him, decreased a little, or completely taken out. This is seen internally in e.g., Africanus's account of Manetho's 21st Dynasty where he gives a "total" of "130 years" whereas "the actual total" is "114 years<sup>126</sup>."



Gavin standing next to Egyptian mummies of the late 21st Dynasty at the Flinders Petrie Museum, University College of London (UCL). London, England, United Kingdom. July 2001.

So too, a person with a vice-regal position, seemingly may be either listed as a king or omitted, depending on such preferences. I do not say that e.g., Manetho, Josephus, Africanus, or Eusebius necessarily did this type of "doctoring of the documents" themselves, a matter we are not in a position to safely judge, but the manuscript lines they were using evidentially did as seen by the discrepancies between them. E.g., in Dynasty 26 we find the first king given in Africanus is "Stephinales," whereas in Eusebius he is preceded by "Ammeris the Ethiopian," so that the manuscript line of Africanus may e.g., have omitted "Ammeris the Ethiopian," with a sentiment of desiring "to get rid of the nigger king." The ramifications of this are quite profound, since if this was some sort of political propagandist tradition, then there is no reason to believe that inscriptions written on pagan stone monument or a pagan temple wall, or other papyrus records we have, were somehow immune from such political processes.

<sup>126</sup> Waddell's *Manetho* (1940), *op. cit.*, p. 155.

Indeed, when we look at the way Thutmosis III destroyed or mutilated Hatshepsut monuments, something we would not know about had his stonemasons not sometimes performed “a botched job;” and when we look at inscriptions such as the King List at the pagan Temple of Abydos which omits a number of known Pharaohs, including the famous Tutankhamen who was buried in the Valley of the Kings, we would have to say that this is what appears to have happened. I.e., “politically correct” King Lists may be found on pagan stone monuments or pagan temple walls as much as they may be found anywhere else. The idea that pagan priests who incited mass murder of successive Pharaohs’ entourages so that they could purportedly go with him as his kingly entourage into the afterlife, are somehow “objective” sources of data who are to be preferred over the Biblical record, simply does not withstand such serious scrutiny.

*The ramifications of this finding for the issue of Egyptian chronology are profound. They mean that while Manetho, or Egyptian King Lists on monuments or walls of Egypt may be used in a generalist sense with error bars of 100s to 1,000s of years, they cannot be relied upon for precision details of successive Pharaohs or Dynasties. Thus in terms of a detailed chronology they are UNRELIABLE. THIS MEANS ONE OF THE TWO BIG PLANKS OF THE SCREWY CHRONOLOGY’S UNDERSTANDING OF THE SOTHIC CYCLE’S CHRONOLOGICAL FRAMEWORK FOR CREATING A MODEL OF EGYPTIAN CHRONOLOGY IS FUNDAMENTALLY FLAWED AND UNTRUSTWORTHY.*

Let us now consider the second big plank of this Sothic Cycle Chronology.

*(Part 6C, Chapter 3) Issues with some other Egyptian chronologies:*

*d] A Story of Two Rival Sothic Cycles:*

*The PRECISE Chronology & the SCREWY Chronology,  
both laying claim to the Sothic Cycle’s anchor points.*

We find reference to “the Sothic Cycle” in a work entitled, *The Book of Sothis or The Sothic Cycle*, which Syncellus thought was written by Manetho, but which Waddell citing Gutschmid thinks was written about 500 to 600 years later in the third century A.D., and based upon selected and very incomplete citations of Manetho in Josephus and Eusebius, to which some other material was added<sup>127</sup>. But what is the value of this work? Edward (Eduard) Meyer (1855-1930) of the Berlin School of Egyptology first put forth work on the Sothic Cycle in 1904. In the *Ebers’ Papyrus*, reference is made to “the going forth of Sophis / Sopdet / Sirius,” and Meyer calculated that “the rising of Sothis” i.e., the visibility of this star just before sunrise would be visible in Egypt at the start of a Sothic Cycle, once every 1,460 years i.e.,  $4 \times 365$  years - a mathematical calculation

---

<sup>127</sup> *Ibid.*, Appendix 4, pp. 234-249.

being similar to the ancient Egyptians' 365 day calendar but in years times 4. Because the ancient Egyptians civil calendar used a 365 day calendar of 12 lots of 30 day months, to which calendar adjustments were made with 5 spare days (known as epagomenal days), and the year is actually 365.2442 days long and so approximately 365.25 or 365¼ days long, this meant the civil calendar was ¼ day out every year, and so after every four years, the new year's day for the civil calendar advanced by one day. The civil new year's day only came back into synchronization when four lots of 365 years had elapsed i.e., after 1,460 years, and this in essence is what is known as "The Sothic Cycle"<sup>128</sup>.

In 238 A.D., writing in *De Die Natali* (Latin, *Concerning the birth time*) 21:10, the Roman historian Censorinus says that such a Sothic rising occurred on the Egyptian's New Year Day sometime between 139 and 142 A.D. . Using these dates and projecting back 1,460 years from c. 139 A.D. gives us a Sothic Cycle which started c. 1320 B.C. . Another fixed "anchor point" for correlations with the Sothic Cycle is the *Ebers' Papyrus* which has a reference to "the going forth of Sophis." However, it is also possible to astronomically fix a reference in the 12th Dynasty *el-Lahun Papyrus*, to lunar cycles. Some also use lunar cycles referred to under Thutmose III. *But it must be clearly understood that any such usage of lunar cycles is seeking to feed information into the pre-existing framework of the Sothic Cycle.*

Projecting back a further 1460 years from c. 1320 B.C. gives us a date of c. 2780 B.C. . Evidence for the existence of the Sothic Cycle in Egypt at this time was argued by Meyers on the basis of an ivory tablet from the reign of Djer, found in a subsidiary tomb of the enclosure of Djer (although unlike myself, Meyers pushed this date back yet a further 1,460 years again)<sup>129</sup>. This shows Sothis as a pagan goddess seated on a cow with a plant or plant-like emblem between her horns, and since this plant *might have been symbolic* for a seasonal year, *it is conjectured* that this shows her usage for calendar events and thus the Sothic Cycle<sup>130</sup>.

I think that the combined strength of four salient factors indicate that *on the balance of probabilities* this ivory statue of Sothis probably does correlate with the presence of a Sothic Cycle starting at c. 2780 during the reign of Djer, a ruler of the first local dynasty. Firstly, the fact that this ivory statue shows that the heathen goddess Sothis was worshipped in the time of Djer. This then raises the question, "Why was

---

<sup>128</sup> See e.g., *Encyclopaedia Britannica CD99* (1999), *op. cit.*, "The Study of History: Ancillary Fields: Chronology: Egypt."

<sup>129</sup> Ivory Tablet from Abydos, UC 16182, subsidiary tomb of Djer's enclosure 612, in W.M. Flinders Petrie's *A History of Egypt* (1925), plate 11.8; XII.1; cited in "Djer," *Wikipedia* (2012) (<http://en.wikipedia.org/wiki/Djer>).

<sup>130</sup> See e.g., "Sah and Sopdet (Sothis), the Egyptian Astral god and goddess" (<http://www.touregypt.net/featurestories/sothis.htm>) & Seawright, C., "Sopdet, goddess of Sirius, New Year and Inundation" (2004) ([www.thekeep.org/~kunoichi/kunoichi/themestream/sopdet.html](http://www.thekeep.org/~kunoichi/kunoichi/themestream/sopdet.html)).

Sothis worshipped as a heathen deity?” The most natural answer is that remembering the importance of the flooding of the Nile River to the ancient Egyptian civilization, they “changed the truth of God into a lie, and worshipped and served the creature more than the Creator” (Rom. 1:25), as the creature of this star, rather than the Creator (Rom. 1:18-23,) was worshipped because its appearance just before dawn coincided with the start of the inundation season around 21 July, and so its usage for a calendar date in the Sothic Cycle would be compatible with this.

Secondly, this heathen worship of Sothis correlates in time with what we know from a projection back of a Sothic Cycle of 1,460 years from *c.* 1320 B.C. to *c.* 2780 B.C. is a reasonable time to date the reign of Djer, i.e., for the Local Egyptian Dynastic Period, even though he would usually be dated earlier than this (see the fourth factor, *infra*). And thirdly, in the second millennia B.C. the fact that the *Ebers' Papyrus* seems to assume that the Sothic Cycle is already in place and a known calendar phenomenon, which implies it must have been calculated from the earlier date of *c.* 2780 B.C. .

A fourth factor has to do with the fact that the Early Dynastic Period (Local Egyptian 1st and 2nd Dynasties), correlates archaeologically with around the time of the Early Bronze Period in Palestine and Jemdet (Jamdat)-Nasr in Mesopotamia<sup>131</sup>. Flood deposits have been found in southern Mesopotamia between the end of the Jemdet-Nasr period and start of the Mesopotamian Early Dynastic (Sumerian City States). These flood deposits from the same era are up at the northern end of south Mesopotamia at Kish - a suburb of Greater Babylon, north of the later Central Business District of Greater Babylon or “Babel” (Gen. 10:10); down at what was in Sumerian times the south-west end of southern Mesopotamia at “Erech” or Uruk (Gen. 10:10); and down at what in Sumerian times was the central southern part of southern Mesopotamia at Lagash; and central southern Mesopotamia at Shuruppak (connected with the Flood Story of Sumeria). This is dated by Bailey *et al* at *c.* 2,800, because the flood strata is between remains from Jemdet-Nasr and the start of the Mesopotamian Early Dynastic Period<sup>132</sup>. However, while I consider Noah’s Flood was an anthropologically universal and geographically local flood in the area of the present Persian Gulf *c.* 35,000 B.C., I also consider that the known civilizations of the *prima facie* dates for the pre-Abrahamic to Adamic period of *c.* 4,150-2,200 B.C. are selected, at least in part, in order to be used as symbolic types pointing back to the lost worlds mentioned in the early chapters of Genesis, and in this context a local flood from the *prima facie* date of Noah’s Flood at *c.* 2,500 B.C. is being used as a symbolic type of Noah’s Flood.

---

<sup>131</sup> See e.g., Bright, J., *A History of Israel* (1972), *op. cit.*, p. 476 (Chronological Chart).

<sup>132</sup> Bailey, L.R., *Noah*, University of South Carolina Press, 1989, p. 35 footnote 18 & p. 213 footnote 18.



Staff of the 1923 to 1924 Kish diggings. Left to right: Ernest MacKay (excavator), Stephen Langdon (Director), and Col. W.H. Lane (topographer)<sup>133</sup>.



Action shot: 1927-28 Kish expedition. Eric Schroeder waxes an ass skull to preserve it, found with the *Chariot of Terrors* & human sacrifice in *The Cemetery of Horrors*.

Before I undertook more extensive research on Biblical chronology in connection with this present book, I arrived at the conclusion that a local flood to part of Kish that is usually dated to *c.* 2,600 B.C. was the most likely candidate for a flood on the *prima facie* Biblical chronology which types the much earlier Noah's Flood; and I now continue to maintain the view that this local flood is the one to isolate for these symbolic purposes. I shall hereafter call this Kish Flood II to distinguish it from the earlier one<sup>134</sup>. I overcame the 100 year discrepancy between the Hebrew genealogies date of *c.* 2,500 B.C. and the Kish Flood II's usual date of *c.* 2,600 B.C. by adding in the additional 130 years of Cainan in the Greek Septuagint's reading of Gen. 11:12,13 i.e., labouring under the wrong chronology I concluded that the "130 years" of the Septuagint's "Cainan" must be correct and were meant to be added in for the purposes of calculating the *prima facie* flood date of Noah. But having now more carefully studied the wider issues of Biblically correlated chronologies, I realize that I formerly adopted the wrong solution because these dates of *c.* 2,800 B.C. for either the Kish-Erech-Lagash-Shuruppak Flood or what might have been multiple more localized floods, and *c.* 2,600 B.C. for the Kish Flood II, are being placed too early in time on the SCREWY Chronology. Thus with a better knowledge of the chronological issues, under the PRECISE Chronology I now consider that the Kish Flood II can be correlated with the *prima facie* Noah's Flood date of *c.* 2,500 B.C. as found in the Hebrew genealogies, by recalibrating the date down by about 100 years from *c.* 2600 B.C. to *c.* 2500 B.C. on the basis of Biblical chronology. I.e., given that the Biblical chronologies *prima facie* years for Noah's Flood are *c.* 2498

<sup>133</sup> Down, D.K., "The Kish Project?," *Archaeological Diggings*, Vol. 12, No. 1, Feb. / March 2005, pp. 17-19 at p. 19, Ashmolean Museum, Oxford University, UK, Photo 213 (Langdon *et al*), & Field Museum, Chicago, USA, Photo 59629 (Schroeder).

<sup>134</sup> For a more general discussion of this Kish Flood II, see Vol. 1, Part 2, Chapter 18, "Mesopotamia *c.* 4,150-2,200 BC: Why are ten generations selected in the Gen. 5 & 11 genealogies?"

B.C., are met only within a sufficiently proximate period with this Kish Flood II means that I consider it can be used as an anchor point for the PRECISE Chronology, and thus one can recalibrate SCREWY Chronology dates from *c.* 2600 B.C. to *c.* 2500 B.C. for this flood and associated pottery types, in the same way one can use other anchor points such as the destruction of Sodom or the Exodus, in order to synchronize Biblical chronology with archaeology. Were the chronological data available in the Bible found in some heathen texts, the secular anthropologists of the SCREWY Chronology would probably agree with this methodology, but because it is found in the Holy Bible of religiously conservative Protestant Christianity, the ungodliness and vileness that lurks in their breasts makes them averse to submitting to, and following it.

This also means either the Kish-Erech-Lagash-Shuruppak Flood or what might have been multiple more localized floods in Mesopotamia, must likewise be redated down about 100 years from *c.* 2,800 B.C. to *c.* 2,700 B.C. . In the first place this means that the date for the Kish-Erech-Lagash-Shuruppak flood period between Jemdet-Nasr and the start of the Mesopotamian Early Dynastic Period must be recalibrated from *c.* 2,800 B.C. to *c.* 2,700 B.C.; and in the second place, this means the Local Egyptian Early Dynastic Period (1st and 2nd Dynasties) starts before this time, but later than the usually estimated start date of anything between *c.* 3050 B.C. to *c.* 2920 B.C.<sup>135</sup> by an order of about 100 years. Hence if Djer who reigned for about 40 years is placed at *c.* 2780 B.C., if e.g., he had reigned for about 10-20 years at this time, giving him a regnal years accession date of *c.* 2800-2790 B.C., and the First Local Dynasty goes back about another 50 years to Narmer, then this gives a start date of *c.* 2850 B.C. which is between 70 years (from *c.* 2920 B.C.) and 200 years (from *c.* 3050 B.C.) later than the usual dating. Thus given that the Early Dynastic Period (Local Egyptian 1st and 2nd Dynasties) of Egypt, correlates archaeologically with around the time of the Early Bronze Period in Palestine and Jemdet-Nasr in Mesopotamia, means that placing the third (some would say second) ruler of the Local Egyptian First Dynasty (Local Egyptian Early Dynastic Period,) Djer, at *c.* 2780 B.C. in connection with the start of the Sothic Cycle, is a preferably later date due to this Jemdet-Nasr flood dating correlation in Mesopotamia.

Therefore, while I am prepared to review my findings if new data comes to hand, I think the evidence such as we have it indicates the existence in Egyptian history of two Sothic Cycles, one from *c.* 2780 B.C. under the reign of Djer to *c.* 1320 B.C., and a second one from *c.* 1320 B.C. to *c.* 139 A.D. . Meyer projected back three dates: 1320 B.C., 2780 B.C., and 4240 B.C., although those who have followed his earlier work on the Sothic Cycle in various revisionist forms, have since generally argued for less dates than this. Certainly I would consider that the evidence at hand rules out the 4240 B.C.

---

<sup>135</sup> This First Dynasty of Egypt's start is dated by *Wikipedia* at *c.* 3050 B.C. ("First Dynasty of Egypt," dating this 1st Dynasty to *c.* 3050 to *c.* 2890 B.C., *Wikipedia*, (2012), [http://en.wikipedia.org/wiki/First\\_dynasty\\_of\\_Egypt](http://en.wikipedia.org/wiki/First_dynasty_of_Egypt)), whereas David Rohl says the commonly used "chronology" (with which he disagrees) usually starts it at *c.* 2920 B.C. (Rohl's *A Test of Time*, p. 15, giving the commonly used dates for this 1st Dynasty as *c.* 2920 to *c.* 2770 B.C.).

date, and so I would argue for simply two Sothic Epochs in Egyptian chronology, the first from *c.* 2780 B.C. to *c.* 1320 B.C., and the second from *c.* 1320 B.C. to *c.* 139 A.D. .

Of course, it should also be borne in mind that I consider the first three local Dynasties from Narmer (or some say Aha) to Huni are different to, and not to be confused with, Manetho's First three Dynasties (Hephaestus to Bieneches), though I consider that at some point near the end of Manetho's Dynasty 3 there is a correlation in a contemporary but distinct simultaneous Egyptian rule with this local Dynastic rule<sup>136</sup>. Moreover, Djer is generally considered to have reigned for about 40 years, and to say that it looks like a Sothic Cycle was in place under his reign, still leaves open the question of exactly when in his reign the first Sothic Cycle year fell. Certainly I do not see any evidence for suggesting the Sothic Cycle was in place before the time of Djer, and so if, as seems likely, it originated under his reign, this has the value of fixing Djer's reign as one which includes the year *c.* 2780 B.C., but it still leaves open the question of where to place Djer's *c.* 40 year reign around this date. Hence it is a good general anchor point for Djer's reign which is relatively close to the start era of local Dynasty 1, but not an exact anchor point in time for a specific regnal year of Djer.

Looking at this Egyptian "Sothic Cycle" in greater detail, I think it is one of those "weird and wonderful" inventions that is sometimes produced in a heathen culture in order to fulfill certain religious and political expedients. In some ways its "cycles" remind me of the "weird and wacky" heathen Indian Hindu universe cycles in which it is said that over long periods of time the universe is born and expands (Brahma – the heathen Hindu god of creation), the history of the universe then transpires (Vishnu – the heathen Hindu supreme god), and then contracts and is destroyed (Shiva – the heathen Hindu destroyer god). This polytheistic heathen Hindu Triumvirate of gods are then said to repeat this process in oscillations of about 311 trillion years, *ad infinitum*. The heathen Egyptian "Sothic Cycle" is *like* the heathen Indian Hindu "Universe Cycle," in that it looks to the repetition of endless cycles of recurring years. But the heathen Egyptian "Sothic Cycle" is *unlike* the heathen Indian Hindu "Universe Cycle," in that in using a 1,460 year period it works inside parameters of real time verification inside of human history. Thus whereas the Indian Hindu "Universe Cycle" is of no historical value, the Egyptian Sothic Cycle is of historical value in the better understanding of Egyptian history.

According to the heathen Egyptian "Sothic Cycle," there are three seasons in the years, "Akhet" (inundation season), "Peret" (flood season), and "Shomu" (season when water is short). Each season had four months, each of 30 days (and each month had three 10 day weeks). The "Sothic year" started in the season of "Inundation," and it was said that in an ideal year the first day of the first month of the "season" of "Inundation" would coincide with when the "dog-star" called "Siruis" or "Sopdet" or "Sothis" (i.e., "Sothis" gives his name to the "Sothic Cycle"), could be seen on the eastern horizon just before sunrise. This time which falls mid July (*c.* 19 / 20 / 21 July) roughly correlates with annual floods of the Nile that the pagan Egyptians believed were caused by the

---

<sup>136</sup> See e.g., Dynasties 1-3 which I consider local in Rohl's *A Test of Time*, p. 15.



heathen god, Sothis. As already noted, this heathen religious calendar correlated the rising of its “dog-star” Sothis with the sun no more than four times in a cycle of 1,460 years (i.e.,  $365 \times 4 = 1460$  years). But because the Egyptians used a 360 year calendar with five epagomenal days i.e., five days added in to make calendar adjustments to the other 360 days, and there are actually 365.2442 or *c.*  $365\frac{1}{4}$  days per annum, this meant that every four years the New Year’s Day advanced one day relative to the start date of *c.* 20 July, and so after e.g., 800 years, since  $800 \div 4 = 200$  days, the calendar would be out a good deal with Day 1 in “Akhet” (inundation season) falling in “Peret” (flood season). The whole thing would only come back into synchronization with “Akhet” (inundation season) starting *c.* 19 / 20 / 21 July, every 1,460 years, i.e., at the start of a new Sothic Cycle<sup>137</sup>.

