

Identification of the Assyrian rulers on the Ctesias' list and chronology of a vague Median period in this report

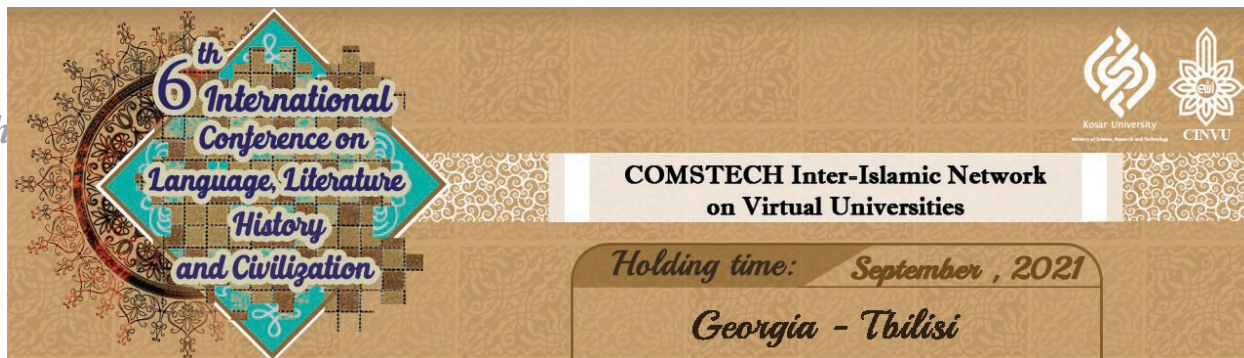
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Abstract

Ctesias (Greek: Κτησίᾱς), a physician at the Achaemenid royal court in Artaxerxes II era, was also interested in history along with his profession, and was able to gain access to archived data in the Treasury of the Persian Archives, and wrote at least two of his three famous books, *Assyrica* and *Persica*. Although the originals of his books have disappeared, the basic themes of his works remained in the writings of other authors after him. These data have received little attention from current academic researchers, and even they were considered an absolute and sometimes relative mythological perspective in most cases. In this paper, the recognition of data, identification of the Assyrian rulers and part of the Medes in the Ctesias' report are reviewed, and finally, a chronology of the data is presented based on the temporal, spatial, field, and identity congruence between Ctesias' and field's data.

Keywords: Assyria, Medes, Lullubi, Ctesias, Archaeomythology



Introduction

Ctesias' writings have been the basis of many ancient Greek, Armenian, and Syriac writings on ancient Asian history. The dataset of authors like Eusebius in Chronicle, the writings of renowned authors such as Diodorus Siculus (Second Book), Mar Apas Katina (in part of the Movses Khorenatsi's book), whatever exists on the history of the Iranian plateau and Mesopotamia, all have been derived from data which either Ctesias collected them from the Persian royal Archive (presumably rooted in the archeology of the Median royal Archive) or they had come from a source similar to the reference of Ctesias.

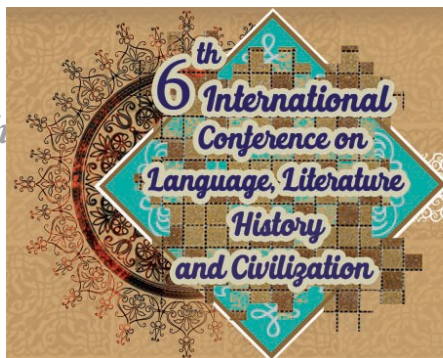
Diodorus wrote in the clause 32 of his second book based on Ctesias's data that the mentioned Greek-speaking physician collected a copy of the royal archives, i.e., what the Persians maintained under their special law was their ancient deeds report (Diodorus, in penelope.uchicago.edu) and Photius also wrote that Ctesias inscribed his data based on his personal observations (documents or events) and direct witnesses' observations (Photius' Excerpt, in livius.org; Photius' Excerpt, 2001: 15) that accordingly, whatever he wrote about the events of the era of the Medes and the Assyrians have been from the documentary observations.

Thus, unlike Herodotus, who collected his reports from oral narratives of historical scholars, Ctesias had written his work from written and published documents.

According to the data found in Diodorus' Book II and Eusebius' Chronicle, we first come across a long lineage of rulers called Assyrian rulers. A lineage that at beginning, somebody named Ninus the son of Belus (probably Ba'al or God) came to power and after 52 years of violent reign, his young wife, Semiramis, was succeeded to the throne, and after 42 years in power, her and Ninus' son, named Zames or Ninyas became the king. The reign of this dynasty continued in the same manner until the rule of the last ruler, Sardnapalus, who was the Aššur-dānin-apli or Ashur-danin-pal, the rebel prince of the Neo-Assyrians, his kingdom was collapsed by Median Arbaces and Chaldean Belesys-Belesius in the forty years before the first Greek Olympia, in 816 B.C. (Diodorus, in penelope.uchicago.edu; Eusebius, in attalus.org). This list is as described in Table 1.

