Perseus and Andromeda by Peter Paul Rubens, c. 1622 CE

The face of the Lord is against them that do evil, to destroy their memorial from the earth. The righteous cried, and the Lord hearkened to them.

(Psalms 34:16; Brenton)

Refer to the References for previous articles by the same author(s).

Part 2:

Wild Road Ahead To History—

Israel Choosing Egypt

(Meet Your Marker)

Part 2:

(See also Part 1
of Wild Road Ahead To History)

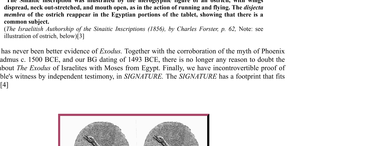
Chapter 8: Truthfully Historical Egypt
Chapter 9: Humanity Under Mestraim And Nimrod
Chapter 10: Zoroastrian Or Nimrodian Ethiopia
Chapter 11: Redressing Unhistorical Nobility
Chapter 12: Dangers Of Wilderness Narrows

**<(See also: Part 1
of Wild Road Ahead To History)**

[7.1] The *Sinaitic Inscriptions* are found at a number of locations in the Sinai Peninsula, in Arabia, and at Kadesh-Barnea in the southern desert region of Israel. They thus follow the attested wilderness route that was known from the Bible and historio-geographical study. The presence, in them, of hieroglyphic characters, and more especially of hieroglyphic characters with a size much larger than any found in Egyptian temples or than are known to be native to Egypt, makes doubly certain, as we agree with Mr. Forster, that Israelites were the authors of the SI, after having lived in Egypt, and Moses been trained in all wisdom of the Egyptians.[1.2] However, critics may rightly demand, as unbelievers, a proof of the most specific kind, namely an inscription like the *Rosetta Stone*, which has the evidences of both the Egyptian hieroglyphics and the Old Arabic. When, as Mr. Forster so convincingly relates, the Arab guides of a certain Mr. Butler were asked at length as "to the existence of any other inscriptions [of such a kind] besides those already known," they did at length and after much due inquiry, inform him, that, in a mountain cave halfway up Djebel Mahara, in fact were such texts of the very kind of which he was in search. Indeed, halfway up this mountain he was brought to the cave promised, the entrance of which was about four or five feet (1.5m) high, which he, at once disappointed, at first hesitated to enter, whereupon, when he judged it better to try, he knelt down and found, cut on both sides, were "planes" in imitation of the entrance, and on the right-hand side of it was a triple inscription, in two columns of which were pure Egyptian hieroglyphics, the third column existing in pure Sinaitic characters:

The Sinaitic inscription was illustrated by the hieroglyphic figure of an ostrich, with wings dispread, neck sort-stretched, and mouth open, as in the action of running and flying. The disjecta membra of the ostrich reappear in the Egyptian portions of the tablet, showing that there is a common subject.
(The Israelitish Authorship of the Sinaitic Inscriptions (1858), by Charles Forster, p. 62. Note: see illustration of ostrich, below)[3]

There has never been better evidence of *Exodus*. Together with the corroboration of the myth of Phoenix and Cadmus c. 1500 BCE, and our BG dating of 1493 BCE, there is no longer any reason to doubt the truth about *The Exodus* of Israelites with Moses from Egypt. Finally, we have incontrovertible proof of the Bible's witness by independent testimony, in *SIGNATURE*. The *SIGNATURE* has a footprint that fits Israel.[4]



Above: Ostrich (restored, right), Djebel Maghara, Sinai
(Israel in the Wilderness (1885), by Charles Forster, p. 46)

