The Tower of Babel by Hendrick van Cleve (Cloeff) (fl. 1560'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: The Fourth year of Joakim (Jehoiakim) was the year of Babylon in the Greek Septuagint version of this scripture, at Jeremiah 25:1, and verses 26 to 30 of Chapter 52 of Jeremiah are non-existent. Rather than censoring, 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, and 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

Part 2:

See also:
Part 3 of B4 Chronology
<Part 1 of B4 Chronology

Chapter 4: The Founding of Rome
Chapter 5: Kings of Britain
Chapter 6: Greece
Chapter 7: The Shosheng Redemption

(See also:
Part 2 of B4 Chronology>
<**Part 1** of B4 Chronology**)**

from

Babylonish and Scriptural History

with the (unrelated)

Best Ever Fixing Of Rome's Establishment

and an independently determined

New Egyptian/Ethiopian Ancient Timeline

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The Hushed UFO Story Too Lightly Exposed

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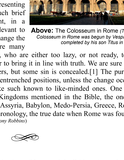
Chapter 4: The Founding of Rome

वधिक वह तो जब गैर आया था,
तब रात बुढ़ती थिर थी ठिठक, सन्नाटेके गुफ़े हैं हरा था।
(*ZTimothy 1:17, Easy-to-Read Version (Hindi)*)

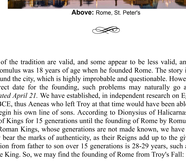
When he was in Rome, he sought me diligently, and found me.
(*ZTimothy 1:17, American Standard Version*)



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.)*

4[1] 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 trac 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, are 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 sage series, by Anthony Robbins*)

4[2] 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 April 21 753 BCE.
[1] (*Life of Numa, or Numa Pompilius, by Plutarch*)



Above: Rome, St. Peter's

4[3] 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 the 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)

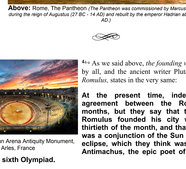
4[4] The discrepancy between 842 BCE and 753 BCE foundings:

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

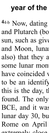
4[5] There appears to be an error of some 3 generations for the time during which the Roman Kings ruled after Rome was founded, or else the Republic dating is incorrect. However, this is a large discrepancy, it would appear. A closer look at the traditional dates for the Kingdom indicates that they are 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 Early Rome," p. 98, assesses these seven Reigns solidly:

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.

4[6] 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 Kings, 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. 30 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

year of the sixth Olympiad.

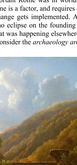
4[7] As we said above, *the founding was April 21,* as is agreed by all, and the ancient writer Plutarch, who wrote *Life of Romulus,* states in the very same:

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

4[8] 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 (i.e. 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)

4[9] 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 x 31.7 cm)*

4[10] 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

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
		Final Bronze Age Hallstatt A1
c. 1200 BC	c. 1200 BC	

	Hallstatt A2 Hallstatt B1	shift of Rome's founding. Raising the date of the transition from Early to Late Latial phase IIB to phase IIB by 50-75 years is a safe correction, according to the cited paper, by virtue of the fact that both
c. 900 BC	c. 1020 BC	Early Iron Age Hallstatt A1 Hallstatt B3
c. 700 BC	c. 780 BC	Advanced Iron Age Orientalising period (Transaqitanian Iron Age) Hallstatt C

dendrochronology (tree ring dating) and radiocarbon dating have, as recently as 1996, been proving that the absolute chronology of Central Europe Early Iron Age must be raised by more than a century.[2] The Iron Age hat at Fidene, Rome, in the 1999 research of Mr. Nijboer, provided five radiocarbon measurements older than 820 BCE (95.4% probability), and dendrochronology dated the wooden floor to an Age date of c. 770 BCE. Fidene is near Rome's north bank on 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 ancient Greek colonization processes and Assyrian royal lists. Recently, Kuniholm

4[1]= *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)

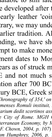
4[1]= *Based on recent research, therefore, there seems to be agreement between archaeology and the traditional date of Rome in 842 BCE, which appears to confirm this new BC date.* We can be brief regarding the archaeology, because the radiocarbon measurements in Italy only confirmed those measurements 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. Here, supplementary data was found in 842 BCE, a study of the astronomy for Apr 21 842 BCE is examined.
[1]*A Short 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]*Dendrochronology, Iron Age*

distance of over five Earth-orbit diameters away.

4[a] By providing 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 Hippolyus, 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 scholars argue that the *Fall of Troy* are Thargelion 12, 23 or 24, and Scirroforion 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][3] *An eclipse described in the Odyssey?, by Constantine Balmanis and Marcelo O. Magnasco, "Proceedings of the National Academy of Sciences of the United States of America"(22 Nov 2004) pp. 17 Butcher & Long Book 23.1*[3]*Planetary, Lunar and Stellar Visibility v 3.110 (version dated November 20, 2004), compact program running in Windows XP on Mac, using coordinates for Ithaca (latitude Dec 22° longitude 20 east), for date 879 BCE (-878), the planet Venus*

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



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

him. However, the testimony of both Suidas and of Cedrenus, together with the root of the word **regina**, he could state that there are grounds for further investigation. The existence of coins, however, is definitely known to exist by early predate 800 BCE in Argive red-shaped obeloi. 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 *Aes* coinage, as the first-documented, Roman coin, weighing a pound, was cast from brass or copper, associated by Pliny with the same Servius Tullius. While it may be true that numismatic 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 pound of sacrificial meal to the pontiffs [literally, 'asses'] and a donative to the soldiers of half a dupondium of engraved metal.

4[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 propet would appear to be datable to still later, or after 300 BCE.[3] According to Michael Crawford's book, ancient 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 was known, as early as 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] *Vermeule 3 Ed. Second King of Rome. "Numa Pompilius regnavit ann. XLI, pontifices, virgines Vestales, instituit. hic duas menses ad X menses Romuli institut, Ianuarium diis superis, Februarium dis inferis. hic prior hominibus adiuvare grabata mensas sellas candelabra, congiarium dabit scortinas asses et mitibius dimittere ann. XXXVIII. Plutarch, Numa*[2] *The Chronography of 354 AD, Part 6b, Chronicle of the City of Rome, MGH Chronica Minora I (1892), pp. 143-148.*[3]*Grainage and Money Under the Roman Republic: Italy and the Provinces 81 BC-AD 79, Kleiner, Fred S. Yale, 1985, p. 1-3.*[4] *Coins of the Roman Republic, Crawford, Cambridge, 1974, p. 7.*[5] *Jahn F, Chron. 2006, p. 107.*[6]*The Coin Collector's Manual, Vol. I, by Henry Noel Humphreys, 1853, p. 11.*[7]*Science Technology, by John William Humphrey, 2006, p. 171.*[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.*

Above: Ruins of Stadium Domitianus, Palatine Hill

4[c] We may investigate the date of Troy's fall further, as to whether it ended 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 War. Summer solstice was 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[1] 7 days after the solstice, specifically the 8th day before the end of Thargelion. 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, Scirroforion, as the new year always begins with the month after the solstice). Jun 18 is the beginning of Scirroforion, and 17 the end the year, with summer solstice on –Jul 02 888 BCE. *Hieraxes Glaramus's (1488-1563) Chronologia of the Ancient World,* by Anthony Grafton (2014), states a fact that one of the ancient epic 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 26.238hs longitude) is thus Jun 10 888 BCE at midnight or 35 minutes, Moon in last quarter. In the next month the time is 2204 hrs (2349 at Troy), ie. the Moon Troy *before midnight,* while prior months offer later last quarter times 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.

[1] *Hieraxes Glaramus's (1488-1563) Chronologia of the Ancient World, by Anthony Grafton, 2014, p. 42.*
[2] *PLSV Compact Disc 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 great moon was rising in the sky." The ancient Greek calendar was lunar. The moon rises at midnight when it is at third (ie. last) quarter, meaning 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.
>
> *Hieraxes Glaramus's (1488-1563) Chronologia of the Ancient World, by Anthony Grafton, 2014, p. 42.*

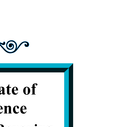
Table 9:
Pre-Roman Kings from Aeneas to the Founding of Rome

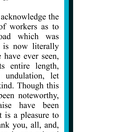
Gen.	Dionysius Halicar.		Chronography of 354 CE	
Gen. #	King	Yrs	King	Yrs
0.	Aeneas	7	Aeneas	3
1.	Ascanius	38	Ascanius	36
1.	Silvius	29	Postumius Silvius	37
2.	Aeneas	31	Aeneas Silvius	31
3.	Latinus	51	Latinus	51
4.	Alba	39	Alba	28
5.	Capetus	26	Appius	41
6.	Capys	28	Capys	28
7.	Capetus	13	Campelus	21
8.	Titus	8	Tiberius	8
9.	Agrippa	41	Agrippa	51
10.	Allodius	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.	

4[d] 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, I was surprised to me that the date of 753 BCE for Rome's founding (Romulus), which I had even considered lowering it to the 4th century to allow 15 generations from the Trojan War after Aeneas, but found it was 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 seems to be now, of course, that there was no reason to have tried to make any attempt 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 in addition: 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 by Marcus 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 very comfortable and 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 deducted from 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 the variety of Roman names 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 being somewhat 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, was 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 new 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 must discuss the same date 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 considered with the eclipse written about by Shakespeare, on Lear. 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 Al Aenid 4.436, by Servius*[2] *(1Corinthians 8:1 "Knowledge puteth a man swell!" but love edifieth" Bishops Bibles)*[3]*Johnson Antiquities, Book 1, by Dionysius of Halicarnassus (c. 30 BCE), Sections 65-75*[4]*The Chronography of 354 AD, Part 6b. Chronicle of the City of Rome, MGH Chronica Minora I (1892), pp. 143-148.*

end of Chapter 4: The Founding of Rome

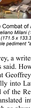




Chapter 5: Kings of Britain

Nem sûl meg e szat, amit vadászáskor fogott: de dégay-szőrre az embereket kereszteg: /Proverbs 22:27, Hungarian Károli Bible

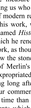
A deceitful man shall catch no game; but a faithful man has a precious possession. /Proverbs 22:27, Septuagint by Sir Lancelot Charles Lee Brenton, 1851



Above: The Combat of Aeneas and Turnus (1708 painting, by Aureliano Milani (1675-1749) of Bologna. Oil on canvas, 97 x 75 cm. (1'7.5 x 2'5.5 in.) Pinacoteca di Ozzano (Ozzano Museum), Ozzano, Italy

[1] 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 on the Latin translation of Geoffrey of Monmouth's translation of the fabulous account of Britain's early history, to the same effect, it is believed, by the hand of a Mr. Walter Mapes (alias *Calenius, archdeacon of Oxford*) as an History of Britain, from Brutus, written in Welsh and having the appearance of being of great antiquity.[1] While an archaeologist, 'overjoyed' at finding a new piece, which he regarded as though it were a boundless treasure, this as yet being unpublished, he drew from it the short following, into our 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*, and was always 'Geoffrey of Monmouth's' as, though Geoffrey were his amanuensis, he, himself, sprang from the truth nothing could be further, for where a large quantity of matter which is fabulous has been drawn from it by being amongst its contents, the reader should be aware 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] *By British History of Geoffrey of Monmouth, translated from the Latin by A. Thompson, edited by J. A. Giles, 1842; Introduction, p. xi)*



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

[5] 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. Their treasure exists, by the grace of God, for all Kings, thereby permitting us who live in these later times to subject the details of Genesis and modern reckoning, according to the Scriptures and the *Gnomology*. This work, which does not belong to Geoffrey, but is a translation he named *Historia Regum Britanniae*, a work in the Latin language, which he rendered, it is commonly thought and 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 moved 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 and its other discoveries, was shattered by the work of BG, by our test of the time. In this we shall not be noting all obvious errors, but humbly seeking to find truth, see if it may be found, in the time, permitted, considering that this work, in its time, is in correlation with other Kingdoms, in time. We will not be overly dissatisfied, when what we discover does not align with our chronology, from seeking gold, for we know that the BG surpasses very high standards.

