

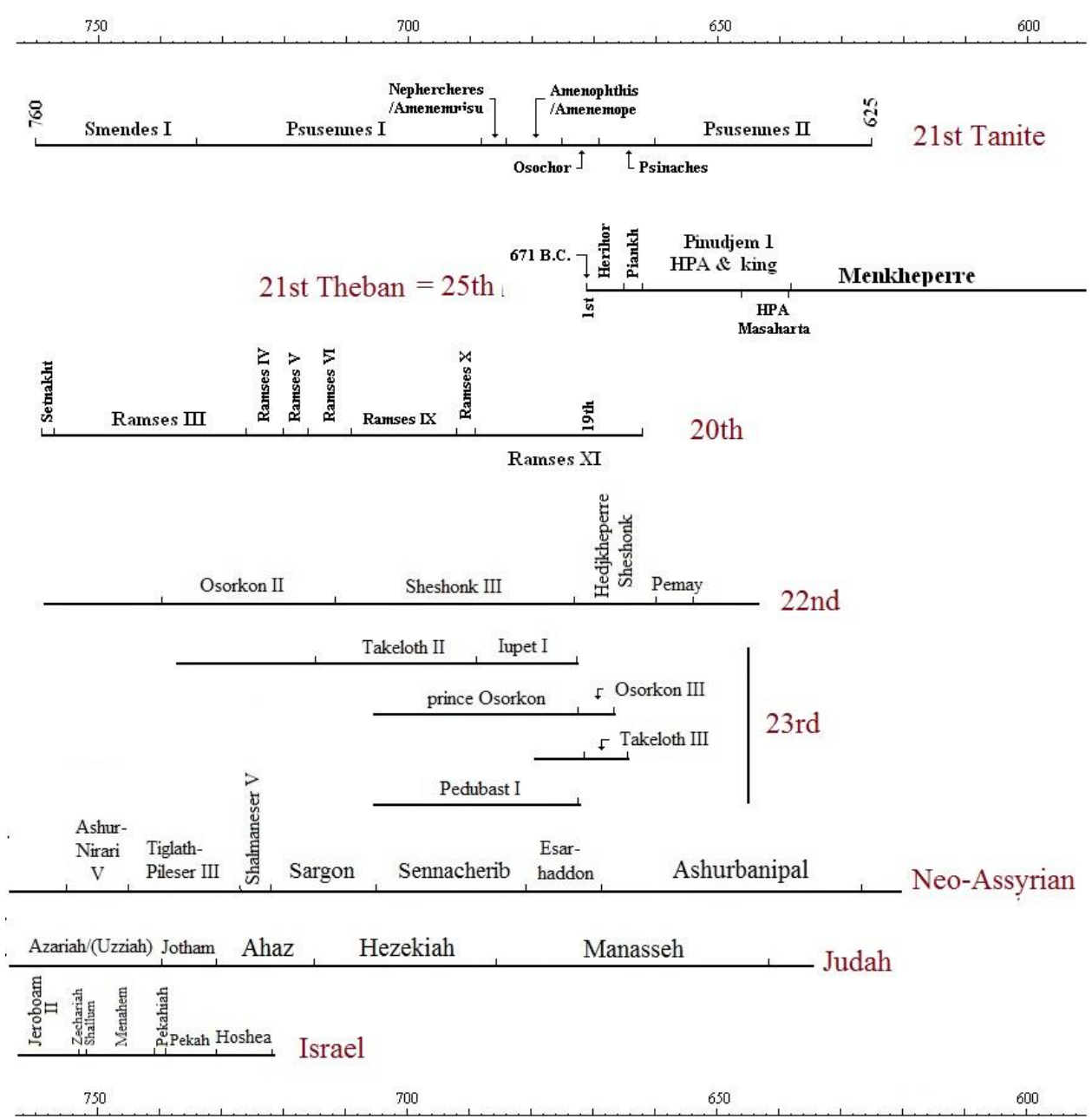
Paper #5 The fact that Egypt was governed by five overlapping dynasties in the century following the Santorini mega-explosion (ca 760-650 BC) is confirmed by the Harris papyrus, the neo-Assyrian annals of Tiglath-Pileser III, Sennacherib & Ashurbanipal, and by the papyrus documenting the travels of Wenamun.

In our last paper we outlined the revised history of Egypt during the late 9th through early 7th centuries BC, providing timelines for the 20th, 21st Tanite, 21st Theban, 22nd, and 23rd dynasty kings in two separate charts. Here we combine those charts into one, and add timelines for the neo-Assyrian kings and the rulers of Israel and Judah, all in the approximate time frame 760-650 BC. The resulting Figure 1 fills the whole of the following page. We suggest that the reader download and print that page to assist in following the content of this paper.

Our aim in this paper is to validate the absolute dates assigned to those dynasties. There are six topics discussed, numbered consecutively. All six rely heavily on points we have already made in our Egyptian books one and two, this for the sake of readers unfamiliar with the content of those lengthy volumes. All six introduce new material relevant to the discussion. In all cases the Figure 1 timelines are fixed in place by linking them with well dated Phoenician, neo-Assyrian and biblical events. The topics also function to provide links between the timelines themselves. The next paper has the identical purpose and structure.

We emphasize at the outset the fact that all four Egyptian timelines stand or fall together. They were not determined by independent processes, but by a procedure unique to this *Displaced Dynasties* series. Unlike all other revisionist efforts familiar to this author, we have chosen to begin the re-writing of history at a secure historical juncture, the year 404 BC, the concluding year of the 27th (Persian) dynasty. From there we carefully moved back in time, one dynasty at a time, first moving the 26th dynasty forward 121 years to overlap the 27th, then moving earlier dynasties forward, one at a time, to fill the vacated temporal space, a domino effect. Only after our Figure 1 timelines were firmly in place, near the end of our second book, did we discover the Louvre and Berlin stele which confirmed their accuracy. Thus, before we add one further detail to this paper, the dates of the four named dynasties are already firmly “written in stone”. We have not the slightest doubt concerning their accuracy.

Figure 1: Revised history timelines of the kings of Israel, Judah, Assyria, and Egypt in the approximate time frame 750-650 BC.



In this paper we have selected for discussion six subjects that are particularly well suited to the purpose at hand. We itemize them in point form.

1) The fact of a major catastrophe in the Mediterranean world between the 19th and 20th Egyptian dynasties has long been known, based in part on a brief historical entry affixed to the famous [papyrus Harris](#) (which documents the appearance of Setnakht, founder of the 20th dynasty), and based additionally on the multiple invasions of Egypt by Sea Peoples and assorted tribes of Libyans that took place in the early years of Ramses III (documented on the walls of Ramses' [Medinet Habu temple](#)).

On pages 113-117 of [chapter five in our book 3 \(*The Genealogy of Ashakhet Part 1: From Amarna to Troy*\)](#) we identified the likely cause of the catastrophe, the cataclysmic explosion of the mega-volcanic island of [Santorini](#), north of Crete,



near the entrance to the Aegean Sea. We dated the event to the year 765 BC. In that same book 3 [the whole of chapter six](#) (pages 118-140) was devoted to outlining the consequences of that volcanic eruption for nations bordering the Mediterranean, including Egypt. It was truly a holocaust. Ninety percent of the population of the Levant died, the result of gigantic tidal waves and torrents of molten ash. The civilization of the Empire Hittites ended, as Anatolia was

overrun by warlike migrants. Egypt survived, blessed by the Nile, but the 19th dynasty descendants of Ramses II were devastated by wave upon wave of immigrants. Syrian survivors, and multiple tribes of Libyans seeking sustenance, were enticed to invade Egypt, lured by the richness of the Nile valley, its flood plains constantly replenished by the resurgent Nile. [Sea Peoples](#), identified by names such as Denyen, Ekwesh, Lukka, Peleset, Shekelesh, Sherden, Teresh, Tjekker, and Weshesh invaded Egypt, but they were quickly repulsed via naval battles and onland skirmishes. Most were shipped back to the coast of the Levant, where over time they repopulated that coastline, if not the Syrian hinterland. In the latter half of this paper, and in the next, we will have cause to visit several Tjekker communities, and at least one Peleset village, both recent arrivals on the post-765 BC Levantine coast.