[1] *The Israelitish Authorship of the Sinaitic Inscriptions (1858), by Charles Forster, p. 35*) [2] *Ibid., pp. 7-23*) [3] *The Israelitish Authorship of the Sinaitic Inscriptions (1858), by Charles Forster, p. 62*;
[4] *Israel in the Wilderness (1885), by Charles Forster, pp. 57-60* (see illustration of ostrich, above):
1. The internal evidences suffice to show that this bird is not a work of Egyptian art. In the monuments of Egypt it is true that the ostrich not unfrequently occurs among their hieroglyphics, but always in more and miniature outline, as a hieroglyphic character; and always, without exception, in the Egyptian portions of the tablet, the ostrich is represented as a hieroglyph. But in the tablet it is not so represented as a picture, and never, I believe, alone. In the hieroglyphic collections of Young, Champollion, Wilkinson, &c., I do not recall a single example of the ostrich, save as a conventional hieroglyphic character or group. Like its counterpart, the camel, it seems to have been proscriptively excluded from pictorial representation, and, in all likelihood, for the same reasons of superstition. Now the uniformity of conventional usage in Egypt, and its vital connection with religion, plainly render improbable from its rigid rules by native Egyptian artist a thing impossible.*
But the living portrait of the ostrich of the triple inscription is not more contrary to Egyptian usage than it is foreign from Egyptian art. Its outline is unmistakably that of a native of the desert, and, consequently, of a native of Sinai. The tablet, in fact, is a picture, and, with the hidden grace and expression lurking behind those dry conventional forms, but the realities of life and nature will ever be missing to the common eye. It is left with the general reader to determine whether these realities do not meet in the hieroglyph of the ostrich prefixed to this chapter, although, according to Mr. Butler, neither can two Egyptian eyes see adequately certain living, breathing representations of the original, as seen by him upon the rock.
** It is specially non-worthy [sic] that three ostriches the usual conventional group thus running at full speed, interlaced in the usual Egyptian style, mark the connection between the triple tablet and the hieroglyphics at Sarbut-el-Khadim, as of common origin, and with the Egyptian, and not the Sinaitic, character for the group hieroglyphic ostrich, being to symbolize the wandering of a Gypsy people.*
*** Since writing the above I discover a unique exception in Wilkinson. The figure of an ostrich has by a strong round the neck in a procession of Abyssinians leading various animals, supposed to be tributes to the Pharaoh of the day. But the figure is hard and lifeless, without the least expression. The tablet in which it occurs, moreover, is on a foreign subject, wholly unconnected with Egyptian idolatry.*
2. From these internal proofs that the ostrich of the triple inscription could not have been the work of an Egyptian artist, we come next to the external, and, in the first place, we find that the ostrich of the triple tablet is, in fact, the only one of its kind in Egyptian hieroglyphics, identifies any figure of the ostrich at Sinai of unquestionable Mosaic antiquity (as the ostrich of the triple inscription most unquestionably is) with Israel and the Exode. The proof required is supplied by the prophet Jeremiah, who, in a passage of his Lamentations, connects the oppressive Israel of his day with the ostrich, and the ostrich with the wilderness, in terms which irresistibly carry back the mind to apostate Israel in the desert, and to the symbol of the ostrich, certainly as old as the age of Moses, which stands a witness to the force of the prophecy to this day, in the cave on Djebel Maghara. It is with this glyphograph before us that we can utter his imagery, as without its aid we never could: 'The daughter of my people is cruel like ostriches in the wilderness.' Lamentations 4.3)

end of Chapter 7: Foothold In The Sinai

Above: Cartwheel Galaxy
(Jan 11 2008 photo by NASA. This false-color composite image shows the Cartwheel galaxy as seen by the Galaxy Evolution Explorer's Far Ultraviolet detector (blue), the Hubble Space Telescope's Wide Field and Planetary Camera-2 in B-band (visible light (green), the Spitzer Space Telescope's Infrared Array Camera (IRAC) at 8 microns (red), and the Chandra X-ray Observatory's Advanced CCD Imaging Spectrometer-S array instrument (purple).)

