



# IMPORTANCE OF THE TURIN PAPYRUS OF KINGS IN CORRECTING THE HISTORY OF THE BEGINNING OF ANCIENT EGYPTIAN CIVILIZATION DATING BACK TO 37.455 YEARS UNTIL THE AGE OF THE PYRAMID BUILDERS

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**Abstract:**

*The interest in the Turin Papyrus, which records the names of the kings of ancient Egypt, began with its study by Champollion at the Turin museum in 1924. It was followed by the efforts of other scholars, who recognized its importance as the first papyrus to accurately record the timeline of Egyptian kings since the beginning of the coronation of kings in prehistory, proving that Egypt's civilization was the most ancient worldwide with its system, governance, and administration, in commemoration of the major events that it experienced, and in following up on the lineage and sequence of its kings. However, this importance quickly faded, and the content of the papyrus about those first periods, dating back to 36.620 years before the rule of King "Narmer" BC, was ignored. This is evidenced by most studies on the beginnings of the ancient Egyptian civilization that began with the attempts to unite Egypt, especially in 3000 BC, where the rule of the main king of unity began. This motivated me to explore this theme in an effort to determine the importance of this papyrus and the truth about the beginning of the rule of kings in ancient Egypt.*

**Keywords:**

*Egypt*

*Turin Papyrus*

*List of Kings*

*Prehistory*

*Pyramid builders*

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**1. Introduction**

Among the records to commemorate major events in ancient Egypt were lists of the names of kings, the aim of which was to prove the legitimacy of the kings who assumed the throne of power in Egypt by clarifying their lineage and sequence since the earliest kings. These unique lists or documents are important because they are an important indicator of the history of ancient Egypt, as they review the succession of kings from the beginning of their coronation to the throne of Egypt and the development of their rule [1]. Since their recognition, their significance and the assumptions of what they contained were determined by Egyptologists who first wrote about them

and studied them. One of these documents was the Turin Papyrus, which specialized in the names of the kings of Egypt. It provided a precise sequence with extreme precision suitable for the event. It began with the emergence of the Egyptian monarchy, which made it one of the most ancient, remote, and profound systems on earth in terms of system, governance, and administration, through a system written by its writer to display his eloquence, skill, and precise evidence. He was familiar with the secrets of the arrangement of kings and the organization of Egypt to lead its governments and leaders who

took the helm of its life and civilization from the steps to the eras of its earliest history [2,3]. When reviewing this papyrus, a person may feel confused in front of this huge number of historical events symbolized by the chronology of kings that it included and the long periods of their rule it highlighted, which began 37.455 years [2] ago, even before the Age of the Pyramid builders. It remained until the end of the prehistory and the arrival of civilization. Ancient Egyptian maturity led to unity in 3000 BC, then achieving this important architectural and doctrinal renaissance [4]. After that, a reader quickly finds that it is not permissible to take into account what is said in many studies that the beginning of Egyptian civilization and the rule of its kings began with the attempts to unite Egypt. This urged us to consider the truth of this papyrus and its importance because it changed this date around 33.220 years BC. Moreover, the study aims to find out the truth about the beginning of the rule of kings in ancient Egypt as a result of ignoring this depth mentioned in the papyrus about the period preceding the dynasties and paying attention to the following: the unification period. This position is an unfair assessment of the history of Egyptian civilization, the history of Egypt's people, and its cultural roots. A review of the archaeological discoveries that provide a lot of archaeological evidence during the last century can help change many prevalent beliefs, including life in prehistory and the large number of settlements in Egypt. It is not permissible to deny what the Turin Papyrus proved regarding the list of kings of Egypt in Prehistory.