Table 1: Assyrian rulers in the accounts of Diodorus and Eusebius and Movses Khorenatsi based on Ctesias and the Persian royal archives (and the Medes') and the Parthians' roya; archives) (Diodorus, in: penelope.uchicago.edu; Eusebius, in: attalus.org; Khorenatsi, 2001: 93-96)

Name of the ruler and the length of his/her reign	Timespan (B.C.)	A description of mythological events in the writings of Eusebius and Diodorus
Ninus (52)	1971-2022	Occupation of southern Mesopotamia, Media, Armenia, construction of the city of Ninum, Bactriana ...
Semiramis(42)	1929-1971	Building tomb for Ninus, invading India, Engraving a relief in Mount.Behistun (Probably a lost or destroyed relief of Inanna)
Zames/Ninyas (38)	1891-1929	
Arius (30)	1861-1891	
Aralius/Amyrus (40)	1821-1861	
Xerxes/Balaeus (30)	1791-1821	
Armamithres (38)	1753-1791	


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Belochus (35)	1718-1753	
Balaeas (12)	1706-1718	
Aladas (32)	1674-1706	
Mamythus (30)	1644-1674	
Machchalaesus (30)	1614-1644	
Spherus (22)	1592-1614	
Mamylus (30)	1562-1592	
Sparethus (40)	1522-1562	
Ascatades (40)	1482-1522	
Amyntas (45)	1437-1482	
Belochus (45)	1392-1437	The simultaneous reign of his daughter, Trates or Achurard (Atossa in Persian historiography in Gilmore, 1888: 68) for 17 years.
Balatores (30)	1362-1392	
Lamprides (32)	1330-1362	
Sosmares (8)	1322-1330	
Lampares (30)	1292-1322	
Pannias (42)	1250-1292	
Sosarmus (19)	1231-1250	At the same time as Hercules
Mithraeus (27)	1204-1231	
Teutamus (32)	1172-1204	Troy's reign collapse, according to Priam's letter, it was part of his territory.
Teutaeus (40)	1132-1172	
Theneus (30)	1102-1132	
Derusus (40)	1062-1102	
Eupalmes (38)	1024-1062	
Laosthenes(45)	979-1024	
Peritiades (30)	949-979	
Ophrataeus (21)	928-949	
Ophatanes (50)	878-928	
Acrazanes (42)	836-878	
Sardanapalus (20)	816-836	Reign collapse by Median Arbaces and Chaldean (Babylonian) Belesys/Belesius in 40 years before the first Olympics held at 816 B.C.
Total	1206 years	

Additional marginal information is provided around this list. It was written in the Diodorus' book that Ninus conquered a series of territories such as Mesopotamia (Babylon in the inscription), Armenia, Medes, etc., and eventually invaded Balkh. In this bizarre account, Ninus first made a covenant with the Arab ruler, then conquered Armenia after threatening the Armenian ruler, 'Barzanes' or cited by Movses Khorenatsi 'Aram' (Khorenatsi, 2001: 65). He then became involved in a Great War with Pharnus, king of the Medes whose throne has reported to be Ecbatana (Previous Karzina around Harsin?, moved to current Hamedan?). During this war, King of the Medes was finally defeated and captured with his wife and sons and eventually crucified. After these conquests and before the conquest of Bactra, Ninus built the city of Ninum or Nineveh.