Above: Mogg Pocket or Case Map of London (1898)

[6] At about the time when Brutus completed London, or New Troy, as the city was then known, he had, by then, set up institute peaceful Rule before he died in 1127 BCE. His grandson, Madlan, ruled 40 years and died 65 years later, in Britain, in Britain, and in their time, in Britain, a period of between two and five generations, or three, or thirty large generations, of 42 years each, a number which may be in error, as chosen arbitrarily, but which will argue its own merits, as follows. *British History* dates 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 Brutus 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 the same as synchronism with the prophetess Deborah, 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 40 years, and in the time of Eli, Samuel, 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.

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

[6] Ebraucus (1042-1002 BCE) the son of Mempricus rules in the BH at the time of King David of Judea, whose Rule in the BG is 1048-1008 BCE, and, again, we agree with the 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 have been founded, as Lingrin, a city that he founded, as Leicester, was named after the name from Corineus, his 2nd great-grandfather. Corineus is the father of Brutus's grandson who argued against his grandfather, Brutus's uncle, telling him that he would not suffer him to marry a foreign woman, Estridis, because he had promised to marry Gwendolen. The Severn River is said to have been named after Sabre, the daughter born in secrecy to Locrinus and Estridis who was ordered thrown into that river with her mother by Gwendolen after Gwendolen also had Locrinus' two sons put to death, as revenge for his adultery. How far north can go in the 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 heard that England's Rulers had infusions of blood from different sources, and different times, over the years. Rollo rules circa 900 BCE, or, in the BG, 1000 BCE, after Brutus, which only serves to highlight the priceless nature of the ancient Kings of Britain as preserved by Geoffrey. The reader may be pleased to note the complimentary agreement of the British History with the Greenleaday, 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: King Lear Weeping over the Dead Body of Cordelia. Tate Britain (*Circa 1768 painting by James Barry (1741-1806), oil on canvas, 260 x 365 cm*)

Table 10: Kings of Britain

Brutus		1150
Locrinus		1127
Gwendolen		1117
Madlan		1102
Mempricus		1062
Ebraucus		1042
Brutus Greenshield		1002
Leli		990
Hudibras		961
Bladud		928
Leir (Lyr)		905
Cordella		846
Cunedagius		839

[7] 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, Italians, Bavarians, Saxons, Scandinavian, or similar. 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 mentioned in the ancient *Iliad* and we exclude one generation, from 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 ancient *Iliad* Helenus' son Antenor I, who lived 53 generations at 21.1 years per generation make a total of 1436.3 years, taking us to 161 CE from 1275 BCE (see Table 10), 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 for Antenor in the Antenor Hoards, 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 year of average 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, it appears to be possible to confirm the date 1275 BCE and 27-year average generation. Since the British Kings who descended, at least, from Brutus, 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, the date Memnon died, the date Rollo died, the name, but it is notable that the date of Farabert already gives, 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 for Antenor in the Antenor Hoeh, 445 BC, 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 year of average for a large number of generations. The average generation for firstborn sons is about 27. 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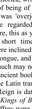
[1] *Compilation Of World History, Vol. 2, A Dissertation Presented to The Faculty of the Ambassador College Graduate School of Education in Partial Fulfillment of the Degree Master of Arts, Stephen Jeffrey Stencel, Pasadena, May, Chapter 10, A Further Digression on Trojan Origins, remote "Historia del estado presente y antiguo, de la ciudad y reino del ducado de Xeret de la Frontera," 1886) [7]Harold Bryan, Introduction to the Trojan Origins of Northwestern, and Eastern Europe (19th Century Trojan Ancestry, Introduction, and An Hard Green, Appendix III, Adam to Rollo)[8]The British History of Geoffrey of Monmouth, translated from the Latin by A. Thompson, edited by J. A. Giles, 1842, p. 30)*

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

[8] The history of the ancient British Kings, as described by Geoffrey of Monmouth, is so fabulous that it has a comparison to no current phenomenon that is to be found anywhere, perhaps for the Kings of Israel, and, if such phenomena reported today which are not known nor well-understood, being often subject to disbelief, and even ridicule, as is seen from Geoffrey's writing, by scientists, mainstream media, and general skeptics, although there are many of authenticity, as Geoffrey, by it, as well, as, by, (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 locations, and not just one, as, perhaps, in the past. The animal mutations, the alien



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

humans, the UFO sighting, 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 happened to our nuclear missile bases), witnesses to the unusual being of high ranking military office, secret government agencies working on technology based on extraterrestrial technology, witnesses to the alien technologies, witnesses to operation of 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 surgical entry and unknown, superior, and the implants are functioning, and, finally, the sum 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 for the phenomena of UFO, the explanation, for the only one that accounts for them all is the presence of extraterrestrial biological entities and technology. The agencies responsible for concealing the facts have at times gone to great lengths to discredit witnesses. **Even the originating witnesses lack credibility at times, making them apt to discredit the entire testimony.** Top secret classification for most of this information prevents its dissemination unless facts are allowed 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 covered in the press, the fact that both USSR and United States Air Force were founded soon after the incident. As reported in the *Daily Mail*, the affidavit of Mr. Walter Haut revealed that a craft and alien bodies were recovered at Roswell and were soon covered up.[1]

[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: King Lear Weeping over the Dead Body of Cordelia. *Tate Britain (Circa 1768 painting by James Barry (1741-1806), oil on canvas, 260 x 365 cm)*

[9] When we come to King Lear in the son of Bladud, we find a reason for the discussion in the BH. Discussions, in paragraph aforegone, for the subject of King Lear gets much attention from scholars and writers, including the playwright William Shakespeare, whose play 'King Lear,' has focused 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 Lear' daughter Cordelia dies while Lear 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 time, but it is worth to consider the eclipses, if any, and 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)

[9] A Had there been eclipses during Leir's Reign, one might imagine that Shakespeare had access to experts to tell them about them so exactly by using eclipses. 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 ac. *H William Shakespeare: Hts Tme Tmmrtlzd Prnrmnc Mr Mr Wll Shkspr, King Lr*, ar: 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 the Lear, 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 eclipse of Sept 30 880 and Mar 28 877, compared to Lear's death in 846 in the chronology of the BG, 'ruling' 60 years prior, and Cordelia his daughter is come to the British throne at that time, her Reign subsequently interrupted by a war. This is a high-power connection, and, if it is true that Shakespeare knew of Cordelia's dying

5[c.] 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 Shakespeare. 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)

5[d.] 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 two years ago, I felt the generation length gave me confidence in the genuineness of the history, since so many we've seen were '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)

5[e.] 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 recorded and whether one long generation may be inserted in the first few generations, or whether any additional generations occurred, in the separation between Aeneas and Brutus. Only (Holinshed: 'ancient') firstborn sons manifest the property of a typical average male generation of 27 to 28 years, while the average of every generation, in the line, is 31 years. Thus, if some 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 generation length, it would be 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 was either in the BG, by 38 years. Maybe this argues for raising the British Kings as the foreging 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 rained only 20 years. So that Brutus will begin at 1196/1167 BCE, and Cunedagius at 859-826 BCE, or still overlapped with 842 BCE Rome.

[1](Chronicles 1 of 6. The History 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)

Top

5[f.]

Table 12:
Raising Brutus to 1190 BCE for Comparison:

Britain		Israel		Italy		
Brutus	1190			Aeneas Sylvius	1201	
Locrinus	1167	Eli	1173			
Gwendolen	1157			Latinus Sylvius	1170	
Maddan	1142	Eli (dies)	1133			
Mempricus	1102	Samuel	1112			
Ebraucus	1082	Saul	1096	Alba	1119	
Brutus Greenshield	1022	David	1058	Capetus (Epitias)	1080	
Leil	1010	Solomon	1017	Capys	1054	
Hudibras	985			(Capetus)	(1026)	
Bladud	946	Zazarias	943	('too high' until Romulus)		
Leir (Lyr)	926	Eljah	920			
Cordelia	866	('too low' aft. Solomon)				
Cunedagius	859	Isaiah, Hosea	790's	Romulus (Rome Founded)	842	

Above: The Landing of Brutus, Robert Taylor collection at Princeton University (1784) painted by William Blake (1757–1827), watercolours finished in 1841

5[g.] 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 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 Leil's Reign coming too soon after 879 here for the explicit 'long time' synchronism 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, rather than there is little overlap of the Kings of Israel, Syria, 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 BC 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)

5[h.] 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 29-year difference is equivalent to 58 years, 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 considerably 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 Cunedagius ruled for an extended period of time, 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 good as any, having corrected 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. 31)

Top

5[i.] Ascanius had the earlier name Eurylem, 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 history, we have a rare 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 promotes understanding. 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]

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

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 Britt. 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.

5[j.] Regarding the name "Albion" 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 Celtic has been at some time sojourned. The word Afghan is merely a modification of Alban, or Alpan; so is Arm*e*nia; 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.

5[k.] *British History* by Geoffrey places the location of the first landing of Britons and his men at Totness.

[1] The British tongue is made up of the 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.

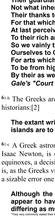
As one might say: "They all lived happily ever after." Thus we conclude our treatment of the British history. However, before coming to Italy, Britons had occasion to spend time in Greece, to which subject we now turn.

[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. 27);[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

Their guardian's liberality,
Not what inheritance bestows,
Their thanks to others ignoranty 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]

5[a.] 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 Caesar, 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.

5[b.] 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 year is among the Greek events in the Parian Marble, which we discuss 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 [see in any other 'historical question' **differing as much from each other as from the truth.**

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5[c.] 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 chance 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. 125*;[2]*The Ethnology of the British Islands, by Robert Gordon Latham, 1852, p. 191*;[3]*Isaac Newtons Opera quae existunt omnia, Volume 3, Chapter 1, Chronology of the Greeks, by Sir Isaac Newton, 1785, p. 75*;[4]*Synchronology, by Charles Crosthwaite, 1838, p. 37, and footnotes*;[5]*Matthew 23:12, Word Study*;[6]*Synchronology, by Charles Crosthwaite, 1838, p. 57*)

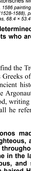
Above: Figure of a Greek Warrior, Museum of Ancient Greek Art, Zakynthos, Greece

正しいんの考えは公正である、思しき者のけること
は善いことを。
(Proverbs 12:5, Kougo-yahu, 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)

5[c.] **As wards, who long suppose**
All that they spend to be

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



Above: Heracles, Deianira, and the Centaur Nessus. Kunsthistorisches Museum, Vienna *c. 1588 painting, by Paolo Veronese (1528-1588) (Hesiod, verses 66-4 + 93-4)*

6[1]• The key events of the *Heroic Age* are considered by Mr. Crosthwaite to be the Argonautic Excursion and the Theban Wars, which led to 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 which we have seen, in the earlier part of this commentary, many efforts 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 our article Cronos (and 857 BCE) by Mr. Crosthwaite).[2-4] This is important, as Hesiod himself lived in the time immediately following the Trojan War, circa 800 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 BC), 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 their gods, giving them their names, and assigning their spheres and functions, and describing their outward forms. [5] But the men who are said to have been earlier than these men were, in my opinion, later.**
> *(History, by Herodotus)*

6[6]• 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, Odysseus/Ulysses, was an Ionian Greek who lived just after the Trojan War. The heroes of this age of repute are agreed that there was a time when men lived longer, the Heroic Age of the Argonauts was as our own was in Hippocrates, as we believe is now the case (about) *The Epodes*.[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 this own) (note:[7]

> **But when earth had covered this generation also, Zeus the son of Cronos made yet another, the fourth, upon the fruitful earth, wherein was more righteousness and a goodlier race of hero-men who are called demi-gods, the race before our own, throughout the boundless earth. Grim war and grim battle overwhelmed 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)*

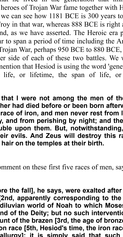
Anyone sincerely interested in chronology could hardly help but notice that Hesiod here refers in a vague way to a time period preceden his own, which may lead one to ask the question: Exactly when did Hesiod live?