## 2. Methodology

The importance of the topic understudy on the content of the Turin Papyrus regarding the first periods it presented about the oldest monarchy in ancient Egypt and the history of its civilization has become clear. The study explores the following points:

### 2.1. The Turin papyrus of kings takes us back to the kings of prehistory who ruled 36.620 years before the rule of king "Narmer" BC

This papyrus, fig. (1) was written in the Hieratic script during the era of king Ramesses II [5-8]. It was in good condition when Drovetti discovered it in 1820, probably on the western side of Thebes. Its obverse had a tax record for a treasury from the era of this king, and the other side contained an official list of the names of the kings. It is possible that it consisted of (11) columns and was modified by additions. It was transferred to the Turin Museum in 1920 under catalog number 1374. In 1924, Champollion visited the Turin Museum after his success in deciphering the ancient Egyptian language, where he wanted to study it but found it torn into over 50 pieces.



Figure (1) Shows the third column of the Turin Papyrus of Kings, Italy; Drovetti Collection 1824, Museum Catalog No. 1874 [7,8].

Champollion tried to restore the papyrus; then, he conducted valuable research for the first time from the Turin museum. However, it is not certain that he succeeded in studying it due to the inaccuracy of its compilation, the consequences of its reading, and its meaning for kings. This might be because when he took it from the box, it was mixed with other papyri, and Champollion selected the largest pieces (about twenty) containing the names of kings and copied them carefully. He repeated this examination twice during his stay in Turin and succeeded in collecting more

than forty pieces two years later [3]. In 1851, Sir Gardner Wilkinson, with the help of the Duke of Northumberland and others, published his book in which he revealed the result of the restoration and restudying of the papyrus with the help of a large work team. Then, an article by Dr. Hincks E. entitled *Observations on the Turin Papyrus* [3] illustrated that the teamwork examined the places where the papyrus was preserved during the period of Champollion's work. Gardner revealed the beginning of his efforts in 1826. Dr. Seyphart went to Turin. After examining the contents of the box, he spent three months arranging the parts. He took each small piece, one by one, and with the help of a work team, the papyrus was carefully and meticulously examined in terms of color, thickness, fibers, and the writing of each small piece. This revealed that he was lucky enough while carrying out the mission, as he could find several small pieces not added to the papyrus during Champollion's work, which was important in completing the large parts that Champollion chose but went unnoticed. After he completed the restoration of the papyrus and pasted all the pieces as they are now in the museum, he created a record of the entire papyrus, consisting of twelve columns. He allowed Champollion to take the copy that he later found among Salvolini's papers. It seems that the discovery of several small pieces that were not added during Champollion's work led to the accusation of the late directors of the Turin museum of withholding some pieces of this papyrus, which Champollion was not allowed to see at the time of working. However, Signor Baracco responded to this statement that he had evidence that Champollion had free access to everything in the Turin museum, and the museum staff had no motive or opportunity to prevent anyone from working on the papyrus freely [3]. Gardner revealed that Dr. Seyffarth assembled some pieces well until the papyrus appeared in a new shape as if it had never been broken before. This demonstrated the

meticulous interest in its restoration. Furthermore, Gardner reported that he owed the success of his new results to this precise restoration, which produced a new reading of the papyrus. What helped him was that the text of the list did not have an extension on the reverse of the papyrus, and he presented many examples of his modifications. The great efforts of the Turin museum regarding this papyrus at that time expressed its importance, as everyone who studied it at that time and until now agreed on its importance as a document with an accurate, extensively detailed, and rare list of the names of the kings of ancient Egypt, making it an addition to the history of ancient Egypt. The papyrus provided important information on assuming the throne of Egypt in approximately 33.220 BC and adding this period to the prehistoric era civilizations in Egypt. It provided accuracy in the presentation of the periods of the rule of kings from the prehistoric era until the unification of Egypt and continued until about the Seventeenth dynasty [5]. The importance of this papyrus for the subject of the study is that it expanded and tackled precisely recording the history of kings at the time, who were called "rulers of enlightenment" *3hw*, meaning the minor rulers and followers of Horus, *šmsw Hr*, to whom long reigns estimated at thousands of years are attributed, followed by more than three hundred kings who ruled, during legitimate royal dynasties. The papyrus was so accurate that it listed the years, months, and days of rule. Then, it included lists of other royal names. Each name was followed by a statement about the duration of rule and the years of the king's life. Sometimes, the number of years of rule was given in total, and the kings were divided into dynasties. All these aspects indicated that the writer of the papyrus was deriving his information from highly accurate records. In reference to the oldest kings, even king Mina (Narmer), the papyrus mentioned in Column 2- lines 2 to 3 and from 8 to 10<sup>(a)</sup> [2]:



2 3h(w .....s) ir.n nswyt.sn.....

