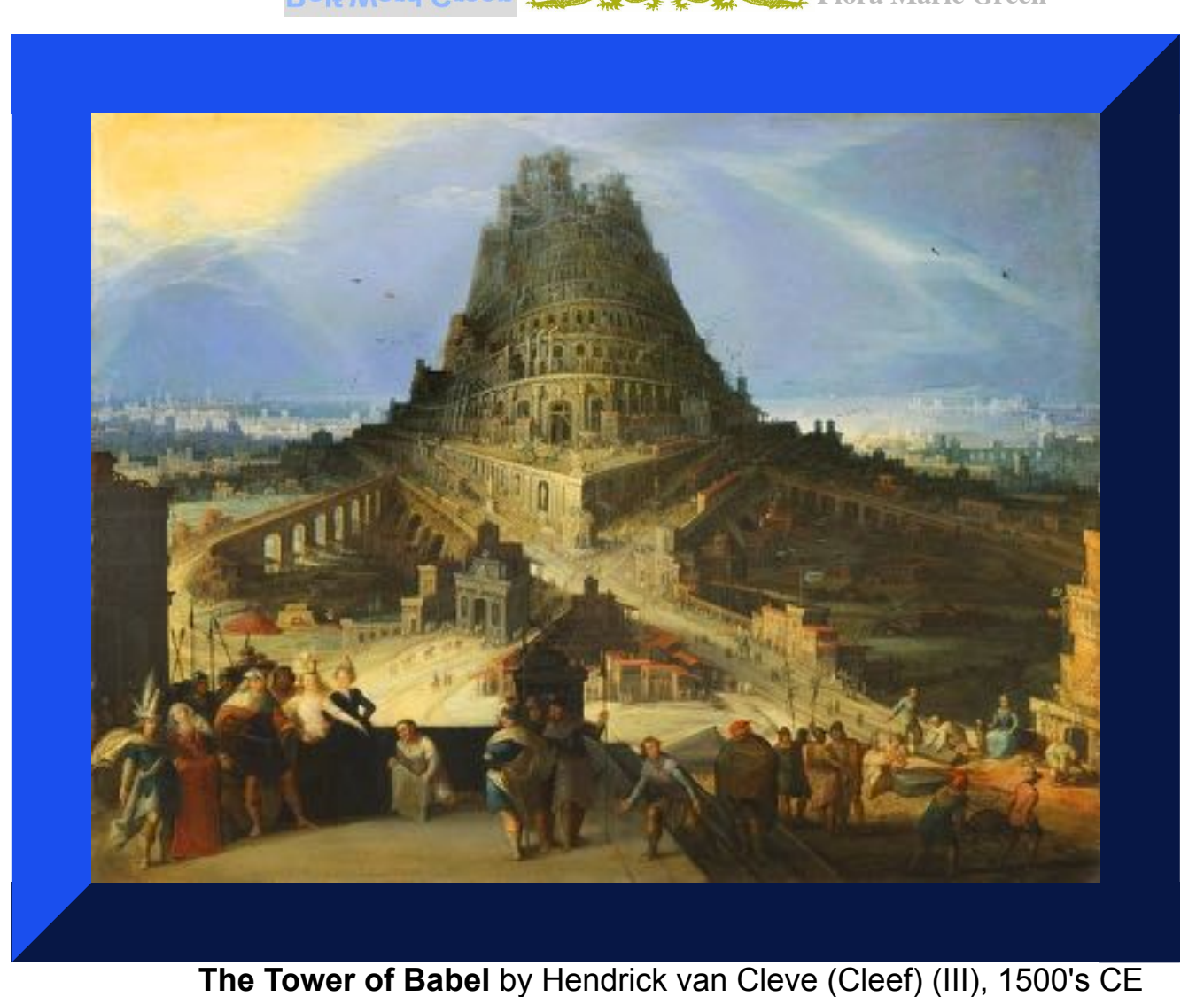
Rolf Ward Green
Ralph Ellis Green
Anne Ruth Rutledge
Flora Marie Green



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

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

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

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

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 Shoshenq Redemption

(See also:
Part 3 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

plus

The Hushed UFO Story Too Lightly Exposed

information about

The Latest on Vitamin Excellence

and

much more...

With love from Angelina Jolie

Chapter 4: The Founding of Rome

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

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

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

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 true chronology. It is not our intention to change the world view of chronology, since there are many holding entrenched positions in the world, who are either too lazy, or not ready, to make the many changes needed to their chronology in order to bring it in line with truth. We are sure that everyone acts on their own beliefs to do with such matters, but some sin is concealed.[1] The purpose, then, of our article is not to change, or overthrow these entrenched positions, unless the change occurs willingly, and in the meantime, it is our purpose to make such known to like-minded ones. One way to deal with procrastination: "Put it off."[2] The great Kingdoms mentioned in the Bible, the ones who had direct contact with the Bible writers, were Egypt, Assyria, Babylon, Medo-Persia, Greece, Rome. We turn now to one of the most interesting concerns of chronology, the true date when Rome was founded.
[1] (*Psalms 19:12*) [2] (*Personal Power, tape series, by Anthony Robbins*)

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

Above: Rome, St. Peter's

4[3-a] Some parts of the tradition are valid, and some appear to be less valid, among the latter being the assertion that Romulus was 18 years of age when he founded Rome. The story is of Romulus leading an expedition to found the city, which is highly improbable and questionable. However, should we be able to establish a correct date for the founding, such problems may naturally go away. All agree that *the founding was dated April 21.* We have established, in independent research on Egypt, that the Trojan War ended in 1275 BCE, thus Aeneas who left Troy at that time would have been able to move to Italy around that time and begin his own line of sons. According to Dionysius of Halicarnassus, Aeneas became the father of a line of Kings for 15 generations until the founding of Rome by Romulus, 433 years after Troy.[1] Unlike the Roman Kings, whose generations are not made known, we have a documented line of 16 Kings, and they bear the marks of authenticity, as their Reigns add up to the given total years, and their average generation from father to son over 15 generations is 28-29 years, such as would match firstborn sons in line to be King. So, we may find the founding of Rome from Troy's Fall:

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

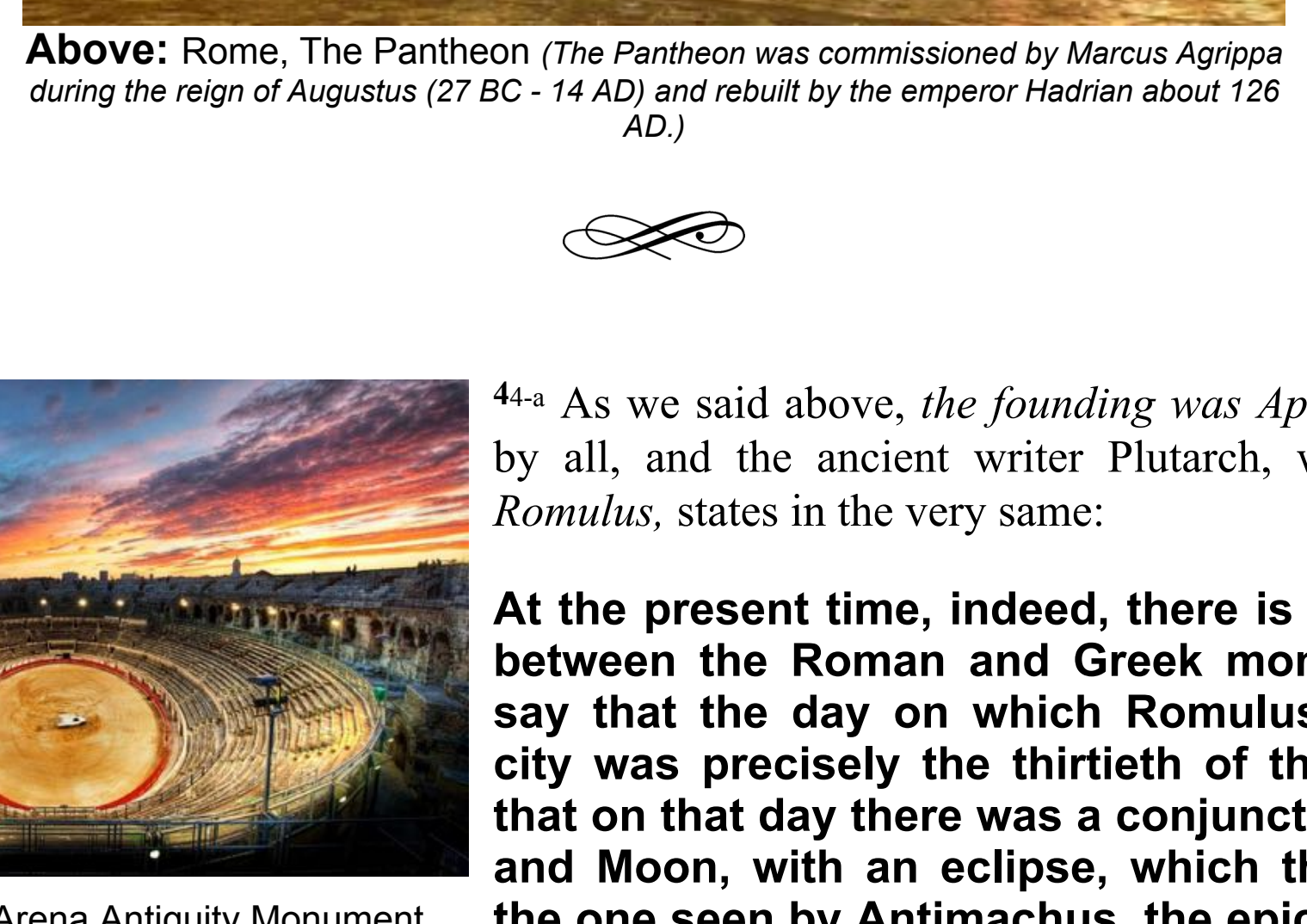
4[3-b] The discrepancy between 842 BCE and 753 BCE foundings:

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

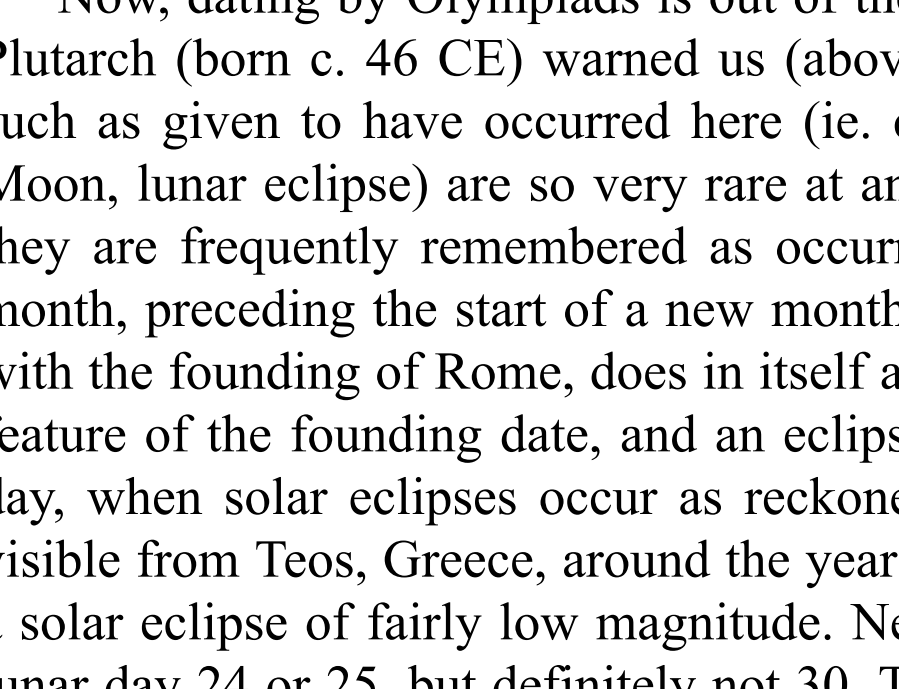
4[3-c] There appears to be an error of some 3 generations for the time during which the Roman Kings ruled after Rome was founded, or else the Republic dating is incorrect. However, this is a large discrepancy, it would appear. A closer look at the traditional dates for the Kingdom indicates that they are worthy of suspicion, since the seven Kings rule for an average of 35 years each, over the 244 years from 753 to 509, an average quite large. Mr. Gary Forsythe, in his book, "A Critical History of Eary Rome," p. 98, assesses these seven Reigns coldly:

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

4[3-d] The seven Reigns were: 37, 43, 32, 24, 38, 44, and 25. So improbable is this sequence of regnal years, that a far more probable idea suggests itself, as it so often does in situations like this, that the number of Kings is too small because some names were omitted, or lost. With a Kingdom period of 333 years from 842 BCE to 509 BCE, such as we see, 15 Kings reign for 22 years each, implying that the names of eight Kings have been lost. This is the most probable if not the only possibility. It would require that we abandon 244 years for the era of the Kingdom, and replace it with exactly 333 years. Whether this is advisable only becomes apparent later. The eight apparently missing Kings may be interspersed amongst the seven known names, so that little changes. Since little is known about the early period of Rome's history, our chronology will have little effect on it. We now consider the implications of the date: 842 BCE.
[1](*Roman Antiquities, Book I, by Dionysius of Halicarnassus (c. 20 BCE), Sections 65-71*)



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



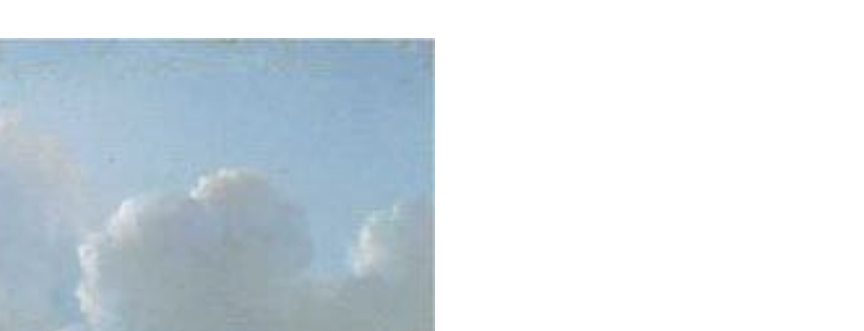
Above: Roman Arena Antiquity Monument, Arles, France

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

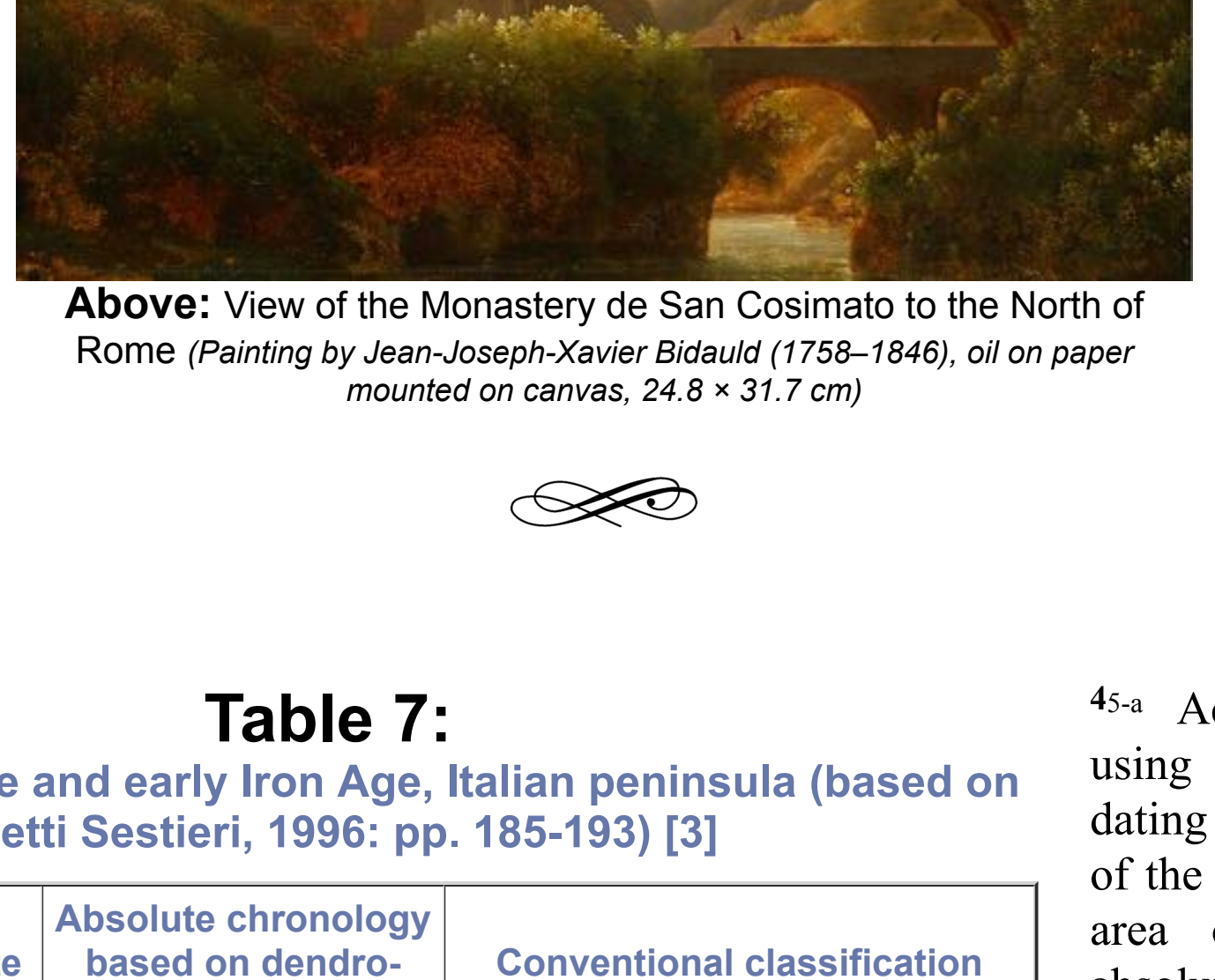
> **At the present time, indeed, there is no agreement between the Roman and Greek months, but they say that the day on which Romulus founded his city was precisely the thirtieth of the month, and that on that day there was a conjunction of the Sun and Moon, with an eclipse, which they think was the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

4[4-b] Now, dating by Olympiads is out of the question, as we have a date prior to 776 BCE, Olympiad 1, and Plutarch (born c. 46 CE) warned us (above) off Olympiad dating. The problem is that eclipses of the sun, such as given to have occurred here (ie. conjunction of sun and Moon rather than opposition of Sun and Moon, lunar eclipse) are so very rare at any geographical location on earth (as are lunar eclipses, also) that they are frequently remembered as occurring close to the important events. That the 30th of some lunar month, preceding the start of a new month, and only one day short of new Moon, is said to have coincided with the founding of Rome, does in itself appear to be unique and noteworthy enough as to be an identifying feature of the founding date, and an eclipse on the same day, while possible, since this is the day, the 30th day, when solar eclipses occur as reckoned in the lunar calendar, is not actually found. The only eclipse visible from Teos, Greece, around the year 753 BCE occurred on July 05, 754 BCE, and it was, incidentally, a solar eclipse of fairly low magnitude. Neither is April 21, 753 BCE a lunar day 30, but looks to be about lunar day 24 or 25, but definitely not 30. There is no eclipse seen at Rome on April 21, 842 BCE, but is the date Julian Apr 21, 842 BCE a lunar day 30? Yes, it was extremely close to what we know as day 30. New Moon NASA puts at Apr 21 842 BCE at ~1 pm in Rome, and Solex 11.0 shows it the same day, Rome, ~1630 hrs. It is thus a lunar day 30, or a lunar day 29, perhaps. Since there is a one in thirty chance that a given day will be a lunar day 30, it stands to reason that April 21, 842 BCE is the true founding date of Rome, because the year 842 had already been determined independently from the line of Kings, as sons of Aeneas, after Troy. The question of the Julian calendar being the one used to record this date is valid, so we lack enough proof. However, it is some kind of miracle that we can state:

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



4[4-c] We, like everyone else, see the red flags that go off. We propose changing the founding date of Rome, and not by a few years, but by 89 years, and how monumental it is, considering the enormous fame of the Roman Empire. We might think that it's irrelevant how important Rome was in world history, any wrong date needs correction. True, yes, but the importance of Rome is a factor, and requires due diligence, in order to be absolutely sure about our new date before the change gets implemented. All good scientists would advise caution in this case. Take note that we have no eclipse on the founding day. While this may not weaken the case very much, ought we to consider what was happening elsewhere in the world, such as in Assyria, and in places around Italy in 842? First, we consider the *archaeology around Rome.*



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

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

Traditional Absolute chronology	Absolute chronology based on dendro-chronology and 14C datings	Conventional classification into periods
c. 1200 BC	c. 1200 BC	Final Bronze Age Hallstatt A1 Hallstatt A2 Hallstatt B1
c. 900 BC	c. 1020 BC	Early Iron Age Hallstatt B2

4[5-a] According to research using modern, radiocarbon dating techniques, the date of the Early Iron Age in the area of Central Italy is absolutely dated 50-75 years late.[1] This compares to the 89-year shift of Rome's founding. Raising the date of the transition from Early Iron Age Latial phase IIB to phase III by 50-75 years is a

c. 900 BC	**c. 1020 BC**	**Hallstatt B2 Hallstatt B3**
c. 700 BC	**c. 780 BC**	**Advanced Iron Age Orientalising period (Transalpine early Iron Age) Hallstatt C**

safe correction, according to the cited paper, by virtue of the fact that both dendrochronology (tree ring dating) and radiocarbon dating have, as recently as 1996, been proving that the absolute chronology of Central Europe Early Iron Age could be raised by more than a century.[2] The Iron Age hut at Fidene, Rome, in the 1999 research of Mr. Nijboer, provided five radiocarbon measurements older than 820 BCE (95.4% confidence level), and would compare to a conventional Iron Age date of c. 770 BCE. Fidene is near Rome's north border by the Tiber River. Two of the five samples used were charred seeds, that:

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

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

$$(120 - 80) \times (753 - 700) \div (900 - 700) + 80 = 90.6 \text{ years}$$

(Required raise of Iron Age at 753 BCE, interpolated)

45-c *Based on recent research, therefore, there seems to be agreement between archaeology and the founding of Rome in 842 BCE, which appears to confirm this new BG date.* We can be brief regarding the archaeology, because the radiocarbon measurements in Italy only confirmed those measurements which were proven true in Central Europe, and which showed that the date of the Iron Age at this date (ie. 842 BCE) has to be raised by about 90 years. Having ascertained that Rome was founded in 842 BCE, a study of the astronomy for Apr 21 842 BCE is examined.

