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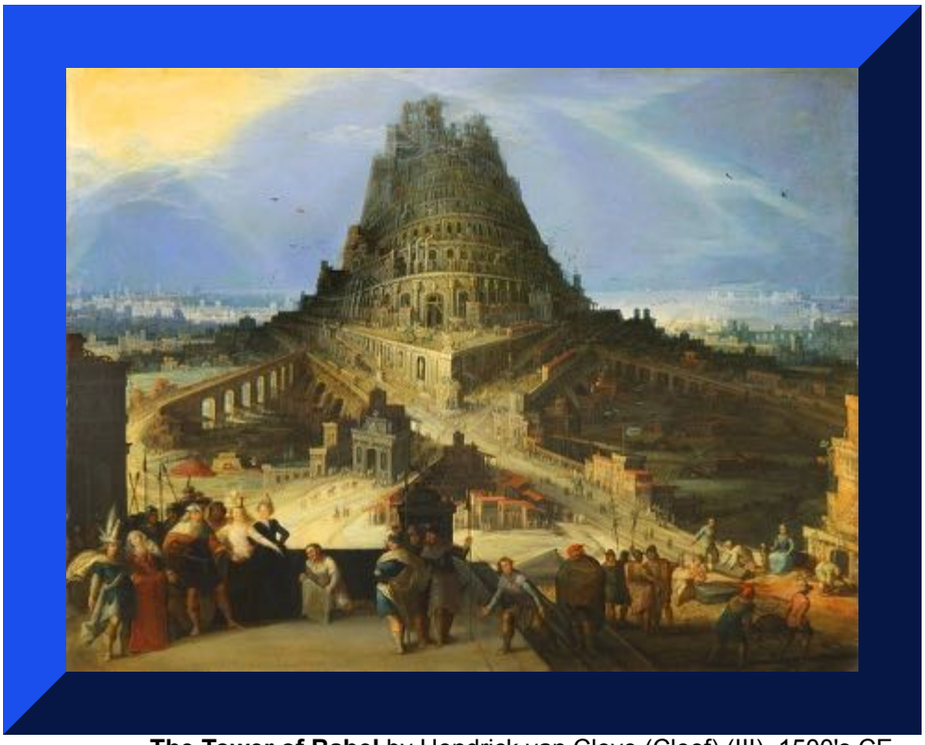
Ralph Ellis Green
Anne Ruth Rutledge
Flora Marie Green



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 3:

See also:

<Part 2 of B4 Chronology
<Part 1 of B4 Chronology

Chapter 8: The Gift of Piankhi Alara
Chapter 9: Man's Place in Time
Chapter 10: Jerusalem Ancient Chronology's Key
Chapter 11: Piye in the Sky
Chapter 12: Conclusions

(See also, previously:
<Part 2 of B4 Chronology
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Chapter 8: The Gift of Piankhi Alara

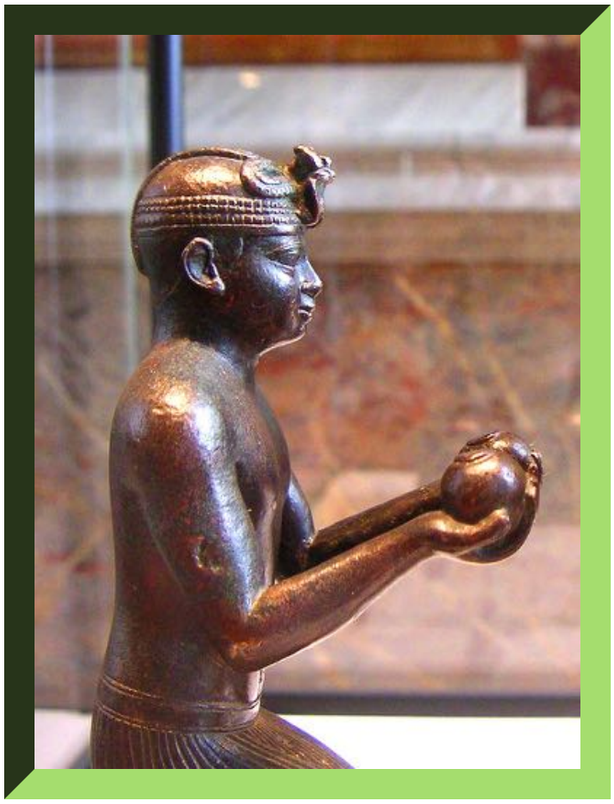
[Robert Dean, quoting from a 1979 statement of Victor Marchetti, former executive assistant to the deputy director of the CIA]:

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

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

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

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



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

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

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

Within the 12 paragraphs of this chapter, based on the above statement of Alara, as quoted from Mr. Adams, we will attempt to present, for the first time, corrected BG chronology, based on BAE (best available evidence), revised for the Third Intermediate Period between King Osorkon I 973 and (not including) King Shabaka 716, to reinstate King Alara using the *EKL,* fit ancient sources and accord with the law of the firstborn sons. For this purpose all lunar alignments remain unchanged (essentially), as all dates are raised up by 25 years, during which period the lunar cycle comes full circle. This is too complex, perhaps, to consider many aspects in the current chapter, but, Jehovah willing, we might consider the basics of the chronology and genealogies, with many thanks to our many sources, to which, as Mr. Huber once wrote, we attribute no blame for any error.
[1](*Manetho's Twenty-Third Dynasty, by Matthew J. Adams, Antiguo Oriente, Vol. 9, 2011, p. 32*)

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

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

benefitting by virtue of Kashta's wife, who had Royal blessings given by Alara, and the 50 years, beginning in 752, might end in 701). Shabaka, born c. 780 BCE, lives to about age 79 (thus, about 28 at the time of Wiyankihi's death in 752 BCE).

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

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

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

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

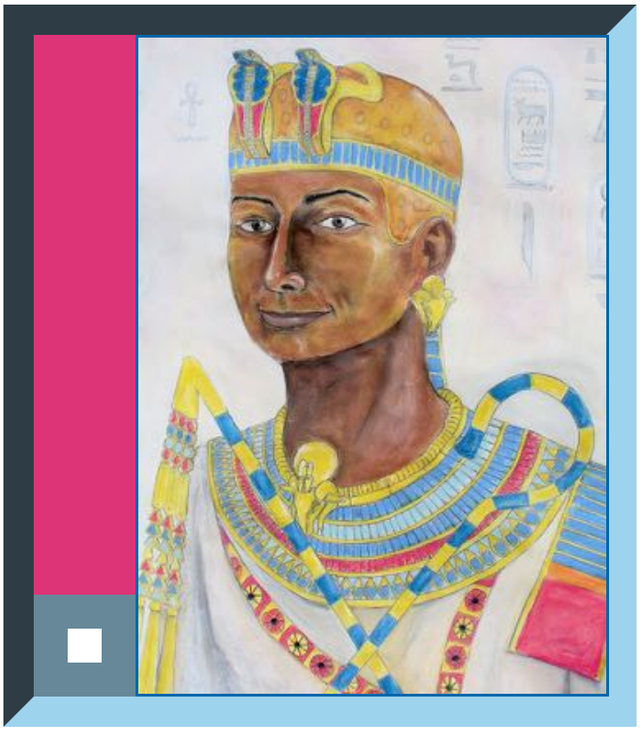
82-F 'The Kushite' is the literal translation for 'Kashta'.

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

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

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

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



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

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

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

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

the wife of Kashta by whom Amenirdis I was born, in which case the Kingship could not have been conferred by Amenirdis I.

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

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

[1](*Manetho's Twenty-Third Dynasty, by Matthew J. Adams, Antiguo Oriente, Vol. 9, 2011, pp. 31-33*) [2](*Ibid., p. 32*)

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

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

84-B The raising of both Piye and Shoshenq V causes a lower average generation to result for all of the lines that begin before Osorkon II and end after him, the 25-year upward shift of all Kings from Osorkon II on causing a reduction of nearly three years per generation in nine generations (2.8 years per generation x 9 = 25), which for the Pasenhor genealogy means a range 26-29 instead of 29-32 years per generation (27-28, firstborn sons), for the *BG/TWT,* an improvement for it, while in conventional chronology the same shortening lowers the average generation so much as to disprove that thesis. The esteemed Mr. Petrie has pointed out that the final six generations, in the Pasenhor line, have one female generation, something overlooked above, but which also* explains a slightly lower average generation for them.[1] Table 13 above (Chapter 7) gives a 24-year average for the case, of three generations, Osorkon II-Osorkon III which also includes this female generation, a daughter of Osorkon II having married Nimlot C, and it possibly can account for a 2-year reduction of the average (for a female 6 years younger, than the average male), even a 3-year reduction being possible (ie. from 27 to 24). Three generations is, albeit, not always held to be an indicative number to rely on for statistical averages. Yet we see that, even in this case, the law of the age of firstborn sons (daughters being ~younger) holds up. The averages calculated from the birth of Shoshenq can be reduced by a further year by dating his birth later by nine years (ie. for the 9-generation average), thus

there is a 34-year (25 + 9) reduction possible in sum, for the nine generations to Pasenhor, which is roughly a four-year (ie. 34/9) reduction of the average, which also allows even the 32-year upper limit to be lowered to 28 years, an expected average firstborn generation. The *TWT* thus permits, at least at first glance, explanation of most, if not all, of Third Intermediate Period genealogies, in a useful way, using statistics, in harmony with what we already know about firstborns, without a need for compensatory or longwinded excuses. Better is seeing with eyes than a soul, walking about.[2] Useful truths are better than truths simply otherwise.

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

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

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

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

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

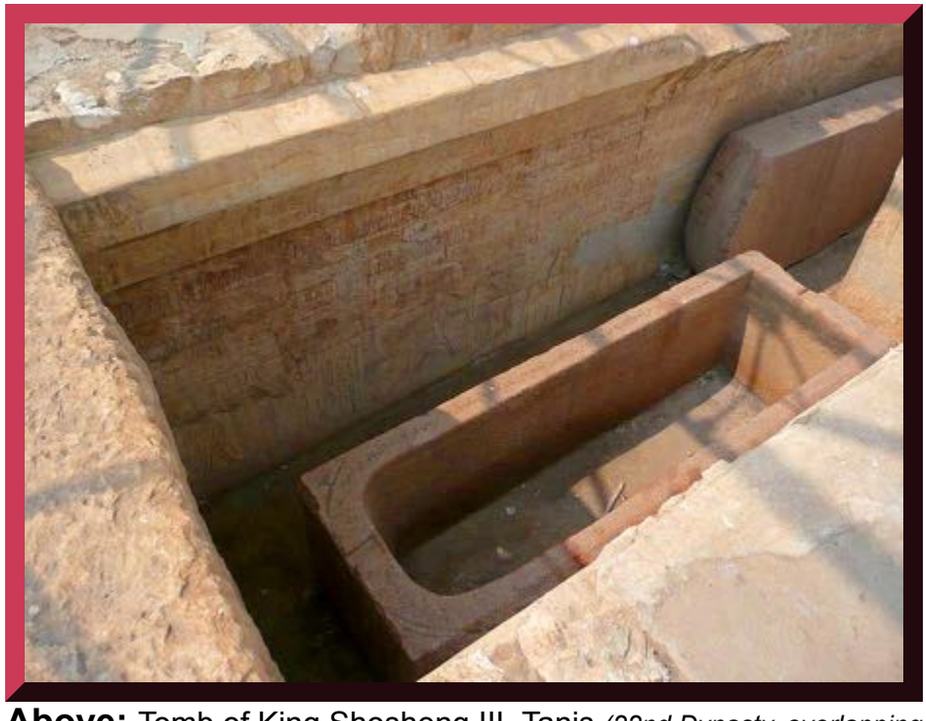
[1](*see Table 13, above*) [2](*Ecclesiastes 6:9, translation by Ward Green*) [3](*Genesis 3*)