3 .....sn snt snt md md md 'h'w .....

8 ..... 3hw šmsw Hr rnpṯ ḏbꜥ ḥ3 ḥ3 ḥ3 snt snt snt md md .....

9 ..... nfryt r šmsw Hr rnpṯ (ḏbꜥ ḏbꜥ) ḥ3 ḥ3 ḥ3 snt snt .....

10 ..... nswt-bity (Mni) 'nh wd3 snb .....

2 The rulers of enlightenment (i.e., the minor rulers) completed their kingdom.

3 The rulers of enlightenment and thirty companions of light from the time of their lives.

8 Then, the rulers of enlightenment and the followers of Horus (i.e., the first rulers) in the year 10,000 three thousand four hundred and twenty.

9 Even the followers of Horus (20,000) years and three thousand and two hundred.

10 The king of Upper Egypt and Lower Egypt (Mina), may he live (in) prosperity and health.

Thus, the Turin papyrus dates the Stone Age to the eras of its earliest history before the rule of Narmer, the first king of the First dynasty - to about 36.620 years, in addition to the total years of dynastic rule until the age of the Pyramid builders, about 835. In sum, the total years of rule of these dynasties until the age of the pyramids were about 37.455 years.

## 2.2. Manetho's list<sup>(b)</sup>, which reiterated the prehistory presented by the Turin papyrus but attributed them to 24.927 years

These were the years of rule of the kings of Egypt, which he mentioned in the introduction to his history, during which he attributed the steps to the eras of its earliest history (*Prehistory*). Manetho mentioned [2, 9] that Egypt was initially ruled by a group of followers or "rulers of enlightenment" 3hw, then came the followers of Horus šmsw Hr, followed by a group of minor kings before king Narmer. The duration of the rule of the group of followers or companions of light was given as 3hw, and their rule period amounted to 15.150 years. Then came the period of rule of the group of minor kings who preceded King Narmer, and their period of

rule amounted to 9.777 years. That is, the total years of rule in the eras of its earliest history (Prehistory) before the rule of King Narmer were 24.927. After this, Egypt was divided into thirty-one royal dynasties.

## 2.3. The rule of the gods (the group of followers or rulers of enlightenment that were referred to and discussed by the Turin Papyrus and Manetho's list)

This term for the rule of the gods during Prehistory proved the existence of this god's rule over the land of Egypt, "enlightenment," and demonstrated its existence as reliable evidence for revealing the lost history of Egypt. It is a translation of that period of ancient Egyptian thought in the eras of its earliest history. It is unsurprising as it was an extension of the concepts and culture of sanctifying rule in Egypt from the beginning of its civilization, which were the two periods called "rulers of enlightenment" until the beginning of dynastic history in ancient Egypt. Despite the difficulty in finding archaeological discoveries to serve as archaeological evidence that could support these two important sources (*The Turin Papyrus of Kings*" and "*Manetho's Introduction*"), the antiquities discovered in eras following prehistory proved this divine rule. That rule was founded on loyalty to the gods and to the leader/king, who they believed was a god who ruled among humans, protecting them from dangers or helping them, which established the doctrine of the divinity of the ruler. This appeared as that culture survived at the beginning of the dynasties in ancient Egypt and their union in the personality of the two goddesses: "Nekhet," the goddess of Upper Egypt, and "Wajit", the goddess of Lower Egypt. Additionally, the king claimed he was the legitimate son of the sun god "Ra", the greatest and master of the gods. The king could distance himself from being human or belonging to any part of Egypt. Therefore, the Egyptians believed that the pharaoh of Egypt was not a fleeting

