Rolf Ward Green
Ralph Ellis Green
Anne Ruth Rutledge
Flora Marie Green

The Tower of Babel by Hendrick van Cleve (Cleef) (III), 1500's CE

THE WORD THAT CAME TO JEREMIAS concerning all the people of Juda in the fourth year of Joakim, son of Josias, king of Juda.
[Editor's Note: There is no mention of Nebuchadnezzar the King of Babylon in the Greek Septuagint version of this scripture, at Jeremiah 25:1, and verses 28 to 30 of Chapter 52 of Jeremiah are non-existent. Rather than censorship, it may be seen as the later corruption of these scriptures, by the addition of material which they did not originally contain.]
(*English Translation of the Septuagint, originally published in 1851, by Sir Lancelot Charles Lee Brenton, Jeremiah 25:1, see also original ancient Greek text*)

In Recognition of a Lifetime of Achievement by Phil Mickelson, born Jun 16, 1970.

(Be Fore) (B4) Chronology—
Boundless Blessings Beyond Belief

from

Babylonish and Scriptural History

with the (unrelated)

Best Ever Fixing Of Rome's Establishment

and an independently determined

New Egyptian/Ethiopian Ancient Timeline

plus

The Hushed UFO Story Too Lightly Exposed

information about

The Latest on Vitamin Excellence

and

much more...

With love from Angelina Jolie

Chapter 1: Partial Preview

Right: Belshazzar's Feast in Courtyard, scene from the D. W. Griffith film "Intolerance" *(1916 still from David Llewelyn Wark Griffith's silent film 'Intolerance', Belshazzar's Feast in the central courtyard of Babylon)*

> **καὶ ἔσται πᾶσα ἡ γῆ εἰς ἀφανισμόν, καὶ δουλεύσουσιν ἐν τοῖς ἔθνεσιν ἑβδομήκοντα ἔτη.**
> **(*Jeremias 25:11, The Septuagint*)(Greek)**
>
> **And all the land shall be a desolation; and they shall serve among the Gentiles seventy years.**
> **(*Jeremias 25:11; The Translation of the Greek Old Testament Scriptures, Including the Apocrypha. Compiled from the Translation by Sir Lancelot C. L. Brenton 1851.*)**

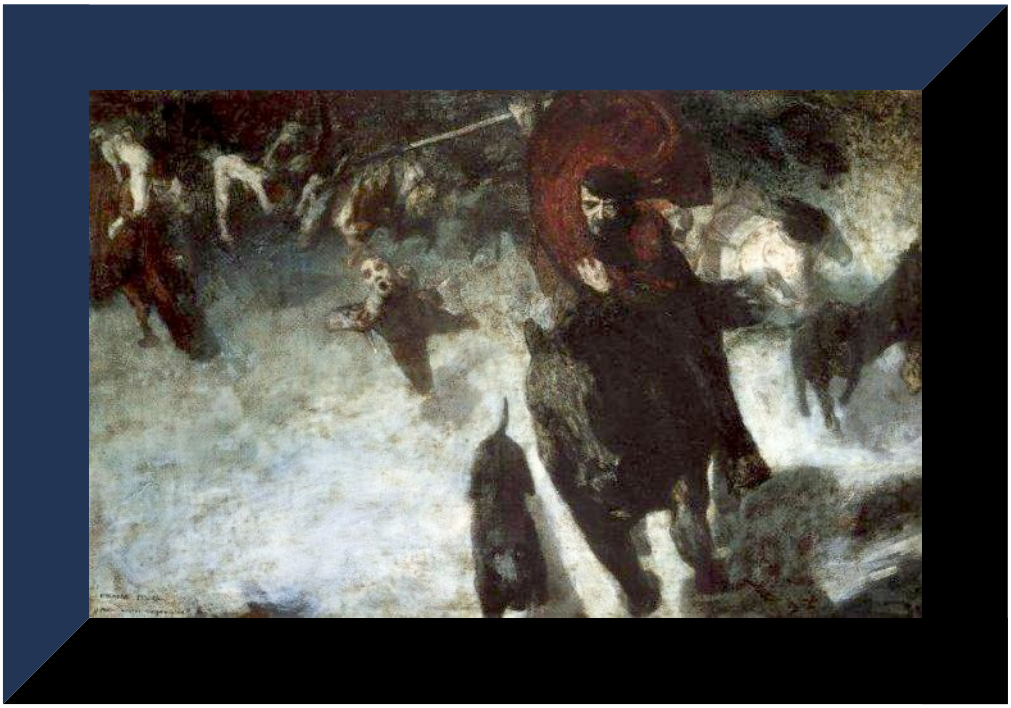
11-a magine the joy of the Jewish people in 539 BCE, because Cyrus the Persian freed them from the yoke of slavery to the Gentiles prophesied at Jeremiah 25:11 ('the Gentiles': Septuagint translation by Sir Lancelot C. L. Brenton). From 609 BCE to 539 BCE it went on-- lasting 70 years.

609 - 539 = 70 years
Israel's service to the Gentiles

11-b That is, when we believe that the prophecy of Jeremiah (Brenton trans.) **came true.** That prophecy put 70 years as a punishment for Israel: enslaved service of Israel to *the Gentiles,* but the Brenton translation differs from translations (eg. many, based on the Masoretic text) which in this verse assign *the nations* to 70 years of service *to Babylon.* The date 539 BCE on the conquest of Cyrus is a date in history generally allowed by conventional historians, whereas the events of an earlier year, 609 BCE, are, rather, the subject of greater disagreement, occurring as they do during the period of more obscure pre-history (before datable history, which began about 500 BCE). In this context, history is defined as being a chronologically accurate account, though we also may consider history as the era beginning after the Deluge of Noah's day, which we have dated in earlier articles to 3282 BCE, this coming chronologically much earlier, and also being linked to the beginning of civilization (as associated with the beginning of written records). The further back we go, the more disagreement we find, whereas the events of 609 BCE are comparatively close, and not disagreed upon much, by conventional scholars. Nevertheless, endless discussion of differences may be calmed by the determination of an accurate chronology. To this end, we are helped by the contemporary records of Babylon, consisting of historical records, business documents, and astronomical diaries, of which writings the Chaldean (Neo-Babylonian) Chronicles merit praise.[1] As to the others, the astronomical diaries are precise in their internal consistency as to every astronomical reference, and a plethora of business records assuages any doubts that the Neo-Babylonian dates are accurate. In thousands of these fragile and, often, fragmentary, clay pages is recorded the datable history of Babylon. This present article makes a find: namely, the history of ancient Babylon strongly supports that presented in the last six articles, debunking, also, many differing chronologies, forever vindicating Babylonian history, conventional chronology, as strengthened by the Bible. While the last comment is aimed directly at the period of 625 to 539 BCE, the absolute astronomical dating of the same Neo-Babylonian period has implications for an extended, absolute chronology both above and below it. Were this horse racing, Babylon wins the triple crown. In sacred terms, the weight of evidence is big because it proves that the Neo-Babylonian chronology does give us *The Holy Grail,* an absolute Biblical dating.

[1] Scholars have made a distinction between the Royal Records of Babylon and that of Assyria, as the Records of Babylon were honest and not afraid to admit defeat.
(*Links to Articles*)

12 Of all time periods throughout which the *Greenealogy* agrees with conventional history, is the period from 609 BCE to 539 BCE perhaps the most interesting and important one, because it is older than most of precise history, and also because of its great prophetic significance with regard to the Jewish people, and God's people as a whole. Even more than that, the interest in the history of God's people holds the Bible out as the most widely read book of all time, so it stands to reason that many people want to know the time during which the events of the Bible took place, as nearly as possible to the true date, something which is only possible with an accurate timeline to which the Bible account may be then synchronously correlated. We see Bible events *corroborated* during 609-539 BCE. Earlier than 609 BCE, there is less certain agreement, and any consensus of scholars is less clear. We studied the Kings of Israel in our article *Moses,* and the time period before that, to as far back as Abraham, in our later article *The Crucible of Credible Creed.* The article in between those two, *The Ark of Urartu,* considered the time from 3282 BCE until Abraham. All three of these articles were concerned with the chronology of these times, and we call the result the *Greenealogy,* as it is based on the genealogy of the Green Family, being inspired by the genealogy of that family initially, at least. The *Greenealogy* itself goes back to Adam in 5550 BCE, and this is discussed in the article *Joseph,* as well as the subsequent *Joseph and On,* and *Phoenix,* wherein we find our convincing agreement with known facts. We consider in *History,* the present article, also, the time period in Egypt from *The Exodus* of 1493 BCE to the end of the Amarna period of Egyptian history, giving a more detailed evaluation of the Reign dates using lunar alignments and least squares fits to the Moon, where we find a tendency of Egyptian dates to converge nearly to the time of new and full Moons, or even in some cases to the 1st and last quarters of the Moon cycle, from which we come to definite conclusions about the most probable dates for Pharaohs of this time, dating Akhenaten 1372-1355 BCE. Mr. Donald B. Redford agreed with this date for Akhenaten.
(*Links to Articles*)



Above: Wild Chase *(1889 painting by Franz von Stuck)*

13 We assert in the present article, *History,* also, a new date for the founding of Rome, 842 BCE, and we examine the correlation between several Kingdoms over the time frame following Troy's Fall in 1275 BCE, from among whose survivors came those descendants by whom Rome was founded. Among these correlations are the Kings of Britain and Assyria, and Kings of Israel whose dates we roundly set in our article *Moses*. This is a serious endeavour, to determine secular events as aligned to the Bible accounts. The theme of accurate chronology is assisted by the use of the Brenton Translation of the *Greek Septuagint* for Bible chronology, as the *Septuagint* manuscript was rendered at an early date (3rd century BCE) from Hebrew, and is free of some of the contradictions of later Hebrew manuscripts, notably those rendered by the Masoretes (7th to 11th centuries CE) a thousand years later. Of course, the contradictions within Biblical manuscripts are nowhere near the severity of those of other sources, which often lack in self-consistency as well as differing between one another, and yet Bible texts are mentioned in this regard to show that they may not be immune from corruption. The best we have found to be that of Brenton, although other English translations exist of the *Greek Septuagint* text, such as *The Oxford Septuagint in English 2009* (which we noticed recently). The Brenton translation is of 1851, and is sufficient to eliminate all the significant discrepanies for the period 609 to 539 BCE. The consequence is that the period 1452-1438 BCE (1452 being a fixed date) is now vindicated by the Jubilee Cycle as from Israel's crossing the Jordan to the end of the dividing up of the land (allocation), 14 years, as traditionally held.[1] The year 1438 appears to differ by two years from what we have discussed in our previous articles as 1436 BCE, and is in agreement with commencement of the Jubilee Cycle in 1422 BCE, apparently one year earlier than our date of 1421 BCE given in *Joseph*. The Jewish calendar is unified in a way which we hope to support in this article.
(*Jewish Chronology, Joseph to Joshua*)

14 The reader may be informed that all of the chronological work that we have presented previously, beginning with the article *Joseph,* is supported by the present article, except where we explicitly say otherwise. For example, the destruction of Jerusalem we took, from Thiele, as 586 BCE, whereas it is amended to 587 BCE in *History,* for it takes place in Year 11 of Zedekiah, and the Bible together with the Chronicles of Babylon establish that Zedekiah was appointed as King by Nebuchadnezzar in 597 BCE,[1] or Year 7 of Nebuchadnezzar, prior to the turn of the year and the beginning of Year 8, within the spring months. In Year 11 of Zedekiah, Jerusalem fell (2Kings 25:2-11). So, Year 11 of Zedekiah is now taken to begin, quite simply, 10 full years after the spring of 597, in the spring of 587 BCE. The destruction of Jerusalem happened in summer of 587 BCE. Based on the earlier date for Jerusalem's destruction, the chronology presented in the article *Moses* has to be adjusted in two places: Jehoahaz ruled for 3 months in 609 BCE, not 608 BCE, and Zedekiah's Rule ended in 587 BCE, as we just said, rather than 586

Above: View through an Arcade by Houckgeest, by Gerard Houckgeest, National Gallery of Scotland, Edinburgh *(1638 painting, oil on canvas, 131 x 152 cm)*

BCE. The 586 BCE date for Jerusalem's destruction was embraced by Mr. Edwin Thiele, among many others after him. We hope that the reasons for the adjustment of approximately one year will become clear in the discussion that follows. The certainty of our assertion with regard to this date hinges critically on the dating for Babylon's Kings, with Year 1 of King Nebuchadnezzar of Babylon being fixed at 604 BCE (ie. his Official, First year of Rule) while he became King in the previous year (605 BCE) due to the abdication and death of his father, King Nabopolassar of Babylon. The evidence for the event of his father's death is the record of Ab 8 (Ab is the 5th month after springtime, in the Babylonian calendar) in Year 21 of King Nabopolassar in the Royal Chronicles,[2] and an absolute dating for this time period had been established, as we hope to show, to a very high degree of certainty by a large variety of documents from that same time period. Actually thousands of clay tablets exist, including the banking records of one firm which span 81 years, and which may be reckoned back from Year 1 of Persian King Darius I, which is dated 521 BCE. This is in addition to the astronomical tablets which can date absolutely the Reign of King Nebuchadnezzar of Babylon. The strength of this proof we hope to present also. Information such as this has been presented in the past as proof of the incorrectness of the chronology presented by ``Jehovah's Witnesses,'' who dated Nebuchadnezzar as though he had reigned 20 years earlier, but whose view is insupportable in light of the simply overwhelming evidence to the contrary.[3]

[1]("The seventh year [of Nebuchadnezzar, from the context of this chronicle, called Chronicle 5, inscribed on tablet BM 21946, which begins with Year 21 of Nabopolassar and goes through Nebuchadnezzar's accession year before each of his first six years, and then this, his seventh year, which is translated]: In the month Kislev the King of Akkad mustered his army and marched and marched to Hattu. He encamped against the city of Judah and **on the second day of the month Adar he captured the city (and) seized (its) King. A King of his own choice he appointed in the city** (and) taking the vast tribute he brought it into Babylon..." *Assyrian and Babylonian Chronicles, by Albert Kirk Grayson, 1975 Edition reprinted 2000, p. 102 [605 B.C., Nabopolassar 21])* The time of year of this event is, from 2Chronicles 36:10, "the return of the year," and Adar is the last month of the Assyrian calendar and thus confirmed by this. Also, Jerusalem's capture in Year 7 of Nebuchadnezzar is confirmed at 2Kings 24:10-17 and Jeremiah 52:28, which mentions an exile of Jews in the 7th year of Nebuchadnezzar (see Jeremiah 52:28), which is also his 8th year (at 2Kings 24:10-17) according to the Jewish Tishri-Tishri secular calendar. The replacement of a captured King with one appointed by Nebuchadnezzar is confirmed at 2Kings 24:15-17. Although Jerusalem is the city of Judah, and Jehoiachin the captured King, there is no need for these things to be stated explicitly in the Babylonian records, since they are additional details of the Bible record, while the confirming details are not compromised in any way by these additional details, the confirming details being sufficient to offer a very high probability to the truth of these independent accounts. [2](*Chronicles of the Chaldean Kings, by D. J. Wiseman, 1956, p. 46 [605 B.C., Nabopolassar 21.]*) The late Mr. Wiseman, in his book, shows that Nabopolassar died in his Year 21, the same year as the Battle of Carchemish, which has conventionally been shown to have been 605 BCE, which is true and which is the 4th year of Jehoiakim, mentioned in the Bible at Jeremiah 46:2 with regard its being the year that Nebuchadnezzar the "King of Babylon" defeated Pharaoh Necho of Egypt at Carchemish by the river Euphrates. [3](*The Gentile Times Reconsidered, by Carl Olof Jonson*) Mr. Jonson's book provides a thorough study of the effect of chronology upon prophecy as it relates to certain topics beyond the scope of the present work, save that the interpretation of the Bible prophecies which involve eras of time depend upon the accuracy of the historical chronology, and much effort is made in his book to explain Neo-Babylonian chronology.

15 When the Babylonian chronology for the period 609-539 BCE may be taken as accurate, the Bible then provides the rest of the framework for dating the events described upon its own pages. Our earlier articles have demonstrated many examples of the reliability of the Bible text. The problem is that not all Bible translations agree, and a serious error may occur whereby the original manuscript itself had been corrupted, and was subsequently used as the basis for many different Bible translations. This was touched on in our article *Green,* where we found in the study of chronology back to Adam that only the Greek Septuagint could provide the necessary periods required to explain the facts. However, some copies of the Septuagint differ. It is only the particular version of the Septuagint used by Sir Lancelot Brenton that appears to preserve the most reliable version currently available. This is because certain passages are absent in this version, and while it might just as well appear that something was removed from it, perhaps, it appears that something exists in many of the other versions which may have been added later, and for this reason renders all of these other versions suspect of having been corrupted by the addition of new text not original to the author. Some of these passages are the chronological pieces of Jeremiah 25:1 and Jeremiah 52:28-30, which appear shortened or missing in Brenton's translation, and which may rather be corrupted in many of the other translations. These are apparently additions, because they add nothing to the meaning of the text, and tend instead to confuse it, because the chronological information imparted appears to contravene the chronological means of reckoning utilized by the original author, in the case of Jeremiah 25:1.* Jeremiah 52:28-30 presents a chronology entirely consistent with what we believe to be Year 1 of Nebuchadnezzar, in the majority of translations, except that this passage does not even appear in the translation of Brenton! When we leave out the missing passage entirely, such as Brenton's version does, nothing is lacking in the sense of the reading of Jeremiah, so that we may just as easily leave it out. Or, should we allow it, it presents a chronology which agrees with what we already believe is correct, except that it appears to be out of character for Jeremiah, as indicated by the fact that Brenton's translation doesn't have it. It comes from an original Greek manuscript called Codex Vaticanus, dated to the 4th century CE, and written upon 759 leaves of vellum or animal skin.[1] It is Brenton's translation which has saved me from the endless futile double reasoning caused by entertaining two conflicting chronologies. This discovery I first noted on Sep 12 2013. There are enough problems without that one. There is still the problem that 2Kings 25:8 has the statement that the city of Jerusalem was destroyed in Year 19 of Nebuchadnezzar, but because Brenton's translation has this statement about Year 19 in brackets, it does not appear so serious a problem. Also, while most translations would appear to contain another statement about the same Year 19 of Nebuchadnezzar at Jeremiah 52:12, Brenton's translation contains no such passage at Jeremiah 52:12, containing no year nor the reference to the King of Babylon. While we are confident that 587 BCE is the exact year that the city of Jerusalem was destroyed, there is currently no known archaeological evidence or any Babylonian

Our earlier articles have demonstrated many examples of the reliability of the Bible text

Chronicle of it. From the Bible record, accounting for other evidence, it appears hardly possible that it is wrong even by a year. Were it wrong, the only other proposed date is 586 BCE, a date proposed by Mr. Thiele and adopted by us for a time. However, the statement of Josephus in *Against Apion* Book I Verse 21 confirms that the temple lay in obscurity 50 years from Nebuchadnezzar's Year 18, when he destroyed the Jewish temple, until the 2nd Year of Cyrus (537 BCE), **so that the temple was thus destroyed in 587 BCE, the true 18th Year of Nebuchadnezzar with astronomical probability.**[2]

[1](*Wikipedia, `Codex Vaticanus'*) [2](*Against Apion, Book I, Verse 21, by Flavius Josephus, in The Works of Flavius Josephus, translated by William Whiston, p. 794, 1857*)

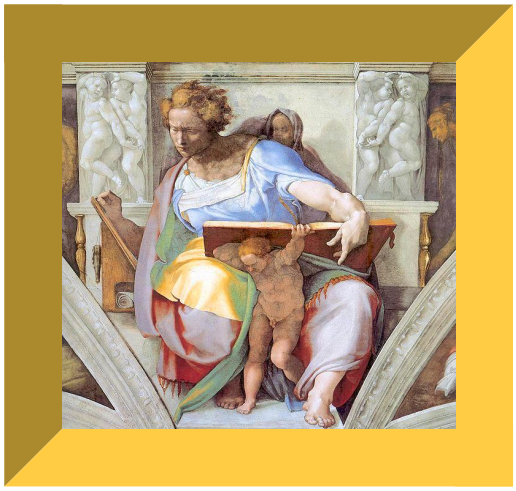
* If Jerusalem was destroyed in Year 18 of Nebuchadnezzar, as many translations imply at Jeremiah 52:29, then Year 1 of Nebuchadnezzar is 604, and cannot be the same as Year 4 of Jehoiakim, which the majority of translations assert at Jeremiah 25:1. The basis for this logic is that Jehoiakim reached his Year 11, and his son was taken captive at the turn of that Year, or 597. This makes Jehoiakim's Year 1 608 BCE, and his Year 4 is 605 BCE, and not 604 BCE. The majority of translations is either wrong, or the way of interpreting Jeremiah 25:1 must be modified to say that the intended Year of Nebuchadnezzar is his accession Year and not his Year 1, either of which to an outside observer may be taken as being his first year of Rule. Brenton's translation removes this difficulty, because it does not contain any text at Jeremiah 52:29. However, the problem crops up again, because Jeremiah is believed to be the writer of the Book of Kings also, and 2Kings 25:8-9 states that Jerusalem was destroyed in **Year 19** of Nebuchadnezzar, something which is apparently at odds with the facts, but is once again resolved, and this time more easily, since it is the only contradiction. How simple is it for a foreigner to assume that the first year of a King is the year in which he becomes King! So, this need not present any major difficulty, but it remains as a minor discrepancy. A simpler solution, and one which has the support of Scripture (based on Nehemiah 1:1 and 2:1, as Mr. Jonson points out on p. 320 of Gentile Times Reconsidered, his 2004 book), is to assume that regnal years of foreign Kings are reckoned according to the secular Year (Tishri-Tishri) rather than the sacred one, and would date King Nebuchadnezzar (he acceded Elul 01, according to the Assyrian and Babylonian Chronicles) as Year 1 605 BCE, and the statement at Jeremiah 25:1 (ie. Year 4 of Jehoiakim and Year 1 of Nebuchadnezzar) could then simply be satisfied when occurring in the overlap of the Tishri-Tishri with the Nisan-Nisan year, Tishri 01 605 to Nisan 01 604 BCE (ie. this 6-month window), which is thus the last half of Jehoiakim's Year 4 and the first half of Nebuchadnezzar's qualified `Year 1'. From an Assyrian perspective (and also the conventional scholarly one), however, Nebuchadnezzar's Year 1 began Nisan 01 604 BCE.

Additional comment: Note that by this reckoning, Jeremiah 25:3:

> From the thirteenth year of Josiah the son of Amon, the King of Judah, and down to this day, these twenty-three years the word of Jehovah has occurred to me...
>
> numerically:
> **(639 - 12) - 23 = 604 BCE,**

implies in our chronology (ie. Year 1 Josiah = 639 BCE) that from Nisan 01 639 BCE there elapsed 12 years (ie. to Year 13) of the prophesying of Jeremiah, in 627/626 BCE, and that thereafter there elapsed between 22 and 23 years until the time period we specified as 605/604 BCE (23 years, say, inclusive, or rounding upwards). In our chronology the Year 1 of Hezekiah is 725 BCE (from the Bible (2 + 55 + 29) = 86 years before Josiah), and Year 1 of Jehoiakim is 608, consistent with Josiah's death in 609, and the destruction of Jerusalem in 587 BCE (with the word of the Bible that Jehoiakim ruled 11 years) . We are perhaps wise to be careful, here, because the use of cardinal and ordinal numbers differs at times between different languages, and the Bible was written in the Hebrew language (or Greek language for the Septuagint). While there may be relatively few possibilities for how the first Year of a King in Israel, or, separately, in Babylon, was reckoned in ancient times, there are in the end a great many consequences with regard to how it might affect the reckoning of many other ancient dates. (cf. "Add nothing to His words, that he may not reprove you, and that you may not have to be proved a liar." Proverbs 30:6)

16-a At Daniel 1:1 it is stated that Nebuchadnezzar came to Jerusalem and besieged and despoiled it. It was during this time that Jehoiakim was King of Judah. Babylonian Royal Records contain a sip from the *Grail* here with regard to the end of the Reign of Judah's King on Adar 02 (or Julian Mar 16) 597 BCE, and the Bible adds that he reigned 3 months and 10 days (2Ch 36:9), which means that his predecessor Jehoiakim died Dec 09, 598. Jehoiakim's 11-year Reign, therefore, began Nisan 608, a Reign of 10+ years, considered to end Nisan 597 BCE, with his Year 3 Nisan 606 to Nisan 605. With Year 1 of Nebuchadnezzar as 604-603 BCE Nisan reckoning, the Babylonian Royal Records do indicate tributes taken from Hatti-land (Syria-Palestine) in Nebuchadnezzar's accession year 605-604 (month of Sabatu, month 11, circa Jan-Feb 604, heavy tribute) and in his Year 1 604-603 (month of Kislimu, month 9, circa Nov-Dec 604, heavy tribute). In his accession Year, after his accession on Elul 1, the Record states that Nebuchadnezzar returned to Hatti and that he marched about victoriously until the month of Shebat (Sabatu or February) and then took the booty home to Babylon (this would be ca. Feb 604 BCE). There is a questionable rendering of 'Ha[ma]th' which may be rendered 'Ha[at]tu' in Year 21 of Nabopolassar (and it is rejected on the basis only of its spelling 'Hattu,' found elsewhere in the same document), which refers to the conquest of all of 'Ha[ ]tu' by Nebuchadnezzar at that time, which allows for the siege of Jerusalem, of Daniel 1:1, in Jehoiakim's Year 3, to have ended then.



Above: The Prophet Daniel by Michelangelo, The Sistine Chapel, Rome *(1508-1512 painting on the ceiling of the Sistine Chapel)*

16-b The Battle of Carchemish is mentioned in the same year (605 BCE) in the Royal Record, implying that the siege either spanned the prior year (although there is not a shred of evidence for it), or was carried out entirely in Jehoiakim's Year 3 (again, lacking evidence). It is further stated therein (some lines are missing here) that in his Year 2 603-602, Nebuchadnezzar marched unopposed in Hatti-land from the month of Ajaru (circa Apr-May 603), and in his Year 3 602-601 he brought back many spoils from Hatti-land. The Royal Chronicles, which are notable for their honesty in all matters, also report that, in his Year 4 601-600, Nebuchadnezzar marched unopposed in Hatti-land before the month of Kislimu (circa Nov-Dec 601). Since the Bible tells us that Jehoiakim served 3 years under Nebuchnezzar's Rule, then rebelled, and, since in the Royal Records it says that 'all the Kings of Hattu' (Syria-Palestine) came into Nebuchadnezzar's power in his Year 1 (604 BCE), it can be seen that Jehoiakim served in 604, so at least 604 to 602 BCE, which would be Jehoiakim's Years 5-7, and 2Kings 24:1-5 appears to indicate that Nebuchadnezzar did not return after this time to Jerusalem, while Jehoiakim ruled (if Year 3 of Jehoiakim were the beginning of a siege, of Jerusalem, as Daniel 1:1 states, this siege ended circa 605/604). In Year 5 600-599 Nebuchadnezzar stayed home, and in his Year 6 he went to Hatti-land and returned, no tribute being mentioned (599-598). The next year he began the expedition to capture the city of Jerusalem, a capture effected in 597 BCE. The record appears consistent that King Jehoiakim rebelled, and Daniel 1:1 together with 2Kings 24:1 indicates roughly 603-602 BCE as being the date of that rebellion, corresponding with Year 2 of King Nebuchadnezzar of Babylon, 2Kings 24:1 saying that King Jehoiakim served Nebuchadnezzar for three years, putting the date of the start of the three years as close to the year of the Babylonian victory at Carchemish, or 605 BCE, during which year (and the next) heavy tribute was taken. Daniel 1:1 tells us that Nebuchadnezzar came to Jerusalem in Year 3 of King Jehoiakim (606-605), and after Jehoiakim rebelled against him 2Kings 24:2 shows that bands of Chaldeans, Syrians, Moabites, and Ammonites were sent by Jehovah against Judah to destroy it, and `he kept sending them'. The Chaldeans are, incidentally, the Babylonians. In Year 2 of the Reign of Nebuchadnezzar (603-602 BCE), Daniel 2:1 indicates that Daniel is already in Babylon. All evidence thus appears to agree with Daniel having been taken to Babylon much earlier than 597 BCE, the earliest date being 606 BCE. As Daniel was an intelligent young man in Year 2 of Nebuchadnezzar (Daniel 2), and Daniel is said in Daniel 1:21 to have lived until Year 1 of King Cyrus (538 BCE), there is reason to believe that Daniel lived to be about 80 years old (12 + 606 - 538 = 80), a decent age. We hope to consider the often confusing details of this time period in greater detail.
[1](*Insight on the Scriptures, vol. 2, The Watchtower Bible and Tract Society, 1988, pp. 575-577, `Daniel', Nebuchadnezzar's dreams*)

Above: VAT 4956, Vorderasiatisches

17-a Astronomical records from Year 37 of Nebuchadnezzar allow the certain identification of his Year 1 as 604 BCE. This information implies in no way the superiority of science over God's Word, and in fact it involves a moral duty, to quote Mr. Carl Olof Jonson's *The Gentile Times Reconsidered,* from page 1 of that book:

> If a person has information on hand that others need in order to get a correct understanding of their situation in life—*information that furthermore is withheld from them by their religious leaders*—then it would be morally wrong to remain silent.
> (***The Gentile Times Reconsidered, by Carl Olof Jonson, Fourth Edition, 2004, p. 1*****)[1]**

17-b In this spirit, we are obligated to mention that there are about 1,600 astronomical cuneiform texts that have come from an astronomical archive found somewhere in the city of Babylon. Of these, about 1,300 are observations made between about 750 BCE and the 1st century CE, according to Mr. Jonson.[2] More than 1,200 fragments of astronomical diaries of various sizes have been discovered, and about a third of these are datable. The information in these diaries has established the period from 385 BCE to 61 BCE, as to its chronology, as about 180 of these years

Museum, Berlin *(Year 37 of Nebuchadnezzar, Later copy of 6th century BCE astronomical diary, Cuneiform syllabic script, Reverse side)*

have had information recorded in these fragments over these years, so that the chronology is firm over this range. There are half a dozen diaries older than 385 BCE. Two surviving and noteworthy ancient examples are known as VAT 4956 from the 6th century BCE, and BM. 32312 from the 7th century BCE, and both provide absolute dates that firmly establish the length of the Neo-Babylonian period (i.e. 625-538 BCE). VAT 4956 is from Year 37 of Nebuchadnezzar, and provides about 30 observed positions of the Moon and the five then known planets, all of them so exact as to determine the year precisely as 568-567 BCE, which as Year 37 makes Year 1 of Nebuchadnezzar to be 604-603 BCE. This determination is made easily by modern astronomers and is not in doubt. The year 568 BCE is thus ``the most reliable absolute date in the sixth century BCE.'' VAT 4956 is a later copy of observations made of 568 BCE, as indicated by references in its own text to portions "broken off," but the dating is confirmed by BM. 32312, which presents details of the positions of Mercury, Saturn, and Mars, dating it definitely to the spring-to-spring year 652-651 BCE, and includes an identifiable historical remark which is also datable from a well-dated chronicle to a known year of a known King who ruled during the time of these remarkable events 47 years before Year 1 of Nebuchadnezzar. Year 1 of Nebuchadnezzar is therefore confirmed by this diary. The chronicle mentioned is the *Akitu Chronicle,* and covers part of the Reign of Shamashshumukin, referring to a battle in his Year 16, and confirming his 20-year Reign as being from 667 to 648 BCE inclusive. He was succeeded as King in Babylon by Kandalanu, whose Reign was 22 years, a period from 647 to 626 BCE inclusive, and he in turn by King Nabopolassar of Babylon, 21 years from 625 to 605 BCE inclusive. This also confirms Year 1 of Nebuchadnezzar as 604 BCE, so that BM. 32312 independently confirms VAT 4956 with the help of the *Akitu Chronicle* (called BM. 86379) and the other established chronology of this period, which is based on business documents and the Uruk King List, which show that the Reign of Shamashshumukin was 20 years, and the Reign of Kandalanu was 22 years. Nabopolassar reigned 21 years according to the Chronicle of the Babylonian Kings, whereupon King Nebuchadnezzar began to reign in 604 BCE. The Saturn tablet (BM. 76738 + BM. 76813) from the Reign of King Kandalanu, which shows only the last part of his name, may nonetheless be said to prove absolutely that he ruled from 647 to 626 BCE, since the cycles of Saturn which the tablet describes are not repeated again in the pattern it records for 1700 years! About 40 texts of lunar eclipses are reported on tablets, which record several hundred eclipses from 747 to circa 50 BCE, as catalogued by Abraham J. Sachs in 1955, about a third of which are arranged in 18-year groups and are referred to as the *Saros-cycle texts* based on the cycle of repetition of lunar eclipses, the *Saros Cycle.* ``Translations of a few of the texts appeared in print in 1991. The rest of the texts, translated by H. Hunger, were published in ADT V, 2001.'' These eclipse texts agree with the chronology already stated, with three texts (LBAT 1419, 1420, and 1421) showing lunar eclipses dated to various specific years within the Reign of King Nebuchadnezzar himself, dozens of eclipses, which turn his Reign into an absolute chronology! Since planetary positions were recorded with eclipse data, and these were much more difficult to determine by calculation, in fact, than the eclipses, there is no reasonable grounds for the assertions of some that later Babylonian astronomers made up the records as forgeries, but it is the case instead that the security of the evidence is assuredly certain!!!

[1](*The Gentile Times Reconsidered, by Carl Olof Jonson, Fourth Edition, 2004, p. 1*) [2](*The Gentile Times Reconsidered, by Carl Olof Jonson, Fourth Edition, 2004, p. 155-156*)

18-a The Neo-Babylonian period (625—538 BCE) spanned a period of eighty-seven regnal years, and both the Babylonian historian Berossus and the document known as ``Ptolemy's Canon'' (The Royal Canon) agree exactly on the names of the Kings and their terms of office, save in the matter of one King who ruled only 9 months (Labashi-Marduk). Since these sources are believed to be independent, Berossus and The Royal Canon confirm each one the other and establish the now-accepted Neo-Babylonian chronology at its starting and ending points. As Mr. Carl Olof Jonson explains, neither Berossus nor The Royal Canon are needed, nowadays, since the discovery of large numbers of texts has established these things by means of business records, legal documents, administrative documents, as well as chronicles and royal inscriptions. Of the first three groups, *tens of thousands of dated texts* have been unearthed from the Neo-Babylonian period! This is not really very surprising, perhaps, since the Holy Writ tells us that money is what meets a response in all things! (Ecclesiastes 10:19) In fact, large numbers of dated tablets exist *from every year during the whole Neo-Babylonian era,* according to the late Professor D. J. Wiseman, this from page 119 of the book *The Gentile Times Reconsidered.*

> Because of this abundance of dated texts modern scholars are able to determine not only the length of reign of each king, but also the time of the year when each change of reign occurred, sometimes almost to the day!
> (***The Gentile Times Reconsidered, by Carl Olof Jonson, Fourth Edition, 2004, p. 119***)**[1]**

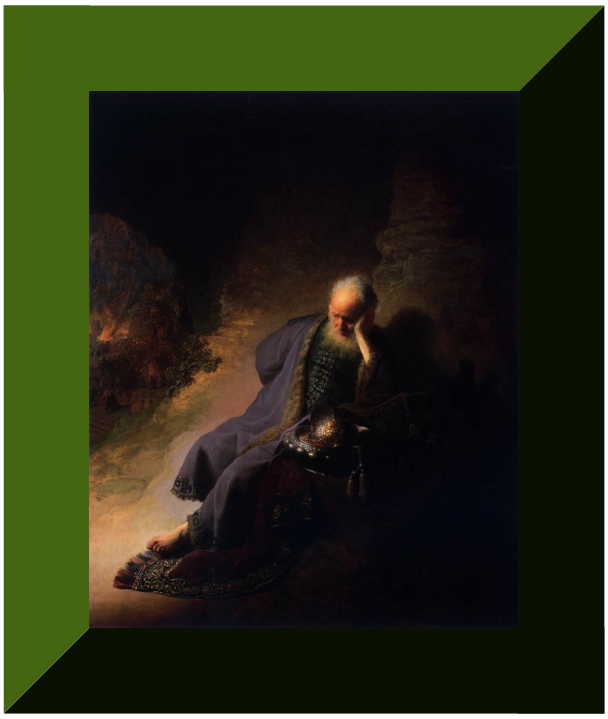
18-b There is thus every reason to believe the conventional chronology for Babylon's Kings during the time period from 609 to 539 BCE.

[1](*The Gentile Times Reconsidered, by Carl Olof Jonson, Fourth Edition, 2004, p. 119*)

Above: Ptolemy- Almagest, in French, Bibliothèque Nationale, Paris *(1213 Manuscript, Anonymous, Ms. lat. 16200, inscribed "Bibliotèque de Sorbonne")*

19 How is *The Holy Grail* of Biblical archaeology not, for 625-538 BCE of our Blessed Greenealogy (BG), this NBc? Egyptian chronology independently confirms it (eg. Necho). Believers may see very little need to adjust even a single date of any event dated by this Neo-Babylonian chronology. From 625 BCE to 538 BCE (ie. the NBc) Chaldean Kings rule. Actual Bible events are dated from this, and it appears to us exact, now, that King Josiah died in the year 609 BCE. His son Jehoahaz ruled for 3 months in that year (summer of 609), and Josiah's Reign is considered as ending in the spring of 608 BCE, since he reigned past the spring of 609 BCE. Josiah's Reign is officially 31 years, 639-608 BCE. Jerusalem was destroyed in 587 BCE, which is Year 18 of Nebuchadnezzar, although the Bible calls it Year 19. The captivity of Jerusalem occurred 10 full years before the destruction of the city, and the date is certainly recorded in the Royal Chronicles of Babylon as Year 7 of Nebuchadnezzar, at the very close of that year, which thus was definitely spring 597 BCE (nearly 7 full years after the spring of Year 1=604), since Babylonian years, also, ran spring-to-spring. With Jehoiakim's Reign officially beginning in the spring of 608 BCE, his Year 11 commenced in the spring of 598 BCE, and would haved ended in 597. In most Bibles the verses at Jeremiah 52:28-30 give the same captivity of Jerusalem as Year 7 of Nebuchadnezzar. The Bible record thus seems to support the officially determined and final Neo-Babylonian chronology. Truly 884 years before the death of Josiah, however (as our earlier articles, ie. since *Joseph*, have presented), the exact date of *The Exodus* determinable from the Bible chronology synchronizes precisely with the lunar cycle, and which date (May 3, 1493 BCE) we discovered. It incorporates the great span of history from *The Deluge* of 3282 BCE, and even back as far as Adam in 5550 BCE, and not simply the lunar alignment, but even more than this does it also agree with the related and intertwined dating of Abraham's birth as in 2206 BCE and the consequent dating of Joseph's Rule over Egypt to the year 1923 BCE (for the beginning of Joseph's Rule as 2nd to Pharaoh and Ruler over all of Egypt). The Bible thus withstands the modern criticism, and we put our faith in it before any archaeological discovery or secular history. The Egyptian history has been redone in this article and we included in the dating the possibility of shifting the entire Egyptian calendar forward by one day, in harmony with the dating of Censorinus, a key 2nd century source. The idea was conceived of as a result of an unintentional time shift by the author of some hours during use of the Almagest Ephemeris Calendar Module. In this article, in essence, the immediate attempt that we are making is to analyze in greater detail the Egyptian Pharaohs of *The Iron Furnace,* extending the dating onward through the Third Intermediate Period and beyond, down to the arrival of the Persians (under King Cambyses) in about 525 BCE. This required redoing the dating of the Kings of Egypt at the time from Smendes to Shoshenq I, with the consequence that an even better alignment has been obtained, and this allows the restoration of the King Neferkare Amenemnisu (Nephercheres, who reigned 4 years according to Manetho, and who reigns 1089-1085 BCE, as Smendes is 1115 or 1114) to what appears to be his rightful place, facilitating the proper lunar alignment at the same time as satisfying more fully the arithmetic requirements for the dead reckoning of the Reigns of Pharaohs from Smendes through Osorkon I. The Pharaohs Osorkon I to Ahmose II now are dated here for the first time ever in our articles, and this has proven a challenging feat using dead reckoning and the lunar cycle.

The Bible record thus seems to support the officially determined and final Neo-Babylonian chronology.



Above: Jeremiah Lamenting the Destruction of Jerusalem, Rijksmuseum, Amsterdam *(1630 painting by Rembrandt Harmenszoon van Rijn, Oil on panel, 58 x 46 cm)*

110 In the *Greenealogy,* and in the last Neo-Babylonian chronology, the period 609 BCE to 539 BCE is thus settled. There are still many things to discuss in this time period, however, things of interest to Bible students and historians alike. As importantly, the 609-539 BCE period of 70 years needs to be considered with regard to the prophecy of Jeremiah at Jeremiah 25:11. Only because of the limitations of time and space do we find it productive to restrict ourselves to matters of historical, spriritual, and prophetic significance. Benjamin Franklin, writing in what he called *Poor Richard's Almanack,* wrote about time: ``Dost thou love life? Then do not squander time, for that's the stuff life is made of.''[1] Yet, Bertrand Russell stated: ``To realise the unimportance of time is the gate to wisdom.''[2] Be this as it may, the chronology of world history is always back-calculated from the present towards the past, so that, to the extent that this remains true, the present time always provides the foundation for the construction of the chronology of history, which we call the *Greenealogy.* In this way is the period 609 BCE to 539 BCE the foundation for all earlier chronology, as is true of all other time periods and chronologies, in fact. Every time period serves to support the history of prior times, as a pillar supports the structure of some building. It follows that an error in the chronology of a period causes confusion in the study of the history of earlier times. Such an error occurred over the eclipse in Year 9 of King Ashur-Dan III of Assyria, which was assigned to 763 BCE, but which we corrected to 809 BCE. This correction we have shown to be consistent with the Bible record, and it has repercussions all the way back to Adam in 5550 BCE in the *Greenealogy,* enabling clarification at every point in history along the way. In more recent history, it enabled the identification of the man, called `Arbaces' by Ctesias, who was a general of the Assyrian army, and who founded the Median Empire in 809 BCE (a time typically identified by conventional history as about 830 BCE) by rebelling against an Assyrian King called `Sardanapalus'. These are identified

for the first time in *The Crucible,* our previous article, as the King of Babylon `Eriba-Marduk' (dated conventionally as 769 BCE, 40 years too late, called a `very speculative dating'), and King of Assyria `Ashur-Dan' III (dated conventionally from 773 BCE, 44 years too late). We do not intend to gloss over the details surrounding the events which are relevant to these, but these things are hotly contested, and the evidence is lacking for the time period (809 BCE to 763 BCE) and countries (Babylon and Assyria) under consideration. In 747 BCE Nabonassar became King of Babylon, and was said to have wiped out all record of the Kings prior to him, in order to magnify his own glory. In Assyria, the failure to identify the eclipse of 809 BCE as the eclipse of Year 9 of Ashur-Dan III was caused by the rebellion of those days, which caused a new King to rule Assyria, one who was a Chaldean (albeit called Pul after the Assyrian convention) and who did not follow the usual practice of assigning eponyms to each successive year, as had been done by his predecessors. This caused a period of some 46 years to pass without an eponym, which were used to represent the years in Assyria, and thus caused the astonishing loss of 46 (or so) years of equivalent time. It is astonishing in the sense that the conventional time scale followed by the vast majority of observers was altered by 46 years, being shortened, and invaluable time was expended by scholars, who accommodated the mistake. We saw clear to put it right in our difficult work of going against the mainstream view: finding the inconsistency, using the Bible to illuminate the inconsistency more thoroughly, and finding sufficient and accurate evidence in order to establish the true chronology of the events. In finding this evidence, what we discovered was far more significant and far-reaching in its implications for the chronology of the time period of interest to us in the present article, as it enabled the discovery of an alignment with an eclipse at Babylon in 1124 BCE, a solar eclipse, which we document in *The Crucible,* where we quote from Sennacherib in saying that the theft of idol gods by King Marduk-nadin-akhi 418 years earlier exactly fit the timeline. While it may be certain, it is quite a different matter to say that it is settled, although the clear evidence is that 809 BCE is the correct, adjusted date for the eclipse of Year 9 of Ashur-Dan III.
[1](*Poor Richard's Almanack, Selections, by Benjamin Franklin, 1914, p. 20, No. 126*) (Also, page 53, No. 558 Three good meals a day is bad living. page 26, No. 213 He that can take rest is greater than he that can take cities.) [2](*Mysticism and Logic, by Bertrand Russell, 1917, p. 22, line 1*)

111 Now is the time, also, to consider the implications of the momentous discoveries contained, and sometimes even hidden, in our recent articles. There are, indeed, huge implications in finding an accurate chronology for the first time in the history of our modern-day, and many of them are beyond the scope of this article. For example, the effect of the information age on both the research and dissemination of these findings is a significant topic, to say the least, and it is far beyond the scope of the present article. Instead, we will be interested in viewing the possible correlations between Kingdom chronologies for the first time ever in history, from the time of the Fall of Troy of 1275 BCE (our date, and it being potentially only one of the so-called Trojan Wars) until 747 BCE, the agreed date of Year 1 of Nabonassar of Babylon. From the time of Nabonassar began a new era "characterized by the systematic maintenance of chronologically precise historical records."[1] Although the conventional history such as is contained in Wikipedia may be wrong in many cases, it appears to us to be quite correct in asserting that this King Nabonassar of Babylon ruled from 747 BCE, as this is about the time when the 46 years of missing eponyms end. Notably, this is 62 years after the leader named Arbaces (Eriba-marduk) took the throne as a rebel in Babylon, at its earliest estimate in the rebellion of 809 BCE. Since, however, the rebel who assisted Arbaces was named `Belisis' (Belochus, Pul), it appears that the date of the overthrow may have been as late as circa 790, when the eponyms, as we propose, begin to go missing. The confusion of this time period prevents a more accurate elaboration at this time, which is, admittedly, extremely unfortunate. It is, nonetheless, a topic for future research, and one that may present a number of challenges. However, the date of 747 BCE is a very important one also, as it constitutes the very beginning date for the Royal Canon known as "Ptolemy's Canon," a list of dates for the Reigns of Kings at Babylon that is considered to be highly accurate, although Ptolemy does omit the 9-month Reign of Labashi-Marduk. For dates prior to 747 BCE, we are obliged to seek other sources, and Eusebius gives 256 years from Year 1 of Arbaces to the end of the Reign of Astyages the King of Media believed to have been overthrown by Cyrus in 550 BCE. This makes Year 1 of Arbaces simply 806 BCE, or not far from the 809 BCE of the rebellion. Eusebius also states that the time of Sardanapalus until the 1st Olympiad (commonly taken to be 776 BCE) there were 40 years, meaning that 816 might be Year 1 of Ashur-Dan III, which we have given in *The Crucible* as 817 BCE. We desire to learn more about this, noting also that there is a contradiction in the historical accounts about Arbaces giving the Kingship of Babylon to Belesis, while he took the Kingship of Assyria in behalf of the Medes, with our discovery being that quite the opposite assignment occurred. Such a discrepancy is of the greatest possible interest, because contradictions necessitate the greatest learning. The coincidence of the name `Eriba-marduk' and `Ar-ba-_ar__c-es' is not much of itself, but when combined with that of `A-shur-Dan III' and `Sar-dan-apalus', as well as the specific mention of a rebellion in Year 9 of Ashur-Dan III, it may not be ignored, and strongly confirms the case for the 46 missing years. Otherwise, the characters of Arbaces and Sardanapalus remain a mystery.
[1](*Wikipedia, `Nabonassar'*)

Above: The Death of Sardanapalus, The Louvre Museum, Paris *(1827 painting by Eugène Delacroix, oil on canvas, 392 x 496 cm)*

112 We turn to the Founding of Rome. This has been presented among scholars as an accepted date for many years, as it were beyond any question, though very little support may be found for the conventional date. In light of our new date (by us a date adopted in the previous article, *The Crucible*) for the Fall of Troy, i.e. 1275 BCE, an exciting discovery, we reexamine the Founding of Rome. There are recorded in mythology 15 generations from Aeneas (survivor of that Fall in 1275) until the founding of Rome by Romulus, and with an average generation of 35 years it allows for a date near to the conventional date of 753 BCE for Rome's Founding. This comes under question in our present article, as both archaeology in the ground under Rome and the account of the descendants of Aeneas would lead us to a different conclusion; namely, that Rome was founded closer to 842 BCE. This is because the average generation for firstborn sons is closer to 30 years than it is to 35 years; a line of Kings, such as that of which Aeneas became the forefather, passes its Kingship through the firstborn son, as a general rule. We have been able to demonstrate in this article the exact correlation of the accounts of astronomical events related to the Founding of Rome as far better suited to the 842 date and not 753 BCE. This discovery, as has happened in earlier articles on a seemingly regular basis, has greatly exceeded the expectations of the present article. The date of Apr 21 as the day of the Founding of Rome is univerally agreed on by all witnesses, including Romans, and as a lunar day 30, `quite certainly' the 30th of the lunar month, according to Plutarch's work *The Life of Romulus,* is found true in 842 BCE, also the year exactly calculated from our date for the Fall of Troy in 1275 BCE and the 433 years of Kings from Dionysius of Halicarnassus. The date of Oct 06 825 BCE for the solar eclipse marking the death of Romulus and coming 17 years after the Founding of Rome agrees with `some historians', according to *London Encyclopedia, vol. 18, p. 688,* who accord Romulus 17 years of Reign. As 842 BCE has more support for explaining the surrounding events than does a later dating, it has an astronomical basis from a solar eclipse at the time of Romulus' birth, and wholesomely agrees with the most accurate radiocarbon dating of the Iron Age in central Italy by Nijboer, which he has asserted `can be safely raised by 50 to 75 years'. The solar eclipses, of which four have been found to be intimately associated with this historically gargantuan proceeding, are generally of a *significantly* larger magnitude at Rome than those around the conventional date. The eclipses are in pairs, within the pairs being each 54 years apart, reminiscent of Romulus having been said to have died in his 54th year, and in the chronology which we have found the Founding of Rome is when Romulus may be 37, another number associated in myth with his life at Rome as to his Reign, and of humans, in generality, with maturity. We so hope to present our recent research into the various correlations between the various Kingdoms which prevailed during the time from the Fall of Troy in 1275 BCE down to the conquest of Babylon by King Cyrus, paying particular attention to the work of Geoffrey of Monmouth with regard to his attempted synchronization of the Kings of the Britons with the Bible account. The Kings of Alba Longa in Italy, Egyptian Pharaohs through the 19th to 26th Dynasty, the Assyrian and Babylonian Kings, together with the Kings of Israel and its separate northern Kingdom after Solomon, are presented in synchronology. I hope that the results of our efforts may be seen as historic. However, little, if anything, of the present article, will be seen to compare, in magnitude, with the accomplishment of reassigning the date of the Founding of Rome to a date some 89 (or 96, as the poor solar eclipses make Year 1 of Romulus 746) years earlier! Any research at all into the 753 date will make it abundantly clear that the time circa 750 BCE for the Founding of Rome finds no confirmation whatsoever in any science or even any convincing recorded tradition, so that it is to be regarded as insupportable. On the other hand, recent progress in archaeology at Rome and the chronology we present in our last 6 articles do support 842 BCE as by far the more probable choice. The breakthrough in chronology has come in our last 6 articles, but there have been 11 articles in all, links to which are provided at the end of the second paragraph of this article, as well as at the end of

the article (called References). Enjoy your reading. Thank you all for your undying support, and may God bless you in your every endeavour.

Table 1:
Synchronism of Kingdoms
(From Troy's Fall of 1275 BCE)

Yr 1 (BCE)	Babylon @Babylon (747 on, dated as per Ptolemy)	Assyria @Assur @Kalhu @Nineveh	Yr 1 (BCE)	Israel @Jerusalem †N. Isr. @Samaria	Yr 1 (BCE)	Britain (Trojans)	Yr 1 (BCE)	Italy (Trojans) @Alba Longa @Rome	Yr 1 (BCE)	Egypt (Pharaoh)	Yr 1 (BCE)	Turkey (Hittites)	Yr 1 (BCE)
1274	Kadashman Enlil II	Shalmaneser I (*vid.* Crucible)	1284	Deborah	1286	The British history is penned at some length by Geoffrey of Monmouth in some detail, from which source we have evaluated the British chronology based on the dating of Brutus from after the Trojan War of 1275 BCE, allowing two or three generations (Brutus son of Sylvius, son of Ascanius [cf. Skanes], son of Aeneas, who came to Italy and founded a Kingdom, about which see the column to the right), say, 90 years, before the birth of Brutus and, say, 35 more years for Brutus to become King of the Britons, or a total of 125 years after the Trojan War. Brutus is the father of the Britons.		Aeneas (Rom. Ant. 65:1, ~7 y)	1275	Ramesses II	1315	Hattusili III	1294
1263	Kudur-Enlil												
1254	Shagarakti-Shuriash	Tukulti-Ninurta I (*et.* Governor of Babylon)	1254					Ascanius (Rom. Ant. 70:1, 38 y)	1268			Tudhaliya IV	1264
1241	Kashtiliash IV												
1233	Tukulti-Ninurta I (Governor)									Merneptah	1249	Suppiluliuma II	1236
1226	Enlil-nadin-shumi	Ashur-nadin-apli	1232	Midian	1246					Seti II	1239		
1224	Kadashman-harbe II	Ashur-Nirari III	1228	Gideon	1239			Silvius (The Roman Antiquities, by Dionysius of Halicarnassus 71:1, 29 y)	1230	Siptah	1234		
1223	Adad-shuma-iddina	Enlil-kudurri-usur	1222							Twosret	1227		
1217	Adad-shuma-usur	(Tukulti-Ninurta dies)	1217							Sethnakht	1226		
1217	Meli-Shipak II	Ninurta-apal-Ekur	1217							Ramesses III	1223	End of Hittite Empire **1216 BCE**	
1202	Marduk-appla-iddina I	Ashur-Dan I	1215	Abimelech	1199			Aeneas Silvius (Rom. Ant. 71:1, 31 y)	1201	Ramesses IV	1191	-	
1189	Zababa-shuma-iddin			Tola	1196					Ramesses V	1185		
1188	Enlil-nadin-ahi									Ramesses VI	1181		
1186	Marduk-kabit-ahheshu	Ninurta-tukulti-Ashur	1179							Ramesses VII	1173		
1171	Itti-Marduk-balatu	Mutakkil-nusku	1179	Eli	1173			Latinus Silvius (Rom. Ant. 71:1, 51 y)	1170	Ramesses VIII	1166		
1163	Ninurta-nadin-shumi	Ashur-resh-ishi I	1179							Ramesses IX	1165		
1157	Nebuchadnezzar I	Tiglath-Pileser I	1161	Ammonites and Philistines		Brutus	1150			Ramesses X	1147		
1134	Enlil-nadin-apli	Asharid-apal-Ekur	1122	Ark captured (Eli dies)	1133					Ramesses XI	1143		
1131	Marduk-nadin-ahhe	Ashur-bel-kala	1120	Ark housed 20 years	1132	Locrinus	1127						

1117	Marduk-shapik-zeri	Eriba-Adad II	1102	Samuel	1112	Gwendolen	1117	Alba (Rom. Ant. 71:1, 39 y)	1119	Smendes	1114		
1104	Adad-apla-iddina	Shamshi-Adad IV	1100	Saul	1098	Maddan	1102	Capetus (Atys) (Rom. Ant. 71:1, 26 y)	1080	Amenemnisu	1089		
1081	Marduk-ahhe-eriba	Ashur-nasir-pal I	1096										
1081	Marduk-zer-X	Shalmaneser II	1077							Psusennes I	1085		
1068	Nabu-shum-libur	Ashur-nirari IV	1065										
1060	Simbar-shipak	Ashur-rabi II	1059	David	1058	Mempricus	1062	Capys (Rom. Ant. 71:1, 28 y)	1054	Amenemope	1039		
1043	Ea-mukin-zeri												
1043	Kashshu-nadin-ahi												
1040	Eulmash-shakin-shumi									Osorkon the Elder	1030		
1026	Ninurta-kudurri-usur I												
1024	Shirikti-shuqamuna	Ashur-resh-ishi II	1018	Solomon	1017	Ebraucus	1042	Capetus (Rom. Ant. 71:1, 13 y)	1026	Siamun (Jupiter Ammon)	1024		
1024	Mar-biti-apla-usur	Tiglath-pileser II	1013					Tiberinus Silvius (Rom. Ant. 71:2, 8 y)	1013	Psusennes II	1015		
1018	Nabu-mukin-apli												
982	Ninurta-kudurri-usur II			Rehoboam †Jeroboam	977 †978	Brutus Greenshield	1002	Agrippa (Rom. Ant. 71:2, 41 y)	1005	Shoshenq I (Shishak, Sesostris‡)	993		
982	Mar-biti-ahhe-iddina	Ashur-Dan II	981	Abijam	960	Leil	990	Allocius (Romulus Silvius) (Rom. Ant. 71:3, 19 y)	964	Osorkon I	973	**Accession (TWT)**	
[962]	Shamash-mudammiq	Adad-nirari II	958	Asa †Nadab, Baasha, Elah, Zimri, Omri	957 †956, 955, 932, 931 931	Hudibras	965	Aventinus (Rom. Ant. 71:4, 37 y)	945				
[943]	Nabu-shuma-ukin I	Tukulti-Ninurta II	937			Bladud	926			Shoshenq II (25 years, 3 Pharaohs)	938	946	
[933]	Nabu-apla-iddina	Ashur-nasir-pal II	930	Jehoshaphat †Ahab, Ahaziah	916 †920, 900	Leir (Llyr) (9 ~27-year generations after Brutus) [Shakespeare calls him `King Lear']	906	Proca (Procas) (Rom. Ant. 71:4, 23 y)	908	Takelot I	933	942	
900	Marduk-zakir-shumi	Shalmaneser III	905	Jehoram †Jehoram	894 †899			Amulius (Rom. Ant. 71:4, 42 y) Solar Eclipse (Birth of Romulus)	885 Sep 04 879	Osorkon II	872	898	
865	Marduk-balassu-iqbi	Shamsi-Adad V	869	Ahaziah, Athaliah, Jehoash †Jehu, Jehoahaz	887, 886, 879 †887, 859					Takelot II Lunar Eclipse	838 Mar 07 823	863 Full Moon Mar 13 848	-
859	Baba-aha-iddina	Semiramis	856-853							Shoshenq III	835	860	
857	[five Kings]	Adad-nirari III	856							Pedubast I	827	852	
[846]	Ninurta-apla-X							Solar May 22 845					
[836]	Marduk-bel-zeri			Amaziah †Jehoash	839 †842	Cordelia	846	Numitor (RA 71:5)	843				
[826]	Marduk-apla-usur	Shalmaneser IV	827			Cunedagius	839	**Romulus** Rome 7 Kings 842~688 BCE	Apr 21 842				
809	Eriba-Marduk (aka `**Arba**ces')	Ashur-Dan III (aka `**Sardan**apulus')	817	Azariah (Uzziah) †Jeroboam	810 †826			Solar Eclipse Oct 06 825 (Death of Romulus)		Osorkon III	796	821	
		Ashur-nirari V	799	**Isaiah and Hosea prophesy** †Zechariah, Shallum, Menahem, Pekahiah	†772, 772, 771, 761					Pami	782	807	
781	Nabu-shuma-ishkun	Pul	790			Rivallo	804			Shoshenq V	778	805	-
						Gurgustius	c. 786						
747	Nabonassar	Tiglath-pileser III	744	Jotham †Pekah	757 †759	Sisillius I	c. 766			Piye	760	784	

733, 731, 727	Nabu-nadin-zeri, Tiglath-Pileser III, Shalmaneser V	Shalmaneser V	727	Ahaz	741	Iago	c. 746	**Numa Pompilius ... Tullus Hostilius** (etc.)	825 Solar Eclipse Jun 24 791	Bochorris (Bakenranef)	720	759	
721	Marduk-apla-iddina II	Sargon II	719	Hezekiah †Hoshea **Samaria captured**	725 †729 **719**	Kimarcus	c. 726			Shabaka	716	-	
709, 702, 699	Sargon II, Bel-ibni, Ashur-nadin-shumi	Sennacherib	703	Manasseh	696	Gorboduc	c. 706			Shebitku	701		
680	Esarhaddon	Esarhaddon	680			**[A `long civil war' divides the Britons under five Kings for c. 160 years]**	c. 686			Taharqa (Tirhakah)	690		
667	Shamash-shum-ukin	Ashurbanipal	667										
647	Kandalanu			Amon	641					Psamtek I (Psammetichus)	664		
		Ashur-etil-ilani	631	Josiah	639								
625	Nabopolassar	Sinsharishkun	627							Necho II	610		
604	Nebuchadnezzar II	Ashur-uballit II	612	Jehoiakim	608					Psamtek II (Psammetichus)	595		
		End of Assyrian Empire	**c. 605**	**Jerusalem captured Jehoiachin exiled** Zedekiah	597								
		-		End of Israel's Kingdom **Jerusalem burned**	**587**					Apries	589		
561	Evil-Merodach (Amel-Marduk)			**Jehoiachin freed in Babylon**	**561**					Ahmose (Amasis)	570		
559	Neriglissar			**Exile continues 597-538**									
556	Labashi-Marduk												
555	Nabonidus												
539	Cyrus			End of Exile	**538**								

‡Shoshenq I, who invaded Palestine in 973 BCE, folowed by India and Greece (by way of Asia Minor), is also known as: (in the Bible) Shishak, (in Egypt) Sesostris, Sheshonk I, Sesonkhosis, Sesonkhis, (in Arabia) Sesac, Bacchus, (and in Greece) Osiris and Dionysus, and he was driven out of Greece by the Greek army of Perseus, but not before he had conceived Hercules (Heracles)

(*Joseph, by Rolf Ward Green*)

end of Chapter 1: Partial Preview

Chapter 2: God's Iron Furnace Translated

21 As explained in Chapter 2 paragraph 12 of *The Crucible* article, the dating of Solomon's Temple was a basis for a dating of *The Exodus* of Israel from Egypt in 1493 BCE, a date which we also found to be the one able to meet the lunar requirements in our earlier articles, and which also coincided with the death of an Egyptian Pharaoh in 1493 BCE. This connection of the sacred writing with the Egyptian history has opened up for Bible believers, including myself, the possibility of the study of Egyptian history, and that of neighbours to the Egyptian people, in a way related to Bible faith. The Egyptian history was documented in *The Crucible* article in a table entitled *The Iron Furnace,* from which the date of 1493 BCE for the accession of Thutmose III and 1315 BCE for that of Ramesses II remain, the details of the Kings of the intervening years having since been subjected to more detailed study involving lunar synchronism of Egyptian dates, which has led the adjustment of the dating of these intervening

Above: The Bridge to Prince Edward Island (PEI), the East Coast, Canada *(2006 photo courtesy of Ward Green)*

Co je pokřivené, to se nedá narovnat, a čeho se nedostává, to nelze nijak spočítat.
(*Kazatel 1:15, SVATÉ PÍSMO – PŘEKLAD NOVÉHO SVĚTA*)(Czech),

That which is made crooked cannot be made straight, and that which is wanting cannot possibly be counted.
(*Ecclesiastes 1:15, New World Translation of the Holy Scriptures*)

Kings, including the more accurate revelation of the events of the ever-popular Amarna period of Egypt's history, with its anciently proscribed King, Akhenaten, a heretic whose record was obscured. The discovery of these events has been a great pleasure, and adds more credibility to the voice of free worship. As recorded on page 28 of Notebook 31 of the author, at 2012 hrs, Mr. Donald B. Redford agrees exactly with the chronology of Akhenaten, according to us, who ruled from 1372 BCE to 1355 BCE (Mr. Jared Miller in 2007 noted that "*no* current recontruction seems to be able to account neatly for all the evidence" about Amarna).

Table 2:
God's Iron Furnace Translated
(Censorinian Offering – Lunar Days)

Year 1 (BCE)	Pharaoh	Event Details (Reign Length)	Year of Event (BCE)	Event Date, Julian	New/Full Moon Date/time	LD relative to Full Moon	LD (LD 1 = Full - 14 d)	LD (LD 1 = Full - 13 d)	LD (LD 1 = conj.)	LD (LD 1 = conj.-1)	Moon Asym. (-h/h+)
							New Moon				
1357	Tutenkhamun	**Year 4, Graffito at Saqqara, IV Shemu (Mesore) 02** (Years 4, 5, and 9 attested by wine jar labels, 9 years Josephus, Accession [backdated to his father Smenkhare's accession, 1357 (before Phamenoth 22)])	1354	Jun 24 (25)	Jun 24/1400h	=1 (2)	Full	Full	Full	Full	Full
		Year 6, Restoration Stela, IV Akhet (Choiach) 19	1352	Nov 12 (13)	Nov 11/2000h	New	<-1 (=1)	<-2 (**<-1**)	<2 (<3)	<3 (<4)	-14.6 +15.2
		Year 7, Stela of Merymery, III Shemu (Epeiph) 16	1351	Jun 07 (08)	Jun 06/1940h	New	=1 (>2)	<-1 (=1)	<2 (<3)	<3 (<4)	-15.0 +14.3
		Year 8, Decree for the Overseer of the Treasury Maya, III Peret (Phamenoth) 22	1350	Feb 13 (14)	Feb 13/0700h	=1 (2)	Full	Full	Full	Full	Full
1349	Aya	**Year 3, Donation stela from Giza, III Shemu (Epeiph) 01** (Year 4 attested, `Harmais' 4y 1 mo Josephus, `Armesis' 5 y Manetho-Africanus, `Armais' 5 y Manetho-Eusebius, Accession [possibly shortly before Tutankhamun's death in Jan 1348, or, Q1 1349])	1347	May 22 (23)	May 23/1230h	New	>-2 (**>-1**)	>-3 (>-2)	-1 (=1)	=1 (2)	-14.4 +15.2
		Year 4 Dateline on Berlin Museum stela, IV Akhet (Choiach) 01	1346	Oct 24 (25)	Oct 22/1800h	<3 (<4)	Full	Full	Full	Full	Full

1344	Horemheb	**Year 1, Fest. foundations Karnak, IV Akhet (Choiach) 22** (Years 2, 3, 4, 6, 13, and 14 attested on wine dockets from Horemheb's tomb KV 57 (ie. Y13 and Y14) in the Valley of the Kings and from nearby Deir el-Medina (all), 12y 5 (or 3) mos Josephus, 12 years Manetho-Africanus, 12 (16, 15, or 8, ave.=13) years Manetho-Eusebius, Accession [in 1344, about Mar implied 4 y 1 mo Josephus for Aya])	1344	Nov 13 (14)	Nov 13/0430h	New	>- 1 (=1)	-2 (**>-1**)	=1 (2)	2 (3)	-14.2 15.5+
		Year 3, Graffito KV 43 in Valley tomb of Tuthmosis IV III Akhet (Hathyr) 01 [cited as Year `8' of Horemheb, but Year 7 counting from death of Tutenkhamun in Jan 1348]	1342	Sep 23 (24)	Sep 23/2300h	New	**<-1** (=1)	<-2 (**<-1**)	=1 (<2)	<2 (<3)	-14.0 15.4+
		Year 6, Stela in mortuary Temple of Amenhotep III, I Akhet (Thoth) 1	1339	Jul 24 (25)	Jul 22/1830h	New	=1 (2)	<- 1 (=1)	<3 (<4)	<4 (<5)	-14.0 15.4+
		**Year 14, `Burial', I Shemu (Pachon) 09** [Year `27' counting from Tutenkhamun's accession, graffito written in ink on statue from mortuary temple of Horemheb in West Thebes]	1331	Mar 27 (28)	Mar 28/1330h	New	>-2 (**>-1**)	>-3 (>-2)	-1 (=1)	=1 (2)	-14.2 15.4+
1331	Ramesses I	**Year 2, Buhen Stela, (Louvre C 57), II Peret (Mecheir) 20** (Year 2 attested, 1y Manetho-Africanus, 1y 4 mos Josephus)	1329	Jan 07 (08)	Jan 07/2230h	New	=1 (<2)	>- 1 (=1)	=1 (<2)	>- 1 (=1)	-15.6 14.0+
1328	Seti I	**Year 1, Alabaster Stela, Thebes, II Akhet (Phaophi) 1** (Year 11 attested, 51 years Manetho-Africanus, 55 years Manetho-Eusebius)	1328	Aug 20 (21)	Aug 19/1200h	New	=1 (<2)	>- 1 (=1)	2 (3)	3 (4)	-14.2 15.4+
		Year 8, Suppresses Nubian revolt, Irem, III Shemu (Phamenoth) 13	1320	Jan 27 (28)	Jan 27/0930h	New	=1 (2)	<- 1 (=1)	=1 (>2)	>2 (>3)	-15.6 14.0+
		Year 8, Stela of Ashahebused, Irem, I Peret (Tybi) 2	1320	Nov 17 (18)	Nov 18/0000h	New	<- 1 (=1)	<-2 (**<=1**)	<- 1 (=1)	<-2 (**<-1**)	-14.5 14.9+
1315	Ramesses II	**Year 8, Manshiet es-Sadr Stela v.-à-v. statue, II Peret (Mecheir) 08** (Years 1 through 67 all attested, 66y Manetho, 66y 2 mos Josephus, Accession[4] III Shemu 27 [in 1315, June 09 (10)])	1308	Dec 20 (21)	Dec 20/1000h	**=1** (2)	Full	Full	Full	Full	Full

		Year 22, Feast-of-the-valley grafitto `DB31', II Shemu (Payni) 22	1293	Apr 29 (30)	Apr 26/2100h	New	**>3 (=4)**	>2 (>3)	**=4 (>5)**	5 (6)	-15.2 14.4+
		Year 34, Inscription at pyramid of King Khendjer (~1740 BC) by scribe Nashuyu, IV Shemu (Mesore) 24	1282	Jun 28 (29)	Jun 24/0300h	New	>5 (>6)	**=4 (>5)**	>5 (>6)	>6 (>7)	-15.2 14.4+
		Year 52, Ship's Log record, LD 1, II Peret (Mecheir) 27	1264	Dec 28 (29)	Dec 28/0200h	New	**>-1 (=1)**	>-2 (**>-1**)	**=1 (2)**	2 (3)	-14.2 15.4+
		Year 67, Last attestation, I Akhet (Thoth) 18	1249	Jul 18 (19)	Jul 17/1000h	New	**=1 (<2)**	**>-1 (=1)**	2 (3)	3 (4)	-14.0 15.6+
1249	Merneptah	**Year 1, Graffito, II Akhet (Phaophi) 2** (Year 10 attested, 19 years 6 months Josephus)	1249	Aug 01 (02)	Aug 01/2000h	**=1** (<2)	Full	Full	Full	Full	Full
		Year 1, II Akhet (Phaophi) 19	1249	Aug 18 (19)	Aug 15/2000h	New	<2 (<3)	**=1 (<2)**	<4 (<5)	<5 (<6)	-14.0 15.6+
		Year 10, in P. Sallier I, 3,4, IV Akhet (Choiach) 7	1240	Oct 03 (04)	Oct 04/2000h	New	<-3 (<-2)	<-2 (**<-1**)	**>-1 (=1)**	**=1 (<2)**	-14.0 15.6+
1234	Siptah	**Year 6, Amun rests graffito[5] `DB9', III Shemu (Epeiph) 09** (Year 6 or 7 death, Accession[6] between late IV Akhet (Choiach) and I Peret (Tybi) 2: [in 1334, October before Oct 27])	1228	Apr 30 (May 01)	Apr 28/1100h	New LD 2	<3 (<4)	**=2 (<3)**	3 (4)	4 (5)	-15.0 14.3+
1223	Ramesses III	**Year 7, Amun rests in the funerary temple, III Shemu (Epeiph) 09** (Years 2 through 32 attested, Accession I Shemu 26 [in 1223, March 17 (18)], Death III Shemu, Year 32)	1217	Apr 27 (28)	Apr 26/0200h	New LD 2	**1 (=2)**	**-1** (1)	**=2 (3)**	3 (4)	-14.0 15.4+
1181	Ramesses VI	**Year 3, Amun rests in the funerary temple, II Shemu (Payni) 20** (Year 8 attested, Accession between I Peret 28 and II Peret 11 [in 1181, Nov 8 (9) to Nov 21 (22)])	1179	Mar 30 (31)	Mar 28/1130h	New LD 2	**=2 (3)**	**1 (=2)**	3 (4)	4 (5)	-14.0 15.4+
1115/4	Smendes[1]	(Year 25 attested, 26 years Manetho)	-	-	-	-	-	-	-	-	-
1089	Amenemnisu (Nephercheres)	(4 years Manetho)	-	-	-	-	-	-	-	-	-
1085	Psusennes (Pinodjem) I	(Year 49 with 3-year overlap attested, 46 years Manetho-Africanus)	-	-	-	-	-	-	-	-	-
1039	Amenemope	(Year 5 attested, 9 years Manetho)	-	-	-	-	-	-	-	-	-
1030	Osorkon the Elder	**Year 2, Priestly induction I Shemu (Pachon) 20** (Year 2 attested, 6 years Manetho)	1029	Jan 22 (23)	Jan 20/2200h	New	<2 (<3)	**=1 (<2)**	<3 (<4)	<4 (<5)	-15.5 14.2+
			1028	Jan 21 (22)	Jan 23/0800h	<-2 (**<-1**)	Full	Full	Full	Full	Full

1025/4	Siamun (Psinaches)	**Year 17, Priestly induction I Shemu (Pachon) 1** (9 years Manetho)	1009	Dec 28 (29)	Dec 28/1800h	New	<= 1 (=1)	<-2 (<-1)	=1 (<2)	<2 (<3)	-14.3 15.1+
1015	Psusennes (Pinodjem) II	**Year 11, Priestly induction, I Shemu (Pachon) 13**	1005	Jan 09 (10)	Jan 10/1600h	>-1 (=1)	Full	Full	Full	Full	Full
993	Shoshenq I	**Year 5, wrš Feast, IV Peret (Pharmouthi) 25**	989	Dec 17 (18)	Dec 17/1700h	New	<-2 (**<-1**)	<-3 (<-2)	=1 (<2)	<2 (<3)	-14.3 15.4+
973	Osorkon I	**Year 3, Priestly induction, II Akhet (Phaophi) 14** (Year 33 attested, 15 years Manetho)	971	Jun 05 (06)	Jun 05/1800h	New	=1 (<2)	>= 1 (=1)	=1 (<2)	>= 1 (=1)	-15.2 14.1+
941	[Shoshenq II+]	(8 years, calculated from 15 Years Osorkon I plus 25 years for 3 Pharaohs, a total of 40 years Manetho-Africanus, minus 32 full years attested for Osorkon I, but Kenneth Kitchen equated his Year 3 with Year 33 of Osorkon I, suggesting 5 full years)					-	-	-	-	-
936	Takelot I	(Year 14 attested, 13 years Manetho)	-	-	-	-	-	-	-	-	-
923	Amen Hotep Zagdur	(31 years on EKL)	-	-	-	-	-	-	-	-	-
892	Aksumay Ramissu	(20 years on EKL)	-	-	-	-	-	-	-	-	-
872	Osorkon II	**Grandfathered Takelot II** (Years 14, 23 attested, 38 years on EKL, 31 or 34 years, "Zet" Manetho-Africanus, allowing for 4-year overlap with Reign of his grandson Takelot II, making 38 years, same as that given Sera II on EKL, while Takelot II as Tawasya II on EKL is given only 21 years, instead of 25 asserted of him, 24 attested in the *Chronicle of Prince Osorkon* NB. 34 + 25 = 38 + 21)					-	-	-	-	-
838	Takelot II	**Year 11, Tepi Shemu feast I Shemu (Pachon) 11** (Years 11 through 24 attested)	828	Nov 23 (24)	Nov 23/0600h	=1 (2)	Full	Full	Full	Full	Full
834	Shoshenq III	**Year 39, Tepi Shemu feast, I Shemu (Pachon) 26** (Years 3, 6, 12, 14, 15, 22, 23, 24, 26, 28, 29, 30, 31, 32, 33, 38, and 39 attested)	796	Nov 30 (Dec 01)	Nov 30/0300h	=1 (2)	Full	Full	Full	Full	Full
826	Pedubast (Petubastis) I	**Year 7, Priestly induction, I Shemu 1** (Year 23 attested, 40 years Manetho-Africanus, 25 years Manetho Eusebius)	820	Nov 11 (12)	Nov 10/1100h	New	=1 (2)	<-1 (=1)	2 (3)	3 (4)	-15.2 14.6+
		Year 8, Priestly induction, I Shemu (Pachon) 19	819	Nov 29 (30)	Nov 29/1300h	New	=1 (2)	>-1 (=1)	=1 (2)	2 (3)	-15.5 14.3+
796	Osorkon III	**Year 3, Procession of Amun[2], flood season, III Peret (Phamenoth) 22** (Year 28 attested)	794	Sep 27 (28)	Sep 25/0600h	New	<3 (<4)	<2 (<3)	<3 (<4)	<4 (<5)	-15.6 14.0+
		Year 18, Tepi Shemu feast[3], I Shemu (Pachon) 6	779	Nov 06 (07)	Nov 06/2130h	New	-2 (**-1**)	-3 (-2)	=1 (2)	2 (3)	-14.0 15.6+

783	Pami	**Year 2, death of Apis bull born Y28 Shoshenq III, age 26 yrs** (Years 2, 4, 5, and 6 attested)	782	-	-	-	-	-	-	-	-
777	Shoshenq V (Akheperre)	**Year 11, death of Apis bull born Y2 Pami**	767	-	-	-	-	-	-	-	-
		Year 37, death of Apis bull born Y11 Shoshenq V, age 26 yrs	741	-	-	-	-	-	-	-	-
760	Piye (Usimare)	**Year 21 campaign** (Year 27 attested, 31 years 'Zet' in Manetho-Africanus; 32 years on Ethiopian Kings List)	740	-	-	-	-	-	-	-	-
728	Kashta (Hanyon)	(13 years on Ethiopian Kings List)	-	-	-	-	-	-	-	-	-
728	Tefnakht (Tefnakhte I)	**Inscription by Prince Tefnakht in Y38 of a King believed to be Shoshenq V** (Year 8 attested [taken as at end of Piye's Reign])	740	-	-	-	-	-	-	-	-
720	Bakenranef (Bocchoris)	**Year 6, was killed by Shabaka (in Shabaka's Year 2)**	715	-	-	-	-	-	-	-	-
715	Shabaka (Sabacôn)	**Year 15 dated cube statue** (Year 15 attested, 8 Manetho-Africanus, 12 Manetho-Eusebius)	701	-	-	-	-	-	-	-	-
703	Shebitku (Sebichôs, `Shabataka')	**[possibly the `Shabataka' mentioned in Tang-i-Var inscription ~Y15 Sargon, ~706]**	701	Oct 16 (17)	Oct 15/1220h	New	=1 (2)	-1 (=1)	2 (3)	3 (4)	- 14.3/15.1+
691	Taharqa	**Year 26, Apis bull born, died in Y20 of Psamtik I, age 21 yrs** (18/20 years Manetho-Africanus/Eusebius)	664	-	-	-	-	-	-	-	-
664	Psamtik (Psammetichus)	**Eclipse at the time of his death** (54 years Manetho-Africanus)	610	Sep 30	Sep 30/1000h	New	-	-	-	-	-
610	Necho			-	-	-					-

Footnotes to Table 2:

[1] Without prejudice to our chronology, Mr. Rolf Krauss, on p. 414 of *Ancient Egyptian Chronology* (2006), puts 200 or 201 years between Year 1 of Ramesses II and `the latest attestation of Ramesses XI' (Year 1 of Smendes as the actual successor of Ramesses XI), and we dated Year 1 of Ramesses II to 1315 BCE in *The Crucible,* a situation which makes Year 1 of Smendes 1115-1114 BCE. The timewise relationship between Ramesses III and Twosret is established by lunar dating (**AEC,** p. 415), and the chronology of Dynasty 20 (Ramesses III to Ramesses XI, Mr. Bierbrier, **AEC** pp. 42-3) wants not more than a decade, and is solidly supported by the genealogical relationships. This, together with the `exact lunar day 1' from Year 52 of Ramesses II and the `Amun rests' (believed to be lunar day 2) in Year 6 of Siptah determine precisely the chronology, unless at least 11 years could be added to the time between Ramesses II and Twosret, which so far has not been indicated (on the whole, the evidence has not yet supported it). The year 1115 is 34-51 years higher than most Egyptologists typically date Smendes (the reasons for which are dependent upon all of our articles), but is justified by the 9-generation genealogy that runs from Shoshenq I to the Pasenhor in Year 37 of the Reign of Shoshenq V, as we explain in *The Crucible.*

[2] Footnote 25 on p. 373 of *Ancient Egyptian Chronology* Hornung, Krass, and Warburton (2006) mentions that Borchardt in *Mittel* 91 n. 6, noted

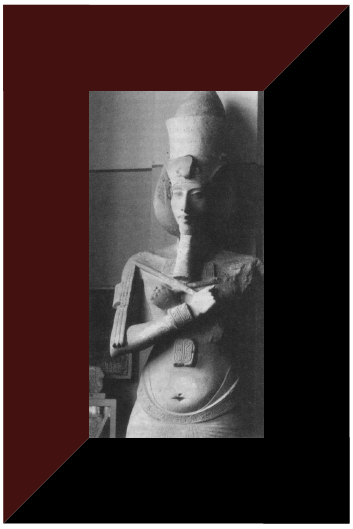
that the day coincided with a procession of Amun (line 5 of the text) and that he expected a full Moon; however, the `Feast of Amun and Ptah' is reported (see, Facebook, Eternal Egypt, Feb 07, 1036am, noting that the dates vary each year) as being a Feast of 10 days running from II Peret (Mecheir) 21 to 30 (the last 10 days of this month), and appears to be consistent with the account of Rolf Krauss on pp. 386-8 of *Ancient Egyptian Chronology* (2006), that on Lunar Day 1 (the day of lunar conjunction, ie. new Moon) the Royal statues referred to in the *Pyramid Texts* were `dressed' in association with a particular ritual, and they then `appeared' on Lunar Day 2 (**AEC,** p. 288), suggesting that the procession mentioned was held on LD 2.