In the last quarter century or so, there has been “a Mexican stand-off” between two rival groups with regard to ancient Egypt’s chronology and its broader synchronization with ancient Israel’s chronology. On the one side, there has been *those arguing against the Biblical Chronology* for the Exodus as placed at the end of the 13th Egyptian Dynasty and so against e.g., Rohl’s equation of Sethos / Sesos / Rameses II in the 19th Dynasty with the “Shishak” of I Kgs 11:40; 14:25, and they *have argued for “Sothic Cycle dating”* which they say puts these Egyptian Dynasties much earlier than these Biblical synchronizations. On the other side, there has been *those who have been arguing for the Biblical Chronology* with the Exodus at the end of the 13th Egyptian Dynasty in the Middle Bronze Age and e.g., Rohl’s equation of Sethos / Sesos / Rameses II in the 19th Dynasty with the “Shishak” of I Kgs 11:40; 14:25 in the Late Bronze Age, and *they have argued against “Sothic Cycle dating”* which they say puts these Egyptian Dynasties much earlier than these Biblical synchronizations, and / or is an unreliable Calendar construct. (And though on this occasion we are not here specifically considering it, those following the VANDALIC YARN Chronology have also been arguing against Sothic Cycle dating e.g., David Down.)

As discussed in Volume 2, Part 6B, Chapters 3-6, the writer who in broad terms first started the current debate on chronology, was John Bimson in his *Redating the Exodus and Conquest* (1978, 2nd ed.1981)<sup>138</sup>. In a later journal article, “Shoshenq and Shishak: A Case of Mistaken Identity” (1986), he said, “It is ... impossible to prove that the names” of “Shoshenq and Shishak” “are the same;” and such an “identification ... cannot be held to stand in the way of the drastic revision of ... chronology as proposed by Rohl and James. Indeed, to argue” for “the equation Shosenq = Shishak” is “a circular argument, since” such a “chronology” is itself “constructed on the basis of the identification<sup>139</sup>.” Thus in broad terms, I concur with David Rohl’s model for the period

<sup>137</sup> See e.g., Peter James’ *Centuries of Darkness* (1991), *op. cit.*, p. 225; & David Rohl’s *A Test of Time* (1995), *op. cit.*, pp. 128-131.

<sup>138</sup> John Bimson’s *Redating the Exodus and Conquest* (1978 & 1981), *op. cit.* .

<sup>139</sup> “Shoshenq and Shishak: A Case of Mistaken Identity,” *Chronology and Catastrophism Review*, Vol. 8 (1986), pp. 39 & 45; cited in Ashton, J. & Down, D., *Unwrapping the Pharaohs* (2006), *op. cit.*, pp. 215 & 219.

of the Exodus to around the time of King Solomon, even though in precise terms our dates are different, and in specific terms I also agree with David Rohl's identification of the Biblical Shishak with Rameses II or the Greek, Sethos / Sesos who in I Kgs 11:40 and 14:25 is dated to the time of Solomon and Rehoboam. But my analysis and synthesis of the data is therefore somewhat different to them on this issue of the value of the Sothic Cycle. For in the wider chronology of Rohl and James here referred to by Bimson in connection with the identity of "Shishak" in I Kgs 11:40; 14:25, it is clear that they see their work as antithetical to the concept of the Sothic Cycle, the very existence of which they seek to deny. I consider their denial of the Sothic Cycle in Egyptian history has been counter productive to their basic chronological revision which in broad-brush terms I support (even though in precise terms all four of us have different dates)<sup>140</sup>.

My own analysis and synthesis of the data is therefore somewhat different on this issue of the Sothic Cycle. On the one hand, I consider that those arguing against the existence of the Sothic Cycle "protest too much" against the historical evidence for its existence. Specifically, it is clearly attested to in ancient times in the c. 1320 B.C. to c. 139 A.D. cycle (Censorinus in 238 A.D., *supra*); and its presence in the second millennia B.C. *Ebers' Papyrus* earlier than this time, indicates that it was in place, and therefore must have been being calculated from the earlier date of c. 2780 B.C. . But on the other hand, I think that those who have been arguing for the Sothic Cycle have misunderstood important elements of it, and so calculated a number of wrong key dates from its theoretics. *Thus it is my contention that if the Sothic Cycle is properly understood it actually supports the Biblical chronology as broadly speaking first proposed by John Bimson and then developed by Peter James, and David Rohl, i.e., with a 15th century B.C. Exodus in the Middle Bronze Age at the end of the 13th Egyptian Dynasty (which I date to 1486 B.C.), and with e.g., Rohl's correlation between Sethos / Rameses II and "Shishak" in I Kings 11:40; 14:25 with the Late Bronze Age in Solomon's time (whose reign I date to 1010-970 B.C.) and Rehoboam's time (whose reign I date to 970-954 B.C.).* And since the Rameseum of Thebes has an inscription referring to Rameses II which says, "The town which the king [Rameses II] plundered in Year 8 – Shalem" refers to this attack on JeruSALEM<sup>141</sup>, this means Rehoboam's 5th regnal year equates Rameses II's 8th regnal year, and so Rameses II ruled from c. 973 B.C. . In harmony with this identification, I thus also refer to Rameses II through Greek forms of his name as "Sethosis" / "Sethos" / "Sesos"<sup>142</sup>.

---

<sup>140</sup> David Rohl's *A Test of Time* (1995), *op. cit.*, pp. 128-131, 132, 134-5, 390-393; Peter James' *Centuries of Darkness* (1991), *op. cit.*, pp. 222-229.

<sup>141</sup> Rohl's *A Test of Time* (1995), *op. cit.*, p. 149.

<sup>142</sup> Rohl refers to "Shishak" as Rameses II through reference to the Egyptian "Sesy" / "Sesa" / "Sysu" / "Sysa" (David Rohl's *A Test of Time*, pp. 156-170); and see "Sethosis" / "Sethos" / "Sesos" ("Sesos" is Struve's emendation of "Sethos"), in William Waddell's *Manetho*, *op. cit.*, p. 148.

In this context, I note that in applying the erroneous Shosenq / Shoshonq = Shishak equation of the SCREWY Chronology, Leon Wood says Shoshonq “lists no less than 150 cities which he overran,” “however,” “no cities of central Judah ... are mentioned ..., which is strange, in that the Biblical record speaks of Shishak taking vast treasures from Jerusalem itself (I Kings 14:26; II Chron. 12:9)<sup>143</sup>.” Wood’s perceptive comment that Shoshonq makes no reference to e.g., Jerusalem, is one of the many anomalies corrected in the PRECISE Chronology which recognizes that in the time of Sethos / Sesos / Rameses II, “The town which the king plundered in Year 8 – Shalem,” refers to this attack on JeruSALEM.

Because the parameters of my methodology are those of a debate inside the recognition of a Sothic Cycle, I shall refer to these under two acronyms. I refer to the Sothic Cycle as it is adduced and opposed by both Peter James in *Centuries of Darkness* (1991) and David Rohl in *A Test of Time* (1995), as the “Sothic Cycle Regnal Egyptian Whimsical Years” Chronology, under the acronym of the SCREWY Chronology. Thus the SCREWY Chronology is the one generally put forth as “the argument against” the types of Biblically correlated archaeological dates used by James and Rohl. In contradistinction to this, I refer to the Sothic Cycle as it is adduced and put forth by myself, *infra*, as the “Properly Revised Egyptian Cycles In Sothic Epochs” Chronology, under the acronym of the PRECISE Chronology. Thus I do not see the debate as one between a Sothic Cycle Chronology and a non-Sothic Cycle Chronology as James and Rohl do, but rather, as a debate between two rival understandings of the Sothic Cycle, one of which, the SCREWY Chronology, does not correlate with Biblical Chronology, and the other of which, the PRECISE Chronology, does correlate with the type of Biblical Chronology in broad-brush terms argued by Bimson, James, and Rohl i.e., an Exodus in the Middle Bronze Age at the end of the 13th Dynasty (Bimson, James, and Rohl), and an Israelite Solomonic Era correlating with a Sethosian Egyptian Era in the Late Bronze Age (James & Rohl).

Those who use the SCREWY (Sothic Cycle Regnal Egyptian Whimsical Years) Chronology, have linked it to two key dates of the second millennia B.C. in their schemata. Firstly, a document of an unnamed Pharaoh which “on paleographic grounds,” it is said may be “reasonably attributed to Sensuret III<sup>144</sup>” (/ Sesostris III) of the 12th Dynasty. This contains a Sothic Calendar date which from the “1321 B.C.” (or c. 1320 B.C) date is said to provide a Sothic date for the SCREWY Chronology which is calculated back to “1872 B.C.” or “1830 B.C.” depending on exactly where in Egypt one makes the calculation (i.e., the higher latitude of Memphis, or the lower latitude of Elephantine). The second key Sothic Cycle date comes from the *Ebers’ Papyrus*, a scroll which contains some 700 devilish “magical” formulas and other medically unsound remedies said to cure such ailments as crocodile bites and toenail pains. This document is said to provide “a scientific” Sothic date for the SCREWY Chronology in the ninth regnal year of Amenhotep I in the 18th Dynasty, which is dated variously to “1517 B.C.”

<sup>143</sup> Wood’s *A Survey of Israel’s History* (1970), *op. cit.*, p. 339.

<sup>144</sup> Peter James’ *Centuries of Darkness* (1991), *op. cit.*, pp. 226-227.

or “1506 B.C.” depending on where in Egypt one makes the pagan god “dog-star” Sothic calculation (i.e., at Thebes or at Elephantine).

These “1872 B.C.” / “1830 B.C.” and “1517 B.C.” / “1506 B.C.” dates are the two “dog-star” crooked dog’s hind-legs of the SCREWY Chronology’s second millennia B.C. correlations, from which “in order to get the dog up on all fours,” some dog’s “front-leg” refinements are then added in. These fudging’n’fiddling “refinements” which first presume the accuracy of the SCREWY Chronology’s framework, are made on the basis of “lunar cycles” in some Egyptian records. These fudging’n’fiddling “refinements” then give dates calculated for Thutmose III of the 18th Dynasty in what some say “are astronomically scientifically fixed at 1504 B.C.,” others say “are astronomically scientifically fixed at 1490 B.C.,” and yet others say “are astronomically scientifically fixed at 1479 B.C.”. A similar “scientific” trick is used for Sethos / Rameses II of the 19th Dynasty to produce dates some say “are astronomically scientifically fixed at 1304 B.C.,” others say “are astronomically scientifically fixed at 1290 B.C.,” and yet others say “are astronomically scientifically fixed at 1279 B.C.”.

In order to be scrupulously fair to those advocating the SCREWY (Sothic Cycle Regnal Egyptian Whimsical Years) Chronology, we need to investigate some specific “test cases” to see if either any other internal Egyptian historical data, or any external non-Egyptian historical data, also indicates that their alleged application of the “dog star” calendar is in fact “barking up the wrong tree.”

On the one hand, the value of the *Ebers’ Papyrus* as a medically “scientific” document has been questioned by myself, *supra*; and its value as a Sothic Cycle “scientific” document has been questioned by SCREWY Chronology advocate Wolfgang Helck on the basis that though the text refers to the “emergence of Sothis,” no day is specified for this event<sup>145</sup>. Helck’s critique has resulted in some other advocates of the SCREWY Chronology now thinking its value for “chronological calculations” is “highly doubtful<sup>146</sup>.” But on the other hand, any reasonable examination of the *Ebers’ Papyrus* clearly shows that it does provide Sothic Cycle dating, *infra*. The reason why Helck *et al* fail to see this, is that it does not fit their preconceived notions of where this document is meant to fit in accordance with the SCREWY Chronology, *infra*. This means that despite Helck’s and others claim, the *internal evidence* from the *Ebers’ Papyrus* makes it a very valuable primary source for *internal Egyptian evidence* with regard to any Sothic Cycle calculations such as those of the PRECISE Chronology. It has formerly been used by all SCREWY Chronology Sothic Cycle daters, and may still be used by some of them.

<sup>145</sup> *Ibid.*, p. 228; citing Helck, W., “Was kann die Ägyptologies wirklich zum Problem der absoluten Chronologie in der Bronzezeit beitragen?,” 1987; in: Åström, P (Editor), *High, Middle or Low?*, Parts 1, 2, & 3, Paul Åströms Förlag, Gothenburg, Sweden, 1987 & 1989, Part 1, pp. 18-26.

<sup>146</sup> *Ibid.*; citing Manfred Bietak, “Contra Bimson, Bietak Sats Late Bronze Age Cannot Begin as late as 1400 B.C.,” *Biblical Archaeology Review*, July / Aug. 1988, pp. 54-5, at p. 55 (Note 4).

Certainly for my immediate purposes I shall still use its calculation of Amenhotep I in the 18th Dynasty at what SCREWY Chronology advocates claim is “1517 B.C.” or “1506 B.C.” in considering the issue of both *internal* and *external evidence* in these *test cases*.

With respect to this *internal evidence*, the reader is referred to a most useful facsimile version of the *Ebers’ Papyrus* with an accompanying English translation, which is well set out in parallel columns in Rohl’s *A Test of Time* (1995)<sup>147</sup>. Amenhotep I Djoserkare is Manetho’s Dynasty 18 “Amenophthis” (Manetho in Greek per Africanus) or “Ammenophis” (Manetho in Greek per Eusebius via Syncellus) or “Amophis” (Manetho in Armenian Version) or “Amenophis” (Manetho in Greek per Josephus & Theophilus)<sup>148</sup>. This uses a three season calendar of “Akhet” (inundation season), “Peret” (flood season), and “Shomu” (season when water is short). This Egyptian tongue is written from left to right (like Hebrew), and a number of the words are written as ditto marks in the *Ebers’ Papyrus*. Thus in English it looks something like the following.

The *Ebers’ Papyrus* Sothic Cycle Calendar from the time of Amenhotep I of Dynasty 18.

1.	Year 9, under the person of the dual King Djoserkare [Amenhotep I], living forever;				
2.	New Year’s Festival, month 3 [of 4 months] of Shomu, day 9 the going forth of Sopheris				
3.	Teckhy, month 4 [of 4 months]		"	day 9	"
4.	Menkhet, month 1 [of 4 months]	of	Akhet,	day 9	"
5.	Huther, month 2 [of 4 months]		"	day 9	"
6.	Kaherka, month 3 [of 4 months]		"	day 9	"
7.	Shefbedet, month 4 [of 4 months]		"	day 9	"
8.	Rekeh [1 <sup>st</sup> ], month 1 [of 4 months]	of	Peret,	day 9	"
9.	Rekeh [2 <sup>nd</sup> ], month 2 [of 4 months]		"	day 9	"
10.	Renutet, month 3 [of 4 months]		"	day 9	"
11.	Khonsu, month 4 [of 4 months]		"	day 9	"
12.	Khentykhet, month 1 [of 4 months]	of	Shomu,	day 9	"
13.	Ipet, month 2 [of 4 months]		"	day 9	"

On the SCREWY Chronology’s interpretation, this would be taken to mean that month 3 of Shomu, day 9, was the start of a New Year as marked by the rise of Sopheris. I.e., from a start date when the Sothic Cycle is in kilter at c. 19 July with 1 Akhet, there is

<sup>147</sup> Rohl’s *A Test of Time* (1995), *op. cit.*, pp. 134 (facsimile version of *Ebers’ Papyrus*) & 135.

<sup>148</sup> Waddell’s *Manetho* (1940), *op. cit.*, pp. 100-101, 108-109, 110-111, 114-115, 116-117.

120 days (Akhet's 4 months of 30 days each) + 120 days (Peret's 4 months of 30 days each) + 60 day (the first 2 months of Shomu) + 9 days = 309 days. Since the New Year's Day advances one day every four years from a Sothic start year of *c.* 18 / 19 July, the calendar has moved 309 days × 4 = 1,236 years. Subtracting this from a Sothic Cycle start date of 2781 B.C., 2781 B.C. – 1,236 years = 1545 B.C. for Year 9 of Amenhotep I. However, the star Sothis is not visible in all or even most years, and so those following the SCREWY Chronology then tend to “make adjustments” to this on the basis of dates around this time when Sothis could be seen, and this has generally given them a year around 1517 B.C. or 1506 B.C., depending on where in Egypt one makes the “dog-star” Sothic calculation (i.e., at Thebes or at Elephantine).

*But it is clear from this fact that the SCREWY Chronology has an immediate contradiction between a Sothic Cycle derived date for Amenhotep I of c. 1545 B.C., and the absence of a visible Sothic star in the Egyptian sky in that year, requiring “adjustments” to a variety of other possible dates, of which 1517 B.C. appears to be the most popular choice. This gap of about 30 years should immediately start “the alarm bells ringing” about the SCREWY Chronology’s methodology. Thus I consider this discrepancy must ask us to raise the question, IS THE EBERS’ POPYRUS BEING CORRECTLY UNDERSTOOD BY THOSE USING IT IN THIS SCREWY CHRONOLOGY WAY?*

In the first place, Rohl notes that “New Year’s Festival, month 3 [of 4 months] of Shomu, day 9,” may refer to the Anniversary of Amenhotep’s coronation day i.e., Regnal Years counted from the coronation date. (Although I would also be open to the possibility of regnal years counted from the Accession Day). For instance, Rohl notes that Professor Ulrich Luft (1986 & 1992) considered the *Ebers’ Papyrus* date was so referring to regnal years from a coronation date i.e., this is clearly not a calendar using a New Year’s date on a calendar cycle relating to *c.* 19 July being 1 Akhet in a Sothic Cycle start year. In the second place, Rohl observes that there are a number of places on the right-hand side of the *Ebers’ Papyrus* (the slightly right of centre side of the above English translation,) where markings are used as “ditto” marks meaning “the same as above,” and a number of these markings look the same as the ones on the left-hand side of the page (the far right-hand side of the above English translation,) i.e., these are used under the names of different months so as to not repeat the respective names of the month. Therefore the most natural contextual interpretation to take is the same type of marks under, “the going forth of Sophis,” must likewise be ditto marks, so that each of these lines also reads, “the going forth of Sophis<sup>149</sup>.”

On the one hand, these two excellent insights led Rohl to conclude that the SCREWY Chronology interpretation is incorrect in its interpretation of the *Ebers’ Papyrus*. But on the other hand, his general lack of attraction to, or confidence in, the Sothic Cycle, means that in the first place he fails to make the calculation I have made above to show that in fact the SCREWY Chronology is inharmonious with the Sothic Cycle; and in the second place, he does not then try to reconcile the dozen times repeated

---

<sup>149</sup> Rohl’s *A Test of Time* (1995), *op. cit.*, pp. 134-135.

words, “the going forth of Sothis,” with *a better understanding of the Sothic Cycle*. I consider this to be a serious defect in his overall analysis, since I consider the general evidence supports the proposition that the Sothic Cycle Calendar was in place in ancient Egypt, and indeed, this is my starting point for finding that the SCREWY Chronology must be wrong here, since they cannot find a correlation with a citing of Sothis in Egypt till some 30 years after their “Sothic” date of 1545 B.C. in 1517 B.C. .

Of course, the more recent claims of a number of those following the SCREWY chronology that the *Ebers’ Papyrus* does not in any sense date the rise of Sothis, is a way of them dodging the problem of this gap of 30 years between 1545 B.C. in 1517 B.C. . But if that is so, on what basis can they still claim that their date of 1517 B.C. is “a Sothic Cycle” date, or that the *Ebers’ Papyrus* supports a Sothic Cycle Calendar? Clearly, on no credible basis whatsoever!

At this point I think we therefore need to reconsider the propriety and meaning of a document like this saying not once, not twice, not thrice, *but a dozen times*, “the going forth of Sothis,” as correlated next to 12 clearly different dates. I think the most natural conclusion to draw from this repetition is that in the 9th regnal year of Amenhotep I, “the going forth of Sothis” produced some kind of wider “Sothic Cycle New Year” celebrations which were: 1) *celebrated just before it happened as a type of “New Year’s Eve” celebration* in the “Shomu” before it transpired in the “Akhet” / “Inundation” of Amenhotep I’s 9th Regnal Year (lines 2 & 3); then 2) celebrated throughout “Akhet” / “Inundation” itself (lines 4-7); and then 3) celebrated throughout the rest of the year in both Peret (lines 8-11) and Shomu (line 13). Moreover, the only reason why there was no need to give any further explanation to the words, “the going forth of Sothis,” is the same reason as to why this event was repeated 12 times, namely, *this was “the big one,”* i.e., this was the start of the new Sothic Cycle in *c.* 1320 B.C.!

Since this document specifically states it is from the 9th year of the 18th Dynasty’s Amenhotep I, this is thus contextually identified as the year for the rise of Sothis i.e., *c.* 1320 B.C. . *Thus internal evidence of Sothic Cycle data from the Ebers’ Papyrus, far from supporting the Sothic Cycle Regnal Egyptian Whimsical Years (SCREWY) Chronology, in fact supports the Properly Revised Egyptian Cycles in Sothic Epochs (PRECISE) Chronology in putting the second or third king of the 18th Dynasty, who is thus near the start of this Dynasty, at c. 1320 B.C. . THUS I CONSIDER WE CAN CONFIDENTLY DATE AMENHOTEP’S 9TH REGNAL YEAR TO c. 1320 B.C. .* This is thus of one the 2nd millennia B.C. “anchor dates” of the PRECISE Chronology. And such a date for Amenhotep I, founder of 18th Egyptian Dynasty, also correlates with scarab evidence from Biblical Archaeology at Jericho, which requires that 18th Egyptian Dynasty material be dated at sometime between the Fall of Jericho between 1446 and 1441 B.C., and Solomon between 1010-970 B.C.<sup>150</sup>.