human being but a god. They sometimes described him as “the great god” or “the good god.” In both cases, he was from the beginning and would remain forever. The king was the state and the law, as he was under the control and function of god. As a god, he was expressed by the word “Maat,” meaning the good quality of good governance or good administration, namely truth, justice, and order, derived from the world of the gods that regulate the phenomena on the surface of the earth [4]. Although the unification of Egypt resulted from conflict, struggle, and battles over which opinions differed, its kings did not turn against the concepts of the rule of the gods and the demonstration of their dominance. Hence, they belonged to the Falcon province, of which the city of Damanhour was the capital. The Turin papyrus called them “the Venerable.” The Palermo stone called them “worshippers of Horus” and considered them demigods [10].

**2.4. What is included in the Turin papyrus is important evidence of the necessity of correcting misconceptions about the beginnings of ancient Egypt’s civilization, which requires researching the period, cultural assemblies, and language**

A reader of the Turin papyrus or the results of archaeological discoveries in Egypt so far should not doubt the land of Egypt’s fulfillment of its role as a civilization since the ancient period because it was a part of the effective global civilization framework. Paleontologists found traces dating back to “the Late Cretaceous” period, when the Western Desert was one of the most fertile regions in the world, where fertile water swamps spread across the Egyptian desert, and the trees were green, bringing life to large groups of living organisms. Long-necked, four-foot herbivorous dinosaurs whose weight was equivalent to the weight of an African elephant were found, and their existence

extended to 156 million years and remained until about 73 million years ago; then, they became extinct due to unknown circumstances [11,12]. These dinosaurs were part of what Egypt maintained of the many remains of vertebrates in these marine environments close to the coast, as well as along the Abu Tartur Plateau, especially near the Dakhla and Kharga oases dating back to that period. Among the dinosaur discoveries were dinosaurs in various places near Edfu and the discovery of Mansourasaurus dinosaurs by specialists at Mansoura University-Egypt, in the Dakhla Oasis in Western Sahara. The sediments of this region indicated the presence of plants that provided relative settlement and stable waters and contained the remains of crocodiles, turtles, fish, dinosaurs, and plant materials. These creatures lived during that major transitional period for the evolution of vertebrate animals on the planet, which coincided with a number of important animal changes at the end of that period, but many of them became extinct [11,12]. Scientists argue about the cultural role of Egypt and the population activity therein, dating back to “The Lower Paleolithic era” between 350 thousand years and 100 thousand years, which was contemporary with what is known as the “Chalossian civilization,” whose remains were found in the eastern and western plateaus. It was not a dry desert, as it was suitable for human activity and the spread of animals, areas of natural springs, and around waterways during the periods of “The First Rainforest Period,” during which the advanced uses of the flint appeared, and people used it to defend themselves or attacking animals and extracting plant roots and tree branches for food. At the time, Egypt experienced an important aspect of industrial development that launched the “Chalossian Industry,” the civilization known then, which emerged with an Egyptian character [13]. Traces of “The Middle Paleolithic Period,” on which scholars differed, were found between about