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

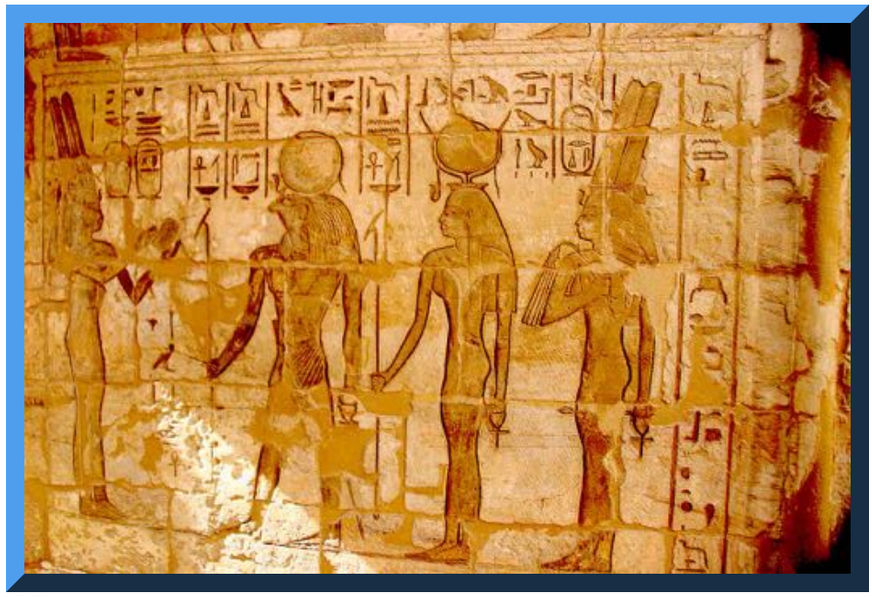
85-A Takelot III (798-784) reigns as coregent, with Osorkon III, from Year 24 of his father (Osorkon III), however it is less clear that Usimare succeeds Takelot III, in terms of what the exact relationship between them was. Usimare's daughter married Kashta, and their daughter, Amenirdis I, was adopted by Shepenupet I, the daughter of Osorkon III (sister of Takelot III) to succeed her. Currently, therefore, it comes about from the evidence of many factors of Nubia and Egypt, in the *TWT,* one of which is the backward dead reckoning from later Reigns (with Taharqa in 691) and one other of which is the position of Shoshenq V and associated generations. The length of Takelot III's Reign sits here coincident with the date of Usimare's own Reign,

without overlap, or considering Osorkon III's Reign to begin in 821 BCE in the *TWT,* it ends about 791, and Takelot III, as far as is attested, rules exactly seven more years. The coincidence is Time-Will-Tell *TWT* evidence, and we have to decide based on the probability of such a coincidence occurring whether it is based upon fact. Should it prove wrong, we expect that: Time Will Tell. There is another difference between the *TWT* and convention, and that is that we adjust it when needed. Should it turn out that the genealogy of Pasenhor errs by having one generation too few, the law of firstborn sons would imply that we lower these dates once again. The quality of the fit that we obtain vindicates time. We have seen above how the dating of Takelot III jibes well with the *BOS* and with Manetho's own lists. Takelot III is well-correlated with Shoshenq V because of an Apis and the *Chronicle of Prince Osorkon.* This Prince is Osorkon III, the father of Takelot III, as is now widely conceded, and begins to rule after 39 years of Rule of Shoshenq III, years which he attests. The highest attested year for Takelot II is 25, and as Pedubast began ruling in Takelot's Year 11, and has 23 years attested with 25 years by Manetho from Eusebius,[1] being succeeded by Shoshenq VI with a Year 6 attested, the sum of Pedubast (Pedubaste I) and Shoshenq VI give us 31 years plus 11 equals 42 years (after Takelot II) compared to 39 for Shoshenq III which must be adjusted to about 42 years from Takelot II's Year 1 because, as discussed above, 1 Shoshenq III = 4 Takelot II, so may we conclude that Year 1 Osorkon III logically succeeds Year 39 of Shoshenq III, which marks the end of record also of Prince Osorkon as High Priest, coincidentally.[2] Depending on the future discovery of more attestations of years for various Kings, change is here improbable. By these relations is the Reign of Takelot III tied to that of Shoshenq III and Takelot II, his predecessors. On the other hand, we are brief in case of any change.

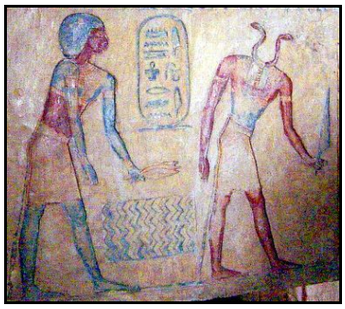
[1](*Manetho, by Manetho,'AEgyptiaca (Epitome),' with an English translation by W. G. Waddell, 1964, p. 163*) [2](*Ancient Egyptian Chronology, edited by Erik Hornung, Rolf Krauss, and David Warburton, 2006, 'The Third Intermediate Period,' by Karl Jansen-Winkeln, p. 252*)



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



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



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

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

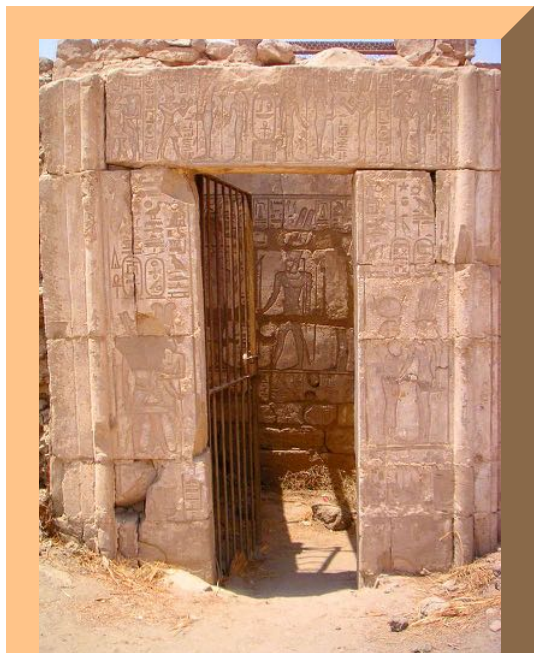
86-B *Occam's razor,* the idea that more complex ideas have a lower probability of being correct, or that the fewer assumptions an hypothesis makes, the better (for developing our new hypothesis) favours the *TWT.* This is because of *TWT's* ability to account for the numbers without making assumptions, one example of this being that Tefnakhte I rules for 8 years and this begins at the death of Shoshenq V, yet many hypotheses have been put forward assuming that Tefnakhte I's Rule commenced after the campaign of Piye, or that it

ended with that campaign, whereas Piye's campaign falls into the middle of Tefnakte's Reign without any assumption. Tefnakhte I reigned three years, then submitted to the authority of Piye and kept on as King five more years. Egypt is a large enough place for delegation, and Piye was the King of Kush to the south, venturing to Thebes in Middle Egypt and then to the north, where Tefnakhte lived, only during his campaign of which we are aware. Thus, 767 to 759 is Tefnakhte's Reign (in *TWT),* differing from some chronologies that date Piye later. Usimare Piye reigned 784-752 BCE (as we stated above), and his campaign of 764 interrupted Tefnakhte's Reign. As with building a fire, where the rate of the burning of the wood depends upon geometry (ie. the air to wood ratio is assisted by geometry, with smaller pieces, or more air space per unit wood, making the fire bigger), so the *Third Intermediate Period,* known for its "paucity of dates" (read "air space"), is unbelievable (read "does not burn well") when all of the known data is arranged in a sequence that is too closely bunched. Assumptions necessary to increase tightness thus cause the "paucity of dates" to be incongruent with spacing, and the *Third Intermediate Period* chronology is a fire that won't burn with too many assumptions (read "not enough air"), going against a "paucity of dates".[1]

[1](*As wetness of wood will also prevent a fire from burning, assumptions may also be viewed as water, since they prevent the assimilation of the facts and douse their believability as water douses fire.*)

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

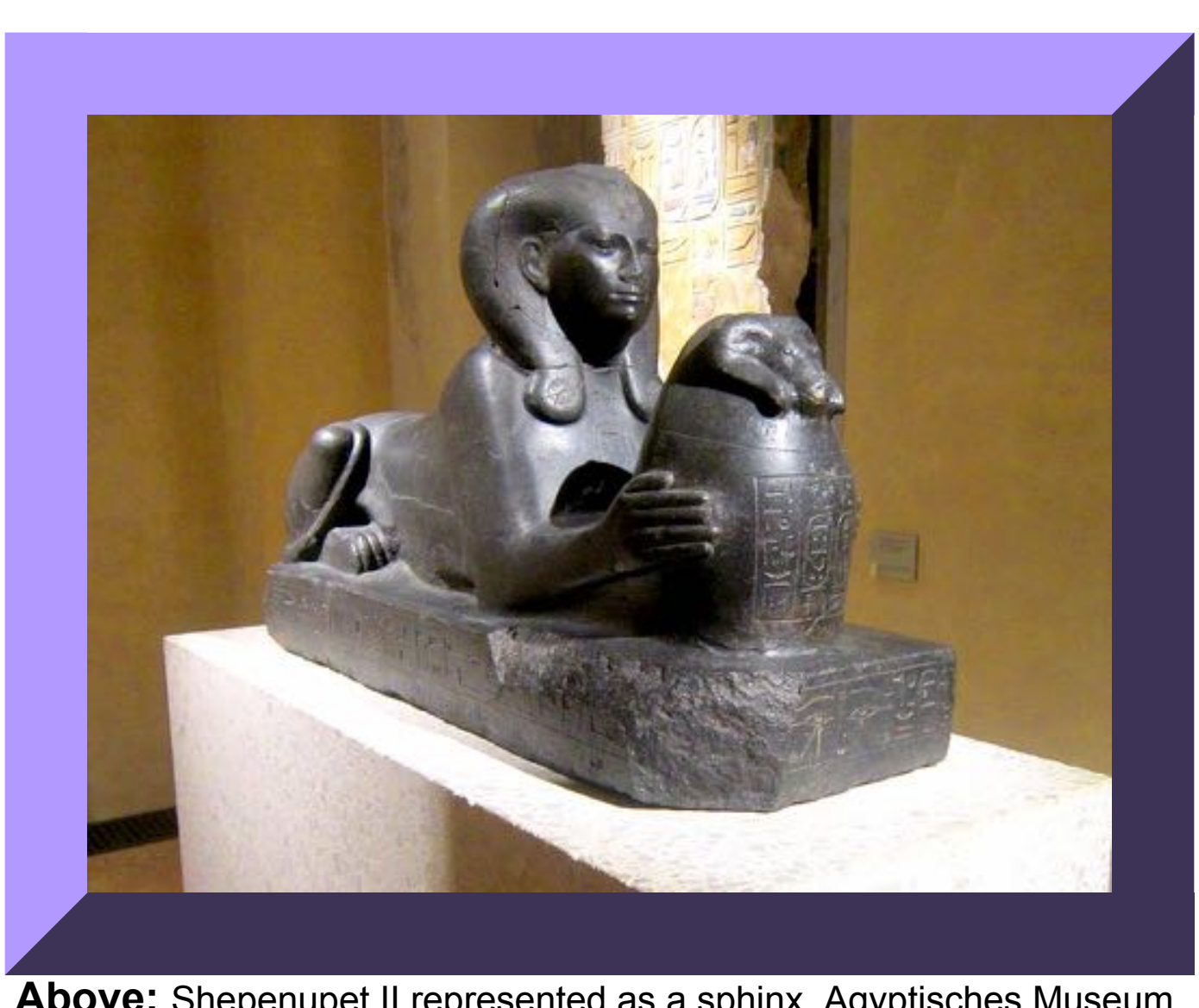
87-A Thebes was a sort of mid-point of Egypt, between Lower Egypt and Nubia, called Middle Egypt, and it was there that Osorkon III reigned, after his father Takelot II, in Takelot II's Year 15 being ejected, by Pedubaste I, and returning to power there officially about 31 years after Pedubaste's Year 1 (852), and if so, immediately after Year 6 of Shoshenq VI (sometimes numbered 'IV'), admitting Manetho's Eusebian 25 years for Pedubaste I. As we confirmed by the *BOS,* above, and by years of Prince Osorkon's records, that end right after Year 39 of Shoshenq III, 25 years for Pedubaste I's Rule is not an assumption, and shows a reasonable probability. Takelot II (863-838) reigned in the *TWT* earlier by 25 years than in the *BG,* and ends at exactly the point which makes the death-to-death average, over five generations from Shoshenq I (died 973), 27 years.[1] Shoshenq III (860-821) reigned 39 years in Lower Egypt (the Nile Delta in northern Egypt, the Nile flowing in a direction towards the



north into the Mediterranean). In that district he was preceded by Osorkon II, who is now seen as reigning 898-860 with a 38-year Reign, the length of Reign taken from the *EKL* for Sera II. During Piye's campaign of 764 BCE, he sent all the way north to the Delta after sending troops to Thebes, and Shabaka, in 715 BCE, defeated Bakenranef in the Delta. Bakenranef is also called Bocchoris, although there is no need to assume that this was the same Bocchoris who ruled from 759 BCE, nor to assume a distinct identity.