We also have an anchor point for the third king of the 19th Dynasty in *c.* 973 B.C. because the 8th regnal year of Rameses II / Sethos / Sesos / Shishak equates the 5th regnal

---

<sup>150</sup> See Vol. 2, Part 6B, Chapter 3, *supra*.

year of Rehoboam (Regnal Years: 970-954 B.C.) (I Kgs 11:40; 14:25), since we find in the Rameseum of Thebes an inscription which refers to, “The town which the king [Rameses II] plundered in Year 8 – Shalem” i.e., “Jerusalem” (I Kgs 14:25)<sup>151</sup>. Thus because 5 Rehoboam was 966 B.C., counting back 8 regnal years means I Rameses II was in 973 B.C. . Thus the 18th Egyptian Dynasty can be dated from c. 1320 B.C., and the third king of the 19th Dynasty, Rameses II, (who came after the first dynastic king of Rameses I, and second dynastic king of Seti I), from about 350 years later at c. 973 B.C.

This gives rise to two broad possibilities for the length of the 18th Dynasty. *Possibility 1.* It is generally thought that Rameses I had a short reign, and the combined reigns of Rameses I and Seti I are generally thought to cover a period between about one, and one and a half, dozen years. If so, this means that while in general terms the Dynasties of the SCREWY Chronology need to be shortened, on this particular occasion, the 18th Dynasty which is usually estimated on the SCREWY Chronology to be about 250 years, would need to be increased by about 100 years<sup>152</sup>. Notably then, while Manetho in Africanus gives 263 years for Dynasty 18 – which broadly approximates the time used in the SCREWY Chronology; by contrast, Manetho in Eusebius gives 348 years. But to this must be made the qualification that what Manetho in Eusebius is calling the 18th Dynasty, in fact includes Rameses I and Ahmenophis whom I am calling the 19th Dynasty, both of whom total 108 years on the chronology of Manetho in Eusebius, so that this too gives figures more comparable to those of the SCREWY Chronology (348 years – 108 = 240 years)<sup>153</sup>. However, *this also raises an interesting question.* Did Manetho’s Dynasty 18 period read “348 years,” and was it then corrupted with the addition of the 19th Dynasty names of Rameses I and Ahmenophis, who were given the inflated total of 108 years at the expense of reducing the years of some other figures of the 18th Dynasty? If one answers that question in the negative, then one is left with the fact that the Manetho figures in Eusebius broadly follow the SCREWY Chronology’s time period for the 18th Dynasty. But if one answers that question in the affirmative, one can see some ancient testimony for this *Possibility 1* Dynasty 18 calculation. And if so, if Manetho, or those claiming to be citing him, understated the length of some of the kings of Dynasty 18 as part of a “compensation” for adding in a longer Dynasty 19 start date for the first two rulers (which Manetho is here said to include at the end of Dynasty 18), are there any other such instances of him doing something like this and changing rulers’ lengths? So how should one answer that initial question? Why?

*Possibility 2.* Is Manetho in Eusebius broadly correct to see the first two rulers of the 19th Dynasty, reigning for 108 years, or about 100 years, though we would identify the two rulers reigning this time as Rameses I and Seti I? If so, the 18th Dynasty would

---

<sup>151</sup> David Rohl’s *A Test of Time* (1995), *op. cit.*, pp. 149 & 175.

<sup>152</sup> See *Ibid.*, p. 20 (Chart showing Dynasties 13-20 on the SCREWY Chronology).

<sup>153</sup> Waddell’s *Manetho* (1940), *op. cit.*, pp. 111-119.



indeed have gone for about 250 years as thought on the SCREWY Chronology, but then the first two rulers of the 19th Dynasty would have to reign for about 100 years rather than something between about 1 and 1½ dozen years. So is Manetho's Dynasty 18 period of "348 years," which includes the addition of the 19th Dynasty names of Rameses I and Ahmenophis, who were given the total of 108 years, basically correct in its time calculation? If one answers that question in the negative, then one is left with the fact that the Manetho figures for both the 18th and 19th Dynasty require modification, with the 18th Dynasty increasing by about 100 years, and the start of the 19th Dynasty's 2 rulers decreasing by about 100 years. But if one answers that question in the affirmative, one keeps the approximate period for the 18th Dynasty as found in the SCREWY Chronology, but one must have a much longer start period for the 19th Dynasty. (Complicating this matter further, another *possible* issue in favour of an affirmative answer occurs in the first of two possible PRECISE Chronology interpretations for the Sothic Cycle date in *West Theban Graffito No. 862, infra.*) So how should one answer that question? Why?

So of *Possibilities 1 & 2* for the length of times of the Egyptian 18th and 19th Dynasties, which is the better reconstruction? Why? Irrespective of how one answers these questions, or puts them in abeyance, it is clear that while we can find some definite anchor points correlating Egyptian Dynastic Chronology with the Biblical Chronology for the purposes of the PRECISE Chronology; we are presently still "left in the dark" of unclear dark ages for a definitive correlation of all aspects of any such synchronization. (And indeed, for our immediate purposes of the larger point, I have simplified the above issues by not also including the associated question of the correct succession of rulers in the 18th Dynasty; see "Amosis" and "Cebon" on the monuments, paralleling "Tethmosis" in Manetho as cited by Josephus, *supra*<sup>154</sup>.)

But putting in abeyance these esoteric questions to do with *Possibilities 1 & 2*, some things are very clear about this Sothic Cycle anchor point for the PRECISE Chronology. *A correct understanding of the Sothic Cycle at the point of the Ebers' Papyrus as found in the PRECISE Chronology, clearly supports the broad type of dates that I am arguing for, since it means that the first ruler of the 18th Egyptian Dynasty can be dated to c. 1320 B.C. . Therefore the Sothic Cycle relieved of its whimsical years as found in the SCREWY Chronology and understood through the PRECISE Chronology, is thus the friend, and not the enemy, of such a Biblical correlating chronology!*

Another significant piece of *internal evidence* with regard to the general chronology built up around the Sothic Cycle, comes to us in the *el-Lahun Papyrus* (Berlin Museum Papyrus 10012). El Lahun (Al Lahun or Illahun; which is just north of the turn in the Bahr Yusuf Canal that takes it into the Fayum of Al Fayyumm, south-west of Cairo in Egypt,) is the site of a finely built Middle Kingdom Pyramid of the 12th Dynasty's Sesostris II (/ Sensuret II). Sesostris II's pyramid has the distinction of its burial chamber being on the pyramid's south side, whereas this is usually on a pyramid's north side; and jewelry was found by archaeologists in the connected tombs of the

---

<sup>154</sup> *Ibid.*, pp. 100-101, n.b. footnote.

princesses which the tomb robbers had fortunately not found. The *el-Lahun Papyrus* has also been understandably and credibly dated to the 12th Dynasty of the Middle Kingdom (11th & 12th Dynasties). The *el-Lahun Papyrus* only gives lunar year references for one year, although John Read calculated that these observations match the pattern of lunar conditions in 1549 B.C., from which he concluded that the exact fit means this “placement of the Illahum calendar ... has to constitute one of the greatest chronological anchor points in ancient recorded history<sup>155</sup>,” and in fairness to him, *he is absolutely correct!*

But there was an obvious problem with this for those following the SCREWY Chronology, in that 1549 B.C. falls in the period of their 18th Dynasty, and yet the *el-Lahun Papyrus* has been dated by its handwriting to the 12th Dynasty. Befuddled by such a contradiction, Read then tried to redate the *el-Lahun Papyrus* to the 18th Dynasty, but as Parker then showed, this was ludicrous and impossible since its handwriting style clearly dates to the 12th Dynasty. But because Parker also followed the SCREWY chronology, he claimed that the historical record in the *el-Lahun Papyrus* was wrong<sup>156</sup>. But as Peter James aptly comments, “A logical solution would be to combine Read’s absolute date of 1549 BC for the lunar sequence with Parker’s relative date in the 12th Dynasty for the papyrus. However, the possibility of such a ... dating for the Middle Kingdom was never raised ... since both parties involved accepted the ... framework of Sothic chronology [as applied in the Sothic Cycle Regnal Egyptian Whimsical Years Chronology] ... . For those who still believe that Egyptian chronology is firmly established by astronomical fixes, the el-Lahun data remain a glaring anomaly. Taking these at their face value would demand an automatic reduction of Egyptian chronology by some 250 years” i.e., relative to the SCREWY Chronology<sup>157</sup>.

Though this is as far as Peter James takes the matter, I think we can develop the matter further with the Properly Revised Egyptian Cycles In Sothic Epochs (PRECISE) Chronology. Significantly, there is no name or even partial cartouche of a Pharaoh on this document which says the star Sothis rose in the 7th regnal year of an unnamed Pharaoh. Although it was early speculated that it might come from the time of Sesostri III (Sensuret III) on the basis of a similarity with some Sesostri III temple documents, this was reasonably challenged by Long on the basis that, “no name of a ruler, or even partial cartouche, or any other evidence of a Pharaoh is to be found in the Illahan Papyrus. Thus [Regnal] Year 7 could apply to almost any Pharaoh of Dynasty XII – a dynasty which was 200 years long.” Thus “the assignment of both fragments” to Sesostri III i.e., the *el-Lahun Papyrus* and the Sesostri III Temple Register for Regnal

---

<sup>155</sup> Peter James’ *Centuries of Darkness* (1991), p. 229; citing Read, J.G., “Early Eighteenth Dynasty Chronology,” *Journal of Near Eastern Studies*, Vol. 29, 1970, pp. 1-11 at pp. 6 & 10.

<sup>156</sup> *Ibid.*, p. 229; citing Parker, R.A., “The Beginning of the Lunar Month in Ancient Egypt,” *Journal of Near Eastern Studies*, Vol. 29, 1970, pp. 217-20.

<sup>157</sup> *Ibid.*, p. 229 (emphasis mine).

Years 5 to 9 of a similar script, “is based on assumption. In fact, the fragments may belong to two different Pharaohs.” This is particularly the case given that in an era in which few were literate, one scribe’s handwriting could be very carefully copied and mastered, and handed on to the next scribe, so as to make successive scribal handwriting styles of a general era fairly similar<sup>158</sup>.

I think the significant point to emerge from this is if one puts aside all and any claims to try and correlate John Read’s findings with the SCREWY Chronology, we here have on the basis of stated lunar patterns what looks to be the year 1549 B.C. at some unknown point in the 12th Dynasty. The only sure fix we can get on it inside the 12th Dynasty is the fact that it was in the reign of a Pharaoh who had to have reached at least 7 regnal years. *If in harmony with a 15th century Exodus in the Middle Bronze Era at the end of the Egyptian 13th Dynasty, as in broad-brush terms argued by Bimson, James, Rohl, and myself*, this is then regarded as Manetho’s penultimate Pharaoh of the 12th Dynasty, “Ammenemes” whom he says reigned “8 years” before the final 12th Dynasty Pharaoh of “his sister,” “Scemiophris,” reigned “4 years” (Manetho in Greek per Africanus<sup>159</sup>); which final two Pharaohs broadly correlate with what Rohl refers to as the commonly used view of Dynasty 12 in Egyptology<sup>160</sup>, and which are Amenemhet IV for “9 years,” and then the female Sobekkare (Sobekneferu) for “4 years;” then *this means that from the 7th regnal year of Ammenemes / Amenemhet IV in 1549 B.C. we have a terminus date for the 12th Dynasty of c. 1545 B.C. . Thus the 13th Dynasty then starts c. 1545 B.C., which on the PRECISE Chronology is some 59 years before the Exodus at the end of the 13th Dynasty in 1486 B.C.* (although e.g., Rohl uses a slightly later Exodus date of 1447 B.C.). Manetho says, “The Thirteenth Dynasty consisted of sixty kings of Diospolis, who reigned for 453 years” (Manetho in: Greek per Africanus, Greek per Eusebius via Syncellus, & Armenian Version of Eusebius<sup>161</sup>). Therefore *might not Manetho’s “sixty kings” for this Dynasty be a textual corruption for “sixty years,”* in which case, the 13th Dynasty ended about a year after the Exodus, being broadly the time that “invaders of obscure race” came into Egypt, and “easily” “overpowered the rulers of the land” under 14th Dynasty vassal kings (Josephus’s *Against Apion* 1:14 citing Manetho)?

Therefore it is clear from the *el-Lahun Papyrus*, that further *internal evidence* from Egyptian chronology, not only does not support the SCREWY Chronology; but indeed, it goes the other way, and supports the Biblically correlated PRECISE

---

<sup>158</sup> Ian Onvlee’s “Correct Sothis Dating” (Dec. 2011) in *The Ancient Near Eastern Chronology Forum*, citing Long, R.D., “A Re-examination of the Sothic Chronology of Egypt,” *Orientalia*, Vol. 43, 1974, pp. 261-274 at p. 265 (<http://disc.yourwebapps.com/discussion.cgi?disc=177754;article=12293>).

<sup>159</sup> Waddell’s *Manetho* (1940), *op. cit.*, pp. 66-69.

<sup>160</sup> Rohl’s *A Test of Time* (1995), *op. cit.*, p. 15.

<sup>161</sup> Waddell’s *Manetho* (1940), *op. cit.*, pp. 72-75.

Chronology! We thus find that the *el-Lahun Papyrus* is in fact another anchor point for the PRECISE Chronology, and not as sometimes claimed, the SCREWY Chronology.

Another date for the PRECISE Chronology, paradoxically comes from Rohl's work on *The Inundation Stela of Sobekhotep*<sup>162</sup>. I say, "paradoxically," since he is not an advocate of the Sothic Cycle in any form. His work is designed to show the error of Sothic Cycle chronology in the context of the *Sothic Cycle Regnal Egyptian Whimsical Years (SCREWY) Chronology*, which he successfully does, without simultaneously realizing that he has in fact provided another Sothic Cycle "anchor point" for the *Properly Revised Egyptian Cycles in Sothic Epochs (PRECISE) Chronology*.

Rohl refers to the discovery in 1956 of *The Inundation Stela of Sobekhotep* in the Third Pylon at Karnak in Upper Egypt. This refers to Sobekhotep VIII of the 16th Dynasty, dated under the SCREWY Chronology to c. 1645-1629 B.C. . *The Inundation Stela of Sobekhotep* refers to "Sobekhotep ... Year 4, 4th month [out of 4 months] of Shomu [the season when water is short], the five days upon the year ... . The king's procession to the columned hall of this temple so that the great inundation could be witnessed. He came just as the columned hall of this temple was inundated with water ... ."

Rohl notes the stela is thus dated to the five epagomenal days (used to make calendar adjustments to the other 360 days of the Egyptian year) in the last of the four months of Shomu i.e., this is the end of the ancient Egyptian year within 5 days or less than the New Year starting with "Akhet" (inundation season). Rohl further notes that this is therefore referring to one of two points in time when the Nile floods. Either *Scenario 1*) a point at which the Nile River has risen so high as to unusually flood the heathen temple hall at Karnak – if so this could be anytime in August or early September; or *Scenario 2*) a point at which the Nile has reached its highest annual point and so this is some kind of heathen ritual connected with this – if so this would be the first week in September which is the peak of the normal flood time. Rohl then says, "From these starting assumption we can determine an absolute range for Year 4 of Sobekhotep based on the Sothic Cycle."

Rohl then calculates a minimal and maximum date. For the *minimal date* of *The Inundation Stela of Sobekhotep*, he says his working assumptions are: the stela is dated to the 5th and last epagomenal day, i.e., to the Egyptian New Year's Eve; that *Scenario 1*) of an unusual flood is followed, *supra*, and so a mid August date of 15 August is theorized as broadly midway in the range of possible dates in August and early September. If so, because under the Sothic Cycle of 365 days the New Year's Day advances one day every four years from a Sothic start year of c. 18 / 19 July, this means that the gap between 18 July (the day he uses with a calculation for the last 5th of 5 epagomenal day) and 15 August is 28 days, and so if one day per four years were being lost, then  $28 \times 4 = 112$  years, so that this event must have happened c. 112 years before the Sothic Cycle start date of c. 1320 B.C. i.e., in c. 1432 B.C. . On this *minimal date*

---

<sup>162</sup> Rohl's *A Test of Time* (1995), *op. cit.*, pp. 391-393.

scenario, Rohl says the SCREWY Chronology's date of c. 1650 B.C. is clearly wrong as a Sothic Cycle calculated date here puts Sobekhotop VIII at c. 1432 B.C. .

For *the maximum date of The Inundation Stela of Sobekhotep*, Rohl says his working assumptions are: the stela is dated to the 1st epagomenal day, i.e., 5 days before the Egyptian New Year's Eve; that *Scenario 2*) of the normal annual high point of the Nile is followed, *supra*, and so the inundation is in the first week of September and then after it had been observed for a week the king came on 15 September. If so, because under the Sothic Cycle of 365 days the New Year's Day advances one day every four years from a Sothic start year of 18 July, this means that the gap between 14 July (the day he uses with a calculation of the 1st of 5 epagomenal day) and 15 September is 63 days, and so if one day per four years were being lost, then  $63 \times 4 = 252$  years, so that this event must have happened c. 252 years before the Sothic Cycle start date of c. 1320 B.C. i.e., in c. 1572 B.C. . . On this *maximum date* scenario, Rohl says the SCREWY Chronology's date of c. 1650 B.C. is clearly wrong as a Sothic Cycle calculated date puts Sobekhotop VIII of the at c. 1572 B.C. .

Rohl then says it would be also possible to make calculations between these two points of c. 1432 B.C. (minimal date) and c. 1572 B.C. (maximum date) with e.g., c. 1500 B.C. . But on any of these, a Sothic Cycle calculated date puts Sobekhotop VIII at a date that is not that which advocates of the SCREWY Chronology claim at c. 1650 B.C. . But because in general Rohl is opposed to Sothic Cycle Chronology, he does not develop this lower calculation of c. 1432 B.C. to show that this gives a date for the 16th Dynasty in harmony with the PRECISE Chronology, but rather, he uses it exclusively as a proof against the SCREWY Chronology. Thus Rohl simply regards it as some kind of quaint coincidence that this calculation from the *Inundation Stela of Sobekhotep* could achieve this result. *It was a case of Rohl "being so close, and yet so far" from the PRECISE Chronology!* Indeed, because Rohl does not consider the Sothic Cycle is of any value, he then starts to speculate widely about where one might place the Sobekhotop of this Inundation Stela, all the time seeking to stress, "that Sobekhotop VIII is not dated in the New Chronology" that he proposes "by Sothic calculations"<sup>163</sup>.

Nevertheless, it seems to me that Rohl has stumbled upon an important Sothic date for Sobekhotop VIII of the 16th Dynasty in these calculations. Taking into account the other Sothic Calendar conclusions that we have already attained, means that Rohl's minimally calculated Sothic date for Sobekhotop VIII at c. 1432 B.C. is the only viable one. I.e., having already determined that the Sothic Cycle dated 7th regnal year of Ammenemes / Amenemhet IV is 1549 B.C., and this means the 12th Dynasty terminates and the 13th Dynasty starts c. 1545 B.C., (el-Lahun Papyrus, *supra*); and that the first ruler of the 18th Egyptian Dynasty can be dated to c. 1320 B.C. (Ebers' Papyrus, *supra*); means that within these parameters, a 16th Dynasty Sothic Cycle date for Sobekhotop VIII (Inundation Stela of Sobekhotep, *supra*) must be at this lower end of c. 1432 B.C. . Sobekhotop VIII is generally counted as the second king of the 16th Dynasty after a short reign of several years by Djehuti, and thus he comes near its start (although there is some

---

<sup>163</sup> Rohl's *A Test of Time* (1995), *op. cit.*, p. 393.

debate as to whether he is 16th or 17th Dynasty<sup>164</sup>). Therefore, if on this basis the start of the 16th Dynasty is a few years earlier than *c.* 1432 B.C. at *c.* 1435 B.C., then with the previously determined Sothic date for the end of the 12th Dynasty and start of the 13th Dynasty *c.* 1545 B.C., and with my Exodus date of *c.* 1486 for the end of the 13th Dynasty in *c.* 1485, this means that the 14th and 15th Dynasties must be placed at *c.* 1485 B.C. to *c.* 1435 B.C. i.e., a total of about 50 years.