6[8]• 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):[8]

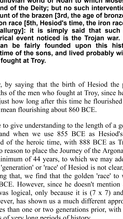
> **When Zeus has finished sixty wintry days after the solstice, then Arcturus leaves the holy stream of Ocean and first rises brilliant at dusk.**
> *(Works and Days, by Hesiod)*

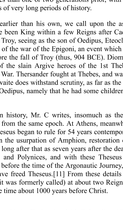
Winter solstice was Dec 29 in 855 BCE according to the Equation of Time, and NASA's JPL Time Conversion Tool. Feb 27 is 60 days after Dec 29 (ie. 60 = 2 + 31 + 27).

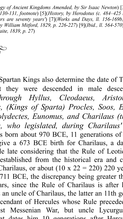
Above: Disproving Date of Hesiod = 1181 BCE *(as seen in Celestia 1.6.1, Star Arcturus rising and well above horizon at sunset, at the time mentioned by Hesiod, 60 days after winter solstice, which was Dec 31 1181 BCE with Equation of Time by C. Johnson, and NASA-JPL Time Conversion Tool.)*

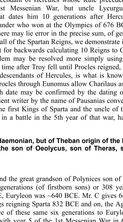


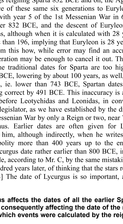
Above: Proving Date of Hesiod = 855 BCE *(as seen in Celestia 1.6.1, Star Arcturus on horizon at precisely sunset, as calculated in PLAN 9 by C. Johnson to be precisely 60 days after winter solstice Dec 29 1207 hrs with Equation of Time by C. Johnson, and NASA-JPL Time Conversion Tool. Arcturus rises 1207 hrs, 27 Feb 855 BCE, and is seen in the horizon Feb 28 then, which is 58 days after the winter solstice at that time, Dec 31 1181 BCE.)*

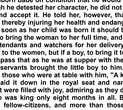












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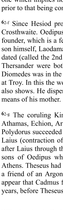


Above: Perseus and Andromeda. The Louvre *(1611 painting, by Joachim Wtewael (1566-1638), oil on canvas, 180 x 150 cm)*

6[9]• 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 Troy Wars 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 855 BCE is right about the time of this war's end. As we have noted, The Heroic era preceding Hesiod would appear to span a period of time including the Argonautic Expedition and the Theban Wars, roughly 900 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:

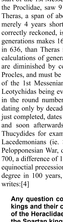
> **Thereafter, would that I were not among the men of the fifth generation, but either had died before or been born afterwards. For now truly is a race of iron, and men never rest from labour and sorrow by day and from perishing by night; and the gods shall lay sore trouble upon them. But, notwithstanding, even these shall have some good mingled with their evil. 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)*

6[10]• 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 angels as it was terrible to behold, in 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 or supernatural power are mentioned in the account of the brazen [3rd, the age of bronze], the heroic [4th, Tartarus and Troy wars], or the iron race [5th, Hesiod's time]. Of the iron race and. about the time of the Iron Age of metallurgy!: it is simply said that such races succeeded one another; and the last instance he mentions worthy of notice 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.**
> *(History, by Hesiod)*

6[11]• 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 attempted to show above. Hesiod's birth near 900 would place his dating about 860 BCE.

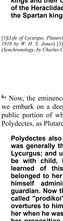
6[12]• We all stumble many times, and we may struggle to give understanding to the length of a generation of Hesiod, although we used 49 years in *Green*, and when we use 855 BCE as Hesiod's time of flourishing, it surely is at least 33 years after the end of the heroic time, with 888 BCE as Troy's end coming within the previous period, which would place the Trojan War at least 33 years generation 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 of Hesiod is not clear, and it may well might suppose it to range upward 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 period to be put on a 'race' or 'generation', we might suppose that the race of Hesiod is not clear, and may might suppose it to range upward 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 period to be put on a 'race' or 'generation', we might suppose that the race of Hesiod is not clear, and may



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

6[13]• Since Hesiod provides us little for dates much earlier than his own, we call upon the astute Mr. Crosthwaite. Odipus of Thebes may be seen to have been King within a few Reigns after Cadmus, its founder, which is few generations before the Trojan War. Cadmus is the son of Agenor, Europa's brother, son himself, Laodamus, 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 means of the sons of the men who died in 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 everyone Mr. Crosthwaite does without 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.

6[14]• The coruling Kings of Boeotia confused Theban history, Mr. C writes, insomuch as the Boetian Athina, Eteocles, Arisaeus, and Cadmus all reigned at the same epoch. At Athens, meanwhile, Aegeus, Pelopdous 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' death the Rule of Oedipus, and over the Thebans for a further 20 years before 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 it 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.



The center was held by Eurylleon, now a Lacedaemonian, but of Theban origin of the house of Cadmus, fourth in descent from Aegeus the son of Oedipus, son of Thersa, son of Autesion.
(Pausanias, Description of Greece)

6[15]• Autesion was the father-in-law of Aristodemus, and the great grandson of Polynices son of Oedipus, of Thebes. This would position Eurylleon in all 11 generations (of brotherlon sons) or 308 years, after Oedipus at Thebes, and with Oedipus about 950 BCE, Eurylleon was ~640 BCE. Mr. C gives 640 as the start of the 1st Messenian War. The 1st Messenian War Sparta began 632 BCE and on, the Aglaite and the Proclidae, saw 9 Reigns on average, in the space of these same six generations to Eurylleon from Thera, a span of about 200 years (9 x 22 = 198), with year 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 Eurylleon, where correctly reckoned, is evidently, not by fourfoot sons, although when it is calculated with 28 years per generation (makes 168, or 6 x 28, equals 168 years, 168 + 196 = 364, implying that Eurylleon 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 is not cumulative, because the enough years for the Reigns of Kings are diminished by considering longer eras. Thus, the traditional dates for Sparta are too high as for Proclies, 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 636 BCE, not 736 BCE. Sparta dates prior to Leotychidas being evidently inaccurate, but becoming correct by 491 BCE. This inaccuracy is also seen in the round numbers used in the Spartan Kings lists, where 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 not thousands, with his tutor, Carnus, King of Sparta. The first Kings of Sparta and the uncle of these two Proclies and Eurypthenes, was the commander in a battle in the 5th year of that war, having the name Eurylleon.[2]

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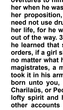


Above: Kalima Inachus

6[17]• Now, the eminence of Eurylleon having been established, we embark on a deeper inspection of his life and time, the public portrait which begins at the death of his father Polydectes, as Pausthari so gargantly documents:[3]

> **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 "prophoi" 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. In this manner he managed to bring her through 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 him for disposal; 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 child was born, and he was informed that it was a boy. Thereupon, it was, 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 Charilaus, "the people's joy." Because all present were moved by his uprightness, they did his lofty spirit and his righteousness. And so he was king only eight months in all. But on his death-bed he was reveiled by his brothers, who had learned from those who were with him.**
> *(Lycurgus, Pausanias)*

[1]*Schoolhouse, by Charles Crosthwaite, 1839, p. 1*;[2]*The Chronology of Ancient Kingdoms Amended, by Sir Isaac Newton*;[3]*Lycurgus, by Pausanias*;[4]*Schoolhouse, by Charles Crosthwaite*;[5]*The Histories, by Herodotus (c. 484-c. 425 BC)*;[6]*Hesiodus (c. 800 BC), 2.3.5.1, 2.3.5.2, adopted by A. D. Godley*;[7]*Hesiod, 90-101, 'the days of our years are seventy years'*;[8]*Works and Days, ll. 156-1000, by Hesiod*;[9]*Hesiod, Works and Days, ll. 106-201*;[10]*Schoolhouse, by Charles Crosthwaite, 1839, p. 226-227*;[11]*Ibid. ll. 264-570*;[12]*Ibid.ll. 264-570*;[13]*James 3:2, "we all stumble many times."*;[14]*Schoolhouse, by Charles Crosthwaite, 1839, p. 229*;

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)*)

[6.] 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, Eusebius, 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 Regions before King Croesus (ruled 560 BCE) or 660 BCE. While the eclipse may be as early as 711 BCE, it cannot 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 orator 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 continues:[1]

Archilochus colubris

Above: Archilochus colubris

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 would have laid set in circulation by the queen-mother also, in consequence of which Lycurgus was sorely troubled and fearful of what might be also 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 begat a son to succeed him on the throne.

6 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 graft 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 posed 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 persuasive with all who listened to them, so that many of them, when they were insensibly softened in their dispositions, insomuch that they renounced the internal rancors which were so rife at that time, and were brought to live 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)*)

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 Herakles.[1] However, many, many historians date them both much too early, a contemporary of Isaac Newton explains, who, in his 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, which was to correct one of the chronology of history, 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 chronology is completely is calculating, Newton's Reigns, of course, is based on a generation of years, 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 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)*

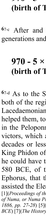
Admitting, however, with Stieglitz, that the first Greek coins were simply imitations in metal of the Egyptian scarabaeus gems, then Phidon's coins does not accord higher than Psammetichus. [ed. Psammetichus began to rule in 664 BCE]

6 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 BC to 570 BCE, the time of Cleisthenes the Tyrant, it will proceed to offer a scientific proof of the matter, in the words of the great mathematician, Sir Isaac Newton. May this serve to emphasize the complete correctness a thorough, unbiased approach will unhesitatingly uncover. It will hardly bring one back to the time of Phidon, who reigned 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 exceptions of Kings who lived 50 years before and those who lived eight Kings of Macedon had reigned before Arrhelaus, the grandson of Alexander, in that Kingdom:[5]

Above: Perseus on Pegasus by Leighton (*unfinished*), New Walk Museum & Art Gallery, Leicester Arts and Museums Service *p. 1864 painting, by Frederic Leighton (1830-1896), oil on canvas, 18.4 x 18.4 cm)*

But the whole is called Macedonia, and was the kingdom of Perdiccas the son of Alexander, when Sitalcas came to invade it. The Macedonians were able 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 they stored with all sorts of provisions, and were built anciently 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 also for horses and arms, and for other provision, better than all the eight kings that were before him.

6 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 coining of coins, and JOT 588 BCE plus 314 BCE is 902 years, a most-likely date.



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

6 = We have to date Herclides, because he is truly the most famous Greek hero, and other dates relate to his date. Perseus was 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 of Perseus, in place of a son mentioned in that line. However that may be, Perseus was a King of Greece, and ruled at Argos when Prasias 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 1275 BCE, is error by being monstrously too high, either because of the same overestimation of Reigns which Isaac Newton mentioned, or because of a confusion of the two Trojan Wars 1275 or 888 BCE, may nonetheless 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 generation, taking Strabo puts Phidon in 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 genus, or for an abridged version of the same descent, leaving out some generations, just as it is said that a man of 50 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: Asgardian silver stater, both sides, land fortuitse obverse with incuse 'large skirie' reverse *(Drawing from an Iranian translation of Kurgetepeke Anthropological site excavation report, Mohammad Ali Hesari, by permission (1737-1798 CE), circa 456-431 BCE, independent identification of stater and date by WG based on photo of similar, dated mint)*

6 = Thus, we may date the birth of Hercules as 970 BCE, as we also keep in mind that we dated later than 970 BCE, and called the Trojan War as early as 888 BCE, and that we dated the Fall of Troy, 314 years as 574 BCE, this latter date being actually generally conceded by those who would study coins as not far from the truth. 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 Cleisthenes 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 estimate that a King's reign, according to the ancient historians, 300 ± 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 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 published only about the century 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, it cite to Phidon in one place, and he dates what he writes regarding "the white of Pisatis and Triphalia," that these were already under subjection to the Eleans when Elis and Sparta defeated Phidon or his successor, as Mr. Dunkerley 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, then, 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, it appears to be equally valid to date the Fall of Troy, 888 BCE, 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, plus eight making Aletes a third 14 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)

6 = 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)

6=[2] As to the Spartans, Strabo here also mentions that the Laedaemonians helped the Eleians to bring both of the regions Pisatis and Triphylia 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 Eleans 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 (Dunckey, History of Greece).