[1](*A High Chronology for the Early Iron Age in Central Italy, by A. J. Nijboer, J. van der Plicht, A. M. Bietti Sestieri, and A. de Santis, Palaeohistoria 41/42, 1999-2000, Institute of Archaeology, Groningen, pp. 163–176*) [2](*Wikipedia, 'Latial Culture'*)) [3](*Protostoria, teoria e pratica, by A. M. Bietti Sestieri, La nuova Italia Scientifica, Roma, 1996*)

Above: Rome, Ruins

[46] We accept the universally agreed date of April 21, and we have determined the year as 842 BCE, so we may find the positions of the Moon and planets, at that time in history, and compare it with the traditions available. As we discussed above, there is no solar eclipse to be found at this exact date, but there is a solar eclipse dated May 23 845 BCE, about three years earlier, which begs the question of whether this could be the date of the founding, except for the calendar dates differing. This eclipse has a very high magnitude at Rome, but it occurs shortly before sunset, about 1900-2100 hrs, and there is therefore some question as to its visibility. There is, however, another eclipse visible at Rome and coming in the same year as the founding date, 842 BCE. It is the partial solar eclipse of Sep 15 842 BCE, and happens shortly after sunrise, and may so be viewable. These are so encouraging, as there was an eclipse that was said to have occurred about when Rome was founded, and the year, if not 842, is only three years earlier. These solar 'eclipses' are thus consistent with all of the other indicators regarding our founding date, 842. It is noteworthy that, if the timing of these eclipses were shifted either forward or back by the calculation slightly, probably only one of them will be then seen, consistent with the tradition of the singular eclipse. There are two traditions which record the positions of the Moon and planets at the founding, but both of them derive from historians who lived centuries afterwards. The first is the 3rd century Latin grammarian-compiler Gaius Iulius Solinus, and the second is John Lydus (or John the Lydian), a 6th century writer born in 490 CE. Like most of the information about Rome's founding, we don't expect it to be much good, since most of what is written of it was based on the incorrect 753 BCE date. The Table (see right) shows the views of both of them.[1] We observe that John Lydus agrees nearer with 842 BCE, but neither chronicler has complete agreement with it, and Uranus and Neptune were too dim to be seen at all. Aries and Taurus are not too far apart from each other in the sky, meaning that John Lydus nearly agrees with the actual

Table 8:

Constellations of Sun, Moon, and Planets at the Founding of Rome

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

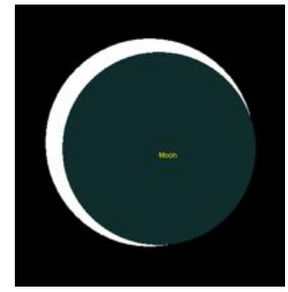
positions for Mercury and Venus-- otherwise only one agreement occurs besides Taurus, for the Sun, and that is Libra for John Lydus, for the planet Mars. This is actually rather good agreement, since the date for the founding of Rome was wrongly dated at 753 BCE, and in 753 BCE Mercury was in Aries, the Sun was still in Taurus, Saturn was still in Ophiucus, and Venus was still in Aries, but overall 753 is worse than 842 BCE. Mars was in Pisces in 753 BCE, which is the main loss.[2,3] The astronomical positions at the founding of Rome are connected to the astronomical positions of the life of Romulus, since he founded Rome and was its first King. It would be logical, we believe, to consider him next.

[1](*A History of Horoscopic Astrology, by James H. Holden, 2006, p. 22)*) [2](*Skychart III Demo for Windows XP v. 3.5.1*) [3](*Celestia v. 1.6.1)*)

Above: Rome, Lookout by a Monument

Above: Roman Glass

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

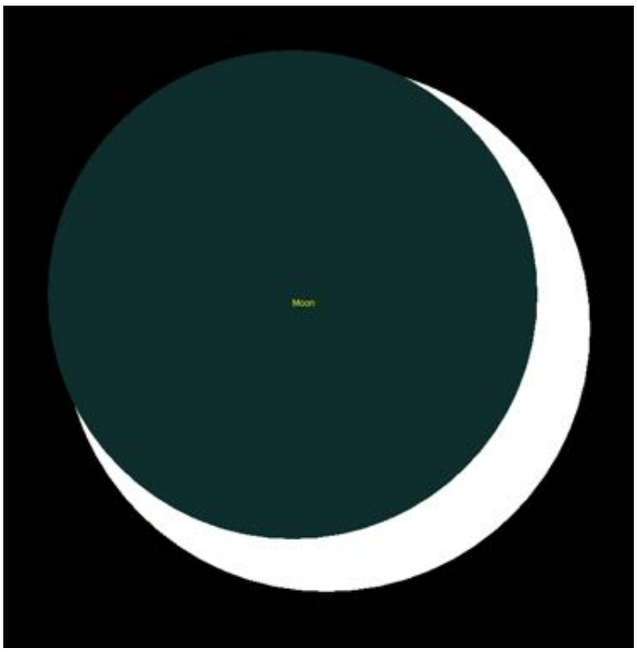


Above: Solar eclipse (Rome time: 1240hrs Sep 04 879 BCE) *(Solex 11.0)*

4[7-b] An annular and near total solar eclipse did occur from the vantage point of Rome, on Sep 04 879 BCE, notably. This eclipse path passed nearer than 200 km from Rome, according to NASA (calculated by Fred Espenak), and at nearest approach, around midday, was of 85% magnitude, seen using Solex 11.0 (by Aldo Vitagliano, see right). Now with Romulus born about 879 BCE at the time of the solar eclipse (another tradition), he would be roughly 37 years of age when Rome was founded, in BG, 842 BCE. How well this fits will be seen, in time, as it causes one to reject one particular tradition which makes the age of Romulus at 18 years when he slays Amulius, then leads the expedition that founds Rome (so very young). It is far more probable, indeed, seeing that men reach mental maturity in their mid-30's, typically (golfers, for example, reach their prime at about 35, later than other athletes, because the sport has a mental aspect) that a man would lead men, and found a city at age 37. Not that age 18 is impossible-- age 37 seems probable. We do see how age 18 can originate, as an exaggeration to youthful maturity, and the confusion of an age with the length of a Reign, seeing that tradition also gave that Romulus died at age 54, ruling 17 years according to some sources (thus he was 37 when he founded Rome). The London Encyclopaedia (1829) says of Romulus' Rule:[1]

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

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



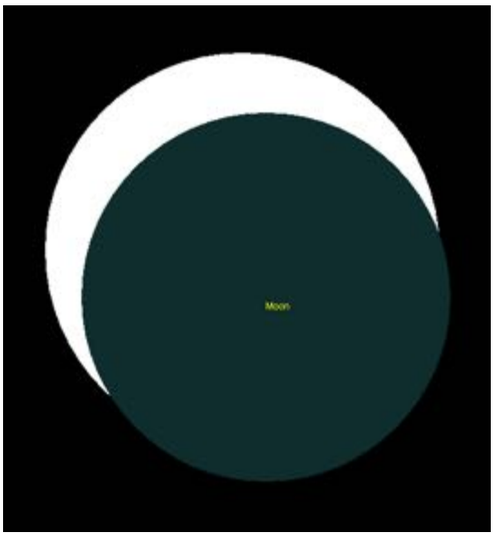
Above: Solar eclipse (Rome time: 1102 hrs Oct 06 825 BCE) *(Solex 11.0)*

4[8] We agree that Romulus probably died at age 54, so near the time of another solar eclipse, in 825 BCE, another tradition, and thus he ruled for 17 years, and not 37, 17 being consistent with and fitting the facts better, albeit less glamourous and impressive as a Royal Rule. For this eclipse, Fred Espenak of NASA charts its path approaching as close as just outside 200 km from Rome, and Solex 11.0 has an 85% eclipse, at Rome (see left). With the founding of Rome in 842 BCE, we see the facts in a new light, as this date has it a generation after Troy's fall, which strongly favours a tradition stated by Plutarch, that Dexithea the daughter of Phorbas was the mother of Romulus, since Phorbas in mythology is a man who lived a generation or two before Troy fell, as he went to war as a friend of Alector of Elis, against Pelops, who was the grandfather of King Agamemnon (the King who waged war vs. Troy), which is the right time. Hercules was given labours by King Eurystheus in myth, and King Eurystheus was succeeded at Mycenae by Atreus the son of Pelops, a generation before the Trojan War. Hence, with Alector and Phorbas living two generations before Troy's fall, Dexithea (the daughter of Phorbas) bore Romulus not much later than 879 BCE, roughly nine years after Troy's fall, and seems thus to have been a late-born daughter of Phorbas, or was a granddaughter. Pelops may have been born about 1015 BCE, his grandson Agamemnon about 955 BCE, and Phorbas about 980 BCE, or an hundred years before Romulus (b. 879), which allows two to four generations from Phorbas and Romulus, this lying within parameters and favouring the earlier date for Romulus' birth, rather than his being born in 860, as he would

have been had he been 18 years old in 842. Had Romulus' mother been born in 920 BCE, she would be about 40 years old at the birth of Romulus in 879 BCE. The fact that this is possible proves that it is true. The tradition about Phorbas being Romulus' grandfather need not even be true, yet it still bears witness that the originator of the tradition saw the same timeline, so it is an early tradition and confirms the timeline. Considering the uncertain and confusing nature of myth in history, we could not ask for anything better here. Further confirmation for the founding date 842 BCE can be found in the other founding myths of Rome, which do refer to this generation after Troy's fall of 888 BCE. We first give 888 BCE as the date for the fall of Troy in a groundbreaking article for the BG, *Joseph.*[1]

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

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

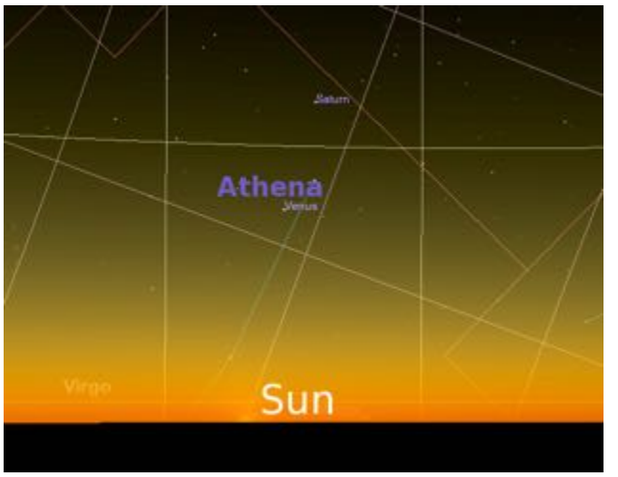


Above: Solar eclipse (Ithaca time: 1333 hrs Sep 04 879 BCE) *(Solex 11.0)*

49-a According to Plutarch's *Life of Romulus,* a date very close to 842 BCE is supported by some other myths concerning the founding of Rome, those which put it in the generation which immediately followed Troy's fall. For example, he tells us that some say that Romanus, a son of Ulysses and Circe built Rome; some others, that it was Romus, the son of Emathion, sent from Troy by a certain Diomede, who fought to fame in the Trojan War. Thus, the date of 842 BCE finds support in traditions. On the subject of Ulysses, it does seem appropriate to digress momentarily, in order to rectify something all too interesting to pass over, and this is the story of the journey Odysseus (Roman: Ulysses) took to get home to Ithaca, Greece, in the 10 years after he left Troy. In our article *Joseph* we had identified wrongly the eclipse of Mar 01 878 BCE as the eclipse occurring after Odysseus arrived home at Ithaca, as may be shown by further research based on our article *Green.* The way the constellations and planets are positioned, as described in Homer's *Odyssey* can't be met in the springtime but are, incredibly, well suited to the autumn eclipse of Sep 04 879 BCE, as we here consider. This eclipse west of Rome is high magnitude at Ithaca, thus it may serve both Romulus and Ulysses (see left). The eclipse was total on the island of Gozos (Ogygia). We pray keep in mind slight inaccuracies in simulating eclipses of such ancient times using

modern computers. The eclipse present in Rome at the birth of Romulus is the one we are now considering as also seen in Greece. The timing and magnitude of this eclipse are certainly both nearly correct so as to provide a darkening after the midday meal, as Homer describes in *Odyssey.* More telling are the astronomical clues provided as to the heavens during the days leading up to the eclipse. We refer to an article in *Green* which attempted to date using the eclipse of Apr 16 1178 BCE, instead.[1] In the cited article, the authors mention that two new Moons correspond to the day of the alleged eclipse and a day 29 days earlier, as given in the *Odyssey.* For our case, 'Day -29' is Aug 06 879 BCE, a new Moon, which is already proof of the correctness of the date, for there is otherwise at least a 50% probability that this could be wrong, unless the date were truly found. Moreover, in the account of Ulysses, the planet Venus, identified with the goddess Athene (Athena) by Greeks, had been said on 'Day -5' to prevent Dawn from coming:[2]

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

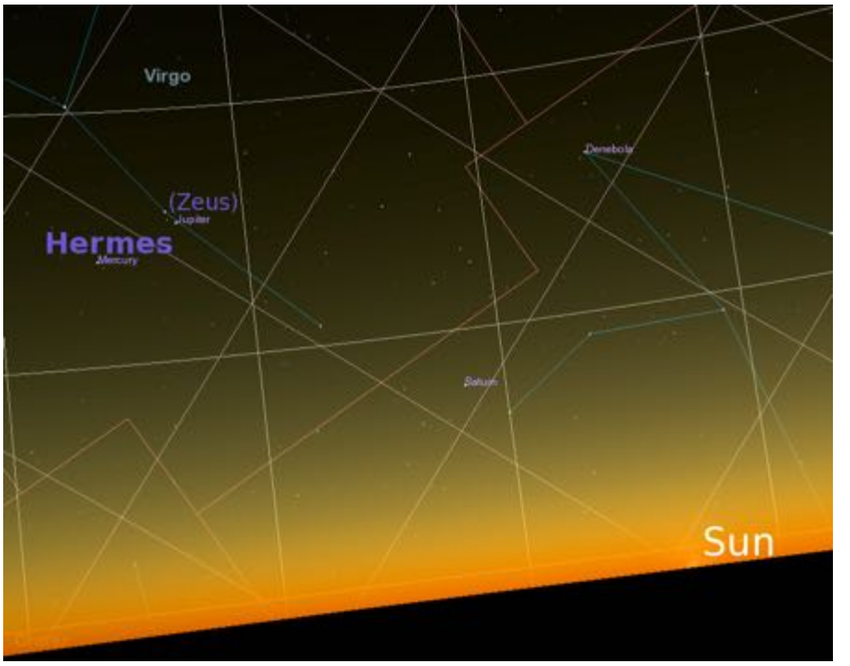


Above: Venus (Athena), Ithaca at sunrise Aug 30 879 BCE *(Celestia 1.6.1)*

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

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

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



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

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

410-a *The founding of Rome* has been gold found in the crucible of the BG, with Romulus at age 37 in 842 BCE. Perhaps there is more gold to be found in the crucible of our chronology, since Numa is the reputed successor of Romulus to the Kingship of Rome, and it is from him that the word 'numismatic' may have its origin, but it is noteworthy that Phidon has been cast for this role. In our article *Green* we show that Phidon should be dated about 600 BCE, although he is (wrongly) dated about 300 years earlier according to received sources. Numa Pompilius succeeded to the throne of Rome, in the BG, in 842 - 17 = 825 BCE, and reigned 43 years, which would date his Reign from 825 to 782 BCE, and it would be possibly toward the end of his Reign that the first Roman coins were minted, as Suidas and Cedrenus state. That King Numa had been the first Roman to issue coins may find a basis in a later commemorative head of him. However, the testimony of both Suidas and of Cedrenus, together with the root of the word 'numismatic,' could suffice to indicate grounds for further investigation. The existence of Greek money, for example, is believed to easily predate 800 BCE in Argive rod-shaped oboloi. Roman coinage in the form of the *Aes Rude* is to date from the 8th century through the 4th century BCE. The raising of the date of the *founding of Rome* by 89 years may, thus, not affect the dating of money. The *As libralis,* or the first-documented, Roman coin, weighing a pound, was cast from brass or copper, associated by Pliny with a Roman King Servius Tullius. While it may be true that bronze coinage, as according to Pliny, was begun in the days of this King, there is also reason to believe that leather coinage existed in the days of King Numa Pompilius, as has been reported:[1]

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

410-b Isidore of Seville, too, noting that coins were called *nummi* from 'Numa,' believed Numa invented them. The silence of Homer on the matter of coined money may confirm that its first use was to begin after 850 BCE, with Homer dated soon after the Trojan War of 898-878. In Italy, archaeological evidence of coinage goes back to only about 400-300 BCE, for the struck metal coins, or as much as three centuries after coinage in Greece.[2] Yet, any early metal coin finds from Rome proper would appear to be datable to still later, or after 300 BCE.[3] According to Michael Crawford's book, such metal coins were developed after the more important metal weights.[4] Thus, there need be no contradiction between the early leather 'coins' or metal 'coins' and much later coins. Despite the assertions of some to the contrary, we may understand that the appearance of the developed coins, after 300 BCE, implies centuries of earlier tradition. Although such developed metal coinage had not begun to appear as early as Rome's founding, we have shown that the tradition of monetary 'coin' begins early in Rome. Those who would attempt to make money a late invention fail to note that the shekel as a unit of weight which was used for payment dates to Moses, or 1493 BCE (BG). Greek and Lydian coinage remains to be considered, and appears as of struck metal coins, dated after 800 BCE.[5] Gold coin may have been struck as early as 800 BCE and not much sooner based on Homer's silence on the matter combined with laws and frequent mention after 700 BCE.[6] The earliest archaeological finds are 7th century BCE, Lydian struck and 6th century BCE, Greek struck coins.[7,8]
[1](*'Chronography of 354,' on second King of Rome: "Numa Pompilius regnavit ann. XLI. pontifices, virgines Vestales, instituit. hic duos menses ad X menses Romuli instituit, Ianuarium diis superis, Februarium diis inferis. hic prior hominibus adinvenit grabata mensas sellas candelabra. congiarium dedit scortinos asses et militibus donativum aere incisum dipondium semis."*source *The Chronography of 354 AD. Part 16: Chronicle of the City of Rome. MGH Chronica Minora I (1892), pp. 143-148.*) [2](*Coinage and Money Under the Roman Republic: Italy and the Mediterranean Economy, by Michael Hewson Crawford, 1985, p. 2*) [3](*Ibid., p. 17*) [4](*Ibid., p. 19*) [5](*A History of Money: From AD 800, by John F. Chown, 2004, p. 107*) [6](*The Coin Collector's Manual, Vol. I, by Henry Noel Humphreys, 1853, p. 11*) [7](*Ancient Technology, by John William Humphrey, 2006, p. 77*) [8](*'Dating the Earliest Coins of Athens, Corinth and Aegina', by John H. Kroll and Nancy M. Waggoner, "American Journal of Archaeology," vol. 88, 1984, pp. 325-340*)