Discussion

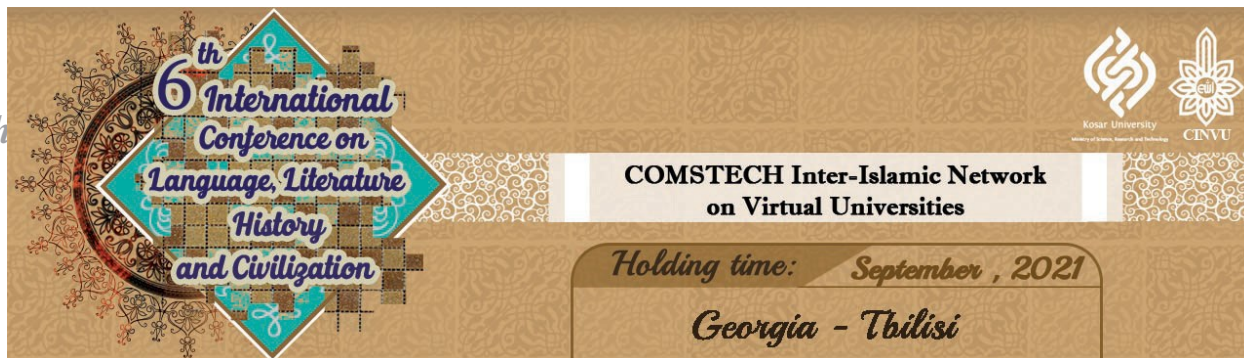


There have been few scholars who have attempted to dig up the Assyrian rulers' list presented by Ctesias and test its historicity. Kruger was one of the most important people to do so and accordingly gave many of them a historical identity. For instance, he chronologically identified Acrazanesas as Shalmaneser III (Kruger, 1856: 134), but his big problem with the follow-up examinations was that he, like Wolni (Aliyev, *ibid.*, 318-317), did not pay attention to the important issue of reports that the timing of this dynasty from the end, i.e., the collapse of the Sardanapalus reign, is possible and this time point was equal to forty years before the first Greek Olympia. Therefore, all of his timings for the individuals in the Assyrian rulers' list were almost full of mistakes and deep disagreements with what was to be, and this influenced his final conclusion. So that the temporal position of Arbaces and its Median successors lies not in the continuation of Sardanapalus but in the middle of the Assyrian rulers' list! (Kruger, 1856: 114-118)

Strategy

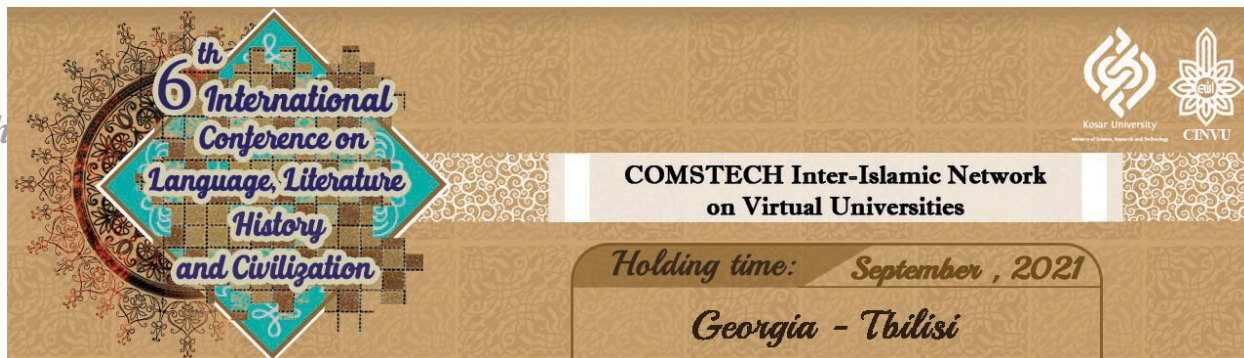
In order to be able to accurately identify and test the accuracy or inaccuracy of the historicity of the characters in the list and their surrounding events in reports derived from the transcript of Ctesias, one must first obtain a documented and defensible chronology of each of the rulers of that list (Table 1). This comes from timing the end of the reign of Sardanapalus in the fortieth year before the first Greek Olympics. Sardanapalus, in terms of temporal, spatial and nominal correspondence, has the personality of a Neo-Assyrian rebel prince at the same time, Aššur-dānin-apli or Aššur-dānin-pal. Aššur-dānin-apli was the eldest son of Shalmaneser III, rebelled against his father, then conquered several cities, including Nineveh, and continued his revolt when Shalmaneser's second son, Shamshi-Adad V, came to power until he had eventually defeated (Glasser, 2004: 167). There is nothing special about his fate in the Neo-Assyrian inscriptions, but it is cited in a report from Ctesias like the clause 27 of Diodorus's book II and also in Eusebius' *Chronicle* accounts that he was killed through burning his palace as the Assyrian king in Nineveh (Diodorus, in penelope.uchicago.edu; Eusebius, in attalus.org). Why in the Medes-Persians royal archives and following them, in the writings of Ctesias, Sardanapalus or Aššur-dānin-apli was described as not an rebellion but an Assyrian ruler for a couple of reasons: (i) this report considered the time of the prince's reign from his rebellion to be among the official Assyrian monarchs, and (ii) a part of his identity was influenced by three Assyrian rulers with the close names of Aššur-dān. However, with the precise correspondence of Sardanapalus and Aššur-dānin-apli, it can continue to identify the remaining Assyrian characters (Table 2) and then identification of the Medes (Table 3) and the Armenians in this list. It is worth noting that in the reports collected by Eusebius since the Torah was also cited by one of Eusebius' references, i.e., Alexander Polyhistor's writings, unlike the Ctesias's report, the Assyrian reign did not end with the downfall of Sardanapalus, but in following as the Chaldean rulers (the Assyrians who occupied Babylon before the Chaldeans emergence) have also been referred to by several Neo-Assyrian rulers such as Sennacherib, Esarhaddon and Sin-šar-iškun (Saracus) (Eusebius, in attalus.org).