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

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



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

88-A Taharqa (691-664) is the one who, beyond any doubt and without an assumption, would have called upon Tirhakah Piye, his father, as the prime source of his authority to rule Egypt, except for one thing: Tirhakah Piye did not rule Egypt, or at least not with Taharqa's powers. Taharqa was the last of the Rulers of Dynasty 25 as it appears in Manetho, but nowhere is Taharqa given years approaching the 26 years attested for him, not even in the *BOS,* the ancient sources (apart from, as we already mentioned, the *EKL*) giving him only 20. Since Dynasty 26 puts three Kings before Psammetichus, this is evidence that the Tarcus (Taracus, Saracus, or Taraces) of these ancient sources was 'Tirhakah Piye'.[1] If Tirhakah Piye did in fact rule Egypt under the name Sneferre Piankhi or Sneferre Piye, as attested, he was not attested as being 'King of Upper and Lower Egypt'. His Reign may be chronologically insignificant, but it doesn't lessen Tirhakah Piye's significance very much. At the time that Kashta died, the control of Egypt was logically placed in the hands of his sons, and Shabaka took control of Lower Egypt (The Delta) in his Year 2. In 716 BCE, the *EKL* also indicates the Kingship of Tirhakah began in Ethiopia (date corrected by seven years downward, as Ethiopian calendar is high by seven years), so it is reasonable to state that the Reign of Tirhakah began at the same time as his brother Shabaka when Kashta died, the mother of Tirhakah being Alara's sister who had received the blessings from his prayer. Tirhakah's sister Abar, the mother of Taharqa, who had been in her mother's womb at the time, and got her own blessings from Alara's prayer, became Tirhakah's wife. Amenirdis II, daughter of Taharqa, was associated with Theban Rule as God's Wife, being adopted by Shepenupet II, a daughter of Tirhakah Piye, so it may be probable that Tirhakah was himself associated with Theban Rule. Mr. Petrie tenders one piece of evidence that Tirhakah Piye "did not live so long," an inscription mentioning Piye in the temple of Osiris at Karnak, which could be interpreted to mean that the *EKL* had conflated, or combined the Reigns of King Taharqa and his father. Shabaka was an older brother of Tirhakah Piye, so when he died in 701 BCE it was long before Tirhakah Piye in 667 BCE (34 years), not unlikely, but not necessarily. As a son of King Tirhakah and the brother of Shebitku, Taharqa calls himself: 'King of Upper and Lower Egypt, Khure Nefertem Re son of Re, Taharqo, living forever'. This name Nefertem Taharqa distinguishes Taharqa, King of Egypt (691-664), from Snefer-re Tirhakah (716-667). Whether Taharqa had more authority than his father has yet to be seen, because of a possibility of coregency, and his father may have ruled in Ethiopia (now Sudan).

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

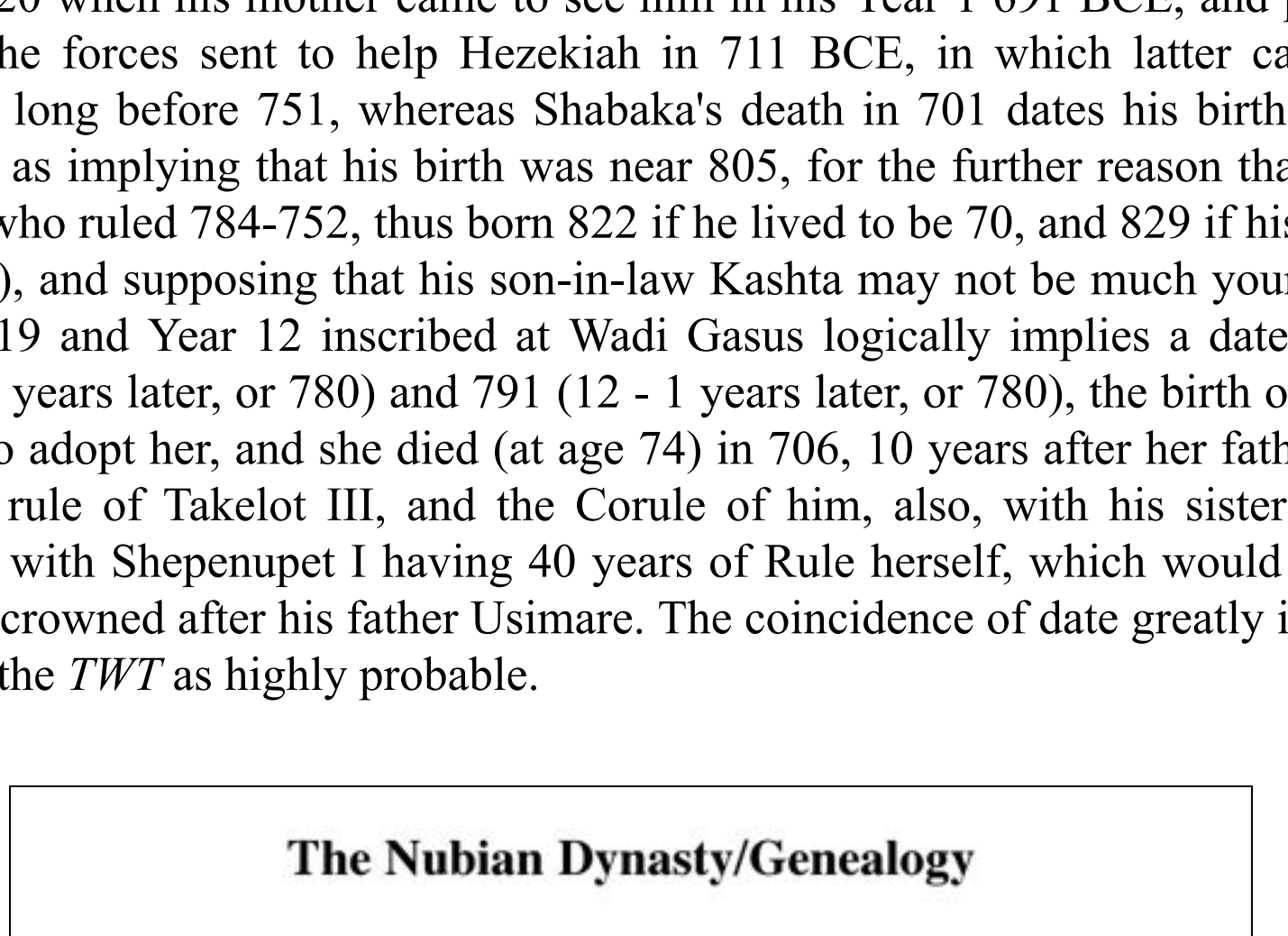
88-B Shebitku (703-691) preceded Taharqa, as Taharqa admits in his own writings, and calls him His Majesty, but we need to be cautious about Taharqa's reference to their association in a battle when Taharqa was a 20-year-old recruit, which may have been before Shebitku was King, and may not be assumed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

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

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

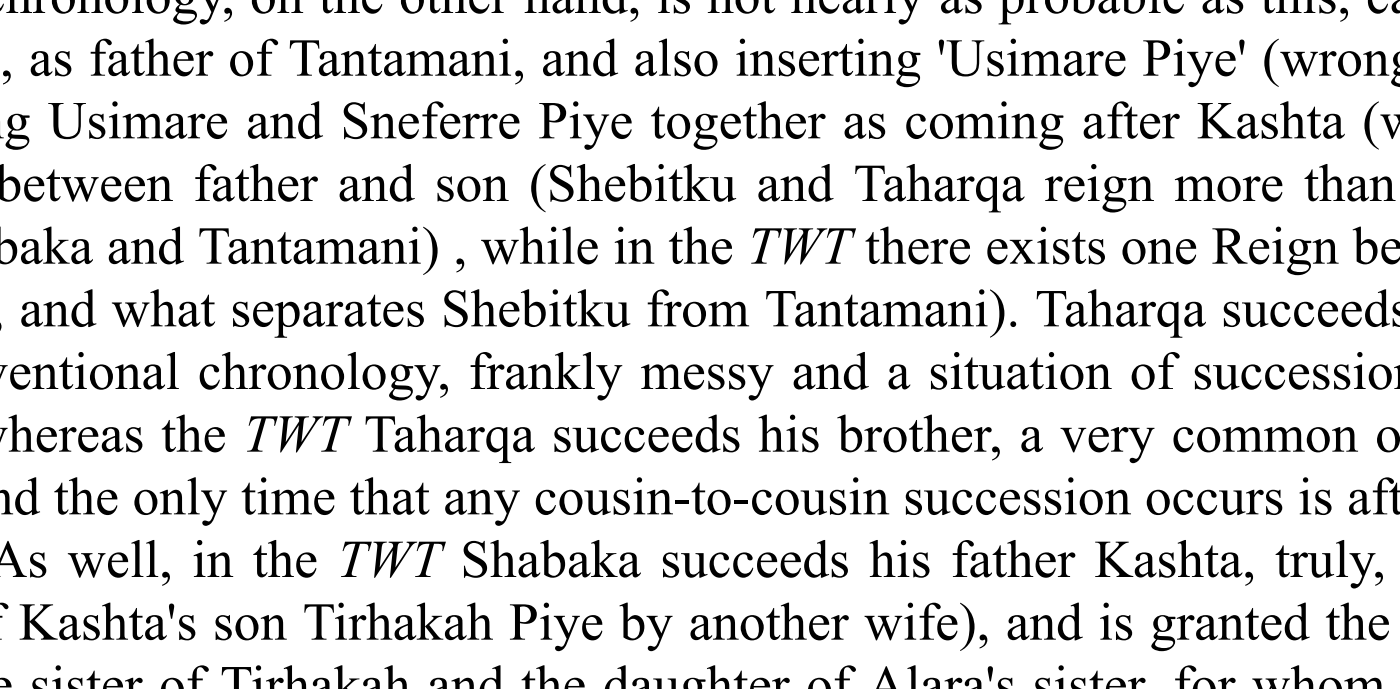
Above: Time rescuing Truth from Envy, University of Melbourne *(Engraving by Hieronymous Cock (1518-1570), 25.6 x 19.3 cm)*

The conventional chronology is based on an assumption, among other assumptions, that Tantamani was the son of Shabaka rather than Shebitku, which forced the date of the birth of Shabaka downward, also lowering all dates associated with and prior to Shabaka, the reason being that the date of Tantamani falls into the historically well-known, day-exact portion of Egyptian years, which thus defined the range of dates for his father's life, which was, in conventional chronology, Shabaka's life. With Shabaka as the eldest son of Kashta, and born 780 BCE, however, as in the *TWT,* there is Shabaka's death in 701 BCE in his old age, Kashta being born 805 BCE, or thereabouts, and dying in 716 BCE, even older, which would also make Tantamani very old at his death, had he been Shabaka's son, unless he is born late as a son of Shabaka's old age, or is rather Shebitku's son. The *TWT* allows even this possibility, without a requirement for many of these Kings to die very young, while in the conventional view Kashta is not succeeded by Shabaka, and Tantamani dies 100 years after Kashta, making for a young death or an age-shifted generation. We see here, once again, that the *EKL* is fairly accurate, giving recognition to Tantamani twice on its list (ie. once under the name Urdamane), the redundant dates being reasonably near to the actual known dates, and this particular circumstance lends a great deal of credibility, in fact, to the earlier *EKL* dates, the maximum error of Tantamani's dates being 14 years. Since Shabaka was Pharaoh of Lower Egypt first, before Shebitku (the evidence for this being Manetho together with the testimony of Taharqa that he succeeded as the King of Upper and Lower Egypt after Shebitku, together with the attestations of Shabaka as Pharaoh in Egypt), there may be little doubt that Shabaka was born before Tirhakah Piye was and thus more than a full generation prior to Tirhakah's known sons (Taharqa and Shebitku). Otherwise, would Kashta's successor on the *EKL,* Shabaka, not be out of proper order in this regard, he being followed by Amenirdis (her position indicating a birth date prior to Tirhakah, as well, and as Shabaka, from a different mother than Tirhakah), then Tirhakah? The age difference is signified on the *EKL* only by the Reign of Tirhakah ceasing long after Shabaka's, but it is signified also by Taharqa's own known dates, he being the son of Tirhakah whose Reign ended in 664, and who was 'a long period of years' older than age 20 when his mother came to see him in his Year 1 691 BCE, and possibly born in 731 BCE, fighting with the forces sent to help Hezekiah in 711 BCE, in which latter case would his father Tirhakah be born not long before 751, whereas Shabaka's death in 701 dates his birth to 780, considering Kashta's death in 716 as implying that his birth was near 805, for the further reason that he was the son-in-law of Usimare Piye who ruled 784-752, thus born 822 if he lived to be 70, and 829 if his son died (ie. Alara) ~100 years after (729), and supposing that his son-in-law Kashta may not be much younger than he. This is not all, for the Year 19 and Year 12 inscribed at Wadi Gasus logically implies a date from the Corule of Takelot in 798 (19 - 1 years later, or 780) and 791 (12 - 1 years later, or 780), the birth of Amenirdis I in 780 being a logical time to adopt her, and she died (at age 74) in 706, 10 years after her father, Kashta. The date 791 implies the sole rule of Takelot III, and the Corule of him, also, with his sister Shepenupet I. This appears to agree well with Shepenupet I having 40 years of Rule herself, which would end in about 752 as Alara Piye was being crowned after his father Usimare. The coincidence of date greatly increases probability, thus we now adjudge the *TWT* as highly probable.