[1](*Proceedings of the Numismatic Society, 1910-1911, Vol. 11, Coinage Dates of Greek Rulers in Antiquity, by Robert Kalee (LXIO 81, 2001)*) [2](*Life of Numa, or Numa Pompilius, by Plutarch*) [3](*The History of Greece, by Max Duncker, translated by Sarah Frances Alleyne and Evelyn Abbott, Vol. 2, p. 25*) [4](*Roman History, Book 1, p. 16, by Velleius Paterculus*) [5](*Geography, Book VIII, by Strabo*) [6](*Geography, Book VIII, 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. 27, 54*)

6 The history of money is important to the dating of the King of Argos called Phidon, because the Parian Marble tells us: "Phedon the Argive established weights and measures and was the first who made silver coinage in Aegina." Some of the inscription is damaged, but Pherecles, who appears as [____os] therein, is clearly given as the 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]iogenetus was King of Athens" (the "being the only later mention of Diogenetus and Diogenetus being known as the father of Pherecles.) [1] Although Homer lived long after the Trojan War and the time of Kings 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 after Diogenetus and six before Pherecles, but he would have Solomon build the Temple with Homer, and Lycurgus being prominent at the time of Diogenetus, but he then would have Homer in 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 (4), Homer, Archippus, Thersippus, Thespius, Nicophanes, Leocrates, Apsandrus, and Aripheon as 223 years, or 28 years per generation. When we allow the synchronism of Phidon with Pherecles as authentic, the identity of Aripheon may be given as the grandfather of Pherecles, who struck 400 BCE, with a mine-generation span from King Melanthus of Athens who ruled at the time of the Return of the Heraclidae, say 831 BCE in the BC, to Pherecles, being computed as 831 - (9 x 28) = 579 BCE, by Castor's list in Eusebius his son Codrus (ie. son of Melanthus) ruled 11 years, and so on (as above seven full generations from Acastus to Aripheon), 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 difference of 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 and, 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 Aripheon died in 429 BCE, and 472 BCE is the earliest known date in his life, as this was his first appearance in the Dionysian 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: Stater of Mithrapata of Lycia *(silver, c. 390-370 BCE)*

6= An abstract except from an article about Greek coins, by John H. Kroll and Nancy M. Waggoner, appears to be perceived and, as we have found, to be correct, erroneous, dating for Phidon has led serious researchers into the bias that Greek coinage necessarily began with Phidon.

6 An article recently published in this journal (D. Kagan, AJA 86 [1982] 343-60) proposes to reject the ancient evidence for dating the beginning of Greek coinage to the reign of King Phidon of Argos, and to place the beginning of Greek coinage in the mid-6th century BCE, or even later. Kagan's arguments are based on the assumption that the ancient sources, 300 ± 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 quoted of Plutarch:[3]

Athens, in keeping with the ancient testimonia that connect coinage with Pheidon of Argos and the reforms of Solon.

(During the Earliest Coins of Athens, Corinth and Aegina, by John H. Kroll and Nancy M. Waggoner)

Above: Mysian stater coin from Lampsacus (*circa 360-340 BCE, Jenes – a laurel crown*)

6[1] As readers of our articles know, we are not proponents of low chronology, preferring to believe that the truth should be the 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 for sale. We are saying, we respect others' rights to write and intellectual property, and even their feelings, as it is always possible to represent conflict. In the case of coins, 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 coinage, 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 would have been 560's BCE where Croesus was King of Lydia, and Croesus ascended the throne 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 Price distributions of the Wappenmunzen, as they are called, the smaller denominations, which were struck, using a 'changing device,' of which 14 different ones are seen to have been used in the didrachm alone, according to Mr. Kroll, whereas the larger coins, which would appear late with Group I, as the 14 Wappenmunzen didrachm issues were made with one to four showing reverse (from) dies.[3] While Wappenmunzen is Group I, or the earliest coinage known of Athens, the Group II 'owls' appear first in a hoard contest in the Taranto hoard, about 500-475 BCE.[4]

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 otherwise of Group I coins comparatively with Athenian pottery and sculpture. Merely on stylistic scholarship dose one find the kind of unanimity that has attended the general chronology of Athenian owls.

(During 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*)

The rate of use can hardly have been lower than one obverse die a year, and, if an advance of ten years be added to cover the period before the first coins were in 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.

(During 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 Sol 06 2014*)

6[2] Kraay at the time emphasized that 575 BCE is generous. Later, in 1976, Kraay offered a 525 BCE minimum, and Mr. Kroll argues that a beginning in 550 BCE would be far more preferable, for 14 issues is consistent with the changes, seen in other ancient coins in Greece. Adding to this a few exceptional years, an estimate of 20 years before 575 BCE is far more reasonable, according to Mr. Kroll, with this notion, however, would be the idea of competing Greek states wanting their own coinage as soon as they could, and 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 start the Corinthian scene favourably. Group I coinage at Corinth was believed to have been a late 7th century effort based on a single stater, where, whereas we might date him after Phidon, circa 550 BCE. Since the earliest Corinthian coins copy the Aegetnian turtle, which proves, according to Mr. Kroll, that 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 Aegina, and some other Greek states, had the Group II issue, 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 is stamped as a stater of Corinthian weight standard, and Corinthian coinage is dated after 525 or on 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 in deposit of 500-450 BCE, making 490 the latest date for the 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 Copenhagen in Boston, and it was determined that the material for issue of the Group I.1 Pegasi depicted in a walking pose are not parallelled in the equivalent depiction on archaic 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, as early as 550 BCE as his probable Corinth date,[6] The excellent scholarship of Kraft and Waggoner having its manifestation, they remark here that the only sure sequence is that the Corinthian Group I.1 starters with the incuse 'Union Jack' reverse punch, 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 courages of Athens and Corinth, we now have to turn to the most complex area of Greek numismatic 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." Such reasoning proves otherwise, as we must have 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 his historical cause.[7]

There is considerable justification for the Aeginetan chronology developed by Holloway and Kraay, which places the start of Period Ia 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 Babelon'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 Ia.

Against this chronology must be set the difficulties with 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.

(Ibid. this latter is view to which we cannot subscribe)

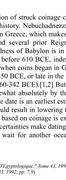
(During the Earliest Coins of Athens, Corinth and Aegina, by John H. Kroll and Nancy M. Waggoner)

Above: Stater of Amyntas III of Macedon, *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, 73 x 97 cm*)

6[3] The mines of Siphnos are said to have been a major source for silver during Period Ia at Aegina based on lead isotope analyses of 44 Aeginetan coins, where the seven 'Union Jacks' of Period ia 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 erected their treasury in Delphi from their mines, a period dated by the relationship Polycrates had with Amasis of Egypt towards the latter's death in 526 BCE, and shortly before Peisistratos' Tyrannos, c. 526 BCE. That Period ia 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, c. 525 BCE, but Cahn (1976 BCE) at Persepolis, the Period ia striking found with a tetradrachm of Abdera dated after its founding in 544, and four tetradrachms of Aegina, the latter two coins by Croesus but not by 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 ia coinage of Aegina was dated by Holloway and Kraay as having ended around 550 BCE, and Kraft and Waggoner, who have carefully studied the Period ia coins, from worldcoinscatalog.com, silver coinage made an early appearance in Greece at Aegina (595-456 BCE), just 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 considerable 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 the Lydian, our resolution of the Phidon dating has solved the Lydian question by bringing it down to its lowest, most reasonable time, as forerunner to Aegetnian 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]'Numbers Encyclopaedia, Volume 7, 1887,' Seltz, p. 116;[3]'During 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. 131;[5]Ibid., p. 134;[6]Ibid., p. 135;[7]Ibid., p. 339.



Above: Ancient Greek Cities and Dialects (*Wikimedia Commons*)

6[4] 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 thousands of years, 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 this article is itself worthy of an entire article, without any doubt. Besides all of the many dates that need to be replaced or transposed into all of the ancient historians, there are many myths to sort out within the tradition. When we wrote *Joseph and Oil*, 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 hard may be involved. However, in the matter of our current article, in our opinion, 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 exact degree 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 ancient Greek cities, and/or dialects used, we provide an Ancient Greek Dialects map (old, right).

6[5] As far as to this point, we may note how the invention of stuck coinage coincided fairly closely in the flow of time with the beginning of dates, considering that Nebuchadnezzar began his reign in 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 reign of Nabonidus 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, as we have noted, 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 years when no coins are produced. Such uncertainties make dating by coinage approximate. Very further consideration of these issues will be to wait for another occasion, and for matters to develop.

[1]'The Earliest Known Gold Pharaonic Coin,' by Andrey Bolshakov, "Revue D'Egyptologie," Tome 41, 1992, pp. 7,9;[2]'The Earliest Known Gold Pharaonic Coin,' by Andrey Bolshakov; "Revue D'Egyptologie," Tome 43, 1992, pp. 7,9.

Above: Pan Consoling Psyche (*1882 painting by Ernst Klimt (1864-1892), oil on canvas, 121 x 88 cm., unfinished at death, completed by his brother Gustav*

Above: Agony of the Three Ages of Man, Hermitage Museum (*Second half 18th century painting by Jacob de Backer (circa 1540/1545-1591/1600), oil on panel, 100 x 123 cm*)

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 considerable 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)

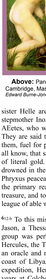
6[6] In other words, the pottery doesn't show up until some time after the Samian Wars, and, and, and

years after the 2nd Messenian War ends, which is exactly what you would expect to see for sure which is impossible if the 2nd Messenian War ended at the traditional date. Yet, we see the end of the war ends 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 Olympic Victor Lists of Sparta and the Olympic Victor Lists of Elis. It is about 100 years, not just a latter Trojan War. However, the absurd nature of the conventional date of Troy at 1183 BCE is noteworthy 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 Reign of Sparta is 930 BCE, and much too late for a Trojan War around 1183 BCE, since it makes 4 generations for 250 years (ha!). Of course it's possible but it's not the only possible error in Sparta would show up in the archaeology of Sparta. 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 (TBC) is often relatively high when compared with convention.

[1]*Takona and Samos during the Early Iron Age: a Revised Look at the Messenian War Dates,' by Florentia Frogoulidou, Athanasia International Archaeological Conference, Rhodes, 2009*[2]*History, by Herodotus (c. 484-425 BC), 1.47.1, edited by A. D. Godley*

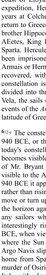
Above: Pan and Psyche, Fogg Museum, Cambridge, Massachusetts *(1872 painting by Edward Burne-Jones (1833-1898), oil on canvas, 61 x 127 cm)*

sister Helle are children of Phrixus and Chalciope, the daughter of Calchas, as their father is a seer, stepsister Iso, 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 brought them, which became the constellation Aries of all know, that says that they were carried by a literal ram, and that the fleece of the ram was golden, and literal gold. Now the Hellenes said to be another Hellenic, an ancestor of the Ionic Greeks, who drowned in the Straits of Hellespont, after falling overboard during the voyage. While AEetes received Phryxus peacefully, he came to be injured and killed him, to gain the treasure, and this becomes the Greek version of the Argonautic Expedition, which is said to have been undertaken to gain 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.