Another important point in Table 2 is that the list is not an integrated temporal and descendant list of a political lineage and identity, but rather its structure is involved Assyrian rulers throughout



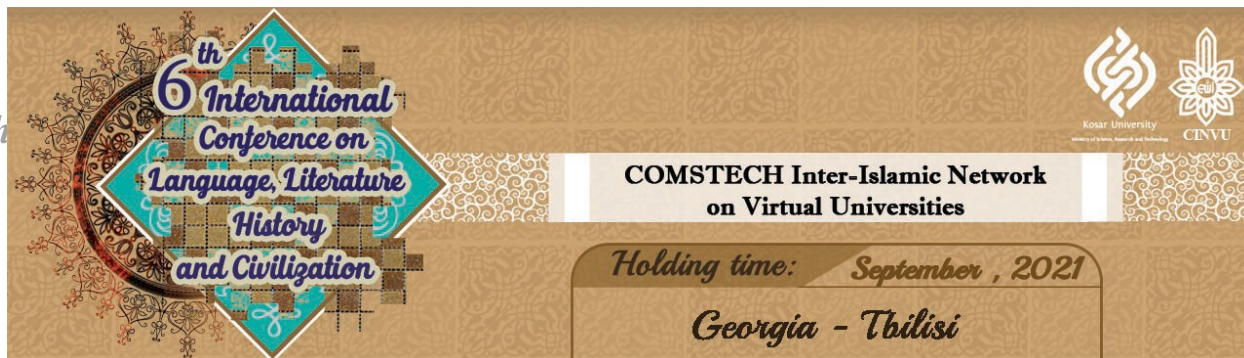
history, and it was also included identifiable or non-identifiable figures from other political identities at its beginning and intermediate, and so they were conceived and introduced in the Median-Persian royal archives, and later the transcripts of Ctesias and others, as Assyrian rulers.

At the beginning of this lineage, as mentioned above, in the Diodorus's report in his book II, a man named Ninus (Nabius in Agapius' account) (Agapius, in tertullian.org), the son of Belus (God), conquered violently, which led to havoc and even harsh punishment for the losers (e.g., crucifying Median Pharnus) (Diodorus, in penelope.uchicago.edu). Movses Khorenatsi also mentioned some similar deeds from the Parthian historical archives about this Ninus (Khorenatsi, 2001: 65-66), which indicates that Ctesias' data actually existed within the historical archives of the Persian court, and therefore during the Mar ApasCatina has also been seen again at the Parthian court. The period of the reign of Ninus/Nabius is achieved to be "2022-1970 B.C" through chronological review. This period and his phonetic, geographical and temporal proximity to the historical character of the powerful ruler of Lullubi, Anubanini, is very remarkable. That this mountain king, following his inscriptions, points to the two upper sea (Mediterranean) and lower sea (Persian Gulf) (Frayne, 1990: 705), who probably considered himself the ruler of the territories between them, must have been the root of his great conquest storytelling in a larger and more narrative scale within the Median-Persian archives. This issue, i.e., the extent of the Anubanini's territory at some point in his reign to the two seas, was also revealed to the Assyrian historian's writings, Aliyev, who devoted many of his books to the Medes and Median Empire (Aliyev, Ibid: 113). It should not be neglected, however, that this expansion did not last long, and with the reinforcement of the Elamites and Mesopotamians, Lullubian territory returned to its original state. On the other hand, he portrayed the role of captives, eight of whom have Mesopotamian's hairstyle or hats (Akkadian), and one with a hat that was first seen in a Median role (Qizqapan Catacomb) and then this type of hat was widely seen among Persians (See Persepolis motifs). From the temporal point of view, according to the adaptation of the garment, the weapons, the handwriting and the language used in these motifs, the time of the Anubanini's reign was around 2000 B.C. (Diakonoff, Ibid: 101-103; Koch, 1998: 17-18). Alongside these phonetic consonants of name, place, and time between Ninus or Nabius and Anubanini and the captives of Mesopotamia and the Median cap (adapted to Pharnus), exploring what is in the four yards and the settlements of "Yaniq teppeh", "Goyteppeh", "Haftvan teppeh" and "Teppeh Hasanlu" based on relative chronology of their layers, also leads us to another congruence between the acts of war described for Ninus in the northwest of the plateau and the field violent evidence. In three out of the four deployments mentioned above (except Hasanlu), in a layer dating back to about 2000 B.C., the effects of a violent event are as follows: (a) The overthrow of the Yaniq teppeh establishment after colliding with the massive ash layers from major fires (around 2000 B.C.), which could have resulted from a great war and violence in the area; (b) Conflicts and fires in Layer D (around 2000 B.C.) of Goyteppeh, and (c) Collision with Layer VII of Haftvan teppeh (late third millennium B.C., ca. 2000 B.C.) and evidence of defensive walls forming in it and eventually destroying this period of settlement following a great fire. Alongside these three cases, there is a nearly 100-year decline between the layer VII (2500-2000 B.C.) and VI (1900-1600 B.C.) Hassanlu (Talaie, 2009: 71-83; Voigt, 2003: 166-178; Hole, Ibid., Procedures 97-102, 134-135; Malek-Shahmirzadi, 2008: 162;