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

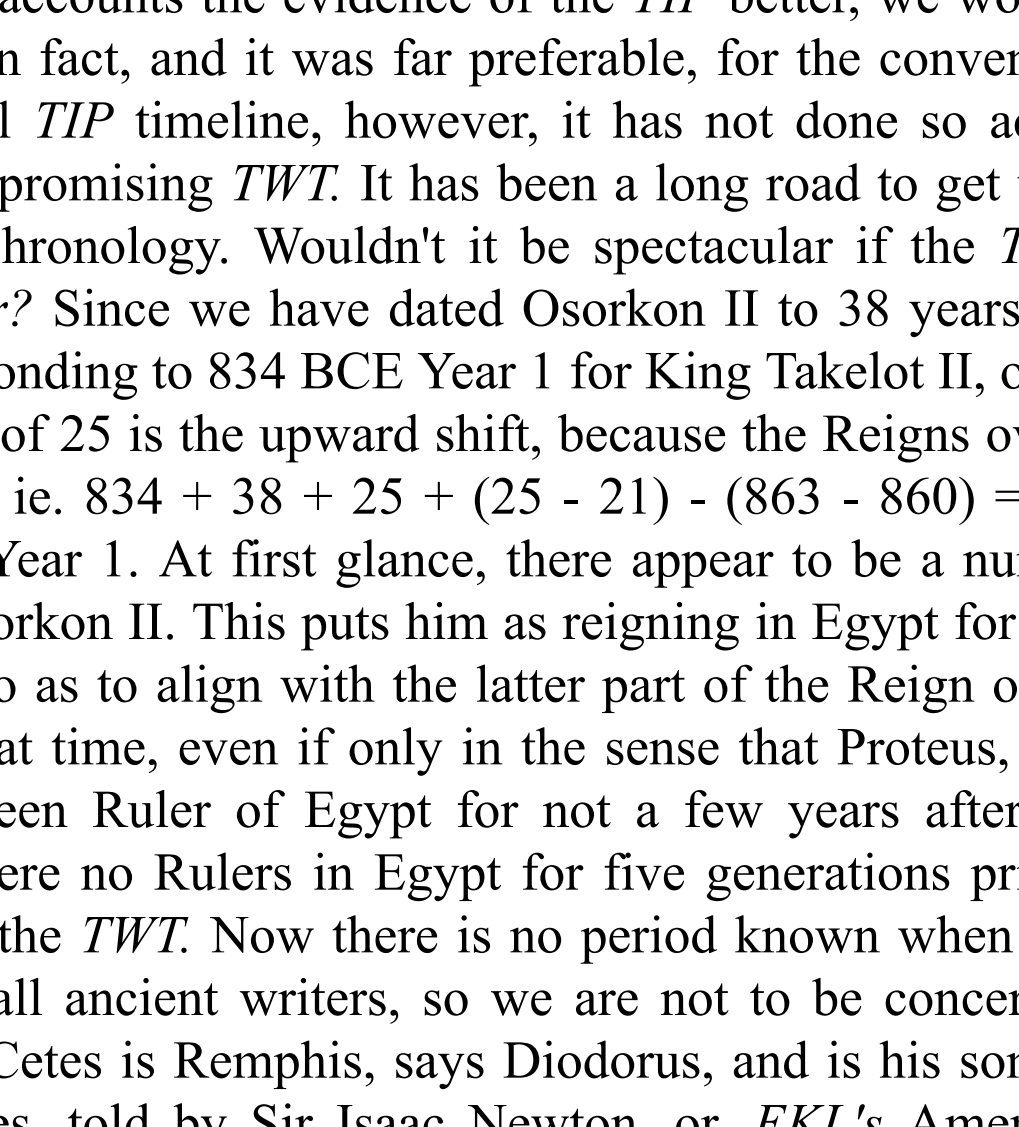
88-D The conventional chronology, on the other hand, is not nearly as probable as this, causing Shabaka to be late as to his birth date, as father of Tantamani, and also inserting 'Usimare Piye' (wrong) in between Kashta and Shabaka, conflating Usimare and Sneferre Piye together as coming after Kashta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



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

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

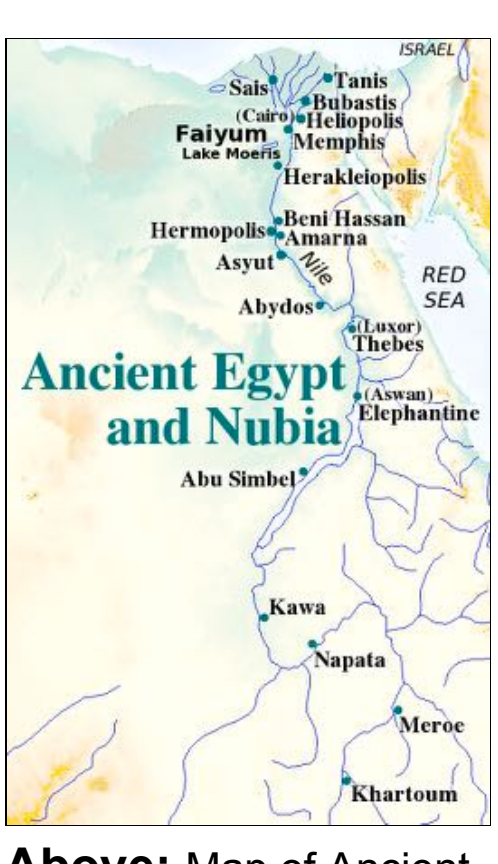
89 If there is a chronology that accounts the evidence of the *TIP* better, we would like to know about it. We would have been very happy, in fact, and it was far preferable, for the conventional chronology to work in establishing a correct historical *TIP* timeline, however, it has not done so acceptably, which has made it necessary to develop the more promising *TWT.* It has been a long road to get to this point, and from here it may be longer to better *TIP* chronology. Wouldn't it be spectacular if the *TWT* could put to rest all the questions about the *Trojan War?* Since we have dated Osorkon II to 38 years before 860, based on Year 1 Shoshenq III 860 BCE, corresponding to 834 BCE Year 1 for King Takelot II, on the *EKL,* but 863 BCE Year 1 in the *TWT* (29 years instead of 25 is the upward shift, because the Reigns overlap, and because Takelot is given 21 instead of 25 actual), ie. 834 + 38 + 25 + (25 - 21) - (863 - 860) = 898 BCE, placing Year 1 of Osorkon II at the Trojan War Year 1. At first glance, there appear to be a number of points to be made in favour of this date for King Osorkon II. This puts him as reigning in Egypt for 38 years, which Reign would extend to 28 years after *Troy* so as to align with the latter part of the Reign of the King of Egypt who was named Proteus who lived at that time, even if only in the sense that Proteus, or Cetes as he was called by Diodorus, was said to have been Ruler of Egypt for not a few years after the *Trojan War.* To be fair, according to Diodorus there were no Rulers in Egypt for five generations prior to Cetes, who thus would appear not to fit the profile of the *TWT.* Now there is no period known when Rulers where absent, and we have not ever accommodated all ancient writers, so we are not to be concerned overly with such things. Interestingly, the successor of Cetes is Remphis, says Diodorus, and is his son, which parallels the story of Memnon and his son Ramesses, told by Sir Isaac Newton, or, *EKL's* Amenhotep Zagdur and Aksumay Ramissu. Of whether the Cetes of Diodorus has anything whatever to do with the *Trojan War* of which we write, we possess no certainty, but within the name 'Aksumay' we noted above 'Aksum', the name of a region in Ethiopia, and while we also noted the connection that Osorkon II apparently had with Ethiopia, beyond this the parallel between Cetes and Osorkon II appears a distorted tale. 'Zet' and 'Cetes' ('Ketes') may also share similarity. The story of Herodotus makes Pheros a son of Sesostris precede Proteus, and calls Proteus 'a man of Memphis'. Rhampsinitis the son of Proteus thus as Ramissu son of Amenhotep agrees with Amenhotep = Amenophis = Memphis. Memnon thus seems to succeed Osorkon I at Memphis, and correspond to Proteus, who succeeded Pheros, and there is confirmation of Memnon and Proteus as contemporary, as both are seen at the time of the *Trojan War.*



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

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

other chronology is yet able to explain as much as well as the *TWT.* Memnon is a couple of generations earlier even than we had him above, which allows adding back two of them to get Memnon about 37 generations before Woden (cf. 38). Perhaps it's the best of all worlds *BOAW* epoch.
[1](*2Chronicles 14:9-13*)

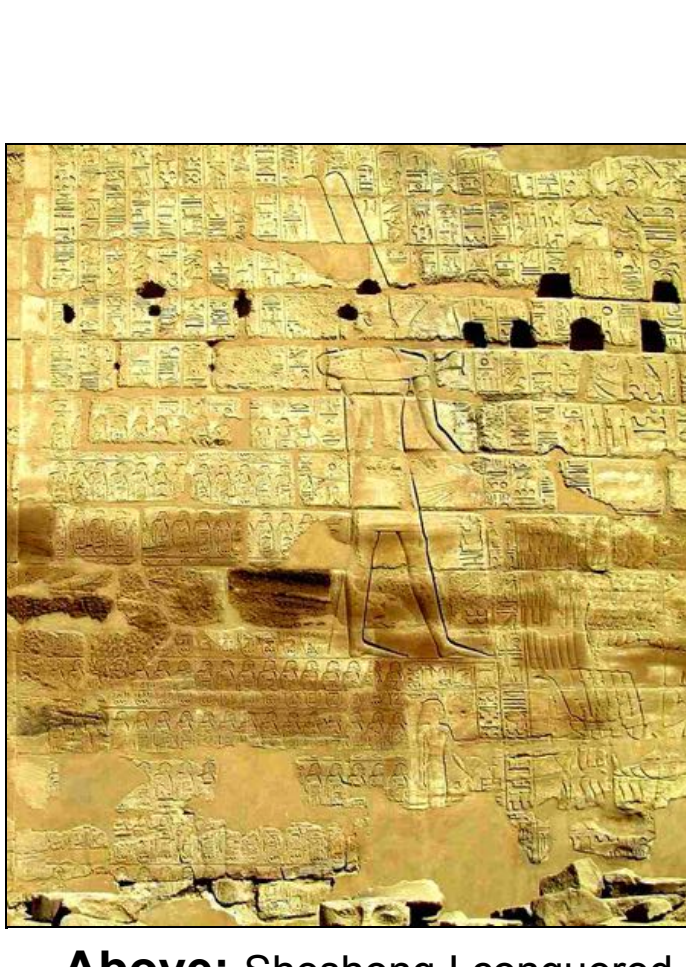


Above: Map of Ancient Egypt and Nubia *(2014 Map by Ward Green)*

8[11] The position of Osorkon II (Sera II of the *EKL*) having Year 1 898 BCE also allows the Reign of Takelot I, his father, to be located now between Osorkon I and Osorkon II, their Reigns 973 and 898 respectively, and births 1019 and two generations later, or 954-930 BCE, respectively (approximately), considering that Osorkon II accomplished a lot of building and lived long, thus to an estimated 70 years or more, dying in 860 BCE and being born about 30-50 years after his father's birth, with his father Takelot I's birth about 990-960, 29 to 59 being the age of Osorkon I in this period, and with the Reign of Osorkon I ending in 942, pure conjecture, using Manetho's 13-year Reign for Takelot I would take us to 929, or 31 years before 898, which is the length of the Reign of 'Amen Hotep Zagdur' on the *EKL,* although this renders 'Aksumay Ramissu' insignificant, or parallel, and is one of a great many possibilities, not ignoring that 'Aksumay' and 'Osorkon' may be found to be identical (cf. 'Zagdur [Sector]' and 'Takelot'), in this case implying that Takelot I is Memnon and his son Osorkon II is Ramissu, seen as succeeding Proteus. Considering that the Proteus of myth ruled Egypt while Memnon ruled Ethiopia, and that Memnon died at the end of the *Trojan War,* overlap may explain the time discrepancy, ie. Memnon and Proteus overlapping, with: 888 + 31 = 919 leaving 74 years to be accounted to the Reigns of Shoshenq I, Osorkon I, and Takelot I, giving 28 (as to Osiris) to Shoshenq I, 33 (from attestation) to Osorkon I, and 13 (from Manetho, all) to Takelot I. This may seem quite a remarkable congruence of scraps. In the above scenario the long Reign of Proteus is the combined time of both Memnon and Osorkon II (59 years, with a 10-year overlap), but in the case where Osorkon is Cheops, who succeeds Rhampsinitos in Herodotus, the Reign of Proteus ought to precede Osorkon II by years, perhaps, and with Rhampsinitos ruling 20 years (as the Reign of Ramissu on the *EKL*), Proteus may begin 918 (ie. 20 years before 898 Year 1 Osorkon II), or we are possibly dealing with a conflation of Proteus with Cheops, with Rhampsinitos being King only of Ethiopia, and this would allow Osorkon II to directly follow the Reign of Memnon, as Year 1 Memnon 919 above, suggests. The death of Memnon in 888 is not excluded by this, in which case the birth of a long-lived Memnon in roughly 968 is also remaining consistent with Woden being born in about 35 CE after about 37 generations from Memnon, with the average generation being just about 27 years, acceptable when we believe 37 generations as accurate. Takelot I is accorded 13 years by Manetho (same in all versions), and taking Zet of Manetho and placing those unaccounted 34 years of Dynasty 23 with the 42 for the three unknown Kings of Manetho after 13 for Takelot I, the total is 34 + 42 + 13 = 89 years which is required to be added to Year 1 of Pedubaste I (*TWT* 852):