Chapter 8: Truthfully Historical Egypt

O Lord, rebuke me not in thy wrath, neither chasten me in thine anger.
(Psalms 6:1; *Brenton 1851*)

耶和华阿，求你不要在怒中责备我，也不要在烈怒中惩罚我！
(Psalms 6:1; *Chinese Union Version 1919*)

8.[1] At least a few scholars do (but slightly incorrectly), we believe, in recent years (Kaspar 2009) identify the Pharaoh of *The Exodus* as Thutmose II, giving as a reason the scarring found on mummies of those living contemporary with him, consistent with Biblical boils. The BG identification of Thutmose I is not less assured, since these individuals with the searing (as detected in CAT scans on mummies) were also from the time of the death of Thutmose I three years prior. Three years was the Reign of Thutmose II in the BG (it would be too complicated to consider all possibilities or the claims of everyone on this subject), based upon (among other things) the relative number of his scarab (a type of amulet in the shape of a beetle) objects in existence compared to those of Thutmose I, whose Reign in the BG is 11 years (12 years, in Manetho-Eusebius). We may not be the slightest bit interested to foretell the future (cf. Leviticus 20:27), but we are certainly greatly interested in the accurate record of the past. In our study of family history, as which the BG began, we have not had time (at least to this point) to study in detail the events of the Egyptian history too much, because we have been busy preparing a sure foundation. It is now seen that the boils of the Biblical plagues, occurring just prior to *The Exodus*, fit the BG. The fact that the mummy of Thutmose I was never found, although for a time it was falsely identified (now the general consensus), is consistent with his having died in the Red Sea at the time of *The Exodus*, 1493. Thus the Reign of Thutmose II ended in 1490 BCE, after three years of Rule, as determined by scarab artifacts in evidence (and also Almose Pen-Nekhbet's biography).[1]

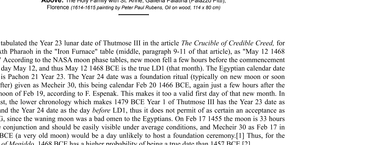
Above: The Sphinx, the Great Pyramid and two lesser Pyramids, Ghizeh (Photograph), Royal Collection
(1882 photo by Francis Bedford. Albumen print, 231 mm x 290 mm, acquired by King Edward VII when Prince of Wales)

[1] *The Trojan War: Chronological, Historical and Archaeological Evidence, by Gerard Gertman (2013), p. 172*)

8.[1] Having determined beyond any fathomable doubt the date of *The Exodus* of Israel from Egypt as 1493 BCE, we must make more certain than ever of the foundations upon which dates rest in the *BG Egyptian Guide*.[1] The Year 30 Heb Sed Festival or Jubilee of Hatshepsut, celebrated in her Year 16, would correctly, plausibly, amount to the sum of her 15 years, plus 3 years of her husband Thutmose II, and some 12 years for Thutmose I. Thus, her Year 16 Heb Sed, long a source of questions, could have been celebrated in honour to her father (the being Thutmose I), when she dedicated a coffin to him.[2] Other arguments, which evoke a longer Reign (13 years) for her husband, cannot account for the fact that when a Pharaoh died his wife 'submarried' his years of Reign, which would mean her Year 16 would include his years-- something precluded in this case by the role played by Hatshepsut as Co-ruler and Guardian of Thutmose III, a son of Thutmose II and the true heir to the Kingship-- but if it did include those years is still 16, not 30. We cannot find the truth about *Harry Potter*, or *Superman*, but digging into their history, since they are mere fictional characters, whereas we can dig into the past about Egypt and its historical Pharaohs. Regarding this Year 30 celebration of Hatshepsut, from the time of the *Crucible* article, we were aware of it, although we didn't say anything about it there. If, as Von Beckerath has argued, there is insufficient evidence to statistically evaluate any length of Reign for Thutmose II, it is logically evaluated as 3 years.*

Above: Landscape with the Flight into Egypt, Courtauld Gallery, London
(1563 painting by Pieter Bruegher the Elder; Oil on canvas, 37 x 56 cm)