Talaie, 2010: 57-62; Vandenberghe, 1996: 114-117), which indicates a settlement depletion, it also clearly states that about 2000 B.C., in the northwestern Iranian plateau (Northern Zagros), events are likely to have occurred linking together that have damaged these habitats. One of the works of contemporary scholars is to verify the occurrence of such events with simultaneous or recent reports within the inscriptions that recorded explanations of the geography linked with the events. Accordingly, it is interesting to note that the triple temporal, spatial and behavioral congruence are found among the trilogy of Anubanini's militant and violent deeds, the field evidence of settlements and reports of the violent deeds of Ninus and his reign. The report that Pharnus was captured and crucified by Ninus or Nabius, Median King, provides another similarity to the nakedness of that prisoner with the Median-Persian cap and the other captives who were probably awaiting the same punishment.

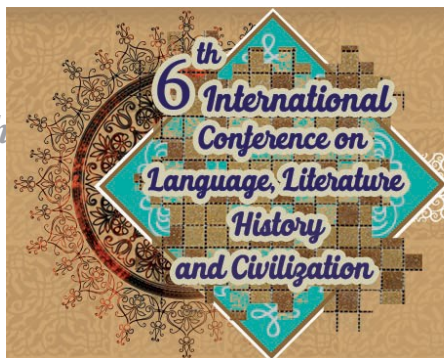
Unlike the abandoned issue of Ninus and Pharnus, contemporary scholars have conducted identification works on Semiramis (Shemiram in the Khorenatsi' report) and her common son with Ninus, i.e., Ninyas or Zames, and they are recognized as Neo-Assyrian queen, Sammurāmat, and his son, Adad-nirari III, (9th and 8th centuries B.C.) stories (Mark, 2014; Britannica). It is supposed that the events of this mother and her son in Neo-Assyrian era influenced the practices in the contexts related to the Semiramis and Ninyas or Zames records, but that it makes drawbacks to ignore the factors of the heavy and long time gap and the identification of the people around these two groups and to try to make such a time and identity transition at once. One of the drawbacks is that Semiramis and Zames are inseparably linked to Ninus and his deeds. As observed, Ninus and his deeds are traceable and identifiable in the late third and early second millenniums, but this is not possible in the Neo-Assyrian era. The second point is that the deeds and historical position of Neo-Assyrian Sammurāmat are not as bold as they have been described to Semiramis. Semiramis reached to royal position, but Sammurāmat was a short-term regent (Mark, 2014). The third point is that it can be repeated for Zames, Ninus' son, the same time and geographical point that identified for his father, thus establishing a dual-link between Ninus-Zames and Anubanini and the matched character of Zames. Just next to the same area where the Anubanini's motif was observed, another motif of a Lullubian ruler is observed, whose inscription identified him with the name of Zaba (or Zuna) (Osborne, 2014: 123-124). Thus, given his spatial alignment with Anubanini and his phonetic and Anubanini with Zames and Ninus, it seems that the main identity of the third Assyrian ruler in Ctesias' list is that of Zaba, the mountain ruler whose his story with his mother, Semiramis, to some extent has been mixed with the story of Sammurāmat and Adad-nirari III. However, Gilmore believes that the influence of a Persian tale called "Atossa" has also influenced the formation of the story of Semiramis (Gilmore, 1888: 12). However, what is presented in Table 2 is the possible temporal and spatial reconciliations between the characters in the Assyrian rulers' list in Ctesias' report and the historical figures contained in the written findings of the western Iranian plateau and Mesopotamia. Along with the lack of identity affiliation between the first three persons of this list (Ninus- Anubanini, Semiramis or Ninus' wife and Zames-Zaba) who were Lullubi, a number of other characters were not Assyrian and were included in Ctesias' list from different lists and identities within the same historical time. The most notable of these are: Amorous or Hammurabi, the rulers of the first Babylonian dynasty, a number of completely



unknown figures with Aryan names, Xerxes and Armamithres, after each other, as well as Sosarmus (similar to the name of one of the Median kings after Arbaces and before Deioces) and Mithrasus (almost one after another), as Kruger thought, should be the same as the Arbaces dynasty (Kruger, 1856: 114-118).