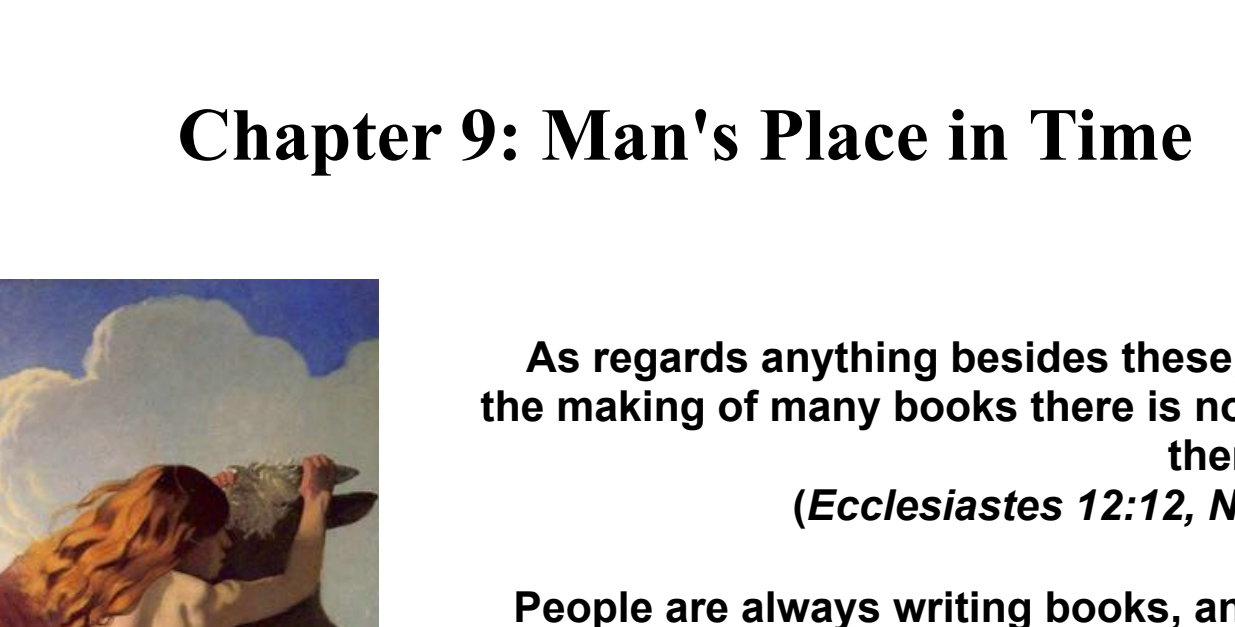
852 + 89 = 941 BCE
(leaving 32 years [973-941] for Osorkon I, as attested)

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

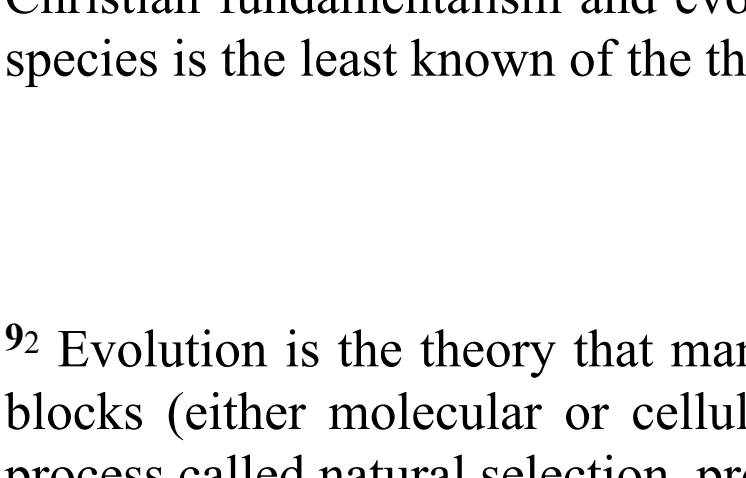

Above: Sheshonq I conquered cities list, near Luxor, Egypt *(Temple of Amun)*

8[12] From the Year 1 993 BCE Shoshenq I we have made a case for a new account of the *TIP,* named *TWT,* and we have seen how the *TWT* accounts the years of the period better than any other known explanation. *TWT* is not a replacement for the *BG,* but is the Egyptian portion for the years of the said era. Of course, it is not at all necessary to dispense with the name *TIP* for this fascinating and difficult time in Egyptian history, except for the possible need to distinguish it for the humility required to believe "time will tell," and because of a 'paucity of dates', as chronology in this period is based on probable time allocations including statistical fits to generations. The BAE has determined Shoshenq I's Year 1 as 993 BCE, and his estimated birth in 1049 would make Pasenhor (a priest officiating in Year 37 of Shoshenq V, or 769 in the case of his Year 1 as 805) born as late as 789 (as we take 20 years as the minimum priestly age), meaning an average generation of 28.9 years for 9 generations. The Peftjauawybast who was a High Priest of Memphis in Year 28 of Shoshenq III at four generations after King Osorkon II (b. ~950 d. 860) may be the same man who is King of Herakleiopolis (Nen-nesut) in 764, at the time of Piye's campaign, only providing that he was a young priest in Year 28 of Shoshenq III (833 BCE), not older than, say, 20 (born 853), and thus 89 or older in 764, but it's not very probable nor is it at all necessary. King Peftjauawybast was the son-in-law of Rudamun (the [probably younger] brother of Takelot III), and so the Reign of Usimare Piye is reasonably dated as following Takelot III, for it is shortly before Year 21 of Piye, and thus slightly less than a generation later, when a beleaguered King Peftjauawybast calls for Piye's help. We eagerly await either new publication of evidence or new discoveries about *TWT,* Dynasty 22-25 Egypt. We appreciate differences of opinion, and are grateful when people are enlightened to form an unique opinion.

end of Chapter 8: The Gift of Piankhi Alara


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

Chapter 9: Man's Place in Time


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

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

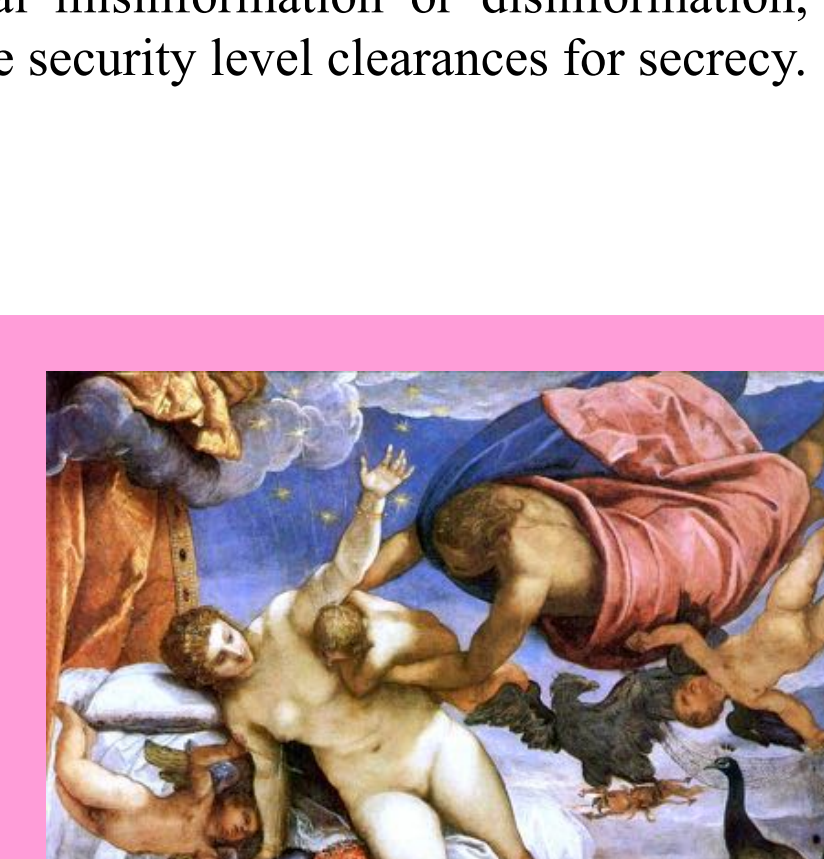
People are always writing books, and too much study will make you very tired.
(*Ecclesiastes 12:12, Easy-to-Read Version*)

9[1] The origin of mankind may be explained by many various means, but three are emphasized here, and they are the following: firstly, the theory of evolution; secondly, the Divine creation; and thirdly, the alien construct. It should be pointed out that the first two are common and are often in contest, as a fight between Christian fundamentalism and evolutionary theory, while the idea of aliens having "engineered" the human species is the least known of the three, currently, but gains ground.

9[2] Evolution is the theory that man came about by gradual or incremental changes that began with building blocks (either molecular or cellular), and by means of random mutations, competition, combined with a process called natural selection, produced the new, improved species. Some evolutionists say that God directs the evolution, but many take the evolutionary theory in place of God, maintaining that no God is needed in random processes, and that natural selection brings about order in time, the length of time being very long, or as is required. In the absence of the evidence in the fossil record, a different version of the theory proposes rapid changes which occurred over short periods within a longer one.

9[3] Creation is the idea that Jehovah God made all things, using his creative force or spirit, first creating the spirit creature Jesus as a master worker in heaven, to be used by Jehovah in time to create all other things. The idea here is that Jehovah is love and all of these things thus created were created by the means of love. The basis for Creation is the Bible record of Genesis. While a literal interpretation of Genesis lends itself to the concept of creation lasting six literal days, a valid view makes a 'day' to be unspecified as to time. The Bible states the general order of creation events. The fossil record confirms that the plants were first, followed by sea creatures, land animals, and then man. There is no ascent of evolution explicit in the Bible, although the same progression of form is seen in both. The Creation idea allows the admission of the facts of Creation (ie. the created material universe) while not being overly specific regarding how this was achieved.

9[4] Alien construct theory, for want of a better phrasing, is the idea that the human genome was engineered by an alien species (or, more than one) superior to our own. This theory is not as widely held as the other two, as the existence of intelligent life on other planets has been neither well proven, nor much published in media. However, a body of significant evidence exists for it. Variations are time-travelling aliens who return to us to harvest DNA that they need to repair their own DNA, or multi-dimensional beings moving between dimensions. The preeminent theory appears to be an alien takeover, by means of recombinant DNA engineering, using humans. These theories are either sparked by popular movies or perhaps come from the same evidence as the movies did. The world governments typically suppress the evidence, but falsified documents are propagated by intelligence agencies as official misinformation or disinformation, which fullfills the requirement of communication while maintaining the security level clearances for secrecy.


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

9[5] Time is of the quintessence-- common to these theories given above is the concept that the universe is moving outward steadily over time, with its outermost objects (stars, galaxies, galactic clusters) moving faster, as though all of its objects had begun moving away from a common centre together, consistent with a sudden start to the universe at a common point called the Big Bang, Creation-- over time faster objects have gone further. The velocities at which galaxies move is determined by the Doppler shifted wavelengths of the spectral lines. The expanding universe suggests, thus, the 'Big Bang'. Evolution or Creation happen over this period of time, as measured by the expanding, universe-like timepiece.

9[6] In Einstein's relativistic theory of the universe, the speed of light is a constant and is independent of the relative velocity of transmitting to receiving bodies. A body approaching the speed of light experiences time distortion and its mass increases by infinite degrees. A black hole is a gravitational singularity of a large mass in which time has essentially stopped completely, so a thing trapped in a black hole is frozen, in time. Since gravitational distortion is essentially the same as very high speed, the distances are also contracted, so that gravity distortion is a means of space travel. Such distance shortening is the 'Lorentz contraction'.

9[7] Civilizations in different galaxies are separated by a vast expanse of space, and may use gravity distortions to facilitate traversing of distances in a short time. Such technology is known on earth only from the claims of witnesses who attest to having observed such craft. Otherwise time prohibits crossing such great distance. There are many instances where experienced pilots have sighted such craft, but officially, they are silenced. These craft come in all shapes and sizes, they are not limited by air resistance, are often silent, and fast. Crop circles (crop formations) may be manmade, or they may have been created by extraterrestrial drone craft, but apparently the making of them is seldom witnessed.

9[8] The future of man is unclear for both the evolutionary view and the alien construct view, but any uncertainty is lifted by the Creationist hope of everlasting life. Christians hope to live forever, whether in heaven, or as God spirit, or on earth in perfect physical health. The Creationist view is thus the true hope of mankind, because it is the only one with any well-defined hope.