In the last paragraph we mentioned Syrian survivors attacking Egypt in the immediate aftermath of the Santorini explosion. That information is sourced in the initial lines of the historical section of the papyrus Harris. We quote below the relevant lines as translated in 1906 by [James Henry Breasted](#) on pages 198-9 in [volume IV of his classic *Ancient Records of Egypt \(BAR\)*](#):

"The land of Egypt was overthrown from without, and every man was thrown out of his right; they had no "chief mouth" for many years formerly until other times. The land of Egypt was in the hands of chiefs and of rulers of towns; one slew his neighbour, great and small. Other times having come after it, with empty years, Irsu ('a self-made man'), a certain Syrian (Kharu) was with them as chief (wr). He set plundering their (i.e., the people's) possessions. They made gods like men, and no offerings were presented in the temples.

"But when the gods inclined themselves to peace, to set the land in its rights according to its accustomed manner, they established their son, who came forth from their limbs, to be ruler, [LPH](#), of every land, upon their great throne, Userkhaure-setepenremeryamun, LPH, the son of Re, Setnakht-merire-meryamun, LPH. He was Khepri-Set, when he is enraged; he set in order the entire land which had been rebellious; he slew the rebels who were in the land of Egypt; he cleansed the great throne of Egypt; he was ruler of the Two Lands, on the throne of Atum. He gave ready faces to those who had been turned away. Every man knew his brother who had been walled in. He established the temples in possession of divine offerings, to offer to the gods according to their customary stipulations." (Breasted, BAR IV sect 398-9 pp 198-9)

The reader should not be dissuaded from accepting our identification of Santorini as the cause of the dispersion of the Sea-Peoples, or our dating the event in the approximate year 765 BC., by multiple claims to the contrary proposed by historians and scientists alike, who date the most intensive of the sequence of eruptions of this volcano either in the year range 1630-1600 BC (based on *calibrated* radiocarbon results) or a century later, to the Late Minoan IA period, ca. 1500 BC, based on archaeological excavations, several of which register the presence of 18th dynasty artifacts on the rim of the [caldera](#).

The scientific estimate can be discounted entirely. How can you radiocarbon-test organic material remains when there are no material remains to test? The entire island was literally vaporized. It is now estimated that upwards of 60 km³ (cubic kilometers) of the island dissipated in the span of moments, and almost certainly even the surface layers at the rim of the caldera were blown away. If any organic

matter was unearthed by the explosion, it could conceivably originate from occupations that preceded the mega-eruption by decades, even centuries.

This absence of organic remains explains why radiocarbon tests are conducted tens or even hundreds of miles away, in the debris layers left by the tsunami waves generated by the Santorini explosion. One such test, conducted by Bruins, van der Plicht, and MacGillivray, and published in 2009 in the journal *Radiocarbon* (vol 51, pp 397-411) is illustrative and representative. The title tells the tale.

[THE MINOAN SANTORINI ERUPTION AND TSUNAMI DEPOSITS IN PALAIKASTRO \(CRETE\): DATING BY GEOLOGY, ARCHAEOLOGY, 14C, AND EGYPTIAN CHRONOLOGY](#)

We recommend the reading of this article, if only because it is typical of recent research on the dating of the Santorini event. The three authors here did their primary research in the ash laden debris on Palaikastro in Crete, almost 100 miles south east of Santorini. Their tests were conducted on animal remains found in the debris. They were surprised at the consistency of the radiocarbon dates determined here and on the surface of the Santorini site itself, all in the range 3350 ± 10 BP, suggesting that the animals died ca 1300 BC. They up that figure by about 300 years by [calibrating the results](#), a self-authenticating procedure applied universally to radiocarbon results by scientists, a process discussed and deprecated elsewhere by this author ([see page 12 in paper #4 on our inerrantbible.com website](#)).

Before we comment further on the radiocarbon results we note that the Palaikastro authors also incorporated in their analysis some discussion of the archaeological results, summarized in a table we have reproduced on the following page.

Table 1 Simplified conventional scheme of archaeological material-cultural relationships between Thera, Crete and Egypt in the 2nd millennium BCE, forming the basis of archaeo-historical dating linked to the Egyptian historical chronology.^a

Thera (Santorini)	Crete	Egypt (Dynasties)	Years BCE (Egyptian chronology)
Late Cycladic IIIB	Late Minoan III	XIX	~1295–1186
Gap	Late Minoan II	XVIII	~1550/1539–1295
	Late Minoan IB		
Eruption	Late Minoan IA		
Late Cycladic IA			
	Middle Minoan III	Hyksos XV/ XIII–XIV	~1801/1759–1550/1539
Middle Cycladic	Middle Minoan II	XII	~1979/1937–1801/1759

These results are quite typical. Archaeologists have determined, correctly we believe, that the Santorini event must postdate the early decades of the 18th dynasty, this because early 18th dynasty remains were unearthed by the Santorini eruption, as found at [Akrotiri](#) and elsewhere on the rim of the volcano. But the existence of those remains does not prove that the mega eruption took place during the 18th dynasty. Far from it. It proves only that the explosion postdates the construction of these 18th dynasty remains. Even today archaeologists unearth buildings and artifacts dated thousands of years in the past. Tourists visiting these excavation sites are not so foolish as to conclude that the events which unearthed those remains (the spades of the archaeologists) must be assigned the same date as the remains themselves. The reasoning is flawed. Almost certainly multiple occupation levels were torn up and vaporized by the force of the Santorini explosion, exposing some of the 18th dynasty remains. If the explosion happened hundreds of years later than the 18th dynasty, there is no doubt that some 18th dynasty buildings still existed on the site, and survived the explosion. And we are positive that the Santorini explosion postdates the early 18th dynasty by over two centuries.

A glance at the chart above reveals the fact that the Palaikastro archaeologists believe otherwise. Their chart shows that they date the Santorini eruption in the middle of the 18th dynasty, during the Late Minoan IA period, and assume that the resulting caldera remained unoccupied for several hundred years, until re-occupied near the end of the Late Minoan III era, the time of Ramses III. There is

absolutely no evidence to substantiate that opinion. And that theory flies in the face of the balance of archaeological evidence, which suggests that the occupants of Santorini knew in advance that the volcano was about to explode, and vacated the island. While many of these evacuees may have died regardless, many others would be anxious to return the moment the conditions normalized. [The caldera of Santorini remains today an island paradise](#). Even if the core of the island was blown away, the remaindered would beckon its former residents to return. The suggestion that the island remained uninhabited for several hundred years is not just unreasonable, it is absurd.

Our revised history believes instead that the explosion took place at the end, not the beginning of the two hundred year gap in the Palaikastro chart. During the two hundred year gap between Minoan IA and Minoan III the 18th and 19th dynasties lived a normal existence on the island. But when Santorini exploded in the year 765 BC all evidence of their presence was obliterated by the force of the volcanic eruption. The assumed two hundred years of unoccupied residence in a caldera is a complete fiction. And the former residents, who had fled the island prior to the eruption, probably did attempt to return. But if so they were quickly overrun by Phoenicians, Sea Peoples looking for a home, many of whom were transported out of Egypt by Ramses III in his 5th year. The fact that Phoenicians were the dominant group in the repopulation of the caldera is not contested by scholars. The evidence clearly favors our revised history. But archaeologists have turned a blind eye to it.

Let us be clear. If we accept the archaeological evidence at face value, apply some common sense, and adopt the chronology employed by the traditional history, we should date the eruption of the Santorini volcano at the end of the 19th dynasty, not the middle of the 18th. And since the 19th dynasty is dated in the time frame 1308-1194 BC in that schema, the eruption should be dated 1194 BC, or thereabouts and the existing 18th dynasty remains about 250 years earlier, slightly over mid-way through the 18th dynasty.

Our revised history has not altered the relative dating of these events significantly. We have simply lowered all of the dates in question by approximately 430 years, arriving at the date 765 BC for the explosion and the

approximate year 1000 BC for the existing 18th dynasty remains. [Note that our revised history dates the 18th dynasty in the time frame ca 1050-870 BC.] And most of that 430 year number is explained by our Figure 1, where we have moved the 21st Tanite and 22nd dynasties forward to join the 20th, eliminating approximately 300 years from the Egyptian timetable. Another 121 years was eliminated when we began our revision, moving the 26th dynasty forward to overlap the 27th.