411 We may investigate the date of Troy's fall further, as to whether it is verified absolutely by the astronomy. Dionysius of Halicarnassus (60 BCE to aft. 7 BCE), who flourished during the Reign of Caesar Augustus, is one preserving the Thargelion 23 date (Athenian calendar). Since conventional history accepts only one Trojan War date, we feel it right to try this with the later War. Summer solstice fell about Jul 02, Julian, in 888 BCE, and Jun 17 and Jul 17 are both new Moons in that year. Someone who had noted the solstice in those times said the Moon rose at midnight 17 days before the solstice, specifically the 8th day before the end of Targhelion. Examining just the calendar date, we see that the date given is evidently Jun 10 888 BCE (and the solstice is in the last month of the year, Sciroforion, as the new year always begins with the month after the solstice). Jun 18 is the beginning of Scoriforion, and Jul 17 the end the year, with summer solstice on ~Jul 02 888 BCE. *Henricus Glareanus's (1488-1563) Chronologia of the Ancient World,* by Anthony Grafton (2014), gives us a fact that one of the ancient cyclic poems that tells the whole course of the Trojan War provides the detail that the Moon is rising at midnight the day Troy fell.[1] The 8th day before a lunar month ends is last quarter. PLSV 3.1 shows that, as viewed from Troy on Jun 09 888 BCE 2250 hrs Universal Time (1 hr 45 min later in Troy local time with 26.2389o longitude) is thus Jun 10 888 BCE at midnight plus 35 minutes, Moon in last

Above: Ruins of Stadium Domitanus, Palatine Hill, Rome

quarter. In the next month the time is 2204 hrs (2349 at Troy), ie. the Moon rises *before midnight,* while prior months offer later last quarter risings than 1235 hrs. The month Targhelion has 29 days in 888 BCE, so we may correct the historical date to Targhelion 22 (not 23). In the year 888 BCE, thus, the Moon rises as recorded, that beginning of last quarter Jun 10 (Targhelion 22). Equally convincingly, the day of last lunar visibility in this month is calculated by PLSV 3.1 as Jun 15 888, and *this is 17 days before the summer solstice.*[2] The visibility of the Moon doesn't usually end 17 days before summer solstice, except once in about 30 years. It appears thus that the date given applies to the 888 BCE end (Trojan War II), rather than that of 1275 BCE. We find, on (Targhelion 22) Jun 10 888 BCE, Troy fell. This date for Troy confirms again the dating for Rome.

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

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

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

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

Table 9:

Pre-Roman Kings from Aeneas to the Founding of Rome

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

 I must admit that the founding date of Rome was for me a surprise bonus of the BG, not something anticipated. When I wrote the founding article *Joseph,* which first put the date of 888 BCE for the fall of Troy, it had occurred to me that the date of 753 BCE for Rome's founding was wrong, and I had even considered lowering it to the 4th century to allow 15 generations from the Trojan War after Aeneas, but lowering it is not a good idea seeing as the Roman Republic starts about 509 BCE. The records from 509 BCE onward, in the Roman Republic, are detailed enough to prevent moving that era by much. But it had never occurred to me that the date of Rome's founding was to be raised by 89 years-- so unthinkable! It occurs to me now, of course, that there were various historians who attempted to compute the number of years between the founding of Carthage and that of Rome, this with a certain sense of pride in tradition, but also an intelligent appreciation of the intertwining of events, and knowledge of the permanent aspect of relative time. The 72 year-interval that was commonly given as between the two foundings appears to be based on two dates (825 BCE for Carthage, by Pompeius Trogus, and 753, for Rome by Varro) recited from tradition: 825 - 753 = 72 years. These numbers, as we have seen, have little true basis. In our case, the BG gives: 881 - 842 = 39 years between *the founding of Carthage and of Rome,* comparable to the 40 years given this by Maurus Servius Honoratus.[1] A great many more calculations are possible today using modern computer programs, but it is not wise to explore every impossible dating scheme of very low probability.[2] We must move on to other matters, now, and it is with a mixed emotion of joy and sadness that we do so, as this subject has been remarkably recreational and uplifting. However, it seems that we should leave on a strong note with the list of the Kings prior to Rome, all Kings who descended from Aeneas to Romulus, 15 generations, there being at least two versions of this list which disagree in sum by only the 17 years of Remus, only on one list.[3,4] The sums of the years (in Table 9, left) of these Kings from Aeneas to Romulus is 433 years (Dionysius) and 459 (Chronography of 354), a 16-year difference (N.B. Remus 17 years, possibly confused with the Reign of Romulus), which would have been 17 with a single year of Numitor. Several remarks need to be made here: firstly, the list of Dionysius appears entirely the more credible, due to its variety of Reign-lengths and lack of repeats, while the list of the *Chronography of 354* repeats such numbers as 8 (twice) and 51 (three times), the 51 years being a rather long length of Reign, it should be said; secondly, the existence of two separate lists that give the same total to the end of Amulius, while having some quite different Reign-lengths gives the time period the appearance of correctness on its own merits; thirdly, a calculation of an average generation (in Table 9, left) over these 15 generations is close to what is expected, generally, for firstborn sons (27 or 28 years is usual, for generations of firstborn sons, and the average here is under 29 years per generation) lending authenticity. The multiple proofs already presented shed new light on this now historic King list, with Rome founded 842 BCE. We now turn to a new topic, noting that one of the sons of Aeneas, Ascanius, is reputed to have had a grandson, Brutus, who is banished from Italy, and founds Britain. This is the story of Britain from Geoffrey of Monmouth. We may notice that some of the synchronisms in his book are in error with regard to the times of Italy's Kings, but we may also keep in mind our earlier date for Troy. However, the eclipse of Sep 04 879 BCE may be connected with the eclipse written about by Shakespeare, on Leir. This annular solar eclipse also passes through Britain.

[1](*Blood in the Arena: The Spectacle of Roman Power, by Alison Futrell, 2001, p. 196,* primary source *Ad Aenid 4.459, by Servius*) [2](*1Corinthians 8:1 "Knowledge maketh a man swell: but love edifieth." Bishops Bible*) [3](*Roman Antiquities, Book I, by Dionysius of Halicarnassus (c. 20 BCE), Sections 65-71*) [4](*The Chronography of 354 AD. Part 16: Chronicle of the City of Rome. MGH Chronica Minora I (1892), pp. 143-148.*)

end of Chapter 4: The Founding of Rome

Certificate of Excellence

Regarding Repaving Work Recently Completed In 2014

on

Old Prescott Road

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

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

Chapter 5: Kings of Britain

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

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

5[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 from a translation of Geoffrey of Monmouth's translation of the fabulous account of British history, which came to him first, it is believed, by the hand of

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

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

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

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

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

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

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

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

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

Table 10:
Kings of Britain

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

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

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

year is 926 BCE in the BG, and this is said to be, in Israel, the time when Elijah prophesied, which fact is verified in the BG, as Elijah prophesied to Ahab of the northern Kingdom of Israel, whose Reign is 920-900 BCE, and also during the Rule of Jehoshaphat in Judah. It is highly probable, seeing the remarkable degree of temporal alignment between British Kings and Israel in the BG, that both hold near correspondence to reality.

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

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


Roswell Daily Record

RAAF Captures Flying Saucer On Ranch in Roswell Region

Claims Army Is Stacking Courts Martial

House Passes Tax Slash by Large Margin

Security Council Paves Way to Talks On Arms Reductions

No Details of Flying Disk Are Revealed

Some of Soviet Satellites May Attend Paris Meeting

Miners and Operators Sign Highest Wage Pact in History

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

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

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

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

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

57-b Had there been eclipses during Leir's Reign, one might imagine that Shakespeare had access to experts to tell him about when they occurred, by using eclipse tables. For example, Mayan eclipse tables existed already when Columbus came into America in 1492 CE (Dresden Codex), and the Europeans independently already had their own. 'King Lear' was written in 1605-1606, and published in 1608 as: *M. William Shakespeare: His True Chronicle Historie of the life and death of King Lear...etc.* In Act I, Scene II of 'Lear' reference to 'eclipses in the sun and moon' is made, which may refer to eclipses in Shakespeare's own day, or in Lear's day, but of the two eras, as we are only concerned with Leir, there is the solar eclipse of 879 BCE, which we associated with Romulus and Ulysses, and which we now notice does pass directly over Cornwall, annular, and very near midday.[1] To which there may be added, the lunar eclipses of Sep 30 880 and Mar 26 879, computed as visible in England.[2] The eclipses correspond to a time in the play not long before King Lear gives his Kingdom away, while living, and thus not near the beginning nor end of his 'Rule'. In the BG Leir rules 906-846 BCE, and 879 seems right, according to the *History* account, and also from our own calculation that, in 898 BCE, Leir flourished, so that in 846 BCE he might be elderly, whereas in 879 BCE he might be old enough to resign as acting Regent. Holinshed also writes of 'Leir', but without eclipses.[3] From the dates given by Holinshed, it may be seen that Leir ruled from 861 BCE, and after the eclipse of 879, yet we hardly believe the dates of Holinshed as right, seeing as he would date Rome founded in 748 BCE, also, which event we have dated above as 842 BCE, in the BG. From the eclipses there was indeed a 'long time' until the end of King Leir's Reign in 846 BCE, as appears to come into good harmony with Geoffrey's *History.*

[1](*Solex 11.0*) [2](*NASA*) [3](*Chronicles 1 of 6: The Historie of England 2 of 8, The Fift Chapter, by Raphael Holinshed*)

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

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

59-a The story of King Leir may be an allegory or it may be true, but it has regardless captured the minds of many writers and artists for some time, as of great virtue. Of Brutus, Mr. Holinshed would have us add that it is, really, either Brutus or Brytus, since the letter Y in ancient times had certainly the sound of both U and I.[1] He says that the writer of Geoffrey's source tells it. For further details of this interesting story we refer the reader to the *British History,* by Geoffrey.[2] It has been received as a tragedy with a happy ending. As to its authenticity, we seek to ascertain this by a study of the chronology of its generations, which make 11 non-inclusive from Brutus to Cunedagius (1150-839):

Table 11:
Generations from Brutus

Brutus	**0.**
Locrinus	**1.**
Maddan	**2.**

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

Mempricus	3.
Ebraucus	4.
Brutus Greenshield	5.
Leil	6.
Hudibras	7.
Bladud	8.
Leir (Llyr)	9.
Regan	10.
Cunedagius	11.

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

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

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

[1](*Chronicles 1 of 6: The Historie of England 2 of 8, The First Chapter, by Raphael Holinshed*) [2](*The British History of Geoffrey of Monmouth, translated from the Latin by A. Thompson, edited by J. A. Giles, 1842, p. 32*)

510

Table 12:
Raising Brutus to 1190 BCE for Comparison

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

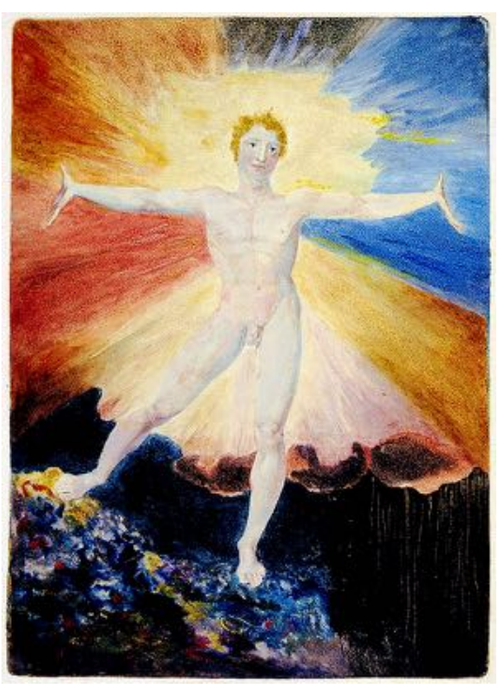
Above: The Landing of Brutus, Robert Taylor collection at Princeton University *(1793 painting by William Blake (1757–1827), watercolours finished in ink)*

5[11-a] In Table 12 (above), we see that raising the dating of the British Kings by 40 years (only 20 years for Kings after Ebraucus) does not rectify the bad synchronisms with Israel and Italy, especially considering that the lineage-based chronology for each, in this the BG, has already been proven in so many ways as being reliable. Also, the eclipse synchronism is destroyed by it, with the end of Leir's Reign coming too soon after 879 here for the explicit 'long time' required him to grow old.[1] Italy is so high as to its dating that we have to find in its tendencies a confirmation of the 842 Rome date. The general disarray of the cross-Kingdom synchronisms as described in *British History,* accompanied as it is by a lack of interactions between Kingdoms, save for the interaction with Germany and Italy in the days of Ebraucus, suggests these are gotten after the fact. The interactions of the children of Ebraucus with both Germany and Italy requires the raised date for Brutus, but even then there is little overlap of the Reigns of Sylvius Alba (1119-1080 BCE) and Ebraucus

(1082-1022). When we disregard the failed synchronisms, as we must, we are still left with a remarkably encouraging proof, both of the founding date of 842 BCE for Rome, and the self-consistency of this lineage of the British Kings. Raising Cunedagius to 859 BCE also lowers the average:

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

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



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

> **The island was then called Albion, and was inhabited by none but a few giants. Notwithstanding this, the pleasant situation of the places, the plenty of rivers abounding with fish, and the**

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

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

512-b 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 Gaulic race have at some time sojourned. The word Afghan is merely a modification of Alban, or Alpan; so is Armenia; so is Alp; so is of course Albania. The term was given to the island simply because the cliffs which fronted the continent, where the sea between the two lands was narrowest, were very high and towering.

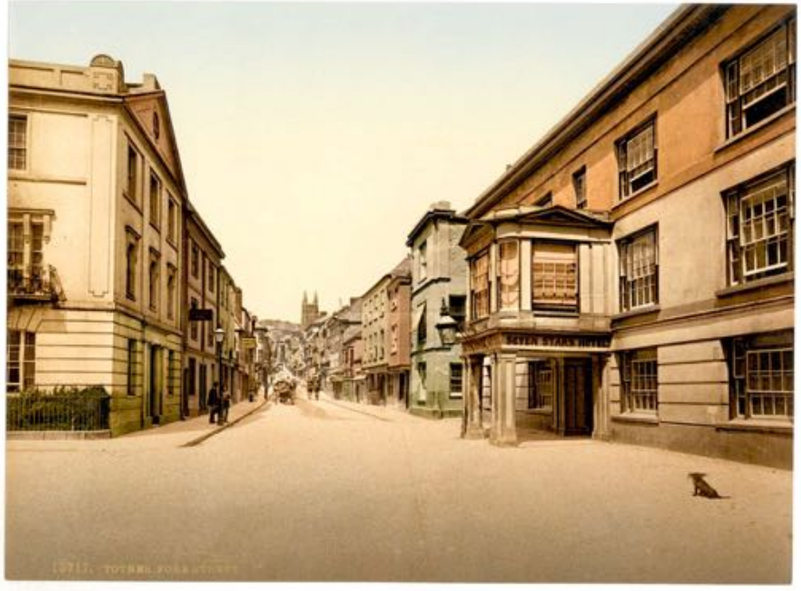
512-c *British History* by Geoffrey places the location of the first landing of Brutus and his men at Totness.[3] That the British tongue is also called Welsh, and that English is a Germanic language, begs the question, for later consideration, of the manner by which they fuse:[4]

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

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

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

end of Chapter 5: Kings of Britain



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

Chapter 6: Greece

Above: Coastline, Zakynthos, Greece

正しい人の考えは公正である、悪しき者の計ることは偽りである。
(*Proverbs 12:5, Kougo-yaku, Colloquial Japanese Bible, 1954/1955*)

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

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

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

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

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

Although the ancients calculated their chronological tables by the reigns of kings, they appear to have erred more in estimating the duration of reigns than in any other historical question* differing as much from each other as from the truth.

*They very commonly stated their kings to reign 40 or 50 years, and sometimes even 90 or 100 years. I often find what appears to have been the length of a king's life set down as the time he reigned.

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

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

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

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

62-a The key events of the *Heroic Age* are considered by Mr. Crosthwaite to include the Argonautic Excursion and the Trojan War, as well as the founding of Grecian states which occurred before and after the Trojan War.[1] The involvement of the Greeks in the Trojan War allows one to assign their chronology relative to that event, a circumstance enabled by many genealogical details in a quite remarkable, multi-faceted mythology of Greece. As we have seen, in the case of Ulysses, astronomy may at times facilitate the absolute dating of key events. Sir Isaac himself had taken an astronomical comment in the writings of Hesiod to date his writing to 870 BCE, his calculation being adjusted to 855 BCE by us in our article *Green* (and 857 BCE by Mr. Crosthwaite).[2-4] This is important, as Hesiod himself lived in the time immediately following the Trojan War ended in 888 BCE. This will be our starting point for aligning the Greek chronology, and receives a certain confirmation in the statement of Herodotus (c. 484-c. 425 BCE), who wrote:[5]

Above: Heracles, Deianira, and the Centaur Nessus, Kunsthistorisches Museum

Vienna *(c. 1586 painting, by Paolo Veronese (1528-1588), painting on canvas, 68.4 × 53.4 cm)*

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

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

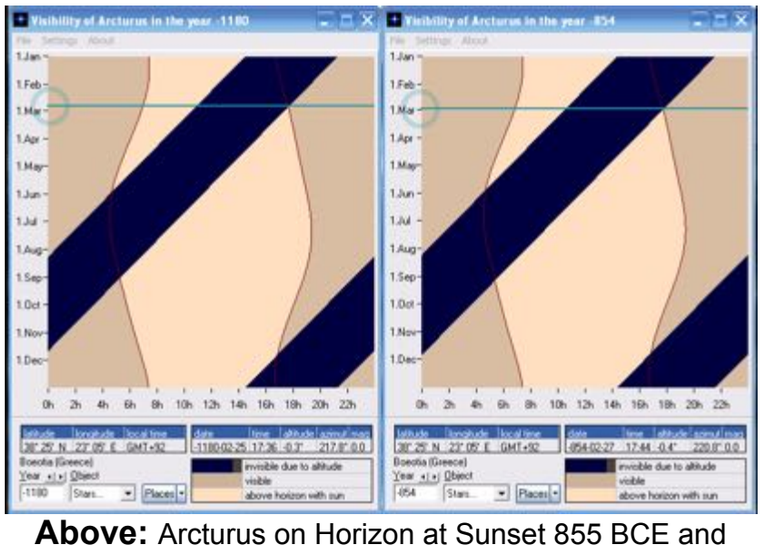
But when earth had covered this generation also, Zeus the son of Cronos made yet another, the fourth, upon the fruitful earth, which was nobler and more righteous, a god-like race of hero-men who are called demi-gods, the race before our own, throughout the boundless earth. Grim war and dread battle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