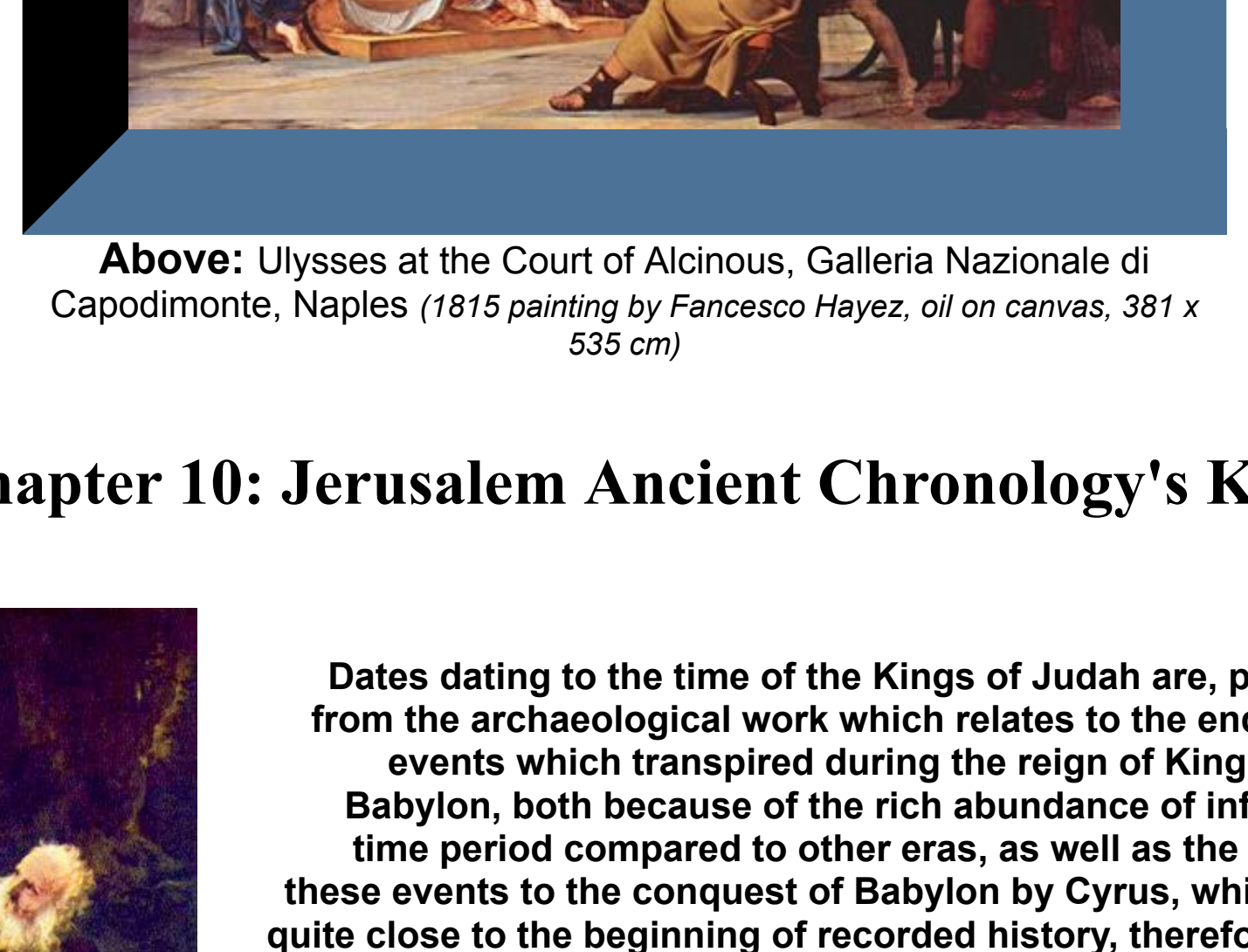
9[9] Evolutionary chronology takes man as being millions of years old, having origins in some other primate forms. One problem with this is that it's difficult to prove. Another problem is that the future isn't well-defined. Also, as the chronology went unrecorded, it's unknown.

9[10] Creationist chronology dates man as originating at the time of the first writing some thousands of years ago. The existence of writing substantiates the chronology. Furthermore, it offers hope of finding the chronology.

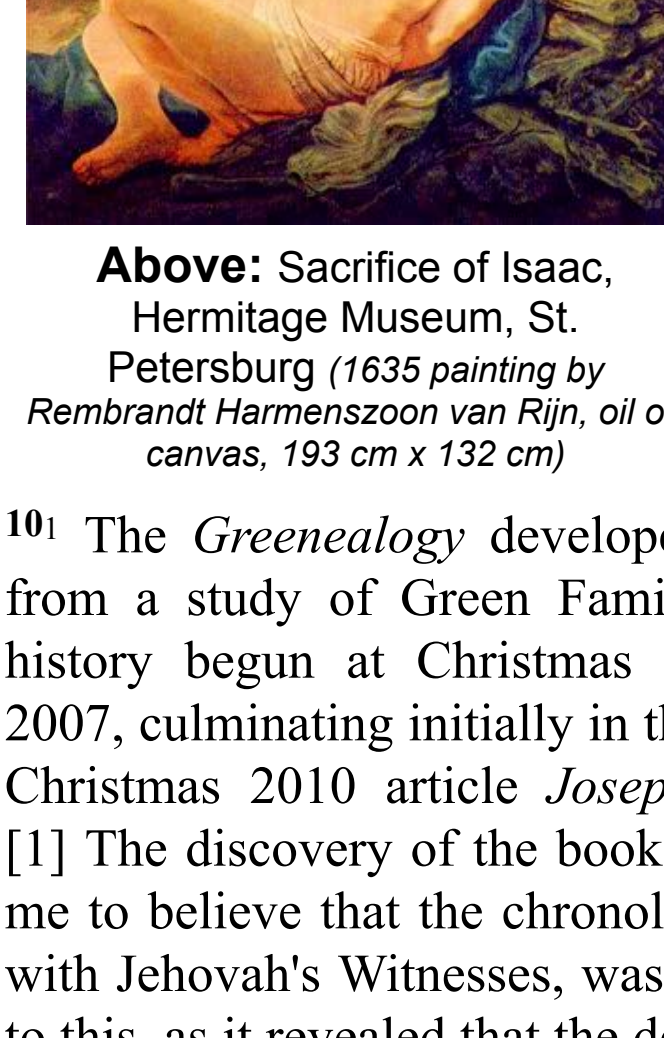
9[11] The point of alien construct theory is that the aliens have been around a lot longer than the species of man, and man is perhaps hundreds of thousands of years old. In this theory we depend on the aliens for chronology.

9[12] The Creationist view is the only one implying that man has recorded his own history, and thus his chronology. It also offers some more definite hope for the future.

end of Chapter 9: Man's Place in Time


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

Chapter 10: Jerusalem Ancient Chronology's Key


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

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

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

10[1] The *Greenealogy* developed from a study of Green Family history begun at Christmas of 2007, culminating initially in the Christmas 2010 article *Joseph.*
[1] The discovery of the book *Synchronology,* during the course of the family research, had intially caused me to believe that the chronology of the Bible, that I had wondered about for many years and had studied with Jehovah's Witnesses, was true and should be published. Further research, however, caused adjustments to this, as it revealed that the destruction of Jerusalem could be firmly dated 586 BCE (or, very near this), not 607. The article *Joseph* built the chronology up with lunar evidence to 1923 BCE for Joseph ruling in Egypt.
[1](*Joseph*)

10[2] In this the Greenealogy appeared to be unique, in that the exact date of the Exodus corresponded to the

exact date of Joseph's appointment as ruler of Egypt, in the twelve calendar Nisan 13, on both occasions, a Friday. It was from the history of Babylon, specifically, Year 19 of Babylon's King Nebuchadnezzar, that we got this. The Exodus date was derived from the 'fewest possible' sums in this way and, from this, the date of 1923 BCE.

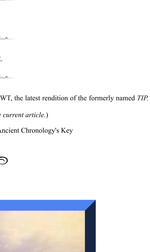
[1](*On*)

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

10a: *Joseph* published that the date of the first man Adam was 5550 BCE, corresponding to very early cities. Tree ring dating (dendrochronology) does not allow any dating prior to the Deluge, and radiocarbon dating has limits caused by sudden changes in radiocarbon levels. The Greenealogy utilized the life spans of patriarchs.

10b: Later articles confirmed the general Greenealogy dates and established the relative dates of different Kings.

10c: *On* established a day of the week for the Exodus and examined a number of mythological correspondences.



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

10d: *Phoenix* considered the Judgment Day and Sothis.

10e: *Moses* considered the Exodus and Israel's Kings.

10f: *The Ark of Urartu* is the story of the Far East.

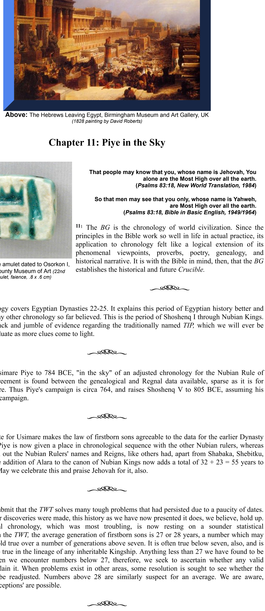
10g: *The Crucible* dated Israel with the Middle East.

10h: This article considers the time of circa 1275-539 BCE.

10i: The newest addition to the Blessed Greenealogy is TWT, the latest rendition of the formerly named *TIP.* [1]

[1](*Please see The Gift of Piankhi Alara, Chapter 8 of the current article.*)

end of Chapter 10: Jerusalem Ancient Chronology's Key



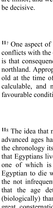
Above: The Hebrews Leaving Egypt, Birmingham Museum and Art Gallery, UK *(1638 painting by David Roberts)*

Chapter 11: Pive in the Sky

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

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

11: The *BG* is the chronology of world civilization. Since the principles laid in the Bible work so well in life in actual practice, its application to chronology felt like a logical extension of its phenomenal viewpoints, proverbs, poetry, genealogy, and historical narrative. It is with the Bible in mind, then, that the *BG* establishes the historical and future *Crucible.*



Above: Faience amulet dated to Osorkon I, Los Angeles County Museum of Art *(22nd Dynasty amulet, faience, 8 x 5 cm)*

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

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

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

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

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

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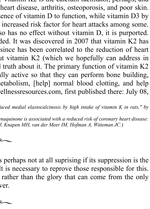
11: Egyptian chronology is very important to Egyptologists and to the world of historians, generally, because the nation of Egypt in ancient times held some prominence, and also because of the great amount of work which has been done over the years in the way of its chronology. Pottery and other stylistic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

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

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



Above: The Remorse of Orestes, Chrysler Museum of Art, Norfolk, Virginia *(1862 painting by William-Adolphe Bouguereau, oil on canvas, 227 x 278 cm)*

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

11: There has never been a better time to live than today, with emergency health care at an all-time peak, and an evergrowing wellness industry promoting the pursuit of good health through of use of nutrition, including the discovery of new vitamins like the latest, vitamin K2. Vitamin K2 is the calcium facilitator, perhaps, and it is reputed to reverse many serious conditions, such as heart disease, arthritis, osteoporosis, and poor skin. This incredible vitamin is non-toxic, but requires the presence of vitamin D to function, while vitamin D3 by itself, when taken with calcium, is now believed to be an increased risk factor for heart attacks among some. Vitamin K2 by itself is believed totally non-toxic but also has no effect without vitamin D, it is purported. Thus, the supplement form of D3 may now have K2 added. It was discovered in 2007 that vitamin K2 has power to dissolve arterial plaque in rats in vivo, and it since has been correlated to the reduction of heart disease.[1,2] There is, in fact, much more to write about vitamin K2 (which we hopefully can address in future work), so as not to be suppressing unduly the vital truth about it. The primary function of vitamin K2 is, promisingly, to "make various key proteins biologically active so that they can perform bone building, enhance cardiovascular fitness, improve blood sugar metabolism, help control blood clotting, and help protect against cancer" (from a May 19, 2011 article in wellnessresources.com, first published there: July 08, 2010, by Byron J. Richards).

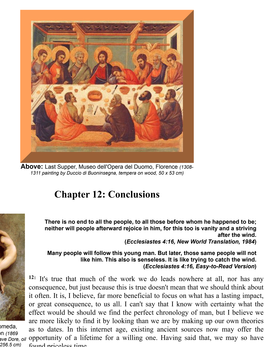
[1](*Blood. 2007 Apr 1; 109(7): 2823-31 (2007), "Regression of warfarin-induced medial elastocalcinosis by high intake of vitamin K in rats," by Schurgers LJ, Spronk HMH, Soute BAM, Schiffers PM, DeMey JGR, et al.*

[2](*The Journal of Nutrition 2004 Nov; 134(11): 3100-5, "Dietary intake of menaquinone is associated with a reduced risk of coronary heart disease: the Rotterdam Study," by Gelejnse JM1, Vermeer C, Grobbee DE, Schurgers LJ, Knapen MH, van der Meer IM, Hofman A, Witteman JC.*)

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

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

end of Chapter 11: Pive in the Sky



Above: Last Supper, Museo dell'Opera del Duomo, Florence *(1306-1311 painting by Duccio di Buoninsegna, tempera on wood, 50 x 53 cm)*

Chapter 12: Conclusions

There is no end to all the people, so all those before whom he happened to be; neither will people afterward rejoice in him, for this too is vanity and a striving after the wind.