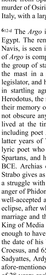


Above: Among other artifacts, one of the statue commemorating Apollo in Year 37 of Shoshenq V *(Photo by Auguste Mariette (1821-1881), excavation from "Voyage dans le Haute Egypte," Paris, 1878, pl. 15)*

Above: Sesostris(Sesoosis) *(1874 painting by Edward Burne-Jones (1833-1898), oil on canvas, 61 x 127 cm)*



Above: Tetban coin *(year 315-288 BCE, Greece)*



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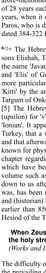

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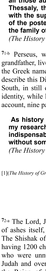

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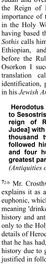

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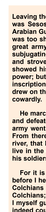

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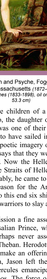

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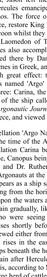

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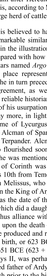

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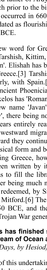

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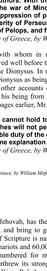

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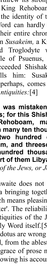

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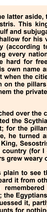

Above: Tetban coin *(year 315-288 BCE, Greece)*

Chapter 7: The Shoshenq Reformation

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, 1819, p. 289*[2]*Herodotus, Herodotus, 6 - 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. 710*[4]*Insight on the Scriptures, 'Jarshish', Watchtower Bible and Tract Society, 1988, Vol. 2, p. 1060*[5]*Insight on the Scriptures, 'Kittim', Watchtower Bible and Tract Society, 1988, Vol. 2, p. 170*[6]*Sir Isaac Newton, Eclectic Review, Vol. VII, January-June, 1849, p. 64*[7]*Works and Days, ll. 564-570, by Hesiod, translated (1914) by Hugh G. Evelyn-White*[8]*Synchronology, by Charles Crosthwaite, 1819, p. 289*[9]*Sorry, no movie by The Three Stooges, 1949*

end of Chapter 6: Greece

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

Chapter 7: The Shoshenq Reformation

That Solon should discourse with Croesus, some think not agreeable to reason, because he is said to have expect 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 Delon, 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)

[1]+ Let there be no mistake regarding the true chronology. There will be more discoveries in the BG, because many variables are unknown to us who know where to seek, and an accurate chronology gives us the timeline so as to know exactly where to seek 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, and so we end up with important data that we work to investigate! We first prepared the way with Cretan history.[1]

Many important events result 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 commonwealth imagined a great Minos successors to all those authors. With these personages we have the Argonautic expedition, the wars of Troy, the return of Minos with Athens, the destruction of the Cretan maritime power with the suppression of piracy, the reformation of the Athenian government, the expulsion of the posterity of Persaus from Peloponnesus, with the full establishment of the power of the family of Pelops, and finally the war of Troy.
(Tables Explicative, by William Mitford)

[1]+ 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, Perseus slays the son of Dionysus and Ariadne. The ancient sources describe the Ethiopians as being of Egyptian descent, from the east in others and from Ethiopia in the South, in still other accounts of this. Just like 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*

Above: Cleopatra, Queen of Egypt, in the year 11 of Shosheng V ("difficult to decipher") *(Year 208 of Rule)*

Above: Sesostris *(1874 painting by Edward Burne-Jones (1833-1898), oil on canvas, 61 x 127 cm)*

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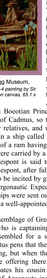

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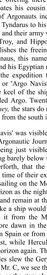

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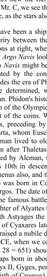

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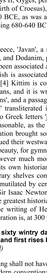

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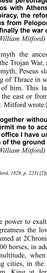

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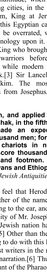

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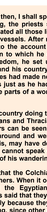

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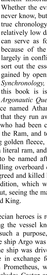

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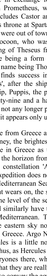

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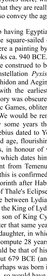

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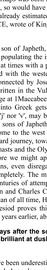

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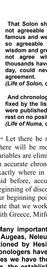

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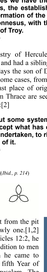

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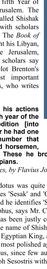

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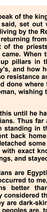

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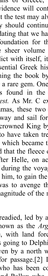

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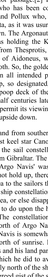

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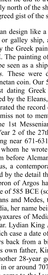

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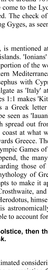

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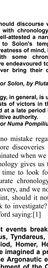

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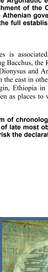

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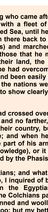

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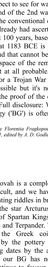

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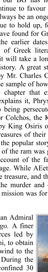

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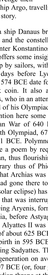

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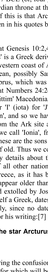

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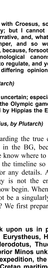

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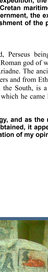

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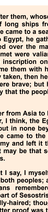

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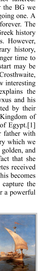

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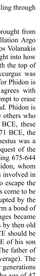

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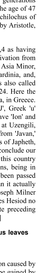

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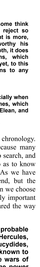

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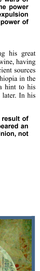

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Above: **Herodotus was mistaken, and applied his actions to Sesostris; for this Shishak, in the fifth year of the reign of Rehoboam, made an expedition (into Judea) with many thousands men; for he had one thousand two hundred chariots in number that 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)

[1]+ Mr. Crosthwaite does not feel that Herodotus was quite mistaken about the name of Shishak, but explains the bringing together of the names Sesostris and 'Osiris', with the latter 'I' in Sesostris being euphonic, which means pleasing to the ear, and he identifies 'Shishak' with 'Bacchus', the god of wine, as mentioned above. The reliability of Herodotus, as well as Crosthwaite, on subjects concerning the history and antiquities of the Jewish nation has been justly considered by the learned world, as second only to the Holy Word itself.[1] Only that the name of Shishak, Josephus does not tell us that the other two accounts are wrong as to the identity of Shishak. Mr. Mitford says, of Herodotus, 'Of his veracity, that he has had, from the ablest writers in the most polished ages, the title father of history and prince of liars, is of great authority and weight.'[2] Thus, Herodotus, in comparison with Herodotus, we feel justified in following his account of the Pharaoh Sesostris with interest, from which we directly quote:[3]

Leaving this Israelite, then, I shall speak of what I have seen and hear of them, whose name Sesostris. This king, the priests said, set out from Thebes, and had under his command 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 coming back from that expedition, he is said to have gathered a great army (according to the account of the priests) and marched over the mainland, subjugating every nation to which he came. Wherever 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, 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; he also has drawn 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 towards Egypt, and when he came to the 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 certainty about this point), 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 this point from others; but because I was curious, I made inquiries and found the Colchians remembered the Egyptians better than the Egyptians remembered the Colchians. The Egyptians also claimed that the Colchians were part of Sesostris' army. I myself guessed it, partly because they are dark-skinned and woolly-haired; though that means nothing, for other people are like this too, but I made my guess because the Colchians are 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 from the Colchians. These are the only nations that practise it openly, and it is seen that they do just as the Egyptians. But as to the Egyptians and Ethiopians themselves, I cannot say which nations they learned the rite from, on the ground of their ancient custom. That the others learned it through traffic with Egypt, I consider clearly proved by this: that Phoenicians who have dealings 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 their way of weaving is the same, yet 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 the pillars in the Palestine district of Syria, and 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 the road from Sardis to Smyrna. In both places, he is seen to be over twenty feet, with a spear in his right hand and a bow in his left, and the rest of his equipment proportionate; 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." Sesostris, king of Egypt, is not shown there and is and whence he comes, but it is shown elsewhere. Some of those who have seen these figures guess by the appearance that the Ionian Greeks erected them.

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, who was with him, by his sons who had set fire, advised him to lay two of his 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 burnt but the rest escaped safely with their fathers.

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 stone which he had brought to Hephaestus's temple, and 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 not no horses or carts, because there were no horses bred throughout the country, the reason why the king thus instructed 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 instructed. This king also (they said) divided the country among all the Egyptians by giving each an equal parcel of land, and made this the source of revenue, assessing the payment of a yearly tax. And any man who was robbed by the river 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 loss by which the land was diminished, so that thereafter it should pay in proportion to the tax originally imposed. Even this, in my opinion, the Greeks learned from the Egyptians, including 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 twenty feet high, and statues of his four sons, each thirty-five 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 subjugate 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 before, rising to eighteen 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 middle of the eddies. Right after this, he came down with a disease of the eyes, and became blind. He had been blind for ten years, and in the eleventh year there came a prophecy that the term of his punishment was drawing to an end, and that he would regain his sight by washing his eyes in the urine of a woman who had lain with no man except her husband but her own husband. Pheros tried his own wife first; and, as he remained blind, all women, one after another, had their turn; whenever 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 City"; having concentrated them together in one town, he burnt them and the town; but the lady whose urine had restored 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 two stone obelisks one obelisk 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 fifty feet in length and fifteen 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 foreign Aphrodite; I guess this is a temple of Helen, daughter of Tyndarus, partly because I have heard the story of Helen's dwelling 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 carried him to the Egyptian sea; and (from this as the wind did not let up) he came to Egypt, to the mouth of the Nile called the Canopic mouth, and to the Sailors' Tollhouse, where there is still (so the priests said) 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 custom continues today in regard to all the servants who have fled to the first. Hearing of the temple law, some of Alexandrus' servants ran away from his ships and took refuge in the mercy of the god, and lodged an accusation against Alexandrus meaning to injure him, telling the whole story of Helen and the woman Alexandrus. They told the same 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 Protaus at Memphis: "A stranger has come, a Trojan, who has committed an impiety in Hellas. After deceiving his guest-friend, he has come bringing the man's wife and a very great deal of wealth, driven by sour counsels by the wind. Are we to let him sail away untouched, or are we to take away what he has come with?" Protaus sent back this message: "Whatever this man 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, Protaus asked Alexandrus who he was and where he sailed, discovering told him his lineage and the name of his country, and about his voyage, whence he sailed. Then Protaus asked him where he had got Helen, when Alexandrus did not have Helen 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 from the beginning. Finally, Protaus declared his 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 country, 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 put her to fly with you and rob your host. And just when you were, further, 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 will release the man who has come under my protection, 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 Protaus. And, in my opinion, Homer knew this story; 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 he did as from the passage in the Iliad (and moreover also does he return to the story) where he relates the wanderings of Alexandrus, 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, goddess Alexandrus herself
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 Thonis'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 Alexandre'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 had a fair wind and a smooth sea; but according to the Iliad, he wandered from his course in bringing her.

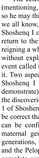
Enough, then, of Homer and the Cyprian poems. But, when I asked the priests whether the Greek account of what happened at Troy were idle or not, they gave me the following story, they said they had inquired and learned from Menelaus himself that the rape of Helen, a great force of Greeks came to the Trojan land on Menelaus' behalf. After disembarking and disposing their forces, they sent messengers to Ilion, one of them was Menelaus himself. When these were let inside the city walls, they demanded the restitution of Helen and of the property Alexandrus had carried off from Sparta 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 Pheros the Egyptian had taken. 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 story as the Trojans had told before. Now, native children and sacrificing them. When it became known that he had done this, he had with his single straight sword cut down the interpreter; and when 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 they knew concerning Menelaus.

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 Pheros was not so out of his senses nearest to him, as to consent to risk their own persons and their children and their city so that Alexandrus might continue living in Troy. If it were conceded that Alexandrus had not inclined in the first years, 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 or every battle of the parents are to be fighting in this kind of events, but Priam himself, 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 which befell himself and his country. As it was, he did not yield the throne, in which case matters might have been in his hands since Priam was old, but hunter, who was an older man and heir apparent, Alexandrus, was going to take over 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 the Greeks would not believe us even although they spoke the truth, with convinced and decisive — 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 there twenty-one feet high; the northern one 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 Sabacon (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 BC.[8,9] The *Book of Kings* 14 and 15 Kings inclusive, from Suaskim through Sabacon (Shabaka), which, at 21 years per Kings is 294 years, which added to 795 BCE, agreeing well with a 993 BG date as Year 1 of Shoshenq I.