For the 14th and 15th Dynasties, Manetho in Africanus gives 184 years (Dynasty 14) and 284 years (Dynasty 15), a total of 468 years; Manetho in Eusebius via Syncellus gives 184 years (Dynasty 14) and 250 years (Dynasty 15), a total of 434 years; and Eusebius in the Armenian Version gives 484 years (Dynasty 14) and 250 years (Dynasty 15), a total of 734 years<sup>165</sup>. The mean or average of these three dates is 545 years ( $468 + 434 + 734 = 1634$ ,  $1634 \div 3 = 545$  years). If these figures were regarded as 12 month lunar years, then these three calculations would be *c.* 39 years, 36 years, and 61 years respectively. The mean or average of all three would be *c.* 45.5 or 45½ years. Even though the Africanus figure is an exact multiple of 12 ( $468 \div 12 = 39$ ), there is really no contextual reason to necessary understand Manetho's Dynasty 14 and 15 years as lunar years, other than these Sothic Cycle determined parameters for the 14th and 15th Dynasties as being at *c.* 1485 B.C. to *c.* 1435 B.C. . It is nevertheless surely notable, that this does bring reconciliation with the broad Manetho dates for the 14th and 15th Dynasties, providing they are understood as lunar years rather than solar years; and so I think it fair to see this as some kind of verification of these Sothic Cycle related dates.

Before considering a final "Sothic Cycle date" of sorts, it should be understood that the issue of graffiti sometimes arises in Egyptology. E.g., the Meidum Pyramid at Dahshur (just south of Sakkarah), in Egypt has some graffiti on a wall of its funerary room. This is understood to have been written there in the 18th Dynasty by an unknown graffitist, who considers that the first king of the 4th Dynasty, Snefru, the father of Cheops (/ Khufu), built this pyramid. Some people consider this graffiti is reliable, whereas others do not<sup>166</sup>. But without now considering the details of that particular graffiti case any further, the salient point is that the issue of whether or not a given piece of graffiti is or is not to be regarded as a reliable piece of historical writing, may be determined quite diversely by different people.

---

<sup>164</sup> E.g., though *Wikipedia* (2011) says he "was an Egyptian king during the 16th or 17th Theban Dynasty," its preference is to classify him as a "Pharaoh of Egypt" in the "Sixteenth Dynasty," "preceded by Djehuti" and "succeeded by Neferhotep III," in: "Sobekhotep VIII," *Wikipedia* ([http://en.wikipedia.org/wiki/Sobekhotep\\_VIII](http://en.wikipedia.org/wiki/Sobekhotep_VIII)).

<sup>165</sup> Waddell's *Manetho* (1940), *op. cit.*, pp. 75, 90-93.

<sup>166</sup> El Sayed Ahmed, M. (Egyptian Correspondent), "Two New Rooms in Meidum Pyramid," *Archaeological Diggings*, Vol. 7, No. 4, Aug. / Sept. 2000, pp. 16-17 at p. 16.

With these thoughts in mind, a final “Sothic Cycle date” of sorts comes from *West Theban Graffito No. 862*. Dating to the time of the 19th Dynasty’s Merneptah, this is the son of Rameses II, and king that immediately succeeded Sethos / Sesos / Rameses II or Rameses the Great, who had earlier succeeded Rameses I, the founder of the 19th Dynasty. We have already dated the start of reign of Sethos / Sesos / Rameses II to c. 973 B.C. . The relevant piece of graffito reads, under Merneptah, “Year 1, third month [of four months] of Akhet [the inundation season], day 3, this day of the descent / recession made by the water of the great inundation.”

In a debate between David Rohl and Kenneth Kitchen, this has *been interpreted* by Kitchen to mean that in Year 1 of Merneptah, which is the last year of Sethos / Sesos / Rameses II, the inundation began on the 3rd month of Akhet, at day 3. On this basis, Kitchen then claimed, “there can be no doubt that Year 1 of Merneptah [/ Meneptah] in this little text fell in the 13th century – and not 250 / 350 years later ... . All such revisions’ are excluded ... The game is up’.” In reply, Rohl argued in harmony with a 19th century scholar, that “the correct reading is ‘Year 2, second month [of four months] ...’ not ‘Year 1, third month’,” and further said the word rendered by Kitchen as ‘descent’ more naturally refers to the waters receding from the Nile River. Rohl said that he does not support Sothic Cycle dating, but if it were applied, then either of these readings of the graffito would change the timing by 30 days, requiring 120 years (i.e., 30 days × 4 years = 120 years) and so displace Meneptah from the SCREWY Chronology advocated by Kitchen. John Bimson commented, “So who is right? Given the crudeness of the graffito, the correct reading may never be known, but both Kitchen and Rohl are wrong to apply the principles of Sothic dating. To be fair to Rohl, he stresses that he does not accept ... Sothic dating, but merely wants to show the real consequences if Kitchen insists on applying it<sup>167</sup>.”

While the precise meaning of the graffito is open to some level of interpretation, let us firstly get an accurate date for Kitchen’s translation and Rohl’s translation on what is meant. For Kitchen’s dates on the translation, “Year 1, third month [of four months] of Akhet [the inundation season], day 3,” this is a period of 63 days (i.e., 30 days in 1st month of Akhet + 30 days in 2nd month of Akhet + 3 days = 63 days,) from the start of Akhet which is the beginning of the inundation season. From the Sothic start date of c. 19 July, this would be c. 20 September. Because under the Sothic Cycle of 365 days the New Year’s Day advances one day every four years from a Sothic start year of c. 19 July, the gap between c. 19 July and c. 20 September being 63 days, means that if one day per four years were being lost, then  $63 \times 4 = 252$  years, so that this event must have happened c. 252 years after the Sothic Cycle start date of c. 1320 B.C. i.e., in c. 1068 B.C. .

---

<sup>167</sup> Bimson, J., “B 29 (When) Did it Happen?,” *Grove* (Ridley Hall Rd, Cambridge, UK); quoting, Kitchen, K.A., *The Intermediate Period in Egypt (1100-650 B.C.)*, Aris & Phillips, Warmister (2nd ed.), 1997, p. xlv; & Rohl, D., ‘Kenneth Kitchen’s Atom Bomb,’ *Journal of the Ancient Chronology Forum*, Vol. 8, 1999, pp. 43-47 (<http://www.grovebooks.co.uk/resources/biblical/B29-Resources.html>).

For Rohl's dates on the translation, "Year 2, second month [of four months] of Akhet [the inundation season], day 3," with Kitchen's translation as "day of the descent" for the waters, then this is a period of 33 days (i.e., 30 days in 1st month of Akhet + 3 days = 33 days,) from the start of Akhet which is the beginning of the inundation season. From the Sothic start date of c. 19 July, this would be at c. 21 August. Because under the Sothic Cycle of 365 days the New Year's Day advances one day every four years from a Sothic start year of c. 19 July, the gap between c. 19 July and c. 21 August being 33 days, means that if one day per four years were being lost, then  $33 \times 4 = 132$  years, so that this event must have happened c. 132 years after the Sothic Cycle start date of c. 1320 B.C. i.e., in c. 1188 B.C. . If Rohl's dates are followed with Rohl's translation of "day of the recession" of the waters, then because the flood waters start to recede by late September<sup>168</sup>, this would mean that from c. 19 July the date of "this month of Akhet, day 3" would be c. 20 September i.e., about in kilter with a Sothic Cycle start year. If so, this would be c. 1320 B.C., and so about 90-100 years earlier than Kitchen's dates for Meneptah of "1213-1203 B.C. ."

Since Kitchen's SCREWY Chronology dates for Meneptah were "1213-1203 B.C.," (which are very close to the SCREWY Chronology dates of the *Encyclopedia Britannica* at 1213-1204 B.C.<sup>169</sup>), it follows that this Kitchen and Rohl *interpretation as to the meaning* of the Sothic Cycle date, does not work for the SCREWY Chronology on either the Sothic Cycle date derived from Kitchen's translation of 1068 B.C., nor the Sothic Cycle date derived from Rohl's translation of c. 1188 B.C.; and nor does this *interpretation as to the meaning* of the Sothic Cycle date work on Rohl's dates for Meneptah which broadly correlate with the PRECISE Chronology dates.

Placing *West Theban Graffito No. 862* in the wider context of disputes over the reliability or non-reliability of such graffiti, it follows that there are two *prima facie* possibilities, to wit, either this graffito is a reliable historical record (*Possibility 1*), or this graffito is not a reliable historical record (*Possibility 2*). Let us now consider these two possibilities from the paradigm of the PRECISE Chronology.

*Possibility 1: West Theban Graffito No. 862 is a reliable historical record.* If this graffito is a reliable historical record, then in the first place I would have to accept the only workable translation of it inside the paradigm of the PRECISE Chronology as that of Kenneth Kitchen i.e., under Meneptah the words, "Year 1, third month [of four months] of Akhet [the inundation season], day 3," and give it the date of c. 1068 B.C. . But in doing so, *I would disagree with Kitchen's interpretation of what this graffito is dating.* We have already dated the first year of Rameses II / Sethos / Sesos / Shishak on the PRECISE Chronology at c. 973 B.C. . And we have already noted in our discussion of the *Ebers' Papyrus, supra*, that there are two broad possibilities for the length of the 18th Dynasty, to wit, either as is generally thought, Rameses I had a short reign, and the

---

<sup>168</sup> Rohl's *A Test of Time* (1995), *op. cit.*, p. 128 (discussing the Sothic Cycle's general principles, not this graffito).

<sup>169</sup> *Encyclopaedia Britannica* (1999), *op. cit.*, "Merneptah."



combined reigns of Rameses I and Seti I cover a period between about 1, and 1½ dozen years; or Manetho in Eusebius is broadly correct to see the first two rulers of the 19th Dynasty, reigning for 108 years, or about 100 years, though we would identify the two rulers reigning this time as Rameses I and Seti I<sup>170</sup>.

Certainly if this graffito is a reliable historical record, then within the paradigm of the PRECISE Chronology one would have to further select this second option, *at least in broad terms*, and conclude that the 19th Dynasty started about 100 years before Rameses II (Manetho in Eusebius) in *c.* 1068 B.C. . The length of reign of Rameses II is given in Manetho's secondary sources variously as 61 years (Manetho in Greek per Africanus, Text 1) or 66 years (Manetho in Greek per Africanus, Text 2; Manetho in Greek per Eusebius via Syncellus; & Manetho in Armenian Version of Eusebius)<sup>171</sup>; and this period has been generally accepted for Rameses the Great<sup>172</sup>. Without now considering the issue of whether or not Rameses II's reign has been inflated to 66 years, if this figure were for our immediate purposes theoretically accepted, this would mean Menepthah's reign started *c.* 908 B.C. . This would be *c.* 160 years (1068 – 908 = 160) after the Dynastic start date given in *West Theban Graffito No. 862* of 1068 B.C. . This calculation certainly gives a lower date for the start of Menepthah's reign of *c.* 908 B.C., although it is qualified by the fact that if the Manetho figures for Rameses II's reign have been inflated, then Menepthah's reign would have started earlier than this date.

That is because if this graffito is a reliable historical record, it is *not* as Kitchen interprets it seeking to give the first year of Menepthah; but rather, *it is giving the first year of Menepthah's Dynasty* i.e., the first year of Rameses I of the 19th Dynasty which is Menepthah's Dynasty. Such an interpretation of *West Theban Graffito No. 862* is consistent with Manetho such as we find him in the different secondary sources found in Waddell's *Manetho* (1940)<sup>173</sup>, since he generally gave not only the years of reign of a king (which coincides with the interpretation of this graffito by Kitchen), but also the tally of a given dynasty (which broadly coincides with my interpretation). Manetho's tally is usually given at the end of a given dynasty, and so to give a Sothic Cycle date for the commencement of the 19th Dynasty under the name of one its dynastic kings is consistent with this broad type of format, since it would mean that it is giving the time back to the start of the dynasty.

This would thus give a date for the first year of Menepthah's Dynasty i.e., the first year of Rameses I, as 1068 B.C., which broadly compares with the date one would

---

<sup>170</sup> Waddell's *Manetho* (1940), *op. cit.*, pp. 116-119.

<sup>171</sup> *Ibid.*, pp. 149-151.

<sup>172</sup> E.g., using the SCREWY Chronology, *Encyclopaedia Britannica*, *op. cit.*, "Ramses [/ Rameses] II," gives his regnal years as "1279-13 BC," which is 66 years (1279 – 1213 = 66).

<sup>173</sup> Waddell's *Manetho* (1940), *op. cit.*, *passim*.

achieve by adding *c.* 973 B.C. (first regnal year of Rameses II) + 108 years (regnal years from Rameses I to Rameses II in Manetho according to Eusebius) = 1080 B.C. (on inclusive reckoning). There is only a discrepancy of around a dozen years between these two dates of 1080 and 1068 B.C., and so if this graffito is a reliable historical record, one would have to conclude that Manetho was here slightly inflating his figures from about 95 years (1068 – 973 = 95) to 108 years

*Possibility 2: West Theban Graffito No. 862 is not a reliable historical record.* If the interpretation placed on this graffito by both Kitchen and Rohl is accepted i.e., that this gives the years of the starting point of a king, Meneptah, then whether one uses Kitchen's or Rohl's translation and corresponding dates of *c.* 1068 or *c.* 1188 B.C. respectively, then from the paradigm of the PRECISE Chronology one would have to conclude that this graffito is not a reliable historical record, a position already adopted by David Rohl.

Kenneth Kitchen clearly considers that this piece of graffito should be taken seriously, whereas David Rohl does not. And *possibly* Kitchen is correct in this assessment, and possibly he is not; and *possibly* Rohl is correct in this assessment, and possibly he is not. But it must be said, that an anonymous piece of graffito by a nameless and faceless graffitist, is not comparable in terms of its *prima facie* weight of reliability as a historical record, as would be a similar statement as this if it were made by, for instance, a royal scribe in the king's court of Pharaoh Meneptah.

If this graffito is not a reliable historical record, the graffitist of *West Theban Graffito No. 862* in effect said something like, "this year's flood came over 160 years ago" (using a Meneptah date of *c.* 908 B.C from *c.* 1068 B.C.), or "this year's flood came over 280 years ago" (using a Meneptah date of *c.* 908 B.C from *c.* 1188 B.C.). On the one hand, the graffitist was a literate, or semi-literate person in a largely illiterate society. But on the other hand, this in turn then raises a number of imponderables which I can only put as questions. Was he simply incompetent? Was he a monument vandal? Was he a "screwball"? Was he a drunk? Was he a "village idiot"? Was he a prankster? Was this meant as a joke, perhaps the joke of a drunkard, meaning something like, "This year's flood came over 160 years ago. Ha, Ha, Ha. ☺ ☹ ☹"?

*Meditation.* The "wisdom of God" is to the heathen "foolishness" (I Cor. 1:21,23). For "the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God should shine unto them" (II Cor. 4:4). Ungodly men following the SCREWY Chronology think themselves "very smart" when they set aside the authority of God's Divinely Inspired (II Tim. 3:16) and Divinely Preserved (I Peter 1:25) Holy Bible of religiously conservative Protestant Christian. But what do they put in its place at this point of the SCREWY Chronology? *One* of multiple interpretations for the meaning of the graffito of a faceless and nameless graffitist. *This is about as silly as it gets!* For "professing themselves to be wise, they became fools" (Rom. 1:22).

*Summary.* Let us now consider these dates of the PRECISE Chronology all together. This gives us on the PRECISE Chronology dates inside a Sothic Cycle framework of: *c.* 2780 B.C. under the reign of Djer in the local First Dynasty to *c.* 1320 B.C., and *c.* 1320 B.C. to *c.* 139 A.D. (ivory tablet from the reign of Djer & Censorinus). With the 7th Regnal Year of Amenemhet IV in *c.* 1549 B.C., a terminus for the 12th Dynasty and start date for the 13th Dynasty in *c.* 1545 B.C. (*el-Lahun Papyrus*). The 13th Dynasty then ends about 60 years later (Manetho’s “sixty kings” for this Dynasty being a textual corruption for “sixty years”) with an Exodus date of 1486 B.C. under “Tutimaeus” (Dudimose), and the end of the 13th Dynasty the next year *c.* 1485 B.C., at which time “invaders of obscure race” came into Egypt, and “easily” “overpowered the rulers of the land” under 14th Dynasty vassal kings (Josephus’s *Against Apion* 1:14 citing Manetho). Thus in total the 14th & 15th Dynasties lasted for a period of *c.* 50 years from *c.* 1485 B.C. to *c.* 1435 B.C. (the average of Manetho’s three figures for these two dynasties in Africanus and Eusebius Greek and Armenian, being *c.* 545 years, if these are regarded as 12 month lunar years this would equal *c.* 45½ years, and thus approximate this period of *c.* 50 years). With *The Inundation Stela of Sobekhotep* a minimal year of *c.* 1432 and maximum year of *c.* 1572 B.C. for the 16th Dynasty’s Sobekhotep VIII, which is reduced on the basis of other factors to the minimal year of *c.* 1432 B.C. . The 9th Regnal Year of Amenhotep I near the start of the 18th Dynasty in *c.* 1320 B.C. (*Ebers Papyrus*). With correlations for Sethos / Sesos / Rameses II in the 19th Dynasty with the Biblical “Shishak” (I Kgs 11:40; 14:25), a reign for Sethos / Sesos / Rameses II near the start of the 19th Dynasty in *c.* 973 B.C. (Rameseum of Thebes inscription for “the king” having “plundered” “Shalem” in his 8th regnal year). The issue of *West Theban Graffito No. 862* raises more questions than it answers. Does it correctly give a Sothic Cycle start date for the commencement of Menepthah’s 19th Dynasty as *c.* 1068 B.C. (*Possibility 1*)? Or does it incorrectly give a Sothic Cycle start date for Menepthah’s reign as *c.* 1068 B.C. or *c.* 1188 B.C. (*Possibility 2*)? If *Possibility 2* is followed, Was he simply incompetent? Was he a “village idiot”? Was he a prankster?

Putting these together, the PRECISE Chronology thus has the following dates.

1 <sup>st</sup> Dynasty ---	12 <sup>th</sup> Dynasty--	13 <sup>th</sup> Dynasty-----	14 <sup>th</sup> -15 <sup>th</sup> Dynasties---	16 <sup>th</sup> Dynasty---
Djer	Amenemhet	<i>c.</i> 60 years	<i>c.</i> 50 years	Sobekhotep
<i>c.</i> 2780 B.C.	<i>c.</i> 1549 B.C.	Exodus <i>c.</i> 1486 B.C.	<i>c.</i> 1485-1435 B.C.	<i>c.</i> 1432 B.C.

18<sup>th</sup> Dynasty—19<sup>th</sup> Dynasty--19<sup>th</sup> Dynasty, under Menepthah a graffitist either 1) correctly Amenhotep Rameses II gives the start date of Menepthah’s 19th Dynasty as *c.* 1068 *c.* 1320 B.C. *c.* 973 B.C. . B.C.; or 2) incorrectly gives the start date of Menepthah’s reign as *c.* 1068 B.C. or *c.* 1188 B.C. . If 2), then, Was he simply incompetent? Or a “village idiot”? Or a prankster?

Thus we have now seen how the *internal evidence* of the Sothic Cycle, far from supporting the SCREWY (Sothic Cycle Regnal Egyptian Whimsical Years) Chronology,

in fact, provides anchor points for the PRECISE (Properly Revised Egyptian Cycles In Sothic Epochs) Chronology. Thus it seems that amidst some excellent work on revised chronologies for ancient Egypt and ancient Israel by Bimson, James, and Rohl, they have “thrown the baby out with the bathwater” by then claiming the Sothic Cycle cannot be used for anchor times in ancient Egyptian chronology. Rather, having jettisoned the SCREWY Chronology’s whimsical years with its much trumpeted fictional “calculations” and “retrocalculations,” we now find that when it is properly understood, the Sothic Cycle is in fact the friend, and not the enemy, of the type of revised chronology being advocated by Bimson, James, Rohl, and myself. Thus we find that, *The Sothic Cycle Strikes back - but in defense of Bimson, James, & Rohl!*

(Part 6C, Chapter 3) Issues with some other Egyptian chronologies:

e] Tutimaetus - The Pharaoh of the Exodus on the PRECISE Chronology.

*General; Did later writers confuse the similar names of “Tutimaetus” (13<sup>th</sup> Dynasty) with “Tethmosis” (18<sup>th</sup> Dynasty)?; “A blast of God smote us” (Manetho); The Brooklyn Papyrus; The Mysterious case of the Missing Mummy.*

(Part 6C, Chapter 3) section e], subsection i]: General.

Having considered the *internal evidence* in favour of the PRECISE Chronology, and some of the external evidence, including reference to Tutimaetus as the Pharaoh of the Exodus, *supra*<sup>174</sup>, given that the identify of the Pharaoh of the Exodus is one of the most disputed issues of Old Testament chronology, let us now further consider some the *external evidence* for Tutimaetus of the 13th Dynasty as the Pharaoh of the Exodus. In doing so *I would stress that identification of the Pharaoh of the Exodus is not a fundamental of the faith among religiously conservative Protestants.* For while the orthodox have not historically agreed on the identity of the Pharaoh of the Exodus, the orthodox do agree that whatever the Bible says is correct. Hence while my model for the identity of the Pharaoh of the Exodus as Tutimaetus is based on the best available data that I have been able to ascertain, I do not claim infallibility of interpretation, and I allow that I may have missed something and thus be wrong. I am thus prepared to revise my Exodus model if I receive what I think to be better information.