[3] Footnote 25 on p. 373 of *Ancient Egyptian Chronology* Hornung, Krass, and Warburton (2006) points to Kruchten, *Annales,* 144, 240, on this.

[4] Op. cit. p. 211.

[5] Op. cit. p. 415-417.

[6] Op. cit. p. 213.



Above: Akhenaten, Osirid Colossal Statue from Karnak East, Egyptian Museum, Cairo *(Photo by Laurie Platt Winfrey, Inc., sandstone, height 3.1 m, Egyptian Museum JE 49528, from the book ``A History of Ancient Egypt, by Nicolas Grimal, Plate 15, p. 231, 1994)*

Table 3:
From Amarna to Ramesses II
(Ramesses I and Seti I)

Pharaoh	Josephus	Africanus	Eusebius	Eusebius (Armenia)	Book of Sothis	Other Names	Reign	Starting	Ending	Attested Years	Lunar Dates
Akhenaten	[12 y 1mo]	[32]	16	16	[25-48*]	Achencherres	17	1372	1355	4-17	4
Tutankhamun	9	6	8	8	8	Rathotis, Acherres	9	1357	1348	4, 5, 9	4
Aya	4 y 1mo	-	-	-	-	(see Ramesses I)	5	1349	1344	3, 4	2
Horemheb	12 y 5mo	12	15	15	30	Acencherres, Acherres, Cherres	13	1344	1331	1-14	4
Ramesses I	1 y 4mo	5	5	5	-	Harmais, Armesis, Armais	5	1331	1325	2	1
Seti I	59	51	55	55	[9]	Sethôs, Sethos	11	1325	1315	1-9, 11	2

*With the 48 years given for "Orus" in the Book of Sothis for this Reign, the Reigns of Amenhotep III and Akhenaten appear to be lumped together, beginning in 1403 BCE.

[22] Amenhotep II began to reign at age 18, and his mummy's age is estimated as 35-45 years, which is consistent with the Reign for Amenhotep II given by Manetho, of 26 years.

Above: Head Shot of the Mummy of Amenhotep II

23 The least squares fit determines 1415 BCE as Year 1 of Thutmose IV and 1405 as Year 1 of Amenhotep III, and these dates line up with the Reign of Akhenaten and with the Year 1 of Thutmose III determined as 1493 BCE.

Above: The Mummy of Amenhotep III

24 The death of Thutmose III in 1439 BCE, with Manetho's Reign lengths supposed to run death to death, implies a death of Amenhotep II in Jan 1413, a death of Thutmose IV in Sep 1404, and a death of Amenhotep III of 36 years 5 months later, in Feb 1367 BCE. The attested Year 38 for Amenhotep III agrees with 1405 as his Year 1, a date recorded as Epeiph 13 (Jun 17). It is difficult to imagine a better fit to the known data. Seven different publications from 1969 to 2008 agree with our dating of Amenhotep III as ruling 1405-1367 BCE, in confirmation.

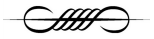
Above: The Mummy of Thutmose III

25 The conventional Egyptian chronology fails to account for Amarna-Hittite synchronisms and astronomy, which are far more probably described by the chronology we present. The conventional chronology is too low since it fails to account for the generations of the Kings of Israel of the Bible, as our work proves in detail. Mr. Donald Redford's chronology is exceptional, as we saw in paragraph 1 already for the case of Akhenaten, for Mr. Redford's chronology is oft-times near to us, yet no scheme is as lawful as *The Greenealogy*.[1-3]
[1](*cf. Ecclesiastes 7:29, Bible Gateway*) [2](*Philippians 1:7, New World Translation*) [3](*Hebrews 8:6, Holman Christian Standard Bible, Bible Gateway*)

26 The lunar alignments of the Amarna period display a strong preference for Akhenaten to have begun his Reign in 1372 BCE, and for Tutankhamun's Reign to have begun early in Akhenaten's Year 15, yet the Hittite King Suppiluliuma I predeceased Tutankhamun, with a very high probability, diverging from the conventional view that Tutankhamun's widow wrote to Suppiluliuma I. It was Mr. Miller's observation concerning Horemheb that implied (in his view) the survival of Tutankhamun into the Reign of Mursili, as Mr. Belmonte has pointed out.[1,2] With our current dating of Akhenaten as commencing to Reign over Egypt in Dec 06 1372 BCE, this requires an adjustment of not much from our previous date of 1369.[3] Since Jehovah has elucidated his chronology out of the facts, it is a testament to his chronology that a more accurate determination of absolute order was achieved.
[1](*Amarna Age Chronology and the Identity of Nibhururiya in the Light of a Newly Reconstructed Hittite Text, by Jared L. Miller, Altorientalische Forschungen, 2007, 34 (2007) 2, 252–293*)) [2](*DNA, Wine & Eclipses: the Dakhamunszu Affaire, by Juan Antonio Belmonte, Anthropological Notebooks 19 (Supplement), 2013*) [3](*The Crucible of Credible Creed, Chapter 9, paragraph 11, `The Iron Furnace (Table of 40 Pharaohs), Pharaoh #10', by Rolf Ward Green with R. E. Green and A. R. Rutledge*)

27 The historical details logically inferred from the lunar alignments which fit closest to new and full Moons with the greatest regularity and maximized for all Reigns are entirely consistent with all of the facts known to date about the Amarna period, and the conflicting ancient sources are harmonized and made neat by the deduced, reconstructed Reigns.
[1](*Jump to the Chart in this Chapter, paragraph 11*)

The conflicting ancient sources are harmonized and made neat by the deduced, reconstructed Reigns.

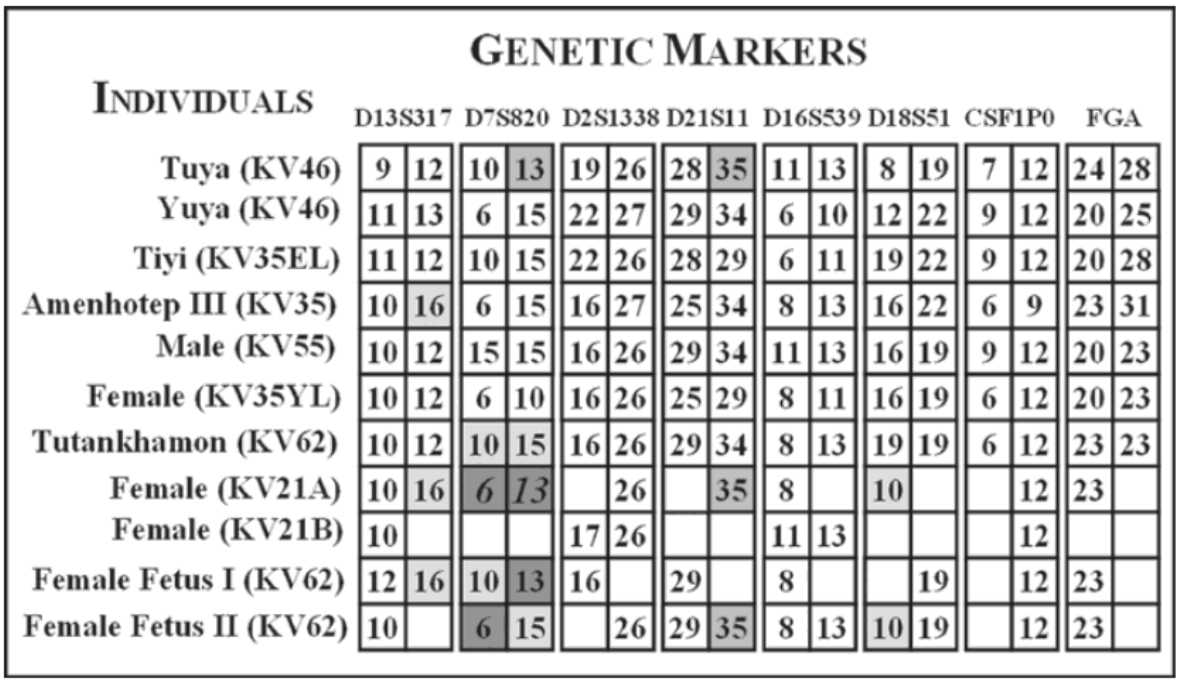


28 For the first time in history it is possible to date the capture of Carchemish by Suppiluliuma I to 1355 BCE, when the widow of Akhenaten wrote a letter to that Hittite King which was delivered at the battle locale. The 2013 publication "DNA, Wine & Eclipses" by Mr. J. A. Belmonte points to a revolution, in our recent times, as regards the Amarna period, citing the work of Mr. Jared Miller (2007, "Amarna Age Chronology"), Mr. Jacobus van Dijk (2008, "New Evidence"), plus the 2010 DNA analysis of related mummies by Mr. Zahi Hawass et al. (2010, "Ancestry and Pathology"). Mr. Belmonte therein presents a compelling argument that the widow writing Suppiluliuma I is Nefertiti. In our chronology, notably, Akhenaten dies in 1355, and Tutenkhamun dies in 1348 BCE, and the 7th and 9th years of King Mursili II correspond to the 1st and 3rd years of the Reign of Horemheb in Egypt. We see that the Pharaoh Horemheb was referred to in the writing of Mursili II without his official title, but using Horemheb's given name.

29-a

Significant DNA Tests on Tutankhamun's Family

Mr. Miller rightly points out (2007)[1] that the possibility that Smenkhare and/or Tutankhamun was/were sons of Akhenaten "should not be taken lightly," although the DNA evidence presented by Mr. Hawass et al. (2010)[2] shows they were not, as Mr. J. A. Belmonte has demonstrated (2013)[3] and attributed to the "revolutionary material" in a web article by independent researcher Ms. Kate Phizackerley (2010)[4,5]. The point we note is that Mr. Hawass had concluded the opposite.

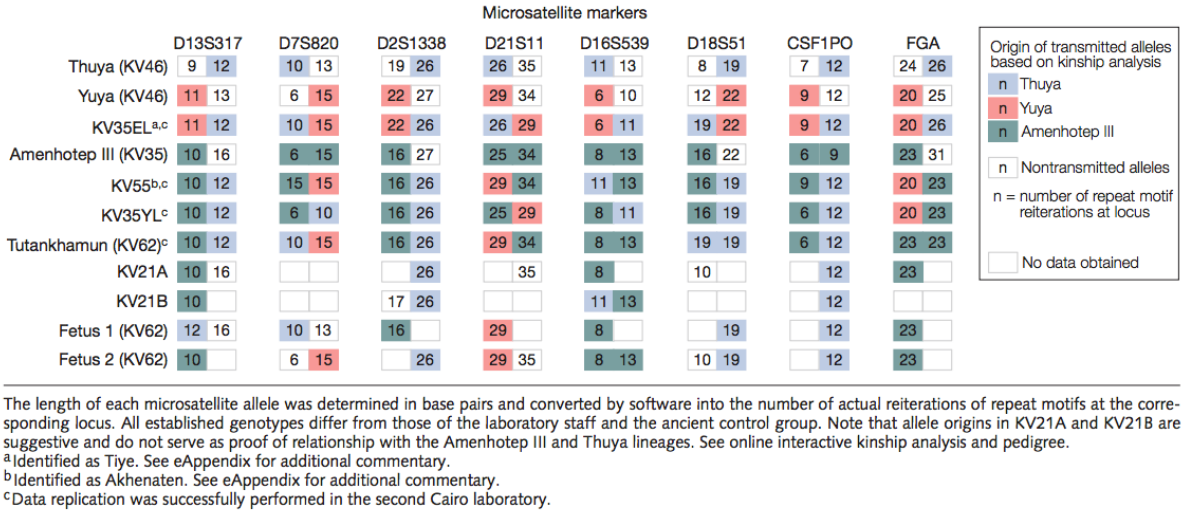


INDIVIDUALS	GENETIC MARKERS															
	D13S317		D7S820		D2S1338		D21S11		D16S539		D18S51		CSF1P0		FGA	
Tuya (KV46)	9	12	10	13	19	26	28	35	11	13	8	19	7	12	24	28
Yuya (KV46)	11	13	6	15	22	27	29	34	6	10	12	22	9	12	20	25
Tiyi (KV35EL)	11	12	10	15	22	26	28	29	6	11	19	22	9	12	20	28
Amenhotep III (KV35)	10	16	6	15	16	27	25	34	8	13	16	22	6	9	23	31
Male (KV55)	10	12	15	15	16	26	29	34	11	13	16	19	9	12	20	23
Female (KV35YL)	10	12	6	10	16	26	25	29	8	11	16	19	6	12	20	23
Tutankhamon (KV62)	10	12	10	15	16	26	29	34	8	13	19	19	6	12	23	23
Female (KV21A)	10	16	*6*	*13*		26		35	8		10			12	23	
Female (KV21B)	10				17	26			11	13				12		
Female Fetus I (KV62)	12	16	10	13	16		29		8			19		12	23	
Female Fetus II (KV62)	10		6	15		26	29	35	8	13	10	19		12	23	

Figure 6: Results of the study of autosomic DNA carried out in several mummies of the late 18th Dynasty by Hawass et al. (2010), including the ideas of Kate Phizackerley (highlighted in gray tones). From the analysis of the alleles of the former, the affiliation of Tutankhamun through his parents, the male of the KV55 tomb and the female KV35YL, who in turn would be brother and sister, can be proposed. Of the latter, it can be argued that if the two KV62 foetuses were the daughters of Ankhesenamun (perhaps but not necessarily KV21A) and she, in turn, was a daughter of Akhenaten and Nefertiti, then the male of KV55 can not be Akhenaten. Alleles in italics are a prediction, and were not identified in the original DNA sample. See the text for more details. Diagram of the author, adapted from the original data of Hawass et al. (2010).

Above: The actual Figure 6 and caption from ``DNA, Wine & Eclipses," by Juan Antonio Belmonte, Anthropological Notebooks, XIX, Supplement, 2013

29-b The two female fetuses in the study of Mr. Hawass show the DNA of Tutankhamun. KV55 (father of Tutankhamun, 99.99999981% probability) has neither DNA marker from their mother (who from historical evidence is believed to have been the 3rd daughter of Akhenaten), or the two markers which remain after deducting the two which match with those of Tutankhamun-- they are not found.[2] The only logical conclusion based on the available evidence is that KV55 is *not* Akhenaten, as Ms. Kate Phizackerley has stated, and this contrary to the opinion of a number of Egyptologists, including Mr. Hawass himself. Either that, or Tutankhamun's wife the mother of either/both fetus(es) is not the daughter of Akhenaten, contrary to the historical evidence. It is noteworthy that each fetus contains a different marker (`6' or `13') and that neither of these markers are in KV55 (who has a pair of `15' markers in this position, see table taken from the original JAMA article below). In the work of Mr. Hawass, as just mentioned, KV55 was positively identified as the father of Tutankhamun. A 5-generation pedigree was produced in this work,[2] including the positively identified mother of Tutankhamun, KV35YL, and his grandparents Amenhotep III and Tiye, Tiye's parents Yuya and Tuya, and Tutankhamun's two daughters (two mummified fetuses designated as KV62 fetus `1' and `2'). Noting that 99.73% probability is regarded as "practically proven," an analysis of Fetus 1 `proves' that Tutankhamun is her father (99.97992885% probability) and Tutankhamun `is' also the father of female Fetus 2, (99.99999299% probability) from a 2007-2009 study reported in a 2011 publication of Mr. Hawass and Ms. Sahar Saleem, "Mummified Daughters of King Tutankhamun: Archeologic and CT Studies".[6] The mother of KV55 (wife of Amenhotep III) is KV35EL (Elder Lady) with a 99.99999964% probability,[7,8] and the father of KV55 is Pharaoh Amenhotep III, say Hawass et al., with a probability of 99.99999999%.[7,8] Quoting Hawass et al. (2010): ``The allele constellations in all short tandem repeat markers tested indicate that the KV35 Younger Lady is a full-sister of the KV55 mummy."[7] So, Tutankhamun's parents are absolute, true siblings, his grandparents are Amenhotep III and Tiye, and two great grandparents are Yuya and Tuya, Tiye's parents.



The length of each microsatellite allele was determined in base pairs and converted by software into the number of actual reiterations of repeat motifs at the corresponding locus. All established genotypes differ from those of the laboratory staff and the ancient control group. Note that allele origins in KV21A and KV21B are suggestive and do not serve as proof of relationship with the Amenhotep III and Thuya lineages. See online interactive kinship analysis and pedigree.
[a] Identified as Tiye. See eAppendix for additional commentary.
[b] Identified as Akhenaten. See eAppendix for additional commentary.
[c] Data replication was successfully performed in the second Cairo laboratory.

Above: Table of DNA Data, Figure 1. in the originating JAMA 2010 article, entitled ``Ancestry and Pathology in King Tutankhamun's Family," by Zahi Hawass et al.[2]

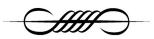
``**Kinship Analyses.** The obtained short tandem repeat (STR) profiles **(Figure 1)** revealed a high degree of half-allele sharing and segregation through family generations, suggesting a close relation of all investigated mummies. To set up a multigeneration pedigree, the probabilities of each single parent to child relation and family trios (mother, father and child) were calculated by using the GenoProof® software. The statistical analysis revealed that the mummy KV55 is most probably the father of Tutankhamun (probability of 99.99999981%), and KV35 Younger Lady could be identified as his mother (99.99999997%). The testing of Amenhotep III as father of Tutankhamun and KV35 Elder Lady as putative mother were both negative owing to mismatching alleles. Amenhotep III could be clearly identified as father of KV55, showing a paternal probability of 99.99999999%. The results demonstrate that the mummy in KV55 is the son of Amenhotep III and father of Tutankhamun, leading to the assumption (also supported by the radiological findings) that the mummy can be identified as Akhenaten. It could be further shown that Tutankhamun is the most likely father of the 2 fetuses found in KV62 (Fetus 1: 99.97992885%, Fetus 2: 99.99999299%). The degree of shared alleles between the female mummy KV21A and Fetus 1 and Fetus 2 points toward a possible identification of the mummy as Ankhensenamun, the mother of both fetuses and wife of Tutankhamun. Further data are needed because the incomplete data set does not allow a clear statistical evaluation. The family pedigree was completed by the identification of KV35 Elder Lady as a daughter of Yuya and Thuya (99.99999929%), indicating that she could be Queen Tiye. This was confirmed by the calculation of the kinship of Amenhotep III and KV35 Elder Lady as father and mother of KV55, which revealed a probability of 99.99999964%. Any other hypothetic family relations such as Younger Lady as mother of KV55 were statistically withdrawn. Based on the partial Y-chromosomal information, on the amount of autosomal half-allele sharing **(Figure 1)** and family trio likelihood calculation, we reconstructed the most plausible royal pedigree. The full relationships between all mummies are shown in a 5-generation pedigree **(Figure 2 [not shown])**."[7]

Above: Extract from ``Supplementary Online Content", to the Hawass et al. JAMA 2010 article ``Ancestry and Pathology in King Tutankhamun's Family".[2] *(Note: We believe the identification of KV55 as Akhenaten to be incorrect, as discussed above.)*

[1](*Amarna Age Chronology and the Identity of Nibhururiya in the Light of a Newly Reconstructed Hittite Text, by Jared L. Miller, Altorientalische Forschungen, 2007, 34 (2007) 2, 252–293*)) [2](*Ancestry and Pathology in King Tutankhamun's Family, by Zahi Hawass et al., Journal of the American Medical Association, 2010, 303(7):638-647*) [3](*DNA, Wine & Eclipses: the Dakhamunszu Affaire, by Juan Antonio Belmonte, Anthropological Notebooks 19 (Supplement), 2013*) [4](*DNA Shows that KV55 Mummy Probably Not Akhenaten, posted by Kate Phizackerley on Tuesday, March 02, 2010*) [5](*DNA Shows that KV55 Mummy Probably Not Akhenaten, Abstract only, by Kate Phizackerley, Mar 03, 2010*) [6] (*Mummified Daughters of King Tutankhamun: Archeologic and CT Studies, by Zahi Hawass and Sahar N. Saleem, American Journal of Roengenology, November 2011, Volume 197, Number 5* [7](*Supplementary Online Content, Ancestry and Pathology in King Tutankhamun's Family, by Zahi Hawass et al., Journal of the American Medical Association, 2010, 303(7):638-647*) [8](*Em Hotep, Egypt for the Curious Layperson and the Budding Scholar, `The Mummies Gallery', posted by Shemsu Sesen*)

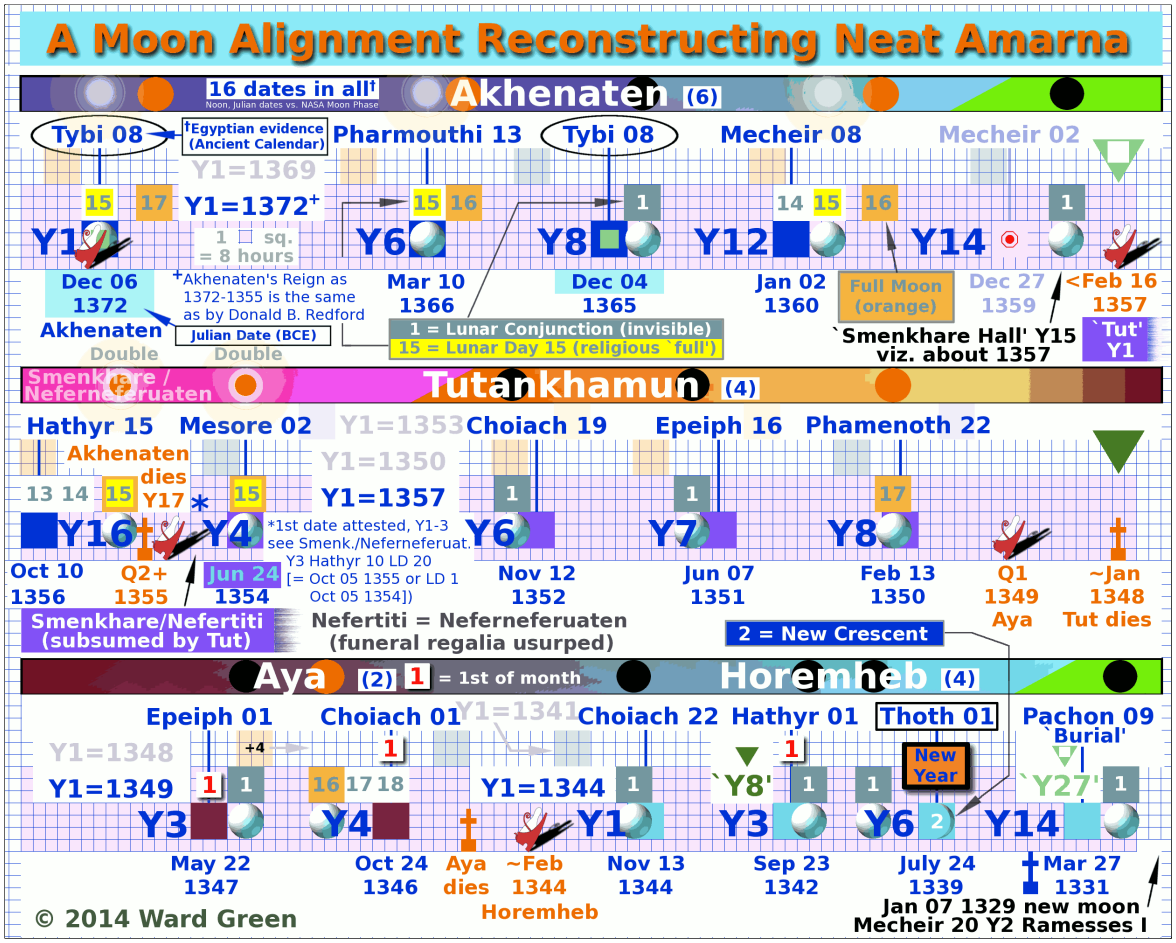
 We have fallen prey in the past to the claims of other researchers, one example having been an identification (albeit erroneous) of KV55 as

Akhenaten, which I wrote about in *The Crucible* article, and which serves only to make us more wary of rushing to some judgment.[1] It is believed, until now, that KV55 and Akhenaten are brothers, and that each married a full sister, meaning that no change is implied to the generational details. There was an error in the reasoning of Mr. Hawass when he tried to argue for an identification of KV55 from a viewpoint based on the age of the mummy, after the age estimate had been raised to an age matching Akhenaten, but failed to find the contrary indication of the DNA. It serves as a reminder that in order to arrive at the truth we need to consider ours and the opposing views. By this and many other proofs is our chronology really established, so that it far surpasses even that of the form of the conventional chronology in which Akhenaten is recognized as the widow's deceased. This is because all conventional chronologies have exhibited problems. Let's make clear that we are hardly against convention perse--we would agree to a convention based on truth. It would make righteous people happy to see convention become free of such problems, convention become right. But let's be equally clear that it is not necessary in order for us to be happy that convention be put right. The freedom of others is special to us as free people. We may rejoice that Jehovah allows us all our freedom. During the course of our investigations of chronology, *The Greenealogy,* as we have dubbed it, mistakes have been numerous, and to pretend otherwise is false. It has been precisely because of such mistakes that we have progressed in understanding, as we admitted them. There is no need to be defensive about such things, as `all have sinned, and fall short of the glory of God.'[2] Whenever we sin, we pray to Jehovah for forgiveness in Jesus name, and our righteousness is thereby restored. In dealing with dates as ancient as these, we ought to be aware that we are often dealing with probabilities, and that the most probable chronology is the best one. Not much of what we are saying in this article differs a lot in probability from *The Crucible* article. We expect many more mistakes to be made in due course. However, we believe that what we tender in the present article is considerably more probable in many details.
[1](*The Crucible of Credible Creed, by Rolf Ward Green with R. E. Green and A. R. Rutledge*) [2](*Bible Gateway, Romans 3:23, New International Version*)



211 Mr. van Dijk's examination (2008) leads us to a certain conclusion that Horemheb ruled little more than 13 years in all, as revealed by the numbers of dated wine dockets from Horemheb's tomb, KV57.[1] Of 30 wine dockets on which the date is complete, 22 have Year 13, whereas only 8 contain Year 14. More than this, of the 46 wine dockets for which fragments were found (16 with incomplete dates), all of them indicate dates which may be consistent with the Year 13 or the Year 14, although inconclusively. When we believe, as is generally true, that a tomb was not stocked long before the death of a Pharaoh, it appears that Horemheb never reached his Year 15. While for ancient dates in general, we might expect an occasional error in the Year number, there is no need to be so concerned with such multiple examples. This discovery negates claims of a much longer Reign for Horemheb, so that we interpret these higher Year numbers as retrospectively rejecting the years of Amarna Kings and reckoning these years to Horemheb. Horemheb's `funeral' was recorded in Year `27', which we interpret as commencing in 1357 BCE, or Year 1 of Tutankhamun in our chronology, thus rejecting the entire Reigns of Tut and Aya, in a similar way to the way that a Year `59' for Horemheb recorded in the documents of a court case, and has been interpreted as situating Horemheb's Year 1 at Year 1 of Akhenaten. The reasoning is that great shame was associated with the new religion introduced by Akhenaten, so much so that the later records circumvented all memory of him. Between Akhenaten and Ramesses II there is enough room for adjustment in the Reign dates, it appears now, for some reasonable future discovery to leave it unedited. Research may be able to improve any date considerably. There appears to be some (not 100%, though) exactness. The greatness of the tomb of Tutankhamun is what makes much of the surrounding evidence appear so compelling.
[1](*New Evidence on the Length of the Reign of Horemheb, by Jacobus van Dijk, Journal of the American Research Center in Egypt, JARCE 44, 2008*)

Chart 1: Moon Alignments and Amarna



Above: A Moon Alignment Reconstructing Neat Amarna *(Chart by Ward Green © copyright 2014)*

212 We believe that the synergy allows us to state with a very high probability that Smenkhare is the mummy KV55 and the son of Amenhotep III and Tiye, and further that Tutankhamun is the son of Smenkhare and KV35YL (the Younger Lady), Tutankhamun's wife being Akhenaten's 3rd daughter. One possibility of which we should be aware, however, is that the identity of the mummy interred in King Tut's tomb may not be that of Tutankhamun himself, although a grandson of Amenhotep III and Tiye from DNA. The worst case implied is that of a cousin, but there is no actual evidence to substantiate the substitution. The point to be made is that caution is to be advised, and that all different points of view need be allowed. We believe that Smenkhare is Tutankhamun's father, but we ought not to rely on it, or any near `certainties'. It is exciting to think that we may have played a part in the solving of a mystery which has fascinated many. As long as we continue to revise and update our views, there is no need for worry about any rush to judgment. Praise Jehovah!

[1](*Exodus 14:28-15:21, New World Translation of the Holy Scriptures*)

end of Chapter 2: God's Iron Furnace Translated

Chapter 3: History of Babylon

Above: Jewish Captives at Babylon, by Edward Harrison May, private collection *(1861 painting, Oil on canvas, 198 x 131 cm)*

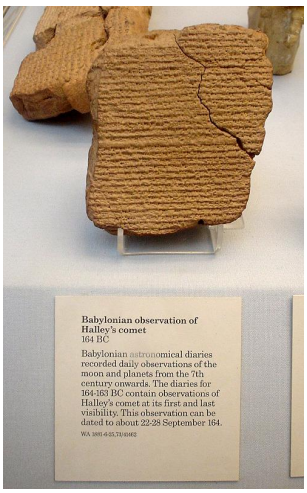
By the waters of Babylon, there we sat down and wept, when we remembered Zion.
(*Psalms 137:1, The Holy Bible, English Standard Version*),

By the rivers of Babylon-- there we settled.
(*Psalms 137:1, literal translation by Ward Green*)

31 Jehovah, may we not forget that the history of Babylon is important to us, as God's people, more so since the Jews came to be in Exile there, and made a home there. Jehovah has provided us with information from Babylon. This is some of the oldest history which can be dated. Yet, our interest in these dates and Jehovah's love as demonstrated by such wonderful provisions are based on more than a great interest in Jewish history, they are based on our genuine and sincere interest in the past. When Jeremiah told the exiled Jews: ``Build houses and settle down [there in Babylon]," he did not mean that they should forget their past, their homeland: Israel. In Jehovah's name he told them by means of his letter, that 70 years would be fullfilled at Babylon, and that they would return and have a peaceful future and hope. The time of the sending of Jeremiah's letter was after the Exile of King Jehoiachin, while Zedekiah was king, from Jeremiah 29:2-3, so within the years 597-587 BCE, thus some years before Jerusalem was destroyed in 587. We ought to, first of all, remember (in humility) what Jeremiah said

in prophecy (ie. in Jehovah's name) with regard to the 70 years, at Jeremiah 25:11, namely that Israel would serve among the Gentiles for 70 years (in the Greek Septuagint), which years began when Egyptian forces placed upon the throne of Judah, in 609 BCE (of accession, before a Year 1 beginning Nisan 608) a King of Pharaoh Necho's choosing, and would end in 539 BCE. The culmination of the prophecy, at Jeremiah 29:12, is Babylon's punishment, this at the end of the 70 years. Firstly, though, how well-known is this date, 539 BCE? Significantly, what dating means does Jehovah provide? As both chapter and article headings imply, the dating is of a secular origin-- enter the history of Babylon.

32 Concerning Babylon's history, it is tempting to simply defer to the brilliant book by Carl Olof Jonson *The Gentile Times Reconsidered (2004, Fourth Edition).* Truthfully, the inspiration for Mr. Jonson's book is a misdate in the chronology of Jehovah's Witnesses, that Jerusalem was destroyed in (wrong!) 607 BCE (cf. 587). (I, also, when I believed the arguments, made an error proffering the year 607 for Jerusalem's destruction in my writing prior to the article called *Joseph*.) All parties aforementioned, it ought to be said, agree to the date of 539 BCE as the year Cyrus took Babylon, so that his 1st official Regnal year commenced in 538.[1] At the time of the conquest Nabonidus was King, and it has been shown by a document dated one day after Cyrus conquered Babylon that it was in Year 17 of Nabonidus. (The error of one day was likely a news delay, because the inscription is from Uruk, 125 miles from Babylon.) The date 539 BCE for the conquest of Babylon is widely held (and conventional) and is confirmed by an eclipse (ie. lunar eclipse, and the Moon "set while eclipsed") which caused a dedication in Year 2 of King Nabonidus. The King dedicated his daughter to the Moon-god Sin as a result of this lunar eclipse, dated Ululu (Elul) 13, and on Sep 26 554 BCE, a partial lunar eclipse is seen using modern computational methods, in good agreement. (Julian Sep 26 554, began at 3 am and lasted 3 hours.)[2] The eclipse is from the cylinder inscription *Nabon. No. 18,* with year of Nabonidus *unspecified*, but the dedication of his daughter appears also in the *Royal Chronicle,* an inscription from Nabonidus' Reign consisting of four fragments, published by W. G. Lambert 20 years after the eclipse data were and gives Nabonidus' daughter's dedication as shortly before his Year 3 (thus Year 2) (*Gentile Times,* page 110).[3] It must be stated that this sort of eclipse is rare or unusual enough to prevent mistaken identity, since the nearest, similar one is 54 years earlier-- Aug 24 608. Thus, we have the result that Year 1 of Nabonidus must be 555 BCE (a rather easily remembered number), and it comes about that his Year 17 is thus 539, or 555 - 16. Based on this eclipse alone, with qualifications, such we have described, we may safely conclude that Babylon was taken by Cyrus in 539 BCE in Year 17 of Nabonidus.



Above: Babylonian Tablet recording Halley's Comet *(164 BCE)*

[1](*The Gentile Times Reconsidered, by Carl Olof Jonson, 2004, p. 79*) [2](*The Gentile Times Reconsidered, by Carl Olof Jonson, 2004, p. 110,* primary source *Archiv Orientalni, Vol. XVII (ed. by B. Hrozny, Prague, 1949) pp. 50, 51, "The Babylonian Background of the Kay Kaus Legend," by Hildegard Lewy*) [3](*The Gentile Times Reconsidered, by Carl Olof Jonson, 2004, p. 110,* primary source *Archiv fur Orientforschung, Vol. 22 (ed. by Ernst Weidner, Graz, 1968/9) pp. 1-8, "A New Source for the Reign of Nabonidus," by W. G. Lambert*)

33-a The ancient Babylonian scribes have a reputation among today's scholars as having been truthful in reporting. The same can't be written of ancient Assyrian scribes. This is important to mention at this point: because we are basing our chronology on the Babylonian documents, the truthfulness of these is paramount to our success. While Assyrian scribes distorted the truth in order to glorify their own Kings, the Babylonian scribes didn't do that, but are said to be "objective and impartial."[1] The Babylonian Chronicles and Royal Inscriptions offer modern scholars, thus, a candid view of recent events. This fact is completely circumvented by the Witnesses. So, with truthful Babylonian scribes, it appears to be reasonable to believe that truth was taught in schools in Babylon, and that its citizenry believed the truth. Having said this, it will be the internal consistency, rather than our prejudice, which will determine how to assess the truthfulness of the many business documents and astronomical diaries of Babylon, as to chronology. But, second, after the eclipse in Year 2 of Nabonidus, there is a Royal inscription called the *Adad-guppi' inscription,* of which two copies exist, which show the chronology of the Babylonian Kings from Nabonidus, the last King, back as far as an Assyrian King who was the successor to Esarhaddon, who is King Ashurbanipal. Note that Nabopolassar rebelled and ruled Babylon just after the son of Ashurbanipal, who was Ashur-etil-ili. One of the copies was damaged, but the other one gives the number of the last year of each King, during whose Reign the mother of Nabonidus lived, before her death. It gives 104 years from Year 20 of Ashurbanipal to the death of Adad-guppi', in Year 9 of Nabonidus, her son, and 95 years from Year 20 of Ashurbanipal up to Year 4 of King Neriglissar (the quoted inscription is below):

The ancient Babylonian scribes have a reputation among today's scholars as having been truthful.

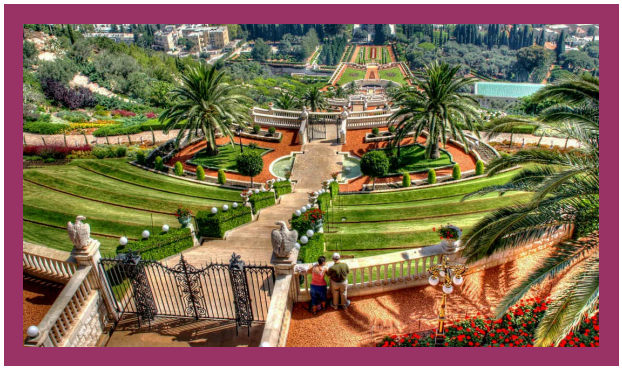
From the 20th year of Ashurbanipal, king of Assyria, when I was born, until the 42nd year of Ashurbanipal, the 3rd year of his son Ashur-etil-ili, the 21st year of Nabopolassar, the 43rd year of Nebuchadnezzar, the 2nd year of Awel-Merodach, the 4th year of Neriglissar, during (all) these 95 years in which I visited the temple of the great godhead Sin, king of all the gods in heaven and in the nether world, he looked with favor upon my pious good works and listened to my prayers, accepted my vows.
...[it goes on]...
He [the Moon god Sin] added (to my life) many days (and) years of happiness and kept me alive from the time of Ashurbanipal, king of Assyria, to the 9th year of Nabonidus, king of Babylon, the son whom I bore, (i.e.) one hundred and four happy years (spent) in that piety which Sin, the king of all gods, has planted in my heart'.
[2](*"Adad-guppi' inscription," from The Gentile Times Reconsidered, by Carl Olof Jonson, 2004, p. 115-116*)

Above: Adad-guppi' Inscription *(6th century BCE, mother of Nabonidus, Harran tomb)*

33-b The above report is not tentative, and our uncertainty stems from the first two Kings (who are Assyrian), not from the Babylonian Kings who kept their own accounts. At her death Adad-guppi' was no younger than 100 years of age, based on 667 for Year 1 of Ashurbanipal, taken as true when Esarhaddon reigned from 680 for 13 years. Dates for Year 1 of Ashurbanipal, however, are various and do not give a single date beyond, nearly, 669-667. Before one can appreciate the inscription with regards to the Reigns of the given Neo-Babylonian Kings, which are Nabopolassar through Nabonidus, one needs to study the rest of this chapter, to see how correct they are. As we read in paragraph 1[8] of this article, the Neo-Babylonian Kings and their Years are locked in the record of ancient historians and business tablets. (That's not to say that other ancient dates are true.) However, not one Neo-Babylonian Reign is found to err. So, perhaps Ashurbanipal did Reign from 669 BCE, since Adad-guppi' lived in the period of these known Reigns, and her life span thus determines their relationships. (42-20) + 3 + 21 + 43 + 2 + 4 = 95 yrs, + 9 = 104 yrs. Year 20 Ashurbanipal (669 - 19 = 650), - 95 = 555 BCE. Since the eponym of Bamba, year 5 of Esarhaddon, is as high as 676 BCE, Year 1 of Esarhaddon is possibly 681. Esarhaddon was said to have reigned 12 years (to 669). Ashurbanipal was appointed the crown prince in 672, so he might have considered his Reign as beginning in 671 (backdating seems a tactic of Assyrian Kings, in order to lengthen the apparent length of their Reign, Sargon II having been a well-known example), and 671 - 104 = 547 BCE, which is Year 9 of Nabonidus as Year 1 = 555. But here we only concern ourselves with 625 - 538 BCE, the 87 years from Year 1 Nabopolassar to Year 1 Cyrus.

625 - 21 - 43 - 2 - 4 - 17 = 538 BCE
(Year 1, Nabopolassar to Year 1, Cyrus)

[1](*The Gentile Times Reconsidered, by Carl Olof Jonson, 2004, p. 290*) [2](*The Gentile Times Reconsidered, by Carl Olof Jonson, 2004, p. 115-116*)



Above: 'Hanging Gardens of Babylon' *(Photo)*

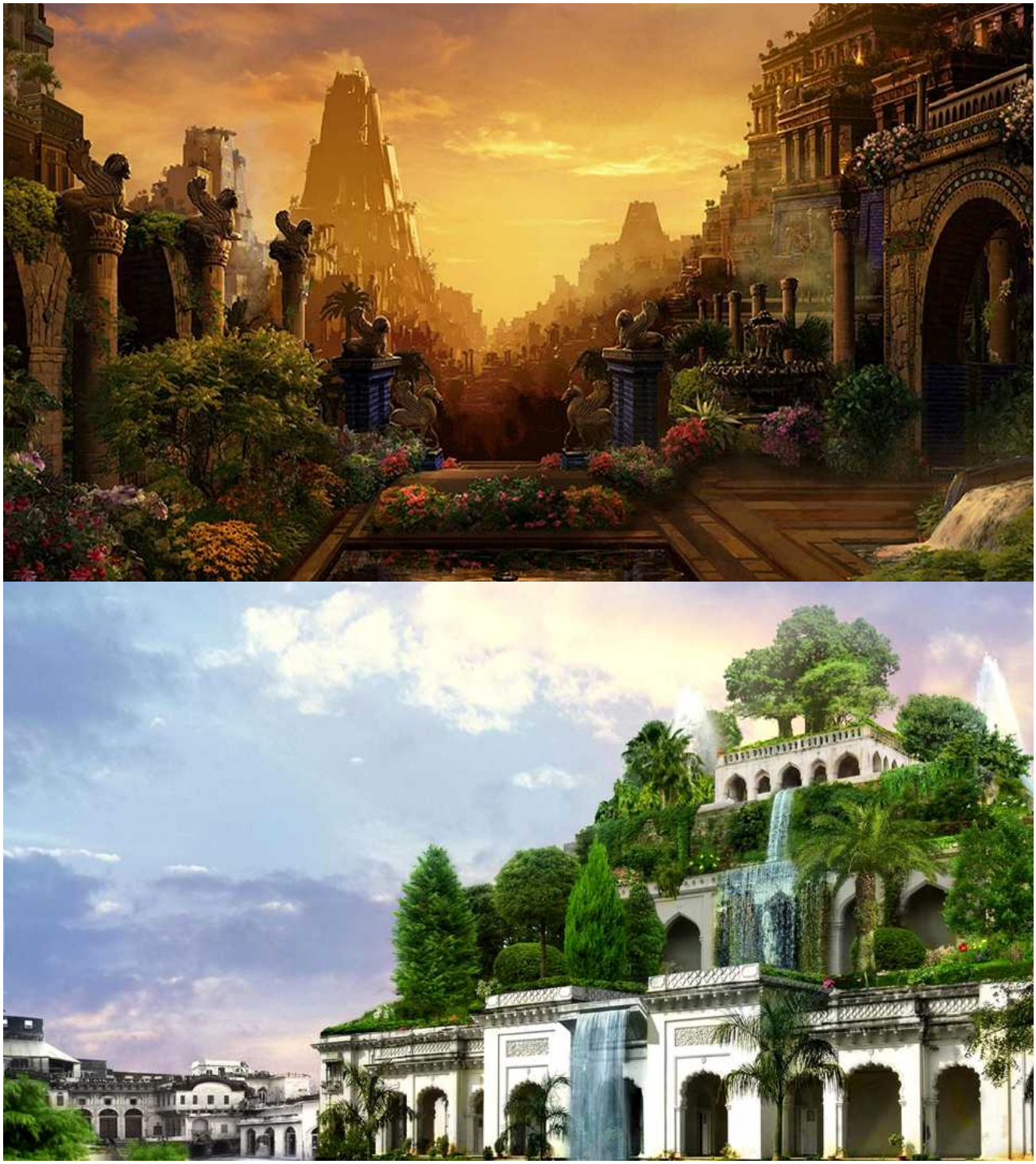
34-a It would be unrealistic to attempt to analyze and then refute *all wrong chronologies,* as it would also be presumptuous to suppose that ours is the only, true chronology, and yet we believe in one true chronology. While there may be some scholars who would rather have us not use their work, we wish to use it in a fair way in the cause of truth, and we feel that we can do this only by remaining somewhat on the outside, yielding no particular preference for a money-motivated operation. Because of this, we may appear to be ostracised by our sources and lacking in understanding of their beliefs, and in some cases we may appear to favour some source. We believe that truth should be made freely available, and not allowed to be corrupted by some profit margin. Accordingly, we cannot purchase information ourselves. Affiliations or associations we endeavour to disclose. We so hope to be moved only by the weight of evidence. Fair compensation for one's work is a principle of all business, and it may be tempered by the concept that a priceless treasure is worthless at any definite price. Truth, to avoid bias, may not be sold to any interest. I am horrified that much of the academic world appears to cooperate with a mentality of financial protection. Books are made available in largely abridged versions, on the internet, but these internet offerings are then retracted by their authors in acts of self-

censorship. In so doing, they make it abundantly clear that we may not hope to find anything remotely resembling truth in their works; they make it available to all at a price, not for free as it ought to be, to both rich and poor. There is undoubtedly an element of jealousy in the way they prevent the use of their work for glorifying God. The business world is most guilty in this regard, with even copyright-free material being reissued for money. Books with long-expired copyright are offered with new names and dates in new editions, under a new pretense. Older editions of the same books are freely accessible online without cost, as they are in the public domain, their copyrights having long ago expired, yet they may later be withheld and held ransom by greedy interests. This is the sort of thing that happens frequently when I have published links to free works or to previews of works online, and I will, obviously, find workarounds. A Proverb says: `The lazy one is wiser in his own eyes than seven giving a sensible reply.' (Proverbs 26:16). On the other hand, the abundance of free resources has been a great inspiration to me, to the `glory of God.'[1] The reason I have linked so frequently to these online resources is that I am only too aware that such things are provisions of God, for who has anything otherwise? The glory of God is the keeping of a matter secret, as everything we get we receive from Jehovah (Romans 11). Thus we introduce the business documents of the people of the Neo-Babylonian period, abundant in numbers, and very poorly known among the general populace of today. A group of business tablets was described by Mr. Bruno Meissner, and quoted in the *Gentile Times* book:

> **From the firm the Sons of Egibi we possess such an abundance of documents that we are able to follow nearly all business transactions and personal experiences of its heads from the time of Nebuchadnezzar up to the time of Darius I. The business documents from the Egibi house were discovered by Arabs during the wet season of the year 1875–76 in a mound in the neighbourhood of Hillah, a town about four miles southeast of the ruins of Babylon. Some three or four thousand tablets were discovered enclosed in a number of earthen jars.**

34-b Those business documents prove that precisely 83 years elapsed, Year 1 to Nebuchadnezzar to Year 1 of Darius.[2] It is important to note that the business documents to which we refer are very credible contemporary records. Prior to 1991, over ten thousand texts were published, from the days of Nabopolassar to Darius, which provide household, economic, or legal information, and datable tablets such as these are said to number 50,000 during the period 627-539 BCE, with every single year in this period being covered by as many as hundreds of tablets which are datable (ie. within each year of each King). The implication of those business, economic, and legal documents of the Neo-Babylonian period is, thus, that: *Every year in the Reign of every King is known.*

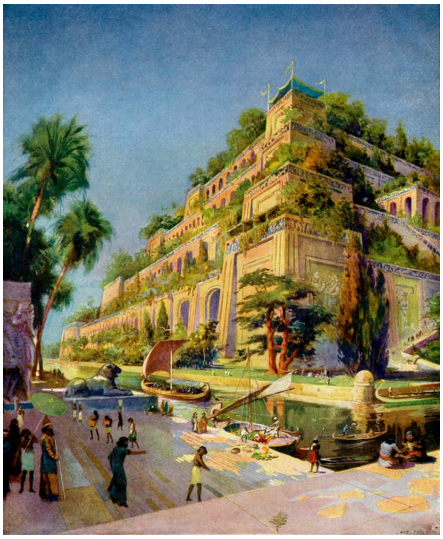
[1](2Corinthians 4:15: For all things are for your sakes, in order that the undeserved kindness which was multiplied should abound because of the thanksgiving of many more to the glory of God. *New World Translation (1984 Edition)*) [2](Mr. Bruno Meissner, as quoted in *The Gentile Times Reconsidered, by Carl Olof Jonson, pp. 122-124*. Note that Year 1 of Darius is 521 BCE.)



Above: The Legendary Hanging Gardens of Babylon (Anonymous)

35 Do not feed yourself with the food of anyone having an ungenerous eye (the Bible tells us, at Proverbs 23:6). Thus, we rightly avoid using the offerings of some who try to prevent very full dissemination of information. Modern academics may seem to be suppressing the truth, and we do well not to take it personally, as the study of history has been a pastime even from ancient times. With regard to the fall of Babylon, ancient historians Diodorus (1st century BCE), Africanus (160-240 CE), as well as Eusebius (260-340 CE) dated, by Olympiads, the last year of Cyrus as Olympiad 62, year 2 (776 - (61 x 4) - 1), which is computed as 531/530 BCE but, really, Cyrus is believed to have died in Aug 530, which would make his last year more correctly 530/529 BCE, and his son Cambyses reigned 7 and a half years until 521 BCE. Also, as for Rule over Babylon, the last year of Cyrus is his ninth, and 529 + 9 = 538 Year 1 Cyrus, correct. Diodorus, Africanus, and Eusebius give Year 1 of Cyrus over Persia as Olympiad 55:Year 1, or 776 - 54 x 4 ie. 560/559 BCE, so his whole Reign (560-529) is 31 years. Cambyses Year 1 is 529 BCE, and he ruled 7+ (8)

years. Using Olympiads, then, nearly dates these late Reigns. The reason that Olympiad dating is not too accurate in the years with which we are concerned is that such use of Olympiads to do dating began in the 3rd century BCE (in other words, hundreds of years after these Kings). It is believed somewhat better after 500-450 BCE, say, according to a quote in Mr. Jonson's book, on page 83. The Reign of Artaxerxes I the grandson of Darius began in 464 BCE, based on the 4th year of the 83rd Olympiad dating by Africanus of his Year 20 (which is 445 BCE). When Ezra writes of Year 7 of Artaxerxes (at Ezra 7:7) he is, thus, referring to the year 458/457 BCE and, as we saw in *The Ark of Urartu,* this year may have prophetic significance in the 69 weeks of Daniel 9:25.



Above: Hanging Gardens of Babylon (Anonymous)

36-a Dating by Shemittah, or Sabbath Year, is a way that we can also understand the Jewish history of these times. Shemittah years occur every 7 years within the Jubilee Cycle, and the Yobel is Year 50 of that Cycle, whereas the Scripture at Ezekiel 1:1-2 states that Year 30 was the same as Year 5 of the Exile (Year 1=597, thus Year 5 593 BCE), making Year 50 Yobel 573 BCE (Year 1=572). With Year 1 as 572 BCE, we can go back to 1422 BCE for the very first Year 1 of the first Jubilee Cycle, with there being a Jewish tradition of 850 years from their arrival in Palestine in 1437 BCE (15 years, of war and settlement, after 1452 BCE, a lunar-aligned date) down to Jerusalem's Fall in 587 BCE, ie. 17 Jubilee Cycles. This approaches very closely to perfection, especially when we add the Jewish tradition of the first Sabbath, or Shemittah, Year coming 21 years after their arrival (arrival in 1437 BCE), which is: 1437 - 21 = 1416 BCE. But 1422 BCE is Year 1 (above), so Year 7 is 1416 BCE, and the internal consistency of the system is perfect. We cannot expect to improve on this Jewish chronology. Based on it, we see that 722 BCE, when Samaria came to be under siege by Assyria, was a Jubilee Cycle Year 1, which would very logically and certainly be the end of three years of no harvest (Sabbath year, Yobel, Year 1 being years of no harvesting, sowing again in Year 1). Assyrian military tactics would be no doubt benefitted by commencing the Siege of Samaria at this exact time, as food supplies would have been at their very lowest. This is incredibly good agreement and fixes the dates. The date for the Siege of Samaria is thus from 722 BCE to 719 BCE, as we presented in *Moses,* but based there on the lunar year passing by the vernal equinox. These years were also the 4th to 6th of King Hezekiah, and the 7th to 9th of King Hoshea, of Samaria, Israel. We model Year 1 of Hoshea as beginning Tishri 1 of 729 BCE and Year 1 of Hezekiah as from Nisan 1 in 725 BCE.[1] By extrapolating the Jubilee forward from 722 BCE five Cycles of 50 years each (250 years), we arrive at Year 1 again in 722 - 250 = 472 BCE, with Shemittah 6 years later, in 466, and Shemittah 7 years later in 459 BCE. Eight Jubilee Cycles later, in 72 BCE, 34 years remain until the Shemittah of 38 BCE, which may be seen from:

472 - (50 x 8) - (7 x 4) - 6 = 38 BCE
(Shemittah Year, Herod the Great, Siege of Jerusalem)

36-b This year, 38 BCE, is the same year when, late in that year, King Herod the Great marched toward Jerusalem to begin a final siege of this city, taking it in 37 BCE. That 38/37 BCE was a Shemittah is attested to twice by Josephus in his *Antiquities* 14.16.2 and 15.1.2.[2-4] From Herod's arrival at Jerusalem until its capture by Titus in 70 CE, there are 107 years of High Priests as stated by Josephus at *Antiquities* 20.10.1, and:[5]

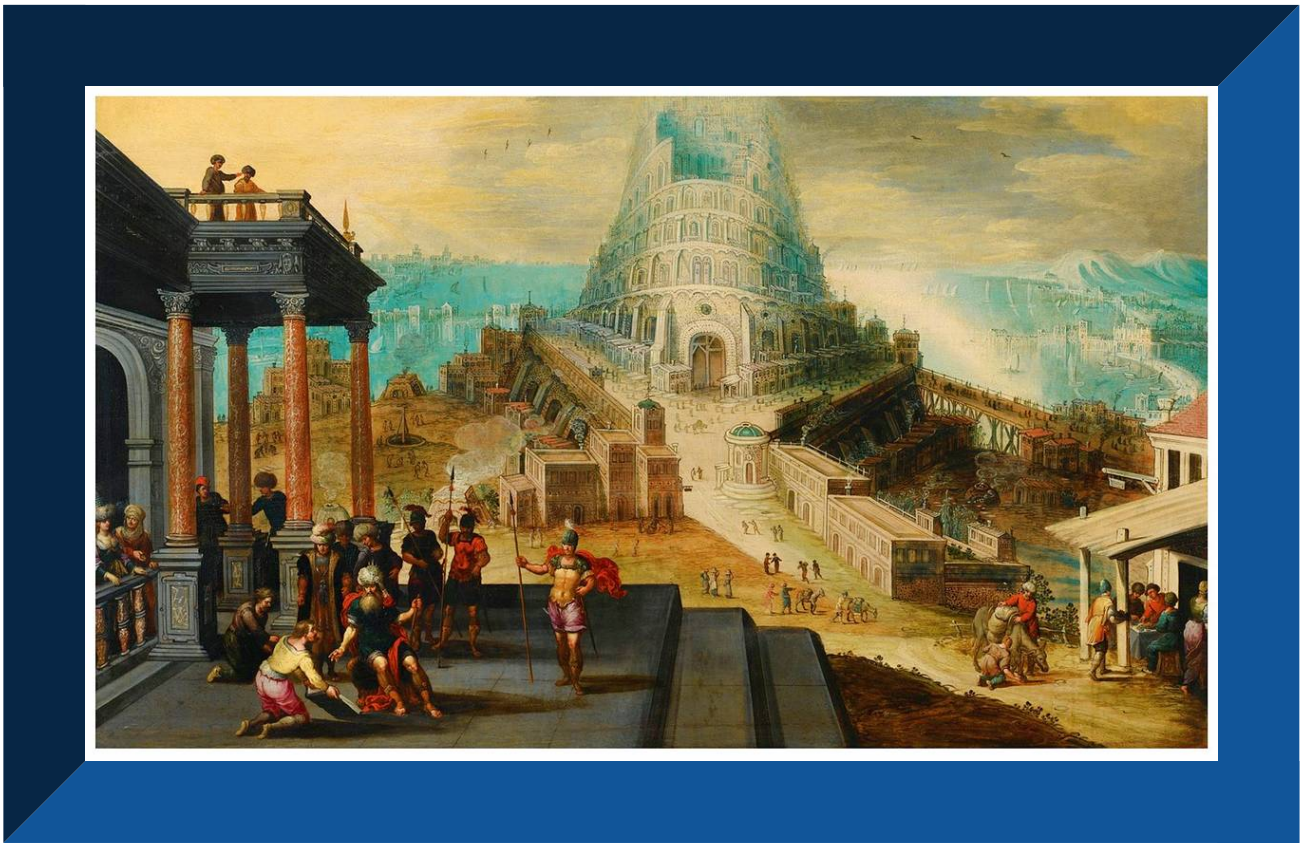
107 - 38 + 1 = 70 CE
(Capture of Jerusalem by Titus)

36-c The significance of the above is apparent, as it means that the Jubilee Cycle is possibly uninterrupted, from 1422 BCE through 38 BCE; however, even if Ezra, in 458 BCE, has restarted the Year 1 of the Cycle, 38 BCE may be seen to be a Shemittah (458 - 50x8 - 7x2 - 6 = 38). Further evidence in Jewish tradition states that there was a Yobel (Year 50) in progress in Year 18 of Josiah at Passover, which in our chronology is Nisan 622 BCE, during the Yobel running Tishri 623 to Tishri 622 BCE. *The Jubilee Cycle seems emphatically confirmed.* (Fall-to-fall Yobel includes the 622 spring Passover.) The other evidence is, also, profoundly convincing, in that a Shemittah is associated with both destructions, in 587 BCE and 70 CE, of Israel's Temple at Jerusalem. Firstly, the year 588/587 BCE is a Shemittah, it being 622 - 588 = 34 = (4 x 7) + 6 years after Year 1 (622). Year 1, 472 BCE, to 70 CE may be calculated like this:

472 - (50 x 10) - (7 x 5) - 6 - 1 = 70 CE
(Shemittah Year, Tishri-Tishri year after the destruction of Jerusalem in 70 CE by Titus)

36-d Although our method of calculation is quite different, the Jewish Rabbi Hananeel arrives at the same position as we do, with Shemittah coming after the destruction.[6] The burning of the Temple by Titus was inadvertent and is dated to the beginning of August, or Ab 9 of 70 CE. Full control of the city was gained by Sep 07, or Elul 13, less than a month short of the Shemittah (Tishri). Both the destruction and Shemittah fall close together in time, being found within the same Nisan-Nisan year. The city thus fell both times on or near to Shemittah. We conclude that the Jubilee Cycle is dated correctly.

[1](*Moses ~ Drawn Out, by Rolf Ward Green and Anne Ruth Rutledge*) [2](*Antiquities of the Jews, by Flavius Josephus, ~93/94 CE, 14.6.2*) [3](*Antiquities of the Jews, by Flavius Josephus, ~93/94 CE, 15.1.2*) [4](*Notebook 30, page 36, 2013-09-20-2121h, WG*) [5](*Antiquities of the Jews, by Flavius Josephus, ~93/94 CE, 20.10.1*) [6](*Jewish Encyclopedia, Sabbatical Year and Jubilee*)



Above: Tower of Babel, private collection *(16th century painting by Hendrick van Cleve III, oil on panel, 76 x 118 cm)*

37-a The Egyptian chronology independently goes back to 691 BCE on a conventional and essentially exact King List. There are four points of contact of Egypt and Babylon. In all four cases, the two chronologies agree totally. Before considering these points of contact, we discuss the Egyptian chronology during the Neo-Babylonian era. From the grave stelae of Apis bulls and humans, it has been established that Psammetichus I reigned 54 years, Necho II 15 years, Psammetichus II 6 years, and Apries (Hophra) 19 years, which brings us to Amasis; The Rule of Hophra's successor, Amasis, was 44 years, according to the two historians Herodotus and Manetho, made more explicit by means of independent, documentary sources. Psammetichus III ruled after Amasis for six months, as attested by Herodotus and Manetho, and other evidence. Based on the total number of years given for all Kings mentioned above, therefore, we may determine Year 1 of Psammetichus I from the Persian invasion, 527-525 BCE. There is a double dating in Year 12 of Amasis making a full Moon occur near II Shemu 13 of that year, so that his Year 12 has been dated 559/558 BCE and, thus, Year 44 of Amasis is dated as 527/526 BCE (Year 1=570/569).

Table 4:
Pharaohs of Egypt (BCE)

Psammetichus I	**664**
Necho II	**610**

37-b To 570 we add the 94 years of the preceding four Kings and get Year 1 of Psammetichus I = 570 + 94 = 664 BCE. Pharaoh Necho II killed Judah's King Josiah in 609 BCE (as we say above), and this offers us a first contact, from 2Kings 23:29 of the Bible, Babylon being aligned. Babylon's alignment is Year 1 Nebuchadnezzar, 604 BCE. The second alignment is Year 4 Josiah = Year Accession Nebuchadnezzar, when the Battle of Carchemish occurred between Nebuchadnezzar and Pharaoh Necho II in 605 BCE as recorded in the Book of Jeremiah Chapter 46 Verse 2 and in the Babylonian Records Year 21 of Nabopolassar. Thirdly, an alignment occurs in Jeremiah 44:30, as the Jews have fled to Egypt following Jerusalem's fall, in 587 BCE, and Hophra is said to be Pharaoh at the time. Finally, the fourth and last alignment is fragmentary, but a cuneiform document gives the name of [Ama]sis in year 37 of Nebuchadnezzar of Babylon, which is 568/67, agreeing with the name of only Amasis, Year 1=570 BCE. In all four cases where the Egyptian chronology enters into contact with the Neo-Babylonian chronology, there is no contradiction between any of the names or dates. Therefore, we conclude that the Egyptian

Psammetichus II	**595**
Apries (Hophra)	**589**
Amasis	**570**
Psammetichus III	**526**

chronology is an independent confirmation of the Neo-Babylonian one. Mr. C. O. Jonson covers these same points in his book.[1]

37-c There is another Apis bull recorded as living 21 years from Year 26 of Taharqa til Year 20 of Psammetichus I. From this Apis record it has been determined that Year 1 of Taharqa is 691 BCE (we say), or (others) 690 BCE. The accuracy of these Apis records, as kept by priests of the Egyptian religion, similar to baptismal records of post-1538 British Empire, is of a 1st-tier quality, and is thus preferable to second-hand, later accounts. For this reason, the Egyptian history is believed back as far as 691 BCE to be a year-, or day-exact, record. According to *Ancient Egyptian Chronology,* there have been no more than one or two years of uncertainty in Dynasty 26 Egyptian Reigns since the 1800's, due to "Greek historians" and Serapeum stelae [burial dates].[2] Dynasty 26 includes Psammetichus I down to the Persian invasion of Cambyses 527-525 BCE, which Diodorus dates more precisely as the 3rd year of the 63rd Olympiad in "in which Parmenides of Camarina won the 'stadion'," a date which may be taken as 776 - (62x4) - 2 = 526 BCE, a date which I don't believe to be far from the truth.[3]
[1](*The Gentile Times Reconsidered, by Carl Olof Jonson, 2004, pp. 145-7*) [2](*Ancient Egyptian Chronology, edited by Erik Hornung, Rolf Krauss, and David Warburton, 2006, p. 265*) [3](*Library of History, Book I, 68.6, by Diodorus Siculus, ca. 60-30 BCE*)

38 The Neo-Babylonian chronology makes contact in several places with the Bible chronology, and not the least of these places is in the 1st year of Evil-Merodach (also called Amel-Marduk), when, at the time of his becoming King, he released Jehoiachin from prison in Babylon in the 37th year of the Exile of Jehoiachin, which counts from the known, dated capture of Jerusalem in 597 BCE. The 37th year after 597 BCE is 597 - 36 = 561 BCE, and this is Regnal Year 1 of Amel-Marduk at Babylon, fully 43 years after Year 1 of Nebuchadnezzar, who had died. The day of Jehoiachin's release, from 2Kings 25:27, is in the year Evil-Merodach became King, the 12th month, the 27th day, Adar 27 561 BCE, compared to Adar 02 597 (the date of Jehoiachin's capture, Babylon's records), being later by 36 years, 25 days, is in the 37th year. Year 1 of Evil-Merodach officially began Nisan 01 561, the same, Julian year Coniah (Jehoiachin) became free. There is now no longer doubt in model, Biblical truth. It is one thing to find most general agreement between the Bible and archaeology, and entirely another thing, as in this case, to get nearly total, exact agreement. For this we are indebted to many scientists who worked to translate the Assyrian inscriptions, to the writers of the Bible, and to Jehovah God for true inspiration. It seems appropriate to remark, at this point, that we depend upon many things to maintain our health, and it just so happens that one of these is a vitamin showing very great promise, called vitamin K2, which, in 2007, was found to reverse arterial mineralization in vitro. Since that time it has been shown that in rats vitamin K2 reverses severe arterial plaque, ie. heart disease. Working with vitamin D and calcium and magnesium, this vitamin known as K2 strengthens bones and is believed, as well, to reverse joint calcification, or arthritis. Perhaps 85 percent of us are deficient in this vitamin and, without K2, calcium and vitamin D have been found to increase the risk of heart attack in many patients. In recent years, the research into K2 has grown a lot. Its toxicity is believed to be very low, or near zero. K2 is found in pasture-fed dairy products, and is high in concentration in Japanese natto fermented soybeans. Nobody should tell another person what food they need. Evil-Merodach ruled for two years before being killed. He was succeeded by Neriglissar, who ruled four years. Nabonidus succeeded Neriglissar, and reigned 17 years. From 604 to 538 BCE yields 66 years = 43 + 2 + 4 + 17.

Above: Ishtar Gate *(The eighth gate to the inner city of Babylon, built by Nebuchadnezzar ca. 575 BCE)*

Full disclosure: K2 has not solved all of my problems, but it appears to have greatly revitalized me over the course of less than a few months (minimum 200 ug/day); the arthritis in my right hand is actually going away. Each 120 ug of K2 is taken with 1000 IU of vitamin D3.

39-a Berossus was an ancient Babylonian historian who wrote in the early 3rd century BCE, and his (see table left) Reigns of Neo-Babylonian

Table 5:
Kings of Babylon (Berossus)

Nabopolassar	**21**
Nebuchadnezzar	**43**
Awel-Marduk	**2**
Neriglissar	**4**
Labashi-Marduk	**9 mo.**
Nabonidus	**17**

Kings are essentially as they appear in other sources save for one very short Reign. Berossus (Josephus *Against Apion* 1.19) gives an account of The Deluge (in agreement with Moses) and he states that Nebuchadnezzar was sent by Nabopolassar to subject Coele-Syria and Phoenicia (incl. Israel, say). Schaff-Herzog Encyclopedia (1910) assigns this to 606, whilst Berossus writes that the Governor had revolted, which implied subjection before that, so that the time of the initial subjection was thus during the Reign o f Nabopolassar, and the conquest of 605 BCE of Necho, by Nebuchadnezzar, was, hence, not the intial subjection. Since Necho, Egypt's Pharaoh, had appointed Jehoiakim, in 609 BCE, the inital subjection to Nabopolassar came after that, and *before 605 BCE,* when Necho lost the battle to Nebuchadnezzar at Carchemish (Jer 46:2). The year 608 BCE is the official Year 1 of Jehoiakim, and from 608 to 605 BCE is the period assigned by the Schaff-Herzog Encyclopedia: the three years servitude of Jehoiakim to Nebuchadnezzar, given in 2Kings 24:1. Here Jeremiah is silent, up until Jehoiakim's Year 4. Schaff thus offers 606 BCE as the year of Daniel 1:1.