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

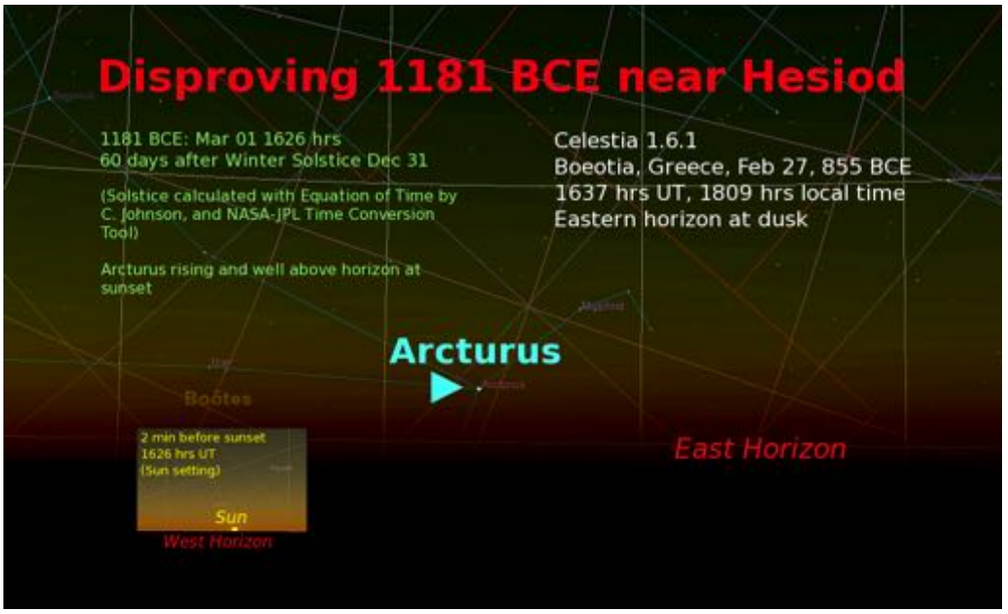
62-c The rising of the star Arcturus is the event described by Hesiod, dated by Mr. Newton as 870 BCE based on the geographical location of Greece (855 BCE is our date):[9]

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

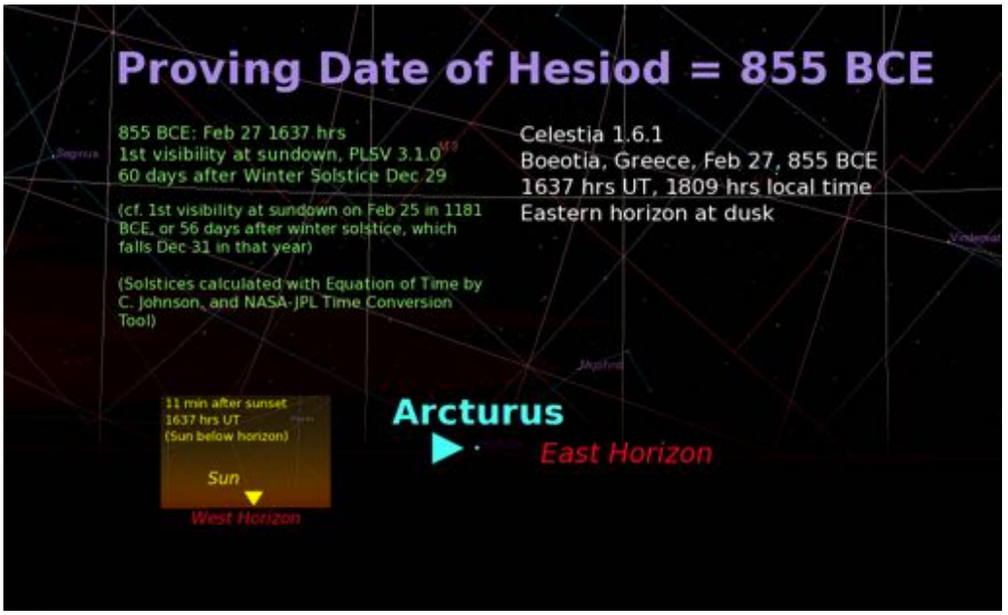
Winter solstice was Dec 29 in 855 BCE according to the Equation of Time, and NASA's JPL Time Conversion Tool. Feb 27 is 60 days after Dec 29 (ie. 60 = 2 + 31 + 27).



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



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



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

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

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

mention that Hesiod is using the word 'generation' as something akin to life, or lifetime, the span of life, or the life expectancy:

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

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

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

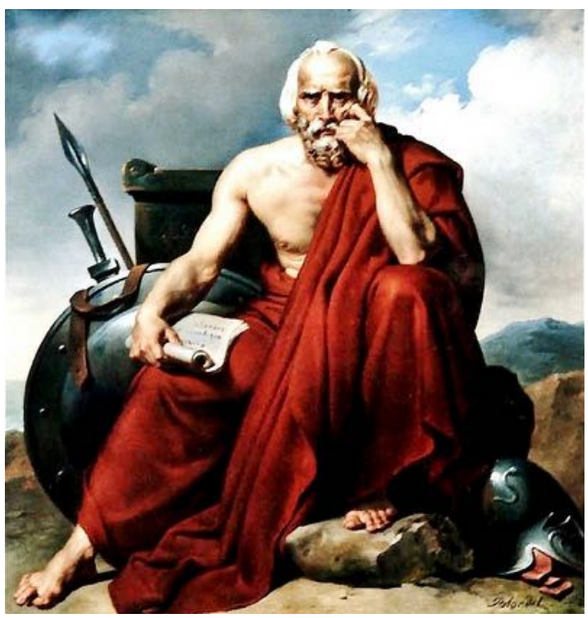
62-e The comment by Mr. Mitford we would qualify, by saying that the birth of Hesiod the poet was evidently, based on Hesiod's own words, after the births of the men who fought at Troy, since he lived in the time immediately following the Heroic age, and just how long after this time he flourished we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

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

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

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

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



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

63-a Now, the Spartan Kings also determine the date of Troy from the fact that they were descended in male descent *from Hercules through Hyllus, Cleodaeus, Aristomachus, Aristodemus, (Kings of Sparta) Procles, Soos, Eurypon, Prytanis, Polydectes, Eunomus, and Charilaus (the ward of Lycurgus, who legislated, during Charilaus' youth).* With Hercules born about 970 BCE, 11 generations of 27 years each would give a 673 BCE birth for Charilaus, a dating that appears a little late considering that the Rule of Leotichidas in 491 BCE is established from the historical era and comes 10 Reigns after Charilaus, or about (10 x 22 = 220) 220 years later, 491 + 220 = 711 BCE, the discrepancy being greater than 711 - 673 = 38 years, since the Rule of Charilaus is after his birth. Lycurgus was an uncle of Charilaus, the latter an 11th generation male-line descendant of Hercules whose Rule preceded by one Reign the 1st Messenian War, but uncle Lycurgus has a genealogy that dates him 10 generations after Hercules, and Lycurgus was a contemporary of the Olympian Terpander who won at the Olympics of 676 BCE.[1] In the case of both Lycurgus and Charilaus, therefore, there may lie error in the precise sum, of generations from Hercules, because after Leotychidas (491 BCE) all of the Spartan Reigns, we demonstrate in *Green,* average 21 or 22 years per Reign, as taken for a start for backwards calculating 10 Reigns to Charilaus' Rule 220 years earlier, in 711 BCE, and this problem may be resolved more simply using the two generations that be traditionally acknowledged as the time after Troy fell until Procles reigned, at Sparta (888 - 56 = 832 BCE). The conquest at Sparta, by descendants of Hercules, is what is known as: the *Return of the Heraclidae.* The six Reigns including Procles through Eunomus allow Charilaus as King of Sparta at 832 - 6 x 22 = 700 BCE. This very rough date may be confirmed by the dating of the 1st Messenian War, as Mr. C informs us, because an ancient writer by the name of Pausanias conveys that a sixth-generation descendant of Theras, guardian of the first Kings of Sparta and the uncle of these two twins Procles and Eurysthenes, was the commander in a battle in the 5th year of that war, having the name Euryleon:[2]

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

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

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

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

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

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

Above: Kalima Inachus

administered the government only as guardian. Now the guardians of fatherless kings are called "prodikoi" by the Lacedaemonians. 2 Presently, however, the woman made secret overtures to him, proposing to destroy her unborn babe on condition that he would marry her when he was a king of Sparta; and although he detested her character, he did not reject her proposition, but pretended to approve and accept it. He told her, however, that she need not use drugs to produce a miscarriage, thereby injuring her health and endangering her life, for he would see to it himself that as soon as her child was born it should be put out of the way. 3 In this manner he managed to bring the woman to her full time, and when he learned that she was in labour, he sent attendants and watchers for her delivery, with orders, if a girl should be born, to hand it over to the women, but if a boy, to bring it to him, no matter what he was doing. And it came to pass that as he was at supper with the chief magistrates, a male child was born, and his servants brought the little boy to him. 4 He took it in his arms, as we are told, and said to those who were at table with him, "A king is born unto you, O men of Sparta;" then he laid it down in the royal seat and named it Charilaüs, or People's Joy, because all present were filled with joy, admiring as they did his lofty spirit and his righteousness. And so he was king only eight months in all. But on other accounts also he was revered by his fellow-citizens, and more than those who obeyed him because he was guardian of the king and had royal power in his hands, were those who clave to him for his virtues and were ready and willing to do his bidding.

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

Above: Archilochus colubris

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

5 There was a party, however, which envied him and sought to impede the growing power of so young a man, especially the kinsmen and friends of the queen-mother, who thought she had been treated with insolence. Her brother, Leonidas, actually railed at Lycurgus once quite boldly, assuring him that he knew well that Lycurgus would one day be king, thereby promoting suspicion and paving the way for the accusation, in case any thing happened to the king, that he had plotted against his life. Some such talk was set in circulation by the queen-mother also, in consequence of which Lycurgus was sorely troubled and fearful of what might be in store for him. He therefore determined to avoid suspicion by travelling abroad, and to continue his wanderings until his nephew should come of age and beget a son to succeed him on the throne.

4 1 With this purpose, he set sail, and came first to Crete. Here he studied the various forms of

government and made the acquaintance of their most distinguished men. Of some things he heartily approved, and adopted some of their laws, that he might carry them home with him and put them in use; for some things he had only contempt. One of the men regarded there as wise statesmen was Thales, whom Lycurgus persuaded, out of favour and friendship, to go on a mission to Sparta. Now Thales passed as a lyric poet, and screened himself behind this art, but in reality he did the work of one of the mightiest lawgivers. 2 For his odes were so many exhortations to obedience and harmony, and their measured rhythms were permeated with ordered tranquillity, so that those who listened to them were insensibly softened in their dispositions, insomuch that they renounced the mutual hatreds which were so rife at that time, and dwelt together in a common pursuit of what was high and noble. Thales, therefore, after a fashion, was a forerunner in Sparta of Lycurgus and his discipline.

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

Above: Andromeda Galaxy *(Photo)*

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

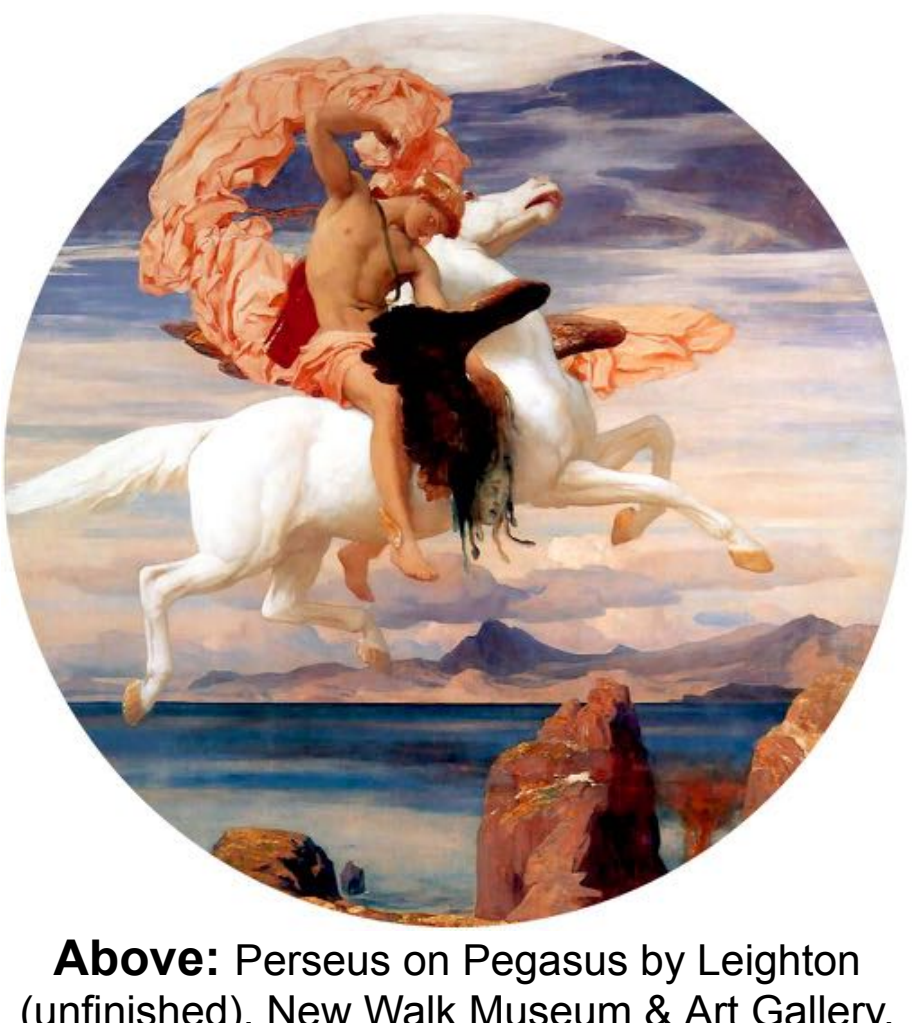
Admitting, however, with Stieglitz, that the first Greek coins were simply imitations in metal of the Egyptian scarabaean gems, then the invention does not ascend higher than Psammetichus. [ed. Psammetichus began to rule in 664 BCE]

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

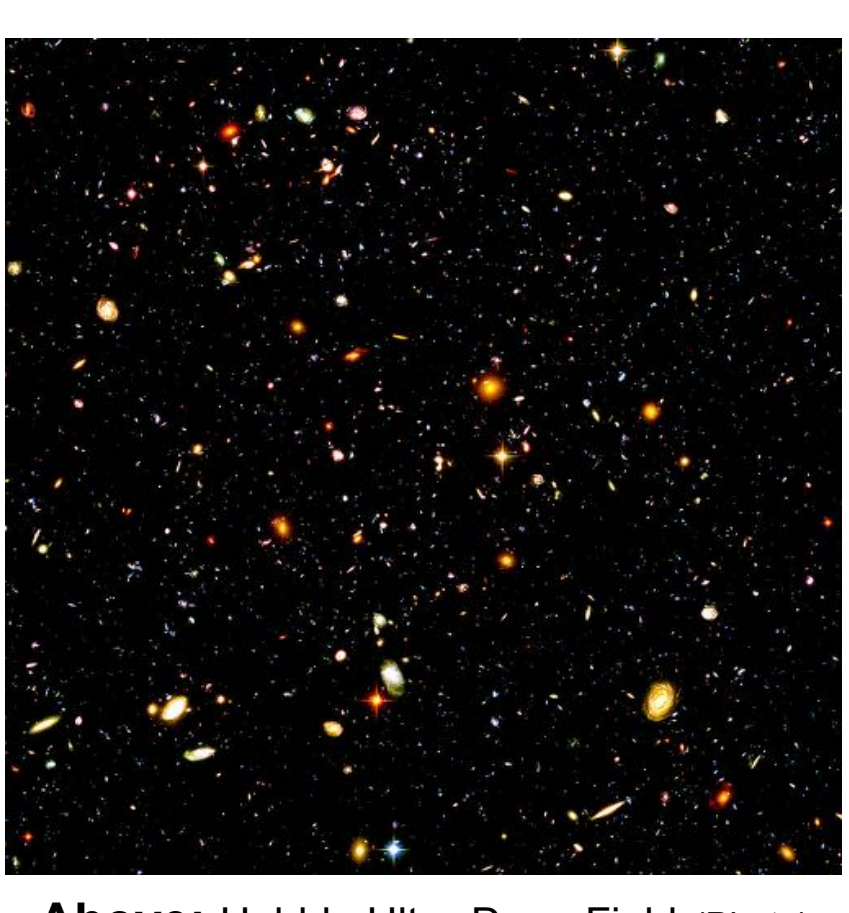
But the whole is called Macedonia, and was the kingdom of Perdiccas the son of Alexander, when Sitalces came to invade it. The Macedonians unable to stand in the field against so huge an army, retired all within their strong holds, and walled towns, as many as the country afforded; which were not many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

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

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



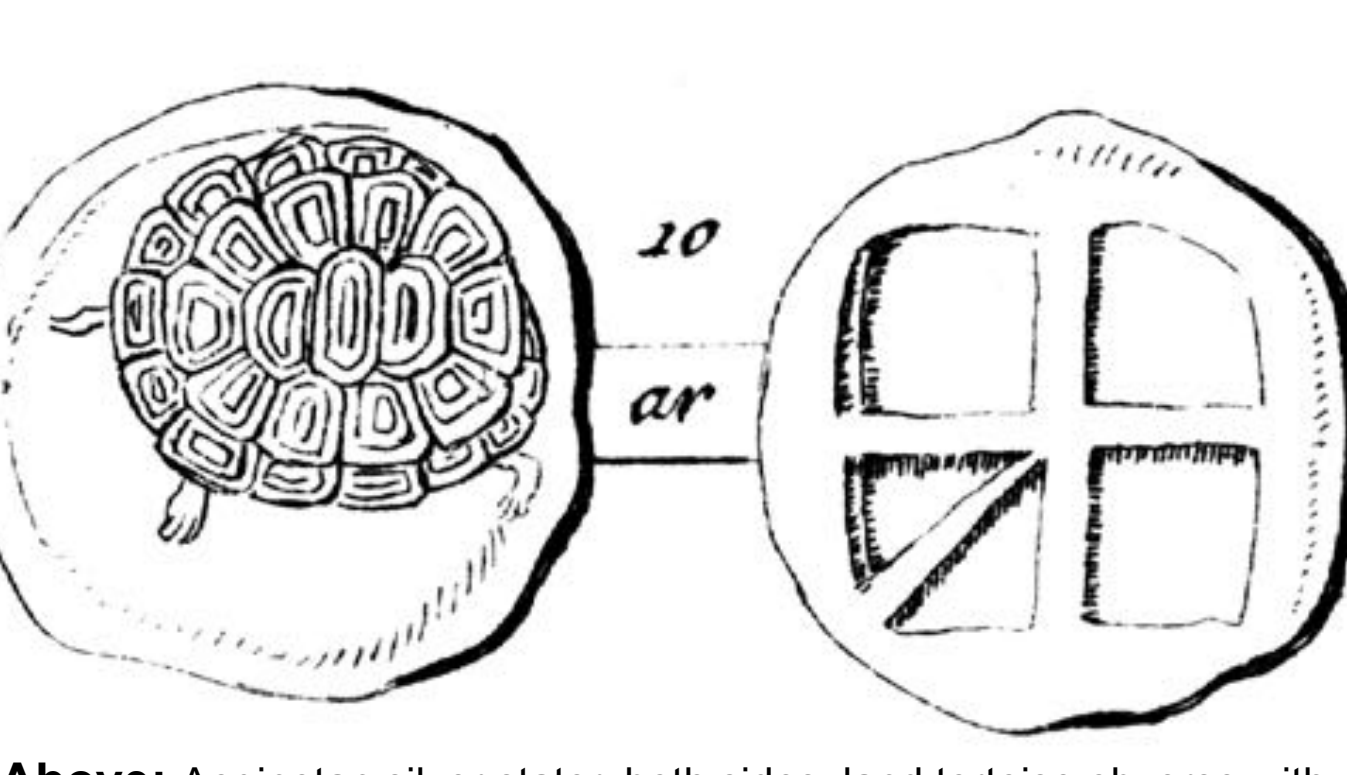
Above: Perseus on Pegasus by Leighton (unfinished), New Walk Museum & Art Gallery, Leicester Arts and Museums Service *(c. 1896 painting, by Frederic Leighton (1830-1896), oil on canvas, 18.4 x 18.4 cm)*



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

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

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



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

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

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

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

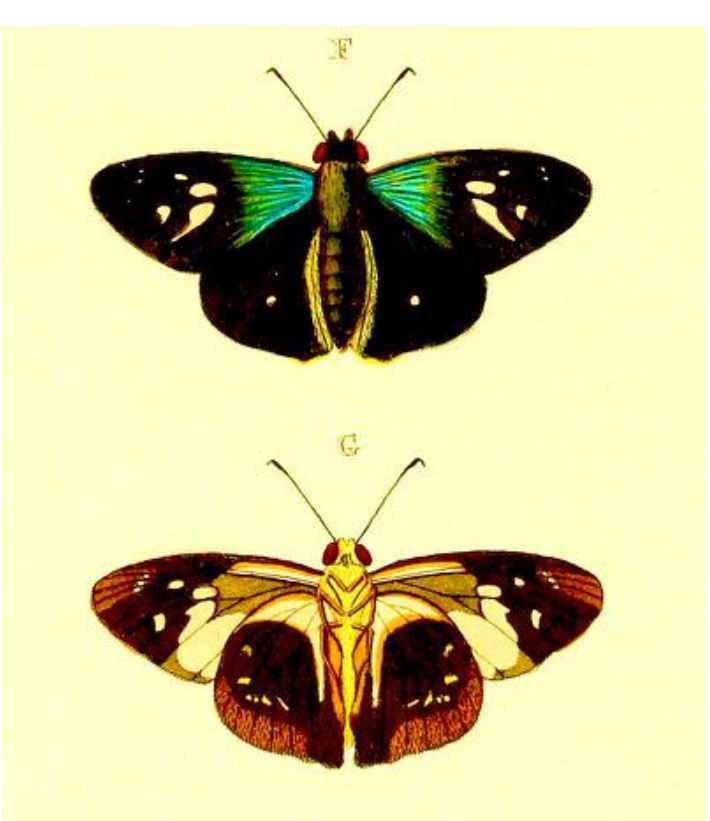
970 - 5 × 28 - 8 × 28 = 606 BCE Phidon
(birth of Telestes or Phidon)

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

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

67-d As to the Spartans, Strabo here also mentions that the Lacedaemonians helped the Eleians to bring both of the 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 Eleians helped them, to destroy the power of Phidon (Strabo, Geography, Book 8 Ch. 3). The hegemony of Sparta in the Peloponnesus may be here referring to that of the 1st and 2nd Messenian Wars or their Spartan victors, which are correctly dated as in 640-621 BCE and 601-587 BCE, with an error margin of a few decades or less, by Mr. Crosthwaite, which we need to presently address, and also during the Rule of King Phidon of Argos, as referred to the time after the 2nd Messenian War, when he in fact ruled, so that he could have taken the Spartan hegemony from them, we do find. Since this appears correct, the war of 580 BCE, of the Spartans and Eleans against Pisa, can be then taken to apply to the statement by Ephorus, that the Eleans and Spartans together "broke the power of Phidon," and the Spartans further assisted the Eleans in the subjection of Pisatis and Triphylia (Duncker, History of Greece).