Nevertheless at this point in time, the basic evidence I adduce is that of Bimson, James, and Rohl, of an Exodus in the Middle Bronze Age with Rohl’s work dating this to

---

<sup>174</sup> See Part 6B, Chapter 1, section b; & Part 6C, Chapter 2 section d, subsection iii, *supra*.

the end of the 13th Dynasty, and an Israelite Solomonic Era with Rohl's work correlating this with a Sethosian Egyptian Era in the Late Bronze Age. Thus beyond my broad support for the work of Bimson, James, and Rohl, in more specific terms, I support the basic model argued by David Rohl for The Exodus at the end of the 13th Egyptian Dynasty under "Tutimaheus," and a Solomonic era in which "Shishak king of Egypt" (I Kgs 11:40; 14:25) is to be equated with Sethos / Sesos / Rameses II.

(Part 6C, Chapter 3) section e], subsection ii]:

*Did later writers confuse the similar names of*

*"Tutimaheus" (13<sup>th</sup> Dynasty) with "Tethmosis" (18<sup>th</sup> Dynasty)?*

In his citations of Manetho, the ancient Jewish Greek writer, Josephus (1st century A.D.), says with respect to "Tethmosis" of the 18th Dynasty, in *Against Apion* 1:15-16, "the so-called Shepherds, our ancestors, quitted Egypt" when "Tethmosis, the king ... drove them out of Egypt<sup>175</sup>." And so too, the ancient Christian Church Greek writer, Bishop Theophilus of Antioch (2nd century A.D.) in *Apology To Autolycus* 3:19, says, "Moses was the leader of the Jews, ... when they had been expelled from Egypt by King Pharaoh whose name was Tethmosis. After the expulsions of the people, this king, ... reigned for 25 years 4 months, according to Manetho's reckoning<sup>176</sup>." And though he names the first king of the 18th Dynasty as "Amos (Greek, Αμωσ / *Amos*)," rather than Tethmosis, the ancient Christian Church Greek writer, Sextus Julius Africanus (c. 180-c. 250), also says that under this "first" king of this Dynasty, "Moses went forth from Egypt<sup>177</sup>."

The Greek here for "Tethmosis" (Josephus & Theophilus) of the 18th Dynasty is Τεθμωσις (*Tethmosis*)<sup>178</sup>, as compared to the Greek for "Tutimaheus" (Josephus & Theophilus) of the 13th Dynasty which is Τουτιμαιος (*Toutimaios*)<sup>179</sup>. This raises what is presently an open question, namely, Was there an ancient tradition that the Pharaoh of the Exodus was "Tutimaheus," and this became corrupted with the similar sounding later Pharaoh "Tethmosis" in these accounts of Josephus and Theophilus, which in time also gave rise to the dating of the Exodus by Africanus under the later 18th Dynasty? E.g., did this corruption come about due to "Chinese whispers" type oral corruption at some point via oral tradition? Or in written tradition, might both names have been sometimes abbreviated as "Τμς (*Tms*)," thus giving rise to such a confusion? Or (using transliterated English letters for this conjecture,) might a Greek manuscript conveying

---

<sup>175</sup> Waddell's *Manetho* (1940), *op. cit.*, pp. 100-101; 106-107.

<sup>176</sup> *Ibid.*, pp. 106-109.

<sup>177</sup> *Ibid.*, pp. 110-111.

<sup>178</sup> *Ibid.*, pp. 101 & 108.

<sup>179</sup> *Ibid.*, p. 73.

this information which originally read “*Touti*” on one line, and “*maios*” on the next, then have suffered a paper fade / loss / damage so that it came to look something like “*T:::*” on the first line, and “*m:::s*” on the second line. If so, was it then “reconstructed” by a copyist as, “*Teth*” on the first line, and “*m<sub>o</sub>sis*” on the second line?

(Part 6C, Chapter 3) section e], subsection iii]:  
 “A blast of God smote us” (Manetho).

As discussed above at Part 6C, Chapter 2 section d, subsection iii, the words of Manetho, that “In” the “reign” of “Tutimaeus,” “a blast of God smote us” Egyptians (Josephus’s *Against Apion* 1:14 citing Manetho) may well be referring to the Pharaoh of The Exodus. This is consistent with the presence of mass graves at the end of stratum G at Avaris in Egypt, which tell of a sudden disaster, and exodus of people out of Avaris, with the start of a new Asiatic people in the Stratum F above it<sup>180</sup>. This seems best accounted for with reference to a combination of the final tenth plague on Egypt with the death of the firstborn (Exod. 12); followed by “invaders of obscure race” who then came into Egypt once the Israelites left. These “invaders” “easily” “overpowered the rulers of the land” because “a blast of God smote” the Egyptians (Josephus’s *Against Apion* 1:14 citing Manetho) with first the ten plagues (Exod. 7-12), and then the destruction of the Egyptian army in the Red Sea (Exod. 14 & 15). Thus on analysis and synthesis of archaeology and Manetho in Josephus, we can identify a credible Pharaoh of The Exodus at the end of the 13th Dynasty in “Tutimaeus” / “Dedumes” / “Dudimose.”

It should also be noted that the Egyptians liked recording their victories, but not their defeats. Hence their decimation by ten plagues, followed by the death of their Pharaoh with the wider destruction of the Egyptian army in the Red Sea, is certainly not the type of thing one is going to read about on Egyptian reliefs. At worst an Egyptian account of the era would ignore such events, and at best, it would give a minimal of detail. Thus it is only because of its significance in relation to subsequent events, that Manetho feels a need to make some minimalistic reference to these events. Hence his short but concise statement that “In” the “reign” of “Tutimaeus,” “a blast of God smote us” Egyptians, though still slightly less information than he might have given, is information in the broadly maximum type of range that ancient Egyptians *might with some pain* give out on their defeats. Such defeats were evidently very painful for Egyptians to recount, and had Manetho not considered it absolutely essential to say something in order to help explain subsequent events, he probably would not have made any reference to this “blast of God” which “smote” the Egyptians. In short, it is only because the combined effect of God’s ten plagues, followed by the death of their Pharaoh with the wider destruction of the Egyptian army in the Red Sea, *was SO BIG in its effect on Egypt*, that Manetho *found it NECESSARY to say SOMETHING about it*.

---

<sup>180</sup> David Rohl’s *A Test of Time* (1995), *op. cit.*, pp. 279-80, 284.

(Part 6C, Chapter 3) section e], subsection iv]: *The Brooklyn Papyrus*.

In this context, another piece of evidence put forth by Rohl should also be mentioned. The Brooklyn Museum of New York, USA, contains *The Brooklyn Papyrus*. This is dated to the reign of Sokehotep III, a Pharaoh of the 13th Dynasty whom Rohl understands to be the 16th king before Tutimaeus. In this Brooklyn Papyrus, Pharaoh Sokehotep III authorizes a transfer in ownership of some Egyptian servants / slaves (Egyptian, *khenmu*) who are to go to an estate in the region of Thebes. Of the 95 names, more than half, or more than 50% of them, are Semitic in origin. They are specifically called “Asiatic” (Egyptian *aamu*), and said to have both Asiatic and Egyptian names. Significantly, several of them have Biblical names, since there is one called, “Issachar,” which is the same name as one of the earlier brothers of Joseph who entered Egypt in Exod. 1:3, another is “Asher,” which is also the same name as one of the earlier brothers of Joseph who entered Egypt in Exod. 1:4; another is “Shiphrah,” which is the same name as the Hebrew midwife of Exod. 1:15; and there is also the name of “Menahem,” found long after The Exodus in II Kgs 15:14-23.

Moreover, the Egyptian term, *Apiru* which has linguistic affinities with the Biblical term “Hebrew,” is also found in the Brooklyn Papyrus<sup>181</sup>. The *Apiru* / *Habiru* are also found in The Amarna Letters from Tel-el-Amarna in Egypt. They are dated to the time of the later 18th Egyptian Dynasty; and tell of attacks or threats from the Habiru, and this term also appears on other Middle East tablets. Of course, the Hebrew race descended from Eber or Heber (Gen. 10:25; Luke 3:35), was wider than, and included more than just, the Jewish Hebrews. But this reference to Hebrews is clearly of interest. I thank God I was privileged to see these in the British Museum.



The Amarna Letters referring to the *Apiru* or *Habiru* or Hebrews. British Museum, London, UK, Dec. 2005.

The term “Hebrew” is a racial term, but refers to a wider group than the Israelite Hebrews, just like “Semite” refers to a wider Semitic race than just the Israelite Semites.

<sup>181</sup> *Ibid.*, pp. 276-277.

Thus “Hebrew” refers to all the Semites descended from “Eber” (Gen. 10:24), via Shem (Gen. 10:22) and “Noah” (Gen. 10:1). Hence references to the *Apiru / Habiru* in various Middle East documents, though references to “Hebrews,” are not necessary references to the Israelite Hebrews<sup>182</sup>; just like modern day references to “white Caucasians” are not necessarily references to e.g., English, Scottish, Welsh, or Northern Irish white Caucasians. Hence while the reference in *The Brooklyn Papyrus* to the *Apiru / Habiru* could be any “Hebrews,” not simply the Israelite “Hebrews” (Exod. 1:15,16,19; 2:6,7,11,13; 3:18; 5:3;7:16;9:1,12; 10:3), when taken with the other data showing Biblical names among these slaves, it again points to the consistency in the archeological date for Israelite Hebrews being in captivity during this earlier time of the 13th Dynasty under Pharaoh Sokekhoteb III, before the later Exodus at the end of the 13th Dynasty under Pharaoh Tutimaues. This means that the depiction of Hebrew Israelite slaves in Egypt during the 13th Dynasty, with names reflecting that they are of certain tribes of Israel such as “Issachar” and “Asher” (Exod. 1:3,4), or a name like one of “the Hebrew midwives, of which the name ... was Shiphrah” (Exod. 1:15), is clearly very credible evidence; and fits well with locating The Exodus at some point after this time; which on the model endorses in this work is under Tutimaues at the end of the 13th Dynasty.

(Part 6C, Chapter 3) section e], subsection v]:  
*The Mysterious case of the Missing Mummy.*

The historical existence of “Tutimaues” / “Tutimaos” / “Tutimaiois” / “Dedumes” / “Dudimose” / “Djedhetepre Dudimose I” is attested to beyond the reference of “Manetho” as cited by Josephus with regard to the “reign” of “Tutimaues” (Josephus’s *Against Apion* 1:14). E.g., he is referred to on a stela found at Apollinopolis (Greek, Apollinopolis; also Edfu, Idfu; Behdet; Egyptian, Djeba; Coptic, Atbo), a town on the west bank of the Nile in Aswan in Upper Egypt. There have also been some objects found in Egypt referring to “Tutimaues” / “Dedumose,” but because there was also a Tutimaues II / Dedumose II it is unclear to which of these two kings the objects belonged<sup>183</sup>.

Tutimaues’s first personal name or first name (Latin, Praenomen), was “Djedhetpre” / “Djedhotpre” meaning, “The Peace of Re is durable” (Re / Ra / Phra, was a pagan Egyptian creator god associated with idolatrously worshipping the creature of the

---

<sup>182</sup> See e.g., Down, D.K., “Who were the Habiru?,” *Archaeological Diggings*, Vol. 9, No. 3, June / July 2002, pp. 19-20.

<sup>183</sup> “Dedumose I,” *Wikipedia* (2012) ([http://en.wikipedia.org/wiki/Dedumose\\_1](http://en.wikipedia.org/wiki/Dedumose_1)); citing Barsanti, A., “Stèle inédite au nom du roi Radadouhotep Doudoumes,” in *Annales du Service des Antiquités de l’Égypte* (ASAE) 9 (1908), pl. 1-2 (Tutimaues stela at Apollinopolis); & Ryholt, K.S.B., *The Political Situation in Egypt during the Second Intermediate Period*, Museum Tusulanum Press, Copenhagen, Denmark, p. 402 (Egyptian objects naming Tutimaues I or II).



sun). His heathen Horus name was, “Horus, Flourishing of Apparitions,” and his Golden Horus name was “The Golden Falcon, the one who brings offerings” (Horus / Hor / Har was a pagan Egyptian falcon god associated with idolatrously worshipping the creature of the sun and moon). His heathen Nebti name was, “The two ladies: the one who protects the two lands” (the Nebti name relates to two pagan deities, Nekhbet was a pagan Egyptian vulture goddess of Upper Egypt, & Uto was a pagan Egyptian cobra goddess of Lower Egypt; and put together these two heathen goddesses of the Nebti name were “The two ladies” of Upper & Lower Egypt)<sup>184</sup>. These horrible heathen names taken by Tutimaheus remind us that he was a wicked violator of the First and Second Commandments, “I am the Lord thy God, Thou shalt have no other gods before me,” and “Thou shalt not make, bow down to, nor serve, any graven image” (summary form of Exod. 20:2-6). He was an ungodly man whose heathen idolatry was “without excuse” (Rom. 1:18-23). He was a wicked and arrogant heathen idolater, for we read of how “Pharaoh said,” concerning “The God of the Hebrews,” “Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go” (Exod. 5:2,3).

But there is also a mystery associated with Tutimaheus. Neither the coffin nor mummy of Tutimaheus has ever been found. On the one hand, this is not without precedent since the mummies of a number of other Pharaoh’s have also not been found; and so a missing mummy is not a conclusive proof that his body was lost in connection with the events of the Exodus. But on the other hand, this still raises the question, Where is the mummy of Tutimaheus / Dudimose? Why is it missing?

In Exod. 14 & 15 we read, “And ... the Lord overthrew the Egyptians in the midst of the sea. And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them” (Exod. 14:27,28). “Pharaoh’s chariots and his host hath he cast into the sea: his chosen captain also are drowned in the Red Sea. The depths have covered them: they sank into the bottom as a stone.” “Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters. Who is like thee, O Lord? ... Thou stretchedst out thy right hand, the earth swallowed them” (Exod. 15:4,5,10,11,12).

A number of commentators have tried to find a relatively shallow section of the Red Sea for the “dry land” on which “the children of Israel” crossed (Exod. 14:21,22). Providing they still allow enough water depth to meet the Biblical requirements of e.g., Exod. 15:4 that the Egyptians were “drowned in the Red Sea” (e.g., David Down<sup>185</sup>), then

---

<sup>184</sup> “Egyptian Pharaohs: Second Intermediate Period: Dynasty 13: Pharaohs” (<http://www.phouka.com/pharaoh/pharaoh/dynasties/dyn13/18-rest.html>).

<sup>185</sup> Down has argued for a number of different Red Sea sites for the Exodus, but consistently on this same basic presupposition that a shallow crossing point is required. E.g., in Down’s *Digging Up the Past* (1987, *op. cit.*, Episode “The Ten Commandments”), standing in front of an unidentified portion of the Red Sea, he says, “The Red Sea, which you see behind me, is quite shallow at this point, and it was parted by a strong wind, and the Israelites were able to cross to the Sinai Peninsula.” Though

they are *possibly* correct (*Possibility 1*). However, they are most assuredly wrong if their view of a shallow crossing point is part of a religiously liberal claim which either denies, or allows for a denial, that the water was of a sufficient depth to ensure a drowning, or denies any other part of the Biblical account (e.g., May & Metzger, *infra*).

But I think the words, “the earth swallowed them” (Exod. 15:12) also opens up another possibility. The objection that the Red Sea is frequently too deep “to go skidding down” one side, and “scrambling up the other side,” may *prima facie* appear to be valid objection (e.g., David Down<sup>186</sup>). But upon more careful consideration, I do not consider that this objection is necessarily correct. We can only speculate as to how God performed this miracle in which “the Lord caused by a strong east wind all that night” for “the sea” to be “dry land, and the waters ... divided. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left” (Exod. 14:21,22). What if God used this wind to create ice walls? If so, the “wall” “on their right hand, and on their left” would have been solid blocks of ice. What if, at a deep point of the Red Sea, God created an ice bridge with ice supports under it, and then with the “east wind” blew sand or dirt on top of it so that it would not be slippery for the Children of Israel to walk on? What if after the Children of Israel had crossed over, while the Egyptians were on it, the Lord caused a sudden melt of the ice bridge supports under the ice bridge? Could it not be then said, “the earth swallowed them” (Exod. 15:12)? And then as the ice walls melted or collapsed down,

---

he isolates an unclear “shallow” “point” between the “Red Sea” and “Sinai Peninsula” (1987); he later revised his model, but retained the idea that it had to be at a shallow crossing. Thus in Down’s *Archaeological Update* (2006, *op. cit.*, sections on “Nuweiba Egypt” & “Adabiyeh Point Egypt”), he rejects a model that puts the crossing in the eastern Gulf of Aqaba near Nuweiba, saying, it “is quite impossible.” One of the reasons he gives is that, “the sea here is very deep, ... it goes down to about 800 metres,” or on a British Admiralty map he shows, more precisely *c.* “765” metres (or *c.* 418 fathoms) is “the shallowest depth” “here. It would be quite impossible for Pharaoh and his army to go skidding down there. ... Or the Israelites to be going down there, and scrambling up the other side. The water is too deep here.” And he likewise he rejects another model “in the Strait of Tiran, ... south from here,” because though not as deep as the Nuweiba model, it is “still very steep” there. Hence he says, “it’s out of the question as far as the depth is concerned.” He then supports a model which as at 2006 he says he has been researching for “ten years,” in which he thinks “a very likely place” that the Red Sea was crossed was at Adabiyeh Point in Egypt. He says this “is only 7 kilometres” (or *c.* 4½ miles) “distance” from “the Sinai Peninsula.” Down then says, “the question is, How deep is the Red Sea here? If it was half a kilometre” or *c.* 1/3rd of a mile “deep, ... well that would be out of the question.” But “the maximum depth here is only 8 metres,” or on a British Admiralty map he shows, more precisely *c.* “7.8” metres (or *c.* 4 1/3rd fathoms). He says this is still deep enough “for all of Pharaoh’s chariots and soldiers to be drowned;” and so he thinks this is a “very plausible” model, and so “consistent with the Biblical account, this is where it could have happened” (emphasis mine).

<sup>186</sup> *Ibid.*

that they were “drowned” (Exod. 15:4)? I.e., if this is what happened, the Egyptians may have first *fallen or slide down* a collapsing ice-bridge 100s of metres or yards, hitting the bottom with broken bones and other injuries, with the melted ice walls and melted ice bridge waters then collapsing down on them, and hence they “drowned in the Red Sea” (Exod. 15:4). I do not say this is what happened, rather, I raise it as *one possibility* for what how it *might* have happened (*Possibility 2*). *We simply do not know.*

But beyond this matter of a deep point in the Red Sea *possibly* being indicated by the words, “the earth swallowed them” (Exod. 15:12), these verses taken in isolation still leave as an open question the issue of whether or not Pharaoh “drowned” (Exod. 15:4) with his army? On the one hand, it would be possible from these isolated Bible verses to argue that he probably did, since a Pharaoh probably led his army into battle, in which instance he would be at the fore of “Pharaoh’s chariots” that were “drowned in the Red sea” (Exod. 15:4). But on the other hand, it would be possible to argue from these isolated Bible verses that he was organizing his army from a base camp point in the rear where he could see them, and was on land at the time the Red Sea closed and so was not drowned. In the context of a chariot pursuit, the former possibility seems more likely than the latter possibility, but these isolated Bible verses lack the requisite specificity.

However, in the wider passage of Exodus 15:1-19 we read in Exod. 15:19, “For the horse of Pharaoh went in with his chariots 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.” These words of Exod. 15:19 teach that Pharaoh went into the Red Sea and was drowned, since if “the horse of Pharaoh went in,” so did Pharaoh! Moreover, we have another Biblical reference that clearly teaches this. In Ps. 136:13-15 we read “the Lord” (Ps. 136:1), “divided the Red Sea into parts: for his mercy endureth forever: and made Israel to pass through the midst of it: for his mercy endureth for ever: but overthrew Pharaoh and his host in the Red Sea: for his mercy endureth forever.” The words of Ps. 136:15 that God “overthrew Pharaoh ... in the Red Sea” thus indicate that Pharaoh perished in the Red Sea with his army.