39-b Daniel, writing from Babylon, gives mention of Year 3 of the Reign of Jehoiakim, which, in the Tishri-based secular calendar, spans 606 Tishri to 605 Tishri BCE. We may note how Year 1 of the Reign of Nebuchadnezzar could be construed as Year 4 of King Jehoiakim, since the secular year 605 Tishri to 604 Tishri BCE bridges Nisan of 604 BCE, which is the beginning of Year 1 of King Nebuchadnezzar, and we grasp that Babylon had no known, equivalent, Tishri-to-Tishri secular calendar. To Daniel, Year 2 of Nebuchadnezzar might be taken as 603 Tishri to 602 BCE Tishri, in the Jewish calendar.

39-c Logically, since Nebuchadnezzar is not mentioned after Jehoiakim's three years of loyalty as having come back to Jerusalem until the events dated surely as 597 BCE, or isn't described in the Bible as so doing, and since Daniel 1:1 states explicitly that he came up in Year 3 of Jehoiakim, the three years of loyalty to Babylon is not, very probably, a period beginning before 606 BCE. When Nabopolassar began to rule Babylon in 625 BCE, it was during the Reign of Josiah at Jerusalem, and Necho had been assisting Assyria when Josiah confronted him. In his work, Josephus quotes from Berossus as follows:

> **When his (Nebuc.) father Nabopolassar heard that the satrap whom he had set over Egypt and over the parts of Coelesyria and Phoenicia had revolted from him, he was unable to bear the annoyance any longer, but committing a part of his army to his son Nabuchodonosor, who was then a youth, he sent him against the rebel. Nabuchodonosor encountered him in battle and overcame him, and brought the land again under his dominion. It happened that his father Nabopolassar at this time fell sick and died at the city of Babylon, after he had reigned twenty-one years (Berosus says twenty-nine years). But when Nabuchodonosor not long after heard of the death of his father, he set the affairs of Egypt and of the other countries in order, and committed the prisoners he had taken from the Jews, the Phoenicians, and Syrians, and from the nations belonging to Egypt, to some of his friends, that they might conduct the heavy armed troops with the rest of the baggage to Babylonia, while he himself hastened with a small escort through the desert to Babylon. When he came hither, he found that the public affairs had been managed by the Chaldeans, and that the principal persons among them had preserved the kingdom for him. He now obtained possession of all his father's dominions, and gave directions that the captives should be placed as colonies in the most favourably situated districts of Babylonia."**

Above: Daniel's Vision (Daniel 8:15) *(1650 painting by Rembrandt, Gemaldegalerie der Staatlichen Museen, Berlin)*

39-d In the above passage, 'Nabuchodonosor' is identical to 'Nebuchadnezzar,' who is also called 'Nebuchadrezzar.' The passage of Berossus as preserved by Josephus, from the *Keil & Delitzsch Commentary,* indicates that Jews were taken to Babylon shortly after the Battle of Carchemish, in 605 BCE, which was Year 4 of Jehoiakim. The rest of the *Keil & Delitzsch Commentary,* of Daniel 1:1, enables us to see that the marching of the King of Babylon to Jerusalem, may have been undertaken in Year 3 of Jehoiakim, but the ensuing siege may have been ongoing to such a later time as Year 4 (ca. 605). We therefore have little problem accounting for all of the events of the Babylonian Royal Records as compared to the Bible record, since in Year 2 of Nebuchadnezzar (603-602 BCE, or before Tishri of 602-- at which time, or a time not long thereafter) Daniel had been trained for three years at Babylon, and was consulted as wise, and the allowance of the preceding discussion is three years from the time of Carchemish to the point stated. We may also understand that the prisoners of the Jews, Daniel included, had been brought to Babylon after the return of Nebuchadnezzar himself, but had they shortly been delayed only by travelling a longer distance then their arrival was probably before Tishri of 605, which might be Year 3 of Jehoiakim by the secular reckoning. At any rate, King Nebuchadnezzar was a humble man who, hearing Daniel's speech regarding his dream, fell upon his face and paid homage to Daniel, and we do not know the time elapsed from the occurence of the dream (said to be Year 2) to the time of Daniel's speech about it. Yet, it would appear that even were the time short, it still is adequate to explain the accounts easily here. In fact, although no need for additional time is seen, it is not difficult to imagine the Book of

Daniel as a condensed account during which years may have at times passed between events appearing otherwise consecutive, or closely spaced in time, or that a dream that eluded explanation of all wise men in Babylon might have done so for a period of time longer than one usually found. As to any allegiance of the satrap who was over "parts of Coele-Syria and Phoenicia" to Nabopolassar, and his rebellion, it appears to refer to the conquest of this area by Egypt, whereas 2Kings 24:7 shows that Egyptian dominance here was halted at the Battle of Carchemish. Egypt's seizure of control in Judah is obvious when we remember that Necho put Jehoiakim on the throne there. Berossus plays an estimable role in our understanding, in time, Babylon's taking of Jerusalem (Daniel 1:1-2).[1]
[1] Thus, Daniel was taken before Nebuchadnezzar returned to Babylon to be crowned on Elul 01 of 605 BCE.

Above: Tower of Babel (Anonymous) *(Wallpaper)*

Table 6:
Uruk King List

Nabopolassar	**21**
Nebuchadnezzar	**43**
Awel-Marduk	**2**

310-a We may see that Babylon has an exciting history, as it relates both to the Bible and to the nations about it, from Nabopolassar's Rule until Cyrus conquers Babylon. The effort by some Witnesses to set up a chronology of a different sort regarding Babylon, while imputing the name of Jehovah to themselves, is a failure because of the significant proof already presented, and remaining to be tendered, all the same, and it is reminiscent of Jeremiah 12:2, where Jeremiah argues against those who keep Jehovah upon their lips, but not in their hearts. There is always a danger of complacency about Jehovah. The people involved are His own people, planted by Him and talking about Him, and they do not believe in Him. If there be any proof whatsoever of another chronology different from that established for the Neo-Babylonian era already, then we would be very glad to know of it. The record of the Kings of Babylon during the years of Nabopolassar to Nabonidus (625-538 BCE) is established by many, many proofs, as we have seen, and it was also preserved by the Babylonian historian Berossus of old. From whom had Berossus collected his facts, pray tell? The Uruk King List, and the Royal Canon (Ptolemy),

Neriglissar	**'3' [y] 8 mo.**
Labashi-Marduk	**[...] 3 mo.**
Nabonidus	**'17'**

are additional, independent sources from which *the very same information* is derived about Babylon's Kings. According to Mr. Jonson's (here often-quoted) book, it is the opinion of scholars that the Royal Canon, which is sometimes erroneously called "Ptolemy's Canon," was compiled at an earlier date from the Royal Chronicles, King Lists, and intermediary copyists before Berossus. The Uruk King List, named above, is a fragmentary list of Neo-Babylonian Kings, containing the Reign lengths. It agrees with the Royal Canon in all preserved years, and it adds detail, giving the months for some Reigns. The Uruk King List is shown in the table, to the left, Neo-Babylonian part only, restored portions in quotes. Economic texts, Mr. Jonson notes, prove that 3 months, for Labashi-Marduk, and 3 years 8 months (Neriglissar) are the authentic lengths of the Reigns of these Kings (cf. 9 mos and 4 years, respectively, as in Berossus).

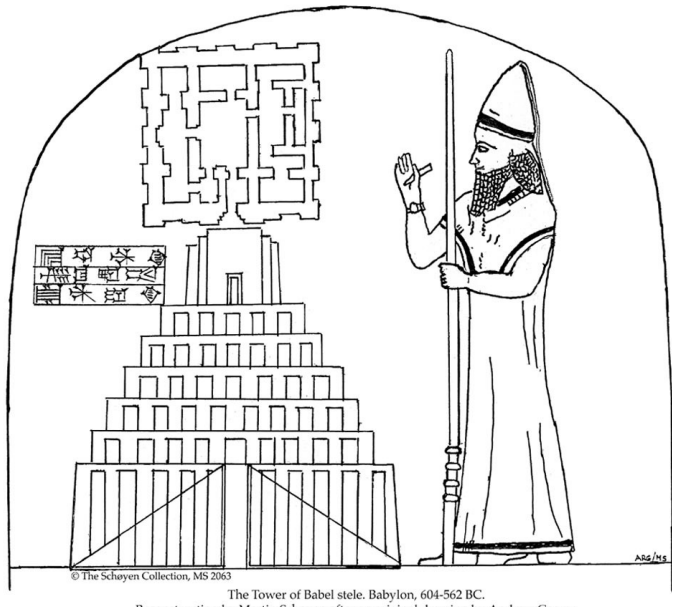
310-b Because the 37th year of Nebuchanezzar's Rule is fixed by the astronomical record of VAT 4956, the time after that, ie. the remainder of his Reign, and the years of the succeeding Kings until King Cyrus, are determined, and the damaged sections of the Uruk King List are not as critical, provided they agree, as they do, so well. The synergy of the independent evidence is convincing. It is very rare to find ancient data so consistent and at the same time so fragmented, so perfect and so raw. It makes charges of forgery astronomically improbable, and is, rather, exemplary of terrestrial authenticity. Nebuchadnezzar, one finds, when one reads even some of the ancient history or studies modern archaeology, was certainly a very great King in his own time, and yet a rendering of him by any Renaissance master is elusive.

310-c Of course, by now it should be becoming clear that all of the years of all of the Neo-Babylonian Kings' Rules are fixed, and not by VAT 4956 alone, but by financial documents as well as King Lists and astronomical data. The *Hillah Stele,* an inscription from the first Regnal Year of Nabonidus, mentions the 54 years that a temple had been lying desolate (the temple of the Moon god Sin in Harran, desolated by the Medes and in ruins for 54 years), while other documents show (these other documents being Babylonian *Chronicle 3* and also the *Adad-guppi' stele*) the Medes doing Harran a devastation, in Year 16 of Nabopolassar (610/609 BCE). The time period in between is easily seen as 54 years.

311 King Nebuchadnezzar II is a renowned pillar in Babylon as to the absolute and certain dating of his Reign, to the great length of his Reign, and, also, to the great power that he exerted over the world during this time. Moreover, the exact dating of his Reign was a profound gift, allowing the absolute dates of Bible chronology. How the publication of this obviously prodigious truth failed to occur is in part due to secrecy, and in part because of other reasons which are not fully apparent. Evidently, Jehovah had not seen fit to publish it yet. We say this while noting our indebtedness to the works already published regarding the Bible chronology, such as the excellent book of Mr. Jonson, to which we refer many times, and which is an obvious exception to that. Considering the importance of Nebuchadnezzar to lovers of truth, it is perhaps surprising that so few artists have rendered a portrait or depiction of him, with his contemporary depictions being as few as four in total. One of these latter has been in the Schoyen collection in Norway, and features Nebuchadnezzar beside a Tower, with a caption: the *Tower of Babel* (see below). This startling scene is carved in relief on the object known as the *Tower of Babel Stele,* and holds up as much promise for its rendition of the great King as it does also for knowledge of the famous *Tower.* Some have called it a ziggurat, and it is said that it was the structure that housed the legendary *Hanging Gardens,* which were watered with a pump from below and which did not hang, but were situated on terraces. Whether it was the intent of the original *Tower* to include gardens is a question perhaps worth asking, or to what degree this later resembles the 'original.' The obscurity of these facts is mitigated greatly when compared to a disbelief in extraterrestrial invasions, for example, which are obscure despite great interest. Perhaps we will discuss this shortly, but the way that reports of extraterrestrials have been the subjects of smear campaigns, so too does the Bible suffer the same fate, as do all Bible topics such as the *Tower.* Since the Bible and UFO sightings alike draw ridicule, witnesses are greatly discouraged from publicizing it. So, the credibility of this evidence is but increased. The evidence of Scripture and that of aliens have both been presented, on many occasions, in spite of doubts. The very mention of Nebuchadnezzar in the Bible record has, perhaps, affected his credibility with the media, as anyone who publishes something about him is risking being accused of bad scholarship, should he ignore the Bible, and Jehovah, both being controversial subjects. The Nebuchadnezzar of the Neo-Babylonian era is called Nebuchadnezzar II, as the first Nebuchadnezzar ruled a long time before him, and was known as Nebuchadrezzar, Nabu-Kudurri-usur, Nabuchodonosor, and Nabugodonoso I.

Above: The Tower of Babel, The Louvre, Paris *(1594 painting, by Lucas van Valckenborch, Oil on wood, 41 x 56 cm)*

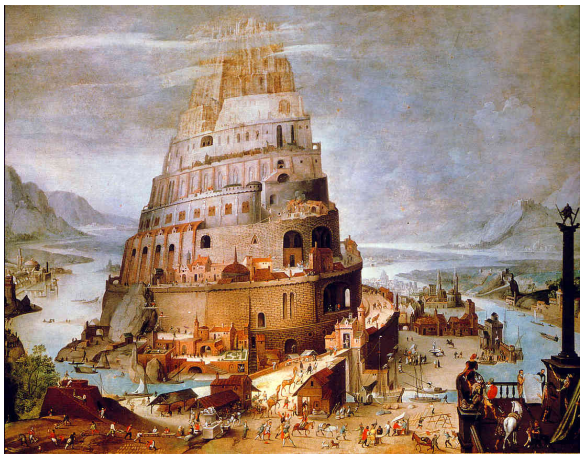
MS 2063
The Tower of Babel stele. Babylon, 604-562 BC.
The only contemporary illustration of The Tower of Babel



The Tower of Babel stele. Babylon, 604-562 BC.
Reconstruction by Martin Schøyen after an original drawing by Andrew George

Above: Sketch of Tower of Babel Stele, featuring Nebuchadnezzar I with claimed reconstructed *Tower of Babel.* Note plan view of *Tower* at top left. See also left, private collection *(The Schoyen Collection MS 2063, sketch, Norway)*

Left: Tower of Babel Stele, with caption 'Tower of Babel,' private collection *(circa 604-561 BCE, One of four known contemporary depictions of Nebuchadnezzar II, The Schoyen Collection MS 2063, Norway)*



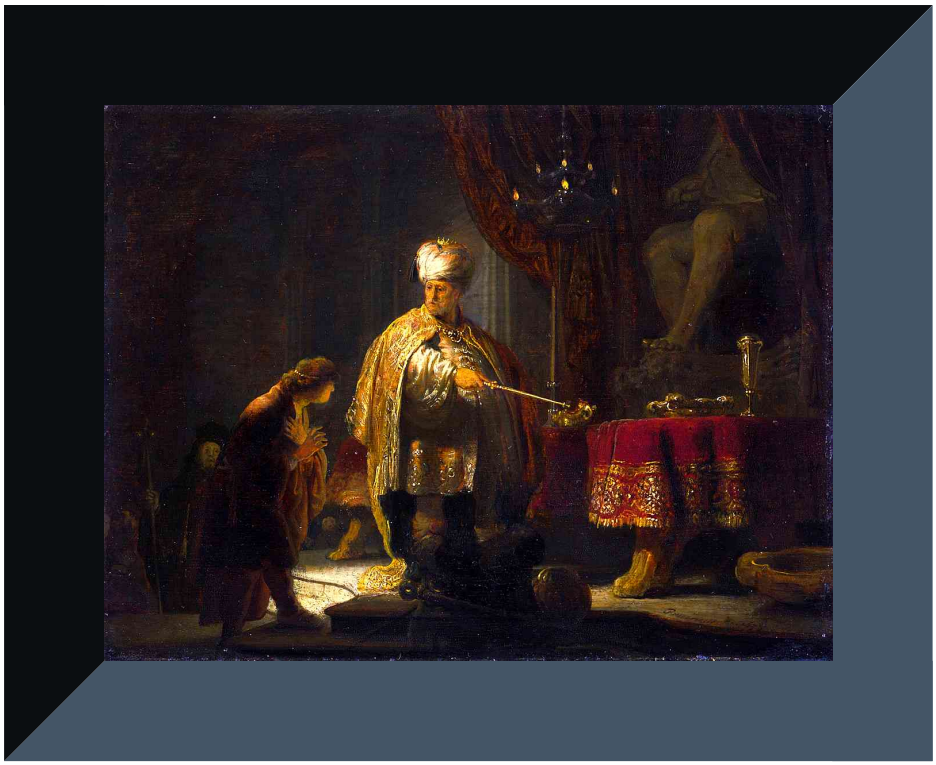
312 In summary, the history of Babylon from Neo-Babylonian times is one of very great significance to historians. A large volume of documentation has been and continues to be unearthed on this subject since the 1870's, when thousands of cuneiform tablets from this era overthrew all challenges to the dates in *Ptolemy's Canon,* and fixed Year 1 of Cyrus once and for all to 538 BCE.[1] By 1914, nearly all historians held this date as true.[2] *Hundreds of thousands of cuneiform texts* are in evidence, as out of Mesopotamia, since the mid-1800's.[3] *Tens of thousands of such texts* are dated as in the Neo-Babylonian era, large numbers from every year. In one season, in Uruk, about 6,000 documents from the Neo-Babylonian and Achaemenid periods were discovered.[4] Unfailingly, all of these texts point to the very same year allocations for the Kings of this era in Babylon. We are grateful for the information provided by God in his wisdom, including absolute Bible dates of Babylon. Where does the Neo-Babylonian chronology rank overall? It serves to illustrate the point to say a foundation, and one upon which is built many and great structures, chronological structures which link sacred to profane, Biblical history to

Above: Tower of Babel *(Painting by an unknown Flemish master)*

archaeological history, and family tradition to astronomical positions of stars and Moon. The date of Babylon's Fall, 539 BCE, is a great day in history, and a lesson for the Crown of Chaldean Kings. The three stair ramps of the *Tower* were removed (reputedly) by Cyrus, and the *Tower* itself torn down by Alexander The Great in 331 BCE, and plans that Alexander had to rebuild it came to naught in the end. Babylon was once a great city, and a home to the Jews. Today it lies in ruins, a few miles from Hillah, Iraq.

[1](*The Gentile Times Reconsidered, by Carl Olof Jonson, 2004, p. 78, footnote 5*) [2](*The Gentile Times Reconsidered, by Carl Olof Jonson, 2004, p. 79*) [3](*The Gentile Times Reconsidered, by Carl Olof Jonson, 2004, p. 118*) [4](*The Gentile Times Reconsidered, by Carl Olof Jonson, 2004, p. 119, footnote 60*)

end of Chapter 3: History of Babylon



**बल्कि वह तो जब रोम आया था,
जब तक मुझसे मिल नहीं लिया, यत्नपूर्वक मुझे
ढूँढता रहा।**
(*2Timothy 1:17, Easy-to-Read Version (Hindi)*)

When he was in Rome, he sought me diligently, and found me.
(*2Timothy 1:17, American Standard Version*)

Above: The Colosseum in Rome *(The construction of the Colosseum in Rome was begun by Vespasian in 70 CE, and completed by his son Titus in 80 CE.)*

41 Great Kingdoms have come, and they have also gone, at different times in history, but the hasty reader should not consider that we are presenting any full treatment of ancient history in such brief reviews. What we endeavour to present, in a readable chapter format, are facts most relevant to true chronology. It is not our intention to change the world view of chronology, since there are many holding entrenched positions in the world, who are either too lazy, or not ready, to make the many changes needed to their chronology in order to bring it in line with truth. We are sure that everyone acts on their own beliefs to do with such matters, but some sin is concealed.[1] The purpose, then, of our article is not to change, or overthrow these entrenched positions, unless the change occurs willingly, and in the meantime, it is our purpose to make such known to like-minded ones. One way to deal with procrastination: "Put it off."[2] The great Kingdoms mentioned in the Bible, the ones who had direct contact with the Bible writers, were Egypt, Assyria, Babylon, Medo-Persia, Greece, Rome. We turn now to one of the most interesting concerns of chronology, the true date when Rome was founded.
[1] (*Psalms 19:12*) [2] (*Personal Power, tape series, by Anthony Robbins*)

42 The Roman Empire dominated Europe in the days of Jesus and the Bible writers who followed him, but it had its beginning as a Kingdom centuries earlier, and has been traditionally recorded as having been founded 753 BCE, this date being by the work of Marcus Terentius Varro. Mr. Varro accepted the 244 years of Kings of Rome that Dionysius of Halicarnassus had given from the founding (Varro reckoned that the first year of the consuls was 509 BCE, to which 244 is added to make 753 BCE, thus). From 509 BCE records of the consuls were kept, so that the period after 509 BCE is documented and historical. The period of the Kings of Rome who preceded the Roman Republic is far less certain, which is consistent with what Plutarch writes that chronology is uncertain, and especially, "when fixed by the lists of victors in the Olympic games, which were *[not contemporary, being] published at a late period [c. 400 BCE] by Hippias the Elean, [so]* ***rest on no positive authority.***"[1] The determination of the date of Rome's founding is to some degree assisted, perhaps, by the tradition that a solar eclipse occurred as Rome's construction started. However, we must be very wary that the calculations of many of the Roman historians were influenced by Varro, so they computed dates for eclipses near the 753 date, which dates may not be part of the original tradition. Modern calculations of the eclipses near 753 BCE cause the founding date to be relocated to 745 BCE, and thus the original date of Varro (753 BCE) must be rejected. However, when we reject the 753 BCE founding date, the whole tradition upon which Varro based his dating must also be reexamined, since his date looks questionable. The number of generations from Rome's first King until the Republic began in 509 BCE has been lost, so we may not safely rely upon the 753 date of Varro as correct. Rome is still traditionally founded on Apr 21 753 BCE.
[1](*Life of Numa, or Numa Pompilius, by Plutarch*)

Above: Rome, St. Peter's

43-a Some parts of the tradition are valid, and some appear to be less valid, among the latter being the assertion that Romulus was 18 years of age when he founded Rome. The story is of Romulus leading an expedition to found the city, which is highly improbable and questionable. However, should we be able to establish a correct date for the founding, such problems may naturally go away. All agree that *the founding was dated April 21.* We have established, in independent research on Egypt, that the Trojan War ended in 1275 BCE, thus Aeneas who left Troy at that time would have been able to move to Italy around that time and begin his own line of sons. According to Dionysius of Halicarnassus, Aeneas became the father of a line of Kings for 15 generations until the founding of Rome by Romulus, 433 years after Troy.[1] Unlike the Roman Kings, whose generations are not made known, we have a documented line of 16 Kings, and they bear the marks of authenticity, as their Reigns add up to the given total years, and their average generation from father to son over 15 generations is 28-29 years, such as would match firstborn sons in line to be King. So, we may find the founding of Rome from Troy's Fall:

> **1275 - 433 = 842 BCE**
> **(Founding of Rome by Romulus)**

43-b The discrepancy between 842 BCE and 753 BCE foundings:

> **842 - 753 = 89 years**
> **(Difference in founding dates for Rome)**

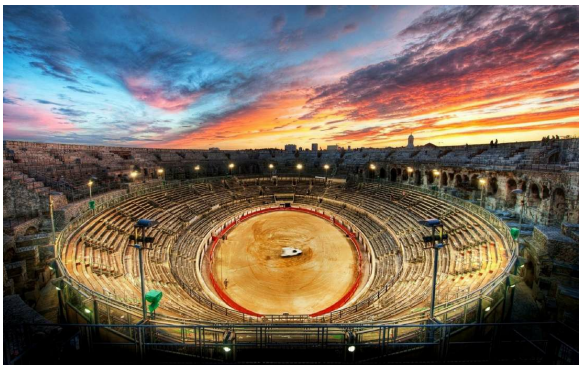
43-c There appears to be an error of some 3 generations for the time during which the Roman Kings ruled after Rome was founded, or else the Republic dating is incorrect. However, this is a large discrepancy, it would appear. A closer look at the traditional dates for the Kingdom indicates that they are worthy of suspicion, since the seven Kings rule for an average of 35 years each, over the 244 years from 753 to 509, an average quite large. Mr. Gary Forsythe, in his book, "A Critical History of Eary Rome," p. 98, assesses these seven Reigns coldly:

> **Given the vagaries of human mortality in early central Italy, it seems very unlikely that these regnal years for seven successive kings accurately reflect the history of the regal period. Rather, their numerical values and symmetry betray the obvious fact that they were the product of later historical reconstruction.**

43-d The seven Reigns were: 37, 43, 32, 24, 38, 44, and 25. So improbable is this sequence of regnal years, that a far more probable idea suggests itself, as it so often does in situations like this, that the number of Kings is too small because some names were omitted, or lost. With a Kingdom period of 333 years from 842 BCE to 509 BCE, such as we see, 15 Kings reign for 22 years each, implying that the names of eight Kings

have been lost. This is the most probable if not the only possibility. It would require that we abandon 244 years for the era of the Kingdom, and replace it with exactly 333 years. Whether this is advisable only becomes apparent later. The eight apparently missing Kings may be interspersed amongst the seven known names, so that little changes. Since little is known about the early period of Rome's history, our chronology will have little effect on it. We now consider the implications of the date: 842 BCE.
[1](*Roman Antiquities, Book I, by Dionysius of Halicarnassus (c. 20 BCE), Sections 65-71*)

Above: Rome, The Pantheon *(The Pantheon was commissioned by Marcus Agrippa during the reign of Augustus (27 BC - 14 AD) and rebuilt by the emperor Hadrian about 126 AD.)*



Above: Roman Arena Antiquity Monument, Arles, France

44-a As we said above, *the founding was April 21,* as is agreed by all, and the ancient writer Plutarch, who wrote *Life of Romulus,* states in the very same:

At the present time, indeed, there is no agreement between the Roman and Greek months, but they say that the day on which Romulus founded his city was precisely the thirtieth of the month, and that on that day there was a conjunction of the Sun and Moon, with an eclipse, which they think was the one seen by Antimachus, the epic poet of Teos, in the third year of the sixth Olympiad.

44-b Now, dating by Olympiads is out of the question, as we have a date prior to 776 BCE, Olympiad 1, and Plutarch (born c. 46 CE) warned us (above) off Olympiad dating. The problem is that eclipses of the sun, such as given to have occurred here (ie. conjunction of sun and Moon rather than opposition of Sun and Moon, lunar eclipse) are so very rare at any geographical location on earth (as are lunar eclipses, also) that they are frequently remembered as occurring close to the important events. That the 30th of some lunar month, preceding the start of a new month, and only one day short of new Moon, is said to have coincided with the founding of Rome, does in itself appear to be unique and noteworthy enough as to be an identifying feature of the founding date, and an eclipse on the same day, while possible, since this is the day, the 30th day, when solar eclipses occur as reckoned in the lunar calendar, is not actually found. The only eclipse visible from Teos, Greece, around the year 753 BCE occurred on July 05, 754 BCE, and it was, incidentally, a solar eclipse of fairly low magnitude. Neither is April 21, 753 BCE a lunar day 30, but looks to be about lunar day 24 or 25, but definitely not 30. There is no eclipse seen at Rome on April 21, 842

BCE, but is the date Julian Apr 21, 842 BCE a lunar day 30? Yes, it was extremely close to what we know as day 30. New Moon NASA puts at Apr 21 842 BCE at ~1 pm in Rome, and Solex 11.0 shows it the same day, Rome, ~1630 hrs. It is thus a lunar day 30, or a lunar day 29, perhaps. Since there is a one in thirty chance that a given day will be a lunar day 30, it stands to reason that April 21, 842 BCE is the true founding date of Rome, because the year 842 had already been determined independently from the line of Kings, as sons of Aeneas, after Troy. The question of the Julian calendar being the one used to record this date is valid, so we lack enough proof. However, it is some kind of miracle that we can state:

April 21, 842 BCE = lunar day 30
(True founding date for Rome)

44-c We, like everyone else, see the red flags that go off. We propose changing the founding date of Rome, and not by a few years, but by 89 years, and how monumental it is, considering the enormous fame of the Roman Empire. We might think that it's irrelevant how important Rome was in world history, any wrong date needs correction. True, yes, but the importance of Rome is a factor, and requires due diligence, in order to be absolutely sure about our new date before the change gets implemented. All good scientists would advise caution in this case. Take note that we have no eclipse on the founding day. While this may not weaken the case very much, ought we to consider what was happening elsewhere in the world, such as in Assyria, and in places around Italy in 842? First, we consider the *archaeology around Rome.*

Above: View of the Monastery de San Cosimato to the North of Rome *(Painting by Jean-Joseph-Xavier Bidauld (1758–1846), oil on paper mounted on canvas, 24.8 × 31.7 cm)*

Table 7:
Final Bronze Age and early Iron Age, Italian peninsula (based on Bietti Sestieri, 1996: pp. 185-193) [3]

Traditional Absolute chronology	Absolute chronology based on dendro-chronology and 14C datings	Conventional classification into periods
c. 1200 BC	**c. 1200 BC**	**Final Bronze Age Hallstatt A1 Hallstatt A2 Hallstatt B1**
c. 900 BC	**c. 1020 BC**	**Early Iron Age Hallstatt B2 Hallstatt B3**
c. 700 BC	**c. 780 BC**	**Advanced Iron Age Orientalising period (Transalpine early Iron Age) Hallstatt C**

45-a According to research using modern, radiocarbon dating techniques, the date of the Early Iron Age in the area of Central Italy is absolutely dated 50-75 years late. [1] This compares to the 89-year shift of Rome's founding. Raising the date of the transition from Early Iron Age Latial phase IIB to phase III by 50-75 years is a safe correction, according to the cited paper, by virtue of the fact that both dendrochronology (tree ring dating) and radiocarbon dating have, as recently as 1996, been proving that the absolute chronology of Central Europe Early Iron Age could be raised by more than a century.[2] The Iron Age hut at Fidene, Rome, in the 1999 research of Mr. Nijboer, provided five radiocarbon measurements older than 820 BCE (95.4% confidence level), and would compare to a conventional Iron Age date of c. 770 BCE. Fidene is near Rome's north border by the Tiber River. Two of the five samples used were charred seeds, that:

...can therefore not be subject to the 'old-wood effect.' (Mook & Waterbolk, 1985: pp. 49-55; James, 1992: appendix 1). Moreover, the consistency of the five ^{14}C datings from the hut is an argument in favour of a high absolute chronology of the early Iron Age in central Italy...
[from earlier in the same article]
...
Famous is the debate on the Thera eruption and its relation to the 'historical' chronology of the pharaos list (cf. Kitchen, 1996a; 1996b) and the final years of the Minoan civilization (Hardy & Renfrew, 1990; Manning, 1996). Another potential minefield is the absolute chronology of the transition from the late Bronze Age to the early Iron Age in the Mediterranean, because it touches the 'historical' dates of the Greek colonization process of southern Italy during the 8th century BC. [1]

45-b *Because 50 years is the minimum that the chronology is required to be raised, 89 years can appear acceptable.* As shown in 'Table 7' (see left, as published in 1996) absolute measurements of the Iron Age in Europe, based on dendrochronology and radiocarbon dating, prove that Iron Age dating can be raised 80 years at 700 BCE, and 120 years at 900 BCE which, when we interpolate, gives *90.6 years at 753 BCE, sufficiently close to 89 years.*

(120 - 80) × (753 - 700) ÷ (900 - 700) + 80 = 90.6 years
(Required raise of Iron Age at 753 BCE, interpolated)

45-c *Based on recent research, therefore, there seems to be agreement between archaeology and the founding of Rome in 842 BCE, which appears to confirm this new BG date.* We can be brief regarding the archaeology, because the radiocarbon measurements in Italy only confirmed those measurements which were proven true in Central Europe, and which showed that the date of the Iron Age at this date (ie. 842 BCE) has to be raised by about 90 years. Having ascertained that Rome was founded in 842 BCE, a study of the astronomy for Apr 21 842 BCE is examined.
[1](*A High Chronology for the Early Iron Age in Central Italy, by A. J. Nijboer, J. van der Plicht, A. M. Bietti Sestieri, and A. de Santis, Palaeohistoria 41/42, 1999-2000, Institute of Archaeology, Groningen, pp. 163–176*) [2](*Wikipedia, 'Latial Culture'*)) [3](*Protostoria, teoria e pratica, by A. M. Bietti Sestieri, La nuova Italia Scientifica, Roma, 1996*)

Above: Rome, Ruins

46 We accept the universally agreed date of April 21, and we have determined the year as 842 BCE, so we may find the positions of the Moon and planets, at that time in history, and compare it with the traditions available. As we discussed above, there is no solar eclipse to be found at this exact date, but there is a solar eclipse dated May 23 845 BCE, about three years earlier, which begs the question of whether this could be the date of the founding, except for the calendar dates differing. This eclipse has a very high magnitude at Rome, but it occurs shortly before sunset, about 1900-2100 hrs, and there is therefore some question as to its visibility. There is, however, another eclipse visible at Rome and coming in the same year as the founding date, 842 BCE. It is the partial solar eclipse of Sep 15 842 BCE, and happens shortly after sunrise, and may so be viewable. These are so encouraging, as there was an eclipse that was said to have occurred about when Rome was founded, and the year, if not 842, is only three years earlier. These solar 'eclipses' are thus consistent with all of the other indicators regarding our founding date, 842. It is noteworthy that, if the timing of these eclipses were shifted either forward or back by the calculation slightly, probably only one of them will be then seen, consistent with the tradition of the singular eclipse.

Table 8:
Constellations of Sun, Moon, and Planets at the Founding of Rome

Body	Constellation Apr 21 842 BCE	Gaius Iulius Solinus	John Lydus
Sun	Taurus	Taurus	Taurus
Moon	Taurus	Libra	Virgo
Mercury	Taurus	Scorpio	Aries
Venus	Aries	Scorpio	Taurus
Mars	Libra (Virgo)	Scorpio	Libra
Jupiter	Virgo (Libra)	Pisces	Leo
Saturn	Ophiucus (Scorpio)	Scorpio	Libra
Uranus	Pisces (Aries)	-	-
Neptune	Libra (Virgo)	-	-

There are two traditions which record the positions of the Moon and planets at the founding, but both of them derive from historians who lived centuries afterwards. The first is the 3rd century Latin grammarian-compiler Gaius Iulius Solinus, and the second is John Lydus (or John the Lydian), a 6th century writer born in 490 CE. Like most of the information about Rome's founding, we don't expect it to be much good, since most of what is written of it was based on the incorrect 753 BCE date. The Table (see right) shows the views of both of them.[1] We observe that John Lydus agrees nearer with 842 BCE, but neither chronicler has complete agreement with it, and Uranus and Neptune were too dim to be seen at all. Aries and Taurus are not too far apart from each other in the sky, meaning that John Lydus nearly agrees with the actual positions for Mercury and Venus-- otherwise only one agreement occurs besides Taurus, for the Sun, and that is Libra for John Lydus, for the planet Mars. This is actually rather good agreement, since the date for the founding of Rome was wrongly dated at 753 BCE, and in 753 BCE Mercury was in Aries, the Sun was still in Taurus, Saturn was still in Ophiucus, and Venus was still in Aries, but overall 753 is worse than 842 BCE. Mars was in Pisces in 753 BCE, which is the main loss.[2,3] The astronomical positions at the founding of Rome are connected to the astronomical positions of the life of

Romulus, since he founded Rome and was its first King. It would be logical, we believe, to consider him next.
[1](*A History of Horoscopic Astrology, by James H. Holden, 2006, p. 22)*) [2](*Skychart III Demo for Windows XP v. 3.5.1*) [3](*Celestia v. 1.6.1)*)

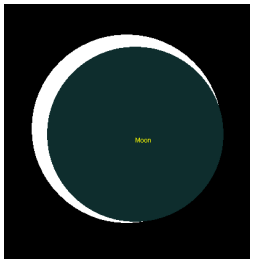
Above: Rome, Lookout by a Monument

Above: Roman Glass

47-a A significant portion of what we know about Romulus is to be viewed in Plutarch's *The Life of Romulus.* All accounts agree that Romulus descended from Aeneas, and Plutarch describes a confusing mix of tradition in regard to the genealogy of Romulus, which makes better sense in light of the problem of Aeneas encountered by us in our earlier work, that he appears to live in the time of both Trojan Wars, dating here 387 years apart. Keep in mind that the new belief that we introduce now is that Romulus is the descendent of the first Aeneas, and the son of a second Aeneas, who married about 880. Based on the timeline for the second Trojan War, which ended in 888 BCE, there is good reason to believe that Romulus is born to the Aeneas who left Dido in 881 BCE after he had become acquainted with her (for one year, according to the seven years, *Aenid* by Virgil). The death of Aeneas, which Dionysius of Halicarnassus, in *Roman Antiquities,* tells us came about seven years after Aeneas left Troy, fits the time perfectly, but may be a conflation with the first Aeneas in this. Since we take from myth that Romulus was orphaned very early in life with his twin Remus, and their father is shown in their lineage as being a god called Mars, who was not descended from those sons of the first Aeneas, but evidently a foreigner coming from a war somewhere, it is possible that the twins merely symbolize the two Aeneas characters, and that the seven years is only an aspect of one of them that became shared between them. Plutarch tells us, although we cannot do justice to it just yet, that the birth of Romulus was proclaimed, at a later date, by Tarrutius (contemporary of Varro), as having had a conception during a total, solar eclipse.

47-b An annular and near total solar eclipse did occur from the vantage point of Rome, on Sep 04 879 BCE, notably. This eclipse path passed nearer than 200 km from Rome, according to NASA (calculated by Fred Espenak), and at nearest approach, around midday, was of 85%

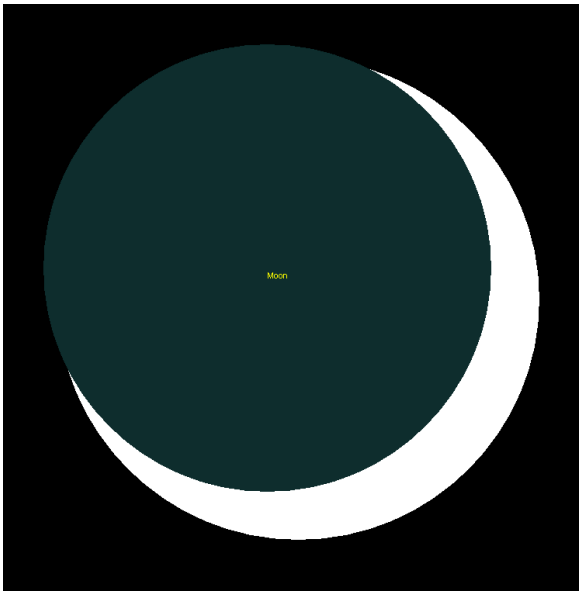
magnitude, seen using Solex 11.0 (by Aldo Vitagliano, see right). Now with Romulus born about 879 BCE at the time of the solar eclipse (another tradition), he would be roughly 37 years of age when Rome was founded, in BG, 842 BCE. How well this fits will be seen, in time, as it causes one to reject one particular tradition which makes the age of Romulus at 18 years when he slays Amulius, then leads the expedition that founds Rome (so very young). It is far more probable, indeed, seeing that men reach mental maturity in their mid-30's, typically (golfers, for example, reach their prime at about 35, later than other athletes, because the sport has a mental aspect) that a man would lead men, and found a city at age 37. Not that age 18 is impossible-- age 37 seems probable. We do see how age 18 can originate, as an exaggeration to youthful maturity, and the confusion of an age with the length of a Reign, seeing that tradition also gave that Romulus died at age 54, ruling 17 years according to some sources (thus he was 37 when he founded Rome). The London Encyclopaedia (1829) says of Romulus' Rule:[1]



Above: Solar eclipse (Rome time: 1240hrs Sep 04 879 BCE) *(Solex 11.0)*

> **Romulus reigned, according to the common computation, thirty-seven years; but some historians make his reign only about seventeen [years]; and it seems unaccountable that nothing important should have been reported of him during a period of twenty years.**

[1](*The London Encyclopaedia, vol. 18, 1829, 'Rome,' p. 688*)

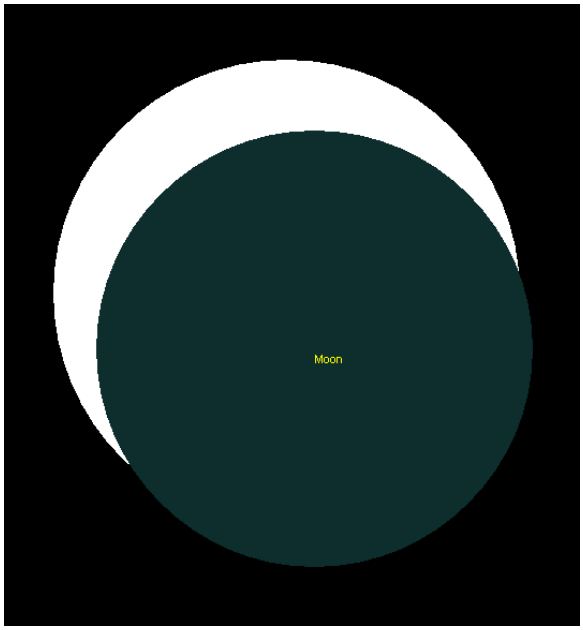


Above: Solar eclipse (Rome time: 1102 hrs Oct 06 825 BCE) *(Solex 11.0)*

48 We agree that Romulus probably died at age 54, so near the time of another solar eclipse, in 825 BCE, another tradition, and thus he ruled for 17 years, and not 37, 17 being consistent with and fitting the facts better, albeit less glamourous and impressive as a Royal Rule. For this eclipse, Fred Espenak of NASA charts its path approaching as close as just outside 200 km from Rome, and Solex 11.0 has an 85% eclipse, at Rome (see left). With the founding of Rome in 842 BCE, we see the facts in a new light, as this date has it a generation after Troy's fall, which strongly favours a tradition stated by Plutarch, that Dexithea the daughter of Phorbas was the mother of Romulus, since Phorbas in mythology is a man who lived a generation or two before Troy fell, as he went to war as a friend of Alector of Elis, against Pelops, who was the grandfather of King Agamemnon (the King who waged war vs. Troy), which is the right time. Hercules was given labours by King Eurystheus in myth, and King Eurystheus was succeeded at Mycenae by Atreus the son of Pelops, a generation before the Trojan War. Hence, with Alector and Phorbas living two generations before Troy's fall, Dexithea (the daughter of Phorbas) bore Romulus not much later than 879 BCE, roughly nine years after Troy's fall, and seems thus to have been a late-born daughter of Phorbas, or was a granddaughter. Pelops may have been born about 1015 BCE, his grandson Agamemnon about 955 BCE, and Phorbas about 980 BCE, or an hundred years before Romulus (b. 879), which allows two to four generations from Phorbas and Romulus, this lying within parameters and favouring the earlier date for Romulus' birth, rather than his being born in 860, as he would have been had he been 18 years old in 842. Had Romulus' mother been born in 920 BCE, she would be about 40 years old at the birth of Romulus in 879 BCE. The fact that this is possible proves that it is true. The tradition about Phorbas being Romulus' grandfather need not even be true, yet it still bears witness that the originator of the tradition saw the same timeline, so it is an early tradition and confirms the timeline. Considering the uncertain and confusing nature of myth in history, we could not ask for anything better here. Further confirmation for the founding date 842 BCE can be found in the other founding myths of Rome, which do refer to this generation after Troy's fall of 888 BCE. We first give 888 BCE as the date for the fall of Troy in a groundbreaking article for the BG, *Joseph*.[1]

[1](*Joseph, by Rolf Ward Green*)

Above: Rome, St. Peter's in the Vatican

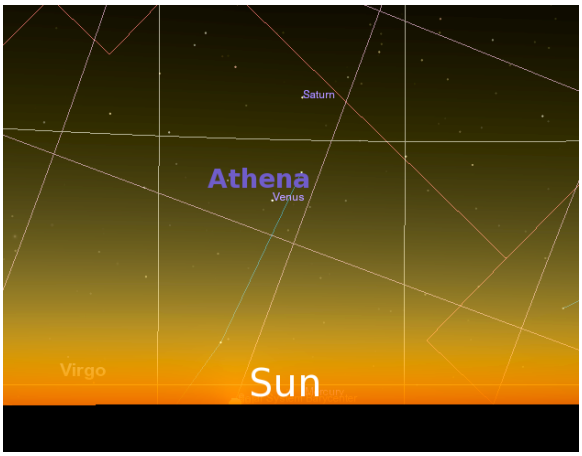


Above: Solar eclipse (Ithaca time: 1333 hrs Sep 04 879 BCE) *(Solex 11.0)*

49-a According to Plutarch's *Life of Romulus,* a date very close to 842 BCE is supported by some other myths concerning the founding of Rome, those which put it in the generation which immediately followed Troy's fall. For example, he tells us that some say that Romanus, a son of Ulysses and Circe built Rome; some others, that it was Romus, the son of Emathion, sent from Troy by a certain Diomede, who fought to fame in the Trojan War. Thus, the date of 842 BCE finds support in traditions. On the subject of Ulysses, it does seem appropriate to digress momentarily, in order to rectify something all too interesting to pass over, and this is the story of the journey Odysseus (Roman: Ulysses) took to get home to Ithaca, Greece, in the 10 years after he left Troy. In our article *Joseph* we had identified wrongly the eclipse of Mar 01 878 BCE as the eclipse occurring after Odysseus arrived home at Ithaca, as may be shown by further research based on our article *Green.* The way the constellations and planets are positioned, as described in Homer's *Odyssey* can't be met in the springtime but are, incredibly, well suited to the autumn eclipse of Sep 04 879 BCE, as we here consider. This eclipse west of Rome is high magnitude at Ithaca, thus it may serve both Romulus and Ulysses (see left). The eclipse was total on the island of Gozos (Ogygia). We pray keep in mind slight inaccuracies in simulating eclipses of such ancient times using modern computers. The eclipse present in Rome at the birth of Romulus is the one we are now considering as also seen in Greece. The timing and magnitude of this eclipse are certainly both nearly correct so as to provide a darkening after the midday meal, as Homer describes in *Odyssey.* More telling are the astronomical clues provided as to the heavens during the days leading up to the eclipse. We refer to an article in *Green* which attempted to date using the eclipse of Apr 16 1178 BCE, instead.[1] In the cited article, the authors mention that two new Moons correspond to the day of the alleged eclipse and a day 29 days earlier, as given in the *Odyssey.* For our case, 'Day -29' is Aug 06 879 BCE, a new Moon, which is already proof of the correctness of the date, for there is otherwise at least a 50% probability that this could be

wrong, unless the date were truly found. Moreover, in the account of Ulysses, the planet Venus, identified with the goddess Athene (Athena) by Greeks, had been said on 'Day -5' to prevent Dawn from coming:[2]

> **And now would the rosy-fingered Dawn have risen upon their weeping, but the goddess, grey-eyed Athene, had other thoughts. The night she held long in the utmost West, and on the other side she stayed the golden-throned Dawn by the stream Oceanus...**

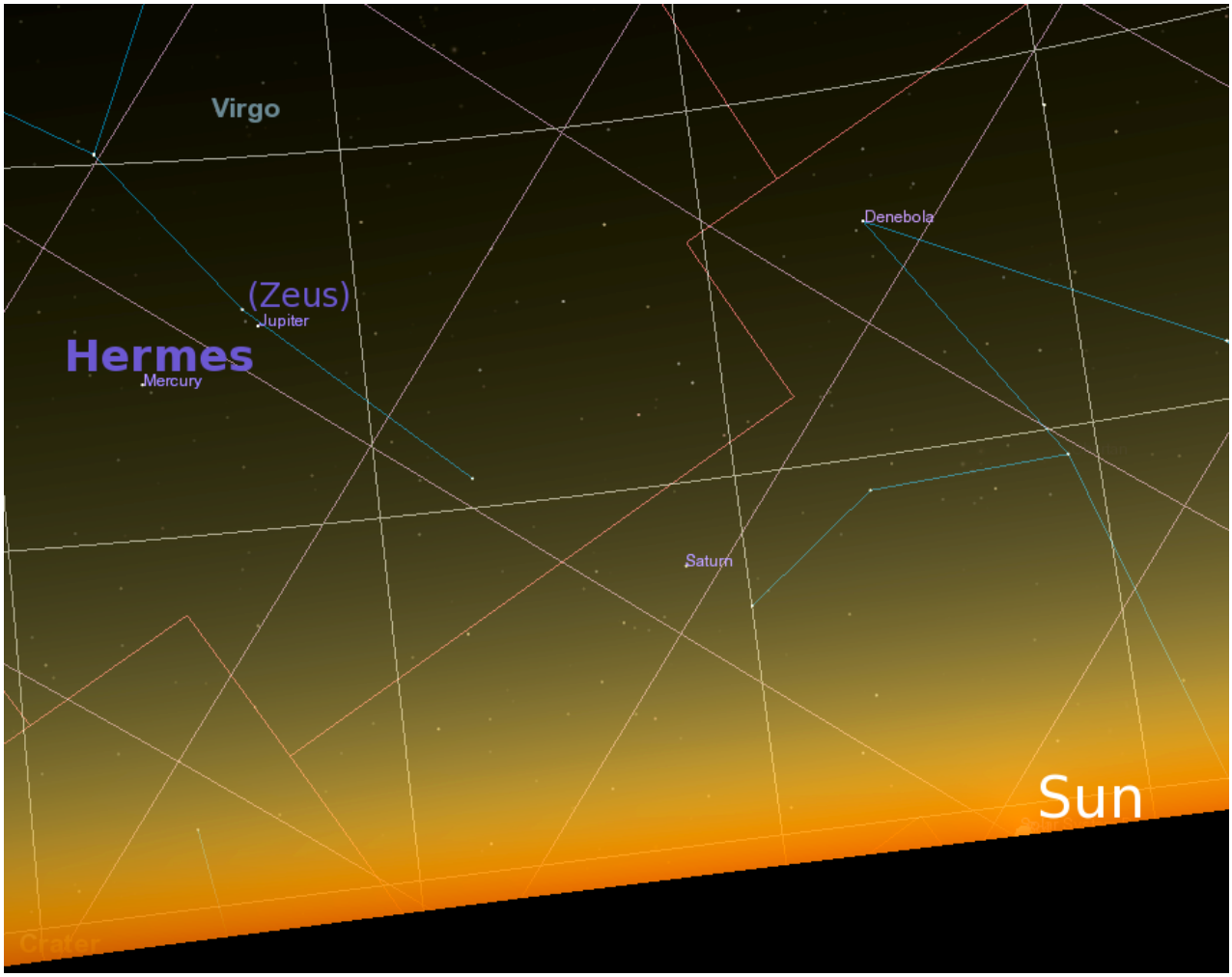


Above: Venus (Athena), Ithaca at sunrise Aug 30 879 BCE *(Celestia 1.6.1)*

49-b On 'Day -5' for our case (Aug 30 879 BCE, "-5" meaning five days "before" the eclipse of Sep 04), Venus rises before the Sun, as required (she was visible for about 18 minutes, based on 26 minutes of altitude on Sep 10, the calculated day of Venus' last morning visibility), as determined using PLSV 3.1 (note: computer program).[3] She 'held long in the utmost West,' or remained set in the west below the horizon for longer than in Feb-Mar, which is a way of saying she was visible a short time. Now on 'Day -34' the planet Mercury, or Hermes, as the Greek name of this god is rendered, is sent by Zeus to Ogygia, an island long identified as Gozo, near Italy, roughly southwest of Ithaca, which we make Aug 01 879, at which time Mercury had some visibility after sunset in the western sky, which it also had Jul 04 to Aug 10 in 879 BCE on Gozo (longest visibility being ~Jul 17). The visibility of Mercury on Aug 01 lasts ~12 minutes. In the article by Baikouzis and Magnasco, they suppose that Mercury is 'close to a turning point,' this being the place to which Zeus 'sent' him, as god's messenger (and one may reasonably allow that place to be Ogygia, *west* of Ithaca) or Mercury, in the western sky. Mercury's visibility increases for 13 days to ~Jul 17, this decreasing in duration steadily until Aug 10 879. Thus, for our date, Mercury was already returning back to the eastern sky on Aug 01, as Hermes visited Ogygia and prepared to depart, as Ulysses departed on Aug 06. Incredibly, Jupiter (Zeus) is visible close to Mercury at this time (Jupiter's last visibility being Aug 18). Jupiter is, of course, much further away than Mercury, at this time, since Mercury is near the Sun's distance from us and is always inside of Earth's orbit, whereas Jupiter is always outside of Earth's orbit and thus is only visible together with the Sun when it is farthest away on the other side of the Sun, away from us, which is a distance of over five Earth-orbit diameters away.

49-c By proving the timeline of Homer's *Odyssey,* the planetary positions also prove the validity of 842 BCE for the *founding of Rome,* soon after Troy fell. The eclipse of Sep 04 879 BCE appears to account well, both for the birth of Romulus and the tale of Ulysses, and the period of time, from the end of the Trojan War to the eclipse, appears to be, in the BG, 9 years some months, or a period of time accountable as 10 years, a figure given for the time it took Ulysses to get home. Some 'exact' calendar days for the *Fall of Troy* are Thargelion 12, 23 or 24, and Sciroforion 23, which are the Julian dates May 31, Jun 11 or 12, and Jul 10. It implies that Troy fell before about Sep 04 888 BCE, and also this: *Rome was founded Apr 21 842 BCE.*

[1](*'Is an eclipse described in the Odyssey?,' by Constantino Baikouzis and Marcelo O. Magnasco, "Proceedings of the National Academy of Sciences of the United States of America"*) [2](*'The Odyssey,' by S. H. Butcher & A. Lang, Book 23*) [3](*Planetary, Lunar and Stellar Visibility v 3.1.0 (version dated November 20, 2006), computer program running in Windows XP on Mac, using coordinates for Ithaca (latitude 38o 22', longitude 20 o43'), for date 879 BCE (-878), the planet Venus*)



Above: Mercury (Hermes) with Jupiter (Zeus), Ogygia (Gozos) at sunset Aug 01 879 BCE *(Celestia 1.6.1)*

410-a *The founding of Rome* has been gold found in the crucible of the BG, with Romulus at age 37 in 842 BCE. Perhaps there is more gold to be found in the crucible of our chronology, since Numa is the reputed successor of Romulus to the Kingship of Rome, and it is from him that the word 'numismatic' may have its origin, but it is noteworthy that Phidon has been cast for this role. In our article *Green* we show that Phidon should be dated about 600 BCE, although he is (wrongly) dated about 300 years earlier according to received sources. Numa Pompilius succeeded to the throne of Rome, in the BG, in 842 - 17 = 825 BCE, and reigned 43 years, which would date his Reign from 825 to 782 BCE, and it would be possibly toward the end of his Reign that the first Roman coins were minted, as Suidas and Cedrenus state. That King Numa had been the first Roman to issue coins may find a basis in a later commemorative head of him. However, the testimony of both Suidas and of Cedrenus, together with the root of the word 'numismatic,' could suffice to indicate grounds for further investigation. The existence of Greek money, for example, is believed to easily predate 800 BCE in Argive rod-shaped oboloi. Roman coinage in the form of the *Aes Rude* is to date from the 8th century through the 4th century BCE. The raising of the date of the *founding of Rome* by 89 years may, thus, not affect the dating of money. The *As libralis,* or the first-documented, Roman coin, weighing a pound, was cast from brass or copper, associated by Pliny with a Roman King Servius Tullius. While it

Above: Coin depicting Numa Pompilius, right, and Ancus Marcius, the fourth king of Rome *(88 BCE)*

may be true that bronze coinage, as according to Pliny, was begun in the days of this King, there is also reason to believe that leather coinage existed in the days of King Numa Pompilius, as has been reported:[1]

> **Numa Pompilius reigned for 41 years. He established the pontiffs and the vestal virgins. He added two months to the 10 months of Romulus, January with more days and February with less. He was the first among men to devise beds, tables, chairs and candelabra. He gave a largess of leather pennies [literally, 'asses'] and a donative to the soldiers of half a dupondium of engraved metal.**

410-b Isidore of Seville, too, noting that coins were called *nummi* from 'Numa,' believed Numa invented them. The silence of Homer on the matter of coined money may confirm that its first use was to begin after 850 BCE, with Homer dated soon after the Trojan War of 898-878. In Italy, archaeological evidence of coinage goes back to only about 400-300 BCE, for the struck metal coins, or as much as three centuries after coinage in Greece.[2] Yet, any early metal coin finds from Rome proper would appear to be datable to still later, or after 300 BCE.[3] According to Michael Crawford's book, such metal coins were developed after the more important metal weights.[4] Thus, there need be no contradiction between the early leather 'coins' or metal 'coins' and much later coins. Despite the assertions of some to the contrary, we may understand that the appearance of the developed coins, after 300 BCE, implies centuries of earlier tradition. Although such developed metal coinage had not begun to appear as early as Rome's founding, we have shown that the tradition of monetary 'coin' begins early in Rome. Those who would attempt to make money a late invention fail to note that the shekel as a unit of weight which was used for payment dates to Moses, or 1493 BCE (BG). Greek and Lydian coinage remains to be considered, and appears as of struck metal coins, dated after 800 BCE.[5] Gold coin may have been struck as early as 800 BCE and not much sooner based on Homer's silence on the matter combined with laws and frequent mention after 700 BCE.[6] The earliest archaeological finds are 7th century BCE, Lydian struck and 6th century BCE, Greek struck coins.[7,8]

[1](*'Chronography of 354,' on second King of Rome: "Numa Pompilius regnavit ann. XLI. pontifices, virgines Vestales, instituit. hic duos menses ad X menses Romuli instituit, Ianuarium diis superis, Februarium diis inferis. hic prior hominibus adinvenit grabata mensas sellas candelabra. congiarium dedit scortinos asses et militibus donativum aere incisum dipondium semis."*source *The Chronography of 354 AD. Part 16: Chronicle of the City of Rome. MGH Chronica Minora I (1892), pp. 143-148.*) [2](*Coinage and Money Under the Roman Republic: Italy and the Mediterranean Economy, by Michael Hewson Crawford, 1985, p. 2*) [3](*Ibid., p. 17*) [4](*Ibid., p. 19*) [5](*A History of Money: From AD 800, by John F. Chown, 2004, p. 107*) [6](*The Coin Collector's Manual, Vol. I, by Henry Noel Humphreys, 1853, p. 11*) [7](*Ancient Technology, by John William Humphrey, 2006, p. 77*) [8](*'Dating the Earliest Coins of Athens, Corinth and Aegina', by John H. Kroll and Nancy M. Waggoner, "American Journal of Archaeology," vol. 88, 1984, pp. 325-340*)

411 We may investigate the date of Troy's fall further, as to whether it is verified absolutely by the astronomy. Dionysius of Halicarnassus (60 BCE to aft. 7 BCE), who flourished during the Reign of Caesar Augustus, is one preserving the Thargelion 23 date (Athenian calendar). Since conventional history accepts only one Trojan War date, we feel it right to try this with the later War. Summer solstice fell about Jul 02, Julian, in 888 BCE, and Jun 17 and Jul 17 are both new Moons in that year. Someone who had noted the solstice in those times said the Moon rose at midnight 17 days before the solstice, specifically the 8th day before the end of Targhelion. Examining just the calendar date, we see that the date given is evidently Jun 10 888 BCE (and the solstice is in the last month of the year, Sciroforion, as the new year always begins with the month after the solstice). Jun 18 is the beginning of Scoriforion, and Jul 17 the end the year, with summer solstice on ~Jul 02 888 BCE. *Henricus Glareanus's (1488-1563) Chronologia of the Ancient World,* by Anthony Grafton (2014), gives us a fact that one of the ancient cyclic poems that tells the whole course of the Trojan War provides the detail that the Moon is rising at midnight the day Troy fell.[1] The 8th day before a lunar month ends is last quarter. PLSV 3.1 shows that, as viewed from Troy on Jun 09 888 BCE 2250 hrs Universal Time (1 hr 45 min later in Troy local time with 26.2389o longitude) is thus Jun 10 888 BCE at midnight plus 35 minutes, Moon in last quarter. In the next month the time is 2204 hrs (2349 at Troy), ie. the Moon rises *before midnight,* while prior months offer later last quarter risings than 1235 hrs. The month Targhelion has 29 days in 888 BCE, so we may correct the historical date to Targhelion 22 (not 23). In the year 888 BCE, thus, the Moon rises as recorded, that beginning of last quarter Jun 10 (Targhelion 22). Equally convincingly, the day of last lunar visibility in this month is calculated by PLSV 3.1 as Jun 15 888, and *this is 17 days before the summer solstice.*[2] The visibility of the Moon doesn't usually end 17 days before summer solstice, except once in about 30 years. It appears thus that the date given applies to the 888 BCE end (Trojan War II), rather than that of 1275 BCE. We find, on (Targhelion 22) Jun 10 888 BCE, Troy fell. This date for Troy confirms again the dating for Rome.

Above: Ruins of Stadium Domitanus, Palatine Hill, Rome

[1](*Henricus Glareanus's (1488-1563) Chronologia of the Ancient World, by Anthony Grafton, 2014, p. 42*)

[2] (*Compare this with a quote from Anthony Grafton's book:*

One of the ancient cyclic poems that described the whole course of the Trojan War, as the *Iliad* and *Odyssey* did not, was the *Little Iliad* of Lesches. And a fragment of that poem, now lost, stated that on the night when the Trojans had taken the Greek horse inside the city and the Greeks sailed back to enter it, "it was midnight and a bright moon was shining." The ancient Greek calendar was lunar. The moon rises at midnight when it is at third [ie. last] quarter, nearing the end of a lunar month. Apparently, further evidence now lost showed that in this case, the night in question fell seventeen days before the summer solstice.

Henricus Glareanus's (1488-1563) Chronologia of the Ancient World, by Anthony Grafton, 2014, p. 42)

Table 9:
Pre-Roman Kings from Aeneas to the Founding of Rome

Gen.	Dionysius Halicar.		Chronography of 354 CE	
Gen. #	King	Yrs	King	Yrs
0.	Aeneas	7	Aeneas	3
1.	Ascanius	38	Ascanius	36
1.	Silvius	29	Postumius Silvius	37
2.	Aeneas	31	Aeneas Silvius	31
3.	Latinus	51	Latinus	51
4.	Alba	39	Alba	28
5.	Capetus	26	Appius	41
6.	Capys	28	Capys	28
7.	Capetus	13	Campeius	21
8.	Titus	8	Tiberius	8
9.	Agrippa	41	Agrippa	51
10.	Allocius	19	-	-
11.	Aventinus	37	Aventinus	38
12.	Proca	23	Procas	8
13.	Amulius	42	Amulius	51
13/15.	Numitor	1	Remus Silvius	17
-	Total	433	Total	449
15.	Romulus		17	
Ave.	28.9 yrs/gen.		28.8 yrs/gen.	

412 I must admit that the founding date of Rome was for me a surprise bonus of the BG, not something anticipated. When I wrote the founding article *Joseph,* which first put the date of 888 BCE for the fall of Troy, it had occurred to me that the date of 753 BCE for Rome's founding was wrong, and I had even considered lowering it to the 4th century to allow 15 generations from the Trojan War after Aeneas, but lowering it is not a good idea seeing as the Roman Republic starts about 509 BCE. The records from 509 BCE onward, in the Roman Republic, are detailed enough to prevent moving that era by much. But it had never occurred to me that the date of Rome's founding was to be raised by 89 years-- so unthinkable! It occurs to me now, of course, that there were various historians who attempted to compute the number of years between the founding of Carthage and that of Rome, this with a certain sense of pride in tradition, but also an intelligent appreciation of the intertwining of events, and knowledge of the permanent aspect of relative time. The 72 year-interval that was commonly given as between the two foundings appears to be based on two dates (825 BCE for Carthage, by Pompeius Trogus, and 753, for Rome by Varro) recited from tradition: 825 - 753 = 72 years. These numbers, as we have seen, have little true basis. In our case, the BG gives: 881 - 842 = 39 years between *the founding of Carthage and of Rome,* comparable to the 40 years given this by Maurus Servius Honoratus.[1] A great many more calculations are possible today using modern computer programs, but it is not wise to explore every impossible dating scheme of very low probability.[2] We must move on to other matters, now, and it is with a mixed emotion of joy and sadness that we do so, as this subject has been remarkably recreational and uplifting. However, it seems that we should leave on a strong note with the list of the Kings prior to Rome, all Kings who descended from Aeneas to Romulus, 15 generations, there being at least two versions of this list which disagree in sum by only the 17 years of Remus, only on one list.[3,4] The sums of the years (in Table 9, left) of these Kings from Aeneas to Romulus is 433 years (Dionysius) and 459 (Chronography of 354), a 16-year difference (N.B. Remus 17 years, possibly confused with the Reign of Romulus), which would have been 17 with a single year of Numitor. Several remarks need to be made here: firstly, the list of Dionysius appears entirely the more credible, due to its variety of Reign-lengths and lack of repeats, while the list of the *Chronography of 354* repeats such numbers as 8 (twice) and 51 (three times), the 51 years being a rather long length of Reign, it should be said; secondly, the existence of two separate lists that give the same total to the end of Amulius, while having some quite different Reign-lengths gives the time period the appearance of correctness on its own merits; thirdly, a calculation of an average generation (in Table 9, left) over these 15 generations is close to what is expected, generally, for firstborn sons (27 or 28 years is usual, for generations of firstborn sons, and the average here is under 29 years per generation) lending authenticity. The multiple proofs already presented shed new light on this now historic King list, with Rome founded 842 BCE.

We now turn to a new topic, noting that one of the sons of Aeneas, Ascanius, is reputed to have had a grandson, Brutus, who is banished from Italy, and founds Britain. This is the story of Britain from Geoffrey of Monmouth. We may notice that some of the synchronisms in his book are in error with regard to the times of Italy's Kings, but we may also keep in mind our earlier date for Troy. However, the eclipse of Sep 04 879 BCE may be connected with the eclipse written about by Shakespeare, on Leir. This annular solar eclipse also passes through Britain.
[1](*Blood in the Arena: The Spectacle of Roman Power, by Alison Futrell, 2001, p. 196,* primary source *Ad Aenid 4.459, by Servius*) [2] (*1Corinthians 8:1 "Knowledge maketh a man swell: but love edifieth." Bishops Bible*) [3](*Roman Antiquities, Book I, by Dionysius of Halicarnassus (c. 20 BCE), Sections 65-71*) [4](*The Chronography of 354 AD. Part 16: Chronicle of the City of Rome. MGH Chronica Minora I (1892), pp. 143-148.*)

end of Chapter 4: The Founding of Rome

Certificate of Excellence

Regarding Repaving Work
Recently Completed
In 2014

on
Old Prescott Road

My wife and I wish to acknowledge the incredibly fine work of workers as to the Old Prescott Road which was repaved recently, and is now literally the smoothest road we have ever seen, over quite literally its entire length, with hardly even an undulation, let alone a bump of any kind. Though this in itself would have been noteworthy, lines worthy of praise have been painted upon it also. It is a pleasure to drive upon and we thank you, all, and, whereas your motivation is one related to the pursuit of excellence, in this we do also encourage you to continue, with congratulations.

Above: Old Prescott Road *(Sep 09 2014 photo, courtesy of Ward Green)*

Chapter 5: Kings of Britain

51 Aeneas of Trojan War I (1275 BCE) had a great-grandson Brutus, whose lineage is agreeable to British history. On these early legends of Britain we draw heavily from a translation of Geoffrey of Monmouth's translation of the fabulous account of British history, which came to him first, it is believed, by the hand of a Mr. Walter Mapes (alias *Calenius, archdeacon of Oxford*) as an History of Britain, from Armorica, written in Welsh and having the appearance of being of great antiquity.[1] While the archdeacon was 'overjoyed' at finding such a piece, which he regarded as though it were a boundless treasure, this as yet being unpublished, he having, in the short time following, come into England, was there inclined to seek after a translator, who was Geoffrey, a writer profoundly knowledgeable in the Welsh tongue, and the British history of the day, or so it was said. How much of the story may be true and how much may not is left up to the reader, but it is said that Geoffrey was, now, incredibly delighted with this ancient book, which he undertook to translate faithfully into Latin. The time when Geoffrey worked on the Latin translation is approximately towards the end of the Reign of Henry I, King of England, whose Reign is dated 1100-1135 CE. From Latin, it was translated into English, and called *The History of the Kings of Britain* or, simply, *British History,* although as always *Geoffrey of Monmouth's,* as though Geoffrey were its author, when, simply, from the truth nothing could be further, for where a large quantity of matter which is fabulous has been written of as being amongst its contents, the reader should remember that Geoffrey was a translator, and that the work has been favoured well historically. It is our earnest prayer that our use of his work here would be pleasing to Geoffrey of Monmouth, translator.

[1](*The British History of Geoffrey of Monmouth, translated from the Latin by A. Thompson, edited by J. A. Giles, 1842, Introduction, p. xx*)

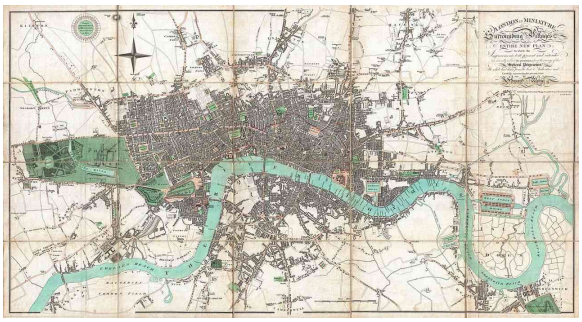
Above: The Combat of Aeneas and Turnus *(1708 painting, by Aureliano Milani (1675-1749) of Bologna, Oil on canvas, 67 x 52 in. (171.5 x 133.3 cm). Signed and dated at center right on temple pediment "aureliano milani. m.dccviii")*

Nem süti meg a rest, amit vadászásával fogott; de drága marhája az embernek serénysége.
(*Proverbs 22:27, Hungarian Károli Bible*)

A deceitful man shall catch no game; but a blameless man is a precious possession.
(*Proverbs 22:27, Septuagint by Sir Lancelot Charles Lee Brenton, 1851*)

52 The descent of Britons from Brutus has gotten approval for centuries, among the educated, and in a counter to a more pervasive view of its fabulous nature recently, the value of this work may lie in its oldest accounts. These measure events as by the years of Kings' Reigns, thereby permitting us who live in these later times to subject the details to all manner of modern reckoning, according to the chronology of our *Greenealogy.* This work, which does not belong to Geoffrey, but is a translation he named *Historia Regum Britanniae,* a work in the Latin language, to which he rendered it, is commonly and wrongly attributed to him as his work, as though he had originated it, when he translated it. The story of how the stones of Stonehenge were brought from Ireland, with the help of Merlin's wisdom, in the days prior to King Arthur, circa 500 CE, expropriated, we will pray now not submit to any lengthy discussion, being long after the conquest of Cyrus in 539 BCE, but it does warrant our comment here that Geoffrey's work, including as it does a consideration of a much greater span of time than we do, offers it as translated, only appending to it, later, a Book of Merlin's Prophecies. Events which are unconfirmed by other accounts as they lie within an early period often undocumented are here possibly preserved, possibly awaiting judgment, as the universal belief which at one time prevailed as to the authenticity of its history awaits new discoveries, or bears illumination in the BG, by our test of the time. In this we shall not be noting all obvious errors, but humbly seeking to find truth, such as it may be found, in the generations descending from Brutus, in Britain, and in their correlation with other Kingdoms, in time. We will not be overly dissuaded, when what we discover does not align with our chronology, from seeking gold, for we know that the BG surpasses very high standards.

Above: King Lear and the Fool in the Storm, Scottish National Gallery, Edinburgh *(Circa 1851 painting by William Dyce (1806-1864), oil on canvas, 136 x 173 cm)*



Above: Mogg Pocket or Case Map of London *(1806)*

53 At about the time when Brutus completed London, or New Troy, as the city was called when first built, he came to institute peaceful Rule before he died in 1127 BCE. His grandson, Maddan, ruled 40 years and died 65 years later, also in peaceful conditions, and thus 1062 BCE. Whether these dates be correct or not cannot be known, even though they be based on the date of 1275 BCE as a BG date for the fall of Troy (Trojan War I), deducting 125 years, to allow time for the arrival of Brutus, in Britain, a period of between two and five generations, or three slightly large generations, of 42 years each, a number which may be in error, as chosen arbitrarily, but which will argue its own merits, as Jehovah wills. *British History* relates how the island is first called Albion, until Brutus renames it, after himself. The BH also gives the synchronisms with Brutus as with Eli priest of Judaea, the sons of Hector the Trojan in Troy, and Brutus' uncle, Aeneas Silvius, in Italy, and with Eli, who presides 1173-1133 BCE (in BG) we agree, as we have placed Brutus as 1150-1127 BCE, in Britain. Aeneas Silvius is 2nd cousin once removed, not 'uncle' to Brutus, and while we know little of sons of Hector, both they and Aeneas Silvius appear to rule too early. The Judaean synchronism is truly encouragement enough, since it works with Brutus as much as 46 years higher. After Brutus, Locrinus rules 10 years, then Gwendolen, whose Reign in 1117-1102 in the BH is said to be dated in synchronism with the prophet Samuel, agreeing again with the BG, which dates Samuel's Reign 1112-1098 BCE. Whereas we have Mempricus the grandson of Gwendolen in 1062 BCE, in the BH, he is said to rule at the time of King Saul of Judaea (Israel, in the BG 1098-1058 BCE). Mempricus may be raised 20 years, for his son Ebraucus is said to rule 60 years in one place, which makes the Reign of Mempricus then 1082-1042 BCE, raising all the prior Kings (Brutus to 1170 BCE), preserving Ebraucus.

54 Ebraucus (1042-1002 BCE) the son of Mempricus rules in the BH at the time of King David of Judaea, whose Rule in the BG is 1058-1017 BCE, once again with agreement. Much of our alignment, it appears, would be maintained were Brutus 105-125 years after 1275 BCE (ie. Aeneas). From Ebraucus was the city York said to take its name, as a city that he founded, as Cornwall in England also takes a name from Corineus, his 2nd great-grandfather. Corineus is the father of Gwendolen who argued against the slighting of his daughter by Locrinus, telling him that he would not suffer him to marry a foreign woman, Estrildis, because he had promised to marry Gwendolen. The Severn River is said to have been named for Sabre, the daughter born in secrecy to Locrinus and Estrildis who was ordered thrown into that river with her mother by Gwendolen after Gwendolen also had killed Locrinus. These stories are of the substance of myth, and we may know how far myth can go in the absence of chronology, towards satisfying the inner sensibilities of all men. Gwendolen is said to have spent the end of her life in Cornwall, and knowing that my maternal grandmother was a Rowe by birth and that 'Rowe' is the Cornish form of 'Ralph' means something, as 'Ralph' is my middle name. The name 'Rowe' may be the origin of the word 'royal', whereof it comes from the city Rouen, in France, where the ancestor of William the Conqueror, Rollo, arrived, giving his name to the city, he being of Dacian blood, or so it is said, but undoubtedly a Viking by descent, and since William became King of England, we heed that England's Rulers had infusions of blood from different sources at different times, over the years, certainly. Rollo lived about 900 CE, or ~2000 years after Brutus, which only serves to highlight the priceless nature of the ancient Kings of Britain as conserved by Geoffrey. The reader may be pleased to note also the magnificent agreement of the British History with the Greenealogy, as to the synchronisms mentioned with regard to Jewish history, since the crucible of the BG has purified it, while the rest is dross, which does not harm the gold.