Having discounted (or rather, reinterpreted) the archaeological evidence which dates the Santorini event to the approximate year 1500 BC, we return to our discussion of the radiocarbon determination of the event, an uncalibrated dating to the vicinity of the year 1300 BC to which was applied a questionable calibration, resulting in dating the explosion to the approximate year 1600 BC. How do we explain these results? Again we refer the reader to our most recent discussion of radiocarbon dating at our inerrantbible.com website, where we remark on the fact that atmospheric conditions are a critical determining factor in the interpretation of radiocarbon results, often attributing dates which are thousands of years too old. In that paper #4 we were discussing the presence of water vapor in the atmosphere. Here we are concerned with volcanic ash and other pollutants associated with volcanos. Who knows what effect an ash-polluted atmosphere, which began long before the mega-eruption and likely endured for decades afterward, had on the radiocarbon levels ingested by plants and animal at the time. Here we quote a single source, the online [web-info radiocarbon](#) site which emphasizes the fact that even today, the [still active Santonini volcano](#) influences radiocarbon determinations, even in spite of atmospheric conditions which have long since returned to normal. We leave the interested reader to investigate the matter further.

Radiocarbon samples which obtain their carbon from a different source (or reservoir) than atmospheric carbon may yield what is termed **apparent ages**. A shellfish alive today in a lake within a limestone catchment, for instance, will yield a radiocarbon date which is excessively old. The reason for this anomaly is that the limestone, which is weathered and dissolved into bicarbonate, has no radioactive carbon. Thus, it dilutes the activity of the lake meaning that the radioactivity is depleted in comparison to ¹⁴C activity elsewhere. The lake, in this case, has a different **radiocarbon reservoir** than that

of the majority of the radiocarbon in the biosphere and therefore an accurate radiocarbon age requires that a correction be made to account for it.

One of the most commonly referenced reservoir effects concerns the ocean. The average difference between a radiocarbon date of a terrestrial sample such as a tree, and a shell from the marine environment is about 400 radiocarbon years (see Stuiver and Braziunas, 1993). This apparent age of oceanic water is caused both by the delay in exchange rates between atmospheric CO₂ and ocean bicarbonate, and the dilution effect caused by the mixing of surface waters with upwelled deep waters which are very old (Mangerud 1972). A reservoir correction must therefore be made to any conventional shell dates to account for this difference. Reservoir corrections for the world oceans can be found at the [Marine Reservoir Correction Database](#), a searchable database online at Queen's University, Belfast and the University of Washington. Human bone may be a problematic medium for dating in some instances due to human consumption of fish, whose C14 label will reflect the ocean reservoir. In such a case, it is very difficult to ascertain the precise reservoir difference and hence apply a correction to the measured radiocarbon age.

Spurious radiocarbon dates caused by volcanic emanations of radiocarbon-depleted CO₂ probably also come under the category of reservoir corrections. Plants which grow in the vicinity of active volcanic fumaroles will yield a radiocarbon age which is too old. Bruns *et al.* (1980) measured the radioactivity of modern plants growing near hot springs heated by volcanic rocks in western Germany and demonstrated a **deficiency in radiocarbon of up to 1500 years** through comparison with modern atmospheric radiocarbon levels. Similarly, this effect has been noted for plants in the bay of Palaea Kameni **near the prehistoric site of Akrotiri, which was buried by the eruption of the Thera volcano over 3500 years ago** (see Weninger, 1989). The effect has been suggested as providing dates in error for the eruption of Thera which has been linked to the demise of the Minoan civilization in the Aegean. One **modern plant** growing near the emanations **had an apparent age of 1390 yr**. The volcanic effect has a limited distance however. Bruns *et al.* (1980) found that at 200 m away from the source, plants yielded an age in agreement with that expected. They suggested that the influence of depleted CO₂ declined rapidly with increasing distance from the source. Radiocarbon discrepancies due to volcanic CO₂ emissions are a popular source of ammunition for fundamentalist viewpoints keen to present evidence to show that the radiocarbon method is somehow fundamentally flawed. (emphasis added)

We encourage the interested reader to search for and follow the references mentioned. We are not surprised by the fact that over a thousand years can be added to radiocarbon results by changes in atmospheric conditions, via a phenomenon known as “radiocarbon depletion”, whereby plants and animals are breathing in CO₂ that has not been overly exposed to the cosmic radiation which

creates the radioactive C^{14} . We are only surprised that radiocarbon testing at Santorini and its environs has only inflated the age of the explosion by upwards of 500 years.

2) The emergence, around the year 760 BC, of four Egyptian dynasties rather than one, is more than adequately explained by the circumstances which prevailed in the approximate year 765 BC.

The 20th dynasty king Setnakht, and his son the future Ramses III, already had a foothold in the south of Egypt when the mega-volcanic island of Santorini exploded in ca 765 BC, effectively ending the tenure of the 19th dynasty king Merenptah and his sons, though they did struggle for a time to regain their legacy. The Mediterranean world had for many years prior been suffering the effects of repeated less drastic eruptions of the Thera volcano, foretastes of the coming cataclysm. The kings of Libya are known to have invaded Egypt already in the fifth year of Merenptah, five years prior to the final upheaval, without doubt motivated by the destructive effects of multiple foreshocks, and lured by the prospects of the secure fresh waters of the Nile. The intrusion of Libyan emigrants almost certainly intensified after the 765 BC cataclysmic eruption, though the only documented instances are dated to the 5th and 11th years of Ramses III, more than a decade after the eruption. The claim is made in the Harris papyrus that Ramses repulsed those Libyan invaders, ruthlessly slaughtering many, making heaps of their remains. But it is admitted in that same papyrus that tens of thousands were spared. Not only were Libyan immigrants drafted into the Egyptian army, but others, including select tribal leaders and their followers, were provided sanctuary and sustenance. The following excerpt from the Harris papyrus is a case in point. We are here reading Breasted's translation in BAR IV sect. 405 on pages 201-02.

Behold, I will inform you of other things, done in Egypt since my reign. The Libyans and the Meshwesh were dwelling in Egypt, having plundered the cities of the western shore, from Memphis to Kerben. They had reached the great river on both its banks. They it was who plundered the cities of Egwowe during very many years, while they were in Egypt. Behold, I destroyed them, slain at one time. I laid low the Meshwesh, the Libyans, the Esbet, the Keykesh, the Shai, the Hes and the Beken; they were overthrown in their blood and made heaps. I turned them back from trampling the border of Egypt. **I carried away those whom my sword spared, as numerous captives, pinioned like**

birds before my horses, their wives and their children by the ten-thousand, their cattle in number like hundred-thousands. I settled their leaders in strongholds in my name. I gave to them captains of archers, and chief men of the tribes, branded and made into slaves, impressed with my name; their wives and their children were made likewise. I led their cattle into the house of Amon; they were made for him into herds forever. (BAR IV sect 405 pp 201-2) (emphasis added)

Besides this admission that Libyan immigrants had gained a foothold in the country with the tacit approval of the 20th dynasty kings, we can only guess at how many Libyans accessed Egypt via the western deserts, encountering no resistance whatever. It is beyond the ken of this author why Egyptologists insist that the Libyan invasions that gave rise to the 22nd dynasty only took place in 945 BC, and not in the early years of the reign of Ramses III (1182-1151). How can they deny the obvious, that the arrival of the 22nd dynasty Libyans can be securely dated to the first decade of Ramses' reign. That situation does not change when we adjust the dates for Ramses III, and insist his reign began around the year 757 BC, not 1182 BC. And it follows that we can securely date the arrival of the 23rd dynasty Libyans to that same mid-8th century era.

The invading Libyans were no doubt led by royalty whose kingships began in Libya, among whom we can name at least three, Sheshonk, Osorkon, and Takeloth, the assumed progenitors of the emerging 22nd dynasty. The predecessors of the 23rd dynasty, which may have included the aforementioned Takeloth, were also ethnic Libyans. They almost certainly accompanied their 22nd dynasty counterparts, though their presence in Egypt was first noted with the emergence of Takeloth II. The 22nd dynasty arrivals appear to have domiciled in the north, primarily in the western Delta. The 23rd dynasty immigrants likely settled in the central Nile, and later, following the death of Ramses III in 726 BC, in the Theban area, and even further south, ***where they appear in the biblical record, and in Assyrian annals, as kings of Melukkha.***

So much for the emergence of the 22nd and 23rd dynasties. There is no mystery associated with their arrival in Egypt. But what about the 21st Tanite dynasty kings? How and when did they arrive in the environs of Tanis? From whence did they come? Again there is no mystery. These Tanites from the outset bore Egyptian names, and were devotees of the Theban god Amun. They functioned

from the beginning as nothing more than a branch of the Theban religious cult of Amun, using the chaotic conditions that prevailed in Egypt post 765 BC to expand their cult and acquire the political stature they had always coveted. Historians rightly call these 21st dynasty rulers “priest/kings” because in truth they functioned as both, perhaps even more as priests than kings. In our next paper we will visit with one of the earliest of these Tanite priest/kings, whose titles agree precisely with our theory regarding their origins.