However, a partial or incomplete reading of Scripture, with reference to just the first part of Exod. 15, has led some to wrongly think Pharaoh did not die with his army or “host” in the Red Sea. Typical of this type of error is Mohammed’s *Koran*. On the one hand, in the *Koran*, Mohammed refers to the time of the Exodus (Sura 2:46,47) and the fact that “the sea” was “parted” and “the people of Pharaoh” were “drowned” (Sura 2:47). And the words “Pharaoh made proclamation among his people ... we took vengeance on them, and we drowned them all” (Sura 43:50,55), sound like Pharaoh was killed as part of the “all” (Sura 43:55). But on the other hand, in the *Koran*, Mohammed specially says Pharaoh did not drown, since he says, “we led the children of Israel through the sea; and Pharaoh and his hosts followed them in eager and hostile sort until, when the drowning overtook him, he said, ‘I believe that there is no God but he on whom the children of Israel believe ... . ‘Yes, now, said God: ‘ ... we will rescue thee with thy body ...’” (Sura 10:90-92). Mohammedans are not the only infidels to make this error, for in commenting on these Koranic claims of Sura 10:90-92, the Anglican clergyman of London, the Reverend John Rodwell (d. 1900), says that Jewish infidels have a similar

“Talmudic legend” that refers to “‘repentance, in the case of Pharaoh,’ ... The Holy One, ... delivered him from the dead ... so that he should not die ...’ Pirke R[abbi] Eliezer ...<sup>187</sup>”

So too, we find that religious liberals have attacked this teaching. E.g., in the *Revised Standard Version* “Annotated Bible” of Herbert May and Bruce Metzger (1977), the religiously liberal anti-supernaturalist claim is made that, “during a storm the shallow waters were driven back by ‘a strong east wind’ (v. 21 [of Exod. 14]), making it possible for the Israelites to cross on foot. Egyptian chariots, however, were mired in the mud and engulfed by the returning waters. Tradition heightened” this account “by attributing it to Moses’ wonder-working rod (vv. 16,21a,26-27) and by saying that the waters stood up like walls (vv. 22b,29b).” Thus on this type of anti-supernaturalist religiously liberal claim, the “Egyptian chariots” were only “mired in the mud” of “shallow waters,” and the issue of what is meant by the ambiguity of being “engulfed by the returning water” would either allow a belief they were drowned or a belief they were not drowned. Indeed, this commentary then goes on to make the further religiously liberal claim that, “The language” of Exod. 15:8-10 “seems influenced by the myth of a divine battle against the sea ...<sup>188</sup>”

The type of error denies that Pharaoh was killed in the Red Sea, such as is held by Jewish infidels or Mohammedan infidels; or which either denies, or allows for a denial, that Pharaoh was killed in the Red Sea, such as is held by apostate Christian who are religious liberals; is clearly contrary to the plain words of the Christian’s Bible in Ps. 136:15 that God “overthrew Pharaoh ... in the Red Sea.” For the religiously conservative Protestant Christian who accepts the Divine Inspiration and absolute authority of Holy Scripture (II Tim. 3:16), Ps. 136:15 must clearly settle the matter, for God “overthrew Pharaoh ... in the Red Sea.”

This therefore raises the question, *What happened to Pharaoh Tutimaetus’s body?* A dead corpse floats to the top of the water, and so in theory it might have been later recovered and buried. *It thus remains faintly possible that Tutimaetus’s mummy will one day be found in Egypt.* But there were many such corpses from the “host” of Pharaoh’s army, for we read, “the Lord ... overthrew Pharaoh and his host in the Red Sea” (Ps. 136:1,15). Therefore, given the presence of many such corpses which would have floated down the Red Sea, and given that the destruction of the Egyptian army meant

---

<sup>187</sup> Rodwell, J.M., translator, *The Koran*, 1861, 2nd ed. 1876, With an Introduction by G. Margoliouth, 1909, reprint Dent & Sons, London, UK, 1974, p. 342 (Sura 2:46,47); p. 138 (Sura 43:50,55); pp. 282-283 (Sura 10:90-92; with Rodwell’s footnote 1 on a similar Jewish “Talmudic legend”).

<sup>188</sup> May, H.G. (OT Editor) & Metzger, B.M. (NT Editor), *The New Oxford Annotated Bible*, RSV Ecumenical Study Bible (1977), *op. cit.*, OT pp. 85 & 85 on Exod. 14 & 15.

Egypt was so decimated from what Manetho calls, “a blast of God [which] smote us” “in” the “reign” of “Tutimaeus,” that “invaders ... marched in confidence of victory against our land. By main force they easily seized it without striking a blow” (Josephus’s *Against Apion* 1:14; citing “Manetho” in “the Second Book of his *History of Egypt*”); I think *it seems far more likely that Pharaoh Tutimaeus’s body was lost in the watery mass grave of the Red Sea.*

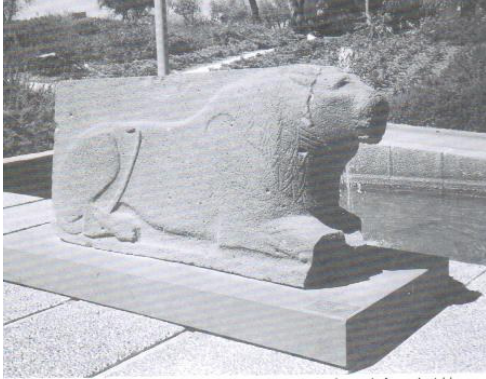
Therefore, in *the mysterious case of the missing mummy of Pharaoh Tutimaeus*, I think we can say that in all probability, “The case is now closed.” That is because the explanation for this missing mummy is that, “the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and 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” (Exod. 15:19); for “the Lord ... overthrew Pharaoh and his host in the Red Sea” (Ps. 136:1,15); and thus “Pharaoh’s chariots and his host ... drowned in the Red Sea” (Exod. 15:4).

#### (Part 6C) CHAPTER 4

##### *The PRECISE Chronology verses the SCREWY Chronology: Hazor*

We have already considered the evidence for Solomon as a Late Bronze Age figure with respect to the Shiloh sanctuary at Part 6B, Chapter 3, *supra*. And we have further considered some anchor points in Biblical archaeology for putting Solomon in the Late Bronze Age in the combination of three identifications from I Kgs 9:15,16, of: Solomon’s Megiddo, the Millo at Jerusalem, and the Palace of Pharaoh’s daughter in Part 6B, Chapter 4, *supra*. We shall in due course now compliment this with some further reference to the matter of “Hazor” in I Kgs 9:15.

Hazor was first identified in 1927 by John Garstang, who took some time off from his work at Jericho to locate it. He located it north of the Sea of Galilee “in the plains” through references to various clues found in the Bible. Work was later conducted by Yigael Yadin from 1955 to 1958 and in 1968. Yadin said, “Our great guide was the Bible; and as an archaeologist I cannot imagine a greater thrill than working with the Bible in one hand and the spade in the other.” Later work has been undertaken by Amnon Ben-Tor (1990-2012, *infra*). Hazor finds include the following lion statue (left). But its similarity to an Egyptian lion of the 3rd millennium B.C. (right) raises the question, Is any similarity unrelated, or does it indicate cross-cultural influence of ideas?



One of two basalt lion statues found at Hazor, weighing over a metric ton or c. 2,200 pounds, which once stood at the gateway into, and out of, Hazor<sup>189</sup>.



Gavin next to Sir Flinders Petrie (1853-1942) monumental limestone lion (one of a pair) from Koptos in Egypt. Flinders Petrie Museum, University College of London, July 2001.

In the Israelite Conquest of Canaan period we read, “And Joshua ... took Hazor, ... and they smote all the souls that were therein with the edge of the sword, utterly destroying them: there was not any left to breathe: and he burnt Hazor with fire” (Joshua 11:10,11). Those following the SCREWY Chronology have a general paucity of archaeological data that supports their claims, but a *prima facie* exception to this is a Late Bronze Age burning that occurred at Hazor, and so they have linked this burning to the burning of Hazor by Joshua as an argument in favour of their dates. Certainly archaeological evidence indicates that there was a burning of Hazor in the Late Bronze Age, dated in the SCREWY Chronology at c. 1600/1550-1200/1100 B.C. with the Exodus placed in Late Bronze Age, as opposed to the PRECISE Chronology which puts the Exodus at the end of the Middle Bronze Age and dates the Late Bronze Age from c. 1420 BC +/- 20 years, ending with Iron Age I c. 30-40 years after Solomon’s reign in 970 BC, with Iron Age II starting by the time of Omri’s reign 921-910 B.C. . For example, in his book, *Genesis and the Big Bang* (1990 & 1992)<sup>190</sup>, the Jew, Gerald Schroeder of Israel, says, “The Bronze Age of the Biblical calendar and the Bronze Age of archaeology do coincide. Hazor was destroyed by Joshua 3300 years ago” (i.e., c. 1,300 B.C. on his Jewish Adamic date of “5750 years” ago<sup>191</sup>; indicating he is following a traditional Jewish Adamic date, or something close to it, of 3760 B.C.), “and now, after much research, according to archaeology.” This late date for the Israelite Conquest and burning of Hazor by Joshua in c. 1,300 B.C., is evidently following SCREWY Chronology concepts as this is the Late Bronze Age, and it would also put the Exodus in the Late Bronze Age.

<sup>189</sup> David Down’s “Hazor Has Problems,” *Archaeological Diggings*, Vol. 6, No. 5, Oct. / Nov. 1999, pp. 14-16; citing Yigael Yadin’s *Story of Jericho*, pp. 37-38,187.

<sup>190</sup> See details on Schroeder in Vol. 2, Part 3, Chapter 5, section b, subsection iii.

<sup>191</sup> *Ibid.*, pp. 31,53.

So too religiously conservative, Leon Wood, first reluctantly admits the problems faced by the SCREWY Chronology he follows, when he says, “scholars have been reluctant to accept the date of c. 1400 B.C. for Jericho’s fall, due in substantial part to alleged conflicting evidence regarding the dates of the destruction of other cities captured by Joshua.” But he then archaeologically pins everything on just “three principal cities ... involved: Lachish, Debir, and Hazor.” Then after referring to a “thirteenth-century destruction” of “Lachish” at “modern Tell ed-Duweir;” and referring to “Debir (Kiriath-sepher, Josh. 15:15) ... thought to be modern Tell Beit Mirsim, though without conclusive or unchallenged evidence,” where there is a “a burned layer of destruction” that is “dated to the same general time since it was found at the cessation point of Late Bronze material;” he then says, “Neither Tell ed-Duweir” i.e., Lachish (Josh. 10:32), “nor Tell Beit Mirsim” i.e., his “Debir” (Josh. 15:15), “show a similar burned layer for c. 1400 B.C.<sup>192</sup>.” In fairness to Leon Wood, he rightly says that the Bible does not say that “Joshua did ... burn Lachish and Debir,” and so “the fact that no such” “burned layers” exist there “for c. 1400 B.C.” does not *ipso facto* disprove his model<sup>193</sup>. Nevertheless, he is unable to produce any tangible evidence for the Israelite Conquest of Lachish and Debir on his model<sup>194</sup>. Therefore, when he turns to “Hazor” he has already effectively admitted that he is *grasping at straws*, since it is clear that even if one thinks this burning at Hazor was the work of Joshua (Josh. 11:10,11), then it would “stick out like a sore thumb,” as it would not be congruous with the general picture of ancient Israel at this time *vis-à-vis* a SCREWY Chronology Israelite Conquest model in the Late Bronze Age. Nevertheless, with no other tangible evidence on this SCREWY Chronology model, Leon Wood *runs hard* with this “burning” of “Hazor” in the Late Bronze Age as alleged evidence “for Joshua’s destruction<sup>195</sup>.” It strikes me as *a last ditch stand* by a man attempting *to do the impossible* and uphold the integrity of the Biblical account when it is premised upon the highly erroneous SCREWY Chronology. Leon Wood is to be commended for his correct religiously conservative commitment to the integrity of the Biblical account; but with all due respect to him, I find that he is incorrect to try and defend the Israelite Conquest of Canaan on the premise of the SCREWY Chronology.

The religiously liberal, John Bright, also follows the SCREWY Chronology, but unlike the religiously conservative Leon Wood who puts the Exodus in the 15th century B.C., the religiously liberal, John Bright, put “the date of the Exodus” as “probably the first half, of the thirtieth century” B.C.<sup>196</sup>. He is thus, with qualification, prepared to attribute to the Israelite Conquest era the later destructions of the 13th century B.C. . Hence concerning “places in southern Palestine, said to have been taken by Israel,” and

---

<sup>192</sup> Wood, L., *A Survey of Israel’s History* (1970), *op. cit.*, pp. 99-100.

<sup>193</sup> *Ibid.*, p. 101.

<sup>194</sup> *Ibid.*, p. 101.

<sup>195</sup> *Ibid.*, pp. 100-101.

<sup>196</sup> Bright, J., *A History of Israel* (1972), *op. cit.*, p. 121.

“known to have been destroyed in the latter part of the thirteenth century,” he lists the same sites as Wood, *supra*, in “Debir [Josh. 15:15], or Kirjath-sepher (Josh. 10:38f.), and Lachish (vs. 31f.). The former (probably Tell Beit Misrim in southwestern Judah) was completely destroyed,” and “the succeeding occupation” he thinks “is typical of early Israel. The latter (Tell ed-Duweir [/ Lachish, Josh. 10:32]) was likewise ravaged and apparently left deserted through two succeeding centuries.” Thus whereas on an earlier religiously conservative 15th century B.C. Exodus date, Leon Wood cannot use these two destruction events at “Debir” (/ Kirjath-sepher) and “Lachish” (/ Tell ed-Duweir) for his SCREWY Chronology model; by contrast, on a later religiously liberal 13th century Exodus date, John Bright can and does use these two destruction events at “Debir” and “Lachish” for his SCREWY Chronology model. But once again, much is made of Hazor. Thus John Bright says, “excavations ... have shown that Hazor, which was then the largest city in Palestine, was likewise destroyed in the latter part of the thirteenth century.” “Taken as a whole, the ... evidence ... gives us every right to suppose that these destructions are to be connected with Israel. We must not, of course,” says this religious liberal, “overplay the archaeological evidence. It does not substantiate the Biblical narrative in detail,” and in harmony with his religiously liberal unorthodox view of the Bible as applied to his model, he says, “it raises problems of its own.” And manifesting his religiously liberal “damnable heresies” (II Peter 2:1) still further with a flagrant full-blown attack on the Word of God, he then says, “But although the Israelites occupation of Palestine was vastly more complex than a casual reading of the schematized narrative of Joshua might lead one to suppose,” i.e., he is wickedly claiming that if the straight-forward claims of the Book of Joshua are taken at face value then this is “a casual reading” and incorrect; nevertheless, “it may be regarded as certain that it was far more than a largely peaceful infiltration of semi nomadic claims, but involved heavy fighting and violent conquest ...<sup>197</sup>.”

This same type of debate between SCREWY Chronology advocates who are both religious conservatives, like Leon Wood (1970), and religious liberals, like John Bright (1972), has continued in following decades. Thus we find that religious liberals have continued to claim some diminished form of the Biblical account of the Israelite Conquest of Canaan is to be found in the archaeological evidence for the burning of Hazor in the Late Bronze Age, and that religious conservatives who are sadly ham-strung by the intellectually crippling effects of the SCREWY Chronology, have also continued to pin their belated hopes for evidence of the Israelite Conquest of Canaan in the Late Bronze Age on this same evidence for the burning of Hazor in the Late Bronze Period. A good example of both religious liberals, and certain misguided religious conservatives who have internalized the SCREWY Chronology’s claims, both using the issue of the burning of Hazor by Joshua as allegedly being this Late Bronze Age burning, is found in *Excavating the Bible* (2010)<sup>198</sup>.

---

<sup>197</sup> *Ibid.*, pp. 128-130.

<sup>198</sup> *Excavating the Bible*, Digital Video Disc, A Co-Production by Biblical Production & Powersports Millennium, Con Dios Entertainment, Mooloolaba, Queensland, Australia, 2010, section “Tel Hazor: Searching for Biblical Proofs.”



The documentary *Excavating the Bible* (2010), looks at the archaeological work at Hazor under the religiously liberal Jew, Amnon Ben Tor, *infra*. Amnon Ben Tor says that pottery only gives a date within a hundred years. But he also makes reference to the Late Bronze Age Palace ash layer at Hazor, incorrectly dated by those who like himself use the SCREWY Chronology, to the 14th and 13th century B.C.; and so he considers the idea that Joshua burnt Hazor (Joshua 11:1,10,13) after the time of this allegedly 14th and 13th century Palace i.e., in the 13th century, as the possibility of the “Biblical story” being correct, and he says this is only “one possibility” but that it should be given “a fair chance.” Around this premise based on the SCREWY Chronology of the Late Bronze Age burning of Hazor being in the 13th century B.C., allegedly at the time of the Israelite Conquest on a late Exodus model (such as e.g., that followed by John Bright, *supra*), the documentary *Excavating the Bible* (2010), then creates a false dichotomy between two followers of the SCREWY Chronology, one a religious liberal (like John Bright, *supra*), and the other a religious conservative (like Leon Wood, *supra*). The religious liberal is the Jew, Israel Finkelstein, of Tel-Aviv University in Israel<sup>199</sup>; and the religious conservative is the Christian, Wilbur Williams, of Indiana Wesleyan University at Marion, Indiana, USA. They disagree about the reliability of the Old Testament.

The religious liberal, Finkelstein, does not regard the Old Testament as reliable. He says he “doubts the validity of accepting the Bible as an accurate historical document.” He claims that for the Old Testament Book of Joshua, “the Biblical text was written centuries after the events took place. It was compiled or written, either in the 7th century B.C. in late monarchic times under Josiah, king of Judah, or after the destruction of Jerusalem when the people of Israel came back from exile in the 5th century B.C. .” As part of this religiously liberal view, Finkelstein claims that over the 13th to 12th centuries B.C., there was a slow process of Israel coming into Palestine; and so he further alleges that *contrary to Scripture* in the Book of Joshua, SCREWY Chronology “archaeology shows us ... that there was no unified conquest of Canaan by Joshua of the Israelites.” And he also alleges that the Biblical “Joshua” is not “a historical figure,” but rather, “a myth.” *In a flawed two-way dichotomy which seeks to maintain a fictional consensus in favour of the SCREWY Chronology, Finkelstein’s religiously liberal views are then depicted as being in opposition to the religiously conservative views of Wilbur Williams.* Williams says, “I’m one who accepts the Bible, and feel like, if there’s an absence of evidence, that doesn’t mean evidence of absence.”

Having in the first instance created a flawed two-way dichotomy seeking to maintain an unquestioning fictional consensus in favour of the SCREWY Chronology; there is then in the second instance, a connected false paradigm SCREWY Chronology question, *Who is right: the religious liberal, Israel Finkelstein, or the religious conservative, Wilbur Williams?* In resolution of which, based upon the SCREWY Chronology’s invalid presupposition that the Late Bronze Age burning at Hazor

---

<sup>199</sup> Cf. Israel Finkelstein’s SCREWY Chronology archaeological views with regard to Shiloh at Part 6B, Chapter 3, *supra*; and his religiously liberal minimalist views of David and Solomon at Part 6B, Chapter 4, *supra*.

correlated in time with the Israelite Conquest of Canaan, much is left to hang on the hope of the discovery of “a Royal Archive” speculatively said to be somewhere inside this “Canaanite” Late Bronze Age Palace. The quest for the missing archive is premised on a conjecture for their existence to some extent based on an extrapolation of the fact that some cuneiform tablets of e.g., legal documents and economic documents have already been recovered from two periods at Hazor (six earlier tablets in the style found at Mari or Tall Al-Hariri of Mesopotamia in modern day Syria, and also two Late Bronze Age tablets similar to the ancient Egyptian Tell el-Amarna Tablets); and also on a speculation for their existence based on archeological similarities of the Hazor Palace in Israel to the Alalakh Palace of Syria, where an archive was found. The hope for discovery of this conjectured “missing archive” is held out as the focal point for resolution of this *allegedly religious conservative Bible believing verses religious liberal Bible rejecting divide over the historicity of Joshua*. Thus on the one hand, allegedly for the religious conservatives who are looking for evidence of Joshua’s Conquest of Hazor as evidenced by this burning of the city, Wilbur Williams says, “It’s here, it has to be here.” “I think there’s no doubt there is an archive. And I think that Hazor is the best place, with the best prospect to find an archive.” “It’s logical that there was here an archive. It’s only an accident of discovery if we haven’t found it.” And on the other hand, for the religious liberals, Israel Finkelstein says, “If there is a tablet with the name of Joshua, then there was a Joshua. However, I do not think there will be a tablet, I can almost assure you there will be no tablet with the name of Joshua at Hazor.”