Above: Elijah and the Widow of Sarepta *(1630's painting, by Bernardo Strozzi (1581-1644))*

Table 10:
Kings of Britain

Brutus	**1150**
Locrinus	**1127**
Gwendolen	**1117**
Maddan	**1102**
Mempricus	**1062**
Ebraucus	**1042**
Brutus Greenshield	**1002**
Leil	**990**
Hudibras	**965**
Bladud	**926**
Leir (Llyr)	**906**
Cordelia	**846**
Cunedagius	**839**

55-a Before we forget, we ought to digress briefly to write something about the Trojans who descended from Antenor to found the Kingdom of the Franks, afterwards France. When we established, or rather, when we discovered the date 1275 BCE for the end of Trojan War I, we added to the total number of years per generation we calculate, over the Trojan generations after 1275 BCE as follows. The genealogy of Trojan descendants after 1275 has the name of Helenus son of Priam of that war descending by means of Zenter grandson of Priam over 27 generations, to Antenor I, who led the Trojans, near the Black Sea, and from him another 26 generations (two less than the number of names on the list of Rulers) until Farabert.[1] In our article *Harald Hildetand* we exclude one.[2] These 53 generations at 27.1 years per generation make a total of 1436.3 years, taking us to 163 CE from 1275 BCE (no year 0), which is exactly the date of Farabert already given, plus a year, confirming the generation. For Antenor we arrive at 1275 - (27 x 27.1) = 544 BCE. This is 99 years earlier than the date given Antenor's death by Herman Hoeh, 445 BCE, and implies near to 500 BCE for his death, 55 years earlier than that of Hoeh. This number should be very reliable, as it is based on the law of averages for a large number of generations. The average generation for firstborn sons is about 27. We must be aware that all of the Reigns for the Trojan leaders are now incorrect prior to Farabert, since the Reign-lengths were a reflection of the generation, and the generations had been wrongly squeezed into a space of time which was too small to accommodate them fully. There is a period of time in France when it appears to be true that shorter generations did prevail, however. For the time before Farabert, or at some point in that vicinity of time, it appears to be possible to confirm both the date 1275 BCE and 27-year average generation. Since the British Kings who descended, at a much later date, from the Dukes of Normandy in France were Trojan because of the Trojan ancestry of France, the Kings of Britain are descended from Trojans perhaps twice over, and Rollo the Viking, the 1st Duke of Normandy, who is an ancestor of British Kings after 1066 CE, is also of Trojan descent, perhaps, in Memnon the Ethiopian King.[3] In the reference just given, the dates differ from the BG as it now stands, but it is notable that using 1275 as the new date for Memnon's death and six generations from Dardanus to Memnon, with Memnon born in 1315 BCE, dates Dardanus near 1315 + (6 x 35) = 1525 BCE (born). Since we hypothesized that Dardanus came out of Egypt, with the *Exodus* of Israelites, we see that this current version of the BG can reconcile this, as well. There are, now, the line of Brutus, the Frankish line, and the line of Dardanus, which find sustenance in it.

55-b Let's return to discussing the ancient, British Kings. Brutus Greenshield, the son of Ebraucus, reigned after Ebraucus in Britain, beginning in 1002 BCE, and ruling 12 years, he passed away in 990 BCE (see Table, left).[4] Leil his son succeeded him, and as the story goes, was building a city at the same time that King Solomon was begun to build the temple, in Jerusalem, and the Queen of Sheba was coming to hear Solomon's wisdom, which in the BG occur from 1014-994 BCE for Solomon's building, and apparently after that for the Queen of Sheba, thus the synchronism is not far wrong for Israel in the BG. Leil was succeeded by his son after reigning 25 years. Leil's son Hudibras ruled 39 years, 965-926 BCE, being the one said to have built the city called Kaerlem (or Canterbury), Kaerguen (or Winchester), and another one called Mount Paladur (or Shaftsbury), during his Rule. Although the prophets Haggai, Joel, and Amos certainly do not prophesy in Israel during these years, Azariah, in 943 BCE, Year 15 of Asa in the BG, does prophesy in King Asa's presence, in agreement with the time given. As Bladud the son of Hudibras succeeds him in Britain, the year is 926 BCE in the BG, and this is said to be, in Israel, the time when Elijah prophesied, which fact is verified in the BG, as Elijah prophesied to Ahab of the northern Kingdom of Israel, whose Reign is 920-900 BCE, and also during the Rule of Jehoshaphat in Judah. It is highly probable, seeing the remarkable degree of temporal alignment between British Kings and Israel in the BG, that both hold near correspondence to reality.

[1](*Compendium Of World History, Vol. 2, A Dissertation Presented to The Faculty of the Ambassador College Graduate School of Education In Partial Fulfillment of the Requirements for the Degree Doctor of Philosophy, by Herman L. Hoeh, 1963, Chapter XII A, Further Migrations to France,* primary source *"Historia del estado presente y antiguo, de la mui noble y mui leal ciudad de Xerez de la Frontera," 1886*) [2](*Harald Hildetand and Rollo in the Trojan House of Charlemagne, by Rolf Ward Green*) [3](*Heart's Content Shipwrights, by Melvin Rowe, ed. by Ward Green, Appendix A4, Adam to Rollo*) [4](*The British History of Geoffrey of Monmouth, translated from the Latin by A. Thompson, edited by J. A. Giles, 1842, p. 30*)

56 The history of the ancient British Kings, as described by *Geoffrey of Monmouth,* is so fabulous that it bears a comparison to no current phenomenon that is to be found today, except perhaps for the fact that there are still phenomena reported today which are not known nor well-understood, being often subject to disbelief, and even ridicule, such as even Geoffrey's writing is, by scientists, mainstream media, and general skeptics, although there are certain marks of authenticity borne by it, as with tales of (carefully chosen word) UFO's. Rather than UFO, one uses *extraterrestrial* now, because it is more specific, and the evidence has been from many different disciplines than simply the UFO's. There are the animal mutilations, the alien abductions of humans, the UFO sightings, the government agencies, the first-hand witnesses of alien technologies, pilots who witnessed flying craft with stunning acceleration, witnesses to craft hovering silently (impossible, with earthly technology), witnesses to hovering craft being present as multiple nuclear missiles went offline (and the same thing at more than one missile base), some of these witnesses being of high ranking military office, secret government agencies working on technology based on captured extraterrestrial technology, including the development of propulsion systems and flying machines, some technologies already crossed over into mainstream applications, such as Kevlar, and integrated circuits. Also, biological implants have been reported in humans as appearing without known surgery and having unknown, superior, and thus presumably extraterrestrial origin. Each one of these areas mentioned has a deep basis for this witness, and does not weaken under deep scrutiny. While there are certainly many other explanations that may be offered to explain each of these phenomena, the only one that accounts for them all is the presence of extraterrestrial biological entitities and technology. The agencies responsible for concealing the facts have at times gone to great lengths to discredit witnesses. **Also, even the originating witnesses lack credulity at times, making them apt to dismiss their own testimony.** Top secret classification for most of this information prevents its dissemination unless facts are altered in some way so as to make them untrue, which is sometimes simply just the alteration of one name or single fact. Since it is the job of some agencies to promulgate the gist of certain information to the public, but without alarming anyone, it is standard practice to end all of such reports with a wholesale disclaimer of some kind. People knowledgeable about UFO phenomena, with implied extraterrestrial involvement, include journalist Linda Moulton Howe, and Grant Cameron of Winnipeg, Manitoba. The crash of a UFO at Roswell, New Mexico, in 1947 was very notable for the fact that both the CIA and United States Air Force were founded soon after the incident. As reported in the *Daily Mail,* the affadavit of Mr. Walter Haut revealed that a craft and alien bodies were recovered at Roswell in 1947 and soon covered up.[1]


Roswell Daily Record

RAAF Captures Flying Saucer On Ranch in Roswell Region

Claims Army Is Stacking Courts Martial

House Passes Tax Slash by Large Margin

Security Council Paves Way to Talks On Arms Reductions

No Details of Flying Disk Are Revealed

Ex-King Carol Weds Mme. Lupescu

Some of Soviet Satellites May Attend Paris Meeting

Miners and Operators Sign Highest Wage Pact in History

Roswellians Have Differing Opinions On Flying Saucers

American League Wins All-Star Game

Above: 'RAAF Captures Flying Saucer' *(Roswell Daily Record, Tuesday, July 9, 1947)*

[1]('*Roswell officer's amazing deathbed admission raises possibility that aliens DID visit,' by Nick Pope, "Mail Online" (www.dailymail.co.uk), 01:03 30 June 2007*)

Above: Lear and Cordelia in Prison, Tate Britain *(ca. 1779 painting by William Blake (1757–1827), pen and watercolour)*

57-a When we come to King Leir the son of Bladud, we find a reason for the discussion of the UFO phenomenon in the paragraph aforegone, for the subject of King Leir gets much attention from artists and writers, including the famed playwright William Shakespeare, whose play 'King Lear,' has focussed a lot of attention on the subject, but whose version of the story differs quite obviously from Geoffrey's *British History,* one difference being that in 'King Leir' daughter Cordelia dies while Leir is still alive, whereas Leir dies first according to the *History,* having ruled 60 years, 906-846. The mention of solar and lunar eclipses in the play by Shakespeare need have no bearing upon the truth of the tale, there being noted eclipses in Shakespeare's day. However, it would be remiss not to consider the claim, seeing as both play and *History* wax historical. Before considering this, it appears the *History* indicates a time frame, whereby King Leir grants power to his daughters as he begins to get old, and later is treated poorly by these two (Regan and Gonerilla) when he reaches the state of being infirm due to great age. Here we might seek to establish a birth-date for Leir, using the generations from Brutus, which are 9 in all:

1150 - 9 × 28 = 898 BCE
(King Leir flourishes)

57-b Had there been eclipses during Leir's Reign, one might imagine that Shakespeare had access to experts to tell him about when they occurred, by using eclipse tables. For example, Mayan eclipse tables existed already when Columbus came into America in 1492 CE (Dresden

Codex), and the Europeans independently already had their own. 'King Lear' was written in 1605-1606, and published in 1608 as: *M. William Shakespeare: His True Chronicle Historie of the life and death of King Lear...etc.* In Act I, Scene II of 'Lear' reference to 'eclipses in the sun and moon' is made, which may refer to eclipses in Shakespeare's own day, or in Lear's day, but of the two eras, as we are only concerned with Leir, there is the solar eclipse of 879 BCE, which we associated with Romulus and Ulysses, and which we now notice does pass directly over Cornwall, annular, and very near midday.[1] To which there may be added, the lunar eclipses of Sep 30 880 and Mar 26 879, computed as visible in England.[2] The eclipses correspond to a time in the play not long before King Lear gives his Kingdom away, while living, and thus not near the beginning nor end of his 'Rule'. In the BG Leir rules 906-846 BCE, and 879 seems right, according to the *History* account, and also from our own calculation that, in 898 BCE, Leir flourished, so that in 846 BCE he might be elderly, whereas in 879 BCE he might be old enough to resign as acting Regent. Holinshed also writes of 'Leir', but without eclipses.[3] From the dates given by Holinshed, it may be seen that Leir ruled from 861 BCE, and after the eclipse of 879, yet we hardly believe the dates of Holinshed as right, seeing as he would date Rome founded in 748 BCE, also, which event we have dated above as 842 BCE, in the BG. From the eclipses there was indeed a 'long time' until the end of King Leir's Reign in 846 BCE, as appears to come into good harmony with Geoffrey's *History.*
[1](*Solex 11.0*) [2](*NASA*) [3](*Chronicles 1 of 6: The Historie of England 2 of 8, The Fift Chapter, by Raphael Holinshed*)

Above: King Lear Weeping over the Dead Body of Cordelia, Tate Britain *(Circa 1786 painting by James Barry (1741–1806), oil on canvas, 2692 cm x 367 cm)*

58 We should add that King Leir is said to take his power back to his possession and to rule three years, but it is now the end of his 60 years of Rule, this as we are continuing the story of Britain's Kings, and refreshed by our study of the eclipses, King Leir dies in 846 in the chronology of the BG, 'ruling' 60 years total, and Cordelia his daughter is come to the British throne at that time, her Reign subsequently shortened by a coup. This is in sharp contrast to Shakespeare's play, as he would have Cordelia die while King Leir is yet living. Geoffrey and Holinshed agree that Queen Cordelia rules after King Leir, her Reign dated by us to 846-839 BCE. Cordelia's nephew by the Duke of Cornwall, Cunedagius, is now come to the throne, after killing his cousin in a civil war following their usurping Cordelia's power. King Cunedagius reigns for 33 years, assigned by us in the BG to the years 839-806 BCE, and Geoffrey mentions that at this time the prophets Isaiah and Hosea are at work prophesying in Israel (only slightly true in BG), and that Rome was founded at this time, this latter in startlingly good agreement with a BG date, of 842 BCE.

59-a The story of King Leir may be an allegory or it may be true, but it has regardless captured the minds of many writers and artists for some time, as of great virtue. Of Brutus, Mr. Holinshed would have us add that it is, really, either Brutus or Brytus, since the letter Y in ancient times had certainly the sound of both U and I.[1] He says that the writer of Geoffrey's source tells it. For further details of this interesting story we refer the

reader to the *British History,* by Geoffrey.[2] It has been received as a tragedy with a happy ending. As to its authenticity, we seek to ascertain this by a study of the chronology of its generations, which make 11 non-inclusive from Brutus to Cunedagius (1150-839):

(1150 - 839) ÷ 11 = 28.3 years/generation
(King Brutus to King Cunedagius)

59-b The average generation here includes one female, so it would normally be slightly lowered by the tendency, in women, to produce children at a younger time than men. But as we know that Cordelia was the youngest daughter of Leir and was married at about the same time as both of her sisters, and that Cunedagius was the son of the middle child, Regan, the effect is lessened from about half a year to perhaps three fifths of a year, insofar as the average generation may have been lowered by it. This result is on the whole very reasonable, and would not be worthy of the slightest, warrantable suspicion. On the other hand, a forgery would be looking somewhat different, one would expect, having some difficulties. This clearly looks like a very authentic genealogy, in all respects, including its average generation length. More than any other single fact, the generation length gives us confidence in the genuineness of the history, since so many times we've seen 'historians' ignore it. On the other hand, every time we have a verifiable and reliable, dated genealogy, we see the average holds up for firstborn sons, in a male line, as 27 or 28 years. Considering Cunedagius as 14 generations after Aeneas:

(1275 - 839) ÷ 14 = 31.1 years/generation
(King Aeneas to King Cunedagius)

59-c Were we to try to preserve the 28-year average all the way back to Aeneas, we would need to either: (1) add a generation or two in between Aeneas and Brutus, or (2) raise all dates for Brutus to Cunedagius, by 41 years. Factors working against this include lack of knowledge regarding how many generations were not firstborn, and whether any long generations occurred within the first few generations, or whether any additional generations occurred, in the separation between Aeneas and Brutus. Only (Holinshed: 'onelie') firstborn sons manifest the property of a typical average male generation of 27 to 28 years, while the average of every generation is 35. Thus, it would appear that the generations from Brutus are proven to be firstborn sons, and those generations which precede Brutus are uncertain in both their total elapsed time as well as in their generational details, making it difficult to accurately give absolute dates. A date of absolute alignment would be invaluable here, but has proved elusive in this semi-legendary history. Synchronism with another Kingdom is a help, as we seem to have with the Kingdom of Israel, without exactness. The Roman synchronism is malfunctional on many counts, missing the mark with the daughters of Ebraucus, as to their being sent to Sylvia Alba in Italy, because this Italian King rules far earlier in the BG, by 38 years. Maybe this argues for raising the British Kings as the foregoing discussion suggests, perhaps raising all the dates from Brutus to Ebraucus (inclusive) by 40 years, and using the 60-year Reign of Ebraucus instead of 40, so that Leil and Kings after are raised only 20 years. This would put Brutus at 1190-1167 BCE, and Cunedagius at 859-826 BCE, or still overlapped with 842 BCE Rome.
[1](*Chronicles 1 of 6: The Historie of England 2 of 8, The First Chapter, by Raphael Holinshed*) [2](*The British History of Geoffrey of Monmouth, translated from the Latin by A. Thompson, edited by J. A. Giles, 1842, p. 32*)

Table 11:
Generations from Brutus

Brutus	**0.**
Locrinus	**1.**
Maddan	**2.**
Mempricus	**3.**
Ebraucus	**4.**
Brutus Greenshield	**5.**
Leil	**6.**
Hudibras	**7.**
Bladud	**8.**
Leir (Llyr)	**9.**
Regan	**10.**
Cunedagius	**11.**

Table 12:
Raising Brutus to 1190 BCE for Comparison

Britain		Israel		Italy	
Brutus	1190	Eli	1173	Aeneas Sylvius	1201
Locrinus	1167			Latinus Sylvius	1170
Gwendolen	1157				
Maddan	1142	Eli (dies)	1133		
Mempricus	1102	Samuel	1112	Alba	1119
Ebraucus	1082	Saul	1098		
Brutus Greenshield	1022	David	1058	Capetus (Epitas)	1080
Leil	1010	Solomon	1017	Capys	1054
Hudibras	985			(Capetus)	(1026)
Bladud	946	Azariah	943	('too high' until Romulus)	
Leir (Llyr)	926	Elijah	920		
Cordelia	866	('too low' aft. Solomon)			
Cunedagius	859	Isaiah, Hosea	700's	Romulus (Rome Founded)	842

Above: The Landing of Brutus, Robert Taylor collection at Princeton University *(1793 painting by William Blake (1757–1827), watercolours finished in ink)*

511-a In Table 12 (above), we see that raising the dating of the British Kings by 40 years (only 20 years for Kings after Ebraucus) does not rectify the bad synchronisms with Israel and Italy, especially considering that the lineage-based chronology for each, in this the BG, has already been proven in so many ways as being reliable. Also, the eclipse synchronism is destroyed by it, with the end of Leir's Reign coming too soon after 879 here for the explicit 'long time' required him to grow old.[1] Italy is so high as to its dating that we have to find in its tendencies a confirmation of the 842 Rome date. The general disarray of the cross-Kingdom synchronisms as described in *British History,* accompanied as it is by a lack of interactions between Kingdoms, save for the interaction with Germany and Italy in the days of Ebraucus, suggests these are gotten after the fact. The interactions of the children of Ebraucus with both Germany and Italy requires the raised date for Brutus, but even then there is little overlap of the Reigns of Sylvius Alba (1119-1080 BCE) and Ebraucus (1082-1022). When we disregard the failed synchronisms, as we must, we are still left with a remarkably encouraging proof, both of the founding date of 842 BCE for Rome, and the self-consistency of this lineage of the British Kings. Raising Cunedagius to 859 BCE also lowers the average:

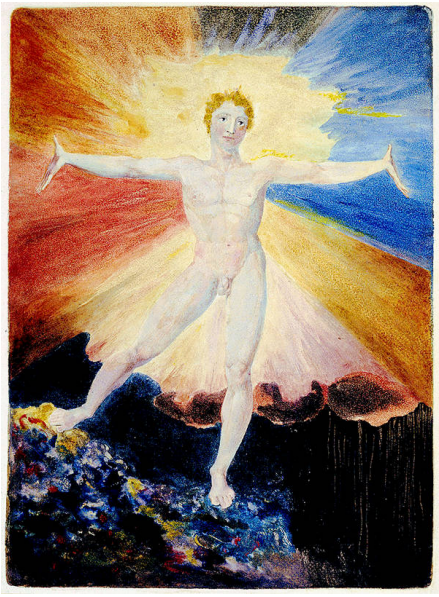
(1275 - 859) ÷ 14 = 29.7 years/generation
(King Aeneas to King Cunedagius)

511-b This is closer to an average of 27 or 28 for firstborn sons, but the difference may be accounted, as also for the lower dating of Cunedagius, as a difference in the ages of Aeneas in 1275 BCE, vs. Cunedagius in 859 BCE. A 20-year difference is required for this case, and in the case of Cunedagius commencing Rule in 839 BCE, the required difference would be 40 years, for their ages. Since this would have required Aeneas to be younger in age than Cunedagius by these amounts, and we know that Aeneas was said to have already had a son Ascanius, at the time of Troy's Fall in 1275 BCE, who according to Diodorus of Halicarnus returned to Troy briefly, later dying about 45 years after that date, we may reckon an age for Aeneas of considerable maturity in 1275, which would make Cunedagius of a rather advanced age indeed, when he began to rule Britain in 839 BCE for 33 years. When we consider that Cordelia did not rule long after her father's death, and that seven years after she was enthroned Cunedagius ruled for 33 years until he died, he being a grandson of Leir, it is clear that Leir had lived to an age even greater than Cunedagius, since he ruled for 60 years (cf. 33 years), and was probably of age 45 or so, when Cunedagius was born, who afterwards survived him by 40 years, so Leir lived a longer time. Yet we would be compelled to believe that Cunedag (for this a form of the name Cunedagius) had lived long, if Aeneas had been age 50 or so when Troy fell, and there was a 40-year difference, with Cunedag 90 years of age when he took the throne, since he would then have been required to rule 33 years, until the age of 123 years. Since this is unlikely, it may mean that raising dates for the British Kings is unwarranted, that some of the generations are longer than 28 years, that the details of the descent from Aeneas to Brutus are poorly known, or that some other explanation remains to be revealed. Our initial date of 1150 BCE for Brutus now appears to be as good as any, having considered the alternatives. Some detail, an absolute date, would be helpful, here.
[1](*The British History of Geoffrey of Monmouth, translated from the Latin by A. Thompson, edited by J. A. Giles, 1842, p. 34*)

512-a Ascanius had the earlier name Euryleon, while in Troy. Since Brutus was said to have descended from Ascanius, some research would be warranted into his family line. But this will have to wait for a later article, as the research involved may take some time, thus we move on. In concluding this shining chapter of British history, we may touch upon some of the aspects, which have been otherwise neglected, in our consideration of the Kings of Briton, attempting to impart to our readers a sense of these things, in a way that surpasses mere numbers. For we should know that Mr. John Ronald Reuel Tolkien, in his books *The Hobbit* and also *Lord of the Rings,* borrowed heavily from the ancient histories of man in his 'fictional' saga of *Middle Earth.* Certainly part of what he wrote came from old Britain:[1]

> **The island was then called Albion, and was inhabited by none but a few giants. Notwithstanding this, the pleasant situation of the places, the plenty of rivers abounding with fish, and the engaging prospect of its woods, made Brutus and his company very desirous to fix their habitation in it. They therefore passed through all the provinces, forced the giants to fly into the caves of the mountains, and divided the country among them according to the directions of their commander. After**

this they began to till the ground and build houses, so that in a little time the country looked like a place that had been long inhabited. At last Brutus called the island after his own name Britain, and his companions Britons; for by these means he desired to perpetuate the memory of his name. From whence afterwards the language of the nation, which at first bore the name of Trojan, or rough Greek, was called British. But Corineus, in imitation of his leader, called that part of the island which fell to his share, Corinea, and his people Corineans, after his name; and though he had his choice of the provinces before all the rest, yet he preferred this country, which is now called in Latin Cornubia, either from its being in the shape of a horn (in Latin Cornu), or from the corruption of the said name. For it was a diversion to him to encounter the said giants, which were in greater numbers there than in all the other provinces that fell to the share of his companions.



Above: Albion Rose, British Museum *(June 1793, reproduction from A Large Book of Designs, Copy A, 1793-6, by William Blake (1757–1827))*

512-b Regarding the name "Abion" for Britain we give Borrow:[2]

This great island was called Alban, Albyn, or Albion. Alban is a Gaelic or Gaulic word, signifying properly a hill-region. It is to be found under various modifications in different parts of the world, but only where the Gaulic race have at some time sojourned. The word Afghan is merely a modification of Alban, or Alpan; so is Armenia; so is Alp; so is of course Albania. The term was given to the island simply because the cliffs which fronted the continent, where the sea between the two lands was narrowest, were very high and towering.

512-c *British History* by Geoffrey places the location of the first landing of Brutus and his men at Totness.[3] That the British tongue is also called Welsh, and that English is a Germanic language, begs the question, for later consideration, of the manner by which they fuse:[4]

The extent, then, to which the two stocks that occupy the British Isles are pure or mixed; the characteristics of each stock in its purest form; and the effects of intermixture where it has taken place, are some of our problems; and if they could each and all be satisfactorily answered, we should have a Natural History of our Civilization.

As one might say: "They all lived happily ever after." Thus we conclude our treatment of the British history. However, before coming to Britain, Brutus had occasion to spend time in Greece, to which subject we now turn.

[1](*The British History of Geoffrey of Monmouth, translated from the Latin by A. Thompson, edited by J. A. Giles, 1842, p. 22*) [2](*'The Welsh and their Literature,' by George Borrow, "The London Quarterly Review," 1861, pp. 20-33*) [3](*The British History of Geoffrey of Monmouth, translated from the Latin by A. Thompson, edited by J. A. Giles, 1842, p. 21*) [4](*The Ethnology of the British Islands, by Robert Gordon Latham, 1852, pp. 4-5*)

end of Chapter 5: Kings of Britain

Above: Fore Street, Totnes, Devon, 1890-1900

Chapter 6: Greece

Above: Coastline, Zakynthos, Greece

(*Proverbs 12:5, Kougo-yaku, Colloquial Japanese Bible, 1954/1955*)

The thoughts of the righteous are true judgments; but ungodly men devise deceits.
(*Proverbs 12:5, Septuagint by Sir Lancelot Charles Lee Brenton, 1851*)

61-a **As wards, who long suppose**
All that they spend to be
Their guardian's liberality,
Not what inheritance bestows,
Their thanks to others ignorantly pay
For that which they
At last perceive to be their own,
To their rich ancestors obliged alone;—
So we vainly thought
Ourselves to Greece much bound
For arts which we have found
To be from higher ages brought,
By their as well as our forefathers taught.
Gale's "Court of the Gentiles." [1]

61-b The Greeks are famous for art and culture, and had the blessing of producing some famous, ancient historians:[2]

> **The extant writers anterior to the time of Julius Cæsar, in whose works notice of the British islands are to be found, are, at most, but four in number. They are all, of course, Greek.**

61-c A Greek astronomer of the 2nd century BCE, Hipparchus, "the great astronomer," according to Sir Isaac Newton, is described as arriving at a rate of 1 degree per 100 years, for the precession of the equinoxes, a decision that he based, Sir Isaac says, on the dating by Greeks of the Argonautic Quest (that is, as the Greeks viewed events in the days of Hipparchus) 300 years too early.[3] For the reason for such a sizable error one quotes the esteemed Charles Crosthwaite, in *Synchronology*:[4]

> **Although the ancients calculated their chronological tables by the reigns of kings, they appear to have erred more in estimating the duration of reigns than in any other historical question* differing as much from each other as from the truth.**
> *They very commonly stated their kings to reign 40 or 50 years, and sometimes even 90 or 100 years. I often find what appears to have been the length of a king's life set down as the time he reigned.

61-d The Good Book tells us, that everyone exalting himself will be humbled, and any humbling themselves, exalted.[5] Mr. Crosthwaite writes, the length of Kings' Reigns is and even long before his time was quantified by study, and reduced to a scientific discipline like annuities:[6]

> **They seem to have had no idea of forming a rationale on the subject, or of any such application of science in historical investigations, for the purpose of detecting or preventing gross fallacies or errors. The case of reigns is nevertheless a mere case of reversionary interest, and like all other cases of tenure and reversion, is subject to calculation according to laws now well understood, having been long since reduced to a regular science, and in daily application to the affairs of life in the purchase and sale of annuities, reversions, and various other transactions.**

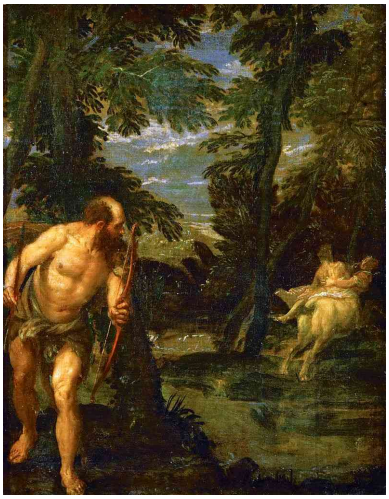
[1](*A Miracle in Stone, by Joseph Seiss, 1877, p. 12*) [2](*The Ethnology of the British Islands, by Robert Gordon Latham, 1852, p. 38*) [3](*Isaaci Newtoni Opera quae exstant omnia, Volume 5, Chapter I, Chronology of the Greeks, by Sir Isaac Newton, 1785, p. 75*) [4](*Synchronology, by Charles Crosthwaite, 1839, p. 57, and footnote*) [5](*Matthew 23:12, Ward Green*) [6](*Synchronology, by Charles Crosthwaite, 1839, p. 57*)

Above: Triumphant Achilles, Achilleion, Corfu, Greece *(1892 painting by Franz Matsch (1861-1942), fresco)*

62-a The key events of the *Heroic Age* are considered by Mr. Crosthwaite to include the Argonautic Excursion and the Trojan War, as well as the founding of Grecian states which occurred before and after the Trojan War.[1] The involvement of the Greeks in the Trojan War allows one to assign their chronology relative to that event, a circumstance enabled by many genealogical details in a quite remarkable, multi-faceted mythology of Greece. As we have seen, in the case of Ulysses, astronomy may at times facilitate the absolute dating of key events. Sir Isaac himself had taken an astronomical comment in the writings of Hesiod to date his writing to 870 BCE, his calculation being adjusted to 855 BCE by us in our article *Green* (and 857 BCE by Mr. Crosthwaite).[2-4] This is important, as Hesiod himself lived in the time immediately following the Trojan War

ended in 888 BCE. This will be our starting point for aligning the Greek chronology, and receives a certain confirmation in the statement of Herodotus (c. 484-c. 425 BCE), who wrote:[5]

> **I suppose Hesiod and Homer flourished not more than four hundred years earlier than I; and these are the ones who taught the Greeks the descent of the gods, and gave the gods their names, and determined their spheres and functions, and described their outward forms. [3] But the poets who are said to have been earlier than these men were, in my opinion, later.**
> *(History, by Herodotus)*



Above: Heracles, Deianira, and the Centaur Nessus, Kunsthistorisches Museum, Vienna *(c. 1586 painting, by Paolo Veronese (1528-1588), painting on canvas, 68.4 × 53.4 cm)*

62-b As we hope to demonstrate a little later, the Kings of Sparta also offer a means to find the Trojan War date, and many other independent lines of evidence prove it. One of the most famous Greeks of all time, Heracles or Hercules, was an Argonaut whose sons went to this war. While the ancient historians of repute are agreed that there was a time when men lived longer, the Heroic Age of the Argonauts was as our own times as to lifespans, as we believe is true after (about) *The Exodus.*[6] Hesiod, writing in *Works and Days,* reveals that the Heroic Age or generation came just before his own. In all he refers to five 'races', or generations: gold or golden, silver, bronze, heroic, and (his own) iron:[7]

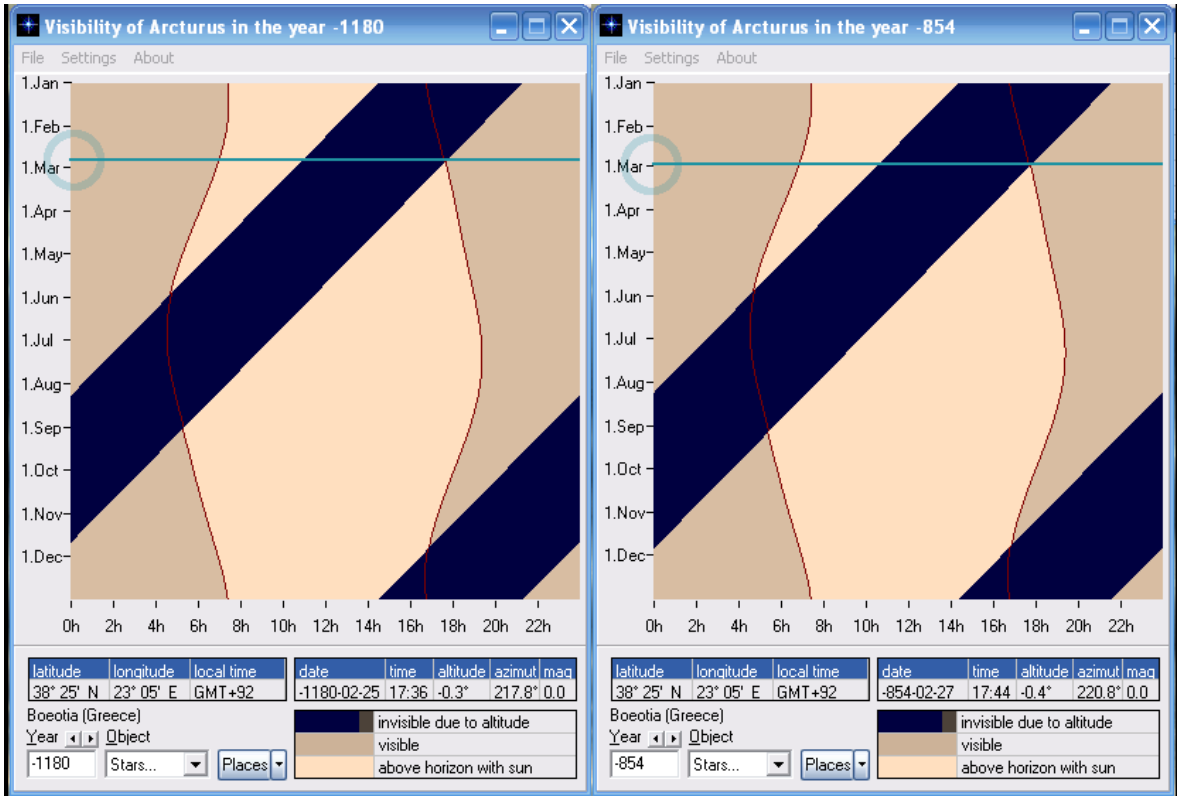
> **But when earth had covered this generation also, Zeus the son of Cronos made yet another, the fourth, upon the fruitful earth, which was nobler and more righteous, a god-like race of hero-men who are called demi-gods, the race before our own, throughout the boundless earth. Grim war and dread battle destroyed a part of them, some in the land of Cadmus at seven-gated Thebe when they fought for the flocks of Oedipus, and some, when it had brought them in ships over the great sea gulf to Troy for rich-haired Helen's sake: there death's end enshrouded a part of them.**
> *(Works and Days, by Hesiod)*

Anyone sincerely interested in chronology could hardly help but notice that Hesiod here refers in a vague way to a time period that precedes his own, which may lead one to ask the question: Exactly when did Hesiod live?

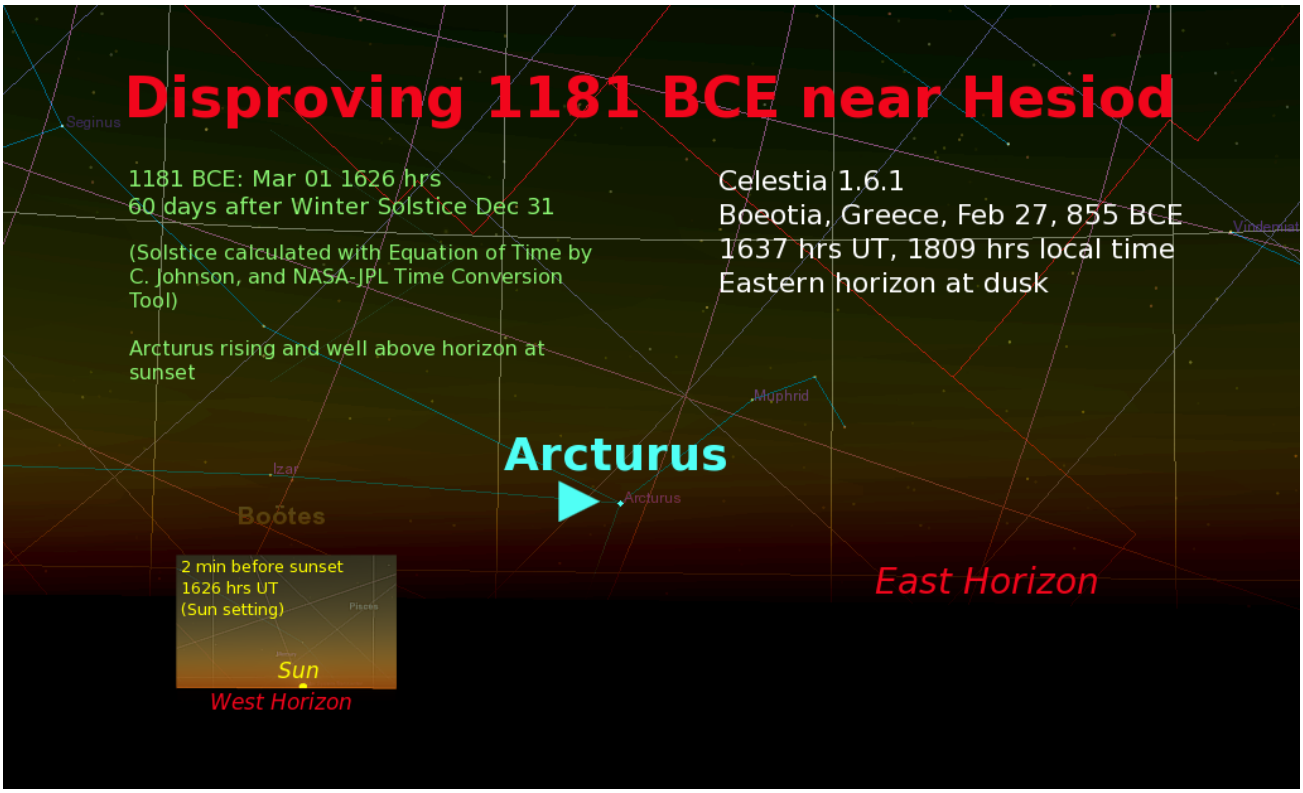
62-c The rising of the star Arcturus is the event described by Hesiod, dated by Mr. Newton as 870 BCE based on the geographical location of Greece (855 BCE is our date):[9]

> **When Zeus has finished sixty wintry days after the solstice, then the star Arcturus leaves the holy stream of Ocean and first rises brilliant at dusk.**
> *(Works and Days, by Hesiod)*

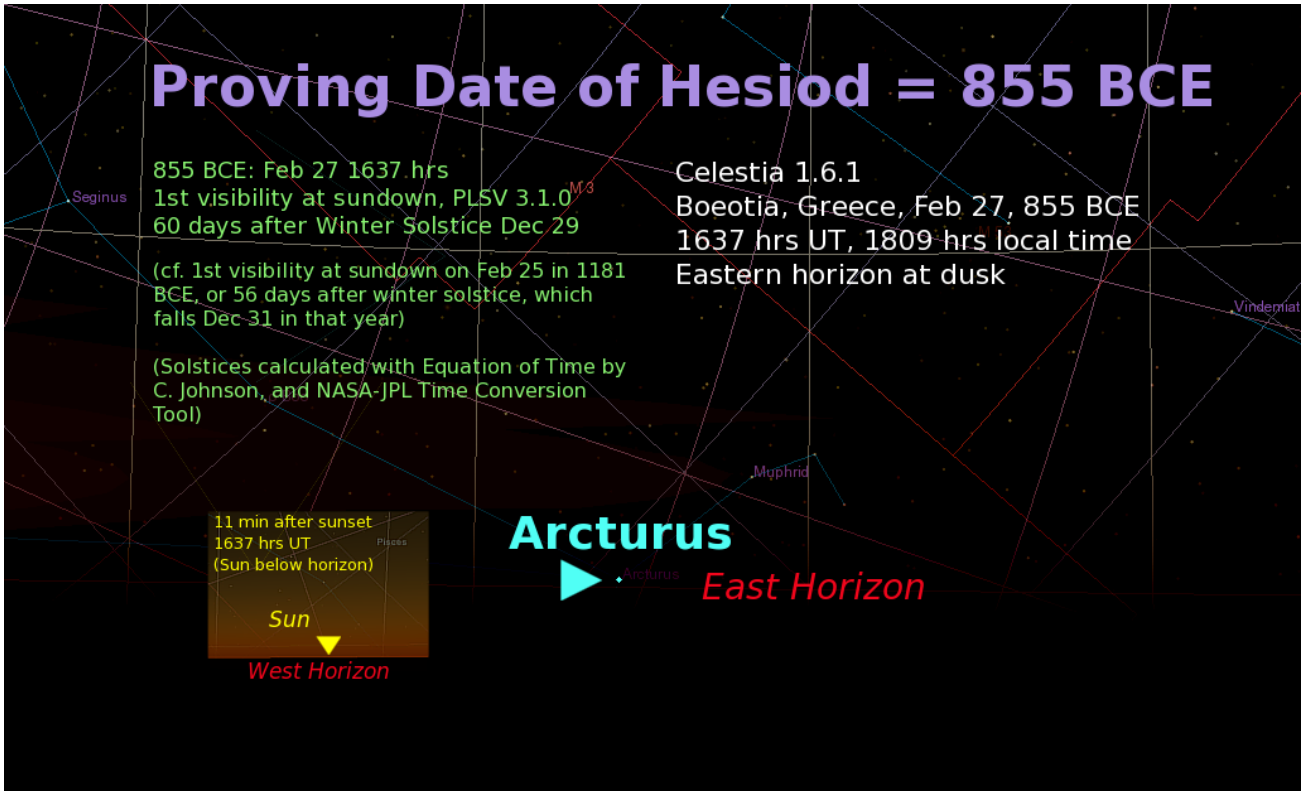
Winter solstice was Dec 29 in 855 BCE according to the Equation of Time, and NASA's JPL Time Conversion Tool. Feb 27 is 60 days after Dec 29 (ie. 60 = 2 + 31 + 27).



Above: Arcturus on Horizon at Sunset 855 BCE and 1181 BCE *(PLSV 3.1.0 Star Arcturus on horizon at sunset Feb 27 855 BCE (acronychal rising Feb 18), calculated as 60 days after winter solstice Dec 29, 855 BCE, cf. Feb 25 1181 BCE (acronychal rising Feb 15), calculated as 56 days after Dec 31, 1181 BCE, horizon dates shown by torquise line and circle)*



Above: Disproving Date of Hesiod = 1181 BCE *(As seen in Celestia 1.6.1, Star Arcturus rising and well above horizon at sunset, at the time mentioned by Hesiod, 60 days after winter solstice, which was Dec 31 1181 BCE with Equation of Time by C. Johnson, and NASA-JPL Time Conversion Tool.)*



Above: Proving Date of Hesiod = 855 BCE *(As seen in Celestia 1.6.1, Star Arcturus on horizon at precisely sunset, as calculated with PLSV 3.1.0, shown to be precisely 60 days after winter solstice Dec 29 855 BCE with Equation of Time by C. Johnson, and NASA-JPL Time Conversion Tool, also shown not to work for dates near 1181 BCE, since Arcturus is on the horizon Feb 25 then, which is 56 days after the winter solstice at that time, Dec 31 1181 BCE.)*

Above: Perseus and Andromeda, The Louvre *(1611 painting, by Joachim Anthonisz Wtewael (1781-1853), oil on canvas, 180 x 150 cm)*

62-c... Thus, with the above calculation we have dated Hesiod. With Hesiod testifying that he lived in the generation that immediately followed that of the heroes of Trojan War fame together with Helen and Oedipus of Thebes, we can see how 1181 BCE is 300 years too early a date for the fall of Troy in that war, whereas 888 BCE is right about the time of this war's end, as we have asserted. The Heroic era preceding Hesiod would appear to span a period of time including the Argonautic Expedition and the Trojan War, perhaps 950 BCE to 880 BCE, allowing a few years on either side of each of these two battles. We would be remiss if we didn't mention that Hesiod is using the word 'generation' as something akin to life, or lifetime, the span of life, or the life expectancy:

Thereafter, would that I were not among the men of the fifth generation, but either had died before or been born afterwards. For now truly is a race of iron, and men never rest from labour and sorrow by day, and from perishing by night; and the gods shall lay sore trouble upon them. But, notwithstanding, even these shall have some good mingled with their evils. And Zeus will destroy this race of mortal men also when they come to have grey hair on the temples at their birth.
(Works and Days, by Hesiod)

62-d Mr. Mitford's *History of Greece* has a revealing comment on these first five races of men, saying this:[8]

The golden race [1st, terrestrial paradise, before the fall], he says, were exalted after death to a superior state of being; the silver race [2nd, apparently corresponding to the fallen race as it was before the Deluge, ie. the antediluvian world of Noah to which Moses also refers] were in anger hid by the immediate hand of the Deity; but no such interventions of supernatural power are mentioned in the account of the brazen [3rd, the age of bronze], the heroic [4th, Theban and Trojan wars], or the iron race [5th, Hesiod's time, the iron race, and ed. about the time of the Iron Age of metallurgy]: it is simply said that such races succeeded one another; and the latest historical event noticed is the Trojan war. If any surmise concerning the poet's own age can be fairly founded upon this historical deduction, it must be that he was born in the time of the sons, and lived probably with the grandsons and great-grandsons of those who fought at Troy.
(Works and Days, by Hesiod)

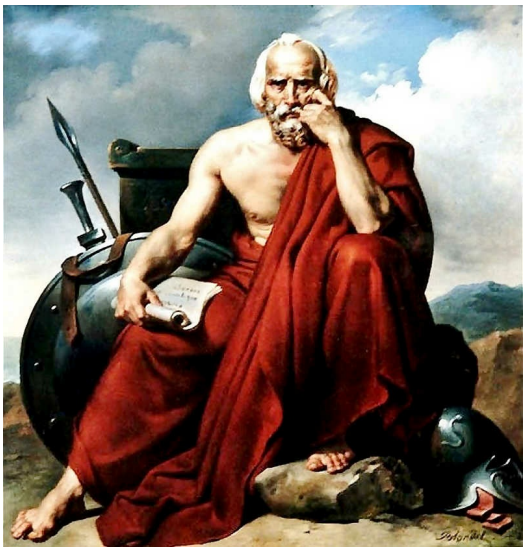
62-e The comment by Mr. Mitford we would qualify, by saying that the birth of Hesiod the poet was evidently, based on Hesiod's own words, after the births of the men who fought at Troy, since he lived in the time immediately following the Heroic age, and just how long after this time he flourished we have determined and shown above. A birth near 900 would mean flourishing about 860 BCE.

62-e... We all stumble many times, and we may struggle to give understanding to the length of a generation of Hesiod, although we used 49 years in *Green,* and when we use 855 BCE as Hesiod's time of flourishing, it surely is at least 33 years after the end of the heroic time, with 888 BCE as Troy's end coming within that previous period, and there being no reason to place the Journey of the Argonauts more than 44 years before that, makes a generation of a minimum of 44 years, to which we may add only as many as necessary so as to suit the facts.[10] But the 'generation' or 'race' of Hesiod is not clear, and one might suppose it to range upward to 100 years. Doing that, we find that the golden 'race' to which he refers could begin 400 years before 888, and 1288 BCE. However, since he doesn't mention any time limit to be put on a 'race' or 'generation', 49 years was logical, only because it is (7 x 7) and a man's productive era. Mr. William Mitford's comment, however, has shown us a much different approach, and one which implies no more knowledge of earlier times than one or two generations prior, with anything prior to that being condensed and poetical descriptions of very long periods of history.

62-f Since Hesiod provides us little for dates much earlier than his own, we call upon the astute Mr. Crosthwaite. Oedipus of Thebes may be seen to have been King within a few Reigns after Cadmus, its founder, which is a few generations before the fall of Troy, seeing as the son of Oedipus, Eteocles, had a son himself, Laodamas, who ruled Thebes at the time of the war of the Epigoni, an event which has been dated (called the 2nd Theban war) only 16 years before the fall of Troy (thus, 904 BCE). Diomedes and Thersander were both Epigoni, which meant sons of the slain Argive heroes of the 1st Theban War. Diomedes was in the 2nd Theban War and the Trojan War. Thersander fought at Thebes, and was to fight at Troy. In this the work of the ever-wary Mr. Crosthwaite does withstand scrutiny, as far as the evidence also shows. He dispenses with some of the myths of Oedipus, namely that he had some children born by means of his mother.

62-g The coruling Kings of Boeotia confused Theban history, Mr. C writes, insomuch as the Boetian Athamas, Echion, Aristaeus, and Cadmus all reigned from the same epoch. At Athens, meanwhile, after Polydorus succeeded Cadmus at Thebes and died, Theseus began to rule for 54 years contemporary with Laius (contraction of Labdacus), and he continued in the usurpation of Amphion, restoration of Laius, after Laius through the Rule of Oedipus, and even as long after that as seven years after the death of the sons of Oedipus who succeeded Oedipus, Eteocles and Polynices, and with these Theseus ruled at Athens. Theseus had governed at Athens for 30 years before the time of the Argonautic Journey, and was a friend of an Argonaut, Hercules, who is said to have freed Theseus.[11] From these details is would appear that Cadmus founded Thebes (or Cadmea, as it was formerly called) at about two Reigns, say 50 years, before Theseus ruled Athens, beginning at some time about 1000 years before Christ.

[1](*Synchronology, by Charles Crosthwaite, 1839, p. 3*) [2](*The Chronology of Ancient Kingdoms Amended, by Sir Isaac Newton*) [3](*Green, by Rolf Ward Green*) [4](*Synchronology, by Charles Crosthwaite, 1839, pp. 130-131, footnote*) [5](*History, by Herodotus (c. 484–425 BC), 2.53.2-2.53.3, edited by A. D. Godley*) [6](*Psalms 90:10, 'the days of our years are seventy years'*) [7](*Works and Days, ll. 156-169b, by Hesiod, translated [1914] by Hugh G. Evelyn-White*) [8](*The History of Greece, by William Mitford, 1829, p. 226-227*) [9](*Ibid., ll. 564-570*) [10](*James 3:2, 'we all stumble many times'*) [11](*Synchronology, by Charles Crosthwaite, 1839, p. 27*)



63-a Now, the Spartan Kings also determine the date of Troy from the fact that they were descended in male descent *from Hercules through Hyllus, Cleodaeus, Aristomachus, Aristodemus, (Kings of Sparta) Procles, Soos, Eurypon, Prytanis, Polydectes, Eunomus, and Charilaus (the ward of Lycurgus, who legislated, during Charilaus' youth).* With Hercules born about 970 BCE, 11 generations of 27 years each would give a 673 BCE birth for Charilaus, a dating that appears a little late considering that the Rule of Leotichidas in 491 BCE is established from the historical era and comes 10 Reigns after Charilaus, or about (10 x 22 = 220) 220 years later, 491 + 220 = 711 BCE, the discrepancy being greater than 711 - 673 = 38 years, since the Rule of Charilaus is after his birth. Lycurgus was an uncle of Charilaus, the latter an 11th generation male-line descendant of Hercules whose Rule preceded by one Reign the 1st Messenian War, but uncle Lycurgus has a genealogy that dates him 10 generations after Hercules, and Lycurgus was a contemporary of the Olympian Terpander who won at the Olympics of 676 BCE.[1] In the case of both Lycurgus and Charilaus, therefore, there may lie error in the precise sum, of generations from Hercules, because after Leotychidas (491 BCE) all of the Spartan Reigns, we demonstrate in *Green,* average 21 or 22 years per Reign, as taken for a start for backwards calculating 10 Reigns to Charilaus' Rule 220 years earlier, in 711 BCE, and this problem may be resolved more simply using the two

Above: Lycurgus of Sparta, Musée de Picardie, Amiens, Picardy, France *(1828 painting, by Merry-Joseph Blondel (1781-1853))*

generations that be traditionally acknowledged as the time after Troy fell until Procles reigned, at Sparta (888 - 56 = 832 BCE). The conquest at Sparta, by descendants of Hercules, is what is known as: the *Return of the Heraclidae.* The six Reigns including Procles through Eunomus allow Charilaus as King of Sparta at 832 - 6 x 22 = 700 BCE. This very rough date may be confirmed by the dating of the 1st Messenian War, as Mr. C informs us, because an ancient writer by the name of Pausanias conveys that a sixth-generation descendant of Theras, guardian of the first Kings of Sparta and the uncle of these two twins Procles and Eurysthenes, was the commander in a battle in the 5th year of that war, having the name Euryleon:[2]

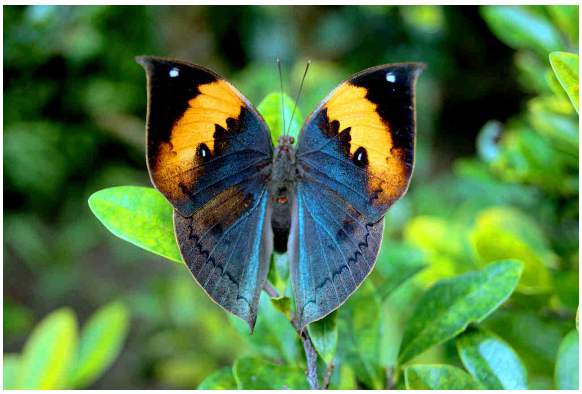
> **The center was held by Euryleon, now a Lacedaemonian, but of Theban origin of the house of Cadmus, fourth in descent from Aegeus the son of Oeolycus, son of Theras, son of Autesion.**
> *{Pausanias, Description of Greece}*

63-b Autesion was the father-in-law of Aristodemus, and the great grandson of Polynices son of Oedipus, of Thebes. This would position Euryleon in all 11 generations (of firstborn sons) or 308 years, after Oedipus at Thebes, and with Oedipus about 950 BCE, Euryleon was ~640 BCE. Mr. C gives 640 as the start of the 1st Messenian War. The two lines of Kings reigning Sparta 832 BCE and on, the Agidae and the Proclidae, saw 9 Reigns on average, in the space of these same six generations to Euryleon from Theras, a span of about 200 years (9 x 22 = 198), with year 5 of the 1st Messenian War in 636 BCE merely 4 years short of 200 years at 196 years after 832 BCE, and the descent of Euryleon, where correctly reckoned, is, evidently, not by firstborn sons, although when it is calculated with 28 years per generations makes 168, or 6 x 28 years, 28 years less than 196, implying that Euryleon is 28 years older in 636, than Theras in 832. We may readily see from this how, while error may find an accrual over calculations of generations, the error of a single generation may be enough to cancel it out. Thus errors are diminished by considering longer eras. Thus, the traditional dates for Sparta are too high as for Procles, and must be lowered from 930 to about 832 BCE, lowering by about 100 years, as well, the date of the 1st Messenian War, which is now 640 BCE, ie. lower than 743 BCE, Spartan dates prior to Leotychidas being evidently inaccurate, but becoming correct by 491 BCE. This inaccuracy is also seen in the round numbers used to date Spartan Kings before Leotychidas and Leonidas, in conventional dating only by decade, or half-decade. Lycurgus the legislator, as we have established by the discussion just completed, dates to the time preceding the 1st Messenian War by only a Reign or two, near 700 BCE and soon afterwards, with his ward King Charilaus. Earlier dates are often given for Lycurgus, Thucydides for example, as others say, referring to him, although indirectly, when he writes that the Lacedemonians (ie. Spartans) had used the same polity more than 400 years up to the end of the Pelopponesian War, dated 404 BCE, thus making Lycurgus date rather earlier than 800 BCE, instead of 700, a difference of 100 years in 400 years accountable, according to Mr. C, by the same mistaking of the equinoctial precession as Hipparchus made a few hundred years later, of thinking that the stars rotate one degree in 100 years, instead of one in 72.6 years.[3] The date of Lycurgus is so important, as Mr. C writes:[4]

> **Any question concerning the date of Lycurgus affects the dates of all the earlier Spartan kings and their cotemporaries in other states; consequently affecting the date of the return of the Heraclidae and the Trojan war, both of which events were calculated by the reigns of the Spartan kings.**

[1](*Life of Lycurgus, Plutarch (ca. 46-120 CE)*) [2](*Description of Greece, 4.7.8, by Pausanias "The Geographer" (ca. 110-180 CE) translated 1918 by W. H. S. Jones*) [3](*The History of the Pelopponesian War, Book I, Chapter 18, by Thucydides, translated by Thomas Hobbes*) [4] (*Synchronology, by Charles Crosthwaite, 1839, p. 42*)

64 Now, the eminence of Lycurgus having been established, we embark on a deeper inspection of his life and time, the public portion of which begins at the death of his brother Polydectes, as Plutarch so caringly documents:[1]

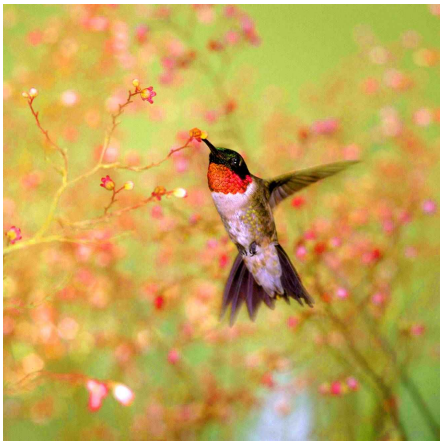


Above: Kalima Inachus

> **Polydectes also died soon afterwards, and then, as was generally thought, the kingdom devolved upon Lycurgus; and until his brother's wife was known to be with child, he was king. But as soon as he learned of this, he declared that the kingdom belonged to her offspring, if it should be male, and himself administered the government only as guardian. Now the guardians of fatherless kings are called "prodikoi" by the Lacedaemonians. 2 Presently, however, the woman made secret overtures to him, proposing to destroy her unborn babe on condition that he would marry her when he was a king of Sparta; and although he detested her character, he did not reject her proposition, but pretended to approve and accept it. He told her, however, that she need not use drugs to produce a miscarriage, thereby injuring her health and endangering her life, for he would see to it himself that as soon as her child was**

born it should be put out of the way. 3 In this manner he managed to bring the woman to her full time, and when he learned that she was in labour, he sent attendants and watchers for her delivery, with orders, if a girl should be born, to hand it over to the women, but if a boy, to bring it to him, no matter what he was doing. And it came to pass that as he was at supper with the chief magistrates, a male child was born, and his servants brought the little boy to him. 4 He took it in his arms, as we are told, and said to those who were at table with him, "A king is born unto you, O men of Sparta;" then he laid it down in the royal seat and named it Charilaüs, or People's Joy, because all present were filled with joy, admiring as they did his lofty spirit and his righteousness. And so he was king only eight months in all. But on other accounts also he was revered by his fellow-citizens, and more than those who obeyed him because he was guardian of the king and had royal power in his hands, were those who clave to him for his virtues and were ready and willing to do his bidding.

[1](*Life of Lycurgus, by Plutarch (ca. 46-120 CE)*)



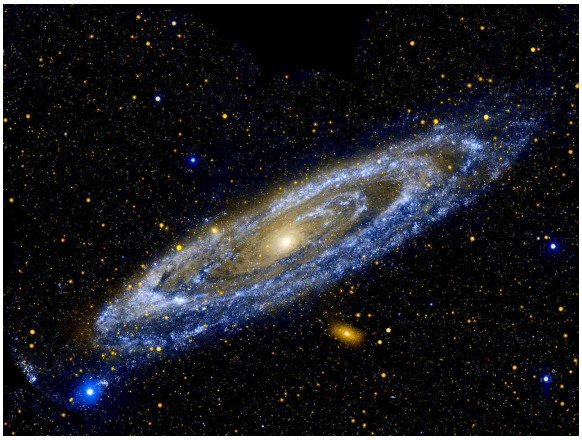
Above: Archilochus colubris

65 Thaletas (Thales) of Crete was a Greek, lyric poet and musician who came to be associated with Lycurgus, such that the time during which he lived proves the date of Lycurgus, with the highest authority, Glaucus, stating that Thaletas was later than Archilochus, who is dated by the statements of Aristotle (384-322 CE) that poems written by Archilochus mention an eclipse and the King of Lydia, Gyges, who reigned three generations or four Reigns before King Croesus (ruled 560 BCE) or 660 BCE. While the eclipse may be as early as 711 BCE, it comes out to have preferred dates of 660 or 648 BCE, and the poet Archilochus is generally dated living c. 680-645. Archilochus lived on the island of Paros, and at about the same time as the musician Terpander of Sparta, who was a contemporary of Lycurgus and won the 676 Olympic Games, and while Terpander is said to have started the first system of music at Sparta, Thales led the second one, but the two evidently were flourishing during the first half of the 7th century, and they knew Lycurgus. When Lycurgus found opposition at Sparta, he travelled to Crete, and met Thales there, as Plutarch documents:[1]

5 There was a party, however, which envied him and sought to impede the growing power of so young a man, especially the kinsmen and friends of the queen-mother, who thought she had been treated with insolence. Her brother, Leonidas, actually railed at Lycurgus once quite boldly, assuring him that he knew well that Lycurgus would one day be king, thereby promoting suspicion and paving the way for the accusation, in case any thing happened to the king, that he had plotted against his life. Some such talk was set in circulation by the queen-mother also, in consequence of which Lycurgus was sorely troubled and fearful of what might be in store for him. He therefore determined to avoid suspicion by travelling abroad, and to continue his wanderings until his nephew should come of age and beget a son to succeed him on the throne.
4 1 With this purpose, he set sail, and came first to Crete. Here he studied the various forms of government and made the acquaintance of their most distinguished men. Of some things he heartily approved, and adopted some of their laws, that he might carry them home with him and put them in use; for some things he had only contempt. One of the men regarded there as wise statesmen was Thales, whom Lycurgus persuaded, out of favour and friendship, to go on a mission to Sparta. Now Thales passed as a lyric poet, and screened himself behind this art, but in reality he did the work of one of the mightiest lawgivers. 2 For his odes were so many exhortations to obedience and harmony, and their measured rhythms were permeated with ordered tranquillity, so that those who listened to them were insensibly softened in their dispositions, insomuch that they renounced the mutual hatreds which were so rife at that time, and dwelt together in a common pursuit of what was high and noble. Thales, therefore, after a fashion, was a forerunner in Sparta of Lycurgus and his discipline.

[1](*Life of Lycurgus, by Plutarch (ca. 46-120 CE)*)

66-a Lycurgus lived about an hundred years prior to Phidon, who was King of Argos famous for coining money, Strabo calling him the 10th in descent from Temenus, Plutarch having made Lycurgus either 9th or 10th from Hercules.[1,2] However, many, many historians date them both much too early, a consequence, as Isaac Newton explains, of the wrong evaluation by ancient historians, making a Reign equal to a generation, with three to a century, rather than its true average length, reduced by 40%, says he. Thus, Sir Isaac makes an average Reign about 20 years.[3] Newton sought to make a very important amendment, from his own research, of the chronology of history, for he was preparing for publication at the time of his death on: *The Chronology of Ancient Kingdoms Amended.* We must go further than this, in order to make clear a most paramount warning, and say that dating done using as a basis Olympiads to date a time before the details of any Olympiad was recorded is completely fallacious, unless, of course, it is backed up by a corroboration. A 300-year problem has, further to the trustworthiness of ancient dates, been caused by dating the Trojan War 300 years too early, a point we have already advanced. Now this is what we have in the case of Phidon, who in the Parian Marble corresponds to 895 BCE, given as the date for his coining of silver coins, and yet we read:[4]



Above: Andromeda Galaxy *(Photo)*

> **Admitting, however, with Stieglitz, that the first Greek coins were simply imitations in metal of the Egyptian scarabaean gems, then the invention does not ascend higher than Psammetichus. [ed. Psammetichus began to rule in 664 BCE]**

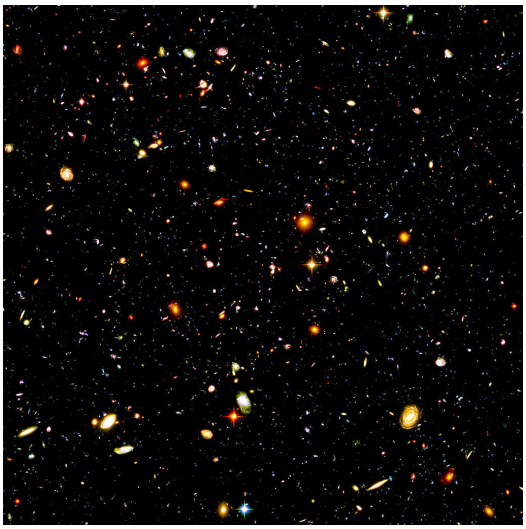
66-b As if it did not suffice, that the testimony of Father of History, Herodotus, regarding Phidon, as related in our article *Green,* dates Phidon to the time 600 BCE to 570 BCE, the time of Cleisthenes the Tyrant, we will proceed to offer a scientific rationale for this, after the words of the most esteemed Sir Isaac Newton. May this serve to emphasize the complete correctness a thorough, unbiased approach will indubitably engender. However, it will hardly begin to exhaust the evidence. Alexander ruled in Macedon (in northeastern Greece), a century and more before the famed Alexander the Great, dying in 454 BCE during the historic period, and was a known contemporary of a King Xerxes I, of Persia, with the historian Thucydides who lived 50 years thereafter writing that eight Kings of Macedon had reigned before Archelaus, the grandson of Alexander, in that Kingdom:[5]

> **But the whole is called Macedonia, and was the kingdom of Perdiccas the son of Alexander, when Sitalces came to invade it. The Macedonians unable to stand in the field against so huge an army, retired all within their strong holds, and walled towns, as many as the country afforded; which were not many then, but were built afterwards by Archelaus the son of Perdiccas, when he came to the kingdom, who then also laid out the high-ways straight, and took order both for matter of war, as horses and arms, and for other provision, better than all the eight kings that were before him.**

66-c The seven Reigns which include Alexander being made to be 20 years each, the resulting 140 years added to the year 454 yields 594 BCE, the period of its first King. Seven Reigns is a sufficient number to put to average. This computation is sufficient to date Phidon, who was the brother of the first King of Macedon, Caranus, who was expelled by Phidon from Argos, Sir Isaac tells us, referring to Herodotus 8.137, where Herodotus tells us three brothers were descendants of Temenus and come to Macedonia after having been banished from Argos, their names being Gauanes (Caranus), Aeropus, and Perdiccas. This is not compelling, but the Parian Marble puts 314 years between the Fall of Troy and Phidon's minting of coins, and FOT 888 BCE gives 574 BCE for this coinage.