(Ecclesiastes 4:16, *New World Translation, 1984*)

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

Above: Andromeda, private collection *(1889 painting by Paul Gustave Doré, oil on canvas, 172.7 x 226.5 cm)*

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

12: Jesus Christ is the personification of love, as is his father, Jehovah, and Jesus has an association to time, since he created the universe, and it began to 'tick'. This may be why time has such profound implications in our lives, and it may highlight chronology to a point. Belief in Jesus is everlasting life through the ransom

sacrifice of his life for Adam's, who sinned and died. With Jesus personifying time in this way, it may be an unavoidable consequence of belief in him, having time. The study of chronology may be important somehow, too, insofar as it may tap in to the essence of Jesus Time. Question whether true chronology makes us live longer.

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

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

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

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

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

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

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

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

1210 Year 1 of Shoshenq I is dated by us 993 BCE *BG.* Year 1 of Usimare Piye from the *TWT* is 784 BCE. These dates correlate all known details of *TWT,* by Occam's Razor the most probable (by us) chronology.

1211 Advanced civilizations might have engineered some DNA.

1212 Vitamin K2 may be the greatest nutrient since calcium.

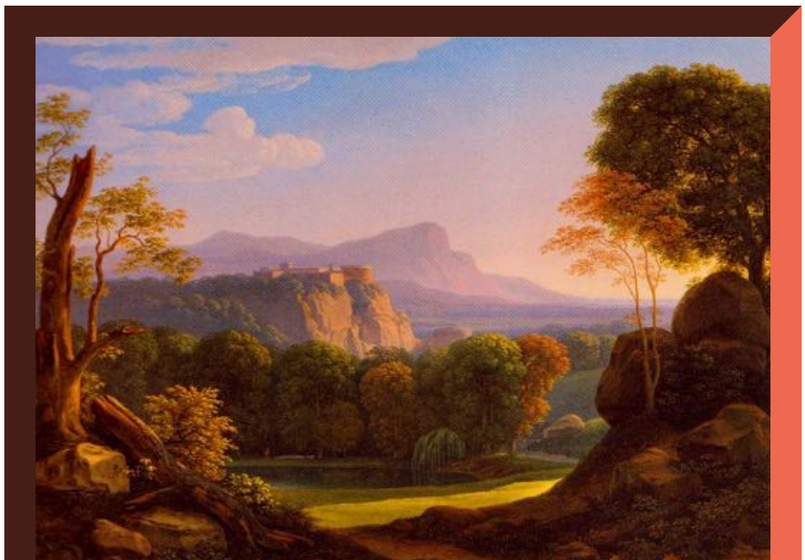
end of Chapter 12: Conclusions

(Be Fore) (B4) Chronology—

Boundless Blessings Beyond Belief

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

Historical Notes:



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

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

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

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

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

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

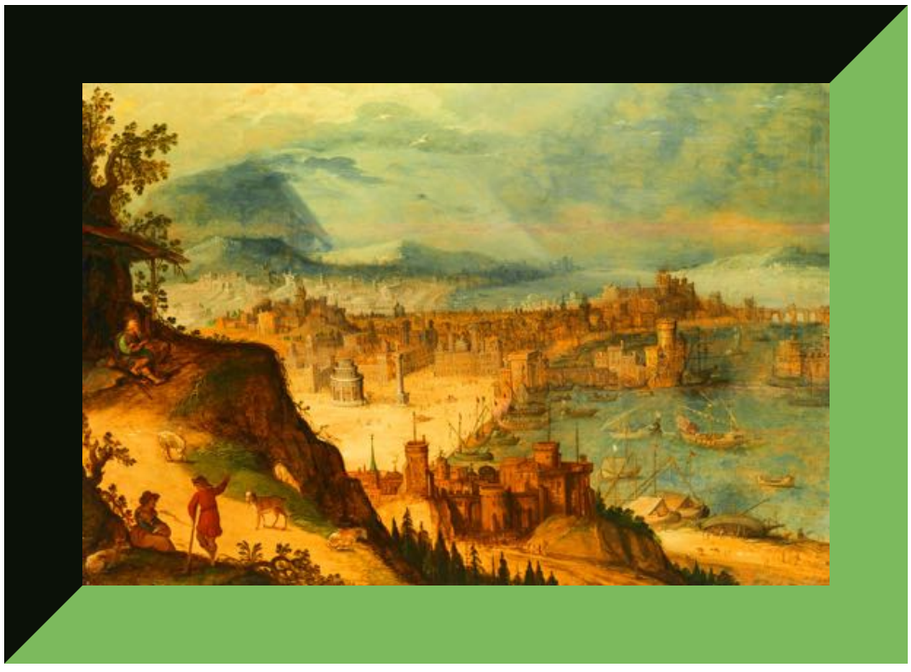
This is the first time that the name *TWT* is used for a period of time, which is Dynasty 22-25, this being a part of the obscured, Egyptian "TIP".

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

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

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

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



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

Table 14:

238 Proposed Titles For This Article

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

41.	First Order Ramesside Egypt Valuates Egyptian Reigns	Focus On Ramesside Egypt Valuates Egyptian Reigns
43.	Faithfully Ordered Ramesside Egypt Valuates Egyptian Reigns	Freedom of Ramesside Egypt Vindicates Egyptian Reigns
45.	Fixing of Ramesside Egypt Vindicates Exodus Redating	History of Babylon-- Summer or Solstice ?
47.	History of Babylon-- The Legal Chronology	History of Babylon-- Debunking of Amarna
49.	The Lost Quilt	The Unspoken Truth
51.	The Anchored Ontology	The Anchor's Overview
53.	The Anchored Overview	The Ancient Overview
55.	The Ancient Offering	The Anchored Order
57.	The Absolute Order	History of Babylon-- The Absolute Order
59.	History of Babylon-- Times Up	History of Babylon-- Bonafide Years
61.	History of Babylon-- Bonanza Years	History of Babylon-- Best Yes
63.	History of Babylon-- Bible Yon	Spirit of Salvation
65.	Journey to the Tourney	History of Babylon: And Beyond
67.	History of Babylon: Bewildering Years	Blatant Yesterday
69.	Biblicized	Biblified
71.	Believing Yesterday	Believable Yesterday
73.	Bolstered Yesterday	Beleaguered Yesterday
75.	Bygone Yesterday	Bewitching Years
77.	Beyond Years	Betrothed Yes
79.	Button Years	Believable Years
81.	Blustery Yesteryears	Bonafide Yesteryears
83.	Boastful Yesteryears	History of Babylon: Bible Yardstick
85.	History of Babylon: Bible Yarnstick	History of Babylon: Better Yet
87.	History of Babylon: Believable Yet	History of Babylon: Breach Years
89.	Babes As To Badness	Belief In Self
91.	Love In Historical Expression	Profession, or: History As Real Proposition
93.	Mosaic Egypt Meets Original Roman Years	Mosaic Egypt Milennium: Bible Enables Reality
95.	Mosaic Egypt Meets Original Retrospective Years	Much Evidence Allows Sizing Up Real Egypt
97.	Gradually Improving Foregoing Thinking	Moment or Millenium: Egypt Nearly Told
99.	Babylon As Bible Yardstick	Babylon And Back Years Leaning On Nothing
101.	Babylon and Bible Yardstick Leaning On Nebuchadnezzar	Steel Tempered After The Storm

103.	Chronology of New Greenealogy: After The Storm	Chronology of New Greenealogy: Rome After The Storm
105.	Chronology Offering New Greater Rome After The Storm	Fixing Of Rome's Establishment
107.	Greenealogy And Measured Egypt On Nebuchadnezzar	History of Babylon--Blueprint Years
109.	Starting Trace At Rome	Some Trouble Around Rome
111.	Startling Transition Around Rome	Missing Ingredient
113.	Holding Sacred Values Supporting God Jehovah Otherwise Promoting Means To The History (acronym for previous article Titles)	Holding Sacred Values Supporting God Jehovah's Own Path Meant To Teach History
115.	Holding Sacred Values Supporting God Jehovah's Own Provisional Means To True History	History Of Babylon--Beginning Year
117.	History of Babylon--Backdating Yesteryarn	History of Babylon--Beginning Yarn
119.	History of Babylon--BOS Yearbook	History of Babylon--Boss Yearbook
121.	History of Babylon--Believers' Yearbook	History of Babylon--Breathtaking Yesteryarns
123.	History of Babylon--Boss Yamani	History of Babylon--Belated Yesteryarns
125.	History of Babylon--Baked Yesteryarns	History of Babylon--Base Years
127.	Chronology, Calendar, and Culture	History of Babylon--Behaving Yo-yo
129.	History of Babylon--Busted Yo-yo	History of Babylon--Base Yesterday
131.	History of Babylon--Bullish Yesterday	History of Babylon--Believable Yesterday
133.	History of Babylon--Burgeoning Years	Whispers And Years
135.	History of Babylon--Boastworthy Years	Cyber History Enters World
137.	Wisely Aligned Yesterday	Cyber History Of World
139.	Dates And Years	Days And Years--Interworld News
141.	Days And Years--International News	Days And Years--Interpolated Nuances
143.	Picture Perfect Past (P3)	Pixel Perfect Past
		Picture Perfect

145.	Pivotal Proof Positive	Picture Perfect Prehistory
147.	Realigned Reorganized Reality	Forensic Family Fusion
149.	Tree of Life	The Latest Chronology
151.	Missing Years	Exceptional History
153.	Empires On Net	Empires Or Nebulae
155.	Latent And Synchronous Timekeeping	Lunar And Solar Timekeeping
157.	Ysral, Egypt, Assyria, Rome	Ysrael, Egypt, And Rome
159.	Lunar-Aligned Solar Timepiece	Empires Own Nebulae
161.	Empires' Old Nexus	NeoEgyptian Timeline
163.	NeoEgyptian Truth	New Equation: Ancient Rome
165.	High Egypt Ancient Rome	Old Rome
167.	Rome 842	Rome
169.	Aligned Rome (Rome Aligned)	Rome Epiphany
171.	Rome Or Egypt	Roman Oracle
173.	Roman Origins' Millennium	Roman Origin's Millennial Egypt
175.	Rome's Original Millennial Egypt	Tirhakah
177.	(Tweaking Iron Rome Has Actually Kludged Ancient History)	Temporearing Iron Rome Has Apparently Kludged Ancient History
179.	Tempering Iron Rome Has Apparently Kludged Ancient History	Timing Iron Rome Has Adjusted Kushite Ancient History
181.	Perfection	Perfunctoriness
183.	Perspicacity	The Smallest Part
185.	Perfection, Permanence, and Perspicacity	Perfection, Perpetuity, & Perspicacity
187.	Perfection, Perquisite, & Perspicacity	Perfection, Persecution, & Perspicacity
189.	Simply Inspired Manifold Proof Lighting Yahweh	Promised Ray of Verifiable Egyptian Names
191.	Promised Ray Of Verifiable Evident Nicety	Proven Real Ordered Verified Events Nuanced
193.	Proven Real Observed Verified Events Nuanced	Proven Ray Of Viable Early Narrative
195.	Synchronic Model Amending Roman Timing	Ancient News
197.	Problem Solved	Symphony of Sothis
199.	Simply Ordered Synchronism	Ancient Research Tabulated
201.	Ancient Royal Traces	Basis Of Seconds
203.	Basis Of Synergy	Basis Of Synchronism

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

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

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

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

RECENT ARTICLES:

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

- **1. Harald Hildetand and Rollo in the Trojan House of Charlemagne (Dec 25, 2007)**
- **2. Skjöldings (Sep 17, 2008)**
- **3. Valdr (Oct 09, 2008)**
- **4. Smith (Nov 1-6, 2008)**
- **5. Green (Nov 23, 2009) (Easter calculator first used and cited) (mod. Mar 02, 2010 Title illus., Hippocrates)**
- **6. Joseph (Dec 24-29, 2009) (Easter calculator used) (mod. Mar 02, 2010 Title illus.)**
- **7. On (Feb 28-Mar 05, 2010) (Easter calculator used and stopped working before Feb 28, 2010)**
- **8. Phoenix (with A. R. Rutledge; Apr 01-06, 2010)**
- **9. Moses (with A. R. Rutledge; Jul 31-Sep 23, 2010)**
- **10. The Ark of Urartu (with A. R. Rutledge; Dec 24, 2010–Jul 11, 2011)**
- **11. The Crucible of Credible Creed (with R. E. Green and A. R. Rutledge; Apr 07, 2012–Jun 20, 2013)**
- **12. B4 Chronology (with R. E. Green, M. F. Green (Skanes), and A. R. Rutledge; Jan 01, 2015– Jan 27, 2021) (the present article)**