At the time of the making of the documentary *Excavating the Bible* (2010), no such conjectured “Royal Archive” had been found, and so this video documentary ends with the words, “To Be Continued.” But the implication of all this, is that if an archive were to be found (and no such archive has since been found), and it lacks the name of “Joshua” with evidence of the recent Israelite Conquest of Hazor under Joshua, then “the religious liberals must be correct.” Bearing in mind that we shall see in due course that the SCREWY Chronology has wrongly dated this Late Bronze Age burning of Hazor, and the PRECISE Chronology puts this event being focused on in *Excavating the Bible* (2010) some centuries later just after the time of King Solomon; in an era of great religious apostasy, in the event that this conjectured “archive” were to ever turn up, and at least to date is has not, the likelihood that it makes reference to Joshua’s conquest would certainly be very remote indeed. But that would not be, as the documentary *Excavating the Bible* (2010) indicates, because the religiously liberal claims of Israel Finkelstein are correct *vis-à-vis* the religiously conservative claims of Wilbur Williams; but rather, because the whole thing is premised on the highly inaccurate SCREWY Chronology! “*I THINK I SMELL A RAT!*”

However, before considering the relevant issues of archaeology and this burning of Hazor with reference to the PRECISE Chronology, with special reference to three articles written by Amnon Ben Tor in *Biblical Archaeology Review* between 1999 and 2013, let us first consider some of his findings. This includes both the time of Amnon Ben Tor’s archaeological excavations at Hazor from 1990 to 2012, as well as some reference to the earlier archaeological excavations at Hazor directed by Yigael Yadin from 1955 to 1958 and in 1968. Yigael Yadin was a retired Chief of Staff of the Israeli

Defence Force, and when he conducted his archaeological work, Amnon Ben-Tor was a student and assistant to him<sup>200</sup>. The religiously liberal, Amnon Ben Tor (/ ben-Tor) is Co-Director of the archaeological work at Hazor, which from 1990 was jointly sponsored by the Hebrew University of Jerusalem in Israel, and the Complutensian University of Madrid in Spain (Spanish, *Complutense de Madrid*, this was the university that produced the famous *Complutensian Bible* of c. 1517, first published c. 1522). This archaeological research has been focused on what to date has been the forlorn hope of finding an archive of Canaanite material inside the Late Bronze Age Hazor Palace. This forlorn hope has in turn been connected to the sought for “evidence” of the bigger question, *Who burnt Hazor, Joshua and the Israelites at the time of the Conquest of Canaan, or others?* But in the process of this quest, other finds have also been made at Hazor, including bronze swords, armour, cylinder seals, ivory objects, cuneiform tablets *infra*, and the largest basalt statue ever found in Israel of a heathen Canaanite god. And the issue of, *Who burnt Hazor?*, is also a debated question among those following the SCREWY Chronology. Thus besides the view that it was the Israelite Conquest, it has been argued that it was e.g., warring Canaanite city states, the Egyptians, or Aegean Sea Peoples<sup>201</sup>.

Hence in connection with his work at Hazor, Amnon Ben Tor looks at e.g., the Israelite reconstruction of Hazor during the Iron Age in the *Biblical Archaeology Review* of March / April 1999<sup>202</sup>; and in *Biblical Archaeology Review* of May / June 1999, he refers to such findings as: the fact that “the city continued to thrive during the Late Bronze Age;” “two tablets” in 1996 “that exhibit the same grammatical ... characteristics as the Canaanite documents in the Armarna archive;” and “the largest number of Egyptian statues ever found at one site in Israel,” totaling “six or seven in all” (numbers uncertain as none are intact), including the “head of an Egyptian monarch, two royal torsos and a sphinx bearing the cartouche of Pharaoh Ammenemes [/ Amenemhet] III” of the 12th Dynasty. We know from the *el-Lahun Papyrus* that the 7th regnal year of the succeeding Pharaoh Ammenemes / Amenemhet IV was c. 1549 B.C.<sup>203</sup>; and so this cartouche of Ammenemes / Amenemhet III must come from slightly earlier in the first half of the 16th century B.C. . But Carbon 14 dating of the Hazor Palace shows its wood comes from the 18th century B.C., and so cannot help with dating the fire<sup>204</sup>.

---

<sup>200</sup> Danny Herman (a Jew, Jerusalem, Israel, Correspondent), “A Palace Archive may be found at Hazor,” *Archaeological Diggings*, Vol. 4, No. 1, Feb. / March 1997, p. 9.

<sup>201</sup> Abraham Rabinovich & Neil Asher Silberman’s “The Burning of Hazor,” *Archaeology*, A Publication of the Archaeological Institute of America, Vol. 51, No. 3, May / June 1998, at “Abstracts,” (<http://archive.archaeology.org/9805/abstracts/hazor.html>).

<sup>202</sup> Amnon Ben Tor’s “Solomon’s City ...,” *Biblical Archaeology Review*, Vol. 25, No. 2, March / April 1999, pp. 26-37,60.

<sup>203</sup> Part 6C, Chapter 3, section d, *supra*.

<sup>204</sup> Amnon Ben Tor *et unum*, “Excavating Hazor – Part 2: Did the Israelites Destroy the Canaanite City?,” *BAR*, Vol. 25, *op. cit.*, pp. 25,30,35.

Then in *Biblical Archaeology Review* of July / August 2013, with reference to his excavations at Hazor up till August 2012, though he sought for conjectured “missing archives” had not turned up in over 20 years of archaeological searching for them by him, the religiously liberal, Amnon Ben Tor, decides to give his answer to *the big question* of, *Who burnt Hazor?* He refers to how “interest in the Biblical account of the Israelite settlement in Canaan was, to a large extent, responsible for the rise of ‘Biblical archaeology’.” But in following the SCREWY Chronology, he is dismissive of this, alleging that “the walls of the city” of “Jericho” “that ‘came tumbling down’ “were later dated to the Middle Bronze Age” which he puts at “c. 1550 B.C.,” some “centuries before the Israelites entered the land.” Of course, on the PRECISE Chronology this Middle Bronze Age find perfectly correlates with the Israelite Conquest about 100 years later than Ben-Tor’s date.

In the earlier documentary *Excavating the Bible* (2010), Amnon Ben Tor said that on the SCREWY Chronology interpretation, that in a Late Bronze Age dated to the 13th century B.C., the “possibility” of the “Biblical story” being correct, should be given “a fair chance.” And then in *Biblical Archaeology Review* of 2013, he moved over to specifically endorsing this view that the burning of Hazor was by the Israelites, although he remains non-committal on whether this was a conquest as described in the Book of Joshua (e.g., Albright & Yadin); or contrary to the Book of Joshua’s description of a conquest, a slow, largely peaceful process of Israelites coming into Canaan (e.g., Alt, Noth, & Aharoni). That is because as a religious liberal, he considers “the differences between the Alt and Albright schools with regard to the process of the early Israelites’ settlement in Canaan ... are of little consequence for the issue at hand. Both sides eventually agreed that Hazor was indeed destroyed by the early Israelites<sup>205</sup>.” By contrast, for religious conservatives who also follow the SCREWY chronology for the burning of Hazor (e.g., Wood & Williams, *supra*), such “differences” would be anything but “of little consequence for the issue at hand,” since men like e.g., Leon Wood and Wilbur Williams are looking for evidence of an Israelite Conquest which they would see as manifested in the example of the burning of Hazor in the Late Bronze Age.

Thus Ben-Tor asks, “Who Destroyed ... Hazor?” He refers to the find of “a fragment of what was probably an Egyptian offering table associated with a cultic installation” at “Hazor.” However, he dismisses the possibility of an Egyptian destruction of Hazor, in part, because “the destruction of Hazor” is “completely absent from the many inscriptions of Rameses II” (/ Rameses II) whom he dates as the Pharaoh of the Exodus. But this not only requires a SCREWY Chronology and religiously liberal view that Rameses II was the relevant Pharaoh of the Exodus, but further assumes that he kept comprehensive enough military records on stone walls in Egypt for any such attacks, and assumes that these would have had to survive. Thus contrary to Ben Tor’s usage of

---

<sup>205</sup> Amnon Ben Tor’s “Who Destroyed ... Hazor?,” BAR, Vol. 39, *op. cit.*, pp. 29,35-35.

the SCREWY Chronology, if it was Rameses II whose first regnal year on the PRECISE Chronology was in fact at c. 973 B.C., it would have been a 10th century A.D. attack.

And Ben Tor's following two presuppositions may also be incorrect. Ben Tor considers "Hazor is situated too far inland" for "Sea Peoples" as "seafaring warriors from the Aegean" to be interested in Hazor. This however is not necessarily the case. Hazor is just north of the Sea of Galilee, and if, as agreed, it was a powerful city, it is possible that Sea Peoples did wish to destroy it for some reason. To say that they would not want to is an argument from silence, and presumes that we have enough knowledge of international politics of the time to say that there was no reasons; and further presumes that ravaging hordes are necessarily logical and sensible thinkers, when in fact, both presuppositions are invalid. And Ben-Tor's associated statement that no "potsherds" of "the Sea Peoples" have been found is also not the conclusive evidence he claims it is, as this could have been a lightning quick raid and destruction, followed by a rapid tactical withdrawal. Ben-Tor further dismisses the idea of some "Canaanite city-states" attacking Hazor, on the basis that Hazor was "the head of all those kingdoms;" but once against, this is not conclusive *if* there were any large pockets of Canaanite cities in existence at that time, since intra ethnic conflict (e.g., civil war,) is not unknown. Ben-Tor also dismisses the idea of "an enemy from within the city," e.g., he asks, "If the city was destroyed by its local inhabitants, how does one explain the fact that Hazor was deserted and remained uninhabited for ... 200 years ...?" But once again this presumes that both sides were acting in a calm and controlled manner that sought to preserve the city, whereas it is possible they were embroiled in an emotional internal fight in which both sides destroyed the other sides holdings, and when all the smoke and dust settled, many were dead, and nothing was left, so that the city became deserted. Thus Ben-Tor then concludes that the only remaining possibility is "that Hazor was indeed destroyed by the early Israelites<sup>206</sup>."

We shall return in due course to Ben-Tor's work in *Biblical Archaeology Review* of 2013. But first we need to get a better overview of the archaeological layers in regard to the Conquest Period on the PRECISE Chronology. At this point, the work of John Bimson in *Redating the Exodus and Conquest* (1978 & 1981) is very good, since he rightly shows that "the Hazor which flourished up to the Conquest was the M[iddle] B[ronze] A[ge] City<sup>207</sup>." In Bimson's *Redating the Exodus and Conquest* (1981), Part 2, Chapter 6 looks at, and is entitled, "Hazor<sup>208</sup>." Hazor had occupation from the time of the Middle Bronze period, though for the Middle Bronze I and IIA periods this was fairly meagre, and there is a break between Middle Bronze I and Middle Bronze IIA indicating Hazor "was either destroyed or abandoned<sup>209</sup>." (The fact that this occupation at Hazor

---

<sup>206</sup> *Ibid.*, pp. 28,29,31,32,33,35.

<sup>207</sup> Bimson's *Redating the Exodus and Conquest* (1978 & 1981), *op. cit.*, p. 228.

<sup>208</sup> *Ibid.*, pp. 172-187.

<sup>209</sup> *Ibid.*, pp. 174-175.

starts from the Middle Bronze period *after* the original Early Bronze Age site confined to the upper city *was abandoned*, does not sit well with the claims of David Down following the VANDALIC YARN Chronology that, “The only possible solution” to “Hazor,” “could come from the [VANDALIC YARN] revised chronology which would place the Israelite invasion at the end of the Early Bronze ... period<sup>210</sup>.”)

Then in Middle Bronze IIB, Hazor was transformed from simply a place of occupation, to a city. It then became densely populated, and flourished throughout the rest of Middle Bronze IIB and Middle Bronze IIC, represented by Strata XVII and XVI respectively. Then at the end of Middle Bronze IIC, “the whole city was violently destroyed, both Upper and Lower ... . Of the Lower City Yadin writes: ‘[The] Stratum ... came to its end as a result of a violent conflagration, and a thick layer of ashes separated it from the one which followed’ ... ‘The walls of [the next] Stratum ... were laid afresh with no relation to those of the stratum below them’ ... . Stratum XVI ... was simultaneously destroyed: ‘The end of M[iddle] B[ronze] II came as a result of a violent destruction’ ... . The tell was occupied for a time by ‘squatters’ before the city was rebuilt in the L[ate] B[ronze] A[ge] ...<sup>211</sup>.’ This means that “Joshua” did indeed “burn” “Hazor” (Joshua 11:13), but it was at the end of the Middle Bronze Age, which is where the archaeological evidence also exists for the wider 15th century B.C. Conquest of Israel following the earlier 15th century B.C. Exodus of Israel from Egypt.

As we continue to examine the archaeological layers, we find that “the next city” at Hazor is found at the Late Bronze I period, and “this city was also destroyed. The following city of L[ate] B[ronze] II (Stratum ... XIV on the tell), was also destroyed ... . The final L[ate] B[ronze] city” i.e., the one that on the SCREWY Chronology is wrongly regarded by Ben-Tor *et al* as being in the Conquest Period, *supra*, “was destroyed ... , and it is this destruction which is attributed by” “Yadin” *et al* “to the Israelites under Joshua. This destruction marked the permanent end of the Lower City. The tell, however, was re-occupied in the Early Iron Age, and the city there was rebuilt ... . Thus we find that from the end of L[ate] B[ronze] IIC to the end of the L[ate] B[ronze] A[ge], Hazor was destroyed no less than four times ...<sup>212</sup>.” John Bimson also goes on to show that “no reason exists for the view that the M[iddle] B[ronze] A[ge] city was destroyed in the 16th century B.C. . Yadin shifted the end of the M[iddle] B[ronze] A[ge] city to this earlier date without cause. There is in fact no reason to prefer this earlier date to Yadin’s original view, which allowed the destruction to be placed in the second half of the 15th century ... . In conclusion, a late 15th century date for the end of M[iddle] B[ronze] IIC

---

<sup>210</sup> David Down’s “Hazor Has Problems,” *Archaeological Diggings* (1999), *op. cit.*, p. 15 (emphasis mine).

<sup>211</sup> Bimson’s *Redating the Exodus and Conquest* (1978 & 1981), *op. cit.*, p. 175 (emphasis mine).

<sup>212</sup> *Ibid.*, p. 175.

Hazor is perfectly plausible, and it is therefore feasible to suggest that this was the city destroyed by the Israelites under Joshua<sup>213</sup>.”

At this point, let us now return to Ben-Tor’s work in *Biblical Archaeology Review* of 2013. But in doing so, let us consider the basic archaeological facts on the final Late Bronze Age burning of Hazor as recorded in Ben-Tor’s work in *Biblical Archaeology Review* of 2013, in which we disconnect them from all SCREWY Chronology and all religiously liberal interpretations, and consider them in the light of the PRECISE Chronology and a religiously conservative interpretation.

In 1990 Ben-Tor uncovered what he identified as a Late Bronze Age Royal Palace. This was close to palace ruins thought by Yadin to have been from the Middle Bronze Period; but Ben Tor linked them and “thinks that the two structures are really one and the same, wings of the same building, and that Yadin was mistaken in dating” this “to the Middle Bronze Period. He thinks that both should be Late Bronze. One wall of this palace is 80 m[etres, or c. 262 feet] long and up to 4 m[etres or c. 13 feet] thick. The palace was destroyed by fire at the end of L[ate] B[ronze] ...<sup>214</sup>.” The issue of whether the Palace is Middle Bronze or Late Bronze is of some interest given that on the PRECISE Chronology the Israelite Conquest comes at the end of the Middle Bronze period, whereas on the SCREWY Chronology the Israelite Conquest (conservative view) / “settlement” (liberal view) comes at the end of the Late Bronze Age; although in either instance, it was evidently in use in the Late Bronze Age. (By contrast, this issue might be said to be *passé*<sup>215</sup> with respect to the Conquest Period by those of the VANDALIC YARN chronology, as they place the Israelite Conquest much earlier at the end of the Early Bronze period.)

It is clear that Stratum XIII is in the Late Bronze Age, and represents the last stratum before the destruction by fire of Hazor, with the following settlement being from the Iron Age. Ben-Tor says “Yadin and Aharoni, agreed ... the ... city (Stratum XIII) was violently destroyed, after a short occupational hiatus, a new settlement (Stratum XII), confined to Hazor’s acropolis, was discovered. This new settlement was poor in nature and ... probably ... semi-nomadic ... . The pottery ... was identical to ... Iron Age settlements Aharoni had found ... in the Upper Galilee ... . Bear in mind, ... that the sequence of Stratum XIII ... followed by Stratum XII ... can be observed only on Hazor’s acropolis, since the ... Israelite occupation of Hazor was confined to that part of the site.” “The excavation of Hazor” from “1990” to “2012” “under” the “direction” of Ben-Tor, has “drastically changed” elements of what we know of “the last” “city (Stratum XIII) on Hazor’s acropolis. In the middle of the acropolis, a large building ... the ‘Ceremonial Palace,’ was exposed ... . The ... finds – including two ... bronze

---

<sup>213</sup> *Ibid.*, p. 180.

<sup>214</sup> David K. Down’s “First Statue Ever Found in Israel,” *Archaeological Diggings*, Vol. 3, No. 1, Feb. / March 1996, pp. 16-17.

<sup>215</sup> French, meaning “behind the times,” or “out of date.”

statues, one of a” pagan “deity, the other of a king, a basalt statue of a” heathen “deity, the largest ever found in” the State of modern Israel, “a decorated jewelry box; an assortment of weapons; a ... ceremonial ... drinking cup ... in the shape of a lion’s head – recovered on the palace floors attests to the importance of this palace and the violent fire that destroyed it ... . The fire that consumed the palace was extremely intense ... around 1,300 degrees Celsius” or “2,372 degrees Fahrenheit,” which is “twice the temperature of a regular fire.” The intensity of this fire is regarded as “the combination of three factors.” Firstly, “a very large amount of wood used to construct the ... building;” secondly, “close to 1,000 gallons [or c. 4,000 litres<sup>216</sup>] of olive oil stored in several huge ... storage jars;” and thirdly, “strong winds prevailing in the region, especially in the afternoon<sup>217</sup>.”

Given that this destruction of Hazor in Stratum XIII came at the end of the Late Bronze Age, followed “after a short occupational hiatus,” by “a new” “Iron Age” “settlement” in Stratum XII, “confined to Hazor’s acropolis,” we here have a destruction that is very clearly *right at the end of the Late Bronze Age*. Given that we are told in I Kgs 9:15 that “the reason of the levy which king Solomon raised; for to build the house of the Lord, and his own house, and Millo, and the wall of Jerusalem, and Hazor, and Megiddo, and Gezer;” this means that what has been called the “Ceremonial Palace” at Hazor in Stratum XIII, would have been used by King Solomon. On top of stone foundations, it has mudbrick walls that are c. 6-10 feet or c. 1.8-3.0 metres thick, and have been preserved up to a height of c. 6½ feet or c. 2 metres. It includes a large courtyard that is pebble-paved, and both this and other Late Bronze Age evidence from Hazor means that it fits well with the description of Solomon as a Late Bronze Age figure who did “build ... Hazor” (I Kgs 9:15).

Thus the evidence is that Hazor was thriving under King Solomon whose Late Bronze Age regnal years on the PRECISE Chronology are 1010-970 B.C. . On the PRECISE Chronology we have already seen in Part 6B, Chapters 1 (Chart), 4, & 5, that Iron Age IA went for c. 30-40 years after Solomon’s reign in 970 B.C., and Iron Age IA II started by the time of Omri’s reign in 921-910 B.C. . Given that Iron Age IA in Israel went from c. 955 B.C. +/- 5 years to c. 926 B.C. +/- 4 years, means that *we can reasonably date this Late Bronze Age destruction and burning of Hazor to c. 960 B.C. +/- 10 years*. On the PRECISE Chronology this puts it in the period of Jeroboam I whose regnal years over the House of Israel were 970-949 B.C., and Rehoboam whose regnal years over the House of Judah were 970-954 B.C. .

Hazor was in the northern kingdom of Israel. Jeroboam set up idolatrous gold “calves” at Bethel in the south of Israel, just north of Mizpeh and Ramah in the north of

---

<sup>216</sup> I am not sure if Ben-Tor is using Imperial or USA gallons. 1,000 imperial gallons = c. 4,546 litres (which could be rounded down to c. 4,000 litres); & 1,000 USA gallons = c. 3,785 litres (which could be rounded up to c. 4,000 litres).

<sup>217</sup> Amnon Ben Tor’s “Who Destroyed ... Hazor?,” *Biblical Archaeology Review* (2013), *op. cit.*, pp. 28-31 (emphasis mine).



Judah; and at Dan, which was in the far north of Israel, and so further north than Hazor which was also in the far north of Israel (I Kgs 12:28,29). Jeroboam's gross apostasy and evil is recorded in I Kgs 14:1-20, such as his idolatrous "groves." E.g., "Go, tell Jeroboam, Thus saith the Lord God of Israel, Forasmuch as" thou "hast done evil above all that were before thee: for thou hast gone and made thee other gods, and molten images, to provoke me to anger, and hast cast me behind thy back: therefore, behold, I will bring evil upon the house of Jeroboam, and will cut of from Jeroboam him that pisseth against the wall, and him that is shut up and left in Israel, and will take away the remnant of the house of Jeroboam, as a man taketh away dung, till it be all gone. Him that dieth of Jeroboam in the city shall the dogs eat; and him that dieth in the field shall the fowls of the air eat: for the Lord hath spoken it." "For the Lord shall smite Israel, as a reed is shaken in the water, and he shall root up Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the river, because they have made their groves, provoking the Lord to anger" (I Kgs 14:7,9-11,15).