3) Assuming that four dynasties of nomarchs, rather than one, emerged from the ashes of the Santorini cataclysm (pardon the pun), it should follow that these dynasties would cooperate in some undefined ways in the governance of the country. In particular we should expect intermarriage to have taken place to some significant extent.

It is well known that several 21st dynasty kings and dignitaries, and not a few members also of the 22nd dynasty, are associated in the monuments in some undefined way with the 20th dynasty. Psusennes I and his son Ankhefenmut at times identified themselves with the Ramesside kings by adopting the hyphenated names Ramses-Psusennes and Ramses-Ankhefenmut. Various attempts have been made to explain this intrusion of the name Ramses into a 21st dynasty context, omitting that which is most reasonable, namely, that the Tanite priest/kings ruled in close association with the Ramesside kings, often entering into marital alliances. The noted Egyptologist Kenneth Kitchen referenced this close alliance between the 21st and 20th dynasty kings in his commentary on these names, but could only leave the matter unresolved, still captivated by the mistaken conviction that the 21st dynasty followed on the heels of the 20th. His comments are still worth reproducing:

It has not escaped attention that Psusennes I appears to claim some connection with the preceding, Ramesside, dynasty. Thus, one fragmentary block from Tanis bears the cartouche ‘Ramesses-Psusennes, Beloved of [Amun]’, which recurs on a ring-bezel from the burial of Wen-djeba-en-Djed in the tomb of Psusennes I. Furthermore, in room 3 of his Tanite tomb, Psusennes I made provision for the burial of a prince who was doubtless a son that predeceased him, given the probable long duration of Psusennes’ reign. In brief form, this man was called simply ‘the King’s Son, Ankhefenmut’; but on the end of his sarcophagus were set out his full name and titles, calling him (inter alia): ‘Bodily King’s Son whom he loves, Ramesses-Ankhefenmut.’ These compound names, Ramesses-Psusennes and Ramesses-Ankhefenmut, are wholly in the style of those of

the sons and successors of Ramesses III in the 20th Dynasty, and suggest that Psusennes I and his son claimed a link with the Ramessides, a claim which was not taken up by their successors. TIP 41

Before we proceed we should perhaps interject here that in the preceding discussion relating to the 21st dynasty king Psusennes I, and also in subsequent discussion where Psusennes I and II are mentioned, we continue to use the number designation followed by the scholarly community, even though, as argued later in this paper, we believe that the traditional history has reversed the true order of these kings. The king named Psusennes I, with son named Ankhefenmut, was actually the second of the namesake kings, and technically should be named Psusennes II. We will discuss that situation in greater depth in our next paper.

We continue now with discussion regarding the use of compound names involving Ramses, this time by the 22nd dynasty kings, a fact even more perplexing to Egyptologists. Upwards of a dozen dignitaries mentioned in 22nd dynasty inscriptions bore the title “King’s Son of Ramses”, for which there is only one reasonable explanation - the bearer of the name was a son, a grandson, or at minimum a near descendant of a king named Ramses, even if only on the maternal side of the family. And once again Ramses III would be the most likely 20th dynasty relative. But now the connections, at least for advocates of the traditional history, are even less comprehensible than the use of Rameside names by the 21st dynasty Tanites. Moreso since some of these references are from late in the 22nd dynasty. At least one, that of a “King’s Son of Ramses Pashedbast”, was found among the relics in the burial chamber of Harnakht, son of Osorkon II (see Kitchen, TIP 93 (p. 118). Two others are even later. We quote Kitchen on the details. But we should read critically. He is discussing the sons of Shoshenk III, three of whom are certain, the fourth and fifth less so. It is only because their names appear on monuments contemporary with Sheshonk III that they are included in Kitchen’s list:

A fourth son was a “King’s Son of Ramses”, Commander of All Troops, Great Chief of [—], Takeloth (C), son of the Lord of the Two Lands, his mother being Djed-Bast-es-ankh’, whose activity at Busiris is denoted by a donation-stela of Year 18, most likely of Shoshenq III. A fifth possible prince was the ‘High Priest of Amenresonter, King’s Son of Ramesses, Mek-prince of Pauer ..., Army-leader, Padebehenbast’, on a donation-stela of Year 28 of Shoshenq III, probably from Kom el Hisn. TIP 305.

Takeloth and Padebehenbast are not sons of Sheshonk as Kitchen thinks. They are probably, as their title clearly suggests, sons of a 20th dynasty king Ramses. [It is possible, of course, that Sheshonk III married a daughter of a Ramesside king, and that these children were born to him by that wife.] There are yet other dignitaries who bear the identical title, but these examples are sufficient to draw attention to the problem. What else should we conclude from these references than the fact that the 22nd dynasty pharaoh Sheshonk III, whose reign in the traditional history is dated 837-798 BC, named his sons after a 20th dynasty Ramesside king, a dynasty that is dated 1184-1087 BC. in that same (grossly errant) chronological schema. How likely is that? It totally defies reason why any monarch would identify his sons with any king of a *foreign dynasty* that died out 250 years prior. Yet apparently the incongruity of the situation does not unduly concern the noted Egyptologist.

Disturbing though the dual names are for conventional historians, the situation is possible, even probable, once we accept the fact that Ramses III reigned in the years 757-726 BC and Sheshonk III in the years 715-674. They are even more comprehensible once we realize that the 20th dynasty king Ramses XI, almost as renowned as Ramses III, was an associate of Sheshonk III for almost half the reign of that 22nd dynasty pharaoh (see our Figure 1). Let the reader decide which chronology is correct.

4) At least once in the time frame under discussion an Assyrian king acknowledged the fact that Egypt, his adversary, was governed by multiple kings. One such reference is enough to prove our case.

According to the traditional history the 25th dynasty consisted of at minimum four Nubian kings, Piankhi, Shabaka, Shabataka, and Taharka, each governing in succession, in the time frame 750-671 BC, the whole of Melukkha and Egypt. If true, we need to delete the entire contents of our four Egyptian books, all ten papers in the Mesopotamian section, and the four papers in the Additional Argument section. Instead, we choose to question the reliability of the traditional history, beginning by quoting a single excerpt from the annals of the Assyrian king Sennacherib (704-681 BC). The entry belongs to the annals which document his 3rd campaign (701 B.C.) where, in the midst of a description of his assault on the cities of Judah, he notes that Hezekiah, the king of Jerusalem,

had become afraid and had called (for help) upon the *kings of Egypt* (Mus(u)ri) (and) the bowmen, the chariot(-corps) and the cavalry of the *king of Ethiopia* (*Meluhha*), an army beyond counting - and they (actually) had come to their assistance. In the plain of Eltekeh (Al-ta-qu-u), their battle lines were drawn up against me and they sharpened their weapons. Upon a trust (-inspiring) oracle (given) by Ashur, my lord, I fought with them and inflicted a defeat upon them. In the melee of the battle, I personally captured alive the Egyptian charioteers with **the(ir) princes** and (also) the charioteers of the king of Ethiopia. (ANET 287-88)

In Appendix A, on pp 387-388 of book 1, we briefly discussed this inscription, and pointed out the incontestable fact that

the idea of multiple kings of Egypt existing alongside of an independent king of Melukkhka [in the last decades of the 8th century BC] is entirely foreign to any historical situation that can be hypothesized for the late 25th dynasty, when either Shabataka or Shabaka is considered to have ruled all of Egypt including the lands southward as far as the 4th cataract.

Clearly this single annals entry absolutely contradicts the traditional history in which a single Ethiopian king rules the whole of Egypt. The author of this paper is, among other things, a mathematician, well aware that a lengthy and detailed proof of the accuracy of a theorem can be invalidated by a single counterexample. As here.