[1](*Proceedings of the Numismatic Society, 1836-1837, pp. 23, 67*) [2](*The Dating of Phidon in Antiquity, by Mait Koiv, KLIO 83, 2001*) [3](*Life of Numa, or Numa Pompilius, by Plutarch*) [4](*The History of Greece, by Max Duncker, translated by Sarah Frances Alleyne and Evelyn Abbott, 1886, pp. 27-28*) [5](*Roman History, Book I, 3.3, by Velleius Paterculus*) [6](*Library of History, Book VIII, 9., by Diodorus Siculus, ca. 60-30 BCE*) [7](*The History of Greece, by Max Duncker, translated by Sarah Frances Alleyne and Evelyn Abbott, 1886, pp. 21, 34*)



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

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

[1](*The Parian Marble, The Oxford Fragment, circa 264 BCE, entries 29. and 30., Ashmolean Museum*) [1](*Encyclopaedia Britannica, 1990, Micropaedia, Vol. 9. pp. 289-290*)

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

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

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

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

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

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

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

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

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

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

69-d Kraay at the time emphasized that 575 BCE is generous. Later, in 1976, Kraay offered a 550 BCE starting date, and Mr. Kroll argues that a beginning in 550 BCE would be far more probable, for 14 issues is consistent with annual changes, seen in other ancient coins in Greece. Adding to this a few exceptional years, an estimate of 20 years before the 520's falls after or near 550 BCE. Competing with this notion, however, would be the idea of competing Greek states wanting their own coinage as soon as they saw it, so we move to Corinthian coinage. The Tyrant who succeeded Telestes at Corinth was named Cypselus, and we should note that our revised date for his Reign would alter the Corinthian scene favourably. Group I

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

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

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

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

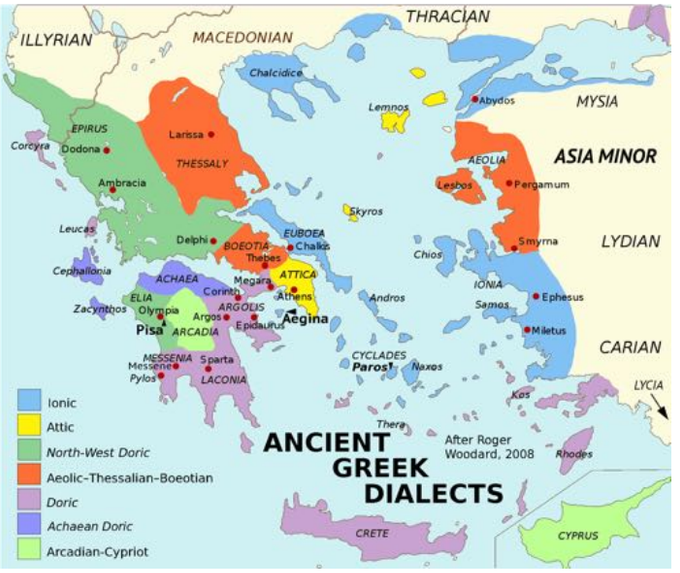
Above: Landscape on the island of Aegina *(1845 painting by Carl Rottmann (1797–1850), Landscape on the island of Aegina, oil on canvas, 57 × 57 cm)*

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

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

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

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



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

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

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

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

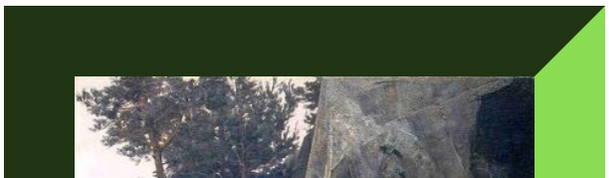
611-a Of the Messenian Wars, the dating that Pausanias is at times cited as causing is 743 BCE, which date seems to be perhaps an hundred years too early, as we place it, in accord with Mr. Crosthwaite, some where nearer 640. As time may not avail us to be particularly interested in the dating of Pausanias,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

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

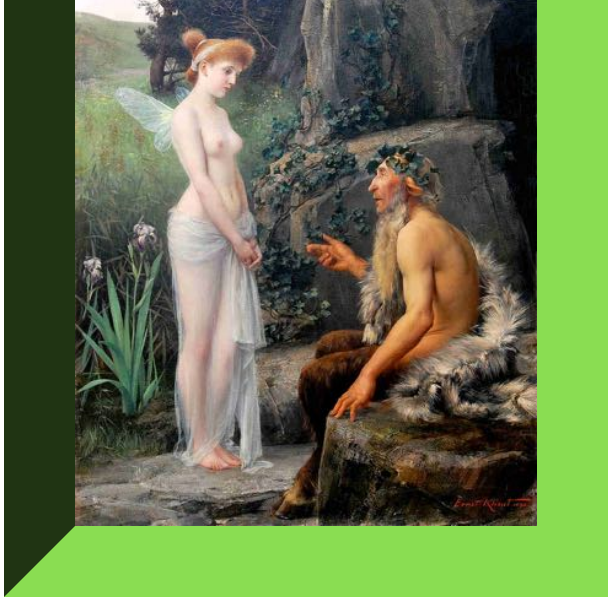
611-b The study quoted is forced towards the conclusion that the 1st Messenian War never took place, since there is no archaeological evidence to substantiate it (but the conclusion is based on the conventional date), yet the late 7th century evidence that it cites as evidence of the 2nd Messenian War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

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

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



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



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

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

[1](*'Lakonia and Samos during the Early Iron Age: a Revised Look at the Messenian War Dates,' by Florentia Fragkopoulou, Athanasia International Archaeological Conference, Rhodes, 2009*) [2](*History, by Herodotus (c. 484–425 BC), 3.47.1, edited by A. D. Godley*)

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

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

overboard during the voyage. While AEetes received Phryxus peaceably, he came to be incited by greed and killed him, to gain the treasure, and this becomes the primary reason for the Argonautic Expedition, which was to avenge the murder and capture the treasure, and to this end six ships were sent out, seeing the magnitude of the mission was for a powerful league of able warriors to slay a well-appointed King.

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

Top: Argo, private collection *(Painting by Konstantinos Volanakis (1837–1907), oil on canvas, 67 × 87 cm)*
Middle: Constellation Argo Navis at 0225 hrs Dec 29 942 BCE off the east coast of Spain *(As seen in Skychart III Demo 3.5.1)*
Bottom: Constellation Argo Navis at 0320 hrs Dec 29 942 BCE east of pillars of Hercules, Spain *(As seen in Celestia 1.6.1)*

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

612-d The *Argo* is believed to have been a ship having Egyptian design like a ship Danaus brought from Egypt. The remarkable similarity between the square-sailed or galley ship, and the constellation Argo Navis, is seen in the illustrations at right, where a painting by the Greek painter Konstantinos Volanakis of *Argo* is compared with how *Argo Navis* looks ca. 940 BCE. The painting offers some insight into how the group of stars named *Argo Navis* might be construed to be seen as a ship by sailors, with the top of the mast in a place represented by the constellation *Pyxis.* These were days before Lycurgus was legislator, and he in turn precedes the era of Phidon and Aeginetan coin. Our 574 BCE date for Phidon is in startling agreement, as we determined, with the earliest dating Greek coin. It also agrees with Herodotus, the reliable historian. Phidon's

history was obscured by the Eleans, who in an attempt to erase their memory of his usurpation of the Olympic Games, obliterated the record of his Olympiad. Phidon is not obscure any more, in light of the coins. We would be remiss not to mention here some others who lived at the time of Lycurgus, preceding by some years the 1st Messenian War of 640 BCE, these including poet Alcman of Sparta, whom Eusebius dated to Year 2 of the 27th Olympiad, 671 BCE, the latter years of Terpander. Alcman lived to old age, flourishing near 671-631 BCE. Polymnestus was a lyric poet who flourished soon after Thaletas, in honour of whom he wrote a poem by request of the Spartans, and he was mentioned by Alcman, which dates him before Alcman, thus flourishing 675-644 BCE. Archias of Corinth was 10th in descent from Temenus, a contemporary thus of Phidon, whom Strabo gives as 10th from Temenus also, and this is confirmed by the detail that Archias was involved in a struggle with Melissus, who was born in Corinth after Habron of Argos had gone there to escape the anger of Phidon the King of Argos. The date of Thale's Eclipse of 585 BCE (solar eclipse) has come to be well-accepted as the date of the famous battle between Lydians and Medes, that was interrupted by the eclipse, after which did a daughter of Alyattes the King of Lydia, her name being Aryenis, form a bond of marriage and thus alliance with Astyages the son of King Cyaxares of Media, before Astyages became King of Media upon the death of Cyaxares later that same year. Lydian King Alyattes II was by then old enough to have produced and raised a nubile daughter, in which case a date of about 625 BCE should be the date of his birth, or 623 BCE, when we compute 28 years back from a birth in 595 BCE of his son Croesus, and 651 BCE (623 + 28 = 651) should be that of his own father, King Sadyattes. The father of Sadyattes, Ardys II, was perhaps born in about 679 BCE (another 28-year generation on average). The afore-mentioned father of Ardys II, Gyges, perhaps was born in or around 707 BCE (or, four generations of 28 years each prior to the birth of Croesus), so would have come to the Lydian throne at the age of 47 years, when it occurred in 660 BCE, as was already estimated. The check of this is that Archilochus of Paros, who is dated as flourishing 680-640 BCE, wrote of King Gyges, as seen in his quotes by Aristotle, dated 384-322 BCE.

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

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

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

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

end of Chapter 6: Greece

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

Chapter 7: The Shoshenq Redemption

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

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

7[1-a] Let there be no mistake regarding the true chronology. There will be more discoveries in the BG, because many variables are eliminated when we know where to search, and an accurate chronology gives us the timeline so as to know exactly where in time to look for any details. As we have said before, accurate chronology is not the end, but the beginning of discovery, and we now begin. When we choose our beginning

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

point, should it not be a singularly important date that we work to investigate? We first prepared the way with Greece, Mitford saying:[1]

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

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

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

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

72-a The Lord, Jehovah, has the power to exalt from the pit of ashes itself, and bring to greatness the lowly one.[1,2] The Shishak of Scripture is named at 2Chronicles 12:2, he having 1200 chariots and 60,000 horses, in addition to men who were unnumbered for multitude, when he came to Judah and overthrew its strong cities, in the fifth Year of the Reign of King Rehoboam, King at Jerusalem. The importance of the identity of this Egyptian called Shishak in the Holy Word can hardly be overrated, with scholars having based their entire

chronology upon it. The *Book of Sothis* calls him *Susakeim,* a King who brought his Libyan, Ethiopian, and Troglodyte warriors before Jerusalem, before the Rule of Psuenus, while modern scholars say Osorkon I succeeded Shishak.[3] Sir Lancelot Brenton's translation calls him: Susakim. The most important identification, perhaps, comes from Josephus, who writes in his *Jewish Antiquities:*[4]

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

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

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

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

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

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

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

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

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

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

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

Sesostris was the only Egyptian king who also ruled Ethiopia. To commemorate his name, he set before the temple of Hephaestus two stone statues, of himself and of his wife, each fifty feet high, and statues of his four sons, each thirty-three feet. Long afterwards, Darius the Persian would have set up his statue before these; but the priest of Hephaestus forbade

the Persian would have set up his statue before these, but the priest of Hephaestus forbade him, saying that he had achieved nothing equal to the deeds of Sesostris the Egyptian; for Sesostris (he said) had subjugated the Scythians, besides as many nations as Darius had conquered, and Darius had not been able to overcome the Scythians; therefore, it was not just that Darius should set his statue before the statues of Sesostris, whose achievements he had not equalled. Darius, it is said, let the priest have his way.

When Sesostris died, he was succeeded in the kingship (the priests said) by his son Pheros. This king waged no wars, and chanced to become blind, for the following reason: the Nile came down in such a flood as there had never been, rising to a height of thirty feet, and the water that flowed over the fields was roughened by a strong wind; then, it is said, the king was so audacious as to seize a spear and hurl it into the midst of the river eddies. Right after this, he came down with a disease of the eyes, and became blind. When he had been blind for ten years, an oracle from the city of Buto declared to him that the term of his punishment was drawing to an end, and that he would regain his sight by washing his eyes with the urine of a woman who had never had intercourse with any man but her own husband. Pheros tried his own wife first; and, as he remained blind, all women, one after another. When he at last recovered his sight, he took all the women whom he had tried, except the one who had made him see again, and gathered them into one town, the one which is now called "Red Clay"; having concentrated them together there, he burnt them and the town; but the woman by whose means he had recovered his sight, he married. Most worthy of mention among the many offerings which he dedicated in all the noteworthy temples for his deliverance from blindness are the two marvellous stone obelisks which he set up in the temple of the Sun. Each of these is made of a single block, and is over one hundred and sixty-six feet high and thirteen feet thick.

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

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

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

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

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

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

Hom. Il. 6.289-92

[He mentions it in the Odyssey also:

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

Hom. Od. 4.227-30

and again Menelaus says to Telemachus:

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

Hom. Od. 4. 351-2

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

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

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

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

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

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

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

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

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

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

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

Above: Achilles and Memnon, between Thetis and Eos, Staatliche Antikensammlungen, Munich *(Side A of an Attic black-figure amphora, ca. 510 BC, from Vulci)*

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

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

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

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

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

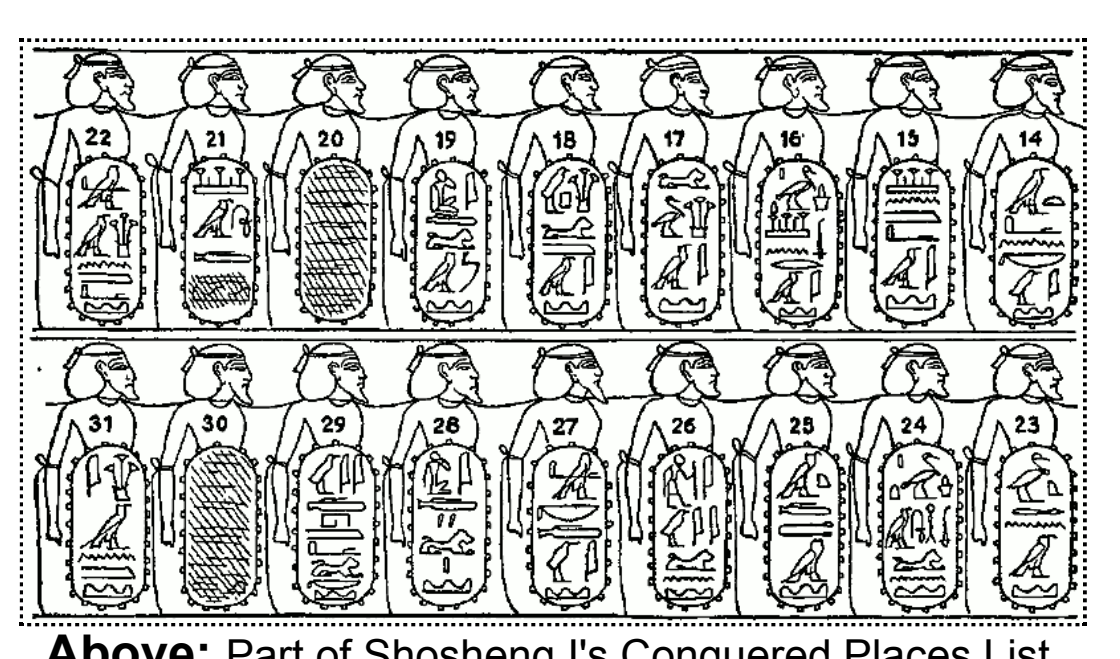
1. The two Trojan wars were conflated (confused/combined) and dated incorrectly by ancient historians of renown. The Trojan War conventionally dated 1183 BCE ended 300 years later than was believed since Varro erred on it, and we have dated the same to 888 BCE, and this war is the second, there having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

[73-e] If there are some things that are not so certain, they stem from some possible confusion (or conflation) with an earlier King of Egypt, but since the Trojan date is appearing to be unchangeable, it would have to be some King who ruled not long before Sheshonq I, and this is no improvement, since Sheshonq I is the most suitable. Of course, it will always be interesting to consider a different King than the one Herodotus calls Sesostris, but Sheshonq I is the only one who even remotely fits, having been an aggressive conqueror late in his Reign, having conquered lands both north and south of Israel, and so as aggressive conqueror of foreign territories. Byblos in Lebanon is where his name was discovered, on a statue base, and in Israel a fragment of

a stela was found at Megiddo containing the cartouche of his name. Sheshonq's renowned inscription at Karnak lists cities conquered by him and, as Mr. Albert Barnes points out, three of the 15 cities fortified by King Rehoboam were on Shishak's list, namely Shoco, Adoraim, and Aijalon, and so, also, were "other towns of Judah or Benjamin."[1] Showing that Shishak's campaign was against Palestine, we see: "Shishak defeated the strong cities of Judah."[2] But Mr. Barnes says of some other cities of Palestine:[3]