250 thousand years and 20 thousand years BC, where the "*Acheulean civilization*" was located. Among its remains were what was found on the surfaces of various areas of the Eastern Desert and Central Egypt, the Red Mountain quarries, and Abu Al-Nur quarries in Nag Hammadi and the El Abbasiya Plain. Then, "the highest ancient era" or "*Sabian civilization*" came when the development cycles followed the Kharga Oasis region and extended to the parts of the valley in northern Upper Egypt, southern Central Egypt, and many other regions. The remains of ancient Egyptian structures were found in the regions of Qena, Qaw al-Kabir, and Kom Ombo. People lived where waterways were available at the time, and agile animals appeared. Important examples of its industries were found in areas of Fayoum, Giza, and the outskirts of the Delta around Oyoum Helwan and Wadi Tumailat [13]. During this era, contact with an African civilization was one of the indicators of the development of industry in Egypt. As an extension of this contact, the activity of the population increased significantly in the Western Desert between Egypt and Sudan, where they lived with animals in abundance and formed a wide rectangle within which, after it was abandoned, what was buried during prehistoric times, including the burials of inhabitants, animals, and stalls. From 1976 until 1991, remains of population and animal activity were found on the western slope of the Gilf Kebir Desert in the southwest of Egypt, an area located to the northwest of Sudan, including the area near Selima from above, which is intersected by the northwestern strip of the Laquia Arbain slope and the branches. Some of its sedimentary layers turn back ten thousand years ago or even 7880 years [14]. It is natural that with the stage of human "settlement" with the time of the "Holocene" (the era of drought), we could date a purely original ancient Egyptian civilization that was associated with the settlement of humans in specific places near water. People were forced to abandon the life of

"continuous travel" and moved to settlement life in environments with raw materials and topographical nature with which they interacted and imbued their civilizations with features that distinguished each place with a unique character. This important civilization development was revealed by the discoveries of the areas of rock inscriptions that Dirk Huyge wrote about, dating back to the late Paleolithic era, in Qarta, located on the eastern bank of the Nile along the northern edge of Sahi Kom Ombo and "El Hosh" located on the other side of the Nile. Both of them set it at 15.000 to 16.000 years ago, which represented non-isolated gatherings of Egyptian traditions and a thriving environmental context known for the domestication of animals, including cows, which spread. With them appeared birds, hippopotamuses, deer, fish, bees, and representations of highly stylized human forms. Among his rock discoveries were abstract marks with symbolism and connotations. The extent of its development was expressed by the fact that all images of rock art were colored with paints, revealing the presence of rock varnish on the surface of the rocks [15]. In continuation of what Hans Winkler (1900-1945) did, Dirk Huyge's efforts bore fruit since 1978, when he worked on the Belgian project for the prehistoric period in Central Egypt. He resided in El-Kab for four seasons in 1981 and 1986 and redrew the courtyard drawings. In the Paleolithic Age, about 7000 years ago, rock art was documented in "Qarta," dating it to the Upper Paleolithic Age, about 15.000 years. During his activity, he was able to make discoveries of rock art, which emerged in a prosperous society that included various aspects of life, including types of animals, e.g., giraffes and wild donkeys, and symbolic drawings, such as the symbol of the sun [16]. All these archaeological pieces of evidence suggest the need to correct the misconceptions that the civilization of settlement in Egypt originated on the land of Egypt in the early Neolithic era. These archaeological examples emphasize the Turin Papyrus about the extension of the civilization to 37.455

years ago, even before the age of the Pyramid Builders, in light of the existence of governance for the community and knowledge of the language used as the basis for living, as well as communication and organization of daily affairs until the coronation of their kings in the eras of the earliest history. This evidence does not diminish the fact that no more traces of the deeds and names of the kings of the first periods were found that were mentioned in the Turin Papyrus during this long period because it is natural for the traces of these kings to disappear as a result of the circumstances in the sites of their civilizations. The Turin Papyrus remains strong evidence of the attribution of the Egyptian language and the foundations of its civilization to those periods, paving the way to search for additional antiquities. This confirms the reality of the hope that emerged more than two centuries ago about adding new information to the background knowledge of the ancient Egyptian civilization. It coincided with the interest of specialists in researching Prehistory and language in ancient Egypt. They sought to conclude evidence of the antiquity of civilization and the beginnings of unity. Among this research was the origin of the language of ancient Egypt, its development, and its first steps. However, scientists overlooked what the Turin Papyrus proved about the existence of a civilization in these ancient times and its attribution to the eras of the earliest history of Egyptian civilization. Hence, without any relationship with what could be extracted from the Turin Papyrus, they were concerned with the antiquity of the language and the extent of its true existence in ancient times. As a result of these efforts, some well-known concepts have changed, whether regarding the Egyptian language or the antiquity of civilization. As for the Egyptian language, it was possible to identify evidence during an archaeological survey in "El Kab" desert region in May 2017 in a special project by Yale University, demonstrating the use of some simple symbols