But we can do better than merely argue against the traditional history. We know precisely, based on a parallel description of this same Eltekeh battle in the Hebrew Bible, and from multiple mentions of a namesake Melukkhan king in the annals of the Assyrian kings Esarhaddon and Ashurbanipal subsequently, the identity of the “king of Melukkha” who fought the Assyrian army of Sennacherib in 701 BC., alongside his 20th, 21st, and 22nd dynasty associates. The Hebrew Bible calls him Tirhakah (2 Kings 19:9; Isaiah 37:9) and the Assyrian annals of Esarhaddon and Ashurbanipal call his namesake son Tarqu. And in our Figure 1 Tirhakah and Tarqu can be firmly identified as kings Takeloth II and Takeloth III, Libyan kings of the 23rd dynasty, resident in the upper reaches of the Nile, almost certainly south of Thebes, as described earlier in our point 2 on page 11. The interested reader is invited to [follow our discussion related to Takeloth I & II in chapter 3 of book 1, pages 63-67.](#)

5. Setnakht, the father of Ramses III and founder of the 20th dynasty of Egypt, began his reign by expelling from the Egyptian delta a group of Syrian invaders, led by a mercenary named Arsu/Arzu. Equating this Arzu and a Syrian king named Rezin, assists in validating the accuracy of our 760-757 BC dates for Setnakht.

In our initial remarks in section 1 of this paper (pages 3 & 4) we reviewed some of the evidence attesting the cataclysmic explosion of the mega-volcanic island of Santorini in the approximate year 765 BC and its consequences for Egypt. We quoted a section of the Harris papyrus translated in 1906 by [James Henry Breasted](#) documenting the fact that Egypt was invaded soon after by opportunistic Syrian rebels led by a certain Irsu, who were eventually driven from the country by [Setnakht](#), father of Ramses III and founder of the 20th dynasty. At the conclusion to our second book we identified this Irsu/Irzu with the Syrian king Rezin. At the time we were rushed to publish the concluding chapter of that book and omitted some of the detail verifying the accuracy of the identification. Here we correct that omission.

It is clear from the quoted material on page 3 that Setnakht “slew the rebels who were in the land”, which technically could include the rebel leader, though most interpreters think otherwise. Consequently, since the days when these opening lines were read by Egyptologists, scholars have been scrambling to determine the identity of Irsu/Irzu/Arzu, the Syrian. They have been painfully unsuccessful for obvious reasons. They date the transition period between the 19th and 20th dynasties to the approximate years 1195-1185 BC. The events in question actually took place in the time frame 765-760 BC. Small wonder their search was unsuccessful. Had they looked 430 years into the future, they would have been overwhelmed by references to the rebel Arzu. [Rezin](#), the mercenary warmongering ruler of Syria, dated 754-732 by scholars, is infamous for his forays into foreign lands, his multiple attempts to expand his sphere of influence. We supply here a few details about this man we failed to document fifteen years ago when we published our second book.

In the concluding pages of *Piankhi the Chameleon* we did explain the fact that the book of Amos in the Hebrew Bible, in its entirety, was written during the sole reign of king [Uzziah](#) (767-750 BC), probably at the very beginning of that reign. Amos’ dates the writing of book two years prior to an event it describes in its opening line as a *raash*, a term commentators have weakly translated

“earthquake”, but which we have interpreted as violent tremors and resulting tsunami generated from the eruption of Santorini which, in combination with torrents of molten ash, killed 90% of the population of the Levant (see Amos 5:3), including the remnant of the ruling houses of Syria, those of [Hazael](#) (842-796) and a long line of kings named [Ben-hadad](#).

“So I will send fire upon the house of Hazael,
And it will consume the citadels of Ben-Hadad.” (Amos 1:4)

This was no mere earthquake. It was remembered in the days of the biblical prophet [Zechariah](#), writing 120 years after the fact, while predicting the violent upheaval of the earth in the days preceding the arrival of Messiah.

And in that day His feet will stand on the Mount of Olives, which is in front of Jerusalem on the east; and the Mount of Olives will be split in its middle from east to west by a very large valley, so that half of the mountain will move toward the north and the other half toward the south.

And you will flee by the valley of My mountains, for the valley of the mountains will reach to Azel, yes, you will flee just as you fled before the earthquake (*raash*) in the days of Uzziah, king of Judah. Then the LORD, my God, will come and all the holy ones with Him! Zechariah 14: 4,5

While Rezin is not mentioned explicitly in the book of Amos, there is not a single expositor of the book who does not firmly believe that his rise to power in the aftermath of the *raash* is implied in verse 1:5, which follows immediately the mention of the demise of the Hazael and Ben-Hadad ruling families.

“I will also break the gate bar of Damascus,
And cut off the inhabitant from the valley of Aven
And him who holds the scepter, from Beth-eden;
So the people of Syria will go exiled to Kir.”
Says the LORD.

Verse 1:5 is not a reference to the rise of king Rezin, but to his eventual demise. And along with the commentators, we can identify the three parties mentioned in the verse, Rezin the ruler in Damascus, king Pekah of Israel whose death apparently took place in “the valley of Aven”, and [Shamshi-ilu](#), the Assyrian turtanu whose birth and lifelong home in Bit-Adini is proverbial. Shamshi-ilu commanded the armies of a succession of neo-Assyrian kings, including [Ashur-](#)

[dan III](#) (774-756), in whose tenth year (765 BC) the sun was obscured by the ashes from the Santorini explosion, [Ashur-Nirari V](#) (756-745), and part of the reign of Tiglath-Pileser III (745-727).

In the year 732 BC, according to the Hebrew Bible:

Rezin king of Syria and Pekah son of Remaliah, king of Israel, came up to Jerusalem to wage war; and they besieged Ahaz, but could not overcome him.

At that time Rezin king of Syria recovered Elath for Syria, and cleared the Judeans out of Elath entirely, and the Syrians came to Elath and have lived there to this day.

So Ahaz sent messengers to Tiglath-pileser king of Assyria, saying "I am your servant and your son; come up and deliver me from the hand of the king of Syria, and from the hand of the king of Israel, who are rising up against me."

And Ahaz took the silver and gold that was found in the house of the LORD and in the treasuries of the king's house, and sent a present to the king of Assyria.

So the king of Assyria listened to him; and the king of Assyria went up against Damascus and captured it, and carried the people of it away into exile to Kir, and put Rezin to death. (2 Kings 16:5-9)

The date of this incident does not come from the Hebrew Bible, but from the annals of Tiglath-pileser. Rather than detail the Assyrian references, we choose rather to quote from the excellent Wikipedia article which discusses, not the

In c. 732 BCE, Pekah allied with [Rezin](#), king of [Aram](#) and threatened [Jerusalem](#). The prime reason for such a league was probably to protect their respective countries from another incursion of Tiglath-pileser III., who had compelled Menahem, in 738 B.C., to pay a large tribute. The two kings united their armies and attempted to coerce Ahaz of Judah into joining them. Pekah raided Judah and carried to Samaria a number of captives; but, rebuked by the prophet Oded and by some of the prominent men, he released them and sent them back. The united forces of Israel and Syria appeared before the walls of Jerusalem to demand its surrender. At this juncture Isaiah the prophet came to the support of Judah and her king. The allies had proposed to set upon the throne of Judah a son of Tabeel, probably one favorable to the alliance. Ahaz, however, knowing that Tiglath-pileser was within call, appealed to him for help.^[7] Ahaz's "dread" of Rezin and Pekah, "Son of Remaliah" is recorded in the [Immanuel](#) prophecy in [Isaiah 7:14](#) where the birth of a son (possibly [Hezekiah](#)^[8]) is a sign of the defeat of both kings by the King of Assyria before the child is old enough to eat curds and honey and distinguish right from wrong. After Ahaz paid tribute to Tiglath-Pileser, the Assyrians sacked [Damascus](#) and annexed Aram.^[9] According to [2 Kings 16:9](#), the population of Aram was deported and Rezin executed. According to [2 Kings 15:29](#), Tiglath-Pileser also attacked Israel and "took Ijon, [Abel Beth Maacah](#), [Janoah](#), [Kedesh](#) and [Hazor](#). He

took [Gilead](#) and [Galilee](#), including all the land of [Naphtali](#), and deported the people to Assyria." Tiglath-Pileser also records this act in one of his inscriptions.^[10] Soon after this Pekah was assassinated by [Hoshea](#), the son of Elah, who then took the throne. Tiglath-Pileser in an inscription mentions the slaying of Hoshea by his fellow [Israelites](#).^[11] The inference here is that the people, seeing the inevitable outcome of the contest with Assyria, put out of the way their fighting king, and then yielded submission to the conqueror, Tiglath-pileser III.^[7] He is supposed by some to have been the "shepherd" mentioned in [Zechariah 11:16](#).

And what can we conclude from this review of the life of Rezin, as compared with that of Arzu the Syrian. They have the same name. They have the same warlike temperament. They were both Syrian chieftains. And they both rose to power in the aftermath of some unnamed catastrophic event, the one described in the book of Amos, the other in the Harris papyrus. Is it merely a coincidence that the cause of those catastrophic event can be equated, and dated to the year 765 BC by the book of Amos, and to that same year by approximately 900 pages of argument in the first three books of our *Displaced Dynasties* series?