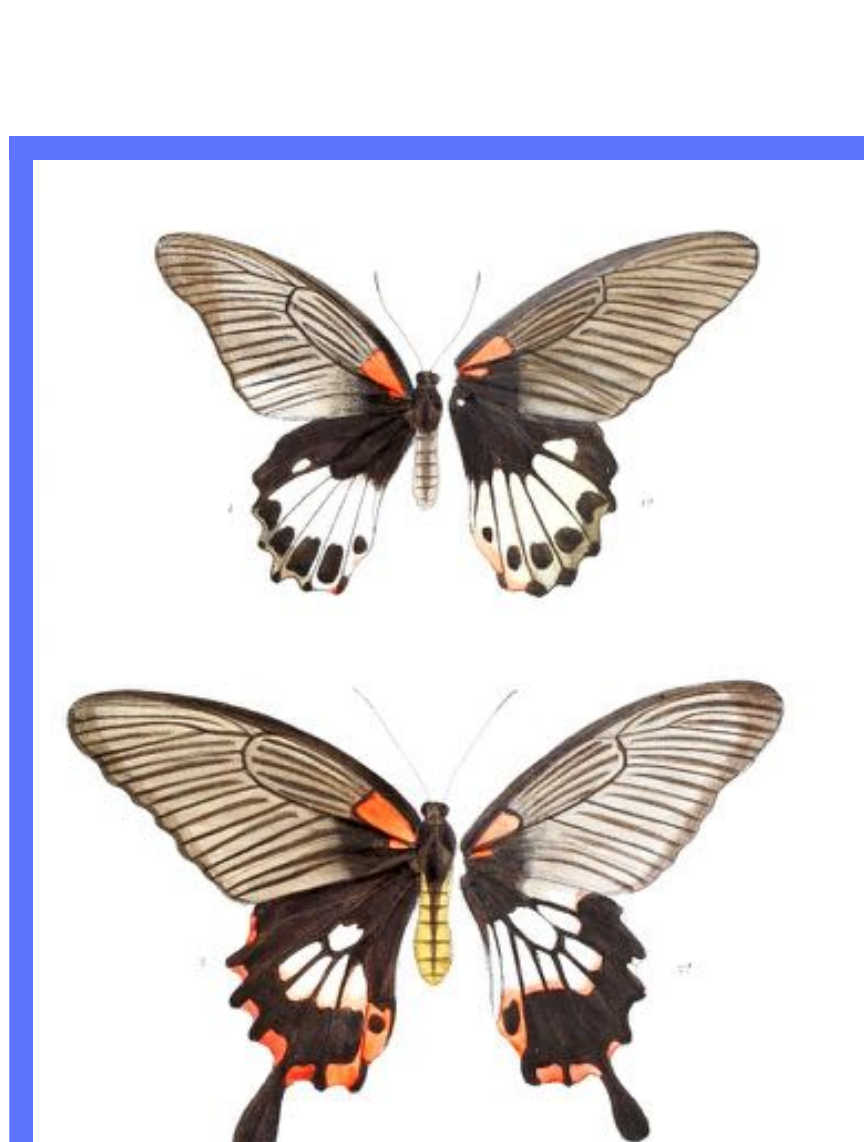
> **Further, a considerable number of the captured cities are in the territory of Jeroboam: these cities "are either Canaanite or Levitical." Hence, we gather, that, during the four years which immediately followed the separation of the kingdoms, Rehoboam retained a powerful hold on the dominions of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

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



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

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



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

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

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

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

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

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

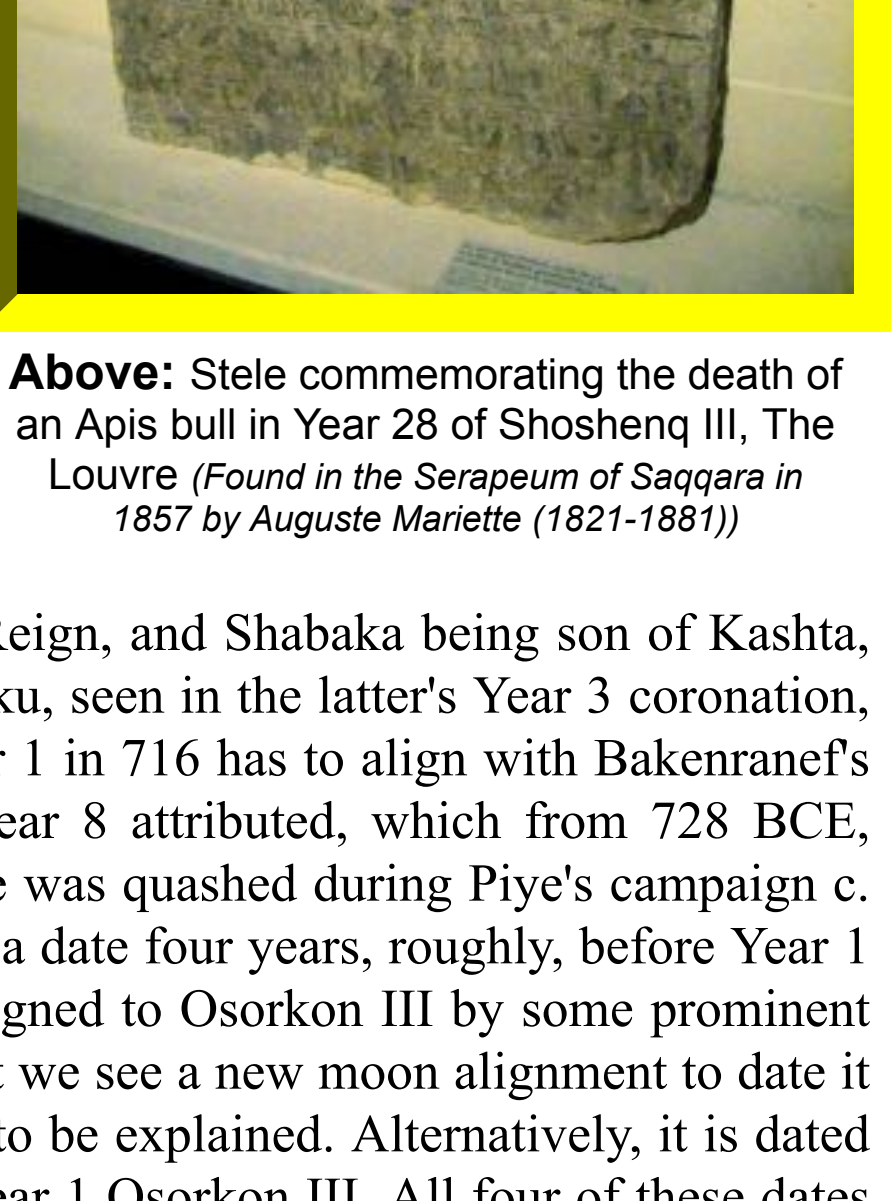
> **Altogether, there are relatively few actual dates surviving from this period. As a rule—in contrast to the NK—we lack a continuous series (or even relatively complete chain) of dates for any given sovereign, and thus by no means can we confidently suggest that the highest known date for any reign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

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

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

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

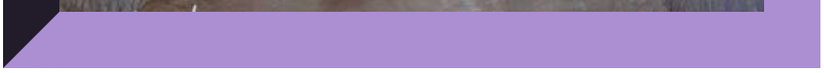
> **Year 3, first month of the second season, day 12 [ed. read III Peret 22, AEC p. 372 after Schott], under the majesty of the King of Upper and Lower Egypt, Lord of the Two Lands, Usermare-Setepnamon, L.P.H.; Son of Re, Lord of the diadems, Osorkon (II [ed. no, read Osorkon III, AEC p. 372 and footnote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



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

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

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



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

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

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

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

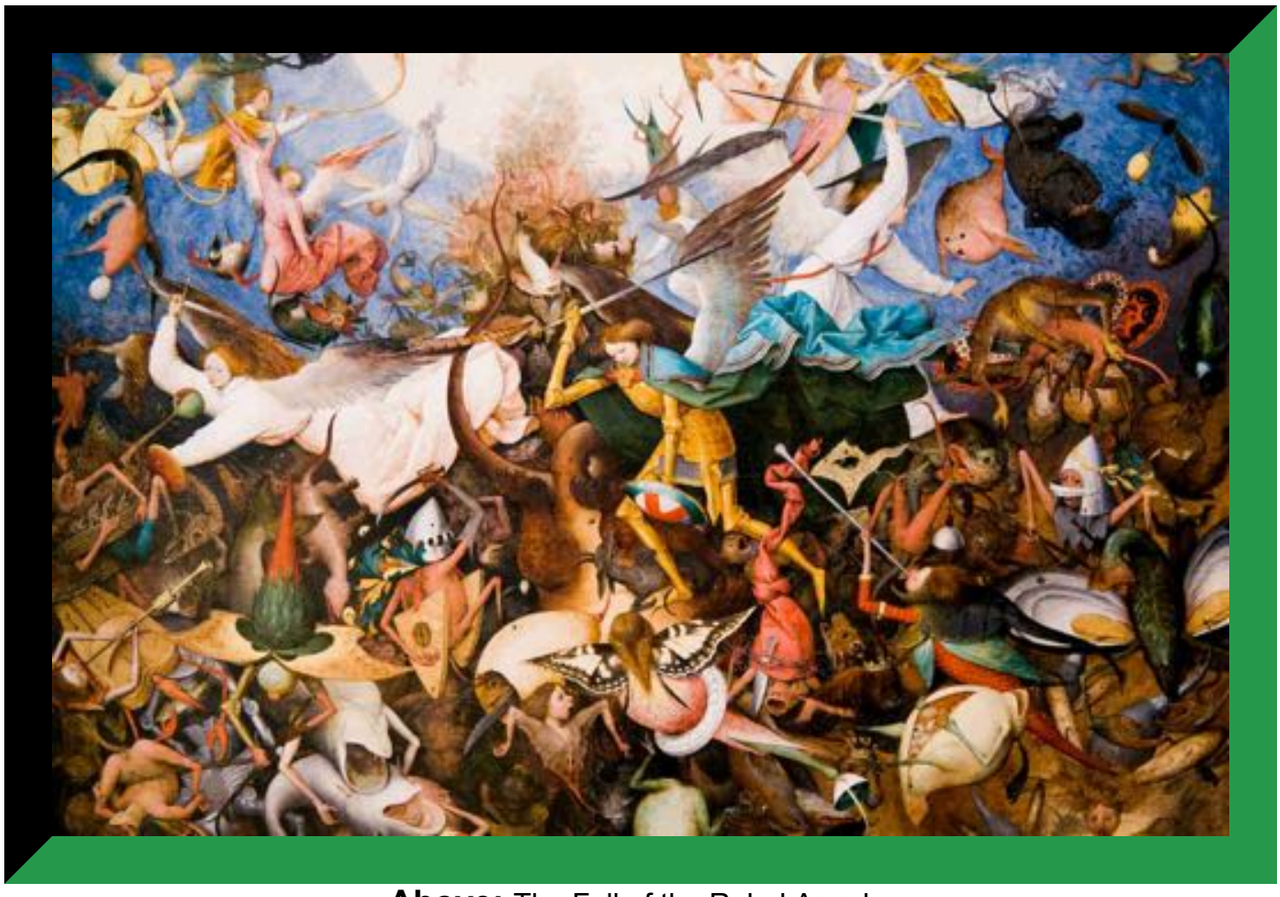
Reigns of Kings of Egypt:

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

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

993 - 767 = 226 years
226 ÷ 10 = 22.6 years/Reign
(Average Reign, Shoshenq I to Osorkon III, inclusive)*

***With only nine of these 10 Reigns substantiated in Chapter 8, and over a reduced (by 25 years) total of 201 years, the average is a very similar 22.3 years.**



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

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

Generations (all are Kings of Egypt except Nimlot):

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

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

1049 - 848 = 201 years (birth-to-birth)

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

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

[76-e] Alternatively, death-to-death 973 to 767 BCE gives the similar result of 34.3 years/generation, with at least one generation, Nimlot C, not having been the Pharaoh. Now, Takelot II is the grandson of Osorkon II, and his son Osorkon III was born about 848 BCE, and we further are informed that only 34 years separate the Reigns of Osorkon II and Takelot II [38 years, "Sera II" on EKL, cf. 31 or 34 years, "Zet" in Manetho-Africanus], which is about 38 years between Osorkon II and Shoshenq III, as Shoshenq III's Year 1 is three years after Takelot, which can account for the confusion of 34 or 38 years, for the separation between grandfather and grandson, a short interval however you take it, and with the Reign of Osorkon II dated 872-834 BCE, his great grandson is born 14 years before the end of his Reign, which holds true for the BG as well as in conventional chronology. Should we think 34 years per generation high for these Kings of Egypt, it is to be compared with a date of 50 years lower for Sheshonq I in the conventional view, a difference which when averaged over six generations is over eight years less per generation (bringing it down to about 26 years/generation), and which when averaged over 10 Reigns is five years less per Reign (making it only 17.6 years/Reign), which are low average numbers, but they comprise the conventional view such as it is. Although not in every case, the conventional dating of Shoshenq I may be responsible for a necessity for very short generations in the ancient Egyptian genealogies, whereas in the BG the same generations fit comfortably into the timing given, without such short generations. Mr. Kitchen is said to have considered in one case the possibility of inserting two full generations into one genealogy in order to span the time from Shoshenq I to Osorkon III in the Neseramun genealogy, but he decided for five longer generations working in his convention. His choice was to insert no generations at all, seeing as a man's name in Egypt is passed on to his grandson, making difficult the insertion of a single generation. The details of many of these things should be later on considered and dealt with by us at far greater length. For now, though, one thing seems noteworthy in the BG: in the Pharaonic genealogy, the birth of Shoshenq I in 1049 to the birth of Osorkon III in 848, gives us some average generation of 33.5 years, but perhaps Shoshenq was born later, from the following possible reasoning. He died in 973 or later, being the age of 76 at death, which is not terribly low for one active in a military exploit of gargantuan proportions, in his final years. Lowering the birth of Shoshenq I would also affect the Pasenhor genealogy which continues the lineage through Nimlot C via Ptahudjankhef, instead of Takelot II, for nine generations (compared to six, to Osorkon III) for an average generation calculable as between 29 and 32, less than 33.5, yet rather higher than firstborn sons. As it stands, the birth of Shoshenq I in 1049 permits:

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

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

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

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

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

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

Expedition, as Sir Isaac says in his own chronology, and as Mr. Crosthwaite concurs.

76-h Based on the cold fact that the "voice of Memnon" from earthquake damage in 27 BCE was said to issue forth at dawn from the more northerly of the Colossi of Memnon, as they are also called, before the restoration in 170 CE caused the sound to cease, the statue has sometimes been regarded as associated with Memnon, although they were built by Amenhotep III who lived before 1300 BCE. It was, by the way, supposed to be the voice of Memnon responding to the morning greeting of his mother, Eos. The 'voice of Memnon' was attributed to the passage of air through the pores of the stone, in the sun's heat.[8] In light of the unlikelihood of the possibility that a person compiling the *Ethiopian King List* should accidentally place Memnon at the exact date or near to any date expected in the BG for Memnon (ie. the Trojan War), it is apparent that the Amenhotep on the EKL can be attributed to no other reason than his true dating, and that the 'Amenhotep Zagdur' of the EKL was Memnon.

[1](*Ancient Egyptian Chronology, edited by Erik Hornung, Rolf Krauss, and David Warburton, 2006, 'The Third Intermediate Period,' by Karl Jansen-Winkeln, p. 243*) [2](*Ibid., p. 252*) [3](*The Festival-Hall of Osorkon II in the Great Temple of Bubastis (1887-1889 [ed. likely the exploration dates to this time, with the publication as given in 1892]), by Edouard Naville, Tenth Memoir of the Egypt Exploration Fund, 1892*) [4](*Ibid., p. 25)* [5](*Ibid., p. 24)* [6](*Lineage of Ethiopian Kings and Queens, aka. Ethiopian Kings List, 'Sera II (872-834 BCE, in one version)')* [7](*Thus, our initial impression remains true right until the end of the reasoning process, and is incorporated into the thought process rather than clouded over by later thoughts, and is adhered to until either confirmed by later evidence or replaced with a better theory.)* [8](*Enclopaedia Britannica, 'Memnon', Vol. 7, 1990, p. 1040)*

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

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

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

77-b With Tutankhamun beginning to rule in 1358 and then as sole ruler in 1355 BCE in the BG, he was a pre-teen at his time of becoming King, as seen by his mummy, also. Thutmose III was a child King as well, and his date of birth estimated above appears to confirm that, so that the need for Hatshepsut's assistance to reign is seen, in perhaps her usurpation of Thutmose III's own Reign. The date for Tutankhamun is now higher than we had it, but very noteworthy is the fact that his dating in the conventional chronology is lower, raising the average. The date of *The Exodus* is inflexible in the BG, and its date is 1493 BCE, wherefore the 12 years given Thutmose I by Manetho, together with inscriptions from Years 8 and 9 bearing his cartouche, and an

"11 years" anonymous on the stela of Nebwawy, the lesser evidence of his successor Thutmose II (implying a shorter reign than Thutmose I), and the evident lunar alignments for Year 1 1490 for Thutmose III, but the subsequent model lunar alignments for his successors also implying that Thutmose III subsumed the Year 1 1493 of his father, a situation made simpler by Hatshepsut's doing the same, make the birth of Thutmose I in 1554 clearly probable, based both on his death in 1493 as a military Pharaoh, and his grandson Thutmose III's birth before 1490 BCE.

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

The reinstatement of Memnon and his son is compelling.

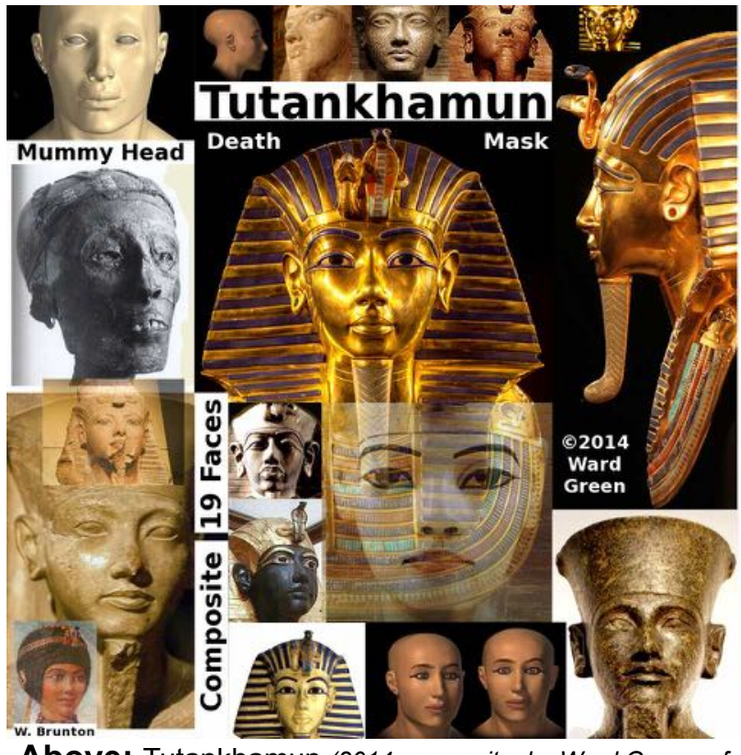
Incidentally, the name 'Memnon' can be seen as derived from the letters 'm' (mim) and 'n' (nun) in either the Persian or Hebrew alphabet, which becomes 'mn', as the vowelless equivalent of 'Amen', short for 'Amenhotep'. 'Zagdur' is a word that we may also examine presently.

77-c The contemporary evidence is another matter, entirely. Thus far the evidence is not compelling on either side (ie. conventional or BG), although the BG sees certain advantages in being closer to an average generation of sons generally (about 35 years), compared to a tighter conventional chronology which forces the births of the children to be earlier, in some priestly genealogies a circumstance that causes potential demographic firsts, such as abnormally short lifespans, in addition to the assumption of an early development of mature mindsets.[2]

Since the conventional view precedes the BG, it may be only right that it possesses more inertia, which is to be possibly seen as analogous to Newton's first law of motion, which may be worded as follows here: An object at rest stays at rest and an object in motion stays in motion, with the same speed and in the same direction, unless acted upon by an unbalanced [additional] force.