[1](*Geography, Book VIII, Chapter 3, by Strabo (64/63 BCE-c. 24 CE)*) [2](*Life of Lycurgus, by Plutarch (ca. 46-120 CE)*) [3](*Newton's Revised History of Ancient Kingdoms: A Complete Chronology, by Isaac Newton, edited by Larry and Marion Pierce, 2009, pp. 48-49*) [4](*Proceedings of the Numismatic Society, 1836-1837, p. 291*) [5](*The History of the Pelopponesian War, Book II, Chapter 100, by Thucydides, translated by Thomas Hobbes*)

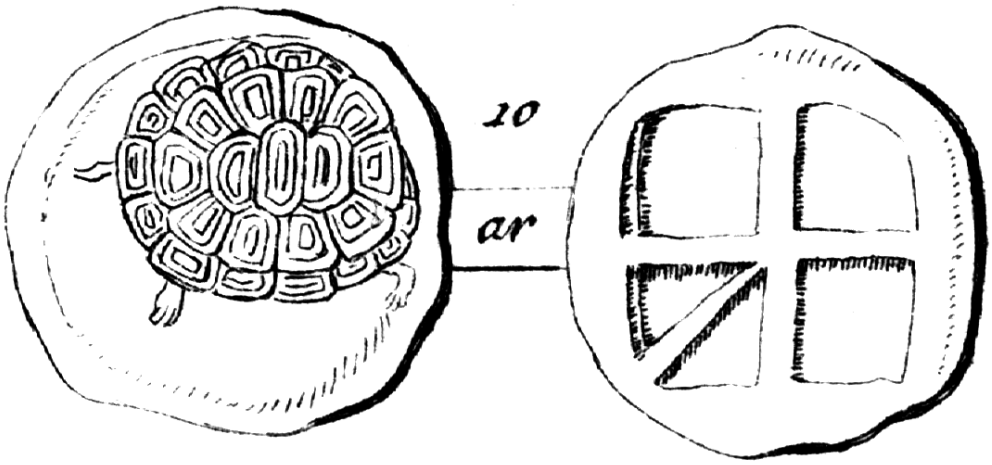
Above: Perseus on Pegasus by Leighton (unfinished), New Walk Museum & Art Gallery, Leicester Arts and Museums Service *(c. 1896 painting, by Frederic Leighton (1830-1896), oil on canvas, 18.4 x 18.4 cm)*



Above: Hubble Ultra-Deep Field *(Photo)*

67-a We have to date Hercules, because he is truly the most famous Greek hero, and other dates relate to his date. Perseus was said to have been his great grandfather by a lineage through the mother of Hercules, but it seems improbable that both were Argonauts on that Journey of adventure, in this case, unless perhaps there might be a son-in-law in place of a son somewhere in that line. However that may be, Perseus was a King of Greece, and ruled at Argos when Pharaoh Shishak of Egypt came into Greece during his Greek invasion, dated by us 970 BCE. *Marmor Parium,* the Parian Marble, dating Phidon in 895 BCE and the Trojan War in 1209 BCE, in error by being monstrously too high, either because of the same overestimation of Reigns which Isaac Newton mentioned, or due to confusion of the two Trojan Wars 1275 or 888 BCE, may nonethless be accurate in the 314 years, from 1209 to 895 BCE, which once added to the 50 years that Hercules preceded the 888 BCE date (=938 BCE), gives a total of 364 years from Hercules to Phidon, and taking the 10 generations that the Parian Marble puts between Hercules and Phidon as too small a number, seeing that Strabo puts Phidon explicitly the 10th in descent from Temenus, herewith also noting that Temenus, the son of Aristomachus, son of Cleodaeus, son of Hyllus, the son of Hercules, is 4 full generations after Hercules, the King Phidon of Argos being 13 full generations (4 + 9, 4 generations, plus 10th from Temenus) after Hercules, we are led by the *Marmor Parium* and from Strabo to believe, considering that the larger number is true for generations, since the lesser may also be true for a different descent line of the same person, or for an abridged version of the same descent, leaving out some generations, just as it is said that a man of 30 years of age is also 20 years of age, with no contradiction, that the following computation is most probably valid:

364 ÷ 13 = 28 years/generation
(exactly, firstborn sons, Hercules to Phidon)



Above: Aeginetan silver stater, both sides, land tortoise obverse with incuse 'large skew' reverse
(Drawing from an Italian translation of Kurzgefasste Anfangsgründe zur alten Numismatik, Vienna, 1787, by Joseph Hilarius Eckhel (1737-1798 CE), circa 456-431 BCE, independent identification of stater and date by WG based on photo of similar, dated mint)

67-b Thus, we may date the birth of Hercules as 970 BCE, as we also keep in mind that we dated later than most men what is called the Trojan War as ending 888 BCE, and a minting at Aegina of silver by Phidon as 574 BCE, this latter date being actually generally conceded by those who would study coins as not far from its true dating. This is because they say that Homer knew nothing about coins, and wrote about 800 BCE, Lycurgus made into law a prohibition against gold and silver coinage, and was contemporary with Terpander who won the music festival in 676 BCE, and Phidon lived at the time of Clisthenes the Tyrant of Sicyon, according to Herodotus, which is a contemporary synchronism about 600 BCE from a writer of 450 BCE, far superior to pseudo-strict computation.[1,2] In view of the 300-year error in dating of the Fall of Troy, and Sir Isaac Newton's estimated 40% Reign error for ancient historians, 300 is 40% of about 800 years, 1180 - 800 = 380 BCE, and the fact that only after 300 BCE did ancient Greek historians begin to date ancient events using Olympiads (Timaeus of Tauromenium, of the 3rd century, was the first to do so consistently), all ancient dates using Olympiads are suspected of errors, particularly when they were, as we quoted of Plutarch:[3]

> **fixed by the lists of victors in the Olympic games, which were [not contemporary, being] published at a late period [c. 400 BCE] by Hippias the Elean, [so] rest on no positive authority.**
> *(Life of Numa, or Numa Pompilius, by Plutarch)*

This he says with regard to any Olympiads occurring at a time before the Olympic records were regularly kept, because the lists of victors were compiled only later, beginning c. 400 BCE, with Hippias the Elean, and even later still came the first regular *use* of these Olympiads for dating, by historian Timaeus c. 300 BCE. Although the dating by the historian Ephorus is not an example that we praise much, of his Olympiad dating, a clue to Phidon's true dating may be taken from what he writes regarding "the whole of Pisatis and Triphalia," that these were already under subjection to the Eleans when Elis and Sparta defeated Phidon or his successor, as Mr. Duncker writes, and adds that this 'whole' idea "obviously applies to a much later war" circa 580 BCE.[4] These later dates for Phidon ensure that Hercules will be dated no earlier than about 970 BCE, ie. his birth. Phidon's own birth, thus, came shortly before 600 BCE, since his coinage in 574 BCE implies he flourished and ruled in 574 BCE, at perhaps some advanced age or not. As with truth, generally, it is always possible to add more to it without disturbing the rest, and it happens to be equally valid in this case, that in the Kings of Corinth there is a remarkable confirmation of Phidon's date, from its first King, Aletes, who is according to Velleius Paterculus the sixth from Hercules, down to a King Telestes, the ninth from him descended, according to Diodorus Siculus, five plus eight making Telestes a full 13 generations after Hercules, and the generation of Phidon, considered a near contemporary of Telestes.[5-7]

> **970 - 5 × 28 - 8 × 28 = 606 BCE Phidon**
> **(birth of Telestes or Phidon)**

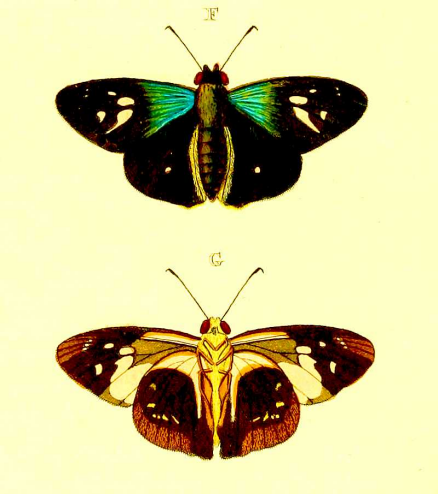
67-c After and including Aletes, there are 10 Reigns before Telestes at Corinth, so five firstborn generations and ten Reigns after Hercules give a birth of Telestes as:

> **970 - 5 × 28 - 10 × 22 = 610 BCE Phidon**
> **(birth of Telestes or Phidon)**

67-d As to the Spartans, Strabo here also mentions that the Lacedaemonians helped the Eleians to bring both of the areas of Pisatis and Tripylia under their sway, but he first says that Phidon had deprived the Lacedaemonians of the hegemony over the Peloponnesus, which they held formerly, and that the Eleians helped them, to destroy the power of Phidon (Strabo, Geography, Book 8 Ch. 3). The hegemony of Sparta in the

Peloponnesus may be here referring to that of the 1st and 2nd Messenian Wars or their Spartan victors, which are correctly dated as in 640-621 BCE and 601-587 BCE, with an error margin of a few decades or less, by Mr. Crosthwaite, which we need to presently address, and also during the Rule of King Phidon of Argos, as referred to the time after the 2nd Messenian War, when he in fact ruled, so that he could have taken the Spartan hegemony from them, we do find. Since this appears correct, the war of 580 BCE, of the Spartans and Eleans against Pisa, can be then taken to apply to the statement by Ephorus, that the Eleans and Spartans together "broke the power of Phidon," and the Spartans further assisted the Eleans in the subjection of Pisatis and Triphylia (Duncker, History of Greece).
[1](*Proceedings of the Numismatic Society, 1836-1837, pp. 23, 67*) [2](*The Dating of Phidon in Antiquity, by Mait Koiv, KLIO 83, 2001*) [3](*Life of Numa, or Numa Pompilius, by Plutarch*) [4](*The History of Greece, by Max Duncker, translated by Sarah Frances Alleyne and Evelyn Abbott, 1886, pp. 27-28*) [5](*Roman History, Book I, 3.3, by Velleius Paterculus*) [6](*Library of History, Book VIII, 9., by Diodorus Siculus, ca. 60-30 BCE*) [7] (*The History of Greece, by Max Duncker, translated by Sarah Frances Alleyne and Evelyn Abbott, 1886, pp. 21, 34*)

68 The history of money is important to the dating of the King of Argos called Phidon, because the Parian Marble tells us: "Pheidon the Argive made public measures and prepared weights and made a silver coinage in Aegina." Some of the inscription is damaged, but Pherecles, who appears as [_____es] therein, is clearly given to be King of Athens at the time of Phidon, as the record is immediately after a preceding entry in the Marble that 12 years earlier says " [D]iognetus was King of Athens" (the 'D' being the only letter uncertain in Diognetus, and Diognetus being known as the father of Pherecles).[1] Although Homer is stated as appearing at the time with Diognetus King of Athens, this blatant falsehood is an error of a mere two hundred years according to Castor, as told by Eusebius, who says that Homer migrated five generations before Diognetus and six before Pherecles, but he would have Solomon build the Temple with Homer, and Lycurgus being prominent at the time of Diognetus, but he then making Spartan Law four generations later. Within this nonsense, however, we have the remarkable, and sensible fact that Castor gives of the years taken by the eight generations Acastus (& Homer), Archippus, Thersippus, Phorbas, Megacles, Diognetus, "Pherecles," and Ariphron as 223 years, or 28 years per generation. When we allow the synchronism of Phidon with Pherecles as authentic, the identity of Ariphron may be given as the grandfather of Pericles born about 495 BCE, with a nine-generation span from King Melanthus of Athens who ruled at the time of the Return of the Heraclidae, say 831 BCE in the BG, to Pherecles, being computed as 831 - (9 x 28) = 579 BCE, by Castor's list in Eusebius his son Codrus (ie. son of Melanthus), Medon, Acastus, and so on (as above seven full generations from Acastus to Ariphron), then Xanthippus (father of Pericles), or 12 generations from Melanthus to Pericles, being computed as 831 - (12 x 28) = 495 BCE, the birth of Pericles, a pleasingly high degree of accuracy for firstborn sons. The science of Reigns and generations thus leads us to this additional confirmation of Phidon's dating, as it remains to muse: When did Phidon mint coins at Aegina? This question arises of necessity, as a consequence of the fact that the coinage of Greece was of great fame, where the neglect of a matter so immense would be seen as adjacent to a neglect of the greatness of Lycurgus. Thus, both may we attempt to consider further, herein. But a further observation may be made that Cleisthenes the Tyrant of Sicyon who ruled during the First Sacred War against Kirrha in 595 BCE was, also, the 2nd great grandfather of Pericles, and not by way of 'firstborn' sons, assuming he was 32 years old in 595 BCE, since a period of four generations each of 33 years places his birth in 627 BCE, ie. 495 + (4 x 33) = 627 BCE, and if he died about 532 BCE, as is said, he lived to be old. The son of Phidon was seeking to marry the daughter of Cleisthenes, according to Herodotus, and although many have rejected it as fabulous based on their early date for Phidon, it makes our dating of Phidon more secure. Pericles grandson of Ariphron died in 429 BCE, and 472 BCE is the earliest known date in his life, as this is when he financed Aeschylus to produce the playwright's Persian trilogy, two thirds of which are unseen today.[2]
[1](*The Parian Marble, The Oxford Fragment, circa 264 BCE, entries 29. and 30., Ashmolean Museum*) [1](*Encyclopaedia Britannica, 1990, Micropaedia, Vol. 9. pp. 289-290*)



Above: Thracides phidon *(F, G: "(Papilio) Phidon" (= Thracides phidon (Cramer, [1779]))*

Above: Stater of Mithrapata of Lycia *(silver, c. 390–370 BCE)*

69-a An abstract excerpt from an article about Greek coins, by John H. Kroll and Nancy M. Waggoner, serves to show how the perceived and, as we have believed, erroneous, dating for Phidon has led serious researchers into the bias that Greek coinage necessarily was begun earlier:[1]

> **An article recently published in this journal (D. Kagan, AJA 86 [1982] 343-60) proposes to revive a seventh century B.C. dating for the earliest coinages of Aegina, Corinth and Athens, in keeping with the ancient testimonia that connect coinage with Pheidon of Argos and the reforms of Solon.**
> *(Dating the Earliest Coins of Athens, Corinth and Aegina, by John H. Kroll and Nancy M. Waggoner)*

Above: Mysian stater coin from Lampsacus *(gold, ca. 360-340 BCE, Zeus with a laurel crown)*

69-b As readers of our articles know, we are not proponents of low chronology generally, but rather that the truth should be free of monetary entanglement or obligation, and we believe that the truth should be free, not sold for monetary gain, the same as sex should not be sold. In so saying, we respect others' rights to own writing and intellectual property, and even their feelings, as it is always possible to resource to prevent conflict. The article from which the extract was made is by John H. Kroll and Nancy M. Waggoner, *Dating the Earliest Coins of Athens, Corinth and Aegina,* and is a most authoritative and considerate treatise on the subject. We should not have to remind the reader here that this is of paramount importance, in light of the historical claims made with regard to coin originating at Aegina, and to establish when Phidon made a coinage in Greece. With these purports in mind, it is with great pleasure that we embark on a review of the early Greek coinage. It is true that Solon has been attested as having made a reform to the *nomisma,* a word generally meant to refer to money, as we also use *numismatic* in reference to coinage, the origin of which word we have already commented on in 4^{10} of our article. Since Solon visited Croesus of Lydia in the later part of his life, he lived until the 560's BCE when Croesus was King of Lydia, and was a chosen archon in 594 BCE.[2] But the date of Solon is a topic for another occasion. The basis for dating Greek coinage is the examination, and detailed forensic analysis of the ancient samples. Athenian coinage, for example, has been dated by early didrachms of the Wappenmunzen, as they are called, the smaller denominations also having been struck, using a 'changing device,' of which 14 different ones are seen to have been used in the didrachm series, according to Mr. Kroll, meaning 14 separate issues of this coinage. All but three (of the 14 Wappenmunzen didrachm issues) were made with one to four known obverse (front) dies.[3] While Wappenmunzen is Group I, or the earliest coinage known of Athens, the Group II 'owls' appear first in a dated context in the Taranto hoard, dated 500-490 BCE:

> **But even Cahn agrees that the owls of Group II must fall around the 520s, and in this he is joined by Babelon, Seltman and all others who have dated the highly artistic obverses of Group II through comparisons with Attic vase-painting and sculpture. Rarely in numismatic scholarship does one find the kind of unanimity that has attended the general chronology of the Group II owls.**
> *(Dating the Earliest Coins of Athens, Corinth and Aegina, by John H. Kroll and Nancy M. Waggoner)*

Above: Athenian tetradrachm, 'owl' reverse *(4 drachms, silver, ca. 200-150 BCE)*

69-c The earliest Athenian coinage was summarized, in 1956, by Kraay, who noted no more than 'about' forty obverse dies were used in the didrachm series of Wappenmunzen:[4]

> **The rate of use can hardly have been lower than one obverse die a year, and, if an allowance of ten years be added to cover the possibility that in some years no coins were minted,a maximum period of about fifty years for the issue of "wappenmunzen" is reached, which would mean that they began about 575 [BCE] or later.**
> *(Dating the Earliest Coins of Athens, Corinth and Aegina, by John H. Kroll and Nancy M. Waggoner)*

Above: Tetradrachm Athenian 'owl' *(4 drachms, silver, circa 450 BCE, artwork courtesy Ward Green Oct 06 2014)*

69-d Kraay at the time emphasized that 575 BCE is generous. Later, in 1976, Kraay offered a 550 BCE starting date, and Mr. Kroll argues that a beginning in 550 BCE would be far more probable, for 14 issues is consistent with annual changes, seen in other ancient coins in Greece. Adding to this a few exceptional years, an estimate of 20 years before the 520's falls after or near 550 BCE. Competing with this notion, however, would be

the idea of competing Greek states wanting their own coinage as soon as they saw it, so we move to Corinthian coinage. The Tyrant who succeeded Telestes at Corinth was named Cypselus, and we should note that our revised date for his Reign would alter the Corinthian scene favourably. Group I coinage at Corinth was believed to have been a late 7th century effort based on dating Cypselus here, whereas we might date him after Phidon, circa 550 BCE. Since the earliest Corinthian coins copy the Aeginetan incuse punch reverse, according to Mr. Kroll, at least it would appear that Corinth minted coin after Aegina. For Group II, similarities of its Athena heads to late 6th and early 5th century coins of Athens and Syracuse and some other Greek states, had it dated ca. 500 BCE, would appear late with Group I as falsely 7th century. At some risk of the phrase 'money talks' taking on new meaning, Mr. K says Group II is "now fully confirmed," due to the fact that a datable late series coin of the Athens Wappenmunze Group I was reminted as a stater of Corinthian Group I.2, meaning it dated after 525 or so when Athens owls began, and was followed by more coins of Group I.2 as well as staters of Group I.3, but five Group II staters were found in the Taranto hoard dated ca. 500-490 BCE, making 490 the latest date for first, Group II coinage, which thus also start after 525 BCE. On an independent, artistic basis, the Pegasus legs on Corinthian Group I.1 stater coins were compared with a Pegasus from a 650 BCE, Late Protocorinthian aryballos now in found in Boston, and it was determined that the natural leg movements of the Group I.1 Pegasi depicted in a walking pose are not paralleled in the equivalent depiction on archaic painted pottery until at earliest the 2nd quarter of the 6th century; thus, to quote the researcher Brown: "No reason really exists for placing any [Corinth-minted Group I stater] before 575 [BCE]".[5] With 35 dies used before the Group I.2 overstrike, and a Greek minimum average of about 1 die per year, Kraay gave ca. 570-560 BCE as his probable Corinthian start.[6] The excellent scholarship of Kroll and Waggoner having its manifestation, they remark here that the only sure sequence is that the Corinthian Group I.1 staters with the incuse 'Union Jack' reverses, being believed to be copies of the earliest Aeginetan coinage made when the 'Union Jack' reverse punch was first developed, then, "must follow the earliest phase of coinage at Aegina." Having briefly touched upon the coinages of Athens and Corinth, may we turn here to the most exciting area of Greek-minted coinage, a silver coin of ancient Aegina. We feel obliged to disagree with the statements of Mr. Kroll regarding the tradition being "hard to credit as historical fact," since our research proves otherwise, as we trust a careful study of this chapter does show. But this is relatively minor criticism of this article by Kroll and Waggoner, since they are not to blame for the misdating of Phidon, nor for its historical cause:[7]

Above: Corinthian coin, obverse Pegasus *(silver, with Greek letter 'qoppa,' ca. 515 BCE)*

> **There is considerable justification for the Aeginetan chronology developed by Holloway and Kraay, which places the start of Period iia around 550 [BCE] and therefore the beginning of Period i, with its 16 known obverse dies, around 580 or 570 [BCE]. Both scholars were admittedly influenced by Robinson's late seventh century dating for the early development of coinage in East Greece and Lydia, but it should be clear that their chronology does not depend on that dating since it is more broadly based on a reasoned assessment of the late sixth century [BCE] evidence for Period iia.**
> **Against this chronology must be set the difficulties of the traditional chronology that would stretch Aeginetan coinage back into the first half of the seventh century [BCE] in order to bring it into conjunction with the preferred dating for Pheidon of Argos.**
> [ed. this last a view to which we cannot subscribe]
> *(Dating the Earliest Coins of Athens, Corinth and Aegina, by John H. Kroll and Nancy M. Waggoner)*

Above: Stater of Amyntas III of Macedon *(silver, ca. 393-370 BCE, successor King to Archelaus the grandson of Alexander I of Macedon)*

Above: Landscape on the island of Aegina *(1845 painting by Carl Rottmann (1797–1850), Landscape on the island of Aegina, oil on canvas, 57 × 57 cm)*

69-e The mines of Siphnos are believed to have been a major source for silver during Period iia at Aegina based on lead isotype analyses of 44 Aeginetan coins, where the seven 'Union Jacks' of Period iia analysed showed that their silver derived from two sources, an unidentified source being one, and the mines of Siphnos, the other. Herodotus writes in Book 3 Chapter 57 that it was at a time during the Reign of Polycrates at Samos, when the Siphnians reached a height of wealth from their mines, a period dated by the relationship Polycrates had with Amasis of Egypt towards the end of Amasis' long Reign, shortly before Persia's Egyptian invasion, c. 526 BCE. That Period iia coins were made about this time on the island of Aegina is proven by one 'Union Jack' coin in the Apadana foundation deposit of Darius I, of 517-514 BCE at Persepolis, of Period iia striking found with a tetradrachm of Abdera dated after its founding in 544, and four light-weight gold Croesids, minted by Croesus but not his only coinage, during his ca. 550 BCE Rule. On this basis, the Persepolis deposit being absolutely the earliest on record for any Greek silver coins, the Period iia coinage of Aegina was dated by Holloway and Kraay as having its start around 550 BCE, and Period i with its 16 known obverse dies as starting 580 or 570. Quoting from worldcoincatalog.com, silver coinage made an early appearance in Greece at Aegina (595-456 BCE), then at Athens (575 BCE), and later Corinth (570 BCE). It stands to reason that after Aegina began to mint by the orders of Phidon in the early 6th century BCE, the other Greek states would be quick to follow that lead. Having been adopted, coinage spread widely in the next few decades in Greece, and by the end of that century, having become widespread, became a matter for history. Mr. Kroll and Ms. Waggoner point out rightly that, the coinage of Lydia having preceded that of Greece, it is potentially a considerably more reliable foundation on which to base the chronology of later coins, but there is unfortunately hereof no consensus of opinion, since the first Lydian coinage is dated from 700 to 600 BCE. The earthshaking conclusion we can draw from this fact is that, seeing as the uncertainty about the dating of the Lydian coinage was caused by uncertainty in dating Phidon, our resolution of the Phidon dating has solved the Lydian question by bringing it down to its lowest, most reasonable time, as forerunner to Aeginetan coin.

[1](*'Dating the Earliest Coins of Athens, Corinth and Aegina,' by John H. Kroll and Nancy M. Waggoner, "American Journal of Archaeology," 88, 1984, Abstract, p. 325*) [2](*Chambers Encyclopaedia, Volume 7, 1887, 'Solon,' p. 316*) [3](*'Dating the Earliest Coins of Athens, Corinth and Aegina,' by John H. Kroll and Nancy M. Waggoner, "American Journal of Archaeology," 88, 1984, pp. 328-329*) [4](*Ibid., p. 331*) [5](*Ibid., p. 334*) [6](*Ibid., p. 335*) [7](*Ibid., p. 339*)

Above: Aeginetan silver stater, Pergamonmuseum, Berlin *(485-480 BC. Obverse: sea-turtle with single row of dots. Reverse: incuse square with five sections.)*

610-a There is a plethora of ancient Greek historians, whose conflicting versions of the dates have caused a great deal of confusion up until now, and still do today, to the tune of events displaced centuries from the truth. The functional word here is perhaps 'ancient', and not 'historian', in the sense only that their attempts are not worthy of how we, today, would study 'history', as to the Reigns of Kings as a known statistical science. There still remains a great deal of work to do on this particular topic of ancient Greece, and the subject is itself worthy of an entire article, without any doubt. Besides all of the many dates that need to be replaced or reinterpreted within all of the ancient historians, there are many myths to sort out within the tradition. When we wrote *Joseph and On,* we interpreted the Greek mythology from a Jewish standpoint, for example. Trying to turn that mythology into a dated history may be another objective, although Israel may be involved. However, neither is the intent of our current article. In our next chapter, we may consider some of the dates in the history of Israel, during the range of interest from Troy's fall of 1275 BCE to Year 1 Cyrus, 538 BCE. That is the next chapter of this article, but for this chapter, we may conclude with a sort of summary, after we attempt to correct the dating of the Messenian Wars at least partially, since it appears within our reach. In order to assist us in this endeavour, as well as to clarify any

lingering questions regarding the location of certain ancient Greek cities, and/or dialects used, we provide an Ancient Greek Dialects map (vid. right).

Above: Ancient Greek Cities and Dialects *(after Woodard 2008)*

610-b As far as to this point, we may note how the invention of struck coinage coincided fairly closely in the flow of time with the beginning of dated, recorded history. Nebuchadnezzar began to rule Babylon shortly before we note the appearance of struck coinage in Greece, which makes Babylon an exception to some extent, in that the father of Nebuchadnezzar and several prior Reigns have also been well-determined for that nation as to dates, but the well-datedness of Babylon is in this regard an exception, with Egypt being the only nation having any firm dates before 610 BCE, independently from Babylon. However, the dating of Babylon was not by coinage, for when coins began in Greece, Babylon knew not of coins, and Egypt did not probably produce coin until 350 BCE, or late in the Reign of the last Pharaoh of Egypt, the final Reign of Dynasty 30, Nectanebo II (360-342 BCE).[1,2] But the period 600-500 BCE may be dated, where coinage exists, as in Greece, somewhat absolutely by the coin. When the date is estimated assuming a certain usage of dies per annum, the date is an earliest estimate, as a greater rate of use of dies than the usual estimate of one per annum would result in lowering the start date, granted the number of dies in total can be determined. Thus a dating based on coinage is expected to be high, unless there are any years when no coins are produced. Such uncertainties make dating by coinage approximate. Any further consideration of these issues will have to wait for another occasion, and for matters to devolve.

[1](*'The Earliest Known Gold Pharaonic Coin,' by Andrey Bolshakov, "Revue D'Egyptologique," Tome 43, 1992, pp. 7,9*) [2](*'The Earliest Known Gold Pharaonic Coin,' by Andrey Bolshakov, "Revue D'Egyptologique," Tome 43, 1992, pp. 7,9*)

Above: Allegory of the Three Ages of Man, Hermitage Museum *(Second half of 16th century painting by Jacob de Backer (circa 1540/1545–1591/1600), oil on panel, 100 x 123 cm)*

611-a Of the Messenian Wars, the dating that Pausanias is at times cited as causing is 743 BCE, which date seems to be perhaps an hundred years too early, as we place it, in accord with Mr. Crosthwaite, some where nearer 640. As time may not avail us to be particularly interested in the dating of Pausanias, which we say errs, we will be enlightened by an effort to use modern science, and in particular an endeavour to date the Messenian Wars. We realize that this may not be of general interest to the public at large, and we present it only insofar as it amounts to tangible evidence tantamount to positive proof of our chronology, the archaeological 'pottery'. In saying this, I must confess that it is a very early stage of research, and by such is the BG ever defined. We here refer to a most interesting and informed study on the late 7th century artistic influences of Greece. The fact that there were two Messenian Wars, according to history, and not one, is important to how it works. The study refers to its focus on the late 7th century:

Discussion of the influences between Lakonia and Samos have for many decades dominated scholarly appreciation of Lakonian art, especially with regard to ivory objects. Nevertheless, this debate has rarely touched upon the reasons for such a close artistic relationship between the two states during the late Archaic period. The focus of this paper is on interpretation of late 7th century artistic influences between Lakonia and Samos as the result of a series of long economic and political processes (and deliberate choices respectively) generated before late Archaic times within a framework of Lakonian activity that involves also a revised look at the Messenian War dates.

(Lakonia and Samos during the Early Iron Age: a Revised Look at the Messenian War Dates, by Florentia Fragkopoulou)

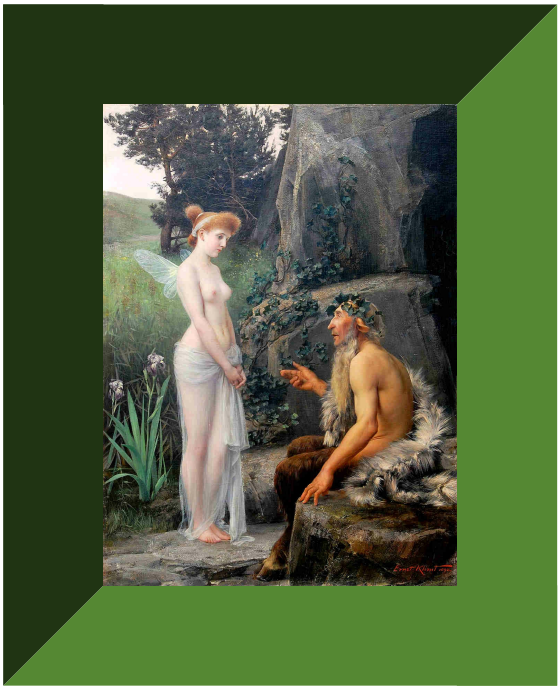
611-b The study quoted is forced towards the conclusion that the 1st Messenian War never took place, since there is no archaeological evidence to substantiate it (but the conclusion is based on the conventional date), yet the late 7th century evidence that it cites as evidence of the 2nd Messenian War may easily be applied to the 1st Messenian War as we should date it, about 640-620 BCE. This is a how much more convincing position to take on this subject, rather than that the war did not happen? The evident relationship between Lakonia (Lacedaemonia or Sparta) and

the isle of Samos was set by Herodotus:[2]

> **The Lacedaemonians then equipped and sent an army to Samos, returning a favor, as the Samians say, because they first sent a fleet to help the Lacedaemonians against Messenia.**
> *(History, by Herodotus)*

611-c The archaeological evidence is supportive of the dates given by Mr. Crosthwaite for the Messenian Wars, which began in 640 BCE for the 1st, and ended in c. 587 BCE:

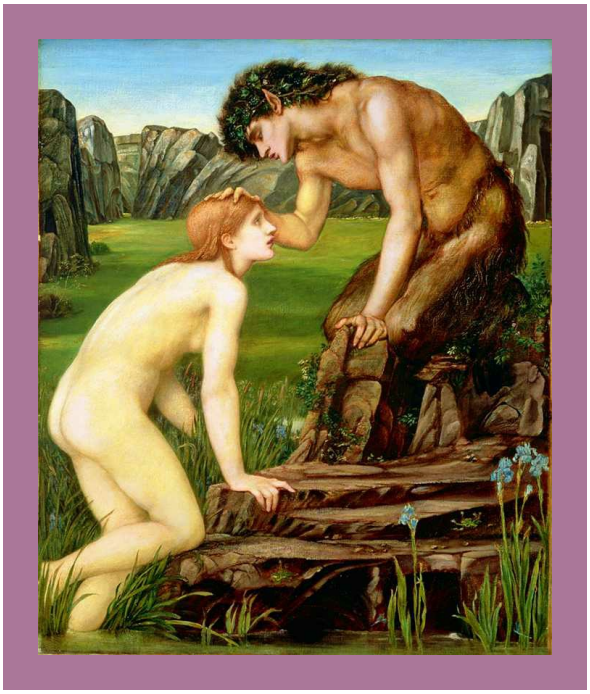
> **The fact that Lakonian pottery is found on Samos only for a relatively short period of time - between the late 7th century and ca. 525, implying a commercial opening which did not last long, along with the fact that the Samians clearly sought to imitate Lakonian pottery production and decoration, emphasize that Lakonian vessels emerge as a prestigious category of votives (unless there was some other ritual reason why Lakonian pottery was preferred as a votive category, although the two explanations are not mutually exclusive). In any case, what is of importance is that Lakonian production was highly esteemed by the Samians during a specific period of time.**
> *(Lakonia and Samos during the Early Iron Age: a Revised Look at the Messenian War Dates, by Florentia Fragkopoulou)*



Above: Pan Consoling Psyche *(1892 painting by Ernst Klimt (1864-1892), oil on canvas, 121 x 88 cm, unfinished at death, completed by his brother Gustav)*

611-d In other words, the pottery doesn't show up until some time after the 1st Messenian War begins, and yet is in circulation 60 years after the 2nd Messenian War ends, which is exactly what you would expect to see for ware which is continually finding its way into landfills as late as some decades after the end of the 2nd war, and even when obtained only during the course of the wars. This proves clearly that the conventional date for the 1st Messenian War is no less than 100 years too early, something that we already had ascertained from the BG, where the Kings of Sparta are similarly dated at later dates by about 100 years, based on a later Trojan War. However, the absurd nature of the conventional date of Troy at 1183 BCE is noteworthy here, because it brings the Kings of Sparta up to 1069 BCE, traditionally, and that cannot be supported, and is not supported at all, since there follow 16 Spartan Reigns over the space of the remaining 578 years, for an average 36 years each, and an average Reign this high is not at all probable. The other conventional date for the Kings of Sparta is 930 BCE, and much too late for a Trojan War dated 1183 BCE, since it makes 4 generations for 250 years (ha!). Of course it's possible but it's not the only problem. An error in Sparta would show up in the Messenian War. We see the proof of the error of the conventional date for the 1st Messenian War in the archaeology of Samos. Full disclosure: We have no reason to support any very low chronology, considering that our chronology ('BG') is often relatively high, as compared with convention.
[1](*'Lakonia and Samos during the Early Iron Age: a Revised Look at the Messenian War Dates,' by Florentia Fragkopoulou, Athanasia International Archaeological Conference, Rhodes, 2009*) [2](*History, by Herodotus (c. 484–425 BC), 3.47.1, edited by A. D. Godley*)

612-a Is it just possible that Jehovah is a complete person? The Greek chronology is difficult, and we have made an effort to solve some of its daunting riddles in brief. Hesiod was dated with the rising of the star Arcturus. Lycurgus was dated during the Reigns of Spartan Kings, plus as a contemporary of both Thaletus and Terpander. The date of Phidon was proven using the Greek coinage. The Messenian Wars were dated by the pottery on Samos. Despite the mass of confusing dates by the accounts of ancient historians of Greece, our BG has not faltered. Whether the evidence will continue to favour the BG we never know, but the test may always be an ongoing one. A true chronology should continue to hold up, forever. The relatively low dating that we have found for Greek history can serve as foundation for the earlier dates. However, because of the sheer volume of Greek literary history, largely in conflict with itself, it will take a longer time to sort out the essential Greek history. A great start may be gained by opening the book by Mr. Charles Crosthwaite, *Synchronology,* a rare gem. One sample of how interesting this book is is found in in its chapter explaining the *Argonautic Quest.* As Mr. C explains it, Phryxus and his sister Helle are children of a Boeotian Prince named Athamas, these two being persecuted by their stepmother Ino, the daughter of Cadmus, so that they run away and sail for Colchos, the Kingdom of AEetes, who was one of their relatives, and who had been crowned King by King Osiris of Egypt.[1] They are said to have sailed in a ship called the Ram, and to have taken treasures of their father with them, fuel for poetic imagery of a ram having golden fleece, which became the popular story which we all know, that says that they were carried by a literal ram, and that the fleece of the ram was golden, and of literal gold. Now the Hellespont is said to be named after Helle, on account of the fact that she drowned in the Straits of Hellespont, after falling overboard during the voyage. While AEetes received Phryxus peaceably, he came to be incited by greed and killed him, to gain the treasure, and this becomes the primary reason for

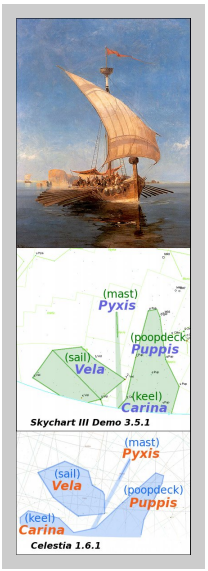


Above: Pan and Psyche, Fogg Museum, Cambridge, Massachusetts *(1872-4 painting by Sir Edward Burne-Jones (1833-1898), oil on canvas, 65.1 x 53.3 cm)*

the Argonautic Expedition, which was to avenge the murder and capture the treasure, and to this end six ships were sent out, seeing the magnitude of the mission was for a powerful league of able warriors to slay a well-appointed King.

612-b To this mission a fine assemblage of Grecian heroes is readied, led by an Admiral Jason, a Thessalian Prince, who is captaining the vessel known as the *Argo.* A finer group was perhaps never assembled for a such a purpose, with land forces led by Hercules, the Theban. Herodotus pens that the ship Argo was going to Delphi, to obtain an oracle and make an offering, but when the ship was driven by a north wind to the coast of Libya, Jason left the offering there in exchange for passage.[2] During the expedition, Hercules emancipates his cousin Prometheus, who has been confined 30 years at Colchos. The force of Argonauts includes Castor and Pollux who, after their return to Greece, restore King Tyndarus to his throne at Sparta, as it was usurped by his brother Hippocoon whilst they and their army were out of town. The Argonauts kill King AEetes, King Laomedon of Troy, and Hippocoon, who was holding the Kingship at Sparta. Hercules also accomplishes the freeing of Theseus from Thesprotis, he having been imprisoned there by Danaus, this name being a form of Aidoneus, who is also Armais or Hermes in Greek, and his Egyptian name being Thoth. So, the golden fleece is recovered, with great effect: the expedition finds success in all intended purposes, a constellation is named 'Argo' or 'Argo Navis', after the ship, so designated, and later divided into three: Carina, the keel of the ship, Puppis, the poop deck of the ship, and Vela, the sails of the ship called Argo. Twenty-nine and a half centuries later than the events of the *Argonautic Journey,* the stars do not any longer permit its viewing from the latitude of Greece, and viewed from the south it appears only upside down.

612-c The constellation 'Argo Navis' was visible from Greece and from southern Spain in 940 BCE, or the time of the Argonautic Journey, the brightest keel star Canopus of the today's constellation Carina being just visible in Greece as the sail constellation Vela becomes visible, Canopus being barely below the horizon from Gibraltar. The objections of Mr. Bryant and Dr. Rutherforth, that the constellation 'Argo Navis' was not even visible to the Argonauts at the time of their expedition does not hold up, therefore, as in 940 BCE it appears as a ship sailing on the Mediterranean Sea to the sailors there. Also, rather than rising from the horizon as the night wears on, the ship constellation seems to move or turn upon the waters and remain at the level of the sea, or else disappear below the horizon again gradually, like a ship would similarly have to do upon the horizon for any sailors who were seeing it from the Mediterranean. The constellation Hercules interestingly rises shortly before dawn in the eastern sky north of Argo Navis in 940 BCE, when viewed either from Spain or from Greece. Argo Navis is somewhat south of where the Sun rises in the east, while Hercules is a little north of sunrise. By sunrise Argo Navis slips beneath the horizon again. Thus, as Hercules and his land party proceed home from Spain after Hercules slew the Geryones there, which he did to avenge their murder of Osiris, according to Mr. C, we see that they are really north of the ship Argo, travelling through Italy, with a large herd of cattle, as the stars also convey the agreed gist of the story.



Top: Argo, private collection *(Painting by Konstantinos Volanakis (1837–1907), oil on canvas, 67 × 87 cm)*
Middle: Constellation Argo Navis at 0225 hrs Dec 29 942 BCE off the east coast of Spain *(As seen in Skychart III Demo 3.5.1)*

612-d The *Argo* is believed to have been a ship having Egyptian design like a ship Danaus brought from Egypt. The remarkable similarity between the square-sailed or galley ship, and the constellation Argo Navis, is seen in the illustrations at right, where a painting by the Greek painter Konstantinos Volanakis of *Argo* is compared with how *Argo Navis* looks ca. 940 BCE. The painting offers some insight into how the group of stars named *Argo Navis* might be construed to be seen as a ship by sailors, with the top of the mast in a place represented by the constellation *Pyxis.* These were days before Lycurgus was legislator, and he in turn precedes the era of Phidon and Aeginetan coin. Our 574 BCE date for Phidon is in startling agreement, as we determined, with the earliest dating Greek coin. It also agrees with Herodotus, the reliable historian. Phidon's history was obscured by the Eleans, who in an attempt to erase their memory of his usurpation of the Olympic Games, obliterated the record of his Olympiad. Phidon is not obscure any more, in light of the coins. We would be remiss not to mention here some others who lived at the time of Lycurgus, preceding by some years the 1st Messenian War of 640 BCE, these including poet Alcman of Sparta, whom Eusebius dated to Year 2 of the 27th Olympiad, 671 BCE, the latter years of Terpander. Alcman lived to old age, flourishing near 671-631 BCE. Polymnestus was a lyric poet who flourished soon after Thaletas, in honour of whom he wrote a poem by request of the Spartans, and he was mentioned by Alcman, which dates him before Alcman, thus flourishing 675-644 BCE. Archias of Corinth was 10th in descent from Temenus, a contemporary thus of Phidon, whom Strabo gives as 10th from Temenus also, and this is confirmed by the detail that Archias was involved in a struggle with Melissus, who was born in Corinth after Habron of Argos had gone there to escape the anger of Phidon the King of Argos. The date of Thale's Eclipse of 585 BCE (solar eclipse) has come to be well-accepted as the date of the famous battle between Lydians and Medes, that was interrupted by the eclipse, after which did a daughter of Alyattes the King of Lydia, her name being Aryenis, form a bond of marriage and thus alliance with Astyages the son of King Cyaxares of Media, before Astyages became King of Media upon the death of Cyaxares later that same year. Lydian King Alyattes II was by then old enough to have produced and raised a nubile daughter, in which case a date of about 625 BCE should be the date of his birth, or 623 BCE, when we compute 28 years back from a birth in 595 BCE of his son Croesus, and 651 BCE (623 + 28 = 651) should be that of his own father, King Sadyattes. The father of

Sadyattes, Ardys II, was perhaps born in about 679 BCE (another 28-year generation on average). The afore-mentioned father of Ardys II, Gyges, perhaps was born in or around 707 BCE (or, four generations of 28 years each prior to the birth of Croesus), so would have come to the Lydian throne at the age of 47 years, when it occurred in 660 BCE, as was already estimated. The check of this is that Archilochus of Paros, who is dated as flourishing 680-640 BCE, wrote of King Gyges, as seen in his quotes by Aristotle, dated 384-322 BCE.

Bottom: Constellation Argo Navis at 0320 hrs Dec 29 942 BCE east of pillars of Hercules, Spain *(As seen in Celestia 1.6.1)*

612-e The Hebrew word for Greece, 'Javan', a son of Japheth, is mentioned at Genesis 10:2,4 as having sons Elishah, Tarshish, Kittim, and Dodanim, populating the islands. 'Ionians' is a Greek derivation from the name 'Javan'. Elishah has been associated at times with a portion of the western coast of Asia Minor, and 'Elis' of Greece.[3] Tarshish is associated with the western Mediterranean, possibly Sardinia, and, more particularly, with Spain.[4] Kittim is connected by Josephus with Cyprus, which was also called 'Kitti' by the ancient Phoenicians, and it is written in the Vulgate as 'Italy' at Numbers 24:24. Here the Targum of Onkelos has 'Romans', and a passage at 1Maccabees 1:1 makes 'Kittim' Macedonia, in Greece.[5] The Hebrew name 'Javan' transliterated into Greek gets a Greek letter 'I' (iota) for 'J', Greek 'u' (upsilon) for 'v', there being no Greek letters 'j' nor 'v', may be seen as 'Iauan', and so we have 'Ion' and 'Ionian'. It appears entirely reasonable, as the sons of Japheth spread out from the Ark site at Uzengili, Turkey, that a westward migration brought some to the west coast at what we call 'Ionia', from 'Javan,' and that afterward they continued their westward journey, towards Greece. These are the sons of Japheth, known for physical form and beauty, for gymnasts and the Olympic Games of old. Thus we conclude our chapter regarding Greece, however much more we might append, the many details about this country which have been written by its own historians, even disregarding those of all other nations, being in volume such as to fill the library shelves completely. The mythology of Greece, as it has been passed down to us after being much mutilated by centuries of attempts to make it appear older than it actually was, has been redeemed, by Sir Isaac Newton and Charles Crosthwaite, and extolled by Joseph Milner and (historian) Mitford.[6] The greatest historian of all time, Herodotus, himself a Greek, dates Hesiod no earlier than 850 BCE, and the writing of Hesiod proves this astronomically, since no date preceding Hesiod of the Trojan War generation is, at 300 years earlier, able to account for his writing:[7]

> **When Zeus has finished sixty wintry days after the solstice, then the star Arcturus leaves the holy stream of Ocean and first rises brilliant at dusk.**
> *(Works and Days, by Hesiod)*

The difficulty of this undertaking shall not have been underestimated considering the confusion caused by the prevailing darkness of modern conventional chronology, an appreciation for which will be gained by anyone who sincerely undertakes to make sense out of sheer chaos.[8] We add: any resemblance between the characters in this Chapter and any persons, living or dead, is a miracle.[9]

[1](*Synchronology, by Charles Crosthwaite, 1839, p. 289*) [2](*History, by Herodotus (c. 484–425 BC), 4.179, edited by A. D. Godley*) [3](*Insight on the Scriptures, 'Elishah', Watchtower Bible and Tract Society, 1988, Vol. 1, p. 718*) [4](*Insight on the Scriptures, 'Tarshish', Watchtower Bible and Tract Society, 1988, Vol. 2, p. 1066*) [5](*Insight on the Scriptures, 'Kittim', Watchtower Bible and Tract Society, 1988, Vol. 2, p. 178*) [6](*The Eclectic Review, Vol. VII, January-June, 1840, p. 645*) [7](*Works and Days, ll. 564-570, by Hesiod, translated [1914] by Hugh G. Evelyn-White*) [8](*Synchronology, by Charles Crosthwaite, 1839, p. 48*) [9](*You Natzty Spy, movie by The Three Stooges, 1940*)

end of Chapter 6: Greece

Above: Theban coin *(silver, 315-288 BCE, Greece)*

Chapter 7: The Shoshenq Redemption

Above: Among other artifacts, one of the stelae commemorating Apis buried in Year 37 of Shoshenq V *(Photo by Auguste Mariette (1821-1881), reproduction from "Voyage dans la Haute Égypte, I," Paris, 1878, pl. 13.)*

That Solon should discourse with Croesus, some think not agreeable with chronology; but I cannot reject so famous and well-attested a narrative, and, what is more, so agreeable to Solon's temper, and so worthy his wisdom and greatness of mind, because, forsooth, it does not agree with some chronological canons, which thousands have endeavoured to regulate, and yet, to this day, could never bring their differing opinions to any agreement.
(Life of Solon, or Solon, by Plutarch)

And chronology, in general, is uncertain; especially when fixed by the lists of victors in the Olympic games, which were published at a late period by Hippias the Elean, and rest on no positive authority.
(Life of Numa, or Numa Pompilius, by Plutarch)

71-a Let there be no mistake regarding the true chronology. There will be more discoveries in the BG, because many variables are eliminated when we know where to search, and an accurate chronology gives us the timeline so as to know exactly where in time to look for any details. As we have said before, accurate chronology is not the end, but the beginning of discovery, and we now begin. When we choose our beginning point, should it not be a singularly important date that we work to investigate? We first prepared the way with Greece, Mitford saying:[1]

Many important events break upon us in probable succession: Pelops, AEgeus, OEneus, Augeas, Neleus, Tyndareus, Eurystheus, Hercules, Jason, Theseus, and that Minos mentioned by Hesiod, Homer, Herodotus, Thucydides, Plato, Aristotle, and Strabo; for the chronologers have imagined a prior Minos unknown to all those authors. With these personages we have the Argonautic expedition, the wars of Thessaly, the war of Minos with Athens, the establishment of the Cretan maritime power with the suppression of piracy, the reformation of the Athenian government, the expulsion of the posterity of Perseus from Peloponnesus, with the full establishment of the power of the family of Pelops, and finally the war of Troy.

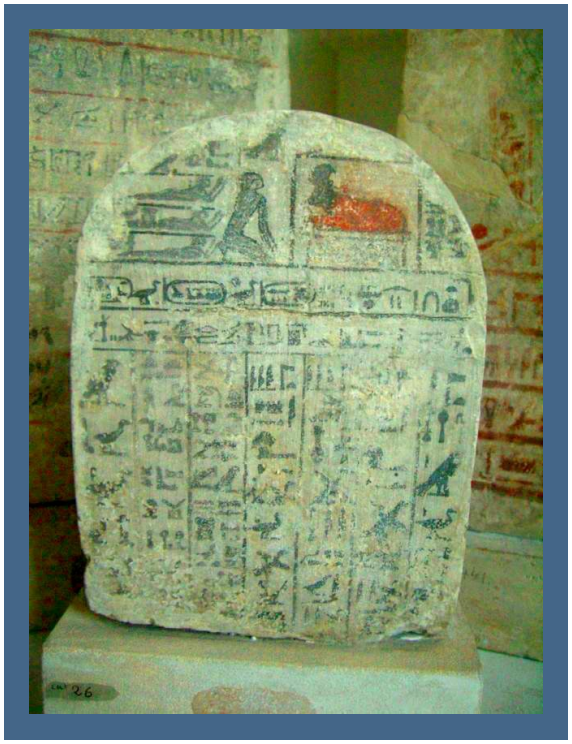
(The History of Greece, by William Mitford)

71-b Perseus, with whom in myth the ancestry of Hercules is associated, Perseus being his great grandfather, lived well before the Trojan War, and had a sibling Bacchus, the Roman god of wine, having the Greek name Dionysus. In myth, Peseus slays the son of Dionysus and Ariadne. The ancient sources describe this Dionysus as being of Thrace in some cases, from the east in others and from Ethiopia in the South, in still other accounts of him. This last place of origin, Ethiopia in the South, is a hint to his identity, while his being from the east or from Thrace are seen as places to which he came later. In his account, nine pages earlier, Mr. Mitford wrote:[2]

As history cannot hold together without some system of chronology, and as the result of my researches will not permit me to accept what has of late most obtained, it appeared an indispensable duty of the office I have undertaken, to risk the declaration of my opinion, not without some explanation of the ground of it.
(The History of Greece, by William Mitford)

[1](*The History of Greece, by William Mitford, 1829, p. 223*) [2](*Ibid., p. 214*)

72-a The Lord, Jehovah, has the power to exalt from the pit of ashes itself, and bring to greatness the lowly one.[1,2] The Shishak of Scripture is named at 2Chronicles 12:2, he having 1200 chariots and 60,000 horses, in addition to men who were unnumbered for multitude, when he came to Judah and overthrew its strong cities, in the fifth Year of the Reign of King Rehoboam, King at Jerusalem. The importance of the identity of this Egyptian called Shishak in the Holy Word can hardly be overrated, with scholars having based their entire chronology upon it. The *Book of Sothis* calls him *Susakeim,* a King who brought his Libyan, Ethiopian, and Troglodyte warriors before Jerusalem, before the Rule of Psuenus, while modern scholars say Osorkon I succeeded Shishak.[3] Sir Lancelot Brenton's translation calls him: Susakim. The most important identification, perhaps, comes from Josephus, who writes in his *Jewish Antiquities*.[4]



Above: Stela of Apis interred in Year 11 of Shoshenq V ("difficult to decipher") *(Dec 2006 photo)*

Herodotus was mistaken, and applied his actions to Sesostris; for this Shishak, in the fifth year of the reign of Rehoboam, made an expedition [into Judea] with many ten thousand men; for he had one thousand two hundred chariots in number that followed him, and threescore thousand horsemen, and four hundred thousand footmen. These he brought with him, and they were the greatest part of them Libyans and Ethiopians.
(Antiquities of the Jews, or Jewish Antiquities, by Flavius Josephus)

72-b Mr. Crosthwaite does not feel that Herodotus was quite mistaken about the name of Shishak, but explains it as a bringing together of the names 'Sesak' and 'Osiris', with the letter 't' in Sesostris being euphonic, which means pleasing to the ear, and he identifies 'Shishak' with 'Bacchus', the god of wine, as meaning 'drinker'. The reliability of Mr. Josephus, says Mr. Crosthwaite, on subjects connected with the history and antiquities of the Jewish nation has been justly considered by the learned world, as second only to the Holy Word itself.[5] Other than the name of Shishak, Josephus does not tell us that the other details of Herodotus are wrong to do with this Egyptian King, and Mr. Mitford rightly says, of Herodotus, that he has had, from the ablest writers in the most polished ages, the title father of history and prince of history due to grace of prose narration.[6] Thus, since few authorities compare with Herodotus, we feel justified in following his account of the Pharaoh Sesostris with interest, from which we directly quote:[7]

Leaving the latter aside, then, I shall speak of the king who came after them, whose name was Sesostris. This king, the priests said, set out with a fleet of long ships from the Arabian Gulf and subjugated all those living by the Red Sea, until he came to a sea which was too shallow for his vessels. After returning from there back to Egypt, he gathered a great army (according to the account of the priests) and marched over the mainland, subjugating every nation to which he came. When those that he met were valiant men and strove hard for freedom, he set up pillars in their land, the inscription on which showed his own name and his country's, and how he had overcome them with his own power; but when the cities had made no resistance and been easily taken, then he put an inscription on the pillars just as he had done where the nations were brave; but he also drew on them the private parts of a woman, wishing to show clearly that the people were cowardly.

He marched over the country doing this until he had crossed over from Asia to Europe and defeated the Scythians and Thracians. Thus far and no farther, I think, the Egyptian army went; for the pillars can be seen standing in their country, but in none beyond it. From there, he turned around and went back home; and when he came to the Phasis river, that King, Sesostris, may have detached some part of his army and left it there to live in the country (for I cannot

speak with exact knowledge), or it may be that some of his soldiers grew weary of his wanderings, and stayed by the Phasis.

For it is plain to see that the Colchians are Egyptians; and what I say, I myself noted before I heard it from others. When it occurred to me, I inquired of both peoples; and the Colchians remembered the Egyptians better than the Egyptians remembered the Colchians; the Egyptians said that they considered the Colchians part of Sesostris' army. I myself guessed it, partly because they are dark-skinned and woolly-haired; though that indeed counts for nothing, since other peoples are, too; but my better proof was that the Colchians and Egyptians and Ethiopians are the only nations that have from the first practised circumcision. The Phoenicians and the Syrians of Palestine acknowledge that they learned the custom from the Egyptians, and the Syrians of the valleys of the Thermodon and the Parthenius, as well as their neighbors the Macrones, say that they learned it lately from the Colchians. These are the only nations that circumcise, and it is seen that they do just as the Egyptians. But as to the Egyptians and Ethiopians themselves, I cannot say which nation learned it from the other; for it is evidently a very ancient custom. That the others learned it through traffic with Egypt, I consider clearly proved by this: that Phoenicians who traffic with Hellas cease to imitate the Egyptians in this matter and do not circumcise their children.

Listen to something else about the Colchians, in which they are like the Egyptians: they and the Egyptians alone work linen and have the same way of working it, a way peculiar to themselves; and they are alike in all their way of life, and in their speech. Linen has two names: the Colchian kind is called by the Greeks Sardonian ; that which comes from Egypt is called Egyptian.

As to the pillars that Sesostris, king of Egypt, set up in the countries, most of them are no longer to be seen. But I myself saw them in the Palestine district of Syria, with the aforesaid writing and the women's private parts on them. Also, there are in Ionia two figures of this man carved in rock, one on the road from Ephesus to Phocaea, and the other on that from Sardis to Smyrna. In both places, the figure is over twenty feet high, with a spear in his right hand and a bow in his left, and the rest of his equipment proportional; for it is both Egyptian and Ethiopian; and right across the breast from one shoulder to the other a text is cut in the Egyptian sacred characters, saying: "I myself won this land with the strength of my shoulders." There is nothing here to show who he is and whence he comes, but it is shown elsewhere. Some of those who have seen these figures guess they are Memnon, but they are far indeed from the truth.

Now when this Egyptian Sesostris (so the priests said) reached Daphnae of Pelusium on his way home, leading many captives from the peoples whose lands he had subjugated, his brother, whom he had left in charge in Egypt, invited him and his sons to a banquet and then piled wood around the house and set it on fire. When Sesostris was aware of this, he at once consulted his wife, whom (it was said) he had with him; and she advised him to lay two of his six sons on the fire and make a bridge over the burning so that they could walk over the bodies of the two and escape. This Sesostris did; two of his sons were thus burnt but the rest escaped alive with their father.

After returning to Egypt, and avenging himself on his brother, Sesostris found work for the multitude which he brought with him from the countries which he had subdued. It was these who dragged the great and long blocks of stone which were brought in this king's reign to the temple of Hephaestus; and it was they who were compelled to dig all the canals which are now in Egypt, and involuntarily made what had been a land of horses and carts empty of these. For from this time Egypt, although a level land, could use no horses or carts, because there were so many canals going every which way. The reason why the king thus intersected the country was this: those Egyptians whose towns were not on the Nile, but inland from it, lacked water whenever the flood left their land, and drank only brackish water from wells.

For this reason Egypt was intersected. This king also (they said) divided the country among all the Egyptians by giving each an equal parcel of land, and made this his source of revenue, assessing the payment of a yearly tax. And any man who was robbed by the river of part of his land could come to Sesostris and declare what had happened; then the king would send men to look into it and calculate the part by which the land was diminished, so that thereafter it should pay in proportion to the tax originally imposed. From this, in my opinion, the Greeks learned the art of measuring land; the sunclock and the sundial, and the twelve divisions of the day, came to Hellas from Babylonia and not from Egypt.

Sesostris was the only Egyptian king who also ruled Ethiopia. To commemorate his name, he set before the temple of Hephaestus two stone statues, of himself and of his wife, each fifty feet high, and statues of his four sons, each thirty-three feet. Long afterwards, Darius the Persian would have set up his statue before these; but the priest of Hephaestus forbade him, saying that he had achieved nothing equal to the deeds of Sesostris the Egyptian; for Sesostris (he said) had subjugated the Scythians, besides as many nations as Darius had conquered, and Darius had not been able to overcome the Scythians; therefore, it was not just that Darius should set his statue before the statues of Sesostris, whose achievements he had not equalled. Darius, it is said, let the priest have his way.

When Sesostris died, he was succeeded in the kingship (the priests said) by his son Pheros. This king waged no wars, and chanced to become blind, for the following reason: the Nile came down in such a flood as there had never been, rising to a height of thirty feet, and the water that flowed over the fields was roughened by a strong wind; then, it is said, the king was so audacious as to seize a spear and hurl it into the midst of the river eddies. Right after this, he came down with a disease of the eyes, and became blind. When he had been blind for ten years, an oracle from the city of Buto declared to him that the term of his punishment was drawing to an end, and that he would regain his sight by washing

his eyes with the urine of a woman who had never had intercourse with any man but her own husband. Pheros tried his own wife first; and, as he remained blind, all women, one after another. When he at last recovered his sight, he took all the women whom he had tried, except the one who had made him see again, and gathered them into one town, the one which is now called "Red Clay"; having concentrated them together there, he burnt them and the town; but the woman by whose means he had recovered his sight, he married. Most worthy of mention among the many offerings which he dedicated in all the noteworthy temples for his deliverance from blindness are the two marvellous stone obelisks which he set up in the temple of the Sun. Each of these is made of a single block, and is over one hundred and sixty-six feet high and thirteen feet thick.

Pheros was succeeded (they said) by a man of Memphis, whose name in the Greek tongue was Proteus. This Proteus has a very attractive and well-appointed temple precinct at Memphis, south of the temple of Hephaestus. Around the precinct live Phoenicians of Tyre, and the whole place is called the Camp of the Tyrians. There is in the precinct of Proteus a temple called the temple of the Stranger Aphrodite; I guess this is a temple of Helen, daughter of Tyndarus, partly because I have heard the story of Helen's abiding with Proteus, and partly because it bears the name of the Foreign Aphrodite: for no other of Aphrodite's temples is called by that name.

When I inquired of the priests, they told me that this was the story of Helen. After carrying off Helen from Sparta, Alexandrus sailed away for his own country; violent winds caught him in the Aegean and drove him into the Egyptian sea; and from there (as the wind did not let up) he came to Egypt, to the mouth of the Nile called the Canopic mouth, and to the Salters'. Now there was (and still is) on the coast a temple of Heracles; if a servant of any man takes refuge there and is branded with certain sacred marks, delivering himself to the god, he may not be touched. This law continues today the same as it has always been from the first. Hearing of the temple law, some of Alexandrus' servants ran away from him, threw themselves on the mercy of the god, and brought an accusation against Alexandrus meaning to injure him, telling the whole story of Helen and the wrong done Menelaus. They laid this accusation before the priests and the warden of the Nile mouth, whose name was Thonis.

When Thonis heard it, he sent this message the quickest way to Proteus at Memphis: "A stranger has come, a Trojan, who has committed an impiety in Hellas. After defrauding his guest-friend, he has come bringing the man's wife and a very great deal of wealth, driven to your country by the wind. Are we to let him sail away untouched, or are we to take away what he has come with?" Proteus sent back this message: "Whoever this is who has acted impiously against his guest-friend, seize him and bring him to me, that I may know what he will say."

Hearing this, Thonis seized Alexandrus and detained his ships there, and then brought him with Helen and all the wealth, and the suppliants too, to Memphis. When all had arrived, Proteus asked Alexandrus who he was and whence he sailed; Alexandrus told him his lineage and the name of his country, and about his voyage, whence he sailed. Then Proteus asked him where he had got Helen; when Alexandrus was evasive in his story and did not tell the truth, the men who had taken refuge with the temple confuted him, and related the whole story of the wrong. Finally, Proteus declared the following judgment to them, saying, "If I did not make it a point never to kill a stranger who has been caught by the wind and driven to my coasts, I would have punished you on behalf of the Greek, you most vile man. You committed the gravest impiety after you had had your guest-friend's hospitality: you had your guest-friend's wife. And as if this were not enough, you got her to fly with you and went off with her. And not just with her, either, but you plundered your guest-friend's wealth and brought it, too. Now, then, since I make it a point not to kill strangers, I shall not let you take away this woman and the wealth, but I shall watch them for the Greek stranger, until he come and take them away; but as for you and your sailors, I warn you to leave my country for another within three days, and if you do not, I will declare war on you."

This, the priests said, was how Helen came to Proteus. And, in my opinion, Homer knew this story, too; but seeing that it was not so well suited to epic poetry as the tale of which he made use, he rejected it, showing that he knew it. This is apparent from the passage in the Iliad (and nowhere else does he return to the story) where he relates the wanderings of Alexander, and shows how he and Helen were carried off course, and wandered to, among other places, Sidon in Phoenicia. This is in the story of the Prowess of Diomedes, where the verses run as follows:

There were the robes, all embroidered,
The work of women of Sidon, whom godlike Alexandrus himself
Brought from Sidon, crossing the broad sea,
The same voyage on which he brought back Helen of noble descent.

Hom. Il. 6.289-92

[He mentions it in the Odyssey also:

The daughter of Zeus had such ingenious drugs,
Good ones, which she had from Thon's wife, Polydamna, an Egyptian,
Whose country's fertile plains bear the most drugs,
Many mixed for good, many for harm:]

Hom. Od. 4.227-30

and again Menelaus says to Telemachus:

> **I was eager to return here, but the gods still held me in Egypt,**
> **Since I had not sacrificed entire hecatombs to them.**

Hom. Od. 4. 351-2

> **In these verses the poet shows that he knew of Alexander's wanderings to Egypt; for Syria borders on Egypt, and the Phoenicians, to whom Sidon belongs, dwell in Syria.**

These verses and this passage prove most clearly that the Cyprian poems are not the work of Homer but of someone else. For the Cyprian poems relate that Alexandrus reached Ilion with Helen in three days from Sparta, having a fair wind and a smooth sea; but according to the Iliad, he wandered from his course in bringing her.

Enough, then, of Homer and the Cyprian poems. But, when I asked the priests whether the Greek account of what happened at Troy were idle or not, they gave me the following answer, saying that they had inquired and knew from Menelaus himself. After the rape of Helen, a great force of Greeks came to the Trojan land on Menelaus' behalf. After disembarking and disposing their forces, they sent messengers to Ilion, one of whom was Menelaus himself. When these were let inside the city walls, they demanded the restitution of Helen and of the property which Alexandrus had stolen from Menelaus and carried off, and they demanded reparation for the wrongs; but the Trojans gave the same testimony then and later, sworn and unsworn: that they did not have Helen or the property claimed, but all of that was in Egypt, and they could not justly make reparation for what Proteus the Egyptian had. But the Greeks, thinking that the Trojans were mocking them, laid siege to the city, until they took it; but there was no Helen there when they breached the wall, but they heard the same account as before; so, crediting the original testimony, they sent Menelaus himself to Proteus.

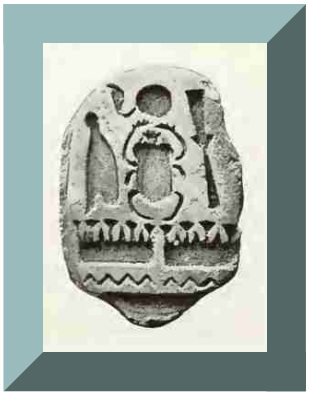
Menelaus then went to Egypt and up the river to Memphis; there, relating the truth of the matter, he met with great hospitality and got back Helen, who had not been harmed, and also all his wealth, besides. Yet, although getting this, Menelaus was guilty of injustice toward the Egyptians. For adverse weather detained him when he tried to sail away; after this continued for some time, he carried out something impious, taking two native children and sacrificing them. When it became known that he had done this, he fled with his ships straight to Libya, hated and hunted; and where he went from there, the Egyptians could not say. The priests told me that they had learned some of this by inquiry, but that they were sure of what had happened in their own country.

The Egyptians' priests said this, and I myself believe their story about Helen, for I reason thus: had Helen been in Ilion, then with or without the will of Alexandrus she would have been given back to the Greeks. For surely Priam was not so mad, or those nearest to him, as to consent to risk their own persons and their children and their city so that Alexandrus might cohabit with Helen. Even if it were conceded that they were so inclined in the first days, yet when not only many of the Trojans were slain in fighting against the Greeks, but Priam himself lost to death two or three or even more of his sons in every battle (if the poets are to be believed), in this turn of events, had Helen been Priam's own wife, I cannot but think that he would have restored her to the Greeks, if by so doing he could escape from the evils besetting him. Alexandrus was not even heir to the throne, in which case matters might have been in his hands since Priam was old, but Hector, who was an older and a better man than Alexandrus, was going to receive the royal power at Priam's death, and ought not have acquiesced in his brother's wrongdoing, especially when that brother was the cause of great calamity to Hector himself and all the rest of the Trojans. But since they did not have Helen there to give back, and since the Greeks would not believe them although they spoke the truth—- I am convinced and declare-— the divine powers provided that the Trojans, perishing in utter destruction, should make this clear to all mankind: that retribution from the gods for terrible wrongdoing is also terrible. This is what I think, and I state it.

The next to reign after Proteus (they said) was Rhampsinitus. The memorial of his name left by him was the western forecourt of the temple of Hephaestus; he set two statues here forty-one feet high; the northernmost of these the Egyptians call Summer, and the southernmost Winter; the one that they call Summer they worship and treat well, but do the opposite to the statue called Winter.
(History, by Herodotus)

The Kings of Egypt who reigned from Sesostris onwards, until Sabaco (Shabaka), according to Herodotus, are 10 inclusive, while the Kings of Judah are, from Rehoboam through Hezekiah, 12 inclusive, ending slightly after, with Shabaka ending about 701 and Hezekiah in 696 BCE.[8,9] The *Book of Sothis* has 14 Kings inclusive, from Susakeim through Sabacon (Shabaka), which, at 21 years per Kings is 294 years, which added to 701 is 995 BCE, agreeing well with a 993 BG date as Year 1 of Shishak.

[1](*1Samuel 2:8*) [2](*Psalms 113:7*) [3](*Manetho, by Manetho, Appendix 4, 'The Book of Sothis,' with an English translation by W. G. Waddell, 1964, p. 247*) [4](*Antiquities of the Jews, or Jewish Antiquities, 8.10.2, by Flavius Josephus*) [5](*Synchronology, by Charles Crosthwaite, 1839, p. 48*) [6](*The History of Greece, by William Mitford, 1829, p. 217*) [7](*History, by Herodotus (c. 484–425 BC), 2.102-2.121*) [8](*History, by Herodotus (c. 484–425 BC), 2.102-2.137*) [9](*Diodorus inserts many more Reigns and five generations when no King ruled, all of these in between Pheros and Proteus, which disagrees significantly with Herodotus, vid. Library of History, 1.59-1.62, by Diodorus Siculus, ca. 60-30 BCE*)



Above: Scarab of Shoshenq I
(Illustration by Flinders Petrie)

73-a The *Ethiopian Kings List* provides the Kings who ruled prior to 813 BCE, as Dagmawi Tawasya II [Takelot (834-813 BCE, 21 yr)], Dagmawi Awseyo Sera II [Osorkon (872-834 BCE, 38 yr)], [Remphis, Rhampsinitis] Aksumay Ramissu (892-872 BCE, 20 yr), [Memnon of Trojan War d. c. 892-888 BCE] Amenhotep Zagdur (923-892 BCE, 31 yr).[1] This list seems too good to be true, because the dates for King Tawasya II and King Sera II appear to be very close to the dates offered in conventional chronology, but for Takelot II and Osorkon II, so that as we first note the exact correspondence of the numerals, we also can see that King Sera I, higher on the list, is known to the list writer as Zerah the Ethiopian, who is also contemporary with the Biblical King Asa and identified as the Egyptian King Osorkon I, the son of Sheshonq I. Thus, Zerah = Serah = Osorkon is an obvious conclusion we may draw, and so we reason Tawasya II = Takelot II, and confirmation of this is seen on this same list, at Tawasaya Dews (1019-1006 BCE, 13 yr), ie. Tawasya I or Takelot I, since no other name Tawasya or Tawasaya may be seen anywhere else on the list prior to Tawasya II, and since Takelot I, Manetho says, rules for 13 years.[2] When we write that the list seems too good to be true, we don't mean that there is no work left for us to do. On the contrary, our work appears to be just starting, because we now have new Kings to investigate and date, and it is very exciting, because one of those Kings is Memnon of Trojan War fame, and named Amenhotep Zagdur. Jehovah doesn't make things complicated, in faith, but we sometimes do make things complicated for ourselves. We currently have no source material for Amenhotep the King called Zagdur, or for Aksumay Ramissu, not in the form of this spelling of their names, and a web search turns up virtually nothing on it for now, but hold on. Sir Isaac Newton mentions that Ramesses is the name of the son of Memnon, and that Memnon lives in Persia and appoints a King in Egypt called Proteus to rule there. The singularly most significant thing that the learned Mr. Newton writes about Memnon, or Amenophis, will not agree with the earlier conventional dating of Troy, of course (ie. 1183 BCE date, being wrong is by necessity forced to date these Kings all 300 years earlier, pray as we might for those involved with that chronology, a thing deeply entrenched in the consciousness of all of us who were taught that history), but this makes it no less incredible, and this is that he says that his son who succeeded him was named Ramesses, and by Herodotus 'Rhampsinitus', by others Ramises, he says, or Remphis [we note Ramissu as the form 'Ramises', and that given by Diodorus as the form 'Remphis'], and he makes other incredible and significant statements like this one to further boggle the mind, such as four times mentioning the building of the *Memnonia* at Susa in Persia, by Amenophis, on two of these also calling him Memnon, and at one other place also, in which he says that the *Memnonia* were also built by him at This, a city of ancient times on the Nile of Egypt north of Thebes, and that he fortified Susa as his own Persian capital.[3]

[1](*The dates of Osorkon II and Takelot II, as well as the succeeding Pharaohs down to the Nubian Dynasty, are raised above this, by 25 years, in Chapter 8, this implying a few adjustments to predecessors, also.*) [2](*Manetho, by Manetho, 'AEgyptiaca (Epitome),' with an English translation by W. G. Waddell, 1964, p. 159*) [3](*The Chronology of Ancient Kingdoms Amended, by Sir Isaac Newton*)

Above: Achilles and Memnon, between Thetis and Eos, Staatliche

Antikensammlungen, Munich *(Side A of an Attic black-figure amphora, ca. 510 BC, from Vulci)*

73-b The celebrated Sir Isaac portrays Hercules as Egyptian King, as Manetho does of King Osorkon III (mentioning, in his time, the Olympiad, the one of 776 BCE having a reputation of having been the first, so he may think), and Sir Isaac says Shishak was called Hercules, as are other heroes at different times, as we all know, also.[1] The expedition of Sesostris or Shishak, who since that time has been identified as Shoshenq I of Egypt by the majority of scholars, is a generation before Hercules. While we do hope to return to the subject of Hercules, we are focussed for the moment upon Shoshenq I as King of Egypt, reigning a whole generation before Hercules.[2] We, in Chapter 6, dated Hercules as born about 970 BCE without explanation, the correctness of this date as a matter of fact being determined certainly by the event called the *Fall of Troy* being dated by us as in 888 BCE, considering also the events that preceded it. Two aspects of the situation will now bear mentioning, and they are that the conventional dating for Shoshenq I are too low by 50 years (which we have shown and are continuing to endeavour to demonstrate), and that when Sir Isaac wrote he knew nothing about Sheshonq I or of his son Osorkon I, the discoveries having been recent. By all indications that we were so far able to muster, 993 BCE is Year 1 of Shoshenq, but this is provided he ruled Egypt for about 20 years (cf. Manetho 21 years). It looks to be correct that his Reign ended in 973 BCE very nearly exactly, from when his son Osorkon begins. This can be confirmed by the descent of Hippocrates by maternal and paternal lines from Hercules (18 maternal generations, full) and the fellow Argonaut of Hercules named AEsculapius (17 paternal generations, full) down to his floruit in about 431 BCE (the beginning of both the floruit of Hippocrates and the Pelopponesian War), Hippocrates being a physician from the isle of Kos, in Greece, having two complete genealogical lines back to the famous physician AEsculapius, the god of medicine. This 500 years (17 generations of 30 years each, say), or 18 generations of about 28 years each, gives a date for Hercules thriving in about the year 931 BCE, about 43 years before the *Fall of Troy,* which is near the time of the *Argonautic Journey,* we compute. The law of averages works in such a way, that the more generations that are covered, the more accurate it is. We don't expect too big of an error here, because this family profession of physician was passed on, which is often passed to the firstborn son, so that the 27-year average generation will be raised by only a few years. The personage of Hercules, an inspiration for artworks great in both quality and quantity ever since, has not left us an historical imprint, as has King Sheshonq I. Had several circumstances not prevented it, it appears that Hercules might become Osorkon, a son of Sheshonq, taking his rightful place in regular recorded history, but we remember that Osorkon I is Zerah the Ethiopian, and it need not be of any real concern that conspiracy of circumstance points us to a different set of facts.[3]

[1](*The Chronology of Ancient Kingdoms Amended, by Sir Isaac Newton*) [2](*Indeed, Hercules deserves a whole chapter or even a whole article all of his own.*) [3](*The sons of Osorkon I could have fought in a Trojan War had that war been fought in 950 BCE, since the son of Sheshonq I was already married in 993 BCE, thus any sons born about 990-970 will be of age by 950 BCE, and yet that war begins 898 BCE in the BG, without any known Egyptian warriors, almost two generations later. Hercules had sons who fought in that war, so he cannot be Osorkon I, unless the war be dated 50 years higher. The founding of Carthage would date that war, and more yet than an hundred years after the Temple of Solomon.*)

73-c This does not mean that Hercules is not the son of the Egyptian King Sheshonq I, and although Mr. Crosthwaite lived before the name Sheshonq I had been unearthed as the Shishak of Scripture, he for one believed it true. The Sesostris of Herodotus, also called Sesonchosis by a modification of the name Sesac or Shishak, poses the problem of being conflated with Sesostris III, despite the fact that Sesostris III lived a millenium earlier. Were Memnon also conflated with Amenhotep III, and his son Ramesses with Ramesses II, temporal sense is lost. These things are of course important, but the pressing task is the true dating of Shishak and his successors. It has remained long a problem in the conventional way of handling Egyptian chronology, that 3rd Intermediate Period dates calculated back to Sheshonq I are treated as lowest possible dates, allowing for missing Reigns. Thus, dates for Sheshonq I are not to be believed much for the conventional chronology, despite the fact that occasional minor adjustments of a few years would lead one to believe that the date of Sheshonq I were known. Ironically, it is often stated that the dates from the Kings a millenium before Shoshenq I are more accurate. With this in mind, we should prepare the reader by the way of advice that any results we obtain for the dates of Sheshonq I be considered tentative, and where true, miraculous, remembering the divers variables involved.

73-d Three things appear certain in all of this, whence the present chapter now needs to be written, and they are:

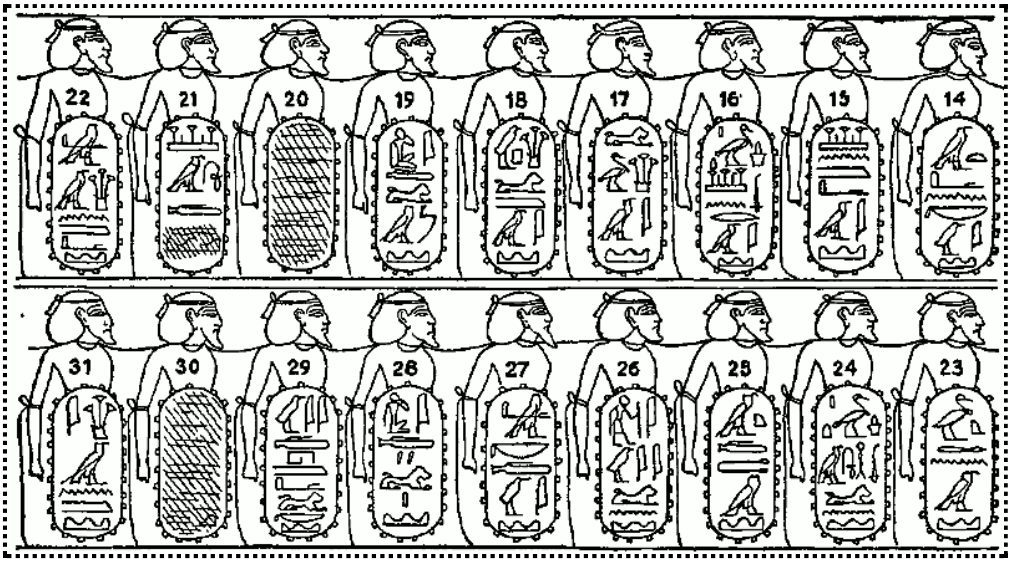
Above: Mummy of Ramesses II *(d. 1249 BCE BG, hair confirmed as having genuine red colour)*

1. The two Trojan wars were conflated (confused/combined) and dated incorrectly by ancient historians of renown. The Trojan War conventionally dated 1183 BCE ended 300 years later than was believed since Varro erred on it, and we have dated the same to 888 BCE, and this war is the second, there having also been one ended 1275 BCE. There are two major archaeological layers at Hissarlik (the theorized site of the ancient city of Troy) which correspond with these wars, with times of destruction, and they have been dated roughly to the correct times. The war ended 1275 is found in ancient Hittite annals.
2. The Argonautic Expedition preceded the Trojan War, the one ending 888 BCE, by about a generation, because the sons of Hercules and other Argonauts were in that war, the Argonauts flourishing also at the time of the said Expedition, which took approximately from 932-930 BCE.
3. The King of Egypt appointed a King AEetes to rule over Colchis near the Black Sea, during a northern campaign coming one generation before the Argonautic Expedition which included also conquests of Jerusalem and Thrace, and since Herodotus tells us the name of the King, and Josephus corrects it to Shishak, there is little doubt that Sheshonq I is the King of Egypt referred to here.