Table 2: Identification of the persons included in the Assyrian rulers' and Medes' list in the Ctesias' inscription (Blue rows are not Assyrian)

Name of the ruler and the length of his/her reign in the Ctesias' report	Timespan (B.C.)	Author's suggestion for equality with the name of the ruler and the term of his reign in Mesopotamian references (Others suggestions are presented with *)
Ninus (52)	2022-1971	Lullubian Anubanini (2000 B.C.)
Semiramis(42)	1971-1929	-
Zames/Ninyas (38)	1929-1891	Zaba, Lullubian or Simurru ruler (Close time and after Anubanini) (Zames, taken from the name of Shamash, the God of the Sun) (Gilmore, 1888: 192)*
Arius (30)	1891-1861	Erishu I (Old Assyrian Period) (Glassner, 2004) 1906-1867
Aralius/Amyrus (40)	1861-1821	Probably Hammurabi, a ruler of the First Babylonian dynasty (ABC 20) (Around 1792-1750)
Xerxes/Balaeus (30)	1821-1791	An unknown character
Armamithres (38)	1791-1753	An unknown character
Belochus (35)	1753-1718	Probably Samsu-Iluna, Hammurabi's son (ABC 20) (Around 1750-1712)
Balaeas (12)	1718-1706	Bēlu-bāni (Old Assyrian Period) (Glassner, 2004) Around 1700-1690
Aladas (32)	1706-1674	Probably Adasi (Old Assyrian Period) (Glassner, 2004) The father of Bēlu-bāni that reversed by his son in ordering Around 1720-1700
Mamythus (30)	1674-1644	Probably either Abī-Ešuḥ or Ammi-Ditana from the first Babylonian dynasty in the eighteenth and seventeenth centuries https://cdli.ucla.edu/tools/yeardnames/yeardnames.htm
Machchalaesus (30)	1644-1614	Probably Ammi-Saduqa from the First Babylonian dynasty https://cdli.ucla.edu/tools/yeardnames/HTML/T12K10.htm In the middle of the seventeenth century (Hobson, 2009)
Spherus (22)	1614-1592	Probably Šarma-Adad I (Old Assyrian Period) (Glassner, 2004) Around 1674-1662
Mamylus (30)	1592-1562	Probably Ilum-ma-ilī from the second Babylonian dynasty (ABC 20) End of the reign of Samsu-Iluna, son of Hammurabi (late eighteenth century)
Sparethus (40)	1562-1522	Probably Iptar-Sin, Son of Shamshi-Adad I (Old Assyrian Period) (Glassner, 2004) Around 1662-1650



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Ascatades (40)	1522-1482	Probably a mix of Išme-Dagān II and Shamshi-Adad III (father and son; Old Assyrian Period) (Glassner, 2004) Around 1560-1530
Amyntas (45)	1482-1437	A Greek Name (Gilmore, 1888: 193) *
Belochus II (45)	1437-1392	Aššūr-bēl-nīšēšu (Old Assyrian Period) (Glassner, 2004) Around 1407-1399 (Bēl-Kudurri-usur?) (Gilmore, 1888: 193)*
Balatores (30)	1392-1362	Kruger considered him the same Arbaces (Kruger, 1856: 114)*, but he was probably temporally consistent with Eriba-Adad I (Middle Assyria) (Glassner, 2004) around 1354-1804; or phonetically consonant with Itti-Marduk-balātu (Fourth Babylonian Dynasty) (Wiseman, 1975: 448) around 1140-1130, which is more likely to be Eriba-Adad for its identity (Assyrian) and the time span of reign. (Tiglath-Pileser I in 1115-1076) (Gilmore, 1888: 193)*
Lamprides (32)	1362-1330	Kruger regarded him as Maodakes, the successor to Arbaces (Kruger, 1856: 114)*, and in terms of the correspondence of the time, phonetic proximity, and proximity to the period of his reign, he should be Aššur-uballiṭ I (Middle Assyrian) (Glassner, 2004) around 1353-1318. (A Greek name) (Gilmore, 1888: 193)*
Sosmares (8)	1330-1322	Kruger considered him as Sosarmus, one of the Arbaces's lineage (Kruger, 1856: 114)*, but they are not temporally compatible and he is a potentially Median unknown character.
Lampares (30)	1322-1292	Kruger considered him as Artycas (Ἀρτύκας), one of Arbaces's lineage (Kruger, 1856: 114)*, but they are not temporally compatible, possibly due to the coincidence of the period of the reign of Šulmanu-ašaridu I (Middle Assyria) (Glassner, 2004) around 1263-1233.
Pannias (42)	1292-1250	Kruger considered him the same as Arbians, Arbaces, and Deioces (Kruger, 1856: 114)*, but they are not temporally compatible, so he is an unknown character in the list.
Sosarmus (19)	1250-1231-	Kruger considered him a Median, such as Artycas (Ἀρτύκας) or Sosarmus from the Arbaces 's lineage (Ibid)*, but they were not temporally compatible, a possibly unknown Median character.
Mithraeus (27)	1231-1204	Kruger considered him a Median named Artycas (Ἀρτύκας) of the Arbaces 's lineage (Ibid)*, but they were not temporally compatible, a possibly unknown Median character.
Teutamus (32)	1204-1172	It is not an Assyrian name, but a Greek and common name among the Macedonians and Greeks, an example of which is common in late and post-Achaemenid times, to which Diodorus referred in his eighteenth book, paragraphs 59 and 62 (Diodorus, in penelope.uchicago.edu). Therefore, this person was probably a ruler of western Asia Minor during the Trojan Battle and was probably a ruler of the "Assuwa Confederation" as a supporter of the Trojan city, hence the report by Ctesias (quoted in the book of Diodorus and Eusebius), as the ruler of Trojan,