77-d The *Pasenhor Genealogy* may give evidence of the falsehood of conventional chronology, for in paragraph 7-6-e, above, conventional dating gives an average generation of 30.3 years for Thutmose I to Tutankhamun, whereas a nine-generation span for Shoshenq I to Pasenhor is low at 26.4 or nearly four years lower in the conventional chronology, compared to Dynasty 18's 30.3 years, while 32 years per generation in the BG is 5.3 years greater than 26.7 in Dynasty 18, although when Pasenhor's date of birth is taken to be earlier, the lower average may be seen to bring the conventional chronology's average generation even further into discrepancy, while the BG is improved, the only consequence of a cautionary kind being the reduction of the average generation, for the last part of Pasenhor genealogy, in both chronologies. We may recall also that the conventional chronology is excluded based on many considerations seen previously. Now we are seeing that its average generation excludes it on the low side, possibly, even with Pasenhor's age

assumed to be on the low side, while raising his birth makes that average even lower when increasing his age. This problem is not present in the BG, which improves. The proof of the BG has been seen to be manifold, thus proof against the conventional chronology is expected.



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

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

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

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

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

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

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

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

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

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

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

900 BCE based on what we have seen already. To add to this is evidence that Nimlot C became a High Priest of Amun (HPA) after Year 16 of Osorkon II, when Nimlot C had a son old enough to succeed Nimlot as the governor of Herakleopolis (after Year 16 of Osorkon II is after 872 - 15 = 857 BCE both BG and conventional). Since Osorkon II died in 834 BCE, his birth should not have been as early as 934 BCE, unless he lived to 100. The conventional dates differ little here from the BG. The five generations of Nimlot to Pasenhor give, thus:

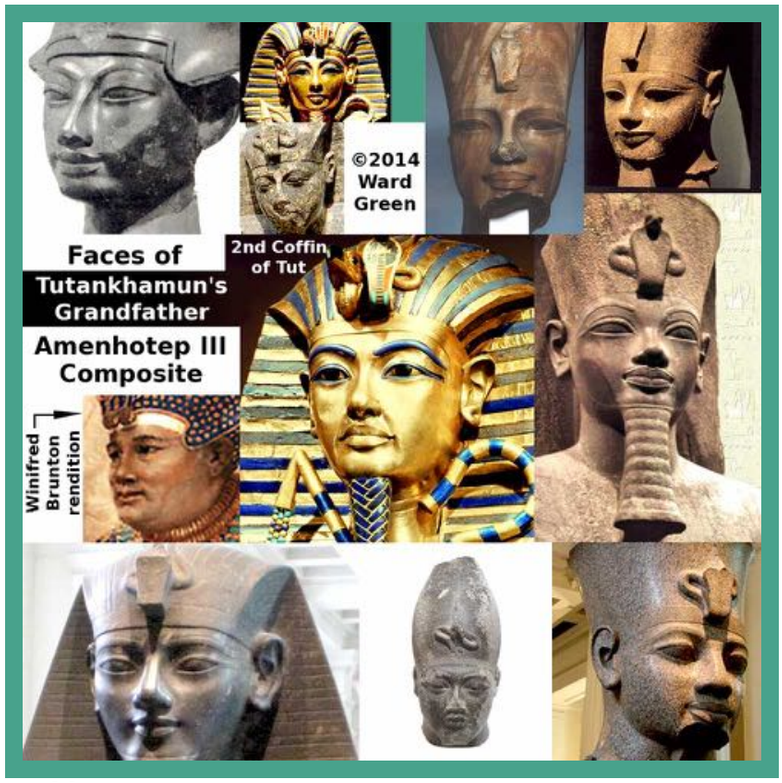
(900 - 788) ÷ 5 = 22.4 years/generation
(Nimlot C to Pasenhor, five generations)

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

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

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

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



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

Table 13:

Average Generation

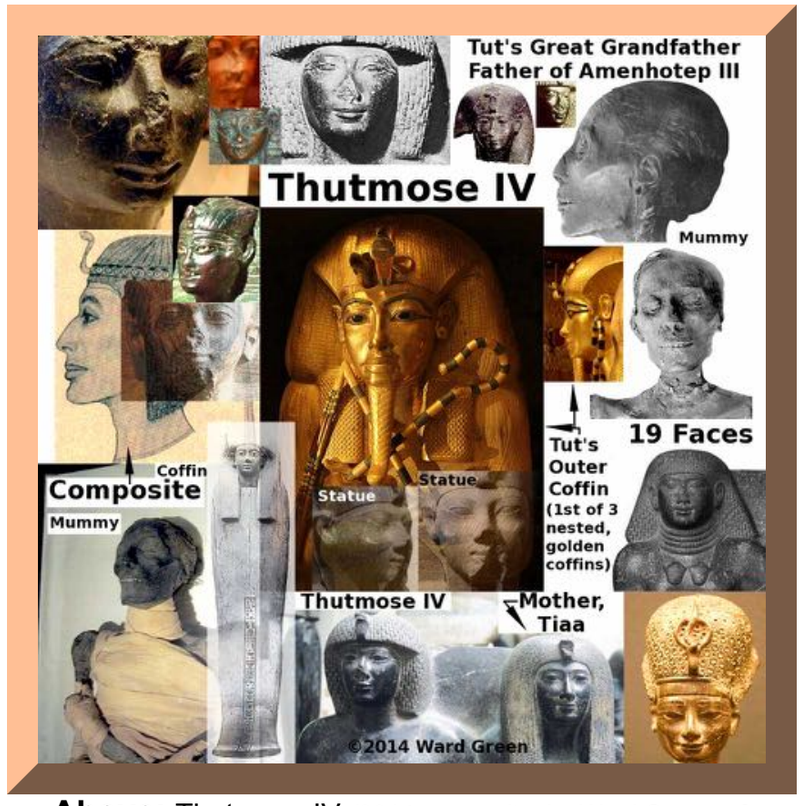
BG vs. Conventional

b-b = birth to birth d-d = death to death
THI = Thutmose I; TUT = Tutankhamun; SHI = Shoshenq I; PAS = Pasenhor; OSII = Osorkon II; IU = Iuput A; NAKB = Nakhtefmut B NIMC = Nimlot C; OSIII = Osorkon III; TIII = Takelot III;

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

b-b OSII-PAS	22 - 26.5	22 - 26.5	6	-
b-b NIMC-PAS	22.6 - 28	22.6 - 28	5	-
b-b OSII-OSIII	24	24	3	-

Table 13 demonstrates a discrepancy on the low side by five years per generation for six generations of Kings in the conventional view, as compared with Dynasty 18, where more than 30 years per generation is calculated, over seven generations from Thutmose I to Tutankhamun, considering the birth-to-birth as being most reliable. On the other hand, the BG shows a 6.8 year discrepancy at maximum for birth-to-birth calculations on the same period, except that this fell *on the high side.* Probability favours the high side to a certain degree, as the low side quickly becomes rather tight for time. Mr. Thiele's conventional chronology of Assyria, given its major remodelling of the Bible Reigns, is compared with the BG indirectly here, for how it affects Egypt, as Mr. Thiele's Assyrian chronology makes Egypt tight, whereas the BG is a much roomier chronology for Egypt, offering higher average generations in the *TIP.* It appears possible that a generation has gone missing from the 22nd Dynasty, but the explanation given about Memnon and his son Ramesses can account for the longer generation between Takelot I and Osorkon II as easily, since the delayed generation would have allowed Memnon and his son the opportunity to temporarily gain power. Sir Isaac Newton wrote that Memnon was a son of Zerah, as he thought, calling Memnon also Amenophis, the King who ruled after Orus (Horus cf. Osorkon, Zerah, Sera). Orus and Amenophis are Kings of Egypt Manetho lists in opposite order, but on his 18th Dynasty list of Kings. While no one would say that Manetho is entirely right, several copies of his work give 31 years (or 30 years, 10 months) for Amenophis, coincidentally the very same Reign length as 'Amen Hotep' Zagdur on the *EKL.* Sera III is notably missing from the *EKL,* while his Reign follows, after the last 17 years of Shoshenq III, Tawasya II (Takelot II) in Egypt, as Sera III (or Osorkon III) is the son of Takelot II, and this proves that the Reign of Wiyankihi II (Usimare Piye) is wrong in the position immediately succeeding Tawasya II, it being necessary also to add, after Sera III, a further period (seven years) for the sole Rule of Tawasya III, who as Takelot III is missing, too, on the *EKL.*



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

77-h We now arrive at an interesting illustration of the BG by means of the real-life case study of one descent,

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

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

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

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

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

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

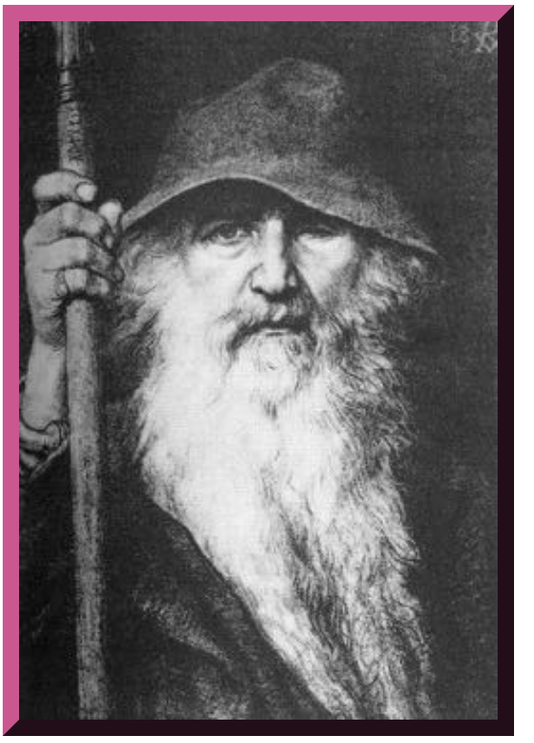
The Romans are human beings, they are from this planet, they are not mythical figures. Then I remember that when I came to Gobustan, I had seen a stone slab with Roman inscriptions. I contacted the Academy of Sciences of Azerbaijan. I was taken to the place, and I got the exact wording of the inscription.

There's a very logical way of figuring out when this was written. It had to be written after the

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

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

(Thor Heyerdahl, in a speech given in May 1999)



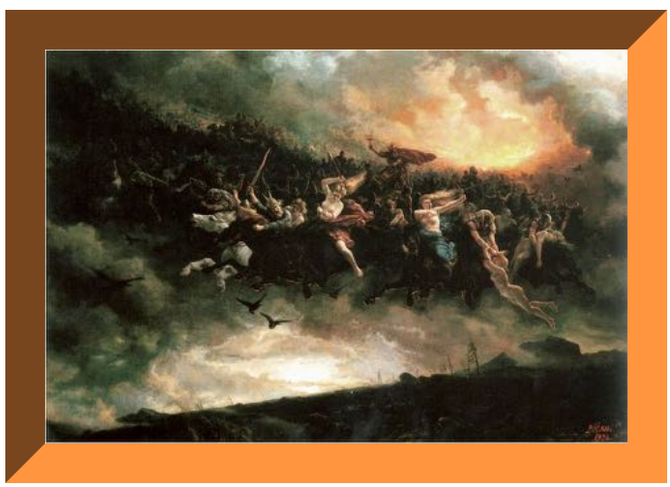
Above: Odin the Wanderer *(1886 artwork by Georg von Rosen, reproduction from the 1893 Swedish translation of the Poetic Edda.)*

77-j We have already seen that 27 to 28 years constitutes a generation for firstborn sons, and 22.2 years a Reign, and the calculation of Mr. Heyerdahl agrees with 88 CE as we calculate above with 29 generations of 28 years. By the immense blessing of Jehovah upon us, we are not blessed with just one descent from Woden, but two, and the second one is from his son Skjold, to Sigurd Ring, which in the *Heimskringla,* or "Chronicle of the Kings of Norway" (Snorri Sturluson), is 21 generations from Woden to Sigurd Ring (20 from "Of Fornjot and His Kinsmen: How Norway was Inhabited," a slight variant), and there are 6 generations (from "Of Fornjot...etc.") given from Sigurd Ring to Harald Fairhair, in addition to the stipulation that Sigurd Ring had a grandson who (Bjorn Ironside) was in the south of France in 860 CE, the last two of which put Sigurd's floruit ca. 750 CE, allowing for six generations in 150 years and with two generations in 110 years difficult to increase further seeing as increasing the 150 increases, also, the 110. The six generations have two female generations, so it it may be possible to reduce it a little below the 150 years, which has a 25 year average: 0. Sigurd Hring 1. Ragnar Lodbrok 2. Sigurdr Serpent-eye 3. (dau.) Aslaug 4. Sigurd Hjart 5. (dau.) Ragnhild 6. Harald Fairhair. However, 150 years looks to be not far from the truth. There is still one remarkable provision here, and that is the reported interaction between contemporary Kings Egill "Vendilkraka" Aunsson (Ynglingen Saga) and Frodi "The Bold" Fridleifsson in *Heimskringla,* giving a chronological anchor point to align generation 12 of *Heimskringla* with generation 16 of *Ynglingen Saga,* a difference of four generations to increase the 21 generations of Woden to Sigurd Ring up to 25 or perhaps only 24, assuming some generations are missing from the *Heimskringla,* although not necessarily truly, but simply used as an aid to our understanding. Since 88 + 24 x 28 = 760 CE is not far from 750 CE for Sigurd Ring, it appears to verify our 88 CE for Woden, and there are a number of different ways to calculate. For example, 16 generations after Woden is Egil, which computes to 88 + 16 x 28 = 536 CE, say, and we take it to be 12 generations from the beginning of the lineage of *Heimskringla,* leaving only nine remaining in that lineage to Sigurd Ring, so 536 + 9 x 28 = 788 CE. Since this seems high (late) for Sigurd Ring, we might take it to imply shorter generations for the first 16, although it brings Sigurd Ring into startlingly superb nearness to his grandson, yet requires six generations to be 112 years for Sigurd Ring to Harald Fairhair, or fewer than 19 years per generation, possible with very young teenage mothers, for two of the six generations. Another way still is to add the six generations to the 21 generations of *Heimskringla,* yielding 27 for a different number of generations from Woden to Harald Fairhair (ie. different from 29), but perhaps implying only two missing generations from *Heimskringla.* Or, assuming no missing generations after the first 12 to Frodi in *Heimskringla,* calculating backwards from Sigurd Ring in 750 CE gives 750 - 9 x 28 = 498 CE for Egil and Frodi together, from which we compute the average of the 16 generations to Egil, in *Ynglingen Saga:* (498 - 88) / 16 = 25.6 years per generation. One ought to keep in mind that reality is not the same as statistics, which provide a way to grasp something. Implication is either missing generations at the start of *Heimskringla,* or a higher average generation during those first 12 generations, of around 37 years. There is no necessity to resolve the situation, as the overall effect is that 88 CE for Woden is confirmed by use of a second lineage (ie. two are better than one).

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

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

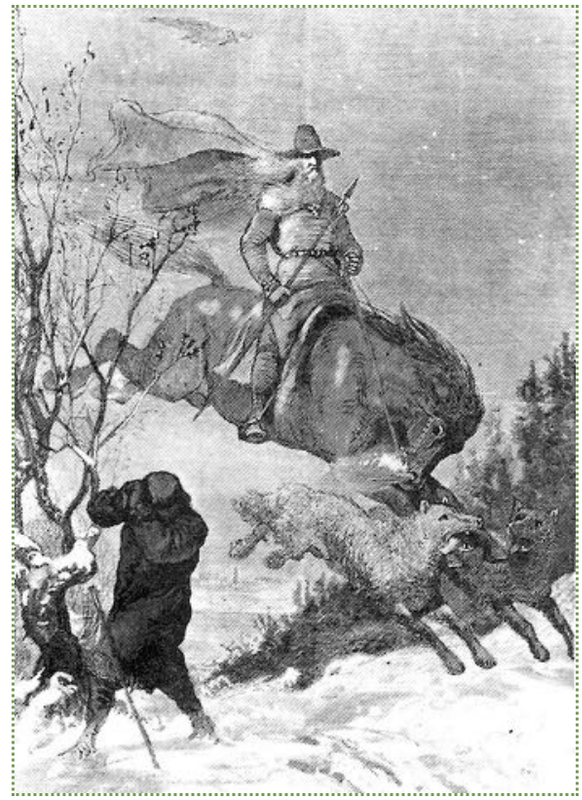
This would imply that Sigurd lived 70 years later, and would agree with his grandson flourishing near 860 CE, since Sigurd would then be flourishing at near 820 CE. As it is, 17 is early for Woden compared to 88 CE, but it is not really a large discrepancy, and is also very easily resolved using 20-year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



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

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

0. Memnon
1. Thor (Trorr)
2. Hloritha (Loridi)
3. Einridi
4. Vingethorr
5. Vingener
6. Moda
7. Magi
8. Sceaf (Seskef) (Odin)
9. Bedwig
10. Hwala
11. Hathra
12. Itermon
13. Heremod
14. Sceaf (Sceldwea)
15. Skjold
16. Bjaed (Bjar) (Beaw)
17. Taetwa
18. Geat (Gapt) (Jeat)
19. Godwulf (Folcwald)
20. Flocwald
21. Finn
22. Frithuwulf
23. Freawine
24. Frealaf
25. Frithuwald
26. Harderich
27. Anserich
28. Wilke
29. Svartich I
30. Svartich II
31. Sigward
32. Witekind
33. Wilke
34. Harbod
35. Woden

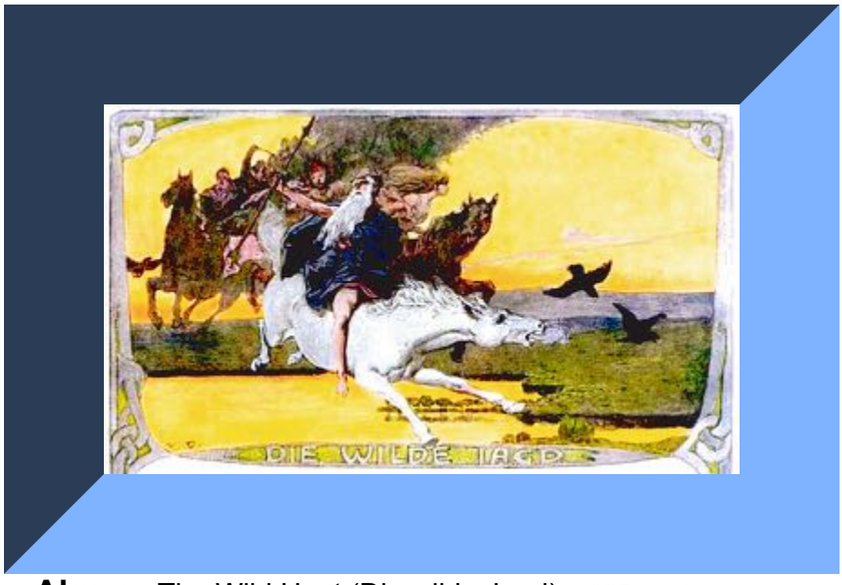


Above: Odin's Hunt *(Painting by August Malmstrom before 1901)*

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

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

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



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

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

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

Since the Trojan War has been misdated by many people, including ourselves, by 387 years, it's a small matter that we disagree 122-222 years on the dating of Woden. We need not agree with Mr. Turner's date, although the gist of his note about Woden being real is compelling. His book, *History of the Anglo-Saxons,* has been worthily called a "monumental work of historiography." While many have commented regarding generations of the Norse having been 25 or even 20 years in length, there is no sound basis for these statements it now appears, and the ability of the BG to elucidate history using a more accurate 27- or 28-year generation for firstborn, and a 22.2-year Reign in a typical inherited Kingship, now appears to host an accurate first view of history. Within this history, Woden and Memnon naturally exist. Thus, Woden was the progenitor of the Northmen, or, as they were called, Norsemen, who inhabited Scandinavia. Memnon, as we have dated him, was the King of Ethiopia (Egypt) who died c. 888 BCE during the 2nd Trojan War.

77-m While any single line of our arguments may be on shaky ground by itself, together they make a cohesive whole. Since the great Egyptian King Osiris who campaigned as far as Greece is a generation before the *Argonautic Expedition,* which in turn is 44 years before Troy, or the Fall of Troy of 888 BCE, we can have Sheshonq I as this King only with his Year 1 in 993, not 943 BCE. Sheshonq I thus could have begun his campaign when his Reign is normally assumed to end, in 973 BCE, and kept going for about nine years until 964 BCE, which offers 32 years at least before the *AE* in ca. 932 BCE. It is therefore now established that Sheshonq I reigns from 993 BCE as Shishak, Bacchus or Osiris, in the BG. Hopefully, we have not used an excess of words in this crucially sufficient statement of an important matter.