that expressed the early Egyptian language, as it included a large number of symbols taken from nature, such as the examples that appeared in "El Kab" region in various locations [17]. As a result of these efforts, success was achieved, including correcting misconceptions about the history of the unification of Egypt, which was believed to date back to the ruler of King Narmer's about 3000 BC. It became clear that it passed through various stages, about nine, or interspersed with changes, including the separation of provinces and the modifications of its capitals. Consequently, research emerged that did not believe that unity began with the first dynasty but went back to two previous dynasties with many kings and that its beginning went back to circa 4240 BC [10,18]. Opinions also changed about this, as evidence was found proving that the oldest Egyptian agricultural civilizations in the Nile Valley were Fayoum, Marmada Beni Salama, Maadi, then Badari and Naqada. The Fayoum civilization, or Marmada, was one of the important agricultural civilizations that was identified not only in Egypt but in all of Africa. Agriculture and animal domestication were known there, and Fayoum was dated between 4450 and 4150 BC according to radiocarbon dating, in which agriculture and animal domestication were linked [19]. In sum, we know a little about the kings who ruled Egypt during the beginning of its history, as mentioned by the Turin Papyrus. This lack of knowledge is not limited to them only, but it is a problem that includes much more recent periods, such as the kings who carried out the mission of unifying Egypt. During its various stages, we know two of their names: king "Scorpio" (the second) and king "Narmer." This indicates that it is natural to experience great difficulties in identifying the first kings who were mentioned in the first lines of the list of kings of the "Turin Papyrus." Some scholars sought to identify some of those mentioned in this papyrus, namely (*\$msw Hr*) ('Shamsu-Hur') 'Hur's followers'. It was believed that

they were a group of kings from Upper Egypt, in the Stone-Copper Age, who ruled the country from the “*Memphis*” region during the Second Naqada civilization. It is believed that they can be traced back to the period from 3500-3150 BC before the reign of king Narmer. [18,20]. After that, Egypt moved from a civilization that receded in its land to a civilization that communicated with neighboring civilizations and was able to influence and be influenced by them to transform from a local language into a language of interaction and influence. With the neighboring languages, it entered a new phase, i.e., the integration into the Semitic languages. This period was expressed by the emergence of the first group of Semites who appeared in Egypt from among the foreign peoples who came to the Nile Valley as peaceful traders and were then tempted by its wealth and evolutionary potential to make it their home. The strong Semitic element in the Egyptian language was attributed to them [19]. This was expressed by a photographic view of a knife found in the Eastern Desert in Egypt and now preserved in the Louvre Museum in Paris, known as the *Jabal al-Arq Knife*. Scenes were depicted on the hand of the knife depicting the arrival of a new people. On one side of the hand of the knife was depicted a scene of a battle in which sticks were used, then on the bottom row, there was a view of boats distinguished by the height of the bow and stern of the boat, and below this row, there were various smaller boats. On the other side were pictures of a man standing between two lions and animal scenes [19]. All these pieces of evidence urge the necessity of correcting the concepts that believe that this language, which appeared with the rise of civilization in ancient Egypt, was invented at the end of the fourth millennium BC. Simply, it is illogical that the civilization of Egypt remained throughout this long history, which the Turin Papyrus talked about, without a language until the fourth millennium BC. This lack of realism is because, throughout this history, language

survived as part of their need and development [21].