73-e If there are some things that are not so certain, they stem from some possible confusion (or conflation) with an earlier King of Egypt, but since the Trojan date is appearing to be unchangeable, it would have to be some King who ruled not long before Sheshonq I, and this is no improvement, since Sheshonq I is the most suitable. Of course, it will always be interesting to consider a different King than the one Herodotus calls Sesostris, but Sheshonq I is the only one who even remotely fits, having been an aggressive conqueror late in his Reign, having conquered lands both north and south of Israel, and so as aggressive conqueror of foreign territories. Byblos in Lebanon is where his name was discovered, on a statue base, and in Israel a fragment of a stela was found at Megiddo containing the cartouche of his name. Sheshonq's renowned inscription at Karnak lists cities conquered by him and, as Mr. Albert Barnes points out, three of the 15 cities fortified by King Rehoboam were on Shishak's list, namely Shoco, Adoraim, and Aijalon, and so, also, were "other towns of Judah or Benjamin."[1] Showing that Shishak's campaign was against Palestine, we see: "Shishak defeated the strong cities of Judah."[2] But Mr. Barnes says of some other cities of Palestine:[3]

> **Further, a considerable number of the captured cities are in the territory of Jeroboam: these cities "are either Canaanite or Levitical." Hence, we gather, that, during the four years which immediately followed the separation of the kingdoms, Rehoboam retained a powerful hold on the dominions of his rival, many Canaanite and Levitical towns acknowledging his sovereignty, and maintaining themselves against Jeroboam, who probably called in Shishak mainly to assist him in compelling these cities to submission. The campaign was completely successful.**
> *(Albert Barnes' Notes on the Bible, 1Kings 14:25)*

[1](*Albert Barnes' Notes on the Bible, commentary on 1Kings 14:25, which refers also to 2Chronicles 11:5-12 for the cities fortified by Rehoboam.*) [2](*2Chronicles 12:4, Easy-to-Read Version*) [3](*Albert Barnes' Notes on the Bible, commentary on 1Kings 14:25*)



Above: Part of Shoshenq I's Conquered Places List, Karnak, Egypt *(14 = Taan(a)kfi (TAANACH), 15 = Shanema (SHUNEM) 16 = Biti-sanra 17 = Ruhaba (REHOB) 18 = Hapuruma (HAPHARAIM), 19 = Ad(e)rumam (?), 20 (damnatio memoriae) 21 = Shawad(i) 22 = Mahan(ai)ma (MAHANAIM), 23 = K(e)ba'ana (GIBBON), 24 = Biti-hwarun (BETH-HORON). 25 = Karit(e)m (KIRIATHAIM), 26 = A(i)yulun (AIJALON), 27 = Mak(e)do (MEGGIDO), 28 = Adir(u), 29 = Yud-h(a)maruk (Yad-ham-melek?; see SHISHAK article in Encyclopaedia Biblica). 30 (damnatio memoriae) 31 Ha-u-n(e)-m.)*

73-f Some think that the stela fragment found in Megiddo is part of a monument commemorating Sheshonq I's victory, Sesostris having done similarly (see Herodotus above). These comparisons seem ridiculous anyway when noticing that 'Sheshonq' is nearly identical to 'Shishak' apart from the 'n', a rare circumstance of the similarity of a name to its equivalent in another language, which in fact are Hebrew (Shoo-shak) and Egyptian (Shoshenq I), so that there seems little doubt as to their identity. But we would defer judgment until more evidence is in, ie. the evidence of Zerah the Ethiopian being Osorkon. Zerah fought with King Asa in Asa's Year 15, which was after the remaining 13 years of Rehoboam's Reign, then the several years of Abijam's Reign, a total period of 30 plus years rule for Osorkon, with the campaign year of Sheshonq I being essentially his last year of Rule. Since the highest Year attested of Osorkon I is 33 for his Rule, this is strong evidence for both identities, especially since it calls for little Reign adjustment. We may accordingly lower King Asa's Year 1 to 955 BCE, but this will not cause Solomon or Hezekiah to change. The adjustment is founded on the Biblical witness of a complete destruction of the Ethiopian forces, implying the death of Zerah, and thus the end of his own Reign. Osorkon as Zerah hereby validates Sheshonq as Shishak. Zerah is Osorkon I, son of Shishak, who is Shoshenq I. This is further shown in the Bible's specific comments that both Shishak and Zerah directed Ethiopian forces, an echo of Herodotus, in his stating of Sesostris that he was the only Egyptian king who also ruled Ethiopia. We should qualify this by saying that we know that the modern scholarship shows that Shoshenq I descends from Libyan ancestry, and that the Bible says that included in his army were Libyans, Ethiopians, and Troglodytes. Manetho calls him Sesonchosis, by the pen of Eusebius, and Manetho makes Osorthon his successor, which agrees with the name Osorkon as Sesostris mimics Sesonchosis. Further qualification of all of these matters is to be found in the multiple witnesses of Herodotus, Diodorus Siculus, the *Book of Sothis,* and the *EKL* (four separate and different witnesses of the period). If one thinks he knows something, he does not know it.[1]
[1](*1Corinthians 8:2*)

Above: Papilio Memnon Agenor (form alcanor below), female *(1901-1903, Lepidoptera Indica. Volume 5)*

74-a It appears that one problem with dating Shoshenq I has been the ephemeral nature of Memnon and his son, known as Amen Hotep Zagdur and Aksumay Ramissu *(EKL).* Since the *Ethiopian Kings List* appears accurate in the dating of Osorkon II and Takelot II, who appear there as Sera II and Tawasya II, it would be difficult to identify Amen Hotep Zagdur with Amenhotep III dated in the BG as dying 1367 BCE (479 years too early), and the burden of proof would be on anyone asserting this. The problem is that Memnon is not an historical person unless and until a date is fitted to an action of his. Since both the start and end of his Reign as King over Ethiopia are given by the *Ethiopian Kings List,* albeit only one version of that list, namely that with Sera II dated with his Reign commencing 872 BCE, it is historically established that Memnon (Amen Hotep) is a listed King of Ethiopian history who ruled 923-892 BG. His son Aksumay Ramissu ruled 892-872 BCE, as the list states, also, making him an historical Ethiopian King. For now, let's assume these dates are accurate, though the Reign of Osorkon I (Sera I, Zerah) should end 941, leaving 18 years to be accounted for prior to 923 BCE, 13 of which may be assigned to Takelot I from Manetho. The remaining five years, allowing Osorkon only 32, to align him with King Asa, reach up to 941 BCE from 936, and since Manetho gives Osorkon only 15 years, 17 from Osorkon's Rule may be applied to the 25 years that are allotted by Manetho to reduce these to eight years for whichever Kings reign between Osorkon I and Takelot I. It is worth noting that had our five years been eight, the Rule of Memnon would have been lowered three years to end 889 BCE, near the end of the *Trojan War,* the very time when Memnon is said to have been killed. The 'Pheros' of Herodotus resembles 'Osorkon' not only because 'horus, heros' within 'Pheros' is identical to 'osor, oros' within 'Osorkon' ('s' switched with 'r'), but because Horus is the son of Osiris or Sesonchosis. The identity of Shoshenq I with Osiris originates from an Egyptian name for the Nile, according to Sir Isaac:[1]

By reason of his great Conquests, he was celebrated in several Nations by several Names. The *Chaldaeans* called him *Belus,* which in their Language signified *the Lord:* the *Arabians* called him *Bacchus,* which in their Language signified *the great:* the *Phrygians* and *Thracians* called him *Ma-fors, Mavors, Mars,* which signified *the valiant:* and thence the *Amazons,* whom he carried from *Thrace* and left at *Thermodon,* called themselves the daughters of *Mars.* The *Egyptians* before his Reign called him their *Hero* or *Hercules;* and after his death, by reason of his great works done to the River *Nile,* dedicated that River to him, and Deified him by its names *Sihor, Nilus and AEgyptus;* and the *Greeks* hearing them lament *O Sihor, Bou Sihor,* called him *Osiris* and *Busiris. Arrian* tells us that the *Arabians* worshipped, only two Gods, *Coelus* and *Dionysus;* and that they worshipped *Dionysus* for the glory of leading his Army into *India.* The *Dionysus* of the *Arabians* was *Bacchus,* and all agree that *Bacchus* was the same King of *Egypt* with *Osiris.*

(Chronology of Ancient Kingdoms Amended, by Sir Isaac Newton)

74-b Sir Isaac says of his own dating: "I do not pretend to be exact to a year: there may be Errors of five or ten years, and sometimes twenty, and not much above [it]."[2] For Sir Isaac ends the Shishak's Rule in Asa's Year 5, differing with the BG by up to 22 years, for the worst case scenario, but assuming we date King Asa the same. Mr. Barnes comments on the Hebrew word 'Shihor', which means dark or turbid, hence fittingly referring to the waters of the Nile River at Isaiah 23:3, but notes too its use to refer to the Brook of Egypt at Joshua 13:3.[3,4] Mr. Smith wrote, "the identity of Shihor with the Nile seems distinctly stated" (reference to Jeremiah 2:18).[5] Herodotus wrote that Sesostris sailed in ships of war, and the *Stela of Endowments by Shoshenq* showed:[6]

> **His majesty sent the statue of Osiris, the great chief of Me, great chief of chiefs, Namlot, triumphant, northward to Abydos. There were** /// /// /// /// /// **a great army, in order to protect it, having [numerous (?)] ships,** /// /// **without number.**
> *(Stela of Endowments, by Shoshenq, Ancient Records of Egypt, J. H. Breasted)*

74-c According to Sir Isaac, the campaign of Osiris through Judah, into India, Turkey, and Greece took nine years. By Osiris, we mean Sheshonq I, not the earlier Osiris. The venerable Mr. Newton believed, however, that there was no European history before near the era of Cadmus.[7] Shishak aka. Osiris set out on this nine-year conquest in Year 5 of Rehoboam, returning in that one's Year 14 and, according to Sir Isaac, dying upon Year 5 of Asa. Of the year of Shishak's death, with Osorkon as Zerah, and with Year 33 of Zerah's Rule being Year 15 of Asa, Shishak dies 22 years before Year 5 of Asa, and Abijam having preceded Asa for three years, it is seven years less than 22, or 15, years before the end of Rehoboam, or early Year 3 of Rehoboam, whereas Sir Isaac affirms Shishak lived for nine years after Year 5 of Rehoboam. Either Zerah survives the Year 15 of Asa, or the years of Rehoboam and Abijam are estimated too few in total, or Osorkon is not Zerah, or Osorkon rules 22 years, or another inaccuracy exists as to account for the error. Perhaps Shishak conquered Judah on his return journey, having campaigned from his own Year 11 to his Year 20. Perhaps the 25 years assigned by Manetho in Africanus' version to three Kings after Osorkon can be added onto the 15 years he gives to Osorkon, to yield 40 years, a total which is comprised of the 32 years attested from a bandage on a mummy wearing a bracelet naming Osorkon as *Sekhemkheperre,* which is Osorkon's Prenomen, plus the nine years that Shishak takes his expedition. This would bring the end of Osorkon I's Reign to about 40 years after 973, or 933, from which time Takelot I, successor to Osorkon I from Manetho (solely Eusebius), can reign 13 years from Manetho (all versions) to 920, but make it 919 with 41 years (32 + 9) for the time of Osorkon and Shishak and possibly another usurper King. Thus, Manetho's three Kings for 25 years is accounted. From 919 there are 31 years for Amenhotep Zagdur, that King identified as Memnon who dies in 888 BCE at Troy. But this would not leave 20 years for Aksumay Ramissu, before the 872 BCE commencement of Osorkon II's Reign. Perhaps his Reign should be dated 868 instead, leaving exactly 34 years to Shoshenq III (834 BCE), Takelot II ruling 21 years from 834 also, and 34 years being from Manetho a number given for Zet, possibly this Osorkon, although misplaced to the end of the next Dynasty, 23.[8] Nothing is certain in Manetho for this period of time, but Manetho is always fraught with problems and yet he still is the most accurate and reliable ancient source for Egypt, and we should note that Manetho's 15 + 25 = 40 years for Osorkon and the "three Kings" that follow is seen in the BG to yield 933 as Year 1 of Takelot I, a remarkably fortuitous circumstance with his 13 years placing the Reign of Amenhotep Zagdur in 920 BCE, when that one's 31 years (borrowed from the *EKL*) are ending within a year before the end of the Trojan War. The coincidence of such events is entirely incredible, yet believable because of the general form of Manetho. Before we believe it too much, we should note that the chronology of the *Third Intermediate Period* has been called "imprecise" because of "paucity of dates":[9]

> **Altogether, there are relatively few actual dates surviving from this period. As a rule—in contrast to the NK—we lack a continuous series (or even relatively complete chain) of dates for any given sovereign, and thus by no means can we confidently suggest that the highest known date for any reign reflects its actual length. Given this paucity of dates, the chronology of this era is imprecise and uncertain in many respects.**
> *(Ancient Egyptian Chronology, 'The Third Intermediate Period,' by Kark Jansen-Winkeln)*

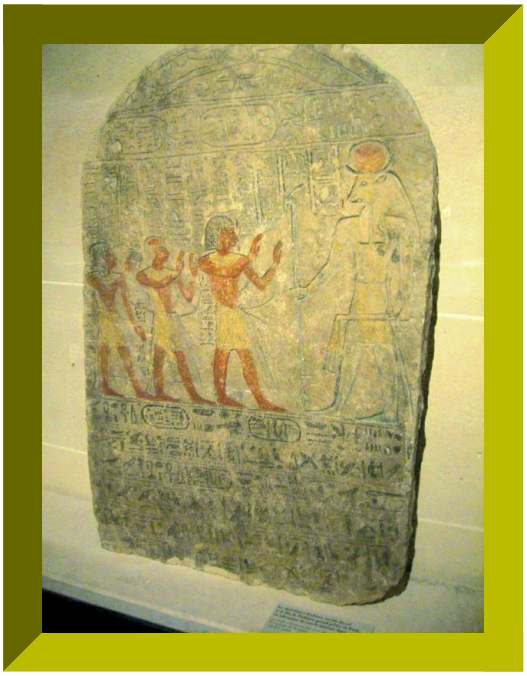
[1](*The Chronology of Ancient Kingdoms Amended, by Sir Isaac Newton*) [2](*Ibid., Introduction*) [3](*Albert Barnes' Notes on the Bible, commentary on Isaiah 23:3*) [4](*Albert Barnes' Notes on the Bible, commentary on Joshua 13:3*) [5](*Smith's Bible Dictionary, 'Sihor', by Dr. William Smith, 1884*) [6](*Stela of Endowments, by Shoshenq, J. H. Breasted, Ancient Records of Egypt, Part Four, § 675*) [7](*The Chronology of Ancient Kingdoms Amended, by Sir Isaac Newton, Introduction*) [8](*Note (see bold text): the following is a quote from Manetho, by Manetho,'AEgyptiaca (Epitome),' with an English translation by W. G. Waddell, 1964, p. 1161, footnote 4:* ***"Zet." is found in wall inscriptions in Pompeii: see Dee Diehl,*** **Pompeianische Wandinscriften,** ***No. 682. The next inscription, No. 683, gives "Zetema" in full: a riddle follows.***') [9](*Ancient Egyptian Chronology, edited by Erik Hornung, Rolf Krauss, and David Warburton, 2006, 'The Third Intermediate Period,' by Karl Jansen-Winkeln, pp. 234-235*)

Above: Statue of Osorkon III pushing a bark of Sokari, Cairo, Egyptian Museum *(Found in 1904-05 in Karnak, great temple cachette, 23rd dynasty, reproduction by Georges Legrain (1865-1917))*

75-a Perhaps, in our opinion, and this is saying a lot in a few words, is the most certain date of this period the Year 1 of Osorkon III (Osorkon I's 3rd great grandson) son of Takelot II, dated by us as 796 BCE, two sources being within one year of this date (797), one at three years higher (799), and only two outside of nine years differing (790-787-773-757), of seven sources, in all. Of these, Mr. Drioton is the outlier at 757, and there is Mr. Redford at 773, with whom we often have agreed. Let us, Jehovah willing, now discuss our full reasons. Osorkon III is the son of Takelot II, whose Reign also is closely related to the dating of this son, Osorkon, whose account, *Chronicle of Prince Osorkon,* has been cited as one of the most important, chronological sources for Upper (South) Egypt by Mr. Jansen-Winkeln. While we know a great deal more about Osorkon III than we do about some other Kings, his father Takelot II is connected by chronological means (double Reign dating) to the overlapping Reign of Shoshenq III (3 or 4 years later), and that of Pedubast I (10 or 11 years later). With Takelot at 838 BCE, having arrived at this dating using lunar alignments together with dead reckoning of the Reigns of Takelot II and Shoshenq III, Years 11 to 24 of Takelot II's and Years 22 to 39 of Shoshenq III, 42 years inclusive, having being recorded, by Osorkon, and being taken as consecutive, end 42 years after the Year 1 of Takelot, which gives Y1 Osorkon III 796 BCE. Shoshenq III is 834 or 835 Year 1 from this, with Year 25 of Takelot being short and unrecorded, and thus the Year 22 of Shoshenq III possibly corresponding to Year 25 (or the next year, records of which may be absent). Pedubast (aka. Petubaste, Pedubastus) I is also 828 or 827 Year 1 thus, from his rebellion in Year 11 of King Takelot II, and is mentioned by Manetho as reigning 40 years in Africanus, but 25 years in Eusebius, and with his successor Shoshenq VI (or IV) having ruled 6 years after him and before Osorkon III, 25 looks correct for Pedubast I, 31 years in total from 827 BCE to 796 BCE. Since Pedubast ejected Osorkon III from Thebes in Year 15 of Takelot II, 40 years for Pedubast I accounts for the 25 years of Pedubast plus this 15 years, possibly. The correlation between Pedubast I and Shoshenq III is that Year 12 of someone "who can only be Shoshenq III" is tied to the Year 5 of Pedubast I (Nile record #24).[1] The Nile level records are contemporary to the period. Generally, more ancient and contemporary chronological sources are more highly valued than any newer sources, and Manetho lived hundreds of years after Osorkon III. Once more, 796 Year 1 Osorkon III looks most probable, and it is independent of any other by lunar alignment. [2] The flood inscriptions at Karnak, dated to his Year 3:[3]

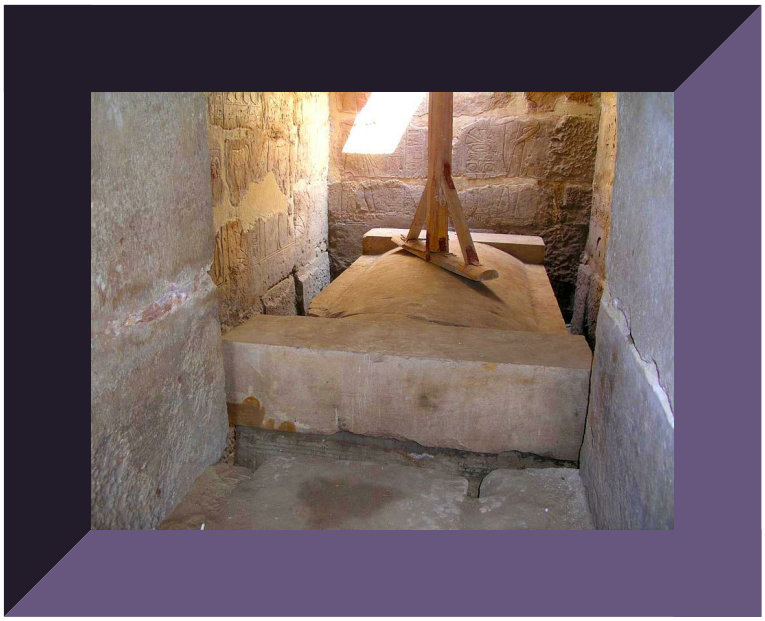
> **Year 3, first month of the second season, day 12 [ed. read III Peret 22, AEC p. 372 after Schott], under the majesty of the King of Upper and Lower Egypt, Lord of the Two Lands, Usermare-Setepnamon, L.P.H.; Son of Re, Lord of the diadems, Osorkon (II [ed. no, read Osorkon III, AEC p. 372 and footnote 23, instead of Osorkon II]) Siese-Meriamon, given life forever. The flood came on, in this whole land; it invaded the two shores as in the beginning. This land was in his power like the sea, there was no dyke of the people to withstand its fury. All the people were like birds upon its [...], the tempest ... his ....., suspended .... like the heavens. All the temples of Thebes were like marshes. On this day Amon caused to appear in Opet, the [barque] of his (portable) image ....; when he entered the "Great House" of his barque in his temple.**
> *(Flood Inscription, Ancient Records of Egypt, J. H. Breasted)*

75-b This states one of only three high flood events known, which would be four, were it attributed to Osorkon II. Takelot III became co-regent with Osorkon III, as seen in a Nile level record, once attributed to Osorkon II, in Year 24 of Osorkon III, and Takelot rules 13 years, from an attested Year 13 Takelot III, making his Reign to end in 796 - 23 - 13 = 760 BCE, which in the BG has been assigned to Year 1 of Abralyus Wiyankihi II Piye, aka. Usimare Piye (32 years from *EKL*), who goes on a major campaign in about Year 20 that synchronizes with the end of the Reign of Shoshenq V in ca. 740 BCE (ie. a rise in power of Shoshenq's opponent Tefnakht), and the dating of Shoshenq's Year 1 is very accurately known from the Apis bull that lives 26 years from Year 28 of Shoshenq III to Year 2 of Pami, with Pami as the predecessor of Shoshenq V, Pami reigning near 6 years. With Year 28 of Shoshenq III 807 BCE, we determine the Year 1 of Shoshenq V as 807 - 26 - 4 = 777 BCE Year 1. The year 740 BCE is 37 years after 777, and Shoshenq V may have ruled 37 full years, from available evidence, which consists of inscriptions of Tefnakht, in Year 38 and Year 36 of an unnamed King, believably Shoshenq V. Thus, we independently get another confirmation of 796 as Year 1 of Osorkon III, by dead reckoning downwards, with the final piece of the puzzle being Kashta Year 1 728 for 13 years before Shabaka Year 1 716 BCE, Kashta being the son-in-law of Wiyankihi (Piye) who succeeded Piye's 32-year Reign, and Shabaka being son of Kashta, the end of Shabaka's Reign in 701 coinciding with Year 3 of Shebitku, seen in the latter's Year 3 coronation, also a lunar-aligned date to be discussed later, more. Shabaka's Year 1 in 716 has to align with Bakenranef's Year 4, with Bakenranef the successor of Tefnakht, who has a Year 8 attributed, which from 728 BCE, allotting Tefnakht's Reign to the time after Piye (since his own Rule was quashed during Piye's campaign c. 740), comes to 720 with Tefnakht's son Bakenranef, his Year 1 thus a date four years, roughly, before Year 1 Shabaka 716.* The Year 3 lunar alignment mentioned above is assigned to Osorkon III by some prominent Egyptologists, and is considered by some a full moon alignment, but we see a new moon alignment to date it as Sep 27 794, lunar day 3, with a new moon on Sep 25 794 BCE, to be explained. Alternatively, it is dated Sep 26 793 by the full moon Sep 27 793 BCE, still allowing 796 Year 1 Osorkon III. All four of these dates are fixed by Egyptian calendar and moon cycle, and offer us a very large probability. There is a second lunar alignment with Osorkon III, to do with the Year 18 *Tepi Shemu* date, I Shemu 6, which Kruchten has suggested should belong to him, and which corresponds to Nov 06 779 and a day of new moon.[4] Now, to decipher the Year 3 flood date of Osorkon III: The reading of III Peret 22 by Schott is Sep 26 in 793 and approaches near to the full moon of Sep 27 in 793, yet a question remains as regards a procession of Amun (namely, did this happen on the day before full moon). It is plausible that such processions preceded ritual, and it is known that in later times processions did in fact precede other festivities on religious occasions. Whether a full moon was involved, or the procession is instead to be associated with a new moon, since either the full or the new moon held great religious stature, is something that may be investigated as ongoing work. However, where a new moon was involved in this case, a new moon occurred on Sep 25 794, with the calendar day III Peret 22 falling on Sep 27 in 794, lunar day 3, or possibly 4, depending on whether the month began early because the new moon was very early morning on Sep 25, and a new month is said to commence with invisibility, in about 10 percent of cases a day before conjunction.[5] Other examples of festivals on a lunar day 4 are seen.[6] Also, an example of a II Shemu festival is given where a statue of Amun crossed the Nile on a lunar day 1 and went to the temple of Djeser-akhet in a procession, so it seems *a priori* possible also on lunar day 4.[7] Thus the high probability of Year 1 796 is reassuring, and here we visit how manifold is its manifest nature.



Above: Stele commemorating the death of an Apis bull in Year 28 of Shoshenq III, The Louvre *(Found in the Serapeum of Saqqara in 1857 by Auguste Mariette (1821-1881))*

* Very consistent with this 760 dating for the end of the Reign of Takelot III is the article : "The Chronological Position of King Shoshenq Mentioned in Nile Level Record No. 3 on the Quay Wall of the Great Temple of Amun at Karnak," by Gerard P. F. Broekman, in Studien zur Altägyptischen Kultur, Bd. 33, (2005), pp. 75-89, which points to Nile Level Record No. 3 on the Quay Wall of the Great Temple of Amun at Karnak as referring to a Year 19 of a King who he identifies positively as Shoshenq VII, with the help of Mr. von Beckerath's comments after the recollation of the original texts, in which he noted traces of the signs of 'Shoshenq' in the nomen-cartouche. This Shoshenq VII is considered by Mr. Broekman to be a successor of Takelot III, and Rudamun (the brother of Takelot III, who is not well attested, and is given a Reign of two or three years by Mr. Kenneth Kitchen), so that the Year 19 attested for Shoshenq VII here implies 18 full years after 760 (or after 758 with Rudamun's two years), which approaches near to 740 BCE, the time assigned to the campaign of Piye, and which corresponds to the end of the Reign of Shoshenq V in the Delta. In the words of Mr. Broekman: "The position of this text on the quay wall, the orthography of the word 'hpj' used in the text and the addition of the epithet Si-Ese to the king's nomen, together convincingly prove that the king mentioned in NLR no. 3 cannot possibly be Shoshenq I, but that he must be a king, who reigned at least 130 years later." In his abstract, he states: "King Shoshenq referred to in Nile Level Record no. 3 most probably was an Upper-Egyptian [ed. southern] king, to be numbered Shoshenq VII, reigning in the period between Takeloth III's death and the Egyptian campaign of the Nubian king Pi(ankh)i. As king Shoshenq VII most likely was the successor of Rudamon he is in all probability identical with the Upper-Egyptian king whose 19th regnal year is referred to in the Wadi Gauss graffito." Of course, the King Shoshenq VII could have been appointed by Piye himself, although this has not at the moment been ascertained. In this scenario, he could have been one of the Kings whom Piye was defending by his campaign of ca. 740 BCE. All of these dates, with the exception of Kashta's and afterward, are shifted up 25 years in Chap. 8, and since this preserves their relative positions, the discussion remains valid, equally much because of a repetition of the lunar cycle every 25 years. [1](*Ancient Egyptian Chronology, edited by Erik Hornung, Rolf Krauss, and David Warburton, 2006, 'The Third Intermediate Period,' by Karl Jansen-Winkeln, p. 248, text and footnote 103*) [2](*Later, in Chapter 8, the Year 1 date of Osorkon III is shifted up by 25 years to 821 BCE, affording very similar lunar alignment, and which situation has not yet been considered here, being the result of later considerations.*) [3](*Flood Inscription, J. H. Breasted, Ancient Records of Egypt, Part Four, § 743*) [4](*Ancient Egyptian Chronology, edited by Erik Hornung, Rolf Krauss, and David Warburton, 2006, 'Dates Relating to a Seasonal Phenomena,' by Rolf Krauss, p. 372 and p. 373 footnote 25*) [5](*Ibid., 'Lunar Days, Lunar Months,' by Rolf Krauss, p. 387*) [6](*Ibid., 'Lunar Dates,' by Rolf Krauss, p. 418*) [7](*Ibid., p. 414*)



Above: Sarcophagus of Takelot I, Tanis, Egypt *(2004 photo)*

76-a Efforts to build the date of Shishak's Year 1 up using only dead reckoning comes up 50 years lower than found in the BG, but the approach is prone to failure due to the known incompleteness of the archaeological record. The task of recreating the chronology from the missing pieces is a difficult task, because of the same wants. New discovery, or massive trial and error, offer hope. But existing histories and statistical studies do too. Massive trial and error takes time, and while we await the results of our work we may pursue the other three. Jehovah willing, we will look at statistical analysis. Science makes certain assumptions, and full disclosure regarding those assumptions would imply that we add to the fascinating Year 1 resolution of Osorkon III this: High Priest Osorkon B became High Priest in Year 11 of the Reign of Takelot II at Thebes, as indicated by the fact that he began keeping records at that time, which Priest-records continue until year 39 of Shoshenq III. Osorkon III is "the only sovereign of [Dynasty] 22 who occasionally uses the title of HP [within his title]."[1] He became High Priest at age 20 (at least, since 20 is the usual age for induction into the Priesthood), when in Year 11 of his father he began keeping a chronicle. Whilst every new fact changes the scenery considerably with regard to subjects illuminated only inadequately, in Osorkon III we have what is tantamount to accurate, detailed information on the entire course of his life. From about age 20 until age 33, he recorded Years from 11 to 24 of his father Takelot II, and then continued, from age 34 to age 51, recording the Years 22 to 39 of Shoshenq III, after which he counted by his own Years, and since he ruled for 29 years, he lived to 80 years. Furthermore, Year 28 of Osorkon III fell unambiguously in "Year 5 of his son Takelot III, the only completely unambiguous coregency in the TIP [3rd Inter. Period]."[2]

Furthermore, Year 28 of Osorkon III fell unambiguously in "Year 5 of his son Takelot III, the only completely unambiguous coregency in the TIP [3rd Inter. Period]."[2]

76-b It is a virtual certainty that Osorkon III thus lived, first as High Priest and then as Pharaoh, to an age of nearly 80 years, having been born 20 years before Year 11 of his father Takelot II, or in 848 BCE, in the BG. That he died any younger than 80 is not likely, as the age of High Priests has not been known to be under 20. Also, that he lived any older is certainly improbable. Since he is descended six generations from Shoshenq I, there is an important opportunity to do the statistics concerning both the generations and Reigns in between, and six is a large enough number of generations, being also 10 Reigns, to allow for some statistical meaning:

Reigns of Kings of Egypt:
1. Shoshenq I, 20 years [cf. Manetho 21 years]
2. Osorkon I, 32 years [attested nameless on on bandage "Year 33 Second Heb Sed" cf. Man. 15 years]
3. and 4. [two unnamed Kings having short Reigns, cf. Man. 'three Kings, in all 25 years,' whereas some 17 of the 25 years here we would add to Osorkon I]
5. Takelot I, 13 years [cf. Man. 13 years]
6. Memnon, and 7. his son Ramesses [cf. Man. in Africanus, saying, 'three Kings, in all 42 years,' whereas the Ethiopian Kings List has 31 years for "Amen Hotep Zagdur", and 20 years for "Aksumay Ramissu"]
8. Osorkon II [cf. Man. at the end of the next Dynasty "Zet" 31 or 34 years, whereas the EKL has 38 years for "Sera II"]
9. Shoshenq III, 39 years [Year 39 attested in Chronicle of Osorkon III, cf. Man. has in Africanus 'Pedubast 40 years' with Eusebius 'Pedubast 25 years']
10. Osorkon III, 29 years [Year 28 attested coregency, in Year 5 of his son Takelot III, cf. Man. gives him 8 or 9 years, saying the Egyptians call him 'Hercules'].

76-c The average Reign, computed from Year 1 Shoshenq I 993 BCE to the end of Osorkon III's Reign in 767 BCE thus:

993 - 767 = 226 years
226 ÷ 10 = 22.6 years/Reign
(Average Reign, Shoshenq I to Osorkon III, inclusive)*
***With only nine of these 10 Reigns substantiated in Chapter 8, and over a reduced (by 25 years) total of 201 years, the average is a very similar 22.3 years.**

Above: The Fall of the Rebel Angels
(1562 painting by Pieter Bruegel the Elder)

76-d The statistics of average Reigns agrees well with this result, since they predict about 22.2 years per Reign. Now, Osorkon III lived six generations after Shoshenq:

Generations (all are Kings of Egypt except Nimlot):

0. Shoshenq I
1. Osorkon I
2. Takelot I
3. Osorkon II
4. Nimlot C
5. Takelot II (+ Karomama, his sister and wife, mother of Osorkon III)
6. Osorkon III

Shoshenq I is probably not born earlier than 1049 BCE. From this, we may compute the average generation thus:

1049 - 848 = 201 years (birth-to-birth)
201 ÷ 6 = 33.5 years/generation
(Average generation, Shoshenq I to Osorkon III.)

Above: Memnon surrounded by two Ethiopians, Staatliche Antikensammlungen, Munich *(ca. 510 BC, side A of an Attic black-figure amphora from Vulci)*

76-e Alternatively, death-to-death 973 to 767 BCE gives the similar result of 34.3 years/generation, with at least one generation, Nimlot C, not having been the Pharaoh. Now, Takelot II is the grandson of Osorkon II, and his son Osorkon III was born about 848 BCE, and we further are informed that only 34 years separate the Reigns of Osorkon II and Takelot II [38 years, "Sera II" on EKL, cf. 31 or 34 years, "Zet" in Manetho-Africanus], which is about 38 years between Osorkon II and Shoshenq III, as Shoshenq III's Year 1 is three years after Takelot, which can account for the confusion of 34 or 38 years, for the separation between grandfather and grandson, a short interval however you take it, and with the Reign of Osorkon II dated 872-834 BCE, his great grandson is born 14 years before the end of his Reign, which holds true for the BG as well as in conventional chronology. Should we think 34 years per generation high for these Kings of Egypt, it is to be compared with a date of 50 years lower

for Sheshonq I in the conventional view, a difference which when averaged over six generations is over eight years less per generation (bringing it down to about 26 years/generation), and which when averaged over 10 Reigns is five years less per Reign (making it only 17.6 years/Reign), which are low average numbers, but they comprise the conventional view such as it is. Although not in every case, the conventional dating of Shoshenq I may be responsible for a necessity for very short generations in the ancient Egyptian genealogies, whereas in the BG the same generations fit comfortably into the timing given, without such short generations. Mr. Kitchen is said to have considered in one case the possibility of inserting two full generations into one genealogy in order to span the time from Shoshenq I to Osorkon III in the Neseramun genealogy, but he decided for five longer generations working in his convention. His choice was to insert no generations at all, seeing as a man's name in Egypt is passed on to his grandson, making difficult the insertion of a single generation. The details of many of these things should be later on considered and dealt with by us at far greater length. For now, though, one thing seems noteworthy in the BG: in the Pharaonic genealogy, the birth of Shoshenq I in 1049 to the birth of Osorkon III in 848, gives us some average generation of 33.5 years, but perhaps Shoshenq was born later, from the following possible reasoning. He died in 973 or later, being the age of 76 at death, which is not terribly low for one active in a military exploit of gargantuan proportions, in his final years. Lowering the birth of Shoshenq I would also affect the Pasenhor genealogy which continues the lineage through Nimlot C via Ptahudjankhef, instead of Takelot II, for nine generations (compared to six, to Osorkon III) for an average generation calculable as between 29 and 32, less than 33.5, yet rather higher than firstborn sons. As it stands, the birth of Shoshenq I in 1049 permits:

(1049 - 848) ÷ 6 = 33.5 years/generation (SH I to OS III)
(1049 - 788) ÷ 9 = 29 years/generation (SH I to Pasenhor)
(1049 - 761) ÷ 9 = 32 years/generation (SH I to Pasenhor)

Above: Mold with Throne Name of Osorkon II, Los Angeles County Museum of Art *(Clay, Dimensions: Overall: 1 1/8 x 1 1/4 in. (2.86 x 3.18 cm); Imprint: 1 x 5/8 in. (2.54 x 1.59 cm))*

76-f This additional lineage from Nimlot C to Pasenhor thus may yield significant insight, and more so because the five generations between them allows an averaging out. It is an exemplary genealogy, and possibly definitive. Both of these lineages depend upon Shoshenq I and thus adjusting his birth date will always allow the problem to remain, wherein the Pasenhor average generation may only be explained by shorter generations after Nimlot, which is also consistent with two short generations in descent from Osorkon II to Takelot II, while on a side note there is a much longer generation from Takelot I. This side note applies only in the BG, while the other considerations are equally generally fully applicable. There will be no advantage in being overly calculating at the time when details are initially being revealed, and we also need to remember to question the evidence. One thing appears fairly certain, which is the date of death of Osorkon II in 834 BCE, and it is his son that is the Nimlot who appears to play a pivotal role here. In the BG this Osorkon lives a very long life, and his prodigious building accomplishments support this fact.[3] Knowledge of his birth year could appear to constitute a very significant milestone, decisive to our history. Whether significant or not, Mr. Naville, the author of a short book, *The Festival-Hall in the Great Temple of Bubastis,* addressed his Preface near to Geneva. In the book he says that Osorkon II celebrated his 1st Sed-Festival in his Year 22, instead of the normal 30, an eight-year discrepancy which we might later employ. He also makes an interesting statement, about Osorkon:[4]

Why did Osorkon wish that Ethiopians should be present at his festival in the Delta? Had he any special connection with Ethiopia, by birth or by conquest?
(The Festival-Hall of Osorkon II in the Great Temple of Bubastis, by Edouard Naville)

The evidence of the inscriptions at Bubastis is clear, as we see depictions of Nubians or Troglodytes in that festival of Osorkon II, confirming him Ethiopian King.[5,6] We know we have the true faith when we believe in that scenario in which all reason is perfectly transparent.[7] Believing all previous reasoning, therefore, one would view Osorkon II as an Ethiopian King ruling Egypt from shortly after the Trojan War's end of 888 BCE, to 834, the date of his death placing his birth about 920 BCE.

76-g Now, I am hardly the one who should be doing this work on Egyptian chronology, as I lack such qualifications. To clarify my specific qualifications, I am a Bachelor of Science in Engineering Physics, with Mechanical and Nuclear specialties, but including Physics, Chemistry, Mathematics, Electrical Engineering, Geology, Graphics and Design, Computing, Psychology, Economics, all from Queen's University in Kingston, as well as a Master of Science in Experimental Physics, Thesis on Sputtering, Rutherford Backscattering, and Depth Profiles (as done for a 50-keV Arsenic Implant in Silicon), specialty in Nuclear Physics, Electromagnetic and Quantum 'Theory'. My Master of Science was also from Queen's University. My M. Sc. marks are Quantum Theory 80 percent, Nuclear Physics 72 percent, Electromagnetic Theory 73 percent, and Intermediate Quantum Theory 68 percent, final oral examination satisfactory, graduating in October, 1984. Nothing in my qualifications indicates any Egyptology. Full disclosure: I love music, so I used to go over to Harrison-LeCaine Hall at Queen's U to play the pianos. The appropriate question is not, "Why is anyone having my qualifications working on Egyptology?" but, "Why is no one in Egyptology doing the work they ought to do?" Takelot I is not thought to have been the successor of his father, Osorkon I, and for a long time, before the late 1980's, there were no monuments linked to Takelot that made him a Pharaoh except for the Pasenhor Stela. This is the same thing as saying that there is a dark, or grey area in the years after Osorkon I, which is of course from about 940 to 920 BCE, the time also of the famous *Argonautic Expedition,* as Sir Isaac says in his own chronology, and as Mr. Crosthwaite concurs.

76-h Based on the cold fact that the "voice of Memnon" from earthquake damage in 27 BCE was said to issue forth at dawn from the more northerly of the Colossi of Memnon, as they are also called, before the restoration in 170 CE caused the sound to cease, the statue has sometimes been regarded as associated with Memnon, although they were built by Amenhotep III who lived before 1300 BCE. It was, by the way, supposed

to be the voice of Memnon responding to the morning greeting of his mother, Eos. The 'voice of Memnon' was attributed to the passage of air through the pores of the stone, in the sun's heat.[8] In light of the unlikelihood of the possibility that a person compiling the *Ethiopian King List* should accidentally place Memnon at the exact date or near to any date expected in the BG for Memnon (ie. the Trojan War), it is apparent that the Amenhotep on the EKL can be attributed to no other reason than his true dating, and that the 'Amenhotep Zagdur' of the EKL was Memnon.
[1](*Ancient Egyptian Chronology, edited by Erik Hornung, Rolf Krauss, and David Warburton, 2006, 'The Third Intermediate Period,' by Karl Jansen-Winkeln, p. 243*) [2](*Ibid., p. 252*) [3](*The Festival-Hall of Osorkon II in the Great Temple of Bubastis (1887-1889 [ed. likely the exploration dates to this time, with the publication as given in 1892]), by Edouard Naville, Tenth Memoir of the Egypt Exploration Fund, 1892*) [4](*Ibid., p. 25)* [5](*Ibid., p. 24)* [6](*Lineage of Ethiopian Kings and Queens, aka. Ethiopian Kings List, 'Sera II (872-834 BCE, in one version)')* [7](*Thus, our initial impression remains true right until the end of the reasoning process, and is incorporated into the thought process rather than clouded over by later thoughts, and is adhered to until either confirmed by later evidence or replaced with a better theory.)* [8](*Enclopaedia Britannica, 'Memnon', Vol. 7, 1990, p. 1040)*

77-a Our observation of 27-year generations in our article, *Crucible,* in Dynasty 18 of Egypt now appears to be a significant argument against shorter generations, since apart from this argument, when one sees the time as occupied by generations, a shorter time corresponds to shorter generations by necessity, as it so happens. So, without this earlier Egyptian comparison, it would be very easy to take the generation length as unknown. In the Bible, we are encouraged to imitate the 'faith' of those taking the lead as we contemplate how [their] conduct turns out, rather than to imitate some action.[1] In a similar way, we would seek to emulate the 'faith' rather than the choices of 'conventional' chronologers as we contemplate how 'conventional chronology' fares. Earlier, in Egypt, there are seven generations seen in consecutive descent, and shown in the *Crucible:*

0. Thutmose I (b. ~1554)
1. Thutmose II (b. ~1527)
2. Thutmose III (b. ~1500)
3. Amenhotep II (b. ~1473)
4. Thutmose IV (b. ~1446)
5. Amenhotep III (b. ~1417)
6. KV 55 [Smenkhare] (b. ~1390) (see composite, right)
7. Tutankhamun (b. ~1363)

Above: Smenkhare (or 'KV 55'), genetic father of Tutankhamun *(2014 composite, by Ward Green, of Smenkhare, the postulated identity of the occupant of the tomb 'KV 55' in the Valley of the Kings, a genetic son of Amenhotep III, and Tut's mother Meritaten, the "Younger Lady", Smenkhare's (ie. KV 55's) wife and sister, a genetic daughter of Amenhotep III. Based on DNA tests, Akhenaten is with a very high probability not Tut's father.)*

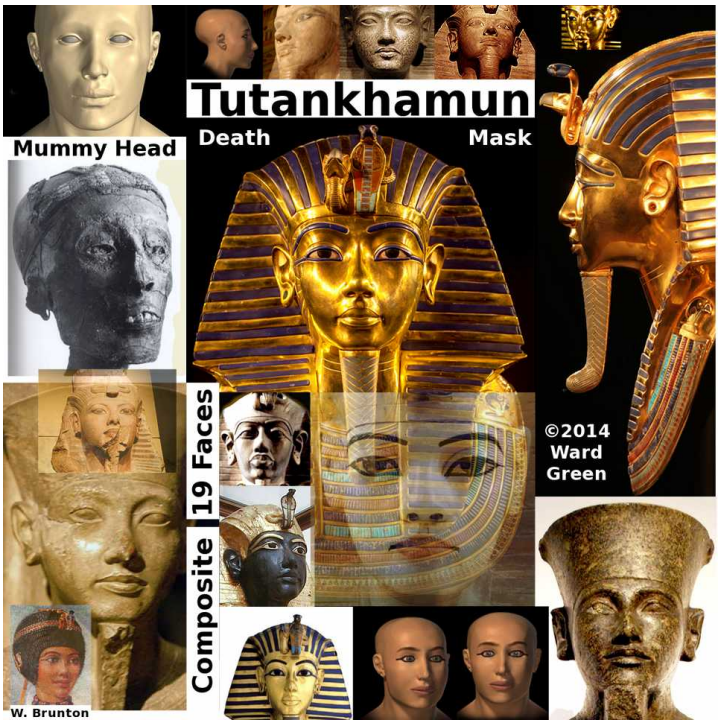
77-b With Tutankhamun beginning to rule in 1358 and then as sole ruler in 1355 BCE in the BG, he was a pre-teen at his time of becoming King, as seen by his mummy, also. Thutmose III was a child King as well, and his date of birth estimated above appears to confirm that, so that the need for Hatshepsut's assistance to reign is seen, in perhaps her usurpation of Thutmose III's own Reign. The date for Tutankhamun is now higher than we had it, but very noteworthy is the fact that his dating in the conventional chronology is lower, raising the average. The date of *The Exodus* is inflexible in the BG, and its date is 1493 BCE, wherefore the 12 years given Thutmose I by Manetho, together with inscriptions from Years 8 and 9 bearing his cartouche, and an "11 years" anonymous on the stela of Nebwawy, the lesser evidence of his successor Thutmose II (implying a shorter reign than Thutmose I), and the evident lunar alignments for Year 1 1490 for Thutmose III, but the subsequent model lunar alignments for his successors also implying that Thutmose III subsumed the Year 1 1493 of his father, a situation made simpler by Hatshepsut's doing the same, make the birth of Thutmose I in 1554 clearly probable, based both on his death in 1493 as a military Pharaoh, and his grandson Thutmose III's birth before 1490 BCE.

The average generation from conventional chronology is 30 years, computed with Tutankhamun born 1342 BCE, and rendering highly improbable some 26-year average later on, after 1000 BCE, without any logical reasons known, save that for Year 1 Shoshenq I, 943 is 50 years late. By way of comparison, the BG averages about 26.7 years from Thutmose I to Tutankhamun (Tutankhamun born 1367) compared to the reasonably maximal 32 years, after the birth of Shoshenq I in 1049 BCE, for nine generations, to the birth of Pasenhor in 761 BCE, from the Pasenhor inscription dated 741 BCE assuming Pasenhor at age 20. However, the difference or change in the average based on the age of the father at the birth of the successor his son fits in well in the BG by the interposition of the two Reigns of Memnon and Ramesses for 51 years, an interposition which could be interpreted as either the cause of or the result of the lack of a firstborn son, causing lateness in at least one successive generation of the Pharaonic lineage, ie. Takelot I to Osorkon II. The existence of the *EKL,* which mentions Memnon and his son Ramesses, as well as the as-yet unattested name of Takelot I on Karnak quay are consistent here:
The reinstatement of Memnon and his son is compelling.

Incidentally, the name 'Memnon' can be seen as derived from the letters 'm' (mim) and 'n' (nun) in either the Persian or Hebrew alphabet, which becomes 'mn', as the vowelless equivalent of 'Amen', short for 'Amenhotep'. 'Zagdur' is a word that we may also examine presently.

77-c The contemporary evidence is another matter, entirely. Thus far the evidence is not compelling on either side (ie. conventional or BG), although the BG sees certain advantages in being closer to an average generation of sons generally (about 35 years), compared to a tighter conventional chronology which forces the births of the children to be earlier, in some priestly genealogies a circumstance that causes potential demographic firsts, such as abnormally short lifespans, in addition to the assumption of an early development of mature mindsets.[2]
Since the conventional view precedes the BG, it may be only right that it possesses more inertia, which is to be possibly seen as analogous to Newton's first law of motion, which may be worded as follows here: An object at rest stays at rest and an object in motion stays in motion, with the same speed and in the same direction, unless acted upon by an unbalanced [additional] force.

77-d The *Pasenhor Genealogy* may give evidence of the falsehood of conventional chronology, for in paragraph **7**6-e, above, conventional dating gives an average generation of 30.3 years for Thutmose I to Tutankhamun, whereas a nine-generation span for Shoshenq I to Pasenhor is low at 26.4 or nearly four years lower in the conventional chronology, compared to Dynasty 18's 30.3 years, while 32 years per generation in the BG is 5.3 years greater than 26.7 in Dynasty 18, although when Pasenhor's date of birth is taken to be earlier, the lower average may be seen to bring the conventional chronology's average generation even further into discrepancy, while the BG is improved, the only consequence of a cautionary kind being the reduction of the average generation, for the last part of Pasenhor genealogy, in both chronologies. We may recall also that the conventional chronology is excluded based on many considerations seen previously. Now we are seeing that its average generation excludes it on the low side, possibly, even with Pasenhor's age assumed to be on the low side, while raising his birth makes that average even lower when increasing his age. This problem is not present in the BG, which improves. The proof of the BG has been seen to be manifold, thus proof against the conventional chronology is expected.



Above: Tutankhamun *(2014 composite, by Ward Green, of Tutankhamun, genetic son of 'KV 55')*

77-e Turning now to the average generation being shorter in the (present) BG, from Shoshenq I to Pasenhor, shorter by three years per generation for nine generations, we know already that the two generations after Osorkon II were very short, since his grandson Reigned after him. After that, in Year 11 of Takelot II, records begin of entries of the *Chronicle of Prince Osorkon,* who as his son was by this time High Priest and thus would be at least 20 years of age, and even married, he also being known later as Osorkon III, and living to be 80, but he was not in the lineage of Pasenhor, nor is King Takelot II, although undoubtedly born to Nimlot in the first generation, a short one, allowing also a shorter 2nd-born generation than usual, who was Ptahudjankhef, followed by his (probably) firstborn son, 'Hemptah A', who as 'Chief of Herakleopolis' would have very likely been firstborn, as would his firstborn 'Pasenhor A', a 'Chief of Herakleopolis', and the firstborn lineage of Pasenhor A's son and grandson 'Hemptah B' and Pasenhor B, this last priest making the inscription in 741 BCE. After the first non-Pharaonic generation, the sons may no longer inherit the office of Pharaoh, no matter how short the generations, and here the maximum generation is rather short, by the usual standards, from the King Osorkon II all the way to Pasenhor, 920 BCE to 761 BCE (the years of the respective births), six generations:

(920 - 761) ÷ 6 = 26.5 years/generation
(Osorkon II to Pasenhor)

A young priest would likely be excited to have his own genealogy inscribed for posterity, with it being royal as it was, and shorter generations also allow for less opportunity to forget the details of such a genealogy, especially the last of it where it departed the Kings.

77-f More correctly, since both the Reign of Osorkon II and time from the death of Osorkon II (834) to 796 or Year 1 of his great-grandson Osorkon III it so happens both are 38 years, these first two generations are 19 each, leaving us five generations of firstborn, computed as:

(920 - 19 - 761) ÷ 5 = 28 years/generation
(Nimlot C to Pasenhor)

This is even more true, seeing as the 32-year average of the Pasenhor Genealogy in the BG is already higher, as expected, by five or more years over the BG average generation from Thutmose I to Tutankhamun, now at 26.7 years, from 1554 to 1367 BCE and in seven generations. Further study of the available Egyptian genealogies is expected to reveal more about the true averages, since such study may now proceed using this new BG timeline. The increased confidence level associated with the new timeline, the BG, we may hope, will increase interest.

77-g The choice of 761 BCE for the birth of Pasenhor was an extreme case and assumed that Pasenhor, even not being the son of the Pharaoh, was entrusted with this sacred duty of laying to rest the Apis bull upon its passing. On the face of it, it appears far more likely that the age of Pasenhor would have been older, except that the consequence will be shorter generations in his family. Taking 788 BCE as the birth of Pasenhor, as we may, is assuming that Pasenhor was 20 years old, old enough to have been a priest, at the birth of the Apis bull that was born in Year 11 of Shoshenq V (Apis born 768, with Year 1 of Shoshenq V as 778, in BG or conventionally). This assumption is founded on the belief that the long genealogy (16 generations) given by Pasenhor expresses a certain confidence in the accuracy of his history, a confidence which implies strong historical interest in the contents of the *Pasenhor Stela,* as a whole, and this, in turn, implies first-hand knowledge of the Apis bull's history (although not at all necessarily). The assumption, Pasenhor's birth in 788 BCE, is a high limit, we find, because it leads to short generations. Repeating our calculation again, Nimlot C to Pasenhor:

Above: Shepensopdet A, daughter of Nimlot C, Cairo Museum *(Granite statue, Height 0.835m, found in Karnak cachette, May 22 1904, reproduction by Georges Legrain (1865-1917))*

(920 - 19 - 788) ÷ 5 = 22.6 years/generation
(Nimlot C to Pasenhor)

The short generations which result from this 788 birth imply it as a sort of upper limit to Pasenhor's birth. Aside from developing an hypothesis regarding priests, ie. that they had shorter generations, we may maintain a later birth for Pasenhor, as we took above, 761 BCE, which makes Pasenhor 20 years old in 741 BCE, the time of the bull's death and of his installation as priest, Year 37 of Shoshenq V being the year specified for the former, and with 20 years the minimum age of a priest. While this may seem to be pushing the limits slightly, it has in its favour the excitement of a young priest, who may be thrilled to include his own full genealogy, and it raises the average generation, which may or may not be correct, as it starts to be circular reasoning. It appears far more reasonable to consider 788 BCE and it deserves proper evaluation as a high-limiting case. This reasonableness is based on our modern-day idea of people placed in a position of authority at middle age or later in life, which may or may not have been true, and was not always true in the case of young Pharaohs, or young priests who were sons of the current Pharaoh. In the case of Pasenhor, he was not the Pharaoh's son. The reasoning is that people of ancient times were not very different from people today, as to these matters. Although not always a good assumption, clearly, it has the advantage of avoiding bizarre theories which can't be substantiated due to the very fragmentary evidence. This we do now, and note that (920 - 788) = 132 years, birth-to-birth for Osorkon II to Pasenhor, which, over six generations in either chronology is 22.0 years per generation, although we know the first generation from Osorkon II to Nimlot C is likely very short, seeing as Osorkon and his grandson Takelot II are, respectively, 42 years apart in Reigns, and 46 years apart in death. Nimlot C is the common ancestor between Osorkon II and Pasenhor (five-generation descent), and Osorkon II and Takelot III (four-generation descent), and Nimlot C is born about 900 BCE based on what we have seen already. To add to this is evidence that Nimlot C became a High Priest of Amun (HPA) after Year 16 of Osorkon II, when Nimlot C had a son old enough to succeed Nimlot as the governor of Herakleopolis (after Year 16 of Osorkon II is after 872 - 15 = 857 BCE both BG and conventional). Since Osorkon II died in 834 BCE, his birth should not have been as early as 934 BCE, unless he lived to 100. The conventional dates differ little here from the BG. The five generations of Nimlot to Pasenhor give, thus:

(900 - 788) ÷ 5 = 22.4 years/generation
(Nimlot C to Pasenhor, five generations)

This is a short generation even for firstborn sons, we note, but it occurs over a period of five generations, not an especially large number, not enough for doubts, whether this be plausible, or whether it be otherwise. The assumption of the later birth for Pasenhor yields:

(900 - 761) ÷ 5 = 27.8 years/generation
(Nimlot C to Pasenhor, five generations)

This is exactly what we would have expected to see for firstborn sons, even though at least one, Nimlot's son Ptahudjankhef, is not firstborn in this lineage, since Takelot II was a Pharaoh and a son of Nimlot C, likely being the firstborn of Nimlot, and a short generation. That other son, Takelot II, is part of the Kingly line which proceeds from Shoshenq I to Osorkon III, through six generations having an average greatly dependent on year chosen for the birth of Shoshenq I, 1049 BCE (BG) or 999 BCE (conventional chronology equivalent to BG). We can also calculate the death-to-death average in BG and conventional terms from Shoshenq I to Takelot III, seven generations to 760 BCE with the date of Shoshenq I's death in both 973 BCE (BG) and 923 (conventional):

(1049 - 848) ÷ 6 = 33.5 years/generation, BG
(Shoshenq I to Osorkon III, birth-to-birth, six generations)
(999 - 848) ÷ 6 = 25.2 years/generation, conventional
(Shoshenq I to Osorkon III, birth-to-birth, six generations)
(973 - 767) ÷ 6 = 34.3 years/generation, BG
(Shoshenq I to Osorkon III, death-to-death, six generations)
(923 - 767) ÷ 6 = 26 years/generation, conventional
(Shoshenq I to Osorkon III, death-to-death, six generations)
(973 - 760) ÷ 7 = 30.4 years/generation, BG
(Shoshenq I to Takelot III, death-to-death, seven generations)
(923 - 760) ÷ 7 = 23.3 years/generation, conventional
(Shoshenq I to Takelot III, death-to-death, seven generations)

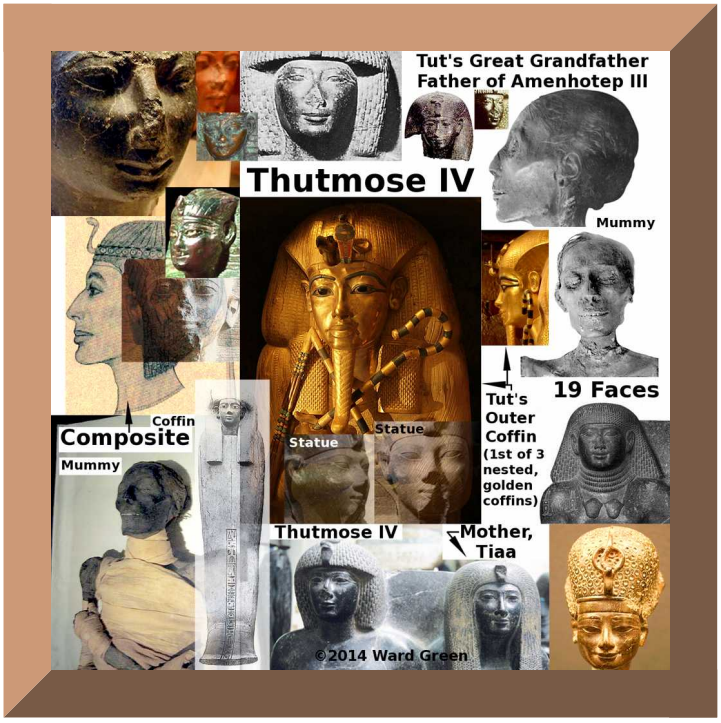
Above: Amenhotep III *(2014 composite, by Ward Green, of Amenhotep III, genetic father of 'KV 55', husband of KV35EL, called 'Elder Lady' identified as Tiye, who is also the genetic daughter of Yuya and Thuya, and the mother of 'KV 55')*

Table 13:
Average Generation
BG vs. Conventional
b-b = birth to birth d-d = death to death
THI = Thutmose I; TUT = Tutankhamun; SHI = Shoshenq I; PAS = Pasenhor; OSII = Osorkon II; IU = Iuput A; NAKB = Nakhtefmut B NIMC = Nimlot C; OSIII = Osorkon III; TIII = Takelot III;

Time Span	BG	Conv.	Gens.	d-d
18th Dynasty				
b-b THI-TUT	26.7	30.3	7	-
22nd and 23rd Dynasties				
b-b SHI-PAS	29 - 32	23.4 - 26.4	9	-
b-b SHI-OSIII	33.5	25.2	6	-
d-d SHI-TIII	30.4	23.3	7	yes
d-d SHI-OSIII	34.3	26	6	yes
b-b IU-NAKB	(31.2)	(21.2)	5	-
BG and Conventional (no difference, below)				
b-b OSII-PAS	22 - 26.5	22 - 26.5	6	-
b-b NIMC-PAS	22.6 - 28	22.6 - 28	5	-
b-b OSII-OSIII	24	24	3	-

Table 13 demonstrates a discrepancy on the low side by five years per generation for six generations of Kings in the conventional view, as compared with Dynasty 18, where more than 30 years per generation is calculated, over seven generations from Thutmose I to Tutankhamun, considering the birth-to-birth as being most reliable. On the other hand, the BG shows a 6.8 year discrepancy at maximum for birth-to-birth calculations on the same period, except that this fell *on the high side.* Probability favours the high side to a certain degree, as the low side quickly becomes rather tight for time. Mr. Thiele's conventional chronology of Assyria, given its major remodelling of the Bible Reigns, is compared with

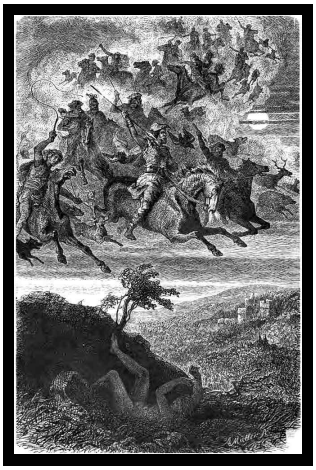
the BG indirectly here, for how it affects Egypt, as Mr. Thiele's Assyrian chronology makes Egypt tight, whereas the BG is a much roomier chronology for Egypt, offering higher average generations in the *TIP.* It appears possible that a generation has gone missing from the 22nd Dynasty, but the explanation given about Memnon and his son Ramesses can account for the longer generation between Takelot I and Osorkon II as easily, since the delayed generation would have allowed Memnon and his son the opportunity to temporarily gain power. Sir Isaac Newton wrote that Memnon was a son of Zerah, as he thought, calling Memnon also Amenophis, the King who ruled after Orus (Horus cf. Osorkon, Zerah, Sera). Orus and Amenophis are Kings of Egypt Manetho lists in opposite order, but on his 18th Dynasty list of Kings. While no one would say that Manetho is entirely right, several copies of his work give 31 years (or 30 years, 10 months) for Amenophis, coincidentally the very same Reign length as 'Amen Hotep' Zagdur on the *EKL.* Sera III is notably missing from the *EKL,* while his Reign follows, after the last 17 years of Shoshenq III, Tawasya II (Takelot II) in Egypt, as Sera III (or Osorkon III) is the son of Takelot II, and this proves that the Reign of Wiyankihi II (Usimare Piye) is wrong in the position immediately succeeding Tawasya II, it being necessary also to add, after Sera III, a further period (seven years) for the sole Rule of Tawasya III, who as Takelot III is missing, too, on the *EKL.*



Above: Thutmose IV *(2014 composite, by Ward Green, of Thutmose IV, father of Amenhotep III, husband of Mutemwiya, the mother of Amenhotep III)*

77-h We now arrive at an interesting illustration of the BG by means of the real-life case study of one descent, a thing not normally conclusive at all, but in the light of all the other evidence, potentially so, and in this case no less so, since the second son of Shoshenq I is Iuput the High Priest of Amun (HPA), contemporary with Osorkon I (his brother the firstborn), and Iuput's one known child is Nesikhonsupakhered, a daughter believed contemporary with Takelot I, but whose only known son, Nakhtefmut A, dies before Year 12 of Osorkon II, which is essentially one generation early, with the Reign of Osorkon II being 38 years long, and even though later, when the great-grandson of Nakhtefmut A, Nakhtefmut B, is believed contemporary with Osorkon III, he also the great-grandson of Osorkon II, we see the reason of the short generations, which we have already seen existed, between Osorkon II and Osorkon III, as making possible the survival of Nakhtefmut B further into the Reign of Osorkon III, than Nakhtefmut A, in that of Osorkon II, the difference being 23 - 12 = 9 years at the minimum, the 29-year Reign of Osorkon III overlapping Takelot's by 6 years, and Year 12 of Osorkon II being the latest that Harsiese A ruled as King (29 years at a maximum), based on inscriptional evidence that Nakhtefmut A fits the 12-year overlap of Harsiese A with Osorkon II, and that Nakhtefmut B likewise the period of coregency, of Osorkon III with his son Takelot III (note the list of generations is 0. Osorkon I 1. Takelot I 2. Osorkon II 3. Nimlot C 4. Takelot II 5. Osorkon III, and 0. Iuput 1. Nesikhonsupakhered 2. Nakhtefmut A 3. Harsiese C 4. Djedkhonsefankh C 5. Nakhtefmut B, five generations or about 140 years at 28 years per generation, with Iuput being HPA from Year 10 of Shoshenq I or 984 BCE at age 20, thus Iuput's birth being 1004 BCE or some 15 years after that of Osorkon I his brother, and 1004 - 848 is 156 years, 31.2 years per generation, or probably even more, should Nakhtefmut B be born after 848, this year being that for Osorkon III, but which we substituted). The conventional chronology would shorten all of these numbers by 50 years divided by 5 generations, 10 years per generation, which for a 34-year average becomes 24 years per generation, a characteristically low number. The BG is clearly a more spacious chronology, we find.

77-i In the interests of chronology, it would be useful for us to attempt to calculate Memnon's date backward from the lineage of Memnon to Woden and Woden to Harald the Fairhaired, the last flourishing about 900 CE, so that we first try to date Woden and compute back to Memnon. We assume an average generation of 28 years for these. There are 29 recorded generations from Woden through a son of his named Njord Swedes



Above: Wodan's Wild Hunt *(Illustration reproduced from a book "Nordisch-germanische Gotter und Helden," by Wilhelm Wagner, 1882.)*

(from the Ynglinga Saga) down to Harald Fairhair, the son of Halfdan the Black:

900 - 29 × 28 = 88 CE Woden flourishes
(29 generations from Woden to Harald Fairhair)

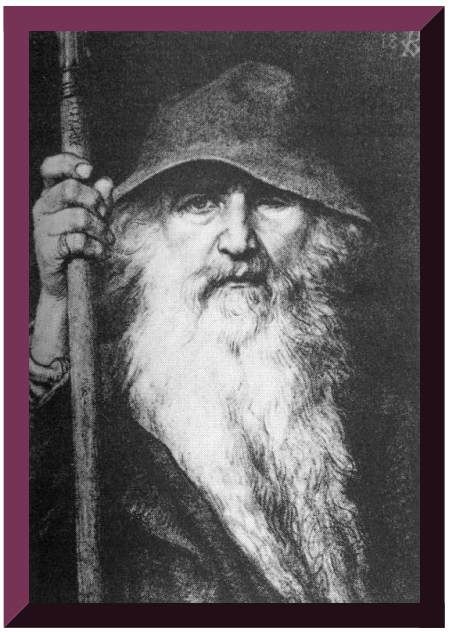
This is earlier than the conventional dating of Woden, based on the genealogies of Cerdic and Ida, which both show nine generations from Woden's floruit to ~500 CE, thus tending to date Woden to ca. 200 CE, at earliest. However, generations might be omitted from genealogies at times, and we have a further good reason to believe Woden flourished at the time that the Romans went east to the Caspian Sea, the reason being that the myth has been interpreted, by Thor Heyerdahl, as locating Woden precisely in this location, and with Woden hearing the Romans were advancing in his direction he departed and took all of his people to the north and on to Denmark, Mr. Heyerdahl having made note of a Roman inscription, also, dated from 84-96 CE on a rock there in Gobustan, which location marks the furthest Roman advance, east:

At that time when Odin lived, the Romans were conquering far and wide in the region. When Odin learned that they were coming towards the land of Asers, he decided that it was best for him to take his priests, chiefs and some of his people and move to the Northern part of Europe.

The Romans are human beings, they are from this planet, they are not mythical figures. Then I remember that when I came to Gobustan, I had seen a stone slab with Roman inscriptions. I contacted the Academy of Sciences of Azerbaijan. I was taken to the place, and I got the exact wording of the inscription.

There's a very logical way of figuring out when this was written. It had to be written after the year 84 AD and before the year 97 AD. If this inscription matched Snorre's record, it would mean that Odin left for Scandinavia during the second half of the 1st century AD. Then I counted the members of the generations of kings, every king up to the grandfather of the king that united Norway into one kingdom, because such information is available - around 830 AD.

In anthropology we reckon 25 years per generation for ruling kings. In modern times, a generation may extend up to 30 years, but on average the length of a generation in early reigns is 25 years. When you multiply 31 generations by 25 years, you come exactly back to the second half of the 1st century AD. So there is proof that these inscriptions carved by the Romans in stone coincide with the written history written almost 1,800 years ago in Iceland.
(Thor Heyerdahl, in a speech given in May 1999)



Above: Odin the Wanderer *(1886 artwork by Georg von Rosen, reproduction from the 1893 Swedish translation of the Poetic Edda.)*

77-j We have already seen that 27 to 28 years constitutes a generation for firstborn sons, and 22.2 years a Reign, and the calculation of Mr. Heyerdahl agrees with 88 CE as we calculate above with 29 generations of 28 years. By the immense blessing of Jehovah upon us, we are not blessed with just one descent from Woden, but two, and the second one is from his son Skjold, to Sigurd Ring, which in the *Heimskringla,* or "Chronicle of the Kings of Norway" (Snorri Sturluson), is 21 generations from Woden to Sigurd Ring (20 from "Of Fornjot and His Kinsmen: How Norway was Inhabited," a slight variant), and there are 6 generations (from "Of Fornjot...etc.") given from Sigurd Ring to Harald Fairhair, in addition to the stipulation that Sigurd Ring had a grandson who (Bjorn Ironside) was in the south of France in 860 CE, the last two of which put Sigurd's floruit ca. 750 CE, allowing for six generations in 150 years and with two generations in 110 years difficult to increase further seeing as increasing the 150 increases, also, the 110. The six generations have two female generations, so it it may be possible to reduce it a little below the 150 years, which has a 25 year average: 0. Sigurd Hring 1. Ragnar Lodbrok 2. Sigurdr Serpent-eye 3. (dau.) Aslaug 4. Sigurd Hjart 5. (dau.) Ragnhild 6. Harald Fairhair. However, 150 years looks to be not far from the truth. There is still one remarkable provision here, and that is the reported interaction between contemporary Kings Egill "Vendilkraka" Aunsson (Ynglingen Saga) and Frodi "The Bold" Fridleifsson in *Heimskringla,* giving a chronological anchor point to align generation 12 of *Heimskringla* with generation 16 of *Ynglingen Saga,* a difference of four generations to increase the 21 generations of Woden to Sigurd Ring up to 25 or perhaps only 24, assuming some generations are missing from the *Heimskringla,* although not necessarily truly, but simply used as an aid to our understanding. Since 88 + 24 x 28 = 760 CE is not far from 750 CE for Sigurd Ring, it appears to verify our 88 CE for Woden, and there are a number of different ways to calculate. For example, 16 generations after Woden is Egil, which computes to 88 + 16 x 28 = 536 CE, say, and we take it to be 12 generations from the beginning of the lineage of *Heimskringla,* leaving only nine remaining in that lineage to Sigurd Ring, so 536 + 9 x 28 = 788 CE. Since this seems high (late) for Sigurd Ring, we might take it to imply shorter generations for the first 16, although it brings Sigurd Ring into startlingly superb nearness to his grandson, yet requires six generations to be 112 years for Sigurd Ring to Harald Fairhair, or fewer than 19 years per generation, possible with very young teenage mothers, for two of the six generations. Another way still is to add the six generations to the 21 generations of *Heimskringla,* yielding 27 for a different number of generations from Woden to Harald Fairhair (ie. different from 29), but perhaps implying only two missing generations from *Heimskringla.* Or, assuming no missing generations after the first 12 to Frodi in *Heimskringla,* calculating backwards from Sigurd Ring in 750 CE gives 750 - 9 x 28 = 498 CE for Egil and Frodi together, from which we compute the average of the 16 generations to Egil, in *Ynglingen Saga:* (498 - 88) / 16 = 25.6 years per generation. One ought to keep in mind that reality is not the same as statistics, which provide a way to grasp something. Implication is either

missing generations at the start of *Heimskringla,* or a higher average generation during those first 12 generations, of around 37 years. There is no necessity to resolve the situation, as the overall effect is that 88 CE for Woden is confirmed by use of a second lineage (ie. two are better than one).

77-j A threefold cord cannot quickly be torn in two (Ec 4). Incredibly, we have a third way of checking this date. The Danish Kings derived from *Gesta Danorum,* by Saxo Grammaticus, gives us 32 Reigns, from Skioldus to Ringo (Skjold to Sigurd Ring), which is 33 from Woden, and taking the average Reign as 22.2 years gives thus:

750 - 33 × 22.2 = 17 CE Woden flourishes
(33 Reigns from Woden to Sigurd Ring)

This would imply that Sigurd lived 70 years later, and would agree with his grandson flourishing near 860 CE, since Sigurd would then be flourishing at near 820 CE. As it is, 17 is early for Woden compared to 88 CE, but it is not really a large discrepancy, and is also very easily resolved using 20-year Reigns, instead of 22.2. Seeing Siwardus Ring and his successor Regner Lothbrog reoccurring on the same King List 14 Reigns later, one is wise not to overesteem the authority of the source, as an ancient source may often teem with inaccuracies. However, overall we take this as further confirmation, and so Woden flourishing in 88 CE appears nearly true.

Above: Wild Hunt, National Museum of Art, Architecture and Design, Oslo *(1872 painting by Peter Nicolai Arbo (1831-1892), oil on canvas, 240.5 cm x 165.5 cm)*

77-k Now, we may begin to calculate backwards from Woden to Memnon, for which purpose we estimate the generations. In my own genealogy I estimated 38 generations between Woden and Memnon, but at the time I had the Trojan War of 1275 BCE associated with Memnon which may have made me inclined to increase the generations to accommodate the longer period, or at least to be liberal in a way. By comparing my own generations with another genealogy I have since found that where I have seven generations from Heremod to Taetwa, it had four, with the names of the three (apparently) additional generations not very different from those of the four (ie. I listed "Sceaf, Bjaed, Sceldwea, Skjold, Bjar, Beaw, Taetwa," where it may be seen that Sceaf, Sceldwea, and Skjold are names for one person, perhaps, as may be Bjaed, Bjar, Beaw). Even with 35 generations my list is 10 generations, or more, longer than most other listings of this descent, although it should be noted that Memnon would only end up dated much later than 888 BCE were we to reduce the number of generations back to Memnon from Woden, as is also true were we to date Woden later than 88 CE (BG):

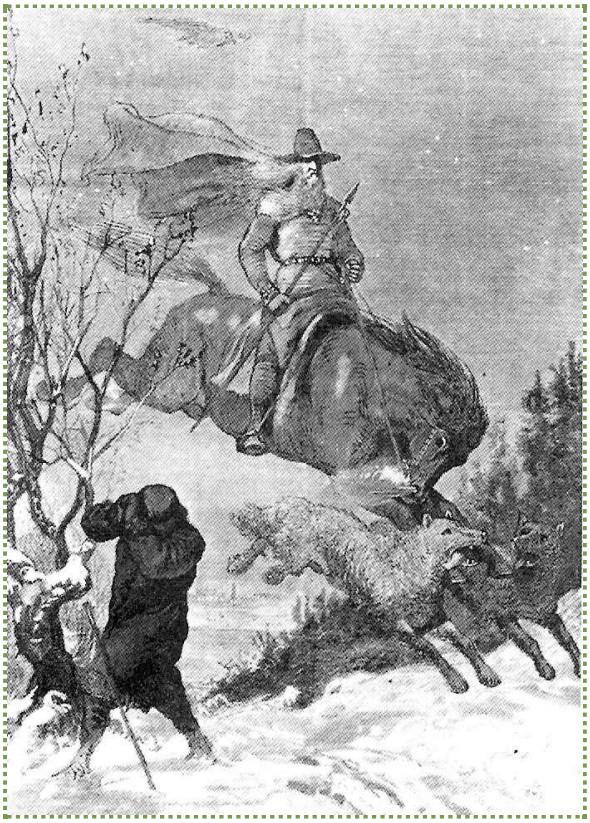
0. Memnon
1. Thor (Trorr)
2. Hloritha (Loridi)
3. Einridi
4. Vingethorr
5. Vingener
6. Moda
7. Magi
8. Sceaf (Seskef) (Odin)
9. Bedwig
10. Hwala
11. Hathra
12. Itermon
13. Heremod

14. Sceaf (Sceldwea)
15. Skjold
16. Bjaed (Bjar) (Beaw)
17. Taetwa
18. Geat (Gapt) (Jeat)
19. Godwulf (Folcwald)
20. Flocwald
21. Finn
22. Frithuwulf
23. Freawine
24. Frealaf
25. Frithuwald
26. Harderich
27. Anserich
28. Wilke
29. Svartich I
30. Svartich II
31. Sigward
32. Witekind
33. Wilke
34. Harbod
35. Woden

This allows us to calculate the date for Memnon, thus:

> **35 × 28 - 88 + 1 = 893 BCE Memnon flourishes**
> **(35 generations from Memnon to Woden in 88 CE)**

Thus, Memnon nears the end of the Trojan War, 888 BCE.