[1](*Hebrews 13:7, New World Translation, 1988*) [2]*(Beyond the Egyptian evidence itself, however, we have seen a number of reasons that make the BG the most compelling chronology ever discovered. By 'compelling' we mean something that would rule out all other possible chronologies, thereby leaving the definitive option as the only logical choice. There are at present too many variables in the time period of the 3IP to completely rule out the dating based on the conventional chronology, but the word 'completely' should be emphasized here, because the generational evidence rules it out in the main, as does the rest of the evidence. The five- and six-generation lineages of Hor iii, of which there are three or four over a period of, at most, 105 years, are one of the best examples for the time (for the three or four generations) from Osorkon II to Osorkon III, which is also three generations, the 105 years being in the BG the time from the beginning of Osorkon II's Reign to the death of Osorkon III, and this translates to 67 years from death-to-death in the BG, with Osorkon III living to about 80 years of age, apparently true in all chronologies, and Osorkon II to perhaps quite a bit older than 80 in the BG, so that the new consequence of that is a generation length of somewhere near or a little higher than 67/3 = 22 years per generation for these three generations only, not inconceivable.*) [3](*History of the Anglo-Saxons, Vol. 1, by Sharon Turner, 1840, p. 167*)

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

78-a It will take more time than we have at present to find everything about Shoshenq I and his military campaign. At present we are working our way backwards from lower dates, as is the usual way, and we have found the date of the Reign of Osorkon III to commence in 796 BCE, of Takelot II in 838 BCE, of Osorkon II in 872 or 868, of Aksumay Ramissu in 892 or 888, of Amenhotep Zagdur, or Memnon, in 919 or 923, of Takelot I in 932 or 936, the Reign(s) of some unspecified Ruler(s) in 941 BCE, then of Osorkon I in 973 BCE, and of Shoshenq I in 993 BCE. It has been a trying time, but the BG has proven true.

Conventional chronology is wrong for this time period, in particular for Egyptian Kings before Osorkon II and back as far as Pharaoh Thutmose I c. 1504, who Reigned from then until 1493 BCE *(The Exodus),* and from after Osorkon II as far as to Taharqa who reigned 690.

The name 'Zagdur' appears to have the meaning 'sector' as well as, from Latin, 'secitur', a form of the Latin 'secor' = cut, sever, detach, meaning 'is cut', giving us 'Amenhotep is detached', possibly referring to this King's Ethiopian, Persian, and Egyptian fortifications called *Memnonia,* these being detachments of his split over a wide area, leaving in Egypt a viceroy who was named Proteus or Cetes, whom he appointed to Reign over Egypt in his absence, 'Proteus' having meaning in Greek corresponding to either 'Prince' or 'President'. Herodotus wrote that Proteus was succeeded by the King called Rhampsinitus, which resembles 'Ramissu' nearly, so as to be identified as Ramesses, the son of Memnon, confirming that Proteus reigned at the time of Memnon, then Memnon was killed, after arriving to assist Troy. This dating of Memnon appears to affect Dardanus also, and may move his date to well below *The Exodus*.

78-b The son of Memnon is called Aksumay Ramissu, and there is a place called Aksum (or Axum) in Ethiopia which is known for a number of pottery styles, the earliest the Pre-Aksumite, which begins in 800 BCE, and 68 years or so after our dating of the end of the time of Ramissu.[1] Thus the BG sees a period named after Aksumay Ramissu. Sir Isaac agrees that the Rhampsinitus of Herodotus is the same as the Ramesses who is the son of Memnon, and that Memnon is called Amenophis (Egyptian: Amenhotep). The Greek form of the name, Amenophis, is also seen in the *Book of Sothis* in the form Ammenophis, just two Reigns after Susakeim (Shishak), or 59 years after with a nine-year Reign, so 993 - 59 = 934, although we note that Mr. Newton says Memnon rules twice with time in between, and that Homer himself mentions Bacchus, a Pharaoh of Egypt, as well as Memnon, a King of Persia. Sir Isaac also notes that Herodotus says that Ethiopia served Egypt until the death of Sesostris (or Bacchus) and then the Ethiopians became free for 10 years prior to Zerah the Ethiopian and Amenophis conquering Egypt.[2] The death of Sesostris as Sheshonk I in 973, when some 10 years of freedom is taken as nine years, thus makes c. 964 for Osorkon I and his 32-year Reign ends c. 932 as the 13-year Reign of Takelot I begins, ending at an incredibly perfect time c. 919 BCE, when the EKL gives (albeit with Year 1 different) 31 years for Amenhotep, whose death can be 888 BCE, our end of the Trojan War.

78-c May it please the reader, let us take some time to see the perfection of the combined testimony of witnesses. In the story of Sesostris, and of Osiris, there is the period of time during which Typhon or Python rebels in Egypt and usurps the Kingship while the King is out of the country on his campaign, until the King's son gets control and kills the rebel during the King's absence. The heroic son is Horus the son of Osiris of mythology and the King Osiris dies in the 28th year of his Rule. The nine-year campaign of Sesostris, as according with Mr. Newton, and the 10 years of freedom, for Ethiopia, correspond closely, as do the 20 years of the Reign of Sheshonq I added to nine or 10, come near to 28 years. There has been speculation among modern scholars, that Sheshonq I may have lived longer than is usually said. The 28 years of Sheshonq (Shoshenq) added to the 32 of Osorkon (Osor, cf. Orus, Horus) give 60 years, roughly two years short of the time obtained by 20 + 10 + 32 = 62 years, demonstrating a simple harmony in the facts. The basic idea is that of Memnon dying near 888 BCE at the end of a Reign of about 31 years, making the start of

his Reign around 919 BCE, 74 years after Shoshenq I with Takelot I taking 13 of these years for his Reign. After the Reign of Zerah, whom we take to be Osorkon I of Egypt, the Zerah or Sera I of Ethiopia, a candidate for the Horus of mythology, in myth the son of Osiris, the succession of Amenophis or Memnon to the throne is said according to Sir Isaac to have caused an uprising of Lower Egypt, so that Memnon withdrew into Ethiopia. With this occurring in the BG in 932 BCE, which is now the end of Osorkon I's Reign, it is the time according to Sir Isaac also of the *Argonautic Expedition,* which falls exactly in 932 BCE in the BG when it is 44 years prior to the end of the infamous Trojan War 888, Mr. Newton saying that the Greeks contrived that noted expedition upon hearing of Memnon's withdrawal, hoping to persuade the nations to which they journeyed around the Sea Coasts of the Mediterranean and Black Seas, in their ship the *Argo,* to rebel from Egypt, since it had been Egypt's appointed ruler who had caused the offense which they sought by the expedition to avenge. When we allow this sequence of events, it no longer is permissible for Zerah to die in Year 15 of King Asa as would be possible with his Year 1 in 973 BCE, so there may be a possibility that he survived that 941 battle, or perhaps the Reign of Zerah preceded the nine years. Assuming that Zerah (Sera I) was an Egyptian, it is to be believed that the Ethiopian freedom may have ensued upon the death of Zerah in 941 BCE, before Memnon came to the throne, in 932, whereupon Lower Egypt rebelled.
[1](*The Pre-Aksumite and Aksumite Settlement of NE Tigrai, Ethiopia, by A. Catherine D'Andrea, Andrea Manzo, Michael J. Harrower, and Alicia L. Hawkins, Journal of Field Archaeology, Vol. 33, 2008, p. 161*) [2](*The Chronology of Ancient Kingdoms Amended, by Sir Isaac Newton*)

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

Book of Sothis

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

[79-b] Calculation backwards from Shabaka, with Year 1 as 716 BCE in the BG (based on 12 years each, for Shabaka and Shebitku, according to Manetho Eusebius, a total of 24 years and perhaps some months added

to the secure date of 691 (690) for Takharqa, to give 716, not secure, but Shabaka since has an attested Year 15), when we add 44 years for Bocchoris in the BOS, it yields exactly 760, which is 760 BCE, the year in which Taketol III's Rule ended, with Year 1 of Osorkon III securely in 796 BCE, this with 29 years of Rule for Osorkon III and 6 years for his coregency with his son Taketol III, who has an attested Year 13 on a stela from Ahmeida in the Dakhla Oasis, which was discovered in 2005 CE, which together yield 29 + 13 - 6 = 29 + 7 = 36 years from 796 to 760, so that 760 BCE is, with probability, where we believe the Rule of Taketol III ended after 7 years sole Rule.[2]

7bc4 Thus, the BOS is remarkably accurate for a time period which gives cosmic trouble to Egyptologists generally, however, adding the total number of years of BOS Kings from #68 Petubastes to #74 Bocchoris inclusive is 156, too big, until we *reduce* (to 5) the 44 years of Bocchoris (Bakenranef) (whom Shabaka killed in Year 6, there being an Apis bull dated both Year 2 of Shabaka, and Year 6 of Bakenranef, connecting these two Reigns) and (to 7) the 13 years of Taketol (III) who reigned a total of 13 years, but only 7 of them alone, following which the total added to 716 yields Petubastes as 827. Since Petubastes (Pedubast I) is already secure at 827 at this point, the BOS is here seen as a confirmation, given the Year 11 of Taketol II as Year 1 of Pedubast.[3] The BG takes Year 1 of Taketol II as 838 BCE, based on Osorkon III Year 1 as 796 BCE, as we showed above, and Year 1 of Taketol II is also reckoned independently of Osorkon III, using later alignments, combined with the determined Year 1 of Shoshenq V and the Apis bull from Year 28 of Shoshenq III that died in Year 2 of Pami at age 26, Pami having preceded Shoshenq V for six years, taking Year 4 of Taketol II as Year 1 of Shoshenq III.

7bc4 We are fast approaching the end of our chapter, and we fear that we haven't even begun to address lunar dates of the Kings Taketol II, Shoshenq III, and Pedubast I. These are important, since they bear on the Kings both preceding and following them, so we address them next.

[1]*Manetho, by Manetho, Appendix 4, 'The Book of Sothis,' with an English translation by W. G. Waddell, 1964, p. 247*) [2]*See Chapter 7, paragraph 5-a, above*) [3]*Manetho, by Manetho, Appendix 4, 'The Book of Sothis,' with an English translation by W. G. Waddell, 1964, p. 247*)

Above: Shabti of King Taketot II, Los Angeles County Museum of Art (Sculpture, Faience, pale green glaze, details in black *Height: 5 11/16 in. (14.5 cm) Width: 1 7/8 in. (4.8 cm) Depth of foot: 1¼ in. (3.4 cm)*

7bc5 There are Egyptologists who believe that inductions of priests occurred on occasions called *Tepi Shemu* feasts, and some of these are believed as lunar dates. Year 11 of Taketot 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 New Moons corresponded well to Year 11 of Taketot II. This is how we arrive at Year 1 of Taketot II 838 BCE, which has been dated conventionally as 845 or 835 BCE. Our date also fits our Year 1 796 BCE for Osorkon III, concerning which we above present lunar evidence also. All of our dates, however, meet with a very strict and conscientious effort, first of all, in dead reckoning. The major difference of 50 years with Shoshenq I, with Memnon and Ramesses added, we have discussed in depth. But these later dates do not depend on that in the BG. The reasons that we differ here are quite independent. The BG accounts for more than conventional chronology, and we believe offers us a superior, safer resolution. The Reign dating of Taketot II, Shoshenq III, Pedubast I, and other Kings after them, although we agree they have been determined independently, do affect the averages which we calculated above for the generations, as we showed. Also, they affect the average Reign, which we compute: (993-760)/11 = 21.2 years/Reign (expectation of 22.2); conventional Shoshonq: (943-760)/9 = 20.3 years/Reign. Even in Reign average the BG appears to be correct and just closer to the expected than conventional history. This is more evidence for Shoshenq I Year 1 dated 993.

7bc6 Further elucidation is warranted for this time window. While the BG arrives at different dates for Taketot II and his contemporaries than what Mr. Krauss reckons in *Ancient Egyptian Chronology*, "Lunar Dates', Mr. Krauss presents there some important relations between the Regnal Years of these Kings, including an attested overlap ie. 5 Pedubast I = 12 [Shoshenq III] (brackets indicate name inferred), from which, together with the well-accepted 11 Taketot II = 1 Pedubast I, one infers 1 Shoshenq III = 4 (or 5) Taketot II, which we accept, and the four examples of *Tepi Shemu* feasts that he offers, 11 Taketot II (I Shemu 11), 7 Pedubast I (I Shemu [1], 8 Pedubast I (I Shemu 19), and, finally, 39 Shoshenq III (I Shemu 26), allow us to clearly compute that some *Tepi Shemu* feasts are on new moon and some other of them are on full moon, but not all these can be new moons, *no matter the absolute dates*. It is worth our noting here that Year 11 Taketot II in the BG is 828/827 BCE, in the very middle of the range given by Mr. Krauss in his analysis of the lunar days, which makes the BG date, if anything, more believable, and quite firmly grounded in *Tepi Shemu* feasts. But there is another feature of dating Taketot II 838.

7bc7 *The Chronicle of Prince Osorkon*, son of Taketot II, contains an 'eclipse' or 'non-eclipse' entry on IV Shemu 25 of Year 15 of his father, and reads something like: "The sky did not swallow the moon," which has an obvious and possibly negative meaning about an eclipse of the moon, something which occurs on full moons, and which occurred over the Pacific Ocean (so invisible in Egypt) within a day of the date given, ie. Mar 07 823, compared to Mar 06 823 V15, the Egyptian calendar day. It is possible that the Prince was trying to predict a lunar eclipse and began watching for it on Mar 06 823. This emphasizes the accuracy of the other dates given, for what better agreement could one possibly hope for? We have a predicted eclipse, perhaps by about half a day, or a little more, and we would have had to be at the global circumference, or a little more, and also late, which is simply explained by the single error of time.

7bc8 Once Year 1 of Taketot 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 Taketot III, by the interrelationships between the intervening Reigns. Shoshenq III starts ruling about four years after him, and after Taketot II dies there follow 17 years in the Reign of Shoshenq III, from Prince Osorkon's writings, until the Prince himself takes the throne in 796, Year 1 of Osorkon III ruling 25 years from 838 to 813, and the 25 years of Pedubast I from Manetho-Eusebius from Year 11 of Taketot II run from 827 to 802, after which we find that his successor, Shoshenq VI has a Year 6 attested, arriving, pretty much exactly, at 796 for Osorkon III. Since we explained above why we think that 796 is most certain of *TIP* dates, as Year 1 of Osorkon III, the dating of Taketot II at 838 only strengthens this. See Table 2 of Chapter 2 for the specific lunar dates.

7bc14 Whether Shoshenq I went to India and Greece depends in part upon whether we believe that Hercules was his son and that the *AE* occurred at the time presented. We may here draw an analogy which shows the fallacy of accepting the conventional chronology, on the basis of the argument that proponents of the conventional dates would never think that they could get away with lying, or removing some part of history by altering the dates by comparing this case with that of NASA's expeditions to the moon, with accompanied "live video broadcasts," realizing that the difficulty of transmitting a signal to us from the moon may in fact be much more difficult than certain people would have us believe, as analysis by certain other people of the "lunar footage" assert, pointing to "evidence" of fakery, so that we may later conclude that NASA could rely on the fact that someone doubting would not be "expert" on lunar transmissions. In light of the known facts, each must decide for himself. However, even with Hercules not Shoshenq's son, we see the burden of proof resting on conventional chronology (since it has not proved itself reliable, especially). We find that conventional chronology is not the truth, and we further find that the BG has better chronology. Rather than being over, the discussion has only begun. With the 993 BCE dating of Shoshenq I as Shishak being now on record, we can begin to look for evidence about exploits around that time, rather than 50 years later. Statistics and mythology support 993, as we have seen. With regard to the *Pasenhor Genealogy,* what has not been considered is the possibility of a generation having gone missing, and it might be Shoshenq II, said by some to precede Taketot I, the evidence being a lot of riches in his undisturbed tomb together with a wont of Egypt that names got passed to a person's grandson. We note that this could lower generation averages, and decisively favour the BG over conventional chronology. But we have already seen incredible benefit in the BG, and this has caused some overwhelming proof of the BG. So, we really have no doubt that evidence will abound. As with all aspects of the BG, we have not adopted any chronology unless it first demonstrated signs of truth which would permit further elucidation of the details, without conflict in the essential points of its basis. The case of Shishak is no different in this regard. I am reminded of the response of Prime Minister Pierre Trudeau, the 15th Prime Minister of Canada, when asked by media how he had achieved a feat wherein his eldest sons were both born on Christmas Day, which was simply to say, in a charmed way: "Our case was no different."

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

7bc15 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 originally built to "stand guard" over the Mortuary Temple of Amenhotep III, which may indeed be the case, of course, although several interesting coincidences are associated to it. Firstly, very little remains of the Mortuary Temple, a circumstance preventing, incidentally, its revelation. Secondly, Herodotus told us of two statues, erected by Sesostris, of himself and his wife, and the *Colossi of Memnon* are 'unrecognizable' above their waists. Thirdly, Herodotus also wrote us above about Darius I, how when he wanted to erect a statue in front of those of Sesostris, the priest would not permit it, since it was the case that Sesostris had conquered the Scythian people, whereas Darius had never achieved such a feat. Fourthly, the noise made by one of the statues at dawn is later in history called the *voice of Memnon,* and the entire Theban Necropolis was also known as the *Memnonium*, referring to Memnon "Ruler of Dawn". Fifthly, the height of the statues of Sesostris, which Herodotus recorded as 50 feet, bears comparison to the 60-foot, *Colossi* height, less its 15-foot base. Other estimates are 65 feet and 75 feet, respectively, and so 47, 52, or 57 feet above the base respectively.

7bc16 In order to enable the possibility that Shoshenq I did go on a campaign, to India, the Black Sea, and Greece, we fear believe his Year as 993 BCE, but this date for Shishak works well with Israelite Reigns of the Bible. Add to this the fact that for many years a majority of scholars have identified Shoshenq I with Shishak, and also the latter part of his Reign with the Biblical record, and you have a very defensible position for our dates. The mythology has thus helped to restore not only King Shoshenq I, but also King Memnon and his son Ramesses. The conventional view of Shoshenq I has been to add up only those years attested for Pharaohs and to date only as high as those years would permit. Since Taketot II's attested years had no name recorded for them, when a question of his authority was evidently predominant. Even including Taketot I, they get no higher than 943, and as a result they have to lower the date of Solomon as well as Shalmaneser III and Ddio founding Carthage. In so doing, they have eliminated 50 years of history. The consequence is more far-reaching, however, when it causes the loss of historical events outside of the 50 lost years, but which require these years for fitness. Pul of Assyria is an example from within the 50 years. The *AE* is one outside the 50, nonetheless lost. Thus the loss of 50 years causes a much larger impact.

7bc16 Unless we are prepared to abandon all hope of recovery of the memory of Hercules, the *AE*, the War upon Troy, Memnon and his son Ramesses, Osiris and his many personas, from the depth of mythological mists, we can do no better than to embrace Shoshenq I as redeemer of this memory, from mythology to harmonize with history.

end of Chapter 7: The Shoshenq Redemption

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

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

THE WORD THAT CAME TO JEREMIAS concerning all the people of Juda in the fourth year of Joakim, son of Josias, king of Juda.

[Editor's Note: There is no mention of Nebuchadnezzar the King of Babylon in the Greek Septuagint version of this scripture, at Jeremiah 25:1, and verses 26 to 30 of Chapter 52 of Jeremiah are non-existent. Rather than censorship, it may be seen as the later corruption of these scriptures, by the addition of material which they did not originally contain.]

(*English,Translation of the Septuagint, originally published in 1851, by Sir Lancelot Charles Lee Brenton, Jeremiah 25:1, see also original ancient Greek text*)

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

(Be Fore) (B4) Chronology—

Boundless Blessings Beyond Belief

Part 2
B4 Chronology
Table of Contents

(See also:
Part 3 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

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