6) The papyrus describing the travels of an Egyptian dignitary named Wenamon proves conclusively that the reign of the 20th dynasty king Ramses XI and Herihor the founder of the 21st Theban dynasty must be dated in the approximate year 666 BC, thus confirming the essential accuracy of our Figure 1 timelines for these two dynasties.

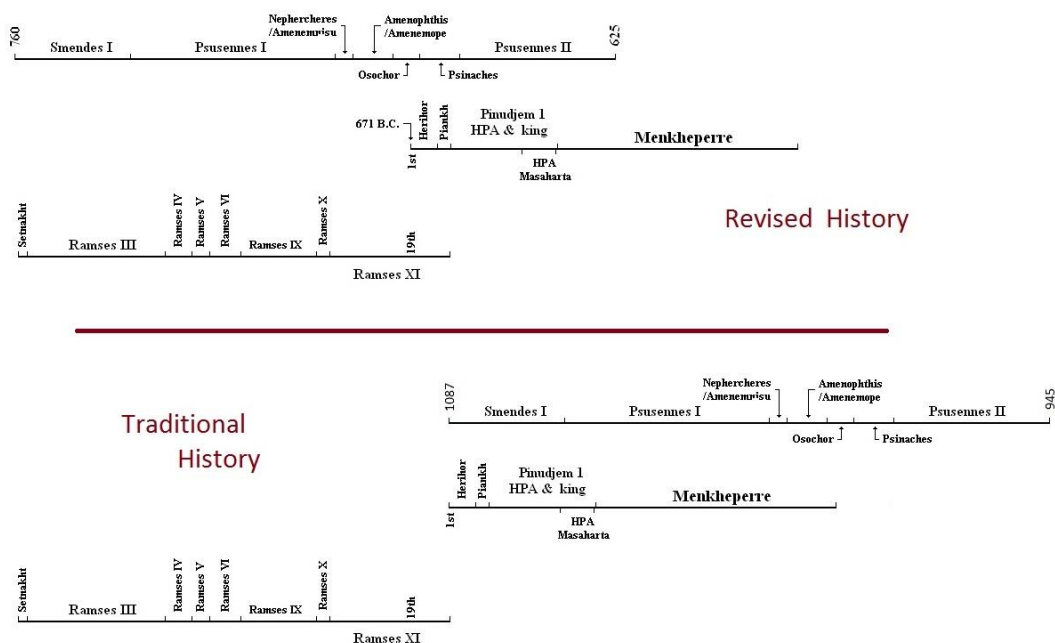
We will not spend more than a paragraph describing the mission of the Egyptian official known as Wenamon. His exploits are legendary, and a more than adequate summary is provided by the online Wikipedia site entitled "[The Story of Wenamon](#)". We strongly suggest that this article be read in its entirety, in spite of the fact that we disagree with much of it. An annotated summary of [The Adventures of Wenamon](#) is also available online, courtesy of R.A.S. Macalister, published in 1913 as part of his book entitled *The Philistines*. To read the entire story, we direct the reader to [pages 25-29 of Pritchard's Ancient Near Eastern Texts](#) (ANET), though it is also available on pages 306-13 of Gardiner's *Egypt of the Pharaohs*, for those who have access to that book. We are here interested in only a few details from the story, best summarized by ourselves.

All that the reader needs to know is the fact that Wenamon is commissioned by Herihor, the founder of the 21st Theban dynasty, to travel to Phoenicia and purchase timber to build a boat to transport the image of the god Amon, resident in Thebes. He sets out in the year 5 of an undefined era and travels north to Tanis in the eastern Delta, where he has been directed to obtain funds for the purchase from another dignitary named Nesubanebdjed. He then travels to Phoenicia where he is immediately robbed of those funds, and seeks redress from a king of Dor named Beder and later from Zakar-baal, aka Tjika Ba'al, king of Byblos. In the course of the conversation with Zakar-baal he is informed concerning the fate of emissaries sent to Phoenicia years earlier by an Egyptian king named Khaemwaset, in context here the prenomen of Ramses XI. These emissaries had been unable to return to Egypt for unknown reasons, but the pronouncement clearly implied that there had been some turmoil in Egypt which precluded their return, and after years of enforced exile they had died in Phoenicia. Though the story continues, our interest in the story does not. So here we stop.

Though many scholars today treat the papyrus story as historical fiction it was certainly not disparaged as such in the aftermath of its purchase in 1891 by Golénischeff. Early on it became a foundational document in support of the traditional Egyptian chronology. The reference to Ramses XI, clearly no longer governing Thebes, informed critics that Wenamon's journey followed his death, possibly taking place only months after. Thus the journey of Wenamon is typically dated at the juncture between the 20th, and 21st Theban dynasty, 1087 BC in the opinion of Alan Gardiner (EP 446). And since, in the opinion of Egyptologists, the 21st Tanite and 21st Theban began and ended at the same time, the contemporary of Herihor in the Delta must be Smendes I the founder of the Tanite dynasty. It follows from the Wenamon story therefore, that Nesubanebdjed and Smendes I must be the same person. Since the publication of the Golénischeff papyrus in 1891 it has been axiomatic among Egyptologists that Smendes I has the nomen (or perhaps the prenomen) Nesubanebdjed, this in spite of the fact that no other Egyptian document corroborates that fact. And this faulty attribution is alone responsible for maintaining the fiction that the 21st Tanite and 21st Theban dynasties began at the same time. As the reader can see from our Figure I, we think otherwise, and deny categorically that Nesubanebdjed is one of the cartouche names Smendes I.

Following the adage that a picture is worth a thousand words we produce below a diagram featuring the timelines of the 20th, 21st Tanite, and 21st Theban dynasties, as understood by both the traditional history and the revised history. Clearly there are only two major differences. One is the positioning of the 21st Tanite dynasty in relation to the other two. The other is the sequence of absolute dates assigned to each. If Smendes I was a contemporary of Herihor the traditional history must be accepted. If Smendes I was a contemporary of Setnakht the revised history is correct. Alternatively, we can decide the issue between the two versions based on the date of the travels of Wenamon. If he is dated in the early years of the 11th century BC then the traditional history must be accepted. If instead he is dated in the 4th decade of the 7th century BC (or thereabouts) our revised history is validated. We decide here to focus on dates.

Figure 2: Relative positioning of the 20th, 21st Tanite and 21st Theban dynasties I in the revised versus the traditional history.



Before we begin we need to discuss one temporal feature of the Wenamon papyrus we have ignored thus far in this paper, but discussed at length in [chapter 8 of our second book](#), namely, the mention by Wenamon that his journey began in the 5th year of some undefined era. This era is referenced in multiple hieroglyphic texts by the phrase *whm mswt*, and is acknowledged to have begun

in the 19th year of Ramses XI. If indeed Wenamon's journey began in the 5th year of that era (almost a certainty) then we can be more specific about the date of that journey. In Gardiner's opinion the reign of Ramses XI should be dated 1114-1087, his 19th year 1096 BC, and the journey of Wenamon 1092 BC. In our revised history Ramses XI is assigned dates 689-662 BC, his 19th year 671 BC, and the journey of Wenamon 667 BC.

In the traditional history there is absolutely no secondary evidence attesting the fact that the journey took place in 1092 BC or thereabouts. He is not mentioned in any other Egyptian document (other than a second version of the Wenamon story). There is no confirmation that a king Nesubanebdjed governed the eastern delta from Tanis at the time of his journey. There is nothing in the history of the times that remotely explains the mysterious era called the *whm mswt*. We have left the ordinal number "19th" suspended above the reign of Ramses in our Figure 2, but its meaning is a complete mystery. And there is certainly no evidence corroborating any details of the Phoenician context, other than the fact that the journey does assume a fairly recent arrival of the Tjekker tribe of Sea Peoples, a fact also provided by our revised history. There is certainly confirmation in this story that the 21st Theban founder Herihor governed the south of Egypt at the end of the 20th dynasty, but again, the revised history agrees totally. We repeat – there exists no evidence that the journey of Wenamon took place around the year 1092 BC. This absence of evidence is, of course, not evidence of Wenamon's absence. But it is certainly part of the reason why a large percentage of scholars treat the story as historical fiction.