Above: Scarab of Shoshenq I (illustration by Ancient Egypt)

To *Ethiopian Kings List* provides 25 kings who ruled prior to 813 BCE, as Dagonart Tawasya II (Takelot (834-813 BCE, 21 yr)), Dagonart Aseseyo Sera II [Osorkon (872-834 BCE, 38 yr)], [Rempshe, Rhampsinitis] Aksumay Ramissa (892-872 BCE, 20 yr), Dagonart Tayan Wat d. c. 892 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 Osorkon I, and the dates in conventional chronology for Takelot I and Osorkon II, so that as we first note the exact correspondence of the numerals, it also can seem too good to be true. Takelot I is known to be the son of Sera as Zerah the Ethiopian, who is also contemporary with the Biblical King Asa and identified as the Egyptian King Osorkon I, the son of Shoshenq I. Thus, Sera = Osorkon I, and Tawasya = Takelot II, and confirmation of this is seen on this same list, at Tawasya Dews (Osorkon II), and Tawasya Takelot, which would imply that Tawasya 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 we think it is too good to be true, but that it appears to be too good to be true because we have new Kings to investigate and date, and it is very exciting, because one of those Kings is Memnon of Troy, and, since and named Rampsinitis, Rhampsinitis, which is a Greek transcription, it is 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 Ramissa, not in the form of this spelling of their names, and we cannot turn up a totally unknown King. The Kings of Judah, Sera, Rehoboam, and Ramesses is the name of the son of Memnon, and that Memnon lives in Persia and appoints a King in Jerusalem to rule there, the simplest explanation is that Ramesses, but Sera, Sera, Sera,

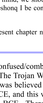
ist of his ones [1]The corse of Osorkon I could have fought in a Trojan War had that war been fought in 938 BCE, since the son of Shoshenq I was alive during the reign of Osorkon I, and Shoshenq I died in 924 BCE, and that was before Troy fell in 904 BCE, and that was before Troy fell in 904 BCE, but without any known Egyptian warriors, almost two generations later. Hercules had sons who fought in that war, so he cannot be Osorkon I, unless Osorkon I had sons, but Osorkon I fought against Cushites, not Trojans, and more yet than on hundred years after the Trojan War.

[2]n This does not mean that Hercules not the son of the Egyptian King Shoshenq I, and although Mr. Crosthwaite lived before the name Shoshenq I had been unearthed as the Egyptian Pharaoh, he for one believed it was the Sesostris of Herodotus, also called Sesoosthis by a Egyptian priest, and Mr. Crosthwaite also posses the problem of being conflated with Sesostris III, despite the fact that Sesostris III lived a millenium earlier. Were Memnon and Sesostris III Amenhotep III, and his son Horus with Rameses II, temporal sense is lost. These things are of no importance, but the pressing task is the time frame of Shishak and his successors. It has remained long a problem in the conventional way of handling Egyptian chronology, the Third Intermediate Period dates calculated from Shoshenq I are treated as lowest possible dates, allowing for Shoshenq Reigns. This, dates for Shoshenq I are not to be believed much for the conventional chronology, despite the fact that occasional minor adjustments of a few years would do, and that the date of Shoshenq I were known. Ironically, it is often stated that the dates from the Kings a generation before Shoshenq I are accurate. With this in mind, we should prepare the reader by the way of advice that any results we offer for the dates of Shoshenq I be considered tentative, and where true, miraculous, remembering the dates variables involved.

Above: Mummy of Ramesses II at 1249 BCE
Below: Ramesses II at Karnak temple

[3]n Three things appear certain in all of this, whence the present chapter now needs to be written, and they are:

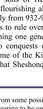
1. The two Trojan wars were conflated (confused/combined) and dated incorrectly by ancient historians of renown. The Trojan War conventionally dated 1183 BCE ended 300 years later than was believed since Varro erred on it, and we have dated the same to 938 BCE, and this war is the second, there having 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 two major events, 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 Egyptian 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 place approximately from 925-900 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 Argonauts 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 Shoshenq I is the King of Egypt referred to here.



Above: Part of Shoshenq I's Conquered Places List
Karnak (Egypt) 1st Pylon (Bubastite Portal), 10 rows down
(SHISEND) 48 = Bit-sana 17 = Rehabe (REHOB) 18 = Hapuruma (HAPHARAIM) 19 = Adanaqa = Adanakh (Adanakh) Jerusalem) 21 = Shaesh(t) 22 = Menachaima (MAHANAIM) 23 = Kadabana (Kedemoth) 24 = Ka-ra-ra (Karkar) 25 = Ka-ra-ra-ta (Karkarah) 26 = Ka-ra-ra-ta-ma-ra-ta (MJARCOL) 27 = Ka-ra-ra-ta-ma-ra-ta (MEGIDDO) 28 = Adirut, 29 = Yud-ha(ramua (Yeb-ham-meleh?) see SHISHAK entries in Encyclopedia Biblica) 30 (demotic memorial) 31 Ha-u-ro(-n?)

[4]n Some think that the stela fragment found in Megiddo is part of a monument commemorating Shoshenq I's victory, Sesostris having done similarly (see Herodotus above). These comparisons seem quite reasonable when noting that Shoshenq I's campaign was undertaken from the left side, 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 like to have more evidence, so in, the evidence of Zerah the Ethiopian being Osorkon I, who fought with King Asa in Asa's Year 15, which was after the remaining 13 years of Rehoboam's Reign, and the period of Rehoboam's Reign, a long one, was second of 20 years rule for Osorkon, with the campaign year of Shoshenq 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 more adjustment. We may accordingly level Shoshenq I'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 victory over the Ethiopian forces, and the death of Zerah, and thus the end of his own Reign. Osorkon as Zerah hereby validates Shoshenq as Shishak. Zerah is Osorkon I, son of Shishak, who is Shoshenq I. This is further down 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 Sesostris, Shishak and Zerah to be different people, but 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 Osorkon his successor, which agrees with the name Osorkon as Sesostris minus Sesonchosis. Osorkon I's son was Takelot I, who fought in the Battle of Megiddo against Ethiopian Herodotus, Diodorus Siculus, the *Book of Sothis*, and the *EKL* (four separate and independent sources, which for those who knows something, he does not know it.[1])

[1]1 Corinthians 8:2)



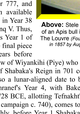
Above: Papiks Memnon Agency (from ancient below) Memphis (1991-1993) Leyshawna Indica. Volume 5)

[5]n It appears that one problem with dating Shoshenq I has been the ephemeral nature of Memnon and his son, known as Amon Hotep Zagdur and Akoumay Rasinau *EKL*). Since the *Ethiopian Kings List* appears accurate in the dating of Osorkon II and Takelot II, who appear there as Sera II and Tuwaya II, it would be difficult to identify Amon Hotep Zagdur with Amenhotep III dated in the Ab as dying 1367 BCE (479 years too early), and the burden of proof would be on those asserting this. The problem is that Memnon is not an historical person unless and until a date is fixed so as accurate. Since both the mother and son are 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 Hoep) is a final King of Ethiopian history who ruled 923-892 BG. His son Akoumay Rasinau ruled 892-872 BCE, as the list states, also, making him an historical Ethiopian King, and, for now, let's assume these dates are accurate. Since the Reign of Osorkon I (Sera I, Zerah) should end 941, it seems to be accounted for prior to 923 BCE, 13 of which may be assigned to Takelot I from Manetho. The

[6]n According to Sir Isaac, the campaign of Osiris through Judah, into India, Turkey, and Greece took nine years. By Osiris, we mean Shoshenq I, not the earlier Osiris. The venerable Mr. Newton believed, however, that there was no Egyptian history before near the era of Cadmus.[7] Shishak aka. Osiris set out on this campaign in Year 5 of Rehoboam's Reign, according to 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 5 of Asa's Reign, Sir Isaac, Year 5 of Asa, and Shishak's campaign 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. Zerah survives the Year 5 of Asa by 18 years, the years of Shishak's death are estimated too few in total, or Osorkon is not Zerah, or Osorkon rules 22 years, or another inaccuracy exists, and we account for the error. Perhaps Sesonchosis, Manetho's Osorkon I's switched with Y, but between 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, which is compared of Osorkon's Reign and Sesonchosis's Reign, and Sesonchosis's Reign is naming Osorkon as *Sekhemkheperre*, which is Osorkon's Prenomen, plus the nine years that Shishak spent in Egypt as Joshua 11:19 Tell us, Sesonchosis, Shishak, and Shishak's Year 40 (years 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 Sesonchosis, yielding another source for Sesonchosis's Reign, and Sesonchosis's Reign ended from 919 there are 31 years for Amenhotep Zagdur, that King identified as Memnon who dies in 888 BCE at the hands of King Osiris, this Osorkon I, Sesonchosis, Shishak, Zerah, Sera I, Sera II, Osorkon I, 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 Zerah, plus Shoshenq this Osorkon I, Sesonchosis, Shishak, Zerah, Sera I, Sera II, Osorkon I, 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 Zerah, plus Shoshenq III's Reign, and Shoshenq III's Reign, and Shoshenq III's Reign, and

BCE Year 1. The year 360 BCE is 37 years after 777, and Shishaka V may have ruled 37 full years, which matches 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 Wiyankhi (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 eclipse date. I have shown, which Keuchen has suggested should belong to him, and corresponds to Nov 06 739 and a day of new moon.[4] Now, to decipher the Year 3 flood date of Osorkon III. The reading of H Peet 27 by Schott is Sep 26 to 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 festivals or religious occasions. Whether a full moon was involved, or the procession is instead to be associated with some other event, is a matter for the future when more good lunar eclipse records are available and can 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 shortly thereafter, 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 later than expected.[5] Other scenarios are possible, such as lunar day 4 or next.[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 procession, so it seems *a priori* possible also on lunar day 4.[7] Thus the high priestess died in Year 1 796 in reasonable, and here we have a lunar date that is in manifest nature.

* Very consistent with this 760 dating for the end of the Reign of Takelot III is the article: "The Chronological Position of King Shoshenq Massaqui in Nile Level Records" by Jan Kondo in the Journal of the Oriental Society of Japan, Vol. 4, pp. 1-8, 1964, where he gives the date of Ahligattesches Kathar, Bd. 33, (2005), pp. 75-89, which points to Nile Level Records No. 3 on the Quay Wall of the Great Temple of Amun at Karnak as referring to Year 19 of a King who identifies positively as Shoshenq V, that is, the last Shoshenq in the Manetho sequence, and 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 Kondo to have ruled for 19 years, and he gives the Nile Level Record as Year 19 Month 3 Day 1 of Shoshenq VII, which is the same date as the Year 3 of the Reign given by Mr. Kamrath, who gives the Year 19 attested for Shoshenq VII here implies 18 full years after 360 (or after 358 with Radames'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 Takelot III in Thebes. In the view of Mr. Kamrath, the position of Shoshenq VII is not well established, the emphasis of the work is 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 100 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 mid-eighth century BC, and not Shoshenq I, who reigned in the tenth century BC. Shoshenq VII's reign, which lasted at least 19 years, ended in the year of Radamen he is in all probability identical with the Upper-Egyptian king whose 19th regnal year is referred to in the Wadi Gasus 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 defeating in his campaign of ca. 740 BC. Yet, if 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 applicable to the new dates. Kondo, Jan, "The Chronological Position of King Shoshenq Massaqui in Nile Level Records", Journal of the Oriental Society of Japan, *Bd. 4, pp. 1-8, 1964.* *Kondo, Jan, "The Third Intermediate Period: Yet Four Lunar-Phases, p. 24, text and footnote 10).[2]Lunar, in Chapter 8, the lunar 9 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. Among the result of lunar continuation, Year 34 to age 21, Tanutamani, Year 3 to accession of Egypt, Part Four, 2.7.4).[4] Ancient Egyptian Chronology, edited by Erik Hornung, Rolf Krauss, and David Warburton, 2006, "Dates Relating to a Seasonal Phenomena," by Rolf Krauss, p. 272 and p. 273 footnote 23).[5]Ibid., Tanur Days, Lunar Months," by Rolf Krauss, p. 287).[6]Ibid., "Lunar Dates," by Rolf Krauss, p. 419).[7]Ibid., p. 414).*