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		introduced as a city of his territory, and Agamemnon invaded that city (Diodorus, in penelope.uchicago.edu; Eusebius, in attalus.org). (Tectamus, a Greek prince) (Gilmore, 1888: 194)*
Teutaeus (40)	1172-1132	In terms of temporal consistency, the proximity of the reign duration and the phonetic proximity (Aššur-Theu and Dān-Taeus), he is Aššur-dān I. (Middle Assyria) (Glassner, 2004) 1178-1133
Thenus (30)	1132-1102	Kruger concluded that Tiglath-Pileser I is probably Tukultī-apil-Ešarra (Kruger, 1856: 132)* (Middle Assyria) (Glassner, 2004) 1114-1076
Derusus (40)	1102-1062	In terms of temporal and phonetic proximity, he is Nabu-Kudurri-usur I, the Fourth Babylonian Dynasty who was at the same time as Aššur-reš-iši's reign, the father of Tiglath-Pileser I (Synchronistic King List) 1125-1104 (Durrigaluzu in 14 th Century (Gilmore, 1888: 194)*
Eupalmes (38)	1062-1024	In terms of temporal and phonetic proximity, he is Aššur-nāšir-apli. (Middle Assyria) (Glassner, 2004) (Synchronistic King List) 1031-1049 (A Greek name) (Gilmore, 1888: 194)*
Laosthenes(45)	1024-979	In terms of sequential logic with Mesopotamian data after Aššur-nāšir-apli and the congruence of the beginning of the time interval, he is likely to be Šulmanu-ašaridu II. (Middle Assyria) (Glassner, 2004) (Synchronistic King List) 1030-1019 (A Greek name) (Gilmore, 1888: 194)*
Peritiades (30)	979-949	According to sequential logic, with Mesopotamian data after the reign of Šulmanu-ašaridu II and the congruence of the time interval and the duration of the state, he is Tukultī-apil-Ešarra II. Kruger has come to this conclusion (Kruger, 1856: 134)* (Middle Assyria) (Glassner, 2004) (Synchronistic King List) 966-934 (A Greek name) (Gilmore, 1888: 194)*
Ophrataeus (21)	949-928	According to sequential logic with Mesopotamian data after the reign of Tukultī-apil-Ešarra II and the correspondence of the time and duration of the reign as well as the phonetic proximity, he is Aššur-dān II. (Middle Assyria) (Glassner, 2004) (Synchronistic King List) 934-912 (From the name of the Euphrates River) (Gilmore, 1888: 194)*
Ophatanes (50)	928-878	According to sequential logic with Mesopotamian data after the Aššur-dān II reign and the correspondence of the time and duration of the reign, he is Adad-nirārī II (Neo-Assyria) (Glassner, 2004) (Synchronistic King List) 912-891




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		In the next probability, Kruger concluded that he could be Aššur-nāšir-apli II (Kruger, 1856: 134)*. (Neo-Assyria) (Glassner, 2004) (Synchronistic King List) 885-859
Acrazanes (42)	878-836	According to sequential logic with Mesopotamian data after the reign of Adad-nirārī II, and the correspondence between the time and duration of the reign and the fact that he was the father of Sardanapalus, Kruger concluded that he is probably Sulmanu-ašaridu III (Kruger, 1856: 134)* (Neo-Assyria) (Glassner, 2004) (Synchronistic King List) 859-824
Sardanapalus (20)	836-816	He is Assur-danin-pal, the great rebel prince of Sulmanu-ašaridu III.
Medes (Harpag or Arbaces dynasty)		
Arbaces (28 years)	816-788	Alliance with Belassus (Marduk-Balāssu-iqbi), Babylonian ruler (819-814) and the independence of Medes and Babylonians from blackmail to Assyria
Maodakes (20 years)	788-768	-
Sosarmus (30 years)	768-738	-
Artycas (Ἀρτύκας) (30 years)	738-708	Equal to Hartukka or Zardukka in the inscription of Neo-Assyria king, Sargon II (Luckenbill, 1927: 104-105) and possibly the end of his reign by Neo-Assyrians
The reign era of prosecutors (9 years)	708-700/699	Administration of the settlements in a non-royal manner (democratic in section 32 of Diodorus' second book) by the prosecutors (Diodorus, in penelope.uchicago.edu) and in the field decisions such as Herodotus' reporting on the problems before Deioeces (Herodotus, 2004, vol. 1: 186- 184)
Deioeces (53 years)	700/699-646	Selection of Deioeces as the King in one of the meetings of the fields (Herodotus, 186)