Above: Odin's Hunt *(Painting by August Malmstrom before 1901)*

Above: The Wild Hunt (Die wilde Jagd) *(1905 painting by Emil Doepler)*

77-I The renowned historiographer, Sharon Turner, remarked:[3]

> **Therefore, on the whole, we consider Woden, or Odin, to have really lived and reigned in the north, and may place his real chronology as not earlier than 200, nor later than 300 years of the Christian era.**
> *(History of the Anglo-Saxons, by Sharon Turner)*

Since the Trojan War has been misdated by many people, including ourselves, by 387 years, it's a small matter that we disagree 122-222 years on

the dating of Woden. We need not agree with Mr. Turner's date, although the gist of his note about Woden being real is compelling. His book, *History of the Anglo-Saxons,* has been worthily called a "monumental work of historiography." While many have commented regarding generations of the Norse having been 25 or even 20 years in length, there is no sound basis for these statements it now appears, and the ability of the BG to elucidate history using a more accurate 27- or 28-year generation for firstborn, and a 22.2-year Reign in a typical inherited Kingship, now appears to host an accurate first view of history. Within this history, Woden and Memnon naturally exist. Thus, Woden was the progenitor of the Northmen, or, as they were called, Norsemen, who inhabited Scandinavia. Memnon, as we have dated him, was the King of Ethiopia (Egypt) who died c. 888 BCE during the 2nd Trojan War.

77-m While any single line of our arguments may be on shaky ground by itself, together they make a cohesive whole. Since the great Egyptian King Osiris who campaigned as far as Greece is a generation before the *Argonautic Expedition,* which in turn is 44 years before Troy, or the Fall of Troy of 888 BCE, we can have Sheshonq I as this King only with his Year 1 in 993, not 943 BCE. Sheshonq I thus could have begun his campaign when his Reign is normally assumed to end, in 973 BCE, and kept going for about nine years until 964 BCE, which offers 32 years at least before the *AE* in ca. 932 BCE. It is therefore now established that Sheshonq I reigns from 993 BCE as Shishak, Bacchus or Osiris, in the BG. Hopefully, we have not used an excess of words in this crucially sufficient statement of an important matter.
[1](*Hebrews 13:7, New World Translation, 1988*) [2]*(Beyond the Egyptian evidence itself, however, we have seen a number of reasons that make the BG the most compelling chronology ever discovered. By 'compelling' we mean something that would rule out all other possible chronologies, thereby leaving the definitive option as the only logical choice. There are at present too many variables in the time period of the 3IP to completely rule out the dating based on the conventional chronology, but the word 'completely' should be emphasized here, because the generational evidence rules it out in the main, as does the rest of the evidence. The five- and six-generation lineages of Hor iii, of which there are three or four over a period of, at most, 105 years, are one of the best examples for the time (for the three or four generations) from Osorkon II to Osorkon III, which is also three generations, the 105 years being in the BG the time from the beginning of Osorkon II's Reign to the death of Osorkon III, and this translates to 67 years from death-to-death in the BG, with Osorkon III living to about 80 years of age, apparently true in all chronologies, and Osorkon II to perhaps quite a bit older than 80 in the BG, so that the new consequence of that is a generation length of somewhere near or a little higher than 67/3 = 22 years per generation for these three generations only, not inconceivable.*) [3](*History of the Anglo-Saxons, Vol. 1, by Sharon Turner, 1840, p. 167*)

Above: One of the two Colossi of Memnon *(Theban necropolis, across the River Nile from the modern city of Luxor)*

78-a It will take more time than we have at present to find everything about Shoshenq I and his military campaign. At present we are working our way backwards from lower dates, as is the usual way, and we have found the date of the Reign of Osorkon III to commence in 796 BCE, of Takelot II in 838 BCE, of Osorkon II in 872 or 868, of Aksumay Ramissu in 892 or 888, of Amenhotep Zagdur, or Memnon, in 919 or 923, of Takelot I in 932 or 936, the Reign(s) of some unspecified Ruler(s) in 941 BCE, then of Osorkon I in 973 BCE, and of Shoshenq I in 993 BCE. It has been a trying time, but the BG has proven true.
Conventional chronology is wrong for this time period, in particular for Egyptian Kings before Osorkon II and back as far as Pharaoh Thutmose I c. 1504, who Reigned from then until 1493 BCE *(The Exodus),* and from after Osorkon II as far as to Taharqa who reigned 690.
The name 'Zagdur' appears to have the meaning 'sector' as well as, from Latin, 'secitur', a form of the Latin 'secor' = cut, sever, detach, meaning 'is cut', giving us 'Amenhotep is detached', possibly referring to this King's Ethiopian, Persian, and Egyptian fortifications called *Memnonia,* these being detachments of his split over a wide area, leaving in Egypt a viceroy who was named Proteus or Cetes, whom he appointed to Reign over Egypt in his absence, 'Proteus' having meaning in Greek corresponding to either 'Prince' or 'President'. Herodotus wrote that Proteus was succeeded by the King called Rhampsinitus, which resembles 'Ramissu' nearly, so as to be identified as Ramesses, the son of Memnon, confirming that Proteus reigned at the time of Memnon, then Memnon was killed, after arriving to assist Troy. This dating of Memnon appears to affect Dardanus also, and may move his date to well below *The Exodus*.

78-b The son of Memnon is called Aksumay Ramissu, and there is a place called Aksum (or Axum) in Ethiopia which is known for a number of pottery styles, the earliest the Pre-Aksumite, which begins in 800 BCE, and 68 years or so after our dating of the end of the time of Ramissu.[1] Thus the BG sees a period named after Aksumay Ramissu. Sir Isaac agrees that the Rhampsinitus of Herodotus is the same as the Ramesses who is the son of Memnon, and that Memnon is called Amenophis (Egyptian: Amenhotep). The Greek form of the name, Amenophis, is also seen in the *Book of Sothis* in the form Ammenophis, just two Reigns after Susakeim (Shishak), or 59 years after with a nine-year Reign, so 993 - 59 = 934, although we note that Mr. Newton says Memnon rules twice with time in between, and that Homer himself mentions Bacchus, a Pharaoh of Egypt, as well as Memnon, a King of Persia. Sir Isaac also notes that Herodotus says that Ethiopia served Egypt until the death of

Sesostris (or Bacchus) and then the Ethiopians became free for 10 years prior to Zerah the Ethiopian and Amenophis conquering Egypt.[2] The death of Sesostris as Sheshonk I in 973, when some 10 years of freedom is taken as nine years, thus makes c. 964 for Osorkon I and his 32-year Reign ends c. 932 as the 13-year Reign of Takelot I begins, ending at an incredibly perfect time c. 919 BCE, when the EKL gives (albeit with Year 1 different) 31 years for Amenhotep, whose death can be 888 BCE, our end of the Trojan War.

78-c May it please the reader, let us take some time to see the perfection of the combined testimony of witnesses. In the story of Sesostris, and of Osiris, there is the period of time during which Typhon or Python rebels in Egypt and usurps the Kingship while the King is out of the country on his campaign, until the King's son gets control and kills the rebel during the King's absence. The heroic son is Horus the son of Osiris of mythology and the King Osiris dies in the 28th year of his Rule. The nine-year campaign of Sesostris, as according with Mr. Newton, and the 10 years of freedom, for Ethiopia, correspond closely, as do the 20 years of the Reign of Sheshonq I added to nine or 10, come near to 28 years. There has been speculation among modern scholars, that Sheshonq I may have lived longer than is usually said. The 28 years of Sheshonq (Shoshenq) added to the 32 of Osorkon (Osor, cf. Orus, Horus) give 60 years, roughly two years short of the time obtained by 20 + 10 + 32 = 62 years, demonstrating a simple harmony in the facts. The basic idea is that of Memnon dying near 888 BCE at the end of a Reign of about 31 years, making the start of his Reign around 919 BCE, 74 years after Shoshenq I with Takelot I taking 13 of these years for his Reign. After the Reign of Zerah, whom we take to be Osorkon I of Egypt, the Zerah or Sera I of Ethiopia, a candidate for the Horus of mythology, in myth the son of Osiris, the succession of Amenophis or Memnon to the throne is said according to Sir Isaac to have caused an uprising of Lower Egypt, so that Memnon withdrew into Ethiopia. With this occurring in the BG in 932 BCE, which is now the end of Osorkon I's Reign, it is the time according to Sir Isaac also of the *Argonautic Expedition,* which falls exactly in 932 BCE in the BG when it is 44 years prior to the end of the infamous Trojan War 888, Mr. Newton saying that the Greeks contrived that noted expedition upon hearing of Memnon's withdrawal, hoping to persuade the nations to which they journeyed around the Sea Coasts of the Mediterranean and Black Seas, in their ship the *Argo,* to rebel from Egypt, since it had been Egypt's appointed ruler who had caused the offense which they sought by the expedition to avenge. When we allow this sequence of events, it no longer is permissible for Zerah to die in Year 15 of King Asa as would be possible with his Year 1 in 973 BCE, so there may be a possibility that he survived that 941 battle, or perhaps the Reign of Zerah preceded the nine years. Assuming that Zerah (Sera I) was an Egyptian, it is to be believed that the Ethiopian freedom may have ensued upon the death of Zerah in 941 BCE, before Memnon came to the throne, in 932, whereupon Lower Egypt rebelled.

[1](*The Pre-Aksumite and Aksumite Settlement of NE Tigrai, Ethiopia, by A. Catherine D'Andrea, Andrea Manzo, Michael J. Harrower, and Alicia L. Hawkins, Journal of Field Archaeology, Vol. 33, 2008, p. 161*) [2](*The Chronology of Ancient Kingdoms Amended, by Sir Isaac Newton*)

Above: Stele of Apis buried in Year 2 of Pami, The Louvre *(Found at Saqqara)*

79-a The 59 years of Susakeim and Psuenus together from the EKL comprise exactly 27 plus 32 (cf. Osiris dying Year 28 and Zerah's attested Year 33) years in the BOS, and the nine years of Memnon follow the 59 years, making a total of 68 years, possibly to the rebellion of Egypt.[1] With Memnon coming to the throne in 934, from the BOS, from Zerah dying in the battle with Asa in 941, the 10 years of Ethiopian freedom can end in 932, when the 13 years of Takelot I begin in Lower Egypt, ending in 919 as discussed above, where Memnon might begin 31 years. There are only 30 years after Ammenophis in the BOS in the time before Petubastes, which means that something like 30 or 31 years are missing from the BOS here, for Petubastes is securely 828-7 BCE for Year 1 in the BG. When we add Kings 62 through 74 in the BOS, we get 254 years, which added to Shabaka (#75) in 716 BCE is 970, or 23 years short of the BG's 993, for Susakeim (#62). This is incredibly good agreement, with some question. That is, the allotment of these years is questionable. Also, 970 is not clearly decisive between 993 BCE, the Year 1 Shoshenq I in the BG, and the corresponding 943 BCE, Year 1 Shoshenq I in the conventional chronology.

79-b Calculation backwards from Shabaka, with Year 1 as 716 BCE in the BG (based on 12 years each, for Shabaka and Shebitku, according to Manetho Eusebius, a total of 24 years and perhaps some months added to the secure date of 691 (690) for Taharqa, to give 716, not secure, but Shabaka since has an attested Year 15), when we add 44 years for Bocchoris in the BOS, it yields exactly 760, which is 760 BCE, the year in which Takelot III's Rule ended, with Year 1 of Osorkon III securely in 796 BCE, this with 29 years of Rule for Osorkon III and 6 years for his coregency with his son Takelot III, who has an attested Year 13 on a stela from Ahmeida in the Dakhla Oasis, which was discovered in 2005 CE, which together yield 29 + 13 - 6 = 29 + 7 = 36 years from 796 to 760, so that 760 BCE is, with probability, where we believe the Rule of Takelot III ended after 7 years sole Rule.[2]

79-c Thus, the BOS is remarkably accurate for a time period which gives cosmic trouble to Egyptologists generally. However, adding the total number of years of BOS Kings from #68 Petubastes to #74 Bocchoris inclusive is 156, too big, until we *reduce* (to 5) the 44 years of Bocchoris (Bakenranef) (whom Shabaka killed in Year 6, there being an Apis bull dated both Year 2 of Shabaka, and Year 6 of Bakenranef, connecting these two Reigns) and (to 7) the 13 years of Takelot (III) who reigned a total of 13 years, but only 7 of them alone, following which the total added to 716 yields Petubastes as 827. Since Petubastes (Pedubast I) is already secure at 827 at this point, the BOS is here seen as a confirmation, given the Year 11 of Takelot II as Year 1 of Pedubast.[3] The BG takes Year 1 of Takelot II as 838 BCE, based on Osorkon III Year 1 as 796 BCE, as we showed above, and Year 1 of Takelot II is be determined independently of Osorkon III, using lunar alignments, combined with the determined Year 1 of Shoshenq V and the Apis bull from Year 28 of Shoshenq III that died in Year 2 of Pami at age 26, Pami having preceded Shoshenq V for six years, taking Year 4 of Takelot II as Year 1 of Shoshenq III.

79-d We are fast approaching the end of our chapter, and we fear that we haven't even begun to address lunar dates of the Kings Takelot II, Shoshenq III, and Pedubast I. These are important, since they bear on the Kings both preceding and following them, so we address them next.
[1](*Manetho, by Manetho, Appendix 4, 'The Book of Sothis,' with an English translation by W. G. Waddell, 1964, p. 247*) [2](*See Chapter 7, paragraph 5-a, above*) [3](*Manetho, by Manetho, Appendix 4, 'The Book of Sothis,' with an English translation by W. G. Waddell, 1964, p. 247*)

710-a There are Egyptologists who believe that inductions of priests occurred on occasions called *Tepi Shemu* feasts, and some of these are believed as lunar dates. Year 11 of Takelot II, I Shemu 11, is but one example, as is also Year 8, I Shemu 19, of Pedubast I, and with the first a full moon, the second would be a new moon, believing, as has been generally believed, that Year 1 Pedubast I corresponded well to Year 11 of Takelot II. This is how we arrive at Year 1 of Takelot II 838 BCE, which has been dated conventionally as 845 or 835 BCE. Our date also fits our Year 1 796 BCE for Osorkon III, concerning which we above present lunar evidence also. All of our dates, however, meet with a very strict and conscientious effort, first of all, in dead reckoning. The major difference of 50 years with Shoshenq I, with Memnon and Ramesses added, we have discussed in depth. But these later dates do not depend on that in the BG. The reasons that we differ here are quite independent. The BG accounts for more than conventional chronology, and we believe offers us a superior, safer resolution. The Reign dating of Takelot II, Shoshenq III, Pedubast I, and other Kings after them, although they have been determined independently, do affect the averages which we calculated above for the generations, as we showed. Also, they affect the average Reign, which we compute: (993-760)/11 = 21.2 years/Reign (expectation of 22.2); conventional Sheshonq: (943-760)/9 = 20.3 years/Reign. Even in Reign average the BG appears to be correct and just closer to the expected than conventional history. This is more evidence for Shoshenq I Year 1 dated 993.

710-b Further elucidation is warranted for this time window. While the BG arrives at different dates for Takelot II and his contemporaries than what Mr. Krauss reckons in *Ancient Egyptian Chronology,* 'Lunar Dates', Mr. Krauss presents there some important relations between the Regnal Years of these Kings, including an attested overlap ie. 5 Pedubast I = 12 [Shoshenq III] (brackets indicate name inferred), from which, together with the well-accepted 11 Takelot II = 1 Pedubast I, one infers 1 Shoshenq III = 4 (or 5) Takelot II, which we accept, and the four examples of *Tepi Shemu* feasts that he offers, 11 Takelot II (I Shemu 11), 7 Pedubast I (I Shemu [1], 8 Pedubast I (I Shemu 19), and, finally, 39 Shoshenq III (I Shemu 26), allow us to clearly compute that some *Tepi Shemu* feasts are on new moon and some other of them are on full moon, but not all these can be new moons, *no matter the absolute dates.* It is worth our noting here that Year 11 Takelot II in the BG is 828/827 BCE, in the very middle of the range given by Mr. Krauss in his analysis of the lunar days, which makes the BG date, if anything, more believable, and quite firmly grounded in *Tepi*

Above: Shabti of King Takelot II, Los Angeles County Museum of Art *(Sculpture, Faience, pale green glaze, details in black Height: 5 11/16 in. (14.5 cm); Width: 1 7/8 in. (4.8 cm); Depth of foot: 15/16 in. (2.4 cm))*

Shemu feasts. But there is another feature of dating Takelot II 838.

710-c *The Chronicle of Prince Osorkon,* son of Takelot II, contains an 'eclipse' or 'non-eclipse' entry on IV Shemu 25 of Year 15 of his father, and reads something like: "The sky did not swallow the moon," which has an obvious and possibly negative meaning about an eclipse of the moon, something which occurs on full moons, and which occurred over the Pacific Ocean (so invisible in Egypt) within a day of the date given, ie. Mar 07 823, compared to Mar 06 823 Y15, the Egyptian calendar day. It is possible that the Prince was trying to predict a lunar eclipse and began watching for it on Mar 06 823. This emphasizes the accuracy of the other dates given, for what better agreement could one possibly hope for? We have a predicted eclipse, late by about half a day, or a little more, and wrong on location by half of the global circumference, or a little more, and also late, which is simply explained by the single error of time.

710-d Once Year 1 of Takelot II has been established, all of what follows is absolutely determined, from his Year 1 all the way to the end of the Reign of Takelot III, by the interrelationships between the intervening Reigns. Shoshenq III starts ruling about four years after him, and after Takelot II dies there follow 17 years in the Reign of Shoshenq III, from Prince Osorkon's writings, until the Prince himself takes the throne in 796, with Takelot II ruling 25 years from 838 to 813, and the 25 years of Pedubast I from Manetho-Eusebius from Year 11 of Takelot II run from 827 to 802, after which we find that his successor, Shoshenq VI has a Year 6 attested, arriving, pretty much exactly, at 796 for Osorkon III. Since we explained above why we think that 796 is most certain of *TIP* dates, as Year 1 of Osorkon III, the dating of Takelot II at 838 only strengthens this. See Table 2 of Chapter 2 for the specific lunar dates.

711-a Whether Shoshenq I went to India and Greece depends in part upon whether we believe that Hercules was his son and that the *AE* occurred at the time presented. We may here draw an analogy which shows the fallacy of accepting the conventional chronology, on the basis of the argument that proponents of the conventional dates would never think that they could get away with lying, or removing some part of history by lowering the dates by comparing this case with that of NASA's expeditions to the moon, with accompanied "live video broadcasts," realizing that the difficulty of transmitting a signal to us from the moon may in fact be much more difficult than certain people would have us believe, as analysis by certain other people of the "lunar footage" assert, pointing to "evidence" of fakery, so that we may later conclude that NASA could rely on the fact that someone doubting would not be "expert" on lunar transmissions. In light of the known facts, each decides for himself. However, even with Hercules not Shoshenq's son, we see the burden of proof resting on conventional chronology (since it has not proven itself reliable, especially). We find that conventional chronology is not the truth, and we further find that the BG has better chronology. Rather than being over, the discussion has only begun. With the 993 BCE dating of Shoshenq I as Shishak being now on record, we can begin to look for evidence about exploits around that time, rather than 50 years later. Statistics and mythology support 993, as we have seen. With regard to the *Pasenhor Genealogy,* what has not been considered is the possibility of a generation having gone missing, and it might be Shoshenq II, said by some to precede Takelot I, the evidence being a lot of riches in his undisturbed tomb together with a wont of Egypt that names got passed to a person's grandson. We note that this could lower generation averages, and decisively favour the BG over conventional chronology. But we have already seen incredible benefit in the BG, and this has caused some overwhelming proof of the BG. So, we really have no doubt that evidence will abound. As with all aspects of the BG, we have not adopted any chronology unless it first demonstrated signs of truth which would permit further elucidation of the details, without conflict in the essential points of its basis. The case of Shoshenq I is no different in this regard. I am reminded of the response of Prime Minister Pierre Trudeau, the 15th Prime Minister of Canada, when asked by media how he had achieved a feat wherein his eldest sons were both born on Christmas Day, which was simply to say, in a charmed way: "Our case was no different."

711-b In the Theban necropolis, on the west bank of the Nile River, opposite Luxor in Egypt, find the *Colossi of Memnon,* the remains of two statues reputedly built to "stand guard" over the Mortuary Temple of Amenhotep III, which may indeed be the case, of course, although several interesting coincidences are associated to it. Firstly, very little remains of the Mortuary Temple, a circumstance preventing, incidentally, its revelation. Secondly, Herodotus told us of two statues, erected by Sesostris, of himself and his wife, and the *Colossi of Memnon* are 'unrecognizable' above their waists. Thirdly, Herodotus also wrote us above about Darius I, how when he wanted to erect a statue in front of those of Sesostris, the priest would not permit it, since it was the case that Sesostris had conquered the Scythian people, whereas Darius had never achieved such a feat. Fourthly, the noise made by one of the statues at dawn is later in history called the *voice of Memnon,* and the entire Theban Necropolis was also known as the *Memnonium,* referring to Memnon "Ruler of Dawn". Fifthly, the height of the statues of Sesostris, which Herodotus recorded as 50 feet, bears comparison to the 60-foot, *Colossi* height, less its 13-foot base. Other estimates are 65 feet and 75 feet, respectively, and so 47, 52, or 57 feet above the base respectively.

Above: One of the two Colossi of Memnon *(Theban necropolis, across the River Nile from the modern city of Luxor. Note size of human.)*

712-a In order to enable the possibility that Shoshenq I did go on a campaign, to India, the Black Sea, and Greece, we fear believe his Year as 993 BCE, but this date for Shishak works well with Israelite Reigns of the Bible. Add to this the fact that for many years a majority of scholars have identified Shoshenq I with Shishak, also the latter part of his Reign with the Biblical record, and you have a very defensible position for our dates. The mythology has thus helped to restore not only King Shoshenq I, but also King Memnon and his son Ramesses. The conventional view of Shoshenq I has been to add up only those years attested for Pharaohs and to date him only as high as those years reach, even though Takelot I's attested years had no name recorded for them, when a question of his authority was evidently predominant. Even including Takelot I, they get no higher than 943, and as a result they have to lower the date of Solomon as well as Shalmaneser III and Dido founding Carthage. In so doing, they have eliminated 50 years of history. The consequence is more far-reaching, however, when it causes the loss of historical events outside of the 50 lost years, but which require these years for fitness. Pul of Assyria is an example from within the 50 years. The *AE* is one outside the 50, nonetheless lost. Thus the loss of 50 years causes a much larger impact.

712-b Unless we are prepared to abandon all hope of recovery of the memory of Hercules, the *AE,* the War upon Troy, Memnon and his son Ramesses, Osiris and his many personas, from the depth of mythological mists, we can do no better than to embrace Shoshenq I as redeemer of this memory, from mythology to harmonize with history.

end of Chapter 7: The Shoshenq Redemption

Above: Wild Hunt, sketch for painting *(1856/57, by Johann Wilhelm Cordes)*

Chapter 8: The Gift of Piankhi Alara

[Robert Dean, quoting from a 1979 statement of Victor Marchetti, former executive assistant to the deputy director of the CIA]:

We have indeed been contacted by extra-terrestrial beings, and the US government, in collusion with the other national powers of the earth, is determined to keep this information from the general public. [Mr. Dean adds: Now this is Victor Marchetti.] The purpose of the international conspiracy is to maintain a working stability between the nations of the world, and for them, in turn, to maintain institutional control over their respective populations.

Thus, for these governments to admit that there are beings from outer space with mentalities and technological capabilities obviously far superior to ours, could, once fully perceived by the average person, erode the foundations of the Earth's traditional power structures.

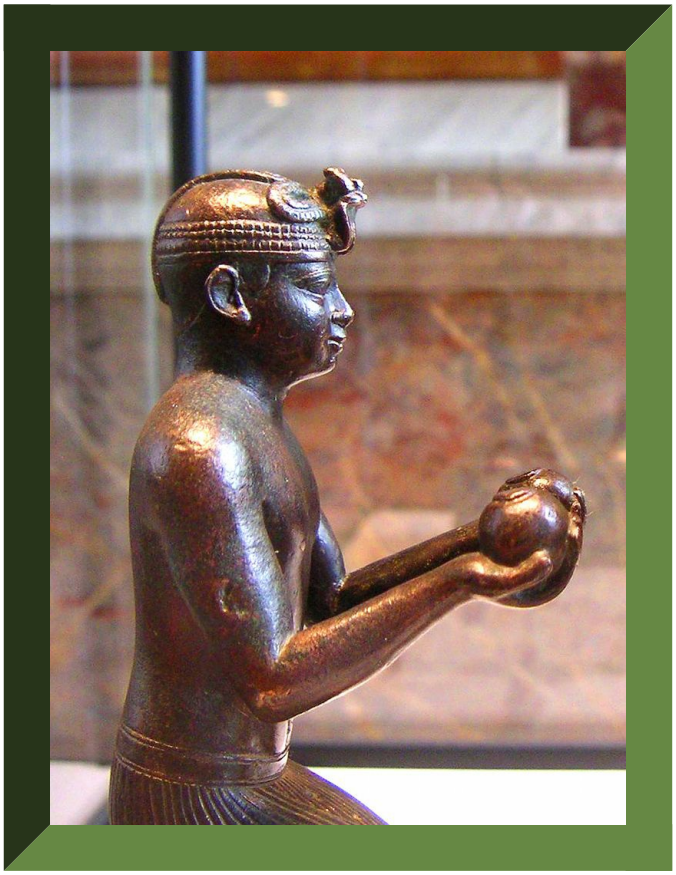
Political and legal systems, religions, economic and social institutions, could all soon become meaningless in the minds of the general public. The national oligarchical establishments, even civilization as we know it, could collapse into anarchy.

Such extreme conclusions are not necessarily valid, but they probably accurately reflect the fears of the "ruling classes" of most major nations, whose leaders, particularly those in the intelligence business, have always advocated excessive government secrecy as being necessary to preserve 'national security'.
(*Robert Dean in a talk, published in "The S.H.A.P.E. Assessment: UFO Cover Up," 1993, Need to Know Video*)

81 Pharaoh Taharqa, whose Rule over Egypt began in 691-90 BCE at the beginning of day-exact Egyptian chronology, attested to Piankhi Alara's being the Dynasty founder. First, note well that Manetho makes no mention of this or any other Nubian ruler as preceding Shabaka in that role, and the conventional view has placed Piye, a son of Kashta, in that position with Kashta preceding him. Now Alara takes the position preceding Kashta, and his Reign is 23 years, according to the *EKL,* coming after the Reign of his father Wiyankihi II, whose Rule of 32 years on that list identifies him now as 'Piye', with 'Wiyankihi' a form of 'Piankhi', likewise 'Piye'. Taharqa's own grandmother was spoken of by Piye Alara, and there may be no doubt that it was this Royal gift, bestowed by Alara, from which he inherited the Throne:[1]

O excellent god! ... May you look after my sister-wife for me, she who was born together with me in a single womb. You have acted for her just as you have acted for [me]... when you repelled evil plots against me, and you elevated me as king. May you act for my sister similarly, distinguishing her children in this land... just as you have done for me. (Kawa VI, 23–24).
(*Matthew J. Adams, Manetho's Twenty-Third Dynasty*)

Within the 12 paragraphs of this chapter, based on the above statement of Alara, as quoted from Mr. Adams, we will attempt to present, for the first time, corrected BG chronology, based on BAE (best available evidence), revised for the Third Intermediate Period between King Osorkon I 973 and (not including) King Shabaka 716, to reinstate King Alara using the *EKL,* fit ancient sources and accord with the law of the firstborn sons. For



Above: Pharaoh Taharqa presenting wine to the falcon-god Hemen, The Louvre *(25th Dynasty bronze statue)*

this purpose all lunar alignments remain unchanged (essentially), as all dates are raised up by 25 years, during which period the lunar cycle comes full circle. This is too complex, perhaps, to consider many aspects in the current chapter, but, Jehovah willing, we might consider the basics of the chronology and genealogies, with many thanks to our many sources, to which, as Mr. Huber once wrote, we attribute no blame for any error.

[1](*Manetho's Twenty-Third Dynasty, by Matthew J. Adams, Antiguo Oriente, Vol. 9, 2011, p. 32*)

82-A Kashta (729-716) reigns preceding his son Shabaka, and the Royal right to rule is conveyed to him by means of his wife, the unnamed sister of Alara, by which means, thereafter, he conveys it to his son Shabaka, and also to his daughter Amenirdis I, neither of whom are known to have descended from Wiyankihi II Piye, Ameniridis I being adopted by the daughter of Osorkon III, who held the position of *God's Wife of Amun* from perhaps as early as 798 BCE, to succeed Shepenupet I, herself. In our view, Osorkon III dies in 791 BCE, and his son, Takelot III, rules from 798 BCE, as we pray see later.

82-B The birth of Kashta is (based on his 716 death, and on his daughter's possible installation in a Year 19, now possibly with Year 1 of 798 ie. 780 BCE, and her death in 706 BCE after 10 years as Queen of Ethiopia, having a successor Shebitku there, and based, too, on Shabaka dying in 701 BCE in the BG, thus Shabaka is born ~780) in about 800 BCE, or a little earlier, and he lives to perhaps 85 or 90 years of age (Shabaka is supposed, by Herodotus, to have ruled 50 years, which begins at the death of Wiyankihi Piye II in 752 at earliest, as this is the time when the Royal Title is passed to Alara as King, with Kashta and Shabaka benefitting by virtue of Kashta's wife, who had Royal blessings given by Alara, and the 50 years, beginning in 752, might end in 701). Shabaka, born c. 780 BCE, lives to about age 79 (thus, about 28 at the time of Wiyankihi's death in 752 BCE).

Above: Cone bearing the name of Kashta and of his daughter Amenertas *(From the book "History of Egypt," by Gaston Camille Charles Maspero (1846-1916), Volume 7)*

82-C Based on the *EKL* Kashta rules for 13 years, the same source setting him before Shabaka and after Alara (Alara's name is there given 'Aksumay Warada Tsahay'), who each Reign there for 12 and 23 years respectively. The 12 years of Shabaka in that source agrees with the version of Manetho by Eusebius, while 15 are attested, and a coregency with Shebitku from 703 is from the BG. Kashta's Reign over Egypt was attested at Elephantine, where a stela bearing his Royal cartouche was located.

82-D The absolute dates of Wiyankihi II, Alara, and Kashta, as given on the *EKL,* are too high, which we can explain by the conflation of Osorkon II and Takelot II with Osorkon III and Takelot III on that list, leaving the latter two Kings out entirely, a total of 53 years in the BG (813 to 760, from the death of Takelot II to the death of Takelot III) now completely accounted for by the similar 54 years 838 to 784 (raised ~25 years).

82-E Kashta had another son whose name is Tirhakah Piankhi, the Biblical Tirhakah as we now identify him, who also may be supposed to have received Kingly power from his father in 716 BCE, thus he was called King of Ethiopia in the Bible account of Hezekiah's Year 14, 711 BCE in the BG and the possible date of Taharqa's (the son now of Tirhakah Piye) experience at the age of 20 years, a time he described as 'many years' before his Kingship, and brought about by 'His Majesty' Shebitku's bringing him as a chosen recruit to serve in that war, with the possibility of Shebitku already having Royal authority at that time, even as Shabaka did possibly in 752 BCE. With the 7-year reduction of the *EKL* date, from the difference in the Ethiopian calendar, Tirhakah has his Year 1 in exactly 716 BCE from the *EKL,* and rules for 49 years, also concurrent with the 10 years, 716-706 BCE, of his step-sister Amenirdis I, and after 49 years died in this view in 667 BCE, having outlived his father Kashta by the same length of time, dying at a time only three years before his own son Taharqa, in 664, died at the age of 711 + 20 - 664 = 67 years old, thus Tirhakah Piye lived to be quite old when born ca. 751 or earlier, so that he may be about 20 at the time of his son's birth (731), and so live to 84 years old. There are ancient reports of a great warrior 'Taharqa'[1,2] who advanced as far as Europe according to Strabo, and as far as the *Pillars of Hercules* (southwest of Spain) according to Megasthenes, which are not thought to refer to 'Taharqa' the son, but to 'Tirhakah' Piye. The son of Kashta has the full name "Snefer-Re Piankhi Tsawi Tirhakah Warada Nagash", or Tirhakah Piankhi for short, or shorter Tirhakah Piye, and shorter Tirhakah, and the 'Tsawi' part of the name we now note as having a resemblance to 'So' mentioned in the Bible as having been called on for assistance by King Hoshea of Israel (the date being about 729-719 BCE, Kashta yet living).

82-F 'The Kushite' is the literal translation for 'Kashta'.

82-G The dates for Kashta sit a year higher than in the BG.

[1](*Geography, by Strabo, Book 15, Chapter 1, Section 6, where he calls him 'Tearco the Aethiopian', saying that both Sesostris the Aegyptian and he had in their own times or other advanced with an army as far as Europe,* primary source *given by Strabo as 'Megasthenes'.*) [2](*Ibid., '[to the pillars of Hercules] Tearco [the Aethiopian] also went,'* primary source also *given by Strabo as 'Megasthenes'.*)

Above: Taharqa represented as a sphinx, The Louvre *(25th Dynasty Egypt, bronze)*

83-A Taharqa calls Alara Piye the founder of the Dynasty by virtue of Alara's prayer for his own sisters, a prayer that dedicated them formally to the service of the god Amun, conferring upon each of them a divine Queenship, and according to Mr. Adams imbuing their sons with the legitimacy of divine sonship as sons of Amun, himself. Even more than this, Taharqa believed that he had been given a legitimate claim to Egypt's throne by Amun, by virtue of the additional fact of his mother's presence in the womb of Alara's sister while Alara was praying:[1]

> **Taharka's construction of a legitimate matrilineal succession paradigm for himself had a significant repercussion on the future of Kushite queenship. Alara's prayer invested power in the female line and therefore elevated the Queen Mothers (as the bearer of kingship) to the particularly special status of divine Queenship. Taharka's mother, Abar, plays an important role in his succession narrative already when she is in the womb of her own mother and receives the benefactions of Amun in response to Alara's prayer for the female line (Kawa VI).**
> **(*Matthew J. Adams, Manetho's Twenty-Third Dynasty*)**

83-B Taharqa was duly invested with a special authority, as he was also moved to say about Amun in *Kawa IV*:[2] "[He] hearkened to what [Alara] said, so [he] elevated me as King just as [he] had said to [Alara]." (ll. 19) It could not be more clear that Taharqa viewed his own Royal authority as coming through matrilineal descent. For the same reason that Taharqa gave credit to Alara, whose prayer gave him authority, we give proper linear succession to Alara in the form of years of Rulership. Thus, King Alara (752-729) reigns for 23 years, as the *EKL* states, preceding the Reign of King Kashta. The beginning of Alara's Reign is very significant, we might imagine, since it succeeds Wiyankihi's Reign and it is now Wiyankihi who is identified as Usimare Piye, who defeated Tefnakhte I on a campaign recorded in his own Year 21, a few years after the death of Shoshenq V (based on a Year 38 of an unnamed King, evidently only attributable to Shoshenq V, inscribed on a stela which proclaimed Tefnakhte as Great Prince of All the Land). This campaign has now been raised 25 years to 764 BCE, with the death of Shoshenq V by 767 BCE possibly, Year 38 of his Reign being now 768, his Year 1 being 805 by means of lunar alignment with the date of installation of the Apis bull in Year 12 of Shoshenq V, IV Peret 4, coinciding with a full moon on Oct 09 794 BCE, exactly 14 days after new moon Sep 25 794 BCE, (Year 1 ~ 805).

Above: Kushite King Taharqa (Taharka) *(Drawing by Ibrahim M. Omer, water colour and oil pastels on paper, 17 x 22 in.)*

83-C Since Alara Piye is not reputed to have ruled Egypt, a real possibility exists that he delegated that Rule to Kashta and Shabaka in turn, but it makes no difference in any event to either chronology, or Kingly sequence. Aksumay Warada Tsahay, or Alara, precedes Kashta here, which normally would imply Alara as the firstborn son, but once again, in any event he was the founder of the Dynasty according to his grand-nephew Taharqa's words, a belief that persisted along with matrilineal Royals. Therefore, it is logical that his Reign is sequential, and since it began at Piye's death, the authority that Alara had prayed for with regard to his sisters, as we view it, may be seen as imbuing Kashta with this same. Alara's prayer is reason enough to believe that Kashta and his son Shabaka had special status in Egypt at the time of Usimare Piye's death, agreeing with Herodotus. Of course, that authority was based on the marriage of Kashta with Alara's sister, who is Usimare's daughter, which might give Kashta a Royal inheritance, or Reign, had it not been for Alara's own claim to the Kingship.

83-D Likewise with Kashta's daughter Amenirdis (Amenertas), who appears to become *God's Wife of Amun* in the year 752, coinciding with the end of Shepenupet's role in this capacity, which lasted 40 years from the death of Osorkon III, her father, in 792 BCE, as we now say. Kashta's third child, Tirhakah Piye, was still a child in 752 BCE, as his wife Abar was, as we attempt now to infer that Alara's prayer came late in his Reign, as a consequence of then having no male heir to his throne. Shepenupet I was, according to Mr. Petrie, the wife of Kashta by whom Amenirdis I was born, in which case the Kingship could not have been conferred by Amenirdis I.

83-E Tirhakah Piye could not have been a King of Egypt, for otherwise Taharqa his son would not invoke matrilineal descent in order to legitimize his own Egyptian crown, when he would have inherited it from his father, Piye. Instead, Taharqa invoked his Royal right to reign from his great-grandfather, Usimare Piye, while Kashta, the son-in-law of Usimare Piye (ie. famous campaigner), is evidently not the son of Piye or else his son Tirhakah Piye would have inherited the throne and passed it on.

83-F 'Piye' was quite possibly a Nubian family name, as the name was attached to Alara as well, while we note how, in earlier scholarship, 'Piye' was rendered 'Piankhi'. Alara Piye himself, whether he ruled Egypt or not, was revered by his posterity as the founder of an Egyptian (Nubian) Dynasty through matrilineal succession, as we state above, and Alara Piye was known also as 'Unifier of Nubia', which is the region located south of Egypt. As to this new *BG, TWT* (Time Will Tell), but one immediate consequence is shifting the Egyptian Third Intermediate Period dates up by 23-25 years from Osorkon II to Usimare to allow the insertion of Alara.
[1](*Manetho's Twenty-Third Dynasty, by Matthew J. Adams, Antiguo Oriente, Vol. 9, 2011, pp. 31-33*) [2](*Ibid., p. 32*)

84-A Usimare Piye (784-752) reigns Egypt after Takelot III. In the *TWT,* Usimare Piye (now also *EKL's* Dagmawi Abralyus Wiyankihi II) precedes Alara Piye (he also known as Aksumay Warada Tsahay on the *EKL*) with a 32-year Reign given on the *EKL* which now begins in the *TWT* in 784 BCE, and causes Year 1 of Shoshenq V to be lunar-aligned at 805 BCE, and this places Shoshenq's Year 38 in 768 BCE, which is several years before Piye's campaign in 764 BCE in his Year 20 (date based on Piye's Year 21 record of his campaign). Mr. William Flinders Petrie, the renowned Egyptologist who wrote *A History of Egypt (1905),* gave years for Reigns of the Pharaohs of Dynasty 22 totalling 192 maximum, from Year 1 Shoshenq I, to Year 1 Shoshenq V, and this puts Year 1 of Shoshenq I as high as 997 BCE. The *BG* date of 993 BCE Year 1 Shoshenq I is not changed in the *TWT,* as we shall detail shortly.

Above: Shepenupet II relief at Medinet Habu *(Bas-relief at the mortuary temple of Ramesses III, the name of the temple being Medinet Habu)*

84-B The raising of both Piye and Shoshenq V causes a lower average generation to result for all of the lines that begin before Osorkon II and end after him, the 25-year upward shift of all Kings from Osorkon II on causing a reduction of nearly three years per generation in nine generations (2.8 years per generation x 9 = 25), which for the Pasenhor genealogy means a range 26-29 instead of 29-32 years per generation (27-28, firstborn sons), for the *BG/TWT,* an improvement for it, while in conventional chronology the same shortening lowers the average generation so much as to disprove that thesis. The esteemed Mr. Petrie has pointed out that the final six generations, in the Pasenhor line, have one female generation, something overlooked above, but which also* explains a slightly lower average generation for them.[1] Table 13 above (Chapter 7) gives a 24-year average for the case, of three generations, Osorkon II-Osorkon III which also includes this female generation, a daughter of Osorkon II having married Nimlot C, and it possibly can account for a 2-year reduction of the average (for a female 6 years younger, than the average male), even a 3-year reduction being possible (ie. from 27 to 24). Three generations is, albeit, not always held to be an indicative number to rely on for statistical averages. Yet we see that, even in this case, the law of the age of firstborn sons (daughters being ~younger) holds up. The averages calculated from the birth of Shoshenq can be reduced by a further year by dating his birth later by nine years (ie. for the 9-generation average), thus there is a 34-year (25 + 9) reduction possible in sum, for the nine generations to Pasenhor, which is roughly a four-year (ie. 34/9) reduction of the average, which also allows even the 32-year upper limit to be lowered to 28 years, an expected average firstborn generation. The *TWT* thus permits, at least at first glance, explanation of most, if not all, of Third Intermediate Period genealogies, in a useful way, using statistics, in harmony with what we already know about firstborns, without a need for compensatory or longwinded excuses. Better is seeing with eyes than a soul, walking about.[2] Useful truths are better than truths simply otherwise.

* Nimlot C married his sister, thus the lineage actually also can be considered as an exclusively male-lineage.

84-C Since the Reign of Piye begins in 784 BCE, and Takelot III dies the same year in the *TWT,* the death of Takelot III is 25 years earlier than in the *BG.* A certain objection may be raised, which is called the "generation shift," the situation which made it become apparent having been the time (even before the 25-year shift) after Takelot's death, that his children lived, as they are said to survive to shortly before 700 BCE, and this from their family trees and styling of tombs. First, the styling of tombs may be less than reliable, as a dating method, as references are always changing. Aside from some published material, there is a body of unpublished material as well, much of this being under protection by academics, preventing a full assessment. Having said that, Takelot III's death in 784 BCE could not pose any real problems to the survival of children of his some 70 years later, especially considering his Reign of 14 years, and death in perhaps his late 60's. That his sons predeceased him is intimated by Rudumon, his brother, being said to have succeeded him, and the female lives longer than the male, in general terms, a daughter possibly having been born 20 years before his death being merely 90 years old at the time indicated. This would not yet appear to be any serious objection. We continue, without the "generation shift" objection.

Above: The Tower of Babel
(Painting by Pieter Schoubroeck (circa 1570-1607), oil on copper, 45.4 x 77.5 cm)

84-D Attempts to undermine faith in the Bible's reliability are hardly a logical reason for the conventional view, although it was not the informed decision of Eve, when we consider, that led her to disobey the order of God.[3] Therefore, our consideration of convention is reduced. Usimare Piye (Wiyankihi II) died in 752 BCE, preceding by 88 years the death of great-grandson Taharqa in 664 BCE, which would imply a generation of about 29 years. The birth of Usimare, were it 88 years before Taharqa, was 731 + 88 = 819 BCE (Usimare would be, in the event that this proves accurate, older than Kashta, not very unexpected considering he was Kashta's father-in-law). So, the *TWT* chronology fits with the genealogy. Trial and error is not a method requesting divine aid. It would now appear with Shepenupet I dying of old age in 752 that she was not the wife of Kashta (died 716),* so not the mother of Amenirdis, his daughter (d. 706). After Piye's campaign in 764 BCE, Tefnakhte I kept his own Ruling authority and he submitted to that of Piye. With Tefnakhte's own Reign having begun with the death of Shoshenq V, in 767 BCE, he ruled eight years, dying in 759 BCE, at which time Bocchoris began his 44 years according to Manetho (in the version of Eusebius), and his Reign thus ended in 715 BCE, or Year 2 of Shabaka. In this way Manetho appears flawless, with the further insight of Herodotus, who mentions that a King reigned over Egypt prior to 'Sabaco', and that he left only to return later during some period of, he says, 50 years. Others have identified a second Bocchoris as the later one whom Shabaka burnt alive in his own Year 2, so the general gist of the story and even the very date fits, in that the 44 years of Bocchoris is accountable here. This may be unique to the *TWT,* but since we see that the *BOS* also gives Bocchoris 44 years, and 44 years to Pedubaste I, and since Pedubaste I we give to have ruled 25 years, securely, 44 is for Bocchoris. Pedubaste I is Year 1 852 BCE in the *TWT,* so 44 years for him would end in 808, and Year 1 Takelot III is 798, leaving 10 years for Osorkon III after 808, in apt agreement with 9 years Osorthon in the *BOS.* Replacing 44 years for Pedubaste I, in the *BOS,* with the 25 'true number' we can compute (inclusively) the *BOS* Reigns from Pedubaste I to Bocchoris as 25 + 9 + 10 + 21 + 15 + 13 + 44 = 137 years, and added to 715 BCE, 137 gives also 852 BCE Year 1 Pedubaste I. Also, *BOS* 852 - 44 (Pedubaste I) - 9 (Osorthon) - 10 (Psammus) - 21 (Concharis) = 768 (Shoshenq V dies here or shortly after, showing Concharis is Shoshenq V and his successors Osorthon (15 years), and Tacalothis (13 years), together with his 21 years, are duplicates of the names and numbers of Manetho's Dynasty 22, they being Sesonchis (21), Osorthon (15), Takelothis (13)). The *BOS* appears to confirm Year 1 Piye 784 BCE.

Above: Storm on the Sea of Galilee *(1633 painting, by Rembrandt van Rijn, oil on canvas, 50.4 x 63 in.)*

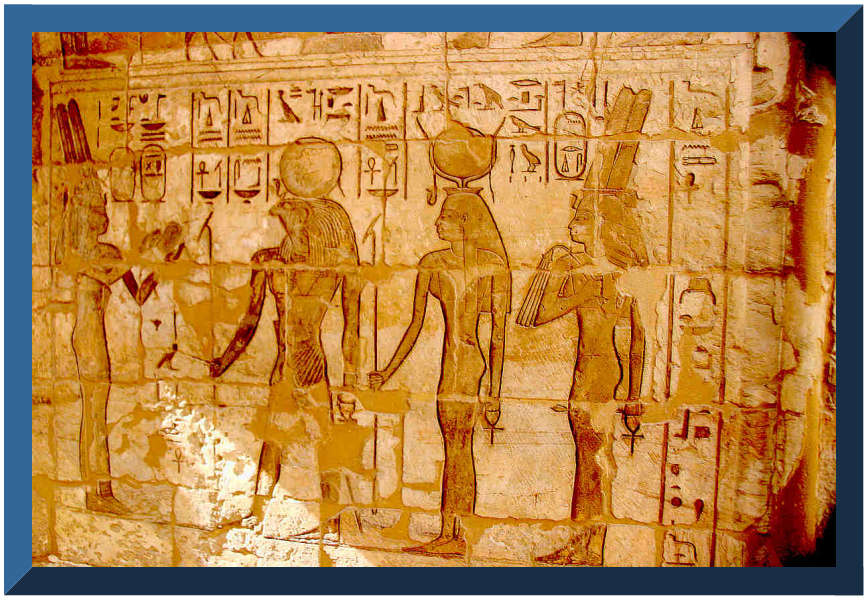
[1](*see Table 13, above*) [2](*Ecclesiastes 6:9, translation by Ward Green*) [3](*Genesis 3*)

* On the other hand, such a marriage would have seemed a strategic alliance between Kashta of Nubia and Osorkon III of Egypt, Pharaoh, and the father of Shepenupet I, although such a marriage would not make Kashta succeed to the office of Pharaoh, since usually the office had been, prior to Alara Piye, at least, not so conferred. The dates imply an age difference between Shepenupet I and Kashta, but this could also explain why Amenirdis, her daughter, is the only child known besides Shabaka. Kashta had a different marriage, to a sister of Alara, and it produced heirs who became Pharaoh after Kashta.

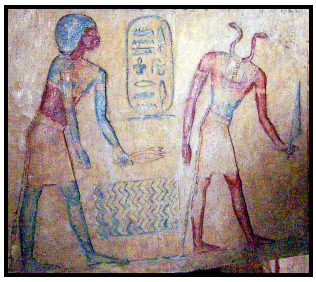
85-A Takelot III (798-784) reigns as coregent, with Osorkon III, from Year 24 of his father (Osorkon III), however it is less clear that Usimare succeeds Takelot III, in terms of what the exact relationship between them was. Usimare's daughter married Kashta, and their daughter, Amenirdis I, was adopted by Shepenupet I, the daughter of Osorkon III (sister of Takelot III) to succeed her. Currently, therefore, it comes about from the evidence of many factors of Nubia and Egypt, in the *TWT,* one of which is the backward dead reckoning from later Reigns (with Taharqa in 691) and one other of which is the position of Shoshenq V and associated generations. The length of Takelot III's Reign sits here coincident with the date of Usimare's own Reign, without overlap, or considering Osorkon III's Reign to begin in 821 BCE in the *TWT,* it ends about 791, and Takelot III, as far as is attested, rules exactly seven more years. The coincidence is Time-Will-Tell *TWT* evidence, and we have to decide based on the probability of such a coincidence occurring whether it is based upon fact. Should it prove wrong, we expect that: Time Will Tell. There is another difference between the *TWT* and convention, and that is that we adjust it when needed. Should it turn out that the genealogy of Pasenhor errs by having one generation too few, the law of firstborn sons would imply that we lower these dates once again. The quality of the fit that we obtain vindicates time. We have seen above how the dating of Takelot III jibes well with the *BOS* and with Manetho's own lists. Takelot III is well-correlated with Shoshenq V because of an Apis and the *Chronicle of Prince Osorkon.* This Prince is Osorkon III, the father of Takelot III, as is now widely conceded, and begins to rule after 39 years of Rule of Shoshenq III, years which he attests. The highest attested year for Takelot II is 25, and as Pedubast began ruling in Takelot's Year 11, and has 23 years attested with 25 years by Manetho from Eusebius,[1] being succeeded by Shoshenq VI with a Year 6 attested, the sum of Pedubast (Pedubaste I) and Shoshenq VI give us 31 years plus 11 equals 42 years (after Takelot II) compared to 39 for Shoshenq III which must be adjusted to about 42 years from Takelot II's Year 1 because, as discussed above, 1 Shoshenq III = 4 Takelot II, so may we conclude that Year 1 Osorkon III logically succeeds Year 39 of Shoshenq III, which marks the end of record also of Prince Osorkon as High Priest, coincidentally.[2] Depending on the future discovery of more attestations of years for various Kings, change is here improbable. By these relations is the Reign of Takelot III tied to that of Shoshenq III and Takelot II, his predecessors. On the other hand, we are

brief in case of any change.
[1](*Manetho, by Manetho,'AEgyptiaca (Epitome),' with an English translation by W. G. Waddell, 1964, p. 163*) [2](*Ancient Egyptian Chronology, edited by Erik Hornung, Rolf Krauss, and David Warburton, 2006, 'The Third Intermediate Period,' by Karl Jansen-Winkeln, p. 252*)

Above: Tomb of King Shoshenq III, Tanis *(22nd Dynasty, overlapping the 23rd Dynasty)*



Above: Shepenupet II (left) and Amenirdis (right), Medinet Habu *(Shepenupet II stands for Ra, Hathor, and Amenirdis II, relief at mortuary temple of Ramesses III, the temple's name being Medinet Habu)*



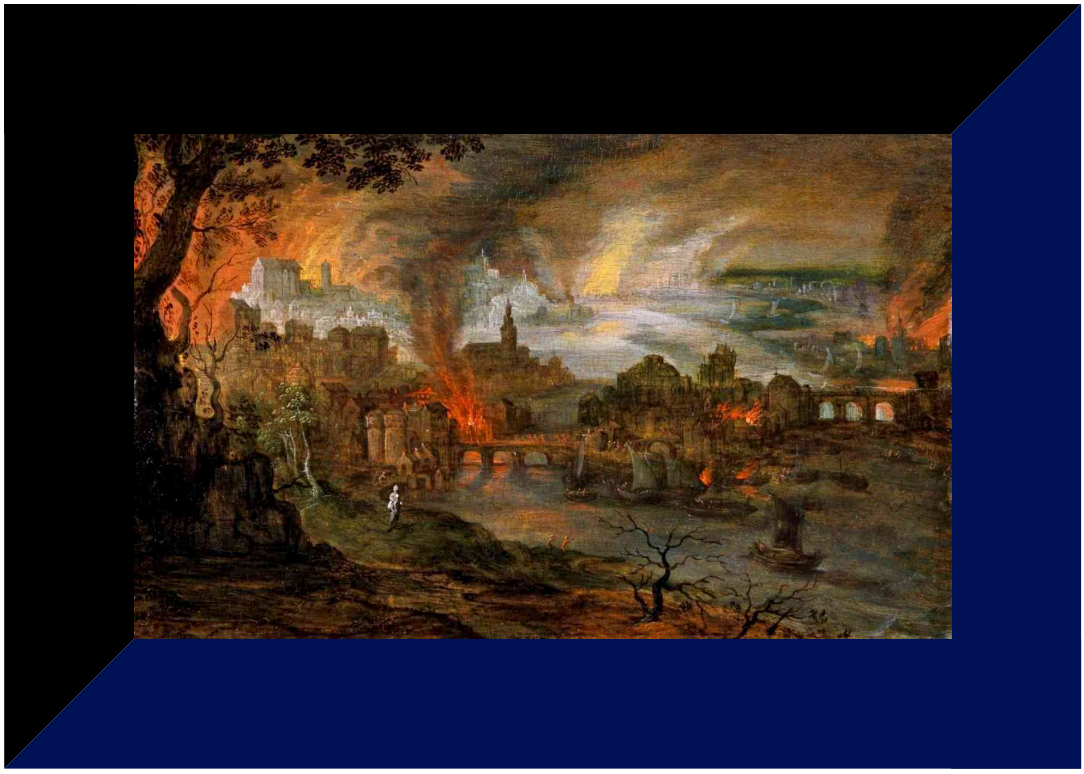
Above: Osorkon II cartouche *(22nd Dynasty, his tomb at Tanis)*

86-A Osorkon III (821-791), as we just mentioned, succeeded to the throne not immediately after his father Takelot II's 25-year Reign ended, but some 17 years later yet. During the intervening years Shoshenq III reigned some part of Egypt, in the Delta region, he being successor to Osorkon II there, while in the south Pedubaste I we saw as being succeeded after 25 years, by Shoshenq VI. If "Zet" referred to Osorkon II in Manetho, that Reign was placed by Africanus in the wrong place, at the end of Dynasty 23, while if we added the 38 years of "Zet" to the *BG* date of 835 BCE, Year 1 Shoshenq III, or the 34 years of "Zet" to 838 BCE Year 1 Takelot II, the resulting 872 equalled Year 1 Osorkon II, which in the *BG* had the interesting property of locating Osorkon II 121 years after Shoshenq I, Year 1 993 BCE, comparing closely to the 120 years of Dynasty 22 as is stated in the version of Manetho written by Africanus. Both Manetho and the *EKL* are deficient in years during the time between Shoshenq I and the Nubian 25th Dynasty, for the same reason, which is because of some confusion (or conflation) concerning the repetition of the names Osorkon and Takelot, first OII and TII, then OIII and TIII, TII being the successor to OII and TIII the successor to OIII, this causing Osorkon III, along with his successor Takelot III, to be totally omitted, as the repetition of the names was mistaken as unique, whereas there were actually two Osorkons and Takelots. Now, with the *TWT* having raised the Kings after (and including) Osorkon II by 25 years, the convention which placed Shoshenq I 50 years lower than 993 BCE is generationally short, while the *TWT* measures up generationally, leaving 141 years between 993 and 852, Year 1 Pedubaste I (cf. 121 years in Manetho-Africanus and the much lower 49 years in Manetho-Eusebius), this 141 allowing for the probable generational alignments. It is an incredible fact that Smendes Year 1, 1114 BCE in both *BG* and *TWT,* minus Manetho's year totals from Africanus to the end of Dynasty 25 gives a date of exactly 1114 - 130 - 120 - 89 - 44 - 40 = 691, the Year 1 of Taharqa (although Taharqa is included in Manetho's Dynasty 25, and Dynasty 24, Bocchoris alone, we assign 44 years, as Eusebius, not 6, as Africanus). Since there are between 21 and 39 years in Dynasty 26, in Manetho, between its start and King Psammetichus I, by all accounts 664 BCE Year 1 Psammetichus I is close to agreeing with Smendes Year 1 1114 BCE (*TWT*), although the intermediate stops along the way less so. Our overall agreement with Manetho is apparently good. The simple fact that the *BOS* (see above) or the account of Manetho could add up exactly to anything we believe to be true is a miracle or important evidence.

86-B *Occam's razor,* the idea that more complex ideas have a lower probability of being correct, or that the fewer assumptions an hypothesis makes, the better (for developing our new hypothesis) favours the *TWT.* This is because of *TWT's* ability to account for the numbers without making assumptions, one example of this being that Tefnakhte I rules for 8 years and this begins at the death of Shoshenq V, yet many hypotheses have been put forward assuming that Tefnakhte I's Rule commenced after the campaign of Piye, or that it ended with that campaign, whereas Piye's campaign falls into the middle of Tefnakte's Reign without any assumption. Tefnakhte I reigned three years, then submitted to the authority of Piye and kept on as King five more years. Egypt is a large enough place for delegation, and Piye was the King of Kush to the south, venturing to Thebes in Middle Egypt and then to the north, where Tefnakhte lived, only during his campaign of which we are aware. Thus, 767 to 759 is Tefnakhte's Reign (in *TWT),* differing from some chronologies that date Piye later. Usimare Piye reigned 784-752 BCE (as we stated above), and his campaign of 764 interrupted Tefnakhte's Reign. As with building a fire, where the rate of the burning of the wood depends upon geometry (ie. the air to wood ratio is assisted by geometry, with smaller pieces, or more air space per unit wood, making the fire bigger), so the *Third Intermediate Period,* known for its "paucity of dates" (read "air space"), is unbelievable (read "does not burn well") when all of the known data is arranged in a sequence that is too closely bunched. Assumptions necessary to increase tightness thus cause the "paucity of dates" to be incongruent with spacing, and the *Third Intermediate Period* chronology is a fire that won't burn with too many assumptions (read "not enough air"), going against a "paucity of dates".[1]

[1](*As wetness of wood will also prevent a fire from burning, assumptions may also be viewed as water, since they prevent the assimilation of the*

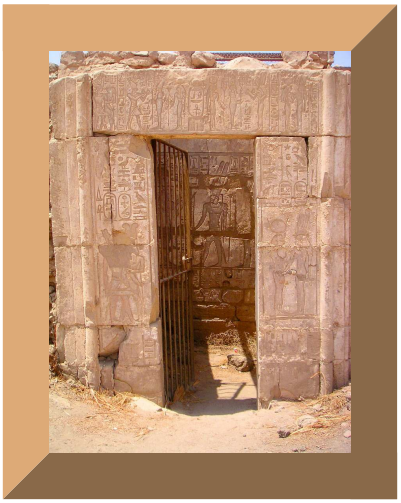
facts and douse their believability as water douses fire.)



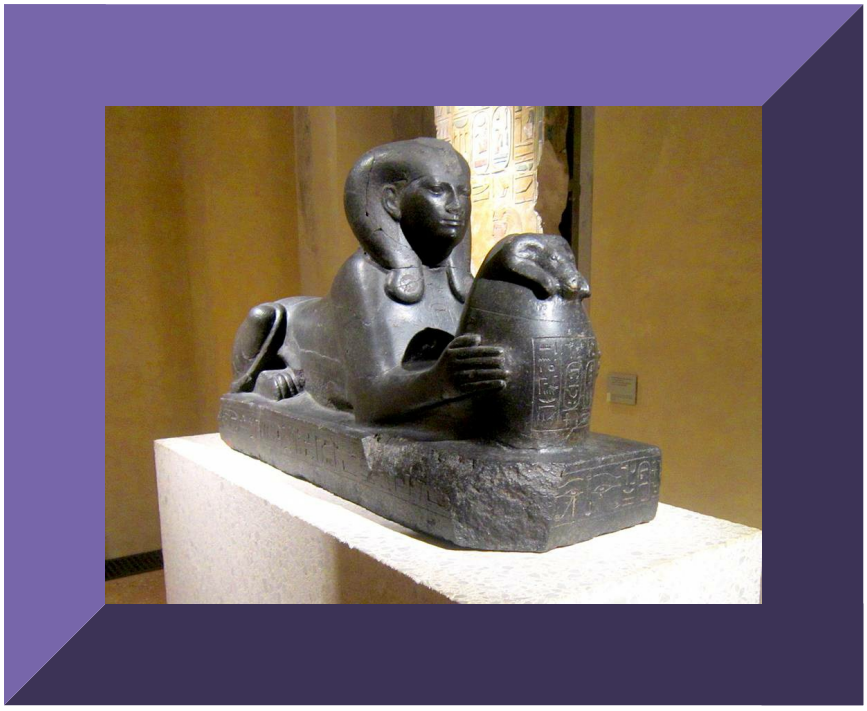
Above: The Destruction of Sodom and Gomorrah
(Painting by Pieter Schoubroeck (circa 1570-1607), oil on panel, 17.5 × 28 cm)

87-A Thebes was a sort of mid-point of Egypt, between Lower Egypt and Nubia, called Middle Egypt, and it was there that Osorkon III reigned, after his father Takelot II, in Takelot II's Year 15 being ejected, by Pedubaste I, and returning to power there officially about 31 years after Pedubaste's Year 1 (852), and if so, immediately after Year 6 of Shoshenq VI (sometimes numbered 'IV'), admitting Manetho's Eusebian 25 years for Pedubaste I. As we confirmed by the *BOS,* above, and by years of Prince Osorkon's records, that end right after Year 39 of Shoshenq III, 25 years for Pedubaste I's Rule is not an assumption, and shows a reasonable probability. Takelot II (863-838) reigned in the *TWT* earlier by 25 years than in the *BG,* and ends at exactly the point which makes the death-to-death average, over five generations from Shoshenq I (died 973), 27 years. [1] Shoshenq III (860-821) reigned 39 years in Lower Egypt (the Nile Delta in northern Egypt, the Nile flowing in a direction towards the north into the Mediterranean). In that district he was preceded by Osorkon II, who is now seen as reigning 898-860 with a 38-year Reign, the length of Reign taken from the *EKL* for Sera II. During Piye's campaign of 764 BCE, he sent all the way north to the Delta after sending troops to Thebes, and Shabaka, in 715 BCE, defeated Bakenranef in the Delta. Bakenranef is also called Bocchoris, although there is no need to assume that this was the same Bocchoris who ruled from 759 BCE, nor to assume a distinct identity.

87-B Shabaka (716-701) and Shebitku (703-691) had Reigns in Egypt that overlapped, as indicated by the Year 3 date of the coronation of Shebitku, Pachon (I Shemu) 5, his own Year 3, with a new moon the day before in 701 BCE. For a coronation, new moon seems an appropriate event. Since 701 as Year 3 makes 703 Year 1 and this is quite precisely in agreement with Manetho's Eusebian 12-year Reign for Shebitku, since Taharqa is Year 1 691, there are no assumptions required to see overlapping Reigns. Further confirmation is found in the difference of two years, between Shebitku's different Manethan versions.[2] Kashta preceded Shabaka on the *EKL,* and was his father, so, in the *TWT,* Kashta precedes Shabaka in Egypt without any assumption, and Piye Alara had no son of his own, his sister marrying Kashta and passing the right to Rule to him after Piye Alara passed away. Without assumptions, therefore, Alara preceded Kashta, and it was Alara who prayed for a matrilineal descent. Before Alara, 'Piye' (Alara's father) dominated Egypt. Usimare Piye was Alara's father, and he was also named more fully as: "Dagmawi Abralyus Wiyankihi II" (Piye).
[1](*Had Takelot II lived five years longer, the average would have been 28 years per generation.*) [2] (*Manetho, by Manetho,'AEgyptiaca (Epitome),' with an English translation by W. G. Waddell, 1964, Fragments 66 and 67, pp. 167-169*)



Above: Chapel of Taharqa and Shepenupet II and Amenirdis II, Karnak *(25th Dynasty, Karnak being a part of the monumental city of Thebes, now called Luxor)*



Above: Shepenupet II represented as a sphinx, Agyptisches Museum, Berlin
(Daughter of Taharqa, God's Wife of Amun)

88-A Taharqa (691-664) is the one who, beyond any doubt and without an assumption, would have called upon Tirhakah Piye, his father, as the

prime source of his authority to rule Egypt, except for one thing: Tirhakah Piye did not rule Egypt, or at least not with Taharqa's powers. Taharqa was the last of the Rulers of Dynasty 25 as it appears in Manetho, but nowhere is Taharqa given years approaching the 26 years attested for him, not even in the *BOS,* the ancient sources (apart from, as we already mentioned, the *EKL*) giving him only 20. Since Dynasty 26 puts three Kings before Psammetichus, this is evidence that the Tarcus (Taracus, Saracus, or Taraces) of these ancient sources was 'Tirhakah Piye'.[1] If Tirhakah Piye did in fact rule Egypt under the name Sneferre Piankhi or Sneferre Piye, as attested, he was not attested as being 'King of Upper and Lower Egypt'. His Reign may be chronologically insignificant, but it doesn't lessen Tirhakah Piye's significance very much. At the time that Kashta died, the control of Egypt was logically placed in the hands of his sons, and Shabaka took control of Lower Egypt (The Delta) in his Year 2. In 716 BCE, the *EKL* also indicates the Kingship of Tirhakah began in Ethiopia (date corrected by seven years downward, as Ethiopian calendar is high by seven years), so it is reasonable to state that the Reign of Tirhakah began at the same time as his brother Shabaka when Kashta died, the mother of Tirhakah being Alara's sister who had received the blessings from his prayer. Tirhakah's sister Abar, the mother of Taharqa, who had been in her mother's womb at the time, and got her own blessings from Alara's prayer, became Tirhakah's wife. Amenirdis II, daughter of Taharqa, was associated with Theban Rule as God's Wife, being adopted by Shepenupet II, a daughter of Tirhakah Piye, so it may be probable that Tirhakah was himself associated with Theban Rule. Mr. Petrie tenders one piece of evidence that Tirhakah Piye "did not live so long," an inscription mentioning Piye in the temple of Osiris at Karnak, which could be interpreted to mean that the *EKL* had conflated, or combined the Reigns of King Taharqa and his father. Shabaka was an older brother of Tirhakah Piye, so when he died in 701 BCE it was long before Tirhakah Piye in 667 BCE (34 years), not unlikely, but not necessarily. As a son of King Tirhakah and the brother of Shebitku, Taharqa calls himself: 'King of Upper and Lower Egypt, Khure Nefertem Re son of Re, Taharqo, living forever'. This name Nefertem Taharqa distinguishes Taharqa, King of Egypt (691-664), from Snefer-re Tirhakah (716-667). Whether Taharqa had more authority than his father has yet to be seen, because of a possibility of coregency, and his father may have ruled in Ethiopia (now Sudan).

Above: God with Taharqo features *(25th Dynasty)*

88-B Shebitku (703-691) preceded Taharqa, as Taharqa admits in his own writings, and calls him His Majesty, but we need to be cautious about Taharqa's reference to their association in a battle when Taharqa was a 20-year-old recruit, which may have been before Shebitku was King, and may not be assumed to be the battle of any certain year in particular, although it may have been 711 BCE, when Ethiopia assisted King Hezekiah (= "assumption"), because Taharqa wrote: "a long period of years" passed before he himself became King of all Egypt in 691 BCE.[2,3] Taharqa himself may have fought in 711 as a recruit of 20 years of age, but the commander of Ethiopian forces was, rather probably, Tirhakah Piye, Taharqa's father. Mr. Petrie points out that Snefer-re (Tirhaka) Piye is named on a scarab that he believed indicated coregency between Taharqa and Snefer-re Piye, and that a bandage in the British Museum puts the Reign of Snefer-re Piye over 20 years (or 40) in length, adding that there was a Piankhi mentioned in the annals of Ashurbanipal, who was the Ruler of Nia, Thebes in 668 BCE, as appears to be consistent with the 49-year Rule on the *EKL*.[3] However, Shebitku was the eldest son of Tirhakah Piye, and according to the testimony of Manetho was preceded by Shabaka, which precludes Tirhakah from Egypt's Rule specifically, and without any unnecessary assumptions. *EKL* allots Tsawi Terhak Warada Nagash 49 years. The Nubian Kings are a confederation, according to the 1995 book *Sabbath and Jubilee Cycle,* pp. 91-92, or King Tirhakah was a coregent in Egypt (*TWT).*[4] This does not preclude Tirhakah as a commander of war.

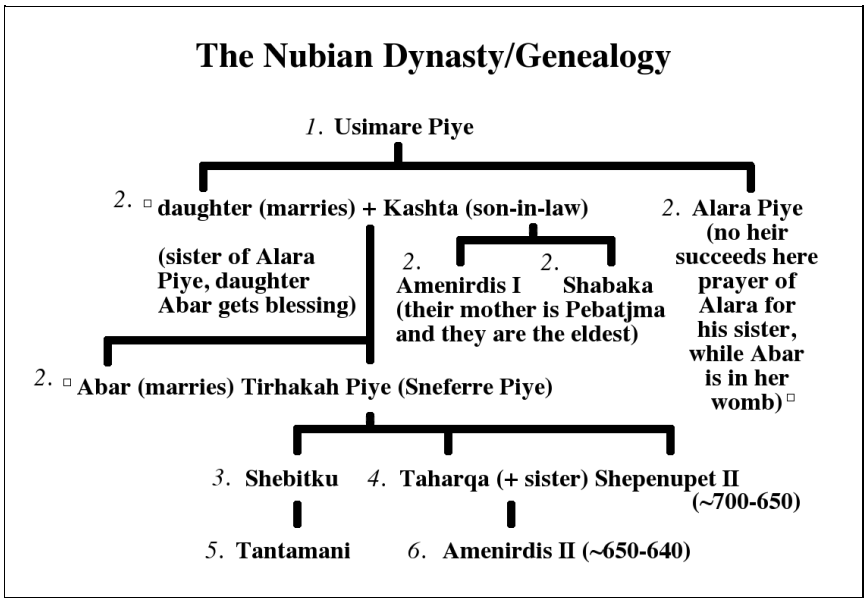
88-C Tantamani, also known in Assyria as Urdamane, was King of Egypt, the last Nubian Pharaoh of Dynasty 25, and a son of Shebitku, according to the fact that the Nubian Kings Alara (Kasaqa), Kashta (Pebatma), Piye (three of his wives), and Taharqa (two wives) married sisters, a fact which, together with the fact that King Tantamani was the son of Taharqa's sister implies that Tantamani is also the son of Taharqa's brother, who is Shebitku, a conclusion shared by recent histories of Dynasty 25. Mr. Kenneth Kitchen, the noted Egyptologist, explains:

> **The parentage of Tantamani is not absolutely certain; the 'Rassam Cylinder' of Assurbanipal calls him 'son of Shabaku', while Cylinder B makes him 'the son of his (Taharqa's) sister', cited above. It would be possible for Tantamani to have been a son of Shabako by an elder sister of Taharqa. This solution, however, would make Tantamani the son of an uncle/niece marriage; and most scholars prefer - perhaps correctly - to take the Assyrian 'Shabaku' as intended (or an error) for Shibitku. As the latter was a brother of Taharqa, Tantamani would then have been the offspring of a brother/sister match precisely like the marriages of Alara and Kasaqa, Kashta and Pebatma, Piankhy and three of his five wives, and Taharqa and two wives. So, provisionally, I adopt this latter solution here.**
> **(*Kenneth Kitchen, The Third Intermediate Period*)**

The conventional chronology is based on an assumption, among other assumptions, that Tantamani was the son of Shabaka rather than Shebitku, which forced the date of the birth of Shabaka downward, also lowering all dates associated with and prior to Shabaka, the reason being that the date of Tantamani falls into the historically well-known, day-exact portion of Egyptian years, which thus defined the range of dates for his father's life, which was, in conventional chronology, Shabaka's life. With Shabaka as the eldest son of Kashta, and born 780 BCE, however, as in the *TWT,* there is Shabaka's death in 701 BCE in his old age, Kashta being born 805 BCE, or thereabouts, and dying in 716 BCE, even older, which would also make Tantamani very old at his death, had he been Shabaka's son, unless he is born late as a son of Shabaka's old age, or is rather Shebitku's son. The *TWT* allows even this possibility, without a requirement for many of these Kings to die very young, while in the conventional view Kashta is not succeeded by Shabaka, and Tantamani dies 100 years after Kashta, making for a young death or an age-shifted generation. We see here, once again, that the *EKL* is fairly accurate, giving recognition to Tantamani twice on its list (ie. once under the name Urdamane), the redundant dates being reasonably near to the actual known dates, and this particular circumstance lends a great deal of credibility, in fact, to the earlier *EKL* dates, the maximum error of Tantamani's dates being 14 years. Since Shabaka was Pharaoh of Lower Egypt first, before Shebitku (the evidence for this being Manetho together with the testimony of Taharqa that he succeeded as the King of Upper and Lower Egypt after Shebitku, together with the attestations of Shabaka as Pharaoh in Egypt), there may be little doubt that Shabaka was born before Tirhakah Piye was and

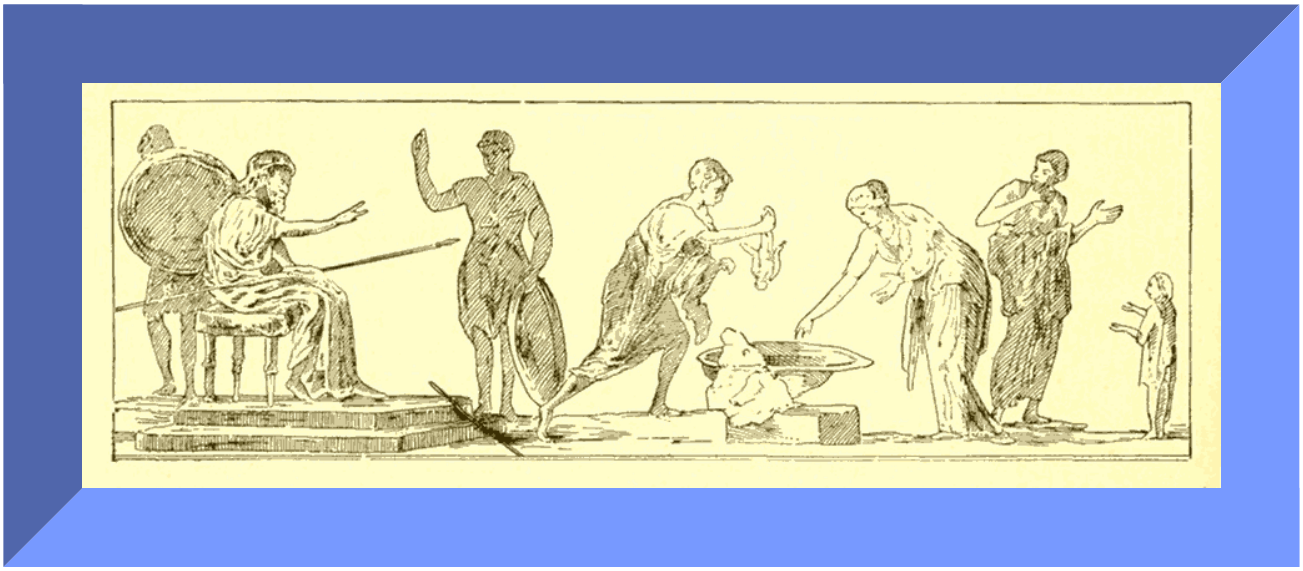
thus more than a full generation prior to Tirharkah's known sons, Taharqa and Shebitku. Otherwise, would Kashta's successor on the *EKL,* Shabaka, not be out of proper order in this regard, he being followed by Amenirdis (her position indicating a birth date prior to Tirhakah, as well, and as Shabaka, from a different mother than Tirhakah), then Tirhakah? The age difference is signified on the *EKL* only by the Reign of Tirhakah ceasing long after Shabaka's, but it is signified also by Taharqa's own known dates, he being the son of Tirhakah whose Reign ended in 664, and who was 'a long period of years' older than age 20 when his mother came to see him in his Year 1 691 BCE, and possibly born in 731 BCE, fighting with the forces sent to help Hezekiah in 711 BCE, in which latter case would his father Tirhakah be born not long before 751, whereas Shabaka's death in 701 dates his birth to 780, considering Kashta's death in 716 as implying that his birth was near 805, for the further reason that he was the son-in-law of Usimare Piye who ruled 784-752, thus born 822 if he lived to be 70, and 829 if his son died (ie. Alara) ~100 years after (729), and supposing that his son-in-law Kashta may not be much younger than he. This is not all, for the Year 19 and Year 12 inscribed at Wadi Gasus logically implies a date from the Corule of Takelot in 798 (19 - 1 years later, or 780) and 791 (12 - 1 years later, or 780), the birth of Amenirdis I in 780 being a logical time to adopt her, and she died (at age 74) in 706, 10 years after her father, Kashta. The date 791 implies the sole rule of Takelot III, and the Corule of him, also, with his sister Shepenupet I. This appears to agree well with Shepenupet I having 40 years of Rule herself, which would end in about 752 as Alara Piye was being crowned after his father Usimare. The coincidence of date greatly increases probability, thus we now adjudge the *TWT* as highly probable.