- **Jan 01, 2015 fixed extra comma in par. 1-12; fixed grammar in par. 3-9-d to: 'shortly been delayed only'; wrong word in par. 3-10-a, 'referred', now 'involved'; fixed spelling of Nebuchadnezzar, par. 3-11, near end; restored missed painting of Monastery de San Cosimato; typo, fixed 'list' to 'lists' of Amulius in par. 4-12; fixing image problems, added margin in list SHI-OSIII, par 7-6-d; removed pre-defined width of div in Tables; widened table margins and redefined, improved Table 7; fixed wrong font of 'Old Rome' in 238 Proposed Titles; fixed Daniel's Vision centering problem in par. 3-9-d.**
- **Jan 02, 2015 revised Table 14 to two-column width, plus an additional column for the Title numbers, left; rewrite of par. 5-2 start, to correct garbled thought; corrected par. 6-2-e... 'we may suppose it to be range upward' to now 'one might suppose it to range upward'; fixed grammatical errors and typos in Chap. 6, Greece.**
- **Jan 03, 2015 fixed grammar and typos, in Chap. 11; fixed any errors and mistakes in Chap. 8 'Piye Alara'; fixed any errors and typos in Chap. 12, 'Conclusions'; added sentence to par. 10, Chap. 11 'Piye in the Sky';**
- **Jan 04, 2015 fixed grammar and errors, in Chap. 7;**
- **Jan 05, 2015 added Tower of Babel, and Destruction of Sodom and Gomorrah by Pieter Schoubroeck, engraving by Cock (Time rescuing Truth from Envy) to Chap 8, and The Fall of the Rebel Angels by P. Bruegel to Chap. 7; adjusted maximum width for chapter paragraph dividers; fixed missing bracket in 2nd last sentence par. 8-4-D; edited "the Taharqa's" to "Taharqa's own", par. 8-8-C; further correction of meaning or typos done on Chap 8.**
- **Jan 06, 2015 further various corrections, wording.**
- **Jan 07, 2015 par. 1-10, now 'Assyrian convention'; fixed column divider in Table 2 Chap. 2: Iron Furnace.**
- **Jan 08, 2015 added Wteweal: Perseus and Andromeda.**
- **Jan 09, 2015 par. 2-11 'when with' to 'with such'.**
- **Jan 11, 2015 par. 1-2 grammar (commas sentence 1); par. 1-1-b grammar (comma and words, now 'eg. many,').**
- **Jan 12, 2015 par. 1-5 footnote textual correction; punctuation and capitalization fixed in title caption.**
- **Jan 15, 2015 par. 3-6-a reworded the 3rd sentence, and later "and fixes the dates" and "but based there"; par. 4-4-b corrected wording 'although' to 'and only'; par. 4-4-c corrected wording 'we ought' to 'ought we'.**
- **Jan 16, 2015 par. 4-9-b explicit 'day -5' added to clarify meaning, and edited other awkwardness therein.**
- **Jan 17, 2015 par. 5-11-a word missing so reworded.**
- **Jan 21, 2015 par. 9-11 'that' corrected to 'than'.**
- **Jan 23, 2015 par. 8-7-B reworded (Alara's father); par. 8-8-A amended names: Amenirdis II, Shepenupet II.**
- **Jan 26, 2015 par. 2-10 spelling 'perse' corrected; par. 3-4-a amended spelling 'coprights' to'copyright'; pars. 1-6-a + 3-11 amended spelling: 'Nebuchadnezzar'.**
- **Jan 28, 2015 par. 7-3-b: 'Two aspects of the the'; par. 7-3-e moved comma from 'Lebanon' to 'discovered'.**
- **Feb 08, 2015 par. 1-5 footnote: fixed bracket end.**
- **Feb 18, 2015 par. 1-7-b improved specific meaning.**
- **Mar 18, 2015 par. 6-2-d fixed antediluvian meaning to mean before the Deluge, compared to Moses' account.**
- **Mar 29, 2015 par. 5-7-a reword 'play' (King Lear); par. 5-7-b fixed spelling of 'there' (Had there been); par. 7-7-a fixed 'composite, left' (composite, right).**
- **Apr 01, 2015 par. 8-4-A better EKL brackets' gist; par. 8-4-B added footnote, to 'one female generation'; par. 8-4-D fixed 'grandson' (great-grandson), Taharqa, and fixed '852' (752), year of death, of Shepenupet I; added footnote to 'Kashta (died 716)' on Shepenupet I; clarified the bracket about Usimare older than Kashta; changed 'but' to 'and' in: 'but since Pedubaste I...'.**
- **Apr 07, 2015 par. 1-3 typo 'then our date' (than); par. 1-4 fixed: 'thus now ..., 10' (now ..., 10 full).**
- **Apr 11, 2015 par. 3-12 text amended '539 BCE, is'.**
- **Apr 12, 2015 par. 4-5-a,b 10-4 typo (radiocarbon).**
- **May 02, 2015 par. 4-3-d typo verb 'Reign' (reign); par. 4-1 fixed name of Roman colosseum image (Title=); par. 7-8-b typo 'of Axum' (or Axum), namely 'of' (or); par. 4-12 fixed 'see Table, right' (in Table 9, left); par. 6-9-b typo 'denomimations' fixed (denominations); par. 6-12-d Astyages King of 'Lydia' (typo for Media).**
- **Jul 21, 2015 par. 7-11-b typo, as period for comma 'respectively. and so 47,' (respectively, and so 47,).**
- **Jul 22, 2015 par. 7-4-c typo 'Takelot I ruling 21' (Takelot II ruling 21) ie. from Shoshenq III's Year 1; par. 7-5-b, footnote * typo 'As king Shoshenq VII most like was' into (As king Shoshenq VII most likely was); par. 7-7-b typo duplicate 'lunar lunar' (model lunar).**
- **Jul 26, 2015 par. 8-2-E typo 'Tirhahah': Tirhakah; par. 8-3-B typos '867' and '868': now 767 and 768 BCE; par. 8-4-B fixed 'six' (three) generations OSII-OSIII.**
- **Aug 09, 2015 1-12 'unsupportable' (insupportable).**
- **Nov 12, 2015 5-6 fixed typo 'Manitiba' (Manitoba).**
- **Apr 30, 2016 6-7d (regions Pisatis and Triphylia).**
- **Jan 02, 2017 11-10 [in a petri dish] now [[in vivo in rats]] gram. [can address in a later effort), so as not] to [[can address in future work), so as not to]]; 11-10 add notes [1] and [2], as follows:**
  [[
  [1](*Blood. 2007 Apr 1; 109(7): 2823-31 (2007), "Regression of warfarin-induced medial elastocalcinosis by high intake of vitamin K in rats," by Schurgers LJ, Spronk HMH, Soute BAM, Schiffers PM, DeMey JGR, et al.*)
  [2](*The Journal of Nutrition 2004 Nov; 134(11): 3100-5, "Dietary intake of menaquinone is associated with a reduced risk of coronary heart disease: the Rotterdam Study," by Geleijnse JM1, Vermeer C, Grobbee DE, Schurgers LJ, Knapen MH, van der Meer IM, Hofman A, Witteman JC.*)
  ]]
  Historical Notes: edit [In 2007 it was... K2 dissolved arterial plaque in a petri dish] to read: [[In 2007 it was... K2 dissolved arterial plaque in vivo in rats]].
- **Jul 21, 2018 3-7-b [The second alignment is Year 4 Josiah =] [[Another alignment is Year 4 Jehoiakim =]].**
- **Apr 03, 2019 2-10 [perse-- we would agree] changed to [[per se-- we would approve]] in Part I of Article.**
- **May 22, 2019 2-11 [`59' for Horemheb recorded] now grammatically [[Year `59' for Horemheb was recorded]]; 3-4-b Y1 [to Nebuchadnezzar] to [[of Nebuchadnezzar]].**
- **May 23, 2019 3-9-d spelling [the time elapsed from the occurence] to [[time taken after the occurrence]].**
- **May 28, 2019 5-12-b-1 spelling [Abion] [[Albion]]; 6-2-g-4 typogr. [is would appear] [[it would appear]]; 6-9-c: space [minted,a maximum] [[minted, a maximum]]; 4-12 Table and text repositioned, Chapter 7 margins of images and beginning text improved for narrow viewing.**
- **Jun 10, 2019 6-12-a [in in its chapter explaining the] becomes now [[in the chapter that explains the]];7 7-9-c grammar [is be determined] [[is also reckoned]]; 7-6-a fixed width for sidebar, better now pt (not px); 8-3-A and 8-3-B fixed Taharqa portrait and centred it; 8-8-C "Tirhakah's" edited [Tirharkah's..., Taharqa and Shebitku.] : [[Tirhakah's... (Taharqa and Shebitku)]].**

- Jul 06, 2019 12-10 corrected Usimare Piye Year 1: [794] [[784]] later 788 BCE in the article Trojan War.
- Aug 21, 2019 1-12 Table 1 footnote re Shoshenq I, who invaded Palestine in 973...[folowed] [[followed]].
- Dec 06, 2020 1-11 [that the time of Sardanapalus] repair grammar [[that from the time of Sardanapalus]]; 1-12 simplifying syntax to convery meaning intended
  [
  The date of Apr 21 as the day of the Founding of Rome is univerally agreed on by all witnesses, including Romans, and as a lunar day 30, `quite certainly' the 30th of the lunar month, according to Plutarch's work *The Life of Romulus,* is found true in 842 BCE, also the year exactly calculated from our date for the Fall of Troy in 1275 BCE and the 433 years of Kings from Dionysius of Halicarnassus. The date of Oct 06 825 BCE for the solar eclipse marking the death of Romulus and coming 17 years after the Founding of Rome agrees with `some historians', according to *London Encyclopedia, vol. 18, p. 688,* who accord Romulus 17 years of Reign. As 842 BCE has more support for explaining the surrounding events than does a later dating, it has an astronomical basis from a solar eclipse at the time of Romulus' birth, and wholesomely agrees with the most accurate radiocarbon dating of the Iron Age in central Italy by Nijboer, which he has asserted `can be safely raised by 50 to 75 years'. The solar eclipses, of which four have been found to be intimately associated with this historically gargantuan proceeding, are generally of a *significantly* larger magnitude at Rome than those around the conventional date. The eclipses are in pairs, within the pairs being each 54 years apart, reminiscent of Romulus having been said to have died in his 54th year, and in the chronology which we have found the Founding of Rome is when Romulus may be 37, another number associated in myth with his life at Rome as to his Reign, and of humans, in generality, with maturity.
  ]
  [[
  The date of Apr 21 as the day of the Founding of Rome is univerally agreed on by all witnesses, including Romans, and as a lunar day 30 (`quite certainly' the 30th of the lunar month, according to Plutarch's work *The Life of Romulus*) it is found true in 842 BCE (also the year exactly calculated from our date for the Fall of Troy in 1275 BCE and the 433 years of Kings from Dionysius of Halicarnassus). The date of Oct 06 825 BCE for the solar eclipse marking the death of Romulus and coming 17 years after the Founding of Rome agrees with `some historians', according to *London Encyclopedia, vol. 18, p. 688,* who accord Romulus 17 years of Reign. As 842 BCE has more support for explaining the surrounding events than does a later date, it also has an astronomical basis from a solar eclipse at the time of Romulus' birth. This wholesomely agrees with the most accurate radiocarbon dating of the Iron Age in central Italy by Nijboer, which he has asserted `can be safely raised by 50 to 75 years'. The solar eclipses, of which four have been found to be intimately associated with this historically gargantuan proceeding, are generally of a *significantly* larger magnitude at Rome than those around the conventional date. The eclipses are in pairs, with the pairs being each 54 years apart, reminiscent of Romulus having been said to have died in his 54th year; so, in the chronology which we maintain, the Founding of Rome is when Romulus may be 37, another number associated in myth with his life at Rome as to his Reign, and of humans, in generality, with maturity.
  ]]
- Dec 15, 2020 1-4 note [1] s1 [marched and marched to Hattu.] [[marched to Hattu.]] note [1] s3 [and thus confirmed by this.] [[in confirmation of this.]].
- Jan 27, 2021 3-2 grammatical correction [such we have described] [[such as just described]].

Above: Roman Colosseum

REFERENCES:

Own Work:

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

Unique Source Material:

(12) (Synchronology, 1839, Cambridge University Press, by Charles Crosthwaite)

End of Historical Notes

...ongoing research...

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

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*)

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

Part 3
B4 Chronology
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Chapter 8: The Gift of Piankhi Alara
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Chapter 11: Piye in the Sky
Chapter 12: Conclusions

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

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