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

7th 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 Egyptian chronological record. The task of correcting 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 efforts, others have other three. Jehovah willing, we will soon have a comprehensive chronology that makes certain assumptions, and full disclosure regarding those assumptions would imply that we add to the chronology, the resolution of Osorkon III's Year 1 to Shishak's Year 1 to Year 1 of Piye, and Year 1 of the Reign of Takelot II at Thebes, as indicated by the fact that the began keeping records at that time, which Priest-records continue until year 39 of Shosheng III. Osorkon III is "the only sovereign of Egypt who is so occasionally spoken of as the 20th of his accession in the Apis Stele,"[1] In the original, it is (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. While every now 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 33 as known to the Apis Stele, then continued, from age 34 to age 39, extending the Years 22 to 39 of Shosheng III, after which he counted by his own Years, and since he ruled for 29 years, he lived to 80 years of age. 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]

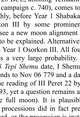
Furthermore, Year 28 of Osorkon III fell unambiguously in "Year 5 of his son Takelot III, the only completely unambiguous coregency in the TIP [3rd Inter. Period]." [2]

8th 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 20, Kahn, that he lived to age 80 is certainly improbable. Since he is descended six generations from Shoshenq I, there is an important opportunity to see the chronology beyond 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 numbers on an undatage "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 Reign 17 of the 25 years here we would add to Osorkon I]
5. Takelot I, 13 years [cf. Man. 13 years]
6. Shosheng, alias "Si ese Osorkon I" 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 "Ukasumay Ramiosa"]
7. Osorkon II [cf. Man. at the end of the next Dynasty "Zet" 31 or 34 years, whereas the EKL has 28 years for "Sera II"]
9. Shosheng III, 39 years [Year 39 attested in Osorkon III's reign, Year 39 attested in Shosheng III's reign, and Year 39 attested in Pedibast 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'].

9th The average Reign, computed from Year 1 Shosheng 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, Shosheng 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)*

10th The statistics of average Reigns agrees well with this result, since they predict 22.3 years per Reign. Now, Osorkon III lived six generations after Shosheng:

Generations (all are Reigns of Egypt except Nimlot):

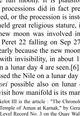
0. Shosheng I
1. Osorkon I
2. Takelot I
3. Osorkon II
4. Nimlot I[1]
5. Takelot II (= Karomama, his sister and wife, mother of Osorkon III)
6. Osorkon III

Shosheng 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, Shosheng I to Osorkon III.)

11th 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 35 years between Osorkon II and Shosheng III, as Shosheng 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 873-834 BCE, his great grandson's Reign 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 Shosheng 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 price-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 Shosheng I may be responsible for a necessary 50 years lower generation 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 Shosheng I to Osorkon III in the Nesarmann 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 Hathnofer genealogy, that the Shosheng I in 1049 is the birth of Osorkon III in 848, gives us some average generation of 33.5 years, but perhaps Shosheng was born later, from the following genealogy, he died in 973 at age 76 years between Osorkon II and Shosheng III, as Shosheng III's grandfather, Hathnofer, which is about 35 years between Osorkon II and Shosheng III, as Shosheng 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 873-834 BCE, his great grandson's Reign 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 Shosheng 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 price-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 Shosheng I may be responsible for a necessary 50 years lower generation 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 Shosheng I to Osorkon III in the Nesarmann 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 Hathnofer genealogy, that the Shosheng I in 1049 is the birth of Osorkon III in 848, gives us some average generation of 33.5 years, but perhaps Shosheng was born later, from the following genealogy, he died in 973 at age 76 years between Osorkon II and Shosheng III, which is currently low for one active in a military exploit of gargantuan proportions, in his final years. Lowering the birth of Shosheng I would also affect the Pasenhor genealogy which continues the lineage through Nimlot C via Prahadjaishef, instead of Takelot II, for nine generations between Shosheng I 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 Shosheng 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 Amenemnisu, Egyptian Country of Punt Museum Art/Clay, Stoneware Ceramics, 1070 BC, 21 cm x 15 cm, *Imprint 7 x 5.66 in (2.54 x 1.58 cm)*

12th This additional lineage from Nimlot C to Pasenhor thus may yield significant insight, and more so because the five generations between them allows an average of 29 years, an exemplary number, and possibly definitive. Both of these lineages depend upon Shosheng I and Osorkon III, whose 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 points out that the Nimlot, which the other sources 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 gather the evidence. One thing appears fairly certain, which is the date of death of Osorkon III in 767 BCE, and in the BG, that in the Pasenhor genealogy, 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 cause some significant reshuffling of the Pasenhor genealogy. 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 Shosheng I in 1049 permits:

Why did Osorkon wish that Ethiopians should be present at his festival in Delta? Had there been a connection with Ethiopia during his father 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 see it, and the scenario in which all events are explained by coregency, seems the obvious reasoning, therefore, one would view Osorkon II as an Ethiopian King ruling Egypt from shortly after the death of Takelot I in 848 BCE, in the Year 1 of his father, Shosheng I.

13th 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, Computer, 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 Theory 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 Experimental Physics 68 percent. Based on my thesis 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 supervisor in charge, "Mr. Nelson," was a Ph.D. student in Egyptology, and he would ask me, "Why is no one in Egyptology doing the work they ought to do?" Tolkien! 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 800 to 767 BCE, the time also of the famous *Ergonomic Expedition*, as Sir Isaac says in his own chronology, and as Mr. Crosthwaite concurs.

[5] Based on the cold fact that the "voice of Memnon" from earthquake damage in 27 BCE was said to have spoken to the Roman emperor Hadrian, and Hadrian was there at the time, it has also been so called, before the restoration in 170 CE caused the statue 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 ancient 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 association with the 'Amenhotep Zagdur' of the EKL, the date of his death.

*[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. 232) [3]Ibid. Festival-Hall of Osorkon II in the Great Temple of Bubastis' 1887-1889 (ed. Maspero, Naville, Griffith) published in this order, with the publication so given in 1892, by Edouard Naville, Tenth Memoir of the Egypt Exploration Fund, 1892 [4]Ancient Egyptian Chronology, edited by Erik Hornung, Rolf Krauss, and David Warburton, 2006, "Dates Relating to a Seasonal Phenomena," by Rolf Krauss, p. 272 and p. 273 footnote 23) [5]Ibid., Tanur Days, Lunar Months," by Rolf Krauss, p. 287) [6]Ibid., "Lunar Dates," by Rolf Krauss, p. 419) [7]Ibid., p. 414) [8]Ancient Egypt, Volume 1, 1914, pp. 1-8, "The Voice of Memnon," by Sir Isaac Shaw, p. 1 (the Ethiopian Chronology remains two centuries too low, and the Ethiopian Kings List, which ended with Piye, closed over by later thoughts, and is adhered to until either confirmed by later evidence or replaced with a better theory.) [9]Encyclopaedia Britannica, 'Memnon,' Vol. 7, 1966, p. 1040)

7₁₄ 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 times accepted by contemporary a shorter time corresponds to shorter generations by necessity, as it so happens. So, without this proof Egyptian consumers, 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 "contemplate how [their] conversation was, rather than to imitate some action.[1] In a similar way, we would seek the 'faith' rather than the choices of 'conventional' chronologers as we contemplate how 'conventional chronology' fares. Earlier, in Egypt, there are many generations seen in consecutive descent, and shown in the *Crucible*:

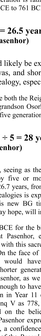
0. Thutmose I (b. -1554)
1. Thutmose II (b. -1527)
2. Thutmose III (b. -1500)
3. Amenhotep III (b. -1473)
4. Thutmose IV (b. -1446)
5. Amenhotep III(b. -1417)
6. KV 55 [Smenkhare] (b. -1390 (see composite, right)
7. Tutankhamun (b. -1363)

7₁₅ 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 continued above generations from that, so that the need for Tutankhamun'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 known, and so, we have the date. The date of *The Exodus* is given in 1491 BCE and its date is 1493 BCE, wherefore the 12 years given Thutmose I by Manetho, together with Thutmose's reign of 54 years and Hatshepsut's reign of 21 years" anonymous on the stela of Nebwaney, 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 evident and both on his death 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 new generation, save that for Year 1 Shoshenq I, 943 to 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 year 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 by son fits in well in the BG, the interposition of the two Reigns of Mermose 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 and Osorkon II. The existence of the *ZAL*, which Mermose and his son Ramesses, as well as the as-yet unattested name of Takelot I on Karnak quay are consistent here:

Incidentally, the name 'Mermose' can be seen as derived from the letters 'm' (mim) and 'si' (sun) in either direction in two different hieroglyphic, which because they are wordless allows for an object at rest upon 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.

7₁₆ The *Pasenhor Genealogy* may give evidence of the falsehood of conventional chronology, for in paragraph 7, 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 agreement with the BG's average, but this would 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 the conventional chronology is excluded 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.


Tutankhamun
Hyksos Hiatus
Eighth
Ninth
Tenth
Eleventh
Twelfth
Thirteenth
Fourteenth
Fifteenth
Sixteenth
Seventeenth
Eighteenth
Nineteenth
Twentieth
Twenty-first
Twenty-second
Twenty-third
Twenty-fourth
Twenty-fifth
Twenty-sixth
Twenty-seventh
Twenty-eighth
Twenty-ninth
Thirtieth
Thirty-first
Thirty-second
Thirty-third
Thirty-fourth
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Thirty-seventh
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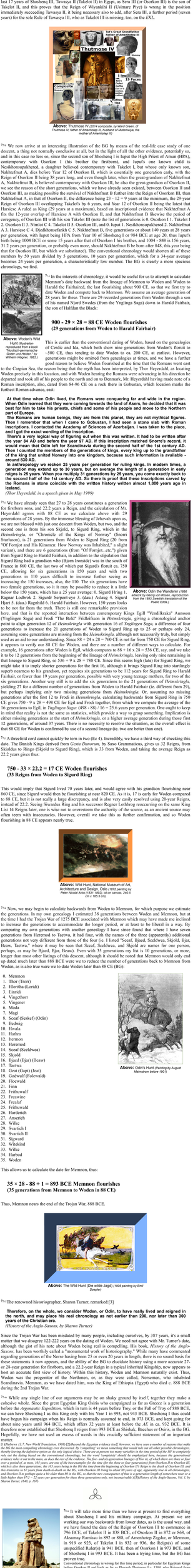

Above: Thutmose IV *(2014 composite, by Ward Green, of Thutmose IV, father of Amenhotep III and of Mutemwiya, the mother of Amenhotep III)*

7½ 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, when the case is one so less so, other the second son of Thutmose I is Iupet the High Priest of Amun (HPA), contemporary with Osorkon I (his brother the firstborn), and Iupat's one known child is Nesikhonsupakheret, 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 Takelot II, he also the great-grandson of Osorkon I. So 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 I, 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 relied as King (29 years at a minimum), based on inscriptional evidence that Nakhtefmut A's 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 6 Iupet I. Neskhonsupakheret 2. Nakhtefmut A 3. Harsiese C 4. Djedkhonsefank C 5. Nakhtefmut B, five generations or about 140 years at 28 years per generation, with Iupat being HPA from Year 10 of Shoshenq I or 984 BCE at age 20, thus Iupat'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 the Year 10 of Iupat II, but which we substitute). 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.