The revised history fares much better, in large measure because it provides a clear and decisive rationale and dating of the *whm mswt*. In the revised history, as stated, the 19th year of Ramses XI is firmly identified as year 671 BC. That was the year the neo-Assyrian king Esarhaddon successfully overran the land of Egypt and began an Assyrian suzerainty that last till the year 637 BC, when the Assyrians lost control of Egypt to Menkheppere Piankhi. In 671 BC Esarhaddon took Ramses XI captive and exiled him from the country, confined to the western desert, where he remained till his death nine years later (662 BC). Meanwhile Egyptian documents referenced his years in exile as the *whm mswt*, a tacit admission that while Ramses' "reign" continued, he was no longer *de facto* in control of Egypt. A

good portion of our 8th chapter in book two discusses the issue. We will not repeat the evidence here.

As for the name of Wenamon we are equally fortunate. Esarhaddon died in 669 BC and was replaced by his son [Ashurbanipal](#), whose reign in Assyria lasted over 40 years. Following the lead of his father, Ashurbanipal was an absentee landlord. According to his annals, dating from his 1st campaign (668/67 BC), he left the country in the control of approximately twenty nomarchs/proxy governors, each of whom is referred to as a king of their respective nomes, though in the same annals' listing they are referenced by their actual titles as "kings, governors and regents". The list is instructive, and certainly relevant to our argument considering the date, only a year or two prior to Wenamon's journey. We reproduce the list as translated on [p. 294 of Pritchard's *Ancient Near Eastern Texts*](#):

Necho (Ni-ku-u), king of Memphis and Sais (Sa-a-a), e Sharruludari, king of Si'nu, Pishanhuru, king of Nathu, Pakruru, king of (Pi)shaptu, Bukkunanni'pi, king of Athribis (Ha-at-hi-ri-bi), Nahke, king of Hininshi, Putubishti, king of Tanis (&2-nu), Unamunu, king of Nathu, Harsiaeshu, king of Sabnuti, Buaima, king of Pitinti, Shishak (Su-si-in-qu), king of Busiris (Bu-li-ru), Tabnahti, king of Punubu, Bukkananni'pi king of Ahni, Iptihardeshu, king of Pihattihurunpi(ki), Nahtihuruansini, king of Pishabdi'a, Bukurninip, king of Pahnuti, Siha, king of Siut (Si-ia-a-ti-tn), Lamentu, king of Himuni (Hermopolis), Ishpimatu, king of Taini, Mantimanhe, king of Thebes ; these kings, governors and regents whom my own father had appointed in Egypt and who had left their offices in the face of the uprising of Tirhakah [Tarqu] and had scattered into the open country, I reinstated in their offices and in their (former) seats of office. (Thus) I seized anew (control over) Egypt (Musur) and Nubia which (already) my own father had conquered; I made the garrisons stronger than before and the(ir) regulations (more) severe . With many prisoners and heavy booty I returned safely to Nineveh.

This list is extremely instructive, though we will limit our discussion here to a few names. Most significant is the mention of "Unamunu, king of Nathu", almost certainly a reference to Wenamon. The name is right; the time is perfect. Unamunu clearly had the regulatory authority to act as a proxy on behalf of the Assyrian government on a diplomatic mission, not to speak of the freedom of movement required to leave on an extensive tour of duty elsewhere. It is perhaps significant that "Nathu" was the only region mentioned in Ashurbanipal's list that had two "kings", Unamunu and Pishanhuru, thus freeing Wenamon to spend a year or two on his protracted journey.

Elsewhere on this list are several other names clearly identified on our Figure 1 chart. Su-si-in-au (Sheshonk), king of Busiris, we have already discussed. He is the Hedjkheperre Sheshonk of the 22nd dynasty whose reign between Sheshonk III and Pemay is described in detail in Appendix 2 of our second book. We will devote a large section of the following paper to his reign. Interestingly, Pemay, his eventual successor, was assigned by Esarhaddon to govern the nome of “Pitinti”, almost certainly a prestigious appointment leading to his eventual replacement of Sheshonk as the paramount leader of the 22nd dynasty. This identification, of course, is hypothetical, though the name is certainly right. The Akkadian transcribed as “Buaima” in ANET could also be transcribed “Puaima”, and therefore, as was the case with Unamunu, the right name and right time (and even the right association with Sheshonk) strongly suggest that our identification is right. And for good measure we note the presence of the name of “Putubishti, king of Tanis” who may well be identified as our [Pedubast I](#), a 23rd dynasty king, or even [Pedubast II](#), not included in our Figure 1, dated by Kenneth Kitchen to the time of Ashurbanipal. We might add here for the record that we are almost certain that Pedubast I and Pedubast II are the same king. Again the name and the time argue for the identification. Though Pedubast was here installed as a regent in Tanis, there is nothing in Ashurbanipal’s list to suggest that he was actually a pharaoh of the 21st dynasty, resident in that city. Instead he was appointed by Ashurbanipal to assist in regulating the affairs of the eastern Delta from a base in Tanis, apparently in conjunction with the 21st dynasty king Psinaches, whose duties as the resident high priest of Amon in Tanis were predominantly religious.

Our claim that Tanis had two rulers is not without precedent. We have already noted that Wenamon and Pishanhuru jointly ruled in Nathu. And in a moment we will see that Herihor and Piankh jointly ruled in Thebes. And of the two rulers in Tanis, Putubishti and Psinaches, we will have more to say. The reason is obvious. We have yet to discuss the true identity of Nesubanebdjed. And we have yet to identify the one name on Ashurbanipal’s list that appears to be at odds with our revised chronology. We refer of course to “Mantimanhe, king of Thebes”. Why do the names of Herihor and/or Piankh not appear as rulers in Thebes? And equally, why does Nesubanebdjed, a prominent figure in Wenamon’s travelogue, not appear on Ashurbanipal’s list? We have an answer to both questions. We will

be brief, considering the fact that we have already provided those answers in chapter 8 of book two, to which we have already provided a link.

First Mantimanhe. Already we have seen how Ashurbanipal's scribes have failed to articulate the true sounding of the Egyptian names. Either that or Assyriologists have misconstrued, or incorrectly ordered, the transcription of some of the cuneiform signs used in the representation of these names. Thus Pemay appears a Buaima and (Hedjkheperre) Sheshonk appears as Susinku. Worse still a king/regent of Hermopolis named Nimlot, appears as "Lamentu, king of Himuni". It should come as no surprise therefore, that Mantimanhe can be, and has been, otherwise transcribed as a reference to Piankhi, by no less an authority than the noted Egyptologist [Flinders Petrie](#), on [page 291 of volume three of his History of Egypt](#). Petrie was a firm advocate of the traditional history, and as such assigned the reign of Piankhi, the assumed founder of the 25th dynasty, to the middle years of the 8th century BC. Therefore, when he found evidence that a king by the name of Piankhi lived in days of Ashurbanipal, he simply took the evidence at face value and assumed, correctly as it turns out, that there were two Nubian kings that bore that name. His 2nd king Piankhi followed the first Piankhi by almost a century. Ours precedes Menkheperre Piankhi by forty years. Regardless, Petrie was correct in his interpretation of the Assyrian annals reference, interpreting Mantimanhe king of Niu (Egyptian No = Thebes) as a reference to Piankh, the eventual successor of Herihor. We reproduce below his few remarks on the subject.

B.C. 702-670?]

PANKHY II

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The name of the ruler of Nia, Thebes, in the annals of the first expedition of Ashurbanipal, 668 B.C., is Manti·me·ankhe or Manti·pi·ankhi. It has been supposed to be Mentuemhat, but the ending *ankhi* cannot be intended for *hat*; the uncertain middle sign is therefore probably *pi*, and the reading is "Mer nuti Piankhi." If this is Pankhy II., and the bandage is accepted as reading 40 years or more, it would imply his ruling at 708 B.C. or earlier. This would not be at all impossible for his Ethiopian rule.

Petrie had unique access to the original clay tablets on which the Assyrian annals were recorded. If he says the sign for "me" was damaged and could well be a "pi"

and that the balance of the name should be read an-ki or an-khi, who are we to raise an objection. Needless to say his fellow Egyptologists objected, but not because of his reading of the cuneiform text. According to the traditional history the 26th Saite dynasty should be in its formative stage in the year 668 BC. The presence of a dignitary name Mentuemhet is demanded here if the traditional history is reliable. No wonder scholars dismissed Petrie out of hand, in spite of his admitted expertise. In our next paper we will again see Petrie at odds with his fellows.