### 3. Results

The study affirmed that the information recorded by the historian, the writer of the Turin Papyrus on the list of kings' names, expressed an honest look based on what he had reached in the history of Egypt through the previous ages. So, his writing was not an analysis that required examination and study but a transfer of historical reality and linking it throughout the earlier ages. Consequently, the information provided by the papyrus was essential due to writing down history from the important records of his era in the time of king Ramesses II, proving that the beginning of the rule of the kings of Egypt, as well as its civilization and history date back to 37,455 years before the Age of the Pyramid Builders. Therefore, the accurate information included in the papyrus coincided and agreed in many aspects with what the ancient Egyptian historian Manitho wrote about this antiquity as a natural result consistent with the archaeological origins of Egyptian civilization and confirmed by historical evidence and careful reading of the results of archaeological excavations in Egyptian lands. It highlighted the fact that rich civilization groups were active during long periods of prehistory. It was proven that there was a clear change in belief about the unreality of what was stated in the Turin Papyrus. Many cultural sites dating back to distant periods of Prehistory appeared, confirming the importance of studying this period of Egypt's history and civilization by conducting precise studies on what was mentioned in the Turin Papyrus about this important part of history.

### 4. Discussion

Clearly, the identification of the Turin Papyrus went through stages and studies that changed its content. Its interpretations require research into the scientific results of archaeological excavations to add important archaeological evidence to correct the misconceptions about



the history and various cultural aspects of Egypt and avoid repeating any common errors among scholars. However, some researchers of the Egyptian civilization contradict the Turin Papyrus as an important source of the Egyptian civilization dating back to 37,455 years before the Age of the Pyramid Builders. Therefore, it is not permissible to contradict this papyrus or the evidence produced by the Egyptian lands confirming the richness of its lands with important discoveries dating back to prehistory, including the examples given in this study. It would be wrong to say that the civilization of Egypt is seven thousand years old, which demonstrates ignorance of the true antiquity of these civilizational origins. Hence, it is necessary to delve deeper into the studies of this ancient period to help correct this common error.

## 5. Conclusion

*Based on the historical information of the Turin Papyrus regarding the names of kings in ancient Egypt, it seems to be the oldest and most important source that recorded the names of the kings of ancient Egypt in relation to Prehistory. It arranged the Egyptian kings and determined the precise years of their rule. Thus, it is important to identify the kings of Egypt during this period and the years of their rule. In addition, it is the most important source proving the ancient history of ancient Egypt and the attribution of its kings until this very ancient period. It was proved that the references provided by the papyrus highlighted various aspects of civilization, including the existence of language as a basic reason for the existence of kings and their management of society. It paved the way for a more established monarchy and state organization. Despite the difficulty of the soil and desert in preserving archaeological evidence dating back to Prehistory, various examples of importance and credibility confirmed the information stated in the Turin Papyrus, as it is not true that the ownership of Egypt attributed to the Egyptian dynasties, as archaeological discoveries expanded during this century. The past two centuries proved the existence of important and prosperous civilizational clusters dating back to prehistory, taking the history of Egypt and its civilization back tens of thousands of years before what was previously believed. Therefore, it is important to research this period to conclude new evidence added to*

*what Egypt provided after the emergence of the Turin papyrus.*

## Endnotes

- (a) King Narmer is the first king of the first dynasty that ruled Egypt from 3000 to 2820 BC. Beckerath, J., (1984). *Handbuch der ägyptischen Königsnamen*, MÄS 20, ss. 46.158,171. In the early rule of King Narmer, the era of stability and completion of unity began.
- (b) Manetho was an Egyptologist who was familiar with many aspects of matters of life and religion. He had a long history, as he held the highest positions due to his early genius in the third century BC. He was known for his interest in the history of Egypt. Therefore, he wrote a history of ancient Egypt circa 286 BC, but it was lost. That history constituted a great loss, but some loss was compensated by others about that history, such as Africanus in 220 AD and Eusebius in 320 AD. See: Manetho, (1984). *With an English Translation by Waddel, W.G*, The Iob Classical Library, London; Abdo, R., (2013). *Hadarat Almisriyn Alqudama' Mahd Alrusul Warrisalat Wa'ard Alnubu'at (Civilization of the Ancient Egyptians, the Cradle of Messengers and Messages and the Land of Prophecies)*, Anglo-Egyptian Library, Cairo, pp. 67-70.

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