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

This is earlier than the conventional dating of Woden, based on the genealogies of Cerdic and Ida, which both show 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 events precisely in this location, and with Woden being the Romans were advancing in his direction to 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 better 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 Science 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. I contacted the members of the government of Azerbaijan, every living up to the profession 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. Snorre was 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)

7½ 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's agrees with 88 CE as we calculate twelve 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 Skjöld, to Sigurd Ring, who is the *Heimskringla*, or "Chronicle of the Kings of Norway" (Snorri Sturluson), in 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 into 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 firstborn years 860 CE, allowing for six generations in 150 years and with two generations in 110 years allowed to increase further running as 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. Some scholars seem high (late) for Sigurd Ring, we might take it to imply shorter generations for the first 16, although it brings Sigurd Ring into startlingly high antiquity, so 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*, totaling 27 for a different number of generations from the *Heimskringla*, although not necessarily truly, but yet used as an aid to our understanding. Since 88 + 24 x 28 = 760 CE is not far from 750 CE for Sigurd Ring, we are not much off, we see 88 CE for Woden, and the reader may wish to use this number for a check,

appointed to Reign over Egypt in his absence, 'Proteus' having meanwhile died, corresponding to either 'Prince' or 'President'. Herodotus wrote that Proteus was succeeded by the King called Rhampsinitus, which Rhampsinitus is clearly, so as to be identified as Ramesses, the son of Nemoon, confirming that Proteus reigned at the time of Memnon, then Memnon was killed, after which he ruling by proxy. This dating of Memnon appears to affect Dardanus also, and may move his date to well below *The Exodus*.

7a> The son of Memnon is called Aksumay Ramisu, 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 400 B.C. and ends or so after our dating of the time of Ramisu[1]. That the BG sees a period named after Aksumay Ramisu, Sir Isaac agrees that the Rhampsinitus of Herodotus is the same as the Ramesses, the son of Nemoon, confirming 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 Suakeshin (Shishak), or 59 years after with a nine-year Reign, so 993 - 59 = 934, although we note that Mr. Newton, who identified Shishak, gives the 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 and Persia, and that Herodotus for 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 ends the Co-Reign of Osorkon I and his 32-year Reign ends - 973 - 32 = 941 BC as the 1-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 Amenhotpe, whose death can be 888 BCE, our end of the Trojan War.

7b> May it please the reader, let us take some time to see the perfection of the combined testimony of Manetho, the story of Sesostris, and of Osiris, that is the period of time during which Apophis or the 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. Sesostris is the Pharaoh who drowns in the sea, 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, corresponded closely, as do the 20 years of the Reign of Osorkon the Elder, 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 *Book of Sothis* (Ammenophis) Reigns 59 years after the death of Sesostris, and the EKL gives 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 28 years, and leaving the start of his Reign around 916 BCE, 74 years after Sheshonq I with Takelot III taking 13 of these years for his Reign. After the Reign of Zerah, whom we take to be Osorkon I of Egypt, and the rebellion in Ethiopia, a period of 25 years is given for Ethiopia, in myth the son of Zeus, the successor 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, with Year 1 as the end of Osorkon I's Reign, it is added to nine or 10, come near to 28 years. Then in 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, Sir Newton, who was also a prophet, confirmed that under the assumed 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 suggested by 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, which Memnon came to the throne, in 919, and Sesostris died in Ethiopia in 888.

[1]*The Pre-Aksumite and Aksumite Settlement of NE Tigray, Ethiopia, by A. Catherine D'Andrea, Andrea Manzo, Michael J. Harrower, and Alicia L. Hawkins, Journal of Field Archaeology, Vol. 33, 2008, p. 10/12.*[2]*The Chronology of Ancient Kingdoms Amended, by Sir Isaac Newton*]

Book of Sothis

7c> The 59 years of Suasakeim 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 20 years, for a total of 49 years, possibly in the rebellion of Egypt.[1] If Ammenophis 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, between which might begin 31 years. There are 30 years after Ammenophis and the BOS in the time before Petubastes, which means that something like 30 or 31 years are missing from the BOS where, for Petubastes is scarcely 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 (875) in 716 BCE is 970, or 23 years short of the BG's 993, for Suasakeim (862). This is incredibly good agreement, with some question. That is, the number 993 in the years is questionable. Also, 970 is not clearly decisive between 993 BCE, for which Sheshonq I in the BG, and the corresponding 943 BCE, Year 1 Sheshonq I in the conventional chronology.

7c> Calculation backwards from Shabaka, with Year 1 as 716 BCE in the BG (based on 12 years each, for Shabaka and Shebitka, 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 14, 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 co-regency with his son Takelot III, who has an attested Year 6 as a stela from Abmeidu in the Fayum, which was discovered in 1905 BCE, which together yield 29 + 13 - 6 = 29 + 7 = 36 years from 796 to 760, so that 760 BCE is, with probability, the ending Rule of Takelot III, as discussed above, and Year 1 is 796 BCE.

Above: Shabti of King Takelot II, Los Angeles County Museum of Art, Egypt, 22nd dynasty, given place, details in black *height: 1.918 in. (4.9 cm) Width: 1.78 in. (4.8 cm) Depth of foot: 1.9116 in. (2.4 cm)*

7c> 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 Manetho gives a Year 6, then the Reign is not the BOS, 2 years, 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, two of them alone, following Bocchoris, and reduce (to) 7) the 16 yields Petubastes as 827. Since Petubastes (Petubast 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.[2] 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 also reckoned independently of Osorkon III, using lunar alignments, combined with the determined Year 1 of Sheshonq I and the Apis bull from Year 28 of Sheshonq III that died in Year 2 of Pami at age 26, Pami having preceded Sheshonq V for six years, taking Year 4 of Takelot II as Year 1 of Sheshonq III.

7c> There are Egyptologists who believe that inductions of priests occurred on occasions called *Tepi Shemsu* feasts, and some of these are believed to have been 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 of Pedubast I corresponded well to Year 11 of Takelot II. This is how we arrive at Year 1 of Takelot II as 838 BCE, which has been almost universally accepted 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 minuscule difference of 50 years with Sheshonq I, with Memnon and Ramesses added, we have discussed in depth. But there is also a lunar component that does 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, Sheshonq 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, so we Pedowed. 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 Sheshonq I, the BG appears to be correct and just above to the expected than conventional history. This is more evidence for Sheshonq I Year 1 dated 993.

7c> Further, dedication is warranted for this time window. While the BG arrives at different dates for Takelot II and his contemporaries than what Mr. Kraus reckons in *Ancient Egyptian Chronology*, 'Lunar Dates', Mr. Kraus presents there some important lunar sightings between the Regnal Years of these Kings, including an attested overlap c. 5 Pedubast I = 12 [Sheshonq III] (brackets indicate name inferred), from which, together with the well-accepted 11 Takelot II = 1 Pedubast I, one infers 1 Sheshonq III = 4 or 5) Takelot II, which we accept, and the four examples of Year 2 lunars that he offers, 11 Takelot II (8 Shemu 11), 7 Pedubast I (8 Shemu 11), 2 Pedubast I (10 Shemu 19), and, finally, 39 Sheshonq III (I Shemu 26), allow us to clearly compute that some *Tepi Shemsu* feasts were on new moons and some either of these or full moons, but that the first case has been more, *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. Kraus in his analysis of the lunar days, which makes the BG correct, if anything, more believable, and quite firmly grounded in *Tepi Shemsu* feasts. But there is another feature of dating Takelot II 838.

7c> *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, translating like: "The sky hid 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, in 838 BCE, compared to Mar 06 -837, Year 15 of Takelot II, and that date fits well because the Prince was trying to predict a lunar eclipse and began watching for it on Mar 06 823. This emphasizes the importance of the other dates given, for what Prince Osorkon was expecting, given the hope for, he has 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.

7c> 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 IV by the interrelationships between the intervening Reigns. Sheshonq III starts ruling about four years after him, and after Takelot II dies there follow 17 years in the Reign of Sheshonq III, from Prince Osorkon's writings, until the Prince himself takes the Throne as Takelot III, Year 1 in 796 BCE, 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, Sheshonq V has a Year 6 attested, arriving, presumably, in the mid-790s for Sheshonq III. Since we explained above why we think that 796 is most certain of *TIP* dates, the 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.

7c> Whether Sheshonq I went to India and Greece depends in part upon whether we believe that Hercules was his son and that the *AE* chronicle is true presented. We may here draw on the Hercules story to show the fallacy of accepting the conventional chronology, on the basis of the argument that proponents of the conventional dates would argue that they could get away with lying, or rather, ignoring some part of history by lowering the dates by comparing this case with that of NASA's expeditions to the moon, with accompanying lies "Russian 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 believe, as analysis by certain other people would show that "lunar footage" assent, pointing to "evidence" of fakery, so that we 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 and Sheshonq I, we see the burden of proof, when comparing some conventional chronology (since it has not proven itself reliable, reasonable, and consistent, sometimes being liar.) Perhaps we should see further find that the BG has better chronology. Rather than being over, the discussion has only begun. With the 993 BCE dating of Sheshonq I in Shishak being now on record, we can begin the search for evidence about explosions around that time, rather than 50 years later. Statistics and mythology support 993, as we have seen. With regard to the *Gaulish Chronicle*, what has been considered a mistake, the possibility of a generation being gone missing, and it might be Sheshonq II, said by some to precede Takelot I, the evidence being a list of riches in his undisturbed tomb together with a word of Egypt that names got passed to a person's grandson. We see that the second lower generation, which, in fact, strongly favour the BG over conventional chronology. But we have already seen incredible benefit in the BG, and this has caused some disagreement of the BG, so, we will provide more lunar evidence and another well ahead. 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 Hercules is no different in this regard. I am reminded of the response of Prince 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."

7c> 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 interpretations of these are associated to it. Firstly, very little remains of the Mortuary Temple, a circumstance preventing, incidentally, its resolution. Secondly, Herodotus talk 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 as above about Darius I, how when he wanted to erect a statue in front of those of Sesostris, the priests would not permit it, since it would be greater than theirs had conquered the Scythians 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 *Memnon*, 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 should be considered.

Above: Colossi of the two Colossi of Memnon, *Ancient Egypt across the River Nile from the modern city of Luxor. Note size of human.*

7c> In order to enable the possibility that Sheshonq I did go on a campaign, to India, the Black Sea, and Greece, we have before his Year c. 993 BCE, his Reign, to have been a contemporary with Israelite Reigns of the Bible. Add to this the fact that for many years a majority of scholars have identified Sheshonq 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 methodology has helped to secure not only King Sheshonq I, but also King Memnon and his son Ramesses. The conventional view of Sheshonq I has been to add up only those years attested for Pharaohs and to date him only as high as the latest year known, 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 Rehoboam III and Jeroboam I accordingly. Change. 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.

7c> 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 Sheshonq I as redeemer of this memory, from mythology to harmonize with history.

end of Chapter 7: The Sheshonq Redemption

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

The Tower of Babel by Hendrick van Cleve (Cleef) (fl1. 1500's CE)

THE WORD THAT CAME TO JEREMIAS concerning all the people of Judea in the fourth year of Joakim, son of Josias, king of Judea
[Editor's Note: This Prophecy of Jeremias is dated to the year 605 BCE, the year of Nebuchadnezzar's defeat of Pharaoh Necho II at the Battle of Carchemish in 605 BCE, the year of Jeremias's first prophecy. Jeremias, the Prophet, was a young man at the time of this prophecy, so the date of Jeremias's birth is dated to the year 625 BCE.]
[Editor's Note: Throughout this Prophecy of Jeremias, the Prophet, Jeremias, uses the word Babylon in the Greek Septuagint version of the scripture, at Jeremiah 25:11 and verses 26 to 30 of Chapter 50 of Jeremias, the Prophet, Jeremias, uses the word Babylon, meaning, 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 this original ancient Greek text.*]

(Be Fore) (B4) Chronology—

Boundless Blessings Beyond Belief

Part 2
B4 Chronology
Table of Contents

Chapter 4: The Founding of Rome
Chapter 5: Kings of Britain
Chapter 6: Greece
Chapter 7: The Shoshenq Redemption

(See also:
Part 3 of B4 Chronology>
<**Part 1** of B4 Chronology**)**

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