Above: Time rescuing Truth from Envy, University of Melbourne *(Engraving by Hieronymous Cock (1518-1570), 25.6 x 19.3 cm)*



Above: The Nubian Dynasty/Genealogy *(25th Dynasty, founder: Alara Piye. Blessings of Amun are shown by square outline indicating the legitimacy of the Kingship of Egypt being passed by matrilineal descent.)*

88-D The conventional chronology, on the other hand, is not nearly as probable as this, causing Shabaka to be late as to his birth date, as father of Tantamani, and also inserting 'Usimare Piye' (wrong) in between Kashta and Shabaka, conflating Usimare and Sneferre Piye together as coming after Kashta (wrong) while making two Reigns intervene between father and son (Shebitku and Taharqa reign more than 42 years in all, and intervene between Shabaka and Tantamani) , while in the *TWT* there exists one Reign between father and son (ie. Taharqa's 26 years, and what separates Shebitku from Tantamani). Taharqa succeeds his cousin Shebitku (wrong again), in conventional chronology, frankly messy and a situation of succession which is otherwise virtually unheard of, whereas the *TWT* Taharqa succeeds his brother, a very common occurrence during the succession of Kings, and the only time that any cousin-to-cousin succession occurs is after Shabaka (who has no son), to Shebitku. As well, in the *TWT* Shabaka succeeds his father Kashta, truly, Shebitku is Kashta's grandson (by means of Kashta's son Tirhakah Piye by another wife), and is granted the favour of Amun due to his mother Abar, the sister of Tirhakah and the daughter of Alara's sister, for whom Alara prayed (ie. for his sisters, generally) and both of whom Taharqa cited for his right to reign.

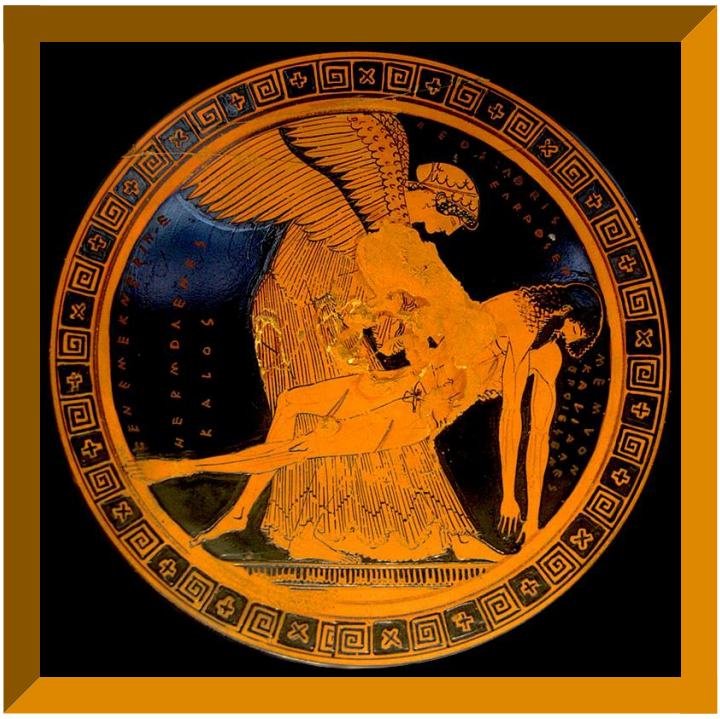


Above: King Bocchoris giving judgment between two women, rival claimants to a child

88-E Having (sufficiently) debunked conventional chronology (although we may have more to say later), there is one aspect of the *TWT* yet remaining to this puzzle, and this is the reason for Tirhakah Piye being omitted from the chronological sequence of Kings, as though he were chronologically insignificant (ie Coruler only). The success of the chronology thus far might validate the Coruler conclusion, and furthermore, with Shabaka and Tirhakah both succeeding their father in 716 BCE, there could be no problem with Shebitku succeeding as 'King of the Two Lands' providing Sneferre (Tirhakah) ruled in the south while Shabaka ruled the Delta, and providing that Sneferre Piye died before Shabaka (ie. before 701 BCE), and after 711 BCE to allow the Bible congruence mentioned above, so that his death in 703, say, after 49 years of rule from the *EKL,* came at just the right time, should it be permitted to be, for his son Shebitku to receive his father's Kingship two years before becoming 'King of the Two Lands', in 701 BCE (at the time of the death of Pharaoh Shabaka) explaining Shebitku's 'coronation' in his own Year 3. The Reign of Shabaka, it now appears possible, having begun in the Delta at the death of Usimare Piye, thus also in 752 BCE, which is when Sneferre's Reign would coincidentally, naturally begin (ie. 49 + 703 = 752), coincides at its beginning with Alara's Kushite Rule, and implies the Coregency of three Kushite Kings from 752 BCE: Alara in Ethiopia, Sneferre (Tirhakah Piye), in Thebes or Upper Egypt, and Shabaka in Lower Egypt. This circumstance has a remarkable synergy when taken together with the end of the Reign of Shoshenq V, 767 BCE, or perhaps even as late as 764, such that Piye's campaign of c. 764 BCE is unchanged, but the Reign of Bocchoris (Bakenranef) having a Year 1 759 may now be relocated to as late as 756 BCE, his death in 751 BCE corresponding to Year 2 of Shabaka, while 759 BCE may remain the end of the Reign of Tefnakhte I, providing some reason for the 44 years of Bocchoris in Manetho, the end of the Reign of Bocchoris corresponding there with Shabaka's accession to Rule over all Egypt, 716, or more precisely, with his Year 2, 715 BCE, although deceptive, so that two dates cooperate for Bocchoris. This appears to date the Reign of Tirhakah Piye, from 752-703, and Shebitku from 703 at Thebes, and permits Taharqa to succeed Shebitku as King of the Two Lands, since it came about after the death of Tirhakah Piye. We also have a reason for the omission of Tirhakah as a chronologically significant King in the discussion.
[1](*The three Kings before Psammetichus I total 21, 33, and 39 years, respectively, in Manetho-Africanus, Manetho-Eusebius, and Manetho-Eusebius Armenian version. See Manetho by Manetho, 'AEgyptiaca,' by Waddell, pp. 169-173*) [2](*'Kawa V and Taharqo's By3wt: Some Aspects of Nubian Royal Idealogy,' by Roberto Gozzoli, Journal of Egyptian Archaeology, Vol. 95, 2009, p. 238*) [3](*The 701 BCE date of conventional chronology is thus ruled out as only 15 years from Year 6 of Taharqa.*) [4](*A History of Egypt, Vol. 3, by William Flinders Petrie, 1905, pp. 290-291*) [5](*Sabbath and Jubilee Cycle, 1995, pp. 91-92*)

89 If there is a chronology that accounts the evidence of the *TIP* better, we would like to know about it. We would have been very happy, in fact, and it was far preferable, for the conventional chronology to work in establishing a correct historical *TIP* timeline, however, it has not done so acceptably, which has made it necessary to develop the more promising *TWT.* It has been a long road to get to this point, and from here it may be longer to better *TIP* chronology. Wouldn't it be spectacular if the *TWT* could put to rest all the questions about the *Trojan War?* Since we have dated Osorkon II to 38 years before 860, based on Year 1 Shoshenq III 860 BCE, corresponding to 834 BCE Year 1 for King Takelot II, on the *EKL,* but 863 BCE Year 1 in the *TWT* (29 years instead of 25 is the upward shift, because the Reigns overlap, and because Takelot is given 21 instead of 25 actual), ie. 834 + 38 + 25 + (25 - 21) - (863 - 860) = 898 BCE, placing Year 1 of Osorkon II at the Trojan War Year 1. At first glance, there appear to be a number of points to be made in favour of this date for King Osorkon II. This puts him as reigning in Egypt for 38 years, which Reign would extend to 28 years after *Troy* so as to align with the latter part of the Reign of the King of Egypt who was named Proteus who lived at that time, even if only in the sense that Proteus, or Cetes as he was called by Diodorus, was said to have been Ruler of Egypt for not a few years after

the *Trojan War.* To be fair, according to Diodorus there were no Rulers in Egypt for five generations prior to Cetes, who thus would appear not to fit the profile of the *TWT.* Now there is no period known when Rulers where absent, and we have not ever accommodated all ancient writers, so we are not to be concerned overly with such things. Interestingly, the successor of Cetes is Remphis, says Diodorus, and is his son, which parallels the story of Memnon and his son Ramesses, told by Sir Isaac Newton, or, *EKL's* Amenhotep Zagdur and Aksumay Ramissu. Of whether the Cetes of Diodorus has anything whatever to do with the *Trojan War* of which we write, we possess no certainty, but within the name 'Aksumay' we noted above 'Aksum', the name of a region in Ethiopia, and while we also noted the connection that Osorkon II apparently had with Ethiopia, beyond this the parallel between Cetes and Osorkon II appears a distorted tale. 'Zet' and 'Cetes' ('Ketes') may also share similarity. The story of Herodotus makes Pheros a son of Sesostris precede Proteus, and calls Proteus 'a man of Memphis'. Rhampsinitis the son of Proteus thus as Ramissu son of Amenhotep agrees with Amenhotep = Amenophis = Memphis. Memnon thus seems to succeed Osorkon I at Memphis, and correspond to Proteus, who succeeded Pheros, and there is confirmation of Memnon and Proteus as contemporary, as both are seen at the time of the *Trojan War.*

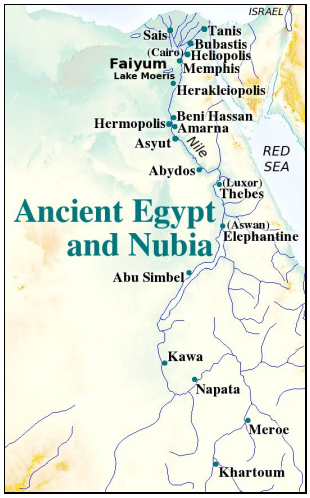


Above: Eos lifting up the body of her son Memnon, The Louvre *(ca. 490–480 BC, Kalos inscription, interior from an Attic red-figure cup, from Capua, Italy)*

810 Adding up the totals, 898 plus the 51 years of Memnon, with his son Ramissu, gives 949, and 26 for Osorkon I, all from the *EKL,* is 975 for Osorkon (cf. 973). Looked at another way, Takelot I with 13 years plus 31 for Memnon is 44, and 33 for Osorkon based on the Year 33 bandage attested, gives 77 years, plus 898, is 975, and 898 + 44 = 942, which is Year 15 of King Asa, too, the death of Zerah (Osorkon I) having been possibly in the battle of Asa with Ethiopia recorded in the Bible.[1] Here, 975 may be deemed sufficiently identical to 973, considering that years of Reign may have extra months. Beyond this, the Cheops of Herodotus who succeeded his Rhamsinitos could be Osorkon II, as both did building, and the 50 years Herodotus gives Cheops is perhaps not in disagreement with 38 years for Osorkon II, roundly. The King who succeeded Cheops was called Chephren, and Herodotus makes his Reign 56 years, which puts the end of this Reign, taking Chephren as Shoshenq III, in 804 BCE, a year lower than *TWT's* Year 1 Shoshenq V. So as Chephren's successor in Herodotus take Mykerinos as Shoshenq V and Asychis after Mykerinos as Tefnakhte I, Asychis in Herodotus being followed by King Anysis, contemporary with a Bocchoris and whom Shabaka ousted, in Herodotus, over a period of some 50 years, he says, and corresponding to 44 years Bocchoris, in Manetho-E. In this way do the number and years of the Kings given by Herodotus correspond to known ones, if not in name, and the fit is surprising in its degree of conformity. The general time period is thus accounted for in large measure, without significant difficulty in one detail. Time was telling (*TWT*) chronology is offering a possible name to replace *TIP,* where acceptable. I believe it's safe to say that no other chronology is yet able to explain as much as well as the *TWT.* Memnon is a couple of generations earlier even than we had him above, which allows adding back two of them to get Memnon about 37 generations before Woden (cf. 38). Perhaps it's the best of all worlds *BOAW* epoch.

[1](*2Chronicles 14:9-13*)

811 The position of Osorkon II (Sera II of the *EKL*) having Year 1 898 BCE also allows the Reign of Takelot I, his father, to be located now between Osorkon I and Osorkon II, their Reigns 973 and 898 respectively, and births 1019 and two generations later, or 954-930 BCE, respectively (approximately), considering that Osorkon II accomplished a lot of building and lived long, thus to an estimated 70 years or more, dying in 860 BCE and being born about 30-50 years after his father's birth, with his father Takelot I's birth about 990-960, 29 to 59 being the age of Osorkon I in this period, and with the Reign of Osorkon I ending in 942, pure conjecture, using Manetho's 13-year Reign for Takelot I would take us to 929, or 31 years before 898, which is the length of the Reign of 'Amen Hotep Zagdur' on the *EKL,* although this renders 'Aksumay Ramissu' insignificant, or parallel, and is one of a great many possibilities, not ignoring that 'Aksumay' and 'Osorkon' may be found to be identical (cf. 'Zagdur [Sector]' and 'Takelot'), in this case implying that Takelot I is Memnon and his son Osorkon II is Ramissu, seen as succeeding Proteus. Considering that the Proteus of myth ruled Egypt while Memnon ruled Ethiopia, and that Memnon died at the end of the *Trojan War,* overlap may explain the time discrepancy, ie. Memnon and Proteus overlapping, with: 888 + 31 = 919 leaving 74 years to be accounted to the Reigns of Shoshenq I, Osorkon I, and Takelot I, giving 28 (as to Osiris) to Shoshenq I, 33 (from attestation) to Osorkon I, and 13 (from Manetho, all) to Takelot I. This may seem quite a remarkable congruence of scraps. In the above scenario the long Reign of Proteus is the combined time of both Memnon and Osorkon II (59 years, with a 10-year overlap), but in the case where Osorkon is Cheops, who succeeds Rhampsinitos in Herodotus, the Reign of Proteus ought to precede Osorkon II by years, perhaps, and with Rhampsinitos ruling 20 years (as the Reign of Ramissu on the *EKL*), Proteus may begin 918 (ie. 20 years before 898 Year 1 Osorkon II), or we are possibly dealing with a conflation of Proteus with Cheops, with Rhampsinitos being King only of Ethiopia, and this would allow Osorkon II to directly follow the Reign of Memnon, as Year 1 Memnon 919 above, suggests. The death of Memnon in 888 is not excluded by this, in which case the birth of a long-lived Memnon in roughly 968 is also remaining consistent with Woden being born in about 35 CE after about 37 generations from Memnon, with the average generation being just about 27 years, acceptable when we believe 37 generations as accurate. Takelot I is accorded 13 years by Manetho (same in all versions), and taking Zet of Manetho and placing those unaccounted 34 years of Dynasty 23 with the 42 for the three unknown Kings of Manetho after 13 for Takelot I, the total is 34 + 42 + 13 = 89 years which is required to be added to Year 1 of Pedubaste I (*TWT* 852):



Above: Map of Ancient Egypt and Nubia *(2014 Map by Ward Green)*

852 + 89 = 941 BCE
(leaving 32 years [973-941] for Osorkon I, as attested)

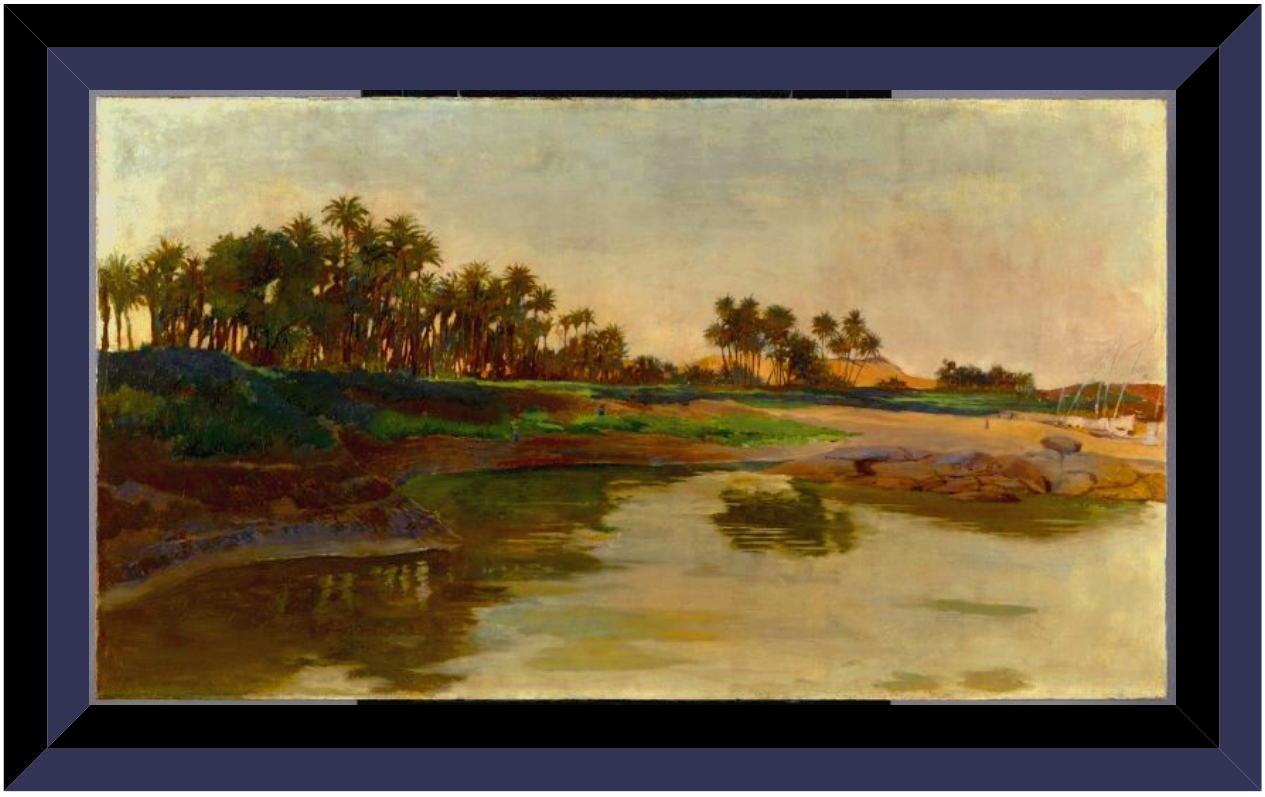
There is yet another powerful scenario to be seen from Manetho, in the version of Africanus, as derived given the total of 120 years implying 29 instead of 25 years for the three Kings after Osorkon I (who has 15 years) as meaning that 25 can be excluded as a later addition and 29 replaced with 4 to yield the total of 95 years, which then is subtracted from 993 Shoshenq I to yield, for Osorkon II 898 Year 1, whose Year 1 we give above. This, incredibly, implies that the years for Manetho's Dynasty 22 are in total, not 120, but *95 years.* The 58 years remaining in Dynasty 23 excluding Zet are from 852 finding an ending in 794 BCE, compared to 791 BCE for the end of the Reign of Osorkon III, or to 784 BCE, which is the beginning of *TWT* Nubian Rule.
[1]()

812 From the Year 1 993 BCE Shoshenq I we have made a case for a new account of the *TIP,* named *TWT,* and we have seen how the *TWT* accounts the years of the period better than any other known explanation. *TWT* is not a replacement for the *BG,* but is the Egyptian portion for the years of the said era. Of course, it is not at all necessary to dispense with the name *TIP* for this fascinating and difficult time in Egyptian history, except for the possible need to distinguish it for the humility required to believe "time will tell," and because of a 'paucity of dates', as chronology in this period is based on probable time allocations including statistical fits to generations. The BAE has determined Shoshenq I's Year 1 as 993 BCE, and his estimated birth in 1049 would make Pasenhor (a priest officiating in Year 37 of Shoshenq V, or 769 in the case of his Year 1 as 805)

Above: Sheshonq I conquered cities list, near Luxor, Egypt *(Temple of Amun)*

born as late as 789 (as we take 20 years as the minimum priestly age), meaning an average generation of 28.9 years for 9 generations. The Peftjauawybast who was a High Priest of Memphis in Year 28 of Shoshenq III at four generations after King Osorkon II (b. ~950 d. 860) may be the same man who is King of Herakleiopolis (Nen-nesut) in 764, at the time of Piye's campaign, only providing that he was a young priest in Year 28 of Shoshenq III (833 BCE), not older than, say, 20 (born 853), and thus 89 or older in 764, but it's not very probable nor is it at all necessary. King Peftjauawybast was the son-in-law of Rudamun (the [probably younger] brother of Takelot III), and so the Reign of Usimare Piye is reasonably dated as following Takelot III, for it is shortly before Year 21 of Piye, and thus slightly less than a generation later, when a beleaguered King Peftjauawybast calls for Piye's help. We eagerly await either new publication of evidence or new discoveries about *TWT,* Dynasty 22-25 Egypt. We appreciate differences of opinion, and are grateful when people are enlightened to form an unique opinion.

end of Chapter 8: The Gift of Piankhi Alara



Above: Island of Elephantine, Brooklyn Museum *(ca. 1884~1893 painting, by Edwin Howland Blashfield (1848–1936), oil on canvas, 66.8 × 118.9 cm)*

Above: The Rape of Europa *(1908 painting by Felix Vallotton)*

As regards anything besides these, my son, take a warning: To the making of many books there is no end, and much devotion to them is wearisome to the flesh.
(*Ecclesiastes 12:12, New World Translation, 1984*)

People are always writing books, and too much study will make you very tired.
(*Ecclesiastes 12:12, Easy-to-Read Version*)

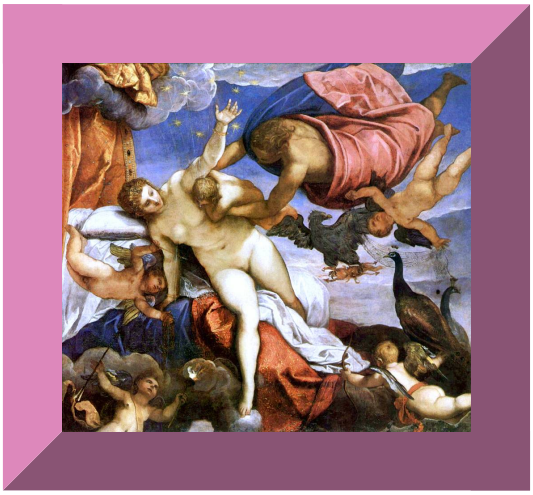
91 The origin of mankind may be explained by many various means, but three are emphasized here, and they are the following: firstly, the theory of evolution; secondly, the Divine creation; and thirdly, the alien construct. It should be pointed out that the first two are common and are often in contest, as a fight between Christian fundamentalism and evolutionary theory, while the idea of aliens having "engineered" the human species is the least known of the three, currently, but gains ground.

92 Evolution is the theory that man came about by gradual or incremental changes that began with building blocks (either molecular or cellular), and by means of random mutations, competition, combined with a process called natural selection, produced the new, improved species. Some evolutionists say that God directs the evolution, but many take the evolutionary theory in place of God, maintaining that no God is needed in random processes, and that natural selection brings about order in time, the length of time being very long, or as is required. In the absence of the evidence in the fossil record, a different version of the theory proposes rapid changes which occurred over short periods within a longer one.

93 Creation is the idea that Jehovah God made all things, using his creative force or spirit, first creating the spirit creature Jesus as a master worker in heaven, to be used by Jehovah in time to create all other things. The idea here is that Jehovah is love and all of these things thus created were created by the means of love. The basis for Creation is the Bible record of Genesis. While a literal interpretation of Genesis lends itself to the concept of creation lasting six literal days, a valid view makes a 'day' to be unspecified as to time. The Bible states the general order of creation events. The fossil record confirms that the plants were first, followed by sea creatures, land animals, and then man. There is no ascent of evolution explicit in the Bible, although the same progression of form is seen in both. The Creation idea allows the admission of the facts of Creation (ie. the created material universe) while not being overly specific regarding how this was achieved.

94 Alien construct theory, for want of a better phrasing, is the idea that the human genome was engineered by an alien species (or, more than one) superior to our own. This theory is not as widely held as the other two, as the existence of intelligent life on other planets has been neither well proven, nor much published in media. However, a body of significant evidence exists for it. Variations are time-travelling aliens who return to us to harvest DNA that they need to repair their own DNA, or multi-dimensional beings moving between dimensions. The preeminent theory appears to be an alien takeover, by means of recombinant DNA engineering, using humans. These theories are either sparked by popular movies or perhaps come from the same evidence as the movies did. The world governments typically suppress the evidence, but falsified documents are propagated by intelligence agencies as official misinformation or disinformation, which fullfills the requirement of communication while maintaining the security level clearances for secrecy.

95 Time is of the quintessence-- common to these theories given above is the concept that the universe is moving outward steadily over time, with its outermost objects (stars, galaxies, galactic clusters) moving faster, as though all of its objects had begun moving away from a common centre together, consistent with a sudden start to the universe at a common point called the Big Bang, Creation-- over time faster objects have gone further. The velocities at which galaxies move is determined by the Doppler shifted wavelengths of the spectral lines. The expanding universe suggests, thus, the 'Big Bang'. Evolution or Creation happen over this period of time, as measured by the expanding, universe-like timepiece.



Above: The Origin of the Milky Way, National Gallery, London *(c. 1575 painting by Jacopo Tintoretto, oil on canvas, 58.3 x 65 in)*

96 In Einstein's relativistic theory of the universe, the speed of light is a constant and is independent of the relative velocity of transmitting to receiving bodies. A body approaching the speed of light experiences time distortion and its mass increases by infinite degrees. A black hole is a gravitational singularity of a large mass in which time has essentially stopped completely, so a thing trapped in a black hole is frozen, in time. Since gravitational distortion is essentially the same as very high speed, the distances are also contracted, so that gravity distortion is a means of space travel. Such distance shortening is the 'Lorentz contraction'.

97 Civilizations in different galaxies are separated by a vast expanse of space, and may use gravity distortions to facilitate traversing of distances in a short time. Such technology is known on earth only from the claims of witnesses who attest to having observed such craft. Otherwise time prohibits crossing such great distance. There are many instances where experienced pilots have sighted such craft, but officially, they are silenced. These craft come in all shapes and sizes, they are not limited by air resistance, are often silent, and fast. Crop circles (crop formations) may be manmade, or they may have been created by extraterrestrial drone craft, but apparently the making of them is seldom witnessed.

98 The future of man is unclear for both the evolutionary view and the alien construct view, but any uncertainty is lifted by the Creationist hope of everlasting life. Christians hope to live forever, whether in heaven, or as God spirit, or on earth in perfect physical health. The Creationist view is thus the true hope of mankind, because it is the only one with any well-defined hope.

99 Evolutionary chronology takes man as being millions of years old, having origins in some other primate forms. One problem with this is that it's difficult to prove. Another problem is that the future isn't well-defined. Also, as the chronology went unrecorded, it's unknown.

910 Creationist chronology dates man as originating at the time of the first writing some thousands of years ago. The existence of writing substantiates the chronology. Furthermore, it offers hope of finding the chronology.

911 The point of alien construct theory is that the aliens have been around a lot longer than the species of man, and man is perhaps hundreds of thousands of years old. In this theory we depend on the aliens for chronology.

912 The Creationist view is the only one implying that man has recorded his own history, and thus his chronology. It also offers some more definite hope for the future.

end of Chapter 9: Man's Place in Time

Above: Ulysses at the Court of Alcinous, Galleria Nazionale di Capodimonte, Naples
(1815 painting by Fancesco Hayez, oil on canvas, 381 x 535 cm)

Above: Sacrifice of Isaac, Hermitage Museum, St. Petersburg *(1635 painting by Rembrandt Harmenszoon van Rijn, oil on canvas, 193 cm x 132 cm)*

Dates dating to the time of the Kings of Judah are, perhaps, best known from the archaeological work which relates to the end of Kings of Judah, events which transpired during the reign of King Nebuchadnezzar of Babylon, both because of the rich abundance of information about this time period compared to other eras, as well as the close connection of these events to the conquest of Babylon by Cyrus, which event took place quite close to the beginning of recorded history, therefore benefitting again from increased knowledge. Either from the date when Cyrus took Babylon, 539 BCE, or from such writing as the Bible's saying that Jerusalem's temple was destroyed in Nebuchadnezzar's 19th year, we arrive thus at the date for the destruction of the temple of Solomon, that date being 586 BCE, a date which is said to be attested and affirmed by detailed astronomical observations in addition. It is from this one date, 586 BCE, that the Exodus may then be determined with the fewest possible sums.
(*Joseph*)

Hence, adding 430 years to the very day for the years spent in Egypt as mentioned at Exodus 12:41, we arrive at a date Nissan 15, 1923 BCE, when Joseph stood before Pharaoh. From this point we have once again a patriarchal sum of the years of the ages of the patriarchs, where Jacob is age 130 in 1914 when he enters Egypt, from which point we calculate back to 2044, Jacob's birth date. From Jacob to The Deluge, 13 round dates inclusive, we expect 6 years of extra months on average. Adding the patriarchal ages, we have 1232 years including the 2 years after The Deluge, when Arpachshad was born. The sum of 1232 and 6 is 1238, which added to 2044 is 3282 BCE, the date of The Deluge. Thus are there 2268 years from The Deluge to the founding of Solomon's temple.
(*Joseph*)

101 The *Greenealogy* developed from a study of Green Family history begun at Christmas of 2007, culminating initially in the Christmas 2010 article *Joseph*.[1] The discovery of the book *Synchronology,* during the course of the family research, had intially caused me to believe that the chronology of the Bible, that I had wondered about for many years and had studied with Jehovah's Witnesses, was true and should be published. Further research, however, caused adjustments to this, as it revealed that the destruction of Jerusalem could be firmly dated 586 BCE (or, very near this), not 607. The article *Joseph* built the chronology up with lunar evidence to 1923 BCE for Joseph ruling in Egypt.
[1](*Joseph*)

102 In this the Greenealogy appeared to be unique, in that the exact date of the Exodus corresponded to the exact date of Joseph's appointment as Ruler of Egypt, in the Jewish calendar Nisan 15, on both occasions, a Friday. It was from the history of Babylon, specifically, Year 19 of Babylon's King Nebuchadnezzar, that we got this. The Exodus date was derived from the 'fewest possible' sums in this way and, from this, the date of 1923 BCE.
[1](*On*)

103 The date of the Deluge confirmed the Exodus date, as a start of the Bronze Age follows after the Deluge date. Coincidentally, the patriarchal genealogy from Noah to Abraham, with Septuagint numbers, gave this same date. So, the Deluge totals from Nebuchadnezzar to 3282 BCE. The earliest ancient writing is similarly dated there. The Greenealogy was well-adjusted in so many respects.

104 *Joseph* published that the date of the first man Adam was 5550 BCE, corresponding to very early cities. Tree ring dating (dendrochronology) does not allow any dating prior to the Deluge, and radiocarbon dating has limits caused by sudden changes in radiocarbon levels. The Greenealogy utilized the life spans of patriarchs.

105 Later articles confirmed the general Greenealogy dates and established the relative dates of different Kings.

106 *On* established a day of the week for the Exodus and examined a number of mythological correspondences.

107 *Phoenix* considered the Judgment Day and Sothis.

108 *Moses* considered the Exodus and Israel's Kings.

Above: Bacchus Pirates *(Illustration by Johann Ulrich Krauss, from Ovid's Metamorphoses III, 1690)*

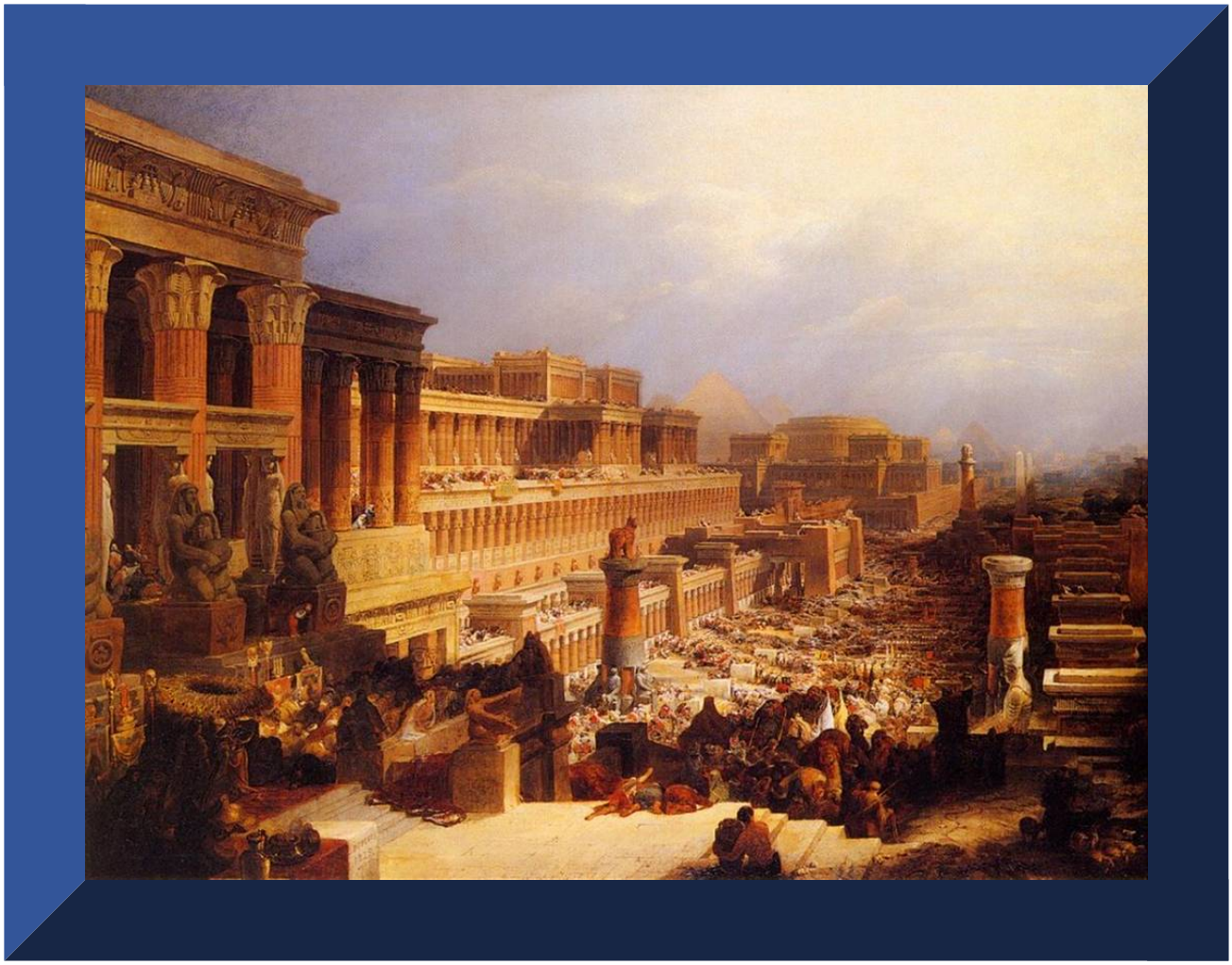
109 *The Ark of Urartu* is the story of the Far East.

1010 *The Crucible* dated Israel with the Middle East.

1011 This article considers the time of circa 1275-539 BCE.

1012 The newest addition to the Blessed Greenealogy is TWT, the latest rendition of the formerly named *TIP*.[1]
[1](*Please see The Gift of Piankhi Alara, Chapter 8 of the current article.*)

end of Chapter 10: Jerusalem Ancient Chronology's Key



Above: The Hebrews Leaving Egypt, Birmingham Museum and Art Gallery, UK *(1828 painting by David Roberts)*

Chapter 11: Piye in the Sky

111 The *BG* is the chronology of world civilization. Since the principles in the Bible work so well in life in actual practice, its application to

Above: Faience amulet dated to Osorkon I, Los Angeles County Museum of Art *(22nd Dynasty amulet, faience, .8 x .6 cm)*

That people may know that you, whose name is Jehovah, You alone are the Most High over all the earth.
(*Psalms 83:18, New World Translation, 1984*)

So that men may see that you only, whose name is Yahweh, are Most High over all the earth.
(*Psalms 83:18, Bible in Basic English, 1949/1964*)

chronology felt like a logical extension of its phenomenal viewpoints, proverbs, poetry, genealogy, and historical narrative. It is with the Bible in mind, then, that the *BG* establishes the historical and future *Crucible.*

112 *TWT* chronology covers Egyptian Dynasties 22-25. It explains this period of Egyptian history better and fits better than any other chronology so far believed. This is the period of Shoshenq I through Nubian Kings. There is still a lack and jumble of evidence regarding the traditionally named *TIP,* which we will ever be required to reevaluate as more clues come to light.

113 By raising Usimare Piye to 784 BCE, "in the sky" of an adjusted chronology for the Nubian Rule of Egypt, much agreement is found between the genealogical and Regnal data available, sparse as it is for Nubian Rule, here. Thus Piye's campaign is circa 764, and raises Shoshenq V to 805 BCE, assuming his death to date the campaign.

114 The raised date for Usimare makes the law of firstborn sons agreeable to the data for the earlier Dynasty 22. Also, Alara Piye is now given a place in chronological sequence with the other Nubian rulers, whereas Manetho had left out the Nubian Rulers' names and Reigns, like others had, apart from Shabaka, Shebitku, and Taharqa. The addition of Alara to the canon of Nubian Kings now adds a total of 32 + 23 = 55 years to Egypt's history. May we celebrate this and praise Jehovah for it, also.

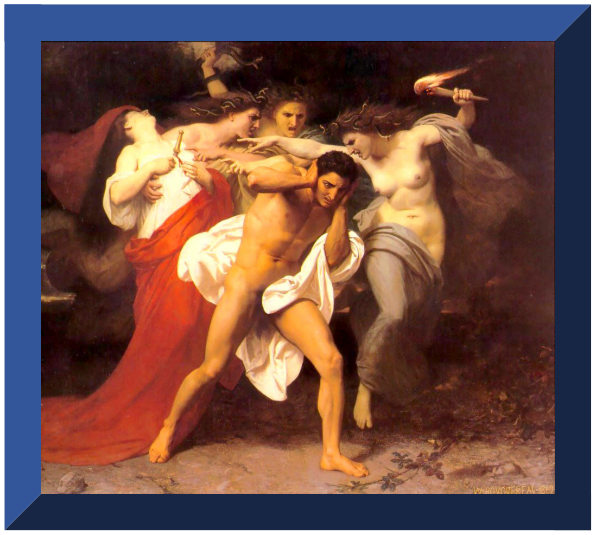
115 We humbly submit that the *TWT* solves many tough problems that had persisted due to a paucity of dates. Even if no further discoveries were made, this history as we have now presented it does, we believe, hold up. The genealogical chronology, which was most troubling, is now resting on a sounder statistical understanding. In the *TWT,* the average generation of firstborn sons is 27 or 28 years, a number which may be believed to hold true over a number of generations above seven. It is often true below seven, also, and is often found to be true in the lineage of any inheritable Kingship. Anything less than 27 we have found to be exceptional. When we encounter numbers below 27, therefore, we seek to ascertain whether any valid reasons may explain it. When problems exist in other areas, some resolution is sought to see whether the genealogy may be readjusted. Numbers above 28 are similarly suspect for an average. We are aware, however, that 'exceptions' are possible.

Above: The Tower of Babel, Kroller-Muller Museum *(1500's painting, by Hendrick van Cleve III)*

116 Egyptian chronology is very important to Egyptologists and to the world of historians, generally, because the nation of Egypt in ancient times held some prominence, and also because of the great amount of work which has been done over the years in the way of its chronology. Pottery and other stylistic considerations have always played a large role in preventing wholesale changes to Egyptian chronology, but they allow for minor changes. It appears possible that the changes we propose to the Reign of Usimare Piye and Alara Piye are minor, and we are prepared to let the results have their own fruits, fully aware that any fruitage will likely be decisive.

117 One aspect of the date 784 BCE for Piye has to do with the Year 14 of Hezekiah being 711 BCE, which conflicts with the conventional 701 BCE, but fullfills a greater number of important criteria, but one of which is that consequence that Taharqa said he came to power a 'long period of years' after he had fought in the northland. Appropriately, 20 years is a lot longer than 10 years. Since he had said also that he was 20 years old at the time of that battle, and since he reigned for 26 years before his death, his death at 56 to 66 is calculable, and neither of these would be problematic, while 66 is more reasonable for death under favourable conditions.

118 The idea that many Egyptians died before reaching very advanced ages has been generated, probably, by trouble in the chronology itself, which had short generations. The fact that Egyptians lived long lives is seen in at least two ways, one of which is the tradition that the ideal age for an Egyptian to die was at age 110 years. Also in evidence is the not infrequent happening, when examining mummies, that the age determined for a mummy is much less (biologically) than the age expected, and with the effect of great consternation to researchers. It appears reasonable that the hot and dry climate, of Egypt, with its abundant sunshine, tends to longevity, but more so for the Kings, who had better health care. While it is also reasonable that more people died from the ages of infancy up to old age, this does not imply that there weren't old people, most especially a King. Possibly, some of the tradition about the ideal age to live to came from a time when people actually lived to be older, in the age before and just after the Deluge.



Above: The Remorse of Orestes, Chrysler Museum of Art, Norfolk, Virginia *(1862 painting by William-Adolphe*

Bouguereau, oil on canvas, 227 x 278 cm)

119 Joseph had lived to be 110, as he lived 13 generations after that event, when life-spans were still dropping. It is important to distinguish between 'life-span' and 'life expectancy', because the latter is determined by the age at which people die 'on average', while it may be true that 'life-span' is much longer, in that it is how long a person may be alive and remain functioning, which may be 80 or more years, which could differ from a 'life expectancy' of 40 years in the same population in a case where infant deaths were half of all deaths, and the other half was, for example, all 80 years old. Before the Deluge, people had a longer life-span, by a wide margin, than people today, and it had dropped off to what we see today by about the time of Moses, as we read in Psalm 90 (*BG* puts Moses 1572-1452 BCE).

1110 There has never been a better time to live than today, with emergency health care at an all-time peak, and an evergrowing wellness industry promoting the pursuit of good health through of use of nutrition, including the discovery of new vitamins like the latest, vitamin K2. Vitamin K2 is the calcium facilitator, perhaps, and it is reputed to reverse many serious conditions, such as heart disease, arthritis, osteoporosis, and poor skin. This incredible vitamin is non-toxic, but requires the presence of vitamin D to function, while vitamin D3 by itself, when taken with calcium, is now believed to be an increased risk factor for heart attacks among some. Vitamin K2 by itself is believed totally non-toxic but also has no effect without vitamin D, it is purported. Thus, the supplement form of D3 may now have K2 added. It was discovered in 2007 that vitamin K2 has power to dissolve arterial plaque in a petri dish, and it since has been correlated to the reduction of heart disease. There is, in fact, much more to write about vitamin K2 (which we hopefully can address in a later effort), so as not be suppressing unduly the vital truth about it. The primary function of vitamin K2 is, promisingly, to "make various key proteins biologically active so that they can perform bone building, enhance cardiovascular fitness, improve blood sugar metabolism, [help] normal blood clotting, and help protect against cancer" (from a May 19, 2011 article in wellnessresources.com, first published there: July 08, 2010, by Byron J. Richards).

1111 The Bible has been suppressed for many years, so it is perhaps not at all suprising if its suppression is the main reason for the havoc given by conventional dates. It is necessary to reprove those responsible for this. May Jehovah reprove them, for they sought their glory, rather than the glory that can come from the only God. Jehovah be the same yesterday and today, even forever.

1112 A final remark in this chapter may be addressed to the issue of extraterrestrial phenomena, as to the secrecy with which it has been enshrouded for very many years. What constitutes a need-to-know basis may be redefined in the future, but education has been long understood, and it appears to be beneficial to educate able minds. We should remain neutral on the reasons for government secrecy, and not forget to learn what we need to know.

end of Chapter 11: Piye in the Sky

Above: Last Supper, Museo dell'Opera del Duomo, Florence *(1308-1311 painting by Duccio di Buoninsegna, tempera on wood, 50 x 53 cm)*

Chapter 12: Conclusions

Above: Andromeda, private collection *(1869 painting by Paul Gustave Dore, oil on canvas, 172.7 x 256.5 cm)*

There is no end to all the people, to all those before whom he happened to be; neither will people afterward rejoice in him, for this too is vanity and a striving after the wind.
(*Ecclesiastes 4:16, New World Translation, 1984*)

Many people will follow this young man. But later, those same people will not like him. This also is senseless. It is like trying to catch the wind.
(*Ecclesiastes 4:16, Easy-to-Read Version*)

121 It's true that much of the work we do leads nowhere at all, nor has any consequence, but just because this is true doesn't mean that we should think about it often. It is, I believe, far more beneficial to focus on what has a lasting impact, or great consequence, to us all. I can't say that I know with certainty what the effect would be should we find the perfect chronology of man, but I believe we are more likely to find it by looking than we are by making up our own theories as to dates. In this internet age, existing ancient sources now may offer the opportunity of a lifetime for a willing one. Having said that, we may so have found priceless time.

122 Jesus Christ is the personification of love, as is his father, Jehovah, and Jesus has an association to time, since he created the universe, and it began to 'tick'. This may be why time has such profound implications in our lives, and it may highlight chronology to a point. Belief in Jesus is everlasting life through the ransom sacrifice of his life for Adam's, who sinned and died. With Jesus personifying time in this way, it may be an unavoidable consequence of belief in him, having time. The study of chronology may be important somehow, too, insofar as it may tap in to the essence of Jesus Time. Question whether true chronology makes us live longer.

123 The history of Babylon as presented in the archaeology of the region of Babylon is as certain as any history, and the captivity of Jerusalem in 597 BCE is the point of tie-in between the Biblical chronology and history. We have adjusted, to 587 BCE, Jerusalem's destruction. No pun intended, the astronomical evidence is that 587 was 'Year 19' (read 'Year 18') of King Nebuchadnezzar. The period of Babylonian Rule establishes a timeframe.

124 The Sabbatical Years of the Jewish people align rather well with the Babylonian timeframe in secular history. The Jubilee Cycle may be continuous, from 1422 BCE, as indicated by the 38/37 siege of Jerusalem by Herod the Great and the Shemittah of its destruction in 588/587.

125 The Egyptian chronology of Amarna is neatly accounted. With King Tut born c. 1368 BCE as we have it, Thutmose I would have died at 64 in 1493 BCE for an average age of 27 years for the seven succeeding male generations. Tut's coffins confirm his ancestry as confirmed by the DNA tests, his father being KV55 [= Smenkhare], or the person represented on the inner coffin; Amenhotep III, his grandfather, is depicted on the middle coffin lid; his great grandfather, Thutmose IV, is the likeness on the outer coffin; from inner to outer is his ancestry.

126 British history is consistent with our date of the 1st Trojan War, 1275 BCE, and the reckoned date of Brutus. The Aeneas from whom the Kings of Rome descended was a different man from the Aeneas seeing Dido at Carthage. Aeneas was a common name like John, or Jack, is today.

Above: View of the Vatican Gardens and St. Peter's Basilica *(16th century painting by Hendrick van Cleeve III)*

127 Roman history appears to begin with a founding in 842, not 753 BCE, based on radiocarbon and lunar dates, and consistent with the Trojan War that ended in 1275 BCE.

128 The Greek history puts Phidon using coinage and Hesiod using astronomy in years consistent with 888 BCE as an end to the 2nd Trojan War, 300 years below convention.

129 Memnon looks to have ruled Egypt soon after Shoshenq I and his son Osorkon I, consistent with the Trojan War. The Ethiopian King List names him 'Amen Hotep Zagdur'.

1210 Year 1 of Shoshenq I is dated by us 993 BCE *BG.* Year 1 of Usimare Piye from the *TWT* is 794 BCE. These dates correlate all known details of *TWT,* by Occam's Razor the most probable (by us) chronology.

1211 Advanced civilizations might have engineered some DNA.

1212 Vitamin K2 may be the greatest nutrient since calcium.

end of Chapter 12: Conclusions

(Be Fore) (B4) Chronology—
Boundless Blessings Beyond Belief

Rolf Ward Green
Ralph Ellis Green
Anne Ruth Rutledge
Flora Marie Green

Historical Notes:

Above: Italian Landscape, Germanisches Nationalmuseum, Nuremberg, Germany *(1804 painting by Johann Christian Reinhart)*

Above: Hendrick van Cleve III, painter of Antwerp, Belgium *(Engraving by Simon Frisius, published circa 1610 by Hendrick Hondius I)*

Hendrick van Cleeve (or, simply, Hendrick), is the painter of our title work *The Tower of Babel,* and a Belgian-Dutch (Flemish) painter who lived in Antwerp, Belgium between 1525 and 1595.[1] He is called Hendrick van Cleve III because of two earlier men of the same name. His son is also Hendrick van Cleve, who lived at Ghent (d. 1646) and whose works are confounded with his father's. He is listed in the book *Dictionary of Painters and Engravers* under "CLEEF, Hendrik van," where we are informed that he is the brother of Marten van Cleef the Elder and Willem van Cleef the Younger, studied in Italy when he was young, and returned a good painter of landscapes.[2] He also, it there tells us, "frequently" painted the backgrounds of the historical works of his brother Marten and of Frans Floris, distinguished himself as an engraver, and was received into the Guild of St. Luke at Antwerp in 1551.
[1](*Wikipedia, "Hendrick van Cleve"*) [2](*Dictionary of Painters and Engravers, by Michael Bryan, 1899, p. 282, CLEEF, Hendrik van,*)

The time period covered by this article is reduced from that covered in *The Crucible of Credible Creed,* our previous article, from 1500-500 BCE to 1275-538 BCE, focussing on the events after the 1st and 2nd Trojan Wars (1275 and 888 BCE), much of which time period is unexplained by conventional history, our efforts being spent on bringing to light out of myth the history of various nations.

More particularly, the Babylonian history is shown in this article to have Biblical importance, as it permits an absolute reference at 597 BCE to be determined, and from this date as the first captivity of Jerusalem (ie. of Jehoiachin), to build history back from that point with certainty.

The Egyptian history is considered at some length here as it relates to this time period, and a new understanding of the Nubian Period is gained.

This is the first time that the name *TWT* is used for a period of time, which is Dynasty 22-25, this being a part of the obscured, Egyptian "TIP".

Aligning events with the moon can be deceptive because the moon's cycle repeats itself (although never quite exactly) over periods of 25 years, with similar configurations (but shifted slightly) at 11 or 14 (or 7 or 18 reversed phase).[1]
[1](*The Crucible of Credible Creed, by Rolf Ward Green with R. E. Green and A. R. Rutledge*)

Old Prescott Road was repaved this year (2014), with an exceedingly high level of workmanship.

In 2007 it was discovered that vitamin K2 dissolved arterial plaque in a petri dish. More than 10 years of followup to the Rotterdam Study (2004) verified that, among the K vitamins, the long-chain types of K2 (MK-7 through MK-9) are the most important for efficiently preventing excessive calcium accumulation in the arteries.

The name of the current article, *History of Babylon,* may be abbreviated as, simply, *History.*

Above: Ideal View of an Ancient Seaport ***(16th century painting by Hendrick van Cleve III, oil on canvas or panel, 58 x 85 cm)***

Table 14:
238 Proposed Titles For This Article

(October 25, 2013 — December 31, 2014 CE) Note 30 p. 75 — Note 32 p. 59		
1.	Predetermined Old Story in Truth	Predestiny Operating Simply in Truth
3.	Preliminary Ordained Synchronology in Truth	Prescription of Simple Truth
5.	Synergy of Synchronism	The Shoshenq Redemption
7.	Tepi Shemu Feasts at Full Moon	Day-Aligned Dates
9.	Sunrise or Sunset	The Exodus Age Millenium
11.	The Exodus-Exact Millenium	The Egyptian Adjustment Major
13.	What a Difference a Day Makes	Vindicated at Last
15.	Day-Accurate Discussion	Provision of God
17.	Day-Exact Egyptian Millenium	Day-Exact Exodus Measures Egyptian Day
19.	Day-Exact Exodus Millenium	The Provenance of Shoshenq, Egypt, Rome
21.	The Prophecy of Shoshenq's Eventual Redemption	The Prophecy of Shoshenq's Earlier Romp
23.	The Persistence of Shoshenq's Exquisite Resolution	The Proof of Shoshenq's Egyptian Resolution (A New Date For Rome's Establishment Event)
25.	Freedom of Religious Truth	Focus of Religious Truth
27.	Praise of Shoshenq's Earlier Restoration	Provenance of Shoshenq's Earlier Redemption
29.	Pillar of Shoshenq's Established Redating	(A New Date Finds Rome's Early Evidence)
31.	(A New Date From Rome's Early Evidence)	Proof of Scriptural Integrity Telling In View Eternal
33.	Provenance of Shoshenq's Invasion Timing Is Vindicated Exactly	Proof of Shoshenq's Invasion Timing Intimated Very Exactly
35.	Proof of Shoshenq's Invasion Temporally Indicated Very Exactly	Proof of Shoshenq's Invasion Temporally Indicates Vindication Everlasting

37.	History of Babylon-- X's and Odes	History of Babylon-- Ancient Fit Transcends Early Rome
39.	First Order Regarding Egypt Very Easily Realigned	First Of Ramesside Egypt Valuates Egyptian Reigns
41.	First Order Ramesside Egypt Valuates Egyptian Reigns	Focus On Ramesside Egypt Valuates Egyptian Reigns
43.	Faithfully Ordered Ramesside Egypt Valuates Egyptian Reigns	Freedom of Ramesside Egypt Vindicates Egyptian Reigns
45.	Fixing of Ramesside Egypt Vindicates Exodus Redating	History of Babylon-- Summer or Solstice ?
47.	History of Babylon-- The Legal Chronology	History of Babylon-- Debunking of Amarna
49.	The Lost Quilt	The Unspoken Truth
51.	The Anchored Ontology	The Anchor's Overview
53.	The Anchored Overview	The Ancient Overview
55.	The Ancient Offering	The Anchored Order
57.	The Absolute Order	History of Babylon-- The Absolute Order
59.	History of Babylon-- Times Up	History of Babylon-- Bonafide Years
61.	History of Babylon-- Bonanza Years	History of Babylon-- Best Yes
63.	History of Babylon-- Bible Yon	Spirit of Salvation
65.	Journey to the Tourney	History of Babylon: And Beyond
67.	History of Babylon: Bewildering Years	Blatant Yesterday
69.	Biblicized	Biblified
71.	Believing Yesterday	Believable Yesterday
73.	Bolstered Yesterday	Beleaguered Yesterday
75.	Bygone Yesterday	Bewitching Years
77.	Beyond Years	Betrothed Yes
79.	Button Years	Believable Years
81.	Blustery Yesteryears	Bonafide Yesteryears
83.	Boastful Yesteryears	History of Babylon: Bible Yardstick
85.	History of Babylon: Bible Yarnstick	History of Babylon: Better Yet
87.	History of Babylon: Believable Yet	History of Babylon: Breach Years
89.	Babes As To Badness	Belief In Self
91.	Love In Historical Expression	Profession, or: History As Real Proposition
93.	Mosaic Egypt Meets Original Roman Years	Mosaic Egypt Milennium: Bible Enables Reality
95.	Mosaic Egypt Meets Original Retrospective Years	Much Evidence Allows Sizing Up Real Egypt
97.	Gradually Improving Foregoing Thinking	Moment or Millenium: Egypt Nearly Told
99.	Babylon As Bible Yardstick	Babylon And Back Years Leaning On Nothing
101.	Babylon and Bible Yardstick Leaning On Nebuchadnezzar	Steel Tempered After The Storm
103.	Chronology of New Greenealogy: After The Storm	Chronology of New Greenealogy: Rome After The Storm
105.	Chronology Offering New Greater Rome After The Storm	Fixing Of Rome's Establishment
107.	Greenealogy And Measured Egypt On Nebuchadnezzar	History of Babylon-- Blueprint Years
109.	Starting Trace At Rome	Some Trouble Around Rome
111.	Startling Transition Around Rome	Missing Ingredient
113.	Holding Sacred Values Supporting God Jehovah Otherwise Promoting Means To The History (acronym for previous article Titles)	Holding Sacred Values Supporting God Jehovah's Own Path Meant To Teach History

115.	Holding Sacred Values Supporting God Jehovah's Own Provisional Means To True History	History Of Babylon-- Beginning Year
117.	History of Babylon-- Backdating Yesteryarn	History of Babylon-- Beginning Yarn
119.	History of Babylon-- BOS Yearbook	History of Babylon-- Boss Yearbook
121.	History of Babylon-- Believers' Yearbook	History of Babylon-- Breathtaking Yesteryarns
123.	History of Babylon-- Boss Yamani	History of Babylon-- Belated Yesteryarns
125.	History of Babylon-- Baked Yesteryarns	History of Babylon-- Base Years
127.	Chronology, Calendar, and Culture	History of Babylon-- Behaving Yo-yo
129.	History of Babylon-- Busted Yo-yo	History of Babylon-- Base Yesterday
131.	History of Babylon-- Bullish Yesterday	History of Babylon-- Believable Yesterday
133.	History of Babylon-- Burgeoning Years	Whispers And Years
135.	History of Babylon-- Boastworthy Years	Cyber History Enters World
137.	Wisely Aligned Yesterday	Cyber History Of World
139.	Dates And Years	Days And Years-- Interworld News
141.	Days And Years-- International News	Days And Years-- Interpolated Nuances
143.	Picture Perfect Past (P3)	Pixel Perfect Past
145.	Pivotal Proof Positive	Picture Perfect Prehistory
147.	Realigned Reorganized Reality	Forensic Family Fusion
149.	Tree of Life	The Latest Chronology
151.	Missing Years	Exceptional History
153.	Empires On Net	Empires Or Nebulae
155.	Latent And Synchronous Timekeeping	Lunar And Solar Timekeeping
157.	Ysral, Egypt, Assyria, Rome	Ysrael, Egypt, And Rome
159.	Lunar-Aligned Solar Timepiece	Empires Own Nebulae
161.	Empires' Old Nexus	NeoEgyptian Timeline
163.	NeoEgyptian Truth	New Equation: Ancient Rome
165.	High Egypt Ancient Rome	Old Rome
167.	Rome 842	Rome
169.	Aligned Rome (Rome Aligned)	Rome Epiphany
171.	Rome Or Egypt	Roman Oracle
173.	Roman Origins' Millennium	Roman Origin's Millennial Egypt
175.	Rome's Original Millennial Egypt	Tirhakah
177.	(Tweaking Iron Rome Has Actually Kludged Ancient History)	Temporearing Iron Rome Has Apparently Kludged Ancient History
179.	Tempering Iron Rome Has Apparently Kludged Ancient History	Timing Iron Rome Has Adjusted Kushite Ancient History
181.	Perfection	Perfunctoriness
183.	Perspicacity	The Smallest Part
185.	Perfection, Permanence, and Perspicacity	Perfection, Perpetuity, & Perspicacity
187.	Perfection, Perquisite, & Perspicacity	Perfection, Persecution, & Perspicacity
189.	Simply Inspired Manifold Proof Lighting Yahweh	Promised Ray of Verifiable Egyptian Names
191.	Promised Ray Of Verifiable Evident Nicety	Proven Real Ordered Verified Events Nuanced
193.	Proven Real Observed Verified Events Nuanced	Proven Ray Of Viable Early Narrative
195.	Synchronic Model Amending Roman Timing	Ancient News
197.	Problem Solved	Symphony of Sothis
199.	Simply Ordered Synchronism	Ancient Research Tabulated
201.	Ancient Royal Traces	Basis Of Seconds
203.	Basis Of Synergy	Basis Of Synchronism

205.	Basis Of Serenity	(Ancient Royal Traces)
207.	Basis Of Sagacity	Birth Of Symphony
209.	Basis Of Soothsaying	Basis of Sooth
211.	Basis Of Settlement	Basis Of Succession
213.	Basis of Sanity	Basis Of Scrutiny
215.	Basis Of Seniority	Long On Contemporary Kings
217.	Lesson On Contemporary Kings	Law Of Contemporary Kings
219.	Longwind On Contemporary Kings	Legends Of Connected Kingship
221.	Legend Of Connecting Kings	Lunar Order Connecting Kings
223.	Lineal Order Connecting Kings	The Lock of Babylon
225.	The Lock of Nebuchadnezzar	The Lock Of The Chaldean King
227.	History of Babel-- The Lock Of The Chaldean King	Everlasting Crown
229.	Everlasting Time	Weight Of Evidence
231.	The Cryptic Crown of Christendom	The Cryptic Chronicle of Chaldea
233.	The Case of the Chaldean King & the Calcium Key	Pressure Proven Praise
235.	Pressure Proven Preparedness	Pressure Proven Principles
237.	Pressure Proven Principle	
238.	(Be Fore) (B4) Chronology *Boundless Blessings Beyond Belief* (Best Ever Fixing Of Rome's Establishment)	

Books dating Pharaoh Amenhotep III as ruling 1405-1367 BCE (in exact agreement with the current article, B4):

1. ***The Trojan War,*** **by Carol G. Thomas, 2005**
2. ***The Collected Works of Eric Voegelin Vol. 5,*** **by Eric Voegelin, 2000**
3. ***The Hebrew Pharaohs of Egypt: The Secret Lineage of the Patriarch Joseph,*** **by Ahmed Osman, 1987**
4. ***Scarabs of Amenhotep III,*** **by C. Blakenberg van Delden, 1969**
5. ***The Ancient Egyptian Roots of Christianity,*** **by Moustafa Gadalla, 1997**
6. ***Failed God: Fractured Myth in a Fragile World,*** **by John A. Rush, 2008**
7. ***Expedition, Vol. 33,*** **by The University of Pennsylvania, 1991**

(the above from p. 28, Notebook 31 of Ward Green)

RECENT ARTICLES:

The order of the articles written by Rolf Ward Green is:

- **1. Harald Hildetand and Rollo in the Trojan House of Charlemagne (Dec 25, 2007)**
- **2. Skjöldings (Sep 17, 2008)**
- **3. Valdr (Oct 09, 2008)**
- **4. Smith (Nov 1-6, 2008)**
- **5. Green (Nov 23, 2009) (Easter calculator first used and cited) (mod. Mar 02, 2010 Title illus., Hippocrates)**
- **6. Joseph (Dec 24-29, 2009) (Easter calculator used) (mod. Mar 02, 2010 Title illus.)**
- **7. On (Feb 28-Mar 05, 2010) (Easter calculator used and stopped working before Feb 28, 2010)**
- **8. Phoenix (with A. R. Rutledge; Apr 01-06, 2010)**
- **9. Moses (with A. R. Rutledge; Jul 31-Sep 23, 2010)**
- **10. The Ark of Urartu (with A. R. Rutledge; Dec 24, 2010–Jul 11, 2011)**
- **11. The Crucible of Credible Creed (with R. E. Green and A. R. Rutledge; Apr 07, 2012–Jun 20, 2013)**
- **12. B4 Chronology (with R. E. Green, M. F. Green (Skanes), and A. R. Rutledge; Jan 01, 2015– Nov 12, 2015) (the present article)**
    - **Jan 01, 2015 fixed extra comma in par. 1-12; fixed grammar in par. 3-9-d to: 'shortly been delayed only'; wrong word in par. 3-10-a, 'referred', now 'involved'; fixed spelling of Nebuchadnezzar, par. 3-11, near end; restored missed painting of Monastery de San Cosimato; typo, fixed 'list' to 'lists' of Amulius in par. 4-12; fixing image problems, added margin in list SHI-OSIII, par 7-6-d; removed pre-defined width of div in Tables; widened table margins and redefined, improved Table 7; fixed wrong font of 'Old Rome' in 238 Proposed Titles; fixed Daniel's Vision centering problem in par. 3-9-d.**
    - **Jan 02, 2015 revised Table 14 to two-column width, plus an additional column for the Title numbers, left; rewrite of par. 5-2 start, to correct garbled thought; corrected par. 6-2-e... 'we may suppose it to be range upward' to now 'one might suppose it to range upward'; fixed grammatical errors and typos in Chap. 6,**

Greece.

- Jan 03, 2015 fixed grammar and typos, in Chap. 11; fixed any errors and mistakes in Chap. 8 'Piye Alara'; fixed any errors and typos in Chap. 12, 'Conclusions'; added sentence to par. 10, Chap. 11 'Piye in the Sky';
- Jan 04, 2015 fixed grammar and errors, in Chap. 7;
- Jan 05, 2015 added Tower of Babel, and Destruction of Sodom and Gomorrah by Pieter Schoubroeck, engraving by Cock (Time rescuing Truth from Envy) to Chap 8, and The Fall of the Rebel Angels by P. Bruegel to Chap. 7; adjusted maximum width for chapter paragraph dividers; fixed missing bracket in 2nd last sentence par. 8-4-D; edited "the Taharqa's" to "Taharqa's own", par. 8-8-C; further correction of meaning or typos done on Chap 8.
- Jan 06, 2015 further various corrections, wording.
- Jan 07, 2015 par. 1-10, now 'Assyrian convention'; fixed column divider in Table 2 Chap. 2: Iron Furnace.
- Jan 08, 2015 added Wteweal: Perseus and Andromeda.
- Jan 09, 2015 par. 2-11 'when with' to 'with such'.
- Jan 11, 2015 par. 1-2 grammar (commas sentence 1); par. 1-1-b grammar (comma and words, now 'eg. many,').
- Jan 12, 2015 par. 1-5 footnote textual correction; punctuation and capitalization fixed in title caption.
- Jan 15, 2015 par. 3-6-a reworded the 3rd sentence, and later "and fixes the dates" and "but based there"; par. 4-4-b corrected wording 'although' to 'and only'; par. 4-4-c corrected wording 'we ought' to 'ought we'.
- Jan 16, 2015 par. 4-9-b explicit 'day -5' added to clarify meaning, and edited other awkwardness therein.
- Jan 17, 2015 par. 5-11-a word missing so reworded.
- Jan 21, 2015 par. 9-11 'that' corrected to 'than'.
- Jan 23, 2015 par. 8-7-B reworded (Alara's father); par. 8-8-A amended names: Amenirdis II, Shepenupet II.
- Jan 26, 2015 par. 2-10 spelling 'perse' corrected; par. 3-4-a amended spelling 'coprights' to'copyright'; pars. 1-6-a + 3-11 amended spelling: 'Nebuchadnezzar'.
- Jan 28, 2015 par. 7-3-b: 'Two aspects of the the'; par. 7-3-e moved comma from 'Lebanon' to 'discovered'.
- Feb 08, 2015 par. 1-5 footnote: fixed bracket end.
- Feb 18, 2015 par. 1-7-b improved specific meaning.
- Mar 18, 2015 par. 6-2-d fixed antediluvian meaning to mean before the Deluge, compared to Moses' account.
- Mar 29, 2015 par. 5-7-a reword 'play' (King Lear); par. 5-7-b fixed spelling of 'there' (Had there been); par. 7-7-a fixed 'composite, left' (composite, right).
- Apr 01, 2015 par. 8-4-A better EKL brackets' gist; par. 8-4-B added footnote, to 'one female generation'; par. 8-4-D fixed 'grandson' (great-grandson), Taharqa, and fixed '852' (752), year of death, of Shepenupet I; added footnote to 'Kashta (died 716)' on Shepenupet I; clarified the bracket about Usimare older than Kashta; changed 'but' to 'and' in: 'but since Pedubaste I...'.
- Apr 07, 2015 par. 1-3 typo 'then our date' (than); par. 1-4 fixed: 'thus now ..., 10' (now ..., 10 full).
- Apr 11, 2015 par. 3-12 text amended '539 BCE, is'.
- Apr 12, 2015 par. 4-5-a,b 10-4 typo (radiocarbon).
- May 02, 2015 par. 4-3-d typo verb 'Reign' (reign); par. 4-1 fixed name of Roman colosseum image (Title=); par. 7-8-b typo 'of Axum' (or Axum), namely 'of' (or); par. 4-12 fixed 'see Table, right' (in Table 9, left); par. 6-9-b typo 'denomimations' fixed (denominations); par. 6-12-d Astyages King of 'Lydia' (typo for Media).
- Jul 21, 2015 par. 7-11-b typo, as period for comma 'respectively. and so 47,' (respectively, and so 47,).
- Jul 22, 2015 par. 7-4-c typo 'Takelot I ruling 21' (Takelot II ruling 21) ie. from Shoshenq III's Year 1; par. 7-5-b, footnote * typo 'As king Shoshenq VII most like was' into (As king Shoshenq VII most likely was); par. 7-7-b typo duplicate 'lunar lunar' (model lunar).
- Jul 26, 2015 par. 8-2-E typo 'Tirhahah': Tirhakah; par. 8-3-B typos '867' and '868': now 767 and 768 BCE; par. 8-4-B fixed 'six' (three) generations OSII-OSIII.
- Aug 09, 2015 1-12 'unsupportable' (insupportable).
- Nov 12, 2015 5-6 fixed typo 'Manitiba' (Manitoba).

Above: Roman Colosseum

REFERENCES:

Own Work:
(1) (The Crucible of Credible Creed, by Rolf Ward Green, Ralph Ellis Green, and Anne Ruth Rutledge)
(2) (`The Ark of Urartu', by Rolf Ward Green and Anne Ruth Rutledge)
(3) (`Moses', by Rolf Ward Green and Anne Ruth Rutledge)
(4) (`Phoenix', by Rolf Ward Green and Anne Ruth Rutledge)
(5) (`On', by Rolf Ward Green)
(6) (`Joseph', by Rolf Ward Green)
(7) (`Green', by Rolf Ward Green)
(8) (`Smith', by Rolf Ward Green)
(9) (`Valdr', by Rolf Ward Green)
(10) (`Skjöldings', by Rolf Ward Green)
(11) (`Harald Hildetand', by Rolf Ward Green)

Unique Source Material:
(12) (Synchronology, 1839, Cambridge University Press, by Charles Crosthwaite)

End of Historical Notes

...ongoing research...

Above: Wotan's Farewell to Brunhilde
(From the book "Stories from Northern Myths," 1914, by Emilie Kip Baker, artist unknown)

The Tower of Babel by Hendrick van Cleve (Cleef) (III), 1500's CE

THE WORD THAT CAME TO JEREMIAS concerning all the people of Juda in the fourth year of Joakim, son of Josias, king of Juda.
[Editor's Note: There is no mention of Nebuchadnezzar the King of Babylon in the Greek Septuagint version of this scripture, at Jeremiah 25:1, and verses 28 to 30 of Chapter 52 of Jeremiah are non-existent. Rather than censorship, it may be seen as the later corruption of these scriptures, by the addition of material which they did not originally contain.]
(*English Translation of the Septuagint, originally published in 1851, by Sir Lancelot Charles Lee Brenton, Jeremiah 25:1, see also original ancient Greek text*)

In Recognition of a Lifetime of Achievement by Phil Mickelson, born Jun 16, 1970.

(Be Fore) (B4) Chronology—
Boundless Blessings Beyond Belief

from

Babylonish and Scriptural History

with the (unrelated)

Best Ever Fixing Of Rome's Establishment

and an independently determined

New Egyptian/Ethiopian Ancient Timeline

plus

The Hushed UFO Story Too Lightly Exposed

information about

The Latest on Vitamin Excellence

and

much more...

With love from Angelina Jolie