These words of I Kgs 14:9-11 are clearly given in harmony with the curse for violating the covenant of Deut. 28:25,26, "The Lord shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them: and shalt be removed unto all the kingdoms of the earth. And thy carcass shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man shall fray them away." On the one hand, this judgement was to end when the Lord "shall scatter" the House of Israel "beyond the" Euphrates "river," "because they have made their groves, provoking the Lord to anger" (I Kgs 14:15). This was fulfilled when "the Lord removed Israel out of his sight, as he said by all his servants the prophets. So was Israel carried away out of their own land to Assyria" (II Kgs 17:23); from which in time, came the mixed race Samaritans (see e.g., II Kgs 17:2,32-41). But on the other hand, we are left to ask, When did this judgement start? We are not told such detail in Scripture. But through reference to archaeology on the PRECISE chronology, it would seem that *the judgement started during the very time of Jeroboam himself, with this burning of Hazor.*

Once this is understood, we also know how to more accurately interpret the evidence at Hazor of various heathen idols. These were *not* as claimed by Ben-Tor *et al* pre-Conquest Canaanite idols. Rather, following on the apostasy of Solomon (Regnal Years: 1100-970 B.C.) near the end of his reign when "his wives turned his heart after other gods" (I Kgs 11:4); under Jeroboam (House of Israel, Regnal Years: 970-949 B.C.), of whom we read that he, "hast done evil above all that were before" him, in his idolatrous worship of "other gods, and molten images" (I Kgs 14:9), places such as Hazor were evidently filled with many heathen idols, and the apostasy was so bad, that when men who lack a proper chronological understanding of the Old Testament look at it, such as Ben-Tor *et al*, they think that all these heathen idols must represent pre-Conquest Canaanite occupation of Hazor, when in fact it represents post-Conquest Israel in gross apostasy occupation of Hazor. *Well do the Scriptures say that "Jeroboam" "hast done evil above all that were before" him (I Kgs 14:7,9)!*

We know that the apostasy which started under Solomon included going after "other gods" (I Kgs 11:4) of Egypt through reference to "the daughter of Pharaoh" (I Kgs

11:1); and Canaanite idols were included through reference to “Zidonians, and Hittites” (I Kgs 11:1), who were sons of “Canaan” via “Sidon” and “Heth” respectively (Gen. 10:15). And the “two calves of gold” that “Jeroboam” “set” at “Bethel, and” “Dan” (I Kgs 12:26,28,29), were clearly related to the heathen “molten calf” of gold of Exod. 32, since “Jeroboam” blasphemously said of these “two calves of gold,” “behold thy gods, O Israel, which brought thee up out of the land of Egypt” (I Kgs 12:26,28). (The Egyptian pagan god of “Hathor” was usually depicted as a cow.) And concerning the heathen “cult” object of “bronze bull” “figurines,” Richard Hess records that “Late Bronze Age Hazor has five” of these<sup>218</sup>. Are these male bulls unrelated idols, or are they in some way related to the female cow idol of the Biblical golden calf?<sup>219</sup> Ben-Tor also says that in the Late Bronze Age “Ceremonial Palace,” “we ... discovered a fragment of what was probably an Egyptian offering table associated with a cultic installation on the northern slope of Hazor ... . Unfortunately only a small part of the original inscription ... remains, but even the few preserved hieroglyphic signs are enough to tell us that the object was most probably dedicated by the” Egyptian pagan “high priest Rahotep, who served under Pharaoh Ramesses [/ Rameses] II ...<sup>220</sup>.” Bearing in mind that under the PRECISE Chronology, Rameses II or the Greek “Sethos” / “Sesos” is equated with Shishak who is dated to the time of Solomon (Regnal Years: 1100-970 B.C.) (I Kgs 11:40) and Rehoboam (House of Judah, Regnal Years: 970-954 B.C.) (I Kgs 14:25), so that Rameses II’s first regnal year was *c.* 973 B.C., and this Late Bronze Age burning of Hazor can be dated at *c.* 960 B.C. +/- 10 years, *supra*; it follows that *this identification of an object from the time of Rameses II is consistent with what one could expect under the PRECISE Chronology.*

This also means that Ben-Tor’s estimate of a subsequent “approximately 200 years” of “Hazor” being “uninhabited” during the Iron Age, followed by “six Iron Age strata” with Stratum “X-V” “spanning some 200 years” and terminating with “Israelite Hazor” being finally “conquered by ... the Assyrians in 732 B.C.<sup>221</sup>,” are overstated as a total period of about 400 years, which needs to be contracted into a period of between about 200 and 250 years. Thus the estimate for this uninhabited period needs to be reduced, with the Iron Age Stratum X-V including the “fiftieth year of Azariah” / Uzziah (regnal years: 800-749 B.C.) when Hazor was taken by “Tiglath-pileser king of Assyria” (II Kgs 15:27,29), about 35 years before the Fall of Samaria in 714 B.C. .

---

<sup>218</sup> Hess, R.S., *Israelite Religions: An Archaeological & Biblical Survey*, Baker Academic, Baker Books, Grand Rapids, Michigan, USA, 2007, p. 236 (google books).

<sup>219</sup> Cf. Herman, D., “A Palace Archive may be found at Hazor,” *Archaeological Diggings* (1997), *op. cit.*, p. 9.

<sup>220</sup> Amnon Ben Tor’s “Who Destroyed ... Hazor?,” *Biblical Archaeology Review* (2013), *op. cit.*, pp. 29,31.

<sup>221</sup> *Ibid.*, pp. 28,34-35.

But keeping our immediate focus on the issue of Hazor's destruction as documented in the most recent archaeological diggings by Ben-Tor (1990-2012), this still raises the question, Who destroyed Hazor under Jeroboam in c. 960 B.C. +/- 10 years? Ben-Tor says, "Hazor was not destroyed by an accidental fire, an earthquake or any other natural catastrophe. The destruction was clearly the result of" man's "activity, as indicated by the large number of statues of" pagan "deities and rulers that were intentionally disfigured by cutting off their heads and hands<sup>222</sup>." It must be candidly said that we have no clear and obvious answer to this question. We know that "the Lord" did begin to "smite Israel" for the sins of religious apostasy as manifested in its idolatry from this time (I Kgs 14:9,15), but we are not given in Scripture the detail of his human instrument in accomplishing this destruction of Hazor under Jeroboam in c. 960 B.C. +/- 10 years. Therefore the matter is presently an open question.

For example, Was it the Egyptians? Was this judgment on the northern House of Israel under Jeroboam c. 960 B.C. +/- 10 years, brought about in some connection with the judgment on the southern House of Judah under Rehoboam in 966 B.C. when Rameses II "king of Egypt came up against Jerusalem" "in the fifth year of king Rehoboam" (House of Judah, Regnal Years: 970-954 B.C.) (I Kgs 14:25)? We know that Hazor was destroyed during the Late Bronze I period. It was then rebuilt in Late Bronze II. And as documented in Ben-Tor's archaeological work, Hazor was then destroyed at the end of Late Bronze II, just before Iron Age I, so that the following settlement has Iron Age pottery, *supra*<sup>223</sup>. The first four Egyptian Pharaohs of the 19th Dynasty were: Rameses I, Seti I, Rameses II (Sethos / Sesos / Shishak), and Merneptah. Rohl, with whom I here concur, considers "Solomon" was "a contemporary of" both "Seti I" and Rameses II<sup>224</sup>. Hazor was in the north of the House of Israel, north of, and between the Sea of Galilee and Dan in the far north; whereas Bethshan was north of, and between the Dead Sea and the Sea of Galilee, south-east of Megiddo<sup>225</sup>. In West Asian warfare, Leon Wood says that "both Seti I and Rameses II appear to have engaged in ... warfare in Palestine itself. At least both left a stele at Bethshan; and Seti I tells of his clashing with Apiru near that city, a reference certainly to the Hebrews in which the term 'Habiru-Apiru' is ... used<sup>226</sup>." And "Seti I" "claimed to have destroyed Hazor" "in an inscription<sup>227</sup>." Is this

---

<sup>222</sup> *Ibid.*, p. 31.

<sup>223</sup> James' *Centuries of Darkness* (1991), *op. cit.*, p. 175.

<sup>224</sup> David Rohl's *A Test of Time* (1995), *op. cit.*, pp. 149 (8 Rameses II is equated with 5 Rehoboam in I Kgs 14:25, requiring that the first years of Rameses II were the final years of Solomon), & 175.

<sup>225</sup> Dowley's *Atlas of the Bible* (1997), *op. cit.*, p. 34.

<sup>226</sup> Wood's *A Survey of Israel's History* (1970), *op. cit.*, p. 108.

<sup>227</sup> Rabinovich & Silberman's "The Burning of Hazor," *Archaeology* (1998), *op. cit.* .

a credible claim? I.e., is this a destruction of Hazor at the very end the Late Bronze I period? If so, when “Solomon made affinity with Pharaoh king and Egypt, and took Pharaoh’s daughter” (I Kgs 3:1), was this the daughter of Seti I in order to prevent a repetition of this? Or is this destruction too far back from Solomon’s time, so that Seti I did not really destroy Hazor, but Solomon was simply worried he might destroy various places, and so made this affinity? When “Solomon ... built ... Hazor” (I Kgs 9:15) in Late Bronze II, was this related to an earlier destruction by Seti I, or not? If so, then a later burning of Hazor under Rameses II in c. 960 B.C. +/- 10 years, may have been justified in his mind on the basis that his father, Seti I, had earlier been in this general northern area of Israel when he was at Bethshan. And if not, the mere fact that his father had claimed to be in this northern area of Israel may have so acted as a justification in the mind of Rameses II to so burn Hazor in c. 960 B.C. +/- 10 years. E.g., If Seti I did not destroy Hazor, might Rameses II have destroyed Hazor shortly after the death of Solomon in order to fulfill the claims of his father to have done so?



The mummy of Seti I, of the 19th Dynasty, Cairo Museum, Egypt.



The mummy of Rameses II, of the 19th Dynasty, Cairo Museum<sup>228</sup>.

We know that the Egyptian Pharaoh, Rameses (/ Ramesses / Ramses) II or Sethos / Sesos, i.e., the Biblical “Shishak,” reigned during the time of Solomon (I Kgs 11:40) and “came up against Jerusalem” and the House of Judah “in the fifth years of king Rehoboam” (I Kgs 14:25) i.e., 966 B.C. . Did this same Shishak / Rameses II destroy Hazor c. 960 B.C. +/- 10 years? Rohl seems to fairly understand the claims on the Merneptah Stele, “Israel is laid waste – its seed is no more,” to refer to the dynastic accomplishments of his grandfather, Seti I, and father, Rameses II<sup>229</sup>; although when viewed with the facts of history on the PRECISE Chronology, they clearly represent an exaggerated claim of the destruction wrought on Israel. The Merneptah Stele claim is thus clearly a partially correct claim, but it is also a distorted view of history, reflecting

<sup>228</sup> *Archaeological Diggings*, Vol. 8, No. 2, April / May 2001, p. 46 (Seti I) & *Archaeological Diggings*, Vol. 8, No. 3, June / July 2001, p. 46 (Rameses II).

<sup>229</sup> David Rohl’s *A Test of Time* (1995), *op. cit.*, pp. 168-169.

false heathen religious claims about the pagan gods of Egypt being able to destroy those Hebrews under the God of Israel. This therefore tends to support the possibility that Seti I did not, as he claimed, destroy Hazor, since the Merneptah Stele shows that exaggeration was clearly an element of the Egyptian heathen religious and political propaganda machine; and simultaneously the Merneptah Stele supports the proposition that Egypt was involved in military campaigns in Israel, and therefore might have destroyed Hazor under Rameses II. Thus contrary to the claims of Ben Tor, we “have a” possible “record” of the Egyptians “doing the deed<sup>230</sup>.” However, the specific evidence for Hazor is inconclusive. *Thus it must be stressed that these matters are speculative, and we really do not know who burnt Hazor.*

Was this judgment on the northern House of Israel under Jeroboam c. 960 B.C. +/- 10 years, nothing to do with the Egyptians? E.g., was Hazor’s burning brought about by Sea Peoples in the form of seafaring warriors from the Aegean? Or some other foreign power attacking Hazor for some reason e.g., Phoenicians or Syrians? Or was it destroyed by an enemy from within? Or was it destroyed by someone else?

Ultimately, for our immediate purposes it does not really matter who were the human instruments used by God to destroy Hazor under Jeroboam c. 960 B.C. +/- 10 years. It only matters that we recognize that this was the start of the judgment of God, that “the Lord shall smite Israel” for its religious apostasy in serving “other gods, and molten images” (I Kgs 14:9,14). In doing so, Israel committed idolatry and great blasphemy (I Kgs 12:28), contrary to the Holy Decalogue’s First Commandment (Deut. 5:6,7 n.b., “I am the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage;” as opposed to the deceitful blasphemy of I Kgs 12:28), Second Commandment (Deut. 5:8-10), Third Commandment (Deut. 5:11), Fourth Commandment (Deut. 5:12-15, n.b., “And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm;” as opposed to the wicked blasphemy of I Kgs 12:28), and Ninth Commandment (Deut. 9:20, the blasphemy of I Kgs 12:28 violates the teachings of e.g., the first and fourth commandments that God brought Israel out of Egypt). And for the immediate purposes of this Part 6C, Chapter 4, it also matters that we further recognize that the type of SCREWY Chronology’s false paradigm allegedly found in the religiously liberal (Finkelstein) versus religiously conservative (Williams) dichotomy in the documentary *Excavating the Bible* (2010), is thus an example of a Devil’s decoy.

With all due respect to those who are “pinning their hopes” for evidence from archaeology of the Israelite Conquest period on Ben Tor’s type of view that this destruction of Hazor under Jeroboam c. 960 B.C. +/- 10 years was really the much earlier destruction of Hazor by Jericho; these SCREWY Chronology advocates are *the blind leading the blind* in a game of “pin the tail on the donkey,” in which “the tail” has most recently “been pinned” on the “donkey” of Hazor’s archaeological layers with the SCREWY

---

<sup>230</sup> Amnon Ben Tor’s “Who Destroyed ... Hazor?,” *Biblical Archaeology Review* (2013), *op. cit.*, p. 59.

Chronology Ben Tor's claim that this was the era of Joshua's destruction of Hazor. Those who are sucked into this SCREWY Chronology false paradigm which sees the burning of Hazor at the end of the Late Bronze Age as allegedly that of the time of the Israelite Conquest under Joshua, and then within this false paradigm look to "the two views" i.e., the so called "religiously conservative" view of Hazor argued by e.g., Leon Wood and Wilbur Williams, *supra*, will, to the glee of the religious liberals, thereafter be brought down by the absence of any other corresponding archaeological evidence for the Israelite Conquest of Canaan at this time in the corresponding Late Bronze Age archaeological layers. That the ungodly formal academic world, which in general has been "blinded" by "the god of this world" (II Cor. 4:4), and is full of "worldly lusts" (Titus 2:12), has been prepared in e.g., *Biblical Archaeology Review* to allow some coverage for this alleged religiously conservative "possibility," as seen in its recent endorsement by Amnon Ben-Tor in *Biblical Archaeology Review* (2013) is all part of a devilish ruse, and the pit-fall should be avoided, since it is nothing more than the Devil's trap of quick-sand.

## (Part 6C) CHAPTER 5

### *Conclusion.*

The work in Part 6C is premised on the previously determined Biblical guidelines, which in consultation with the Book of Nature, in my opinion yield an *absolute range of possible Adamic dates* beyond a reasonable shadow of a doubt of *c.* 51,500 B.C. +/- 16,500 years i.e., *c.* 68,000-35,000 B.C. (although the usage of "c." for Latin, *circa* / "about," means there is a relatively small further *possible* error bar that is built into both ends of these figures), and a *most probable range of Adamic dates* on the balance of probabilities of *c.* 60,000 B.C. +/- 8,000 years i.e., *c.* 68,000-52,000 B.C.; together with an associated *range of possible Noachic Flood dates* beyond a reasonable shadow of a doubt of *c.* 50,000 B.C. +/- 16,000 years i.e., *c.* 66,000-34,000 B.C. (although the usage of "c." for Latin, *circa*, meaning "about," would give a downward direction leeway of this lower date of *c.* 34,000 B.C. of *possibly* up to about 500 or so years, i.e., to match up with both the earliest archaeological evidence we have for post-flood man with Cro-Magnon man at *c.* 33,000 B.C., and the parameters of my best estimate for Noah's Flood on the presently available data of *c.* 35,000 B.C. +/- 1,500 years). In harmony with religiously conservative Protestant Christian orthodoxy, all my work in *Creation, Not Macroevolution – Mind the Gap*, both Volume 1 (2014) and Volume 2 (2014 & 2015), upholds the God honouring recognition of the Divine Inspiration (II Tim. 3:16) and Divine Preservation (I Peter 1:25), and associated absolute infallibility and authority of Holy Scripture. Thus the Book of Nature is used *subject to* the Word of God, and only where it is "not ... contrary to God's Word" so that "nothing" is "against God's Word" (Articles 20 & 34, Anglican 39 Articles).

In Part 6C we have seen that a critical usage of Egyptian, Babylonian, and Sumerian records supports a best estimate date for Noah's Flood at *c.* 35,000 B.C. +/- 1,500 years. This is supported on the Out-of-Eden Persian Gulf model endorsed in this work, by the fact that we find in the anthropological data evidence of a man who from the Biblical perspective clearly shows he has a soul (Gen. 2:7; I Cor. 15:45), first appearing with Cro-Magnon man *c.* 33,000 B.C., who produced what was at the very least a lust idol (Exod. 20:4-6,17; Matt. 6:24; Col. 3:5; Eph. 5:5), and possibly also a spiritual idol (Exod. 20:2-6), in the Nude Female Idol of Hohle Fels in Germany dating to *c.* 33,000 B.C., followed by the Cro-Magnon idol of Brno in Czech dating to *c.* 26,000 B.C. +/- 1,000 years. And from this broad date for Noah's Flood at *c.* 35,000 B.C. +/- 1,500 years, one can further calculate a date for the broad time of Adam which could be as low as *c.* 54,000 B.C. or *c.* 55,000 B.C. (Sumerian *Pre-Flood List 3*, *c.* 54,700 B.C. +/- 600 years), but which I consider on the broad picture of Babylonian and Sumerian records when taken with the presently available scientific data, supports a best estimate date for Adam at *c.* 62,000-68,000 B.C. i.e., *c.* 65,000 B.C. +/- 3,000 years. This is supported on the Out-of-Eden Persian Gulf model endorsed in this work, by the regression of the Persian Gulf *c.* 68,000 B.C. (although my usage of *c.* 68,000 B.C. includes a *possible* error bar of up to 4,000 years i.e., up to *c.* 72,000 B.C.). Thus a critical usage of Egyptian, Babylonian, and Sumerian records, when taken with the presently available scientific data, supports a best estimate date for Noah's Flood of *c.* 35,000 B.C., and a best estimate date for Adam of *c.* 62,000-68,000 B.C. . *However, these Egyptian, Babylonian, and Sumerian records are of uncertain historical veracity and so possibly incorrect; and subject to review.* Nevertheless, the work done in Part 6C is one important element in the wider threefold work on Biblical chronology undertaken in this Volume 2, Part 6, in Parts 6A, 6B, and 6C.

We have also seen that the archaeological data for the period from Abraham to just after Solomon, is harmonious with Holy Scripture. On the one hand, I thank God and man in the persons of John Bimson, Peter James, and David Rohl, for the very good work done on Old Testament chronology for the period from The Exodus to about the time of, but a bit later than, King Solomon, as found in the work on the Exodus by John Bimson (1978 & 1981), Peter James (1991), and David Rohl (1995); the archaeological work thereafter going down to about the time of Solomon by John Bimson and Peter James; and the work of David Rohl on achieving a workable synchronization with Egyptian history from the time of the Exodus to about Solomon. But on the other hand, I make a critical usage of this very good work by Bimson, James, and Rohl. This involves both improving on the usage of Edwin Thiele's Old Testament chronology (though Peter James makes some different modifications to it), and further undertaking a proper understanding of the Sothic Cycle of Egypt, which I consider they sadly and badly misunderstand; although in doing so, I find it necessary to dismiss the SCREWY (Sothic Cycle Regnal Egyptian Whimsical Years) Chronology in favour of the PRECISE (Properly Revised Egyptian Cycles In Sothic EPOCHS) Chronology. In this context, we have also made an archaeological case study of Hazor in Part 6C, Chapter 4, *supra*. Here we found that under strict scrutiny, the archaeological work at Hazor is an example of how yet another SCREWY Chronology loose screw acts to vindicate the PRECISE Chronology, and the complete reliability of the Holy Bible.

Having thus considered the respective merits of the PRECISE Chronology and SCREWY Chronology, I have found in this Part 6C of Volume 2, that which is also true of the wider Part 6 of Volume 2; and indeed, that which is in turn true for all my wider work in *Creation, Not Macroevolution – Mind the Gap*, both Volume 1 (2014) and Volume 2 (2014 & 2015). Namely, that to the never-ending glory of Almighty God, Father, Son, and Holy Ghost, three “Persons” and “one God,” for “we worship one God in Trinity, and Trinity in unity; neither confounding [/ ‘confusing’] the Persons: nor dividing the Substance [/ one Supreme ‘Being’]” (*Athanasian Creed*, Anglican 1662 *Book of Common Prayer* & Article 8, Anglican 39 Articles), *If the Bible says it, you can believe it; it’s accurate; it’s reliable; it’s true!*