Thus far we have explained the names on Ashurbanipal's list and clearly identified Wenamon as a prefect/king of Nathu. We have also hinted at our explanation for the absence of the names of Herihor and Nesubanebdjed on Ashurbanipal's list. They were high priests, not administrators. Piankh and Pedubast I were chosen instead for a governmental role. But if Herihor the high priest in Thebes sent Wenamon on a journey to receive money from his counterpart Nesubanebdjed the high priest in Tanis, it must be the case that Nesubanebdjed was the nomen or prenomen of the high priest ruling in Tanis in the year 768 BC. And that man would be Psinaches, the name Manetho provides for the king following Osochor and preceding a king Psusennes. Is there any evidence that the predecessor of Psusennes was named Nesubanebdjed?

If indeed Nesubanebdjed preceded Psusennes, then there is a strong possibility that he is the father of Psusennes. When we researched our second book we were able to find only one document suggestive of the fact that this father/son relationship did in fact exist. To understand the reference we need to remind the reader, for the umpteenth time, that traditional historians have confused the identities of the 21st dynasty kings Psusennes I and II. They have argued that the [first Psusennes had the prenomen Aakheperre](#) and the second the prenomen Tyetkheperre. We believe that Tyetkheperre ruled before Aakheperre. We will argue the case yet again in the next paper.

So Psusennes II in our Figure 1 is Aakheperre, sometimes referred to as the silver pharaoh, owing to the richness of his funerary artifacts and especially his splendid gold plated silver burial mask. And on p. 311 of book two we state:

When Montet excavated the tomb of Aakheperre Psusennes (Psusennes I in the traditional history, Psusennes II in the revised alternative) he found on the body of

Psusennes a pair of bracelets which contained inscriptions naming a "high priest of Amon Nesbanebdjed son of Menkheperre"

On p. 312 we add the fact that:

The bracelet inscriptions contain more than simply the name and title of "Nesubanebdjed, son of Menkheperre". They contain, in parallel bands, the name of the HPA/king Psusennes himself, and the phrase "made by (ir.n) the HPA Nesubanebdjed, son of Menkheperre. The complete inscription, as translated by Montet, reads instead "Psusennes, born of the high priest Nesbanebdjed, son of Menkheperre". Montet was clearly influenced in his translation by the fact that Manetho lists Psusennes I as a son of a king Smendes I, considered by the traditional history to be a king named Nesubanebdjed. Thus his unusual translation of the Egyptian hieroglyphs "ir.n" and his identification of the Nesubanebdjed on the bracelets.

Now we might have stopped our analysis at this point and accepted Montet's translation of the bracelet inscription. If "ir.n" means "born of" then Nesubanebdjed *could be* the nomen of Psinaches, the father of Aakheperre. We say "*could be*" because we cannot prove that a father/son relationship did exist between Psinaches and Aakheperre, and we have yet to prove absolutely that we are correct in identifying Aakheperre as the 2nd king Psusennes. As it stands the traditional history is quite comfortable with Montet's mistranslation. They firmly believe that their Smendes I had the nomen Nesubanebdjed and that he was the predecessor of Aakheperre, and could well have been his father. So we continued, especially since "ir.n" on funerary attire always means "made by".

But continuing got us nowhere. At best we could surmise that "the Nesubanebdjed named on the bracelets must be an intimate family member, and might be Psusennes' father, but for identical reasons cited in the previous paragraph, we could not distinguish between our claim that the father of Aakheperre was Nesubanebdjed/Psinaches and the claim by traditionalists that the father of Aakheperre was Nesubanebdjed/Smendes I. We did briefly discuss the possibility that the funerary bracelets might have been made by a high priest named Nesubanebdjed [aka Smendes (II) in the textbooks], who was a son of the 21st Theban priest/king Menkheperre [whom we identify as the 25th dynasty king Piankhi] but rejected that for a variety of reasons, not relevant here. In hindsight, we now believe that the latter identification was correct. And for what it's worth, traditional historians also accept this interpretation of the bandage inscriptions.

We reference the funerary bracelets of Aakheperre for two reasons. **Our previous discussion clearly demonstrates a need for us to positively identify Aakheperre as the Psusennes II in our Figure 1. We hope to do that in the near future.** And assuming we can do that, we will be in a perfect position to positively identify Psinaches. The reasoning is straightforward. If the traditional history argues strongly that the predecessor of Aakheperre was a king named Hedjkheperre setepenre Nesubanebdjed meryamun (whom they identify as Smendes I) and we argue strongly that the predecessor of Aakheperre was a king named Psinaches, and that Psinaches had the nomen Nesubanebdjed, **it is extremely likely that Psinaches is the king whose cartouche names are Hedjkheperre setepenre Nesubanebdjed Meryamun. We need to argue that case as well in the near future.** In fact, we will begin our next paper by establishing both facts.

Thus far we have answered almost every conceivable relevant question regarding the names on Ashurbanipal's roster of "kings, governors, and regents." We are informed by that list that the following dignitaries were alive and well in the year 668/7 BC, all named on our Figure 1 - Piankh & Pedubast, Ashurbanipal's appointees assisting the religious authorities Herihor and Nesubanebdjed in Thebes and Tanis respectively; Hedjkheperre Sheshonk, author of the Bubastite portal inscription (and certainly not Sheshonk I founder of the 22nd dynasty), and Pemay, his successor; and finally Wenamon himself. Combine that with our explanation of the *whm mswt* and we are satisfied that we have sufficiently defended our dating of the escapades of Wenamon.

One bookkeeper task remains. The story of Wenamon featured a long dialogue between himself and the "prince of Byblos" named Zakar-baal. The date was probably early in the year 666 BC. We need to add this name to our list of kings of Byblos created in our paper #3, assuming he was a king, not a prince. We will have more to say about him at a later time. If the reader questions why the last three kings in our list are assigned such short reigns we can no better than suggest that the early 7th century consisted of one traumatic episode after another for kings on the eastern coast of the Mediterranean, subject to repeated raids by the neo-Assyrian kings, and forced labor in their service. We also suggest the possibility, absolutely consistent with all the evidence, that Abibaal, Milki-

ashapa, and Zakar-baal were brothers, all sons of Yahawmelek, who himself became king at an old age. Time will tell if we are right.

Table 1: Ten 9th-7th century kings of Byblos

King of Byblos	Approximate regnal years BC	Approximate date of source BC
Ahram	820-800	n/a
Ithbaal	800-780	800 (inscription)
Yehimelek	780-760	760 (inscription)
Elibaal	760-740	750 (inscription)
Shipitbaal	740-720	740 (Tiglath-Pileser III annals) 730 (inscription)
Urimelek	720-700	701 (Sennacherib annals)
Yehawmelek	700- 680	700 (inscription)
Abibaal	680-672	674 (inscription)
Milki-ashapa	672-667	670 (Esarhaddon annals) 668 (Ashurbanipal annals)
Zakar-baal	667-650	666 Wenamun papyrus

Synopsis: Our primary objective for this paper - verifying the relative positioning and absolute dating of the five Egyptian timelines in our Figure I - has been met. And we will repeat the process again in the next paper. Thus far ...

1. We have confirmed the fact that our dating of the Santorini explosion is plausible, and certainly consistent with the archaeological record and radiocarbon results.
2. We have explained the near simultaneous emergence of the 20th, 21st Tanite, 22nd & 23rd Libyan dynasties.
3. We have established the fact of intermarriage between the royal families of the 20th, 21st Tanite, and 22nd dynasty kings, suggesting, if it doesn't prove, that they were contemporaries.
4. We have attested, via the annals of the neo-Assyrian kings Sennacherib, Esarhaddon & Ashurbanipal, the existence of multiple concurrent dynasties in

Egypt, with the 23rd dynasty kings named Takeloth (Assyrian Tarqu) located in the extreme south of the country, in this era a region called Melukkha.

5. We have verified, thanks to the annals of Tiglath-Pileser III and the Hebrew Bible, the presence of, and continuing aggression of, the Syrian renegade king Irsu (Rezin) in the 3rd quarter of the 8th century, confirming our dating of Ramses III.

and

6. We have authenticated, via the annals of Ashurbanipal, the 667 BC dating of Wenamun, a 21st Tanite dynasty diplomat/regent, and we have synchronized his famous journey with kings from the 20th, 21st Theban, 22nd and 23rd dynasties, who occupied the identical time frame, thus confirming the dating of all five Egyptian dynasties in our Figure 1.

Convincing? Let the reader decide.