What remains here, however, is the identity of the Medes in the previous period of Ninus, which was indicated by Ctesias in his writings, citing the Median-Persian Royal Archives. We find this Medes period in four contexts:

- A) Diodorus' book II, which is based on Ctesias' account, referring to the conflict of a Median king named Pharnus with Ninus (at the very beginning of the reign of Ninus).
- B) The context of Movses Khorenatsi quoted by Mar Apas Katina from the royal archives of the Parthian court, which is similar to the context of Ctesias from the Achaemenid royal archives, indicated the existence of a Median king called “*Nioukar Mates*”, but before the reign of Ninus, who was killed by the Armenian ruler, Aram (Barzanes in Diodorus), aftermath of an invasion to Armenia (Khorenatsi, 2001: 65-66).
- C) A report of Agapius in which he brings a series of rulers. This list of names is beginning from the Mesopotamian flood. Among the names given there, he referred to a person named “*Parannus*” before Nabius (Ninus-Anubanini) who ruled for 40 years. He must be the same Pharnus mentioned in the book of Diodorus. Then Agapius's account goes into



the names of the Assyrian ruler dynasty, followed by the Median dynasty of Arbaces and his three successors and then Deioces and his three successors that afterward, the Achaemenid rulers came to power (Agapius, in tertullian.org).

D) An extensive account in the Eusebius' Chronicle, cited by Alexander Polyhistor (Eusebius, in attalus.org): From the time of the Xisuthrus and the flood to the conquest of Babylon by the Medes, Polyhistor introduced 86 rulers and copied their names from Berossus' book. These rulers have ruled for a total of 33091 years. When the city of Babylon established its foundations in this way, the Medes unexpectedly sent their forces to the city and conquered it and established their territory there.

- Polyhistor pointed out 8 names of Median rulers who ruled for 224 years.
- Then, introduced 11 other rulers who ruled for 28 years.
- Afterward, 49 Chaldean rulers were named who ruled for 458 years.
- Then 9 Arab rulers were introduced that ruled for 245 years.
- After that, he (Alexander Polyhistor) indicated that Semiramis became the Assyrian ruler.
- He also listed 45 other rulers and assigns them 526 years of reign.
- After these kings, Phulus becomes ruler of the Chaldeans. In the Torah (2 Kings 15'19), this ruler is referred to as Pul, who is said to have invaded the territory of the Jews.
- According to Polyhistor, Sennacherib came to power after this ruler.

Now, if we consider the year that Sennacherib came to power (705 B.C) as the criterion of chronology calculation, the beginning and the time interval for the reign of those eight unknown Median kings reported before the reign of Semiramis would be reached. It is noteworthy that the Assyrian ruler, Phulus, according to Torah, attacked Judaism at an urgent time Menahem . Hence, according to the reign of Menahem , Gadi's son, Phulus was Tukultī-apil-Ešarra III. However, he had ruled for 18 years, according to the Assyrian rulers' list. Thus, the chronology of the eight vague Median kings are from right to left as follows:

“705 B.C. + 18 years of Phulus' reign + 526 years of reign of 45 rulers + 42 years of Semiramis reign + 245 years of Arab reign + 458 years of Chaldean reign + 28 years of reign of 11 other rulers + 224 years of reign of eight Median kings, the beginning of this issue is thus equivalent to 2246 B.C.

Of these eight, we have the names of the last two. Nioukar Mates is mentioned in the inscription of Movses Khorenatsi and after him, Pharnus is mentioned in Diodorus's writings, which has ruled for 40 years under the name of Parannus in Agapius' inscription. The end of these 224 years of the rule would precisely be the year 2022 B.C., i.e., the beginning of the reign of Ninus (Anubanini), indicating the precise timing of the reports. On the other hand, a trace of the beginning of this period is also found in a Mesopotamian document. Akkadian “Naram-Sin” was found in an inscription (2254-2218 B.C.), which is clearly similar to the later context of Alexander Polyhistor, in which, during the time of this Akkadian ruler, the “Umman Manda” conquered over the Elamites, Gutians, the territory of Tulmun/Dilmun, Subartu, Magan/Makkan, and Meluhha (Gelb, 1944: 36). Considering this subject, the beginning and end of this Median period, like the Median



period of the Arbaces dynasty, have temporal, spatial, and citation-field congruence, and are therefore very significant.

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