

years after the exodus, *he cannot* be the pharaoh of the oppression, nor, consequently, can his son Menptah be the pharaoh of the exodus. Lepsius' argument rests mainly on three proofs: (1) That Manetho's story of the leper exodus is the Egyptian version of the Hebrew exodus; (2) that Menptah is the pharaoh of the leper exodus; (3) that Menptah is the same king as the Menophres of the astronomer Theon, and therefore began his reign in 1322 B.C. If these three points can be disproved, it will follow that Menptah is not the pharaoh of the Hebrew exodus, and that we must look for some other candidate. Lepsius advances various minor arguments in support of his theory, but they all depend on these three main arguments, and must stand or fall with them.

4. Now in the first place it must be conceded that Manetho, as an Egyptian priest, professedly translating from the sacred books and other records into the Greek language, must have been well versed in his own language, and consequently that he must have known that Amenhotep (= Amenophis) and Minptah (= Menophath) were two distinct names, differing both in form and meaning. In the story of the leper exodus, both in Manetho's as well as in Chæremon's version, the king is *always* called Amenophis, never Menophath. As Manetho says the king's name was Amenophis, there is no ground whatever for assuming that he meant a king of another name, and we are therefore directed to the 18th dynasty, in which there were three kings named Amenophis, or four, if we count in the heretic usurper Atenchura (the Atencheres of Manetho), who at first reigned under the name Amenhotep IV. If any doubt remained it would be at once dispelled by a fact mentioned by Manetho, which is confirmed by the monuments, which shows that Amenhotep III. and no other king is the pharaoh of his leper exodus story. Manetho says that the chief adviser of his Amenophis was *his namesake* Amenophis, *the son of Papis*.<sup>1</sup> Now, the monuments show that the principal personage in the reign of Amenhotep III. was, in fact, Amenhotep, surnamed Si Hapi, that is, *son of Hapi*, or Apis.

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<sup>1</sup> Josephus, *Contra Apion*, i. 26.