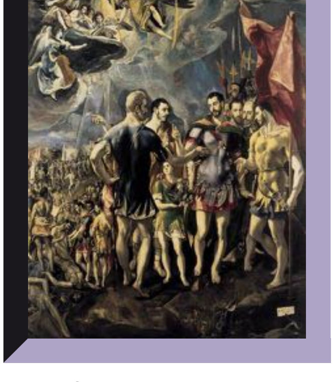
8.[1] The precision with which we apparently have calculated the *BGEG* is so encouraging as to invite further examination with the lunar alignments of Thutmose III. The exact year of his Year 1 is 1493 BCE, but only was this the case after he had been sole Ruler for a time. We don't know this; it is inferred from other details. Inferred details that fit extremely well become facts. At the time of Hatshepsut's death, or the commencement of the sole Rule of Thutmose III (her Reign), Year 1 was still considered to be 1490 BCE in our model BG, a year in which his Guardian and he assumed Royal power. At this time, Israel was in the wilderness, wandering. As we mentioned in paragraph 2-5 of *Trojan War*, Thutmose I died "a few days after May 03" in 1493 BCE. Since Thutmose II is viewed as reigning three years by newer scholars, his Year 1 we date as 1493 BCE, and by about 1490 BCE we believe (BG) that Hatshepsut begins, together with the heir-apparent, Thutmose III, ruling. Nothing is certain about this period, but the Reign of Hatshepsut is as well-known as any particular about it at 21 years, and in his Year 23 Thutmose III records a very significant lunar date (with another in Year 24), at the *Battle of Megiddo* (1468 BG) for which he began preparing shortly after the death of Hatshepsut.[1] Hatshepsut's Year numbers are evidently from 1490 BCE, and so are those of Thutmose III, as in a Co-rulership. Assuming this is correct, the lunar alignments of Year 23/Year 24 of Thutmose III can be invoked to prove it. On the other hand, if Hatshepsut's Year 1 subsumed her husband Thutmose I, then the lunar dates may prove that.



Above: The Holy Family with St. Anne, Galleria Palatina (Palazzo PitB).
Florence (1516-1518 painting by Peter Paul Rubens; Oil on wood, 114 x 86 cm)

8. We tabulated the Year 23 lunar date of Thutmose III in the article *The Crucible of Credible Creed*, for the sixth Pharoah in the "Iron Furnace" table (middle, paragraph 9-11 of that article), as "May 12 1468 BCE." According to the NASA moon phase tables, new moon fell a few hours before the commencement of the day May 12, and thus May 12 1468 BCE is the true LD1 (that month). The Egyptian calendar date given is Pachon 21 Year 23. The Year 24 date was a foundation ritual (typically on new moon or soon thereafter) given as Mechetr 30, this being calendar Feb 20 1466 BCE, again just a few hours after the new moon of Feb 19, according to Ff Expenak. This makes it too a valid first day of that new month. In contrast, the lower chronology which makes 1479 BCE Year 1 of Thutmose III has the Year 23 date as LD1 and the Year 24 date as the day *before* LD1, thus it does not permit of as certain an acceptance as the BG, since the waning moon was a bad omen to the Egyptians. On Feb 17 1455 the moon is 33 hours before conjunction and should be easily visible under average conditions, and Mechetr 30 as Feb 17 in 1455 BCE (a very old moon) would be a day unlikely to host a foundation ceremony.[1] Thus, for the *Battle of Megiddo*, 1468 BCE has a higher probability of being a true date than 1457 BCE.[2]

[1] *Using FESH 3.1 (up to an a. v. of 9.69 degrees) at Memphis (and, up to 10.62 at Thebes), visibility of the moon on Feb 17 1455 BCE is confirmed, with maximum arcus visionis required to see it for Egypt in Feb and 33 hours away from new say typically 8.5 degrees.*[2] *For the star Sothis, using FESH 3.1 and with an arcus visionis 7.5 at Elephantine, on Epeiph 28 rising occurs in the last year of Thutmose III, a. 1438 BCE, and Epeiph 28 is Mechetr 30 in the lower chronology, and Epeiph 28 is Pachon 21 in the middle chronology. Using the same arcus visionis as 7.5 degrees would raise the date of rising to Jul 11 1440 BCE, a year earlier, and the day Epeiph 28 is far from New Year's Theft II, one may note, thus it may be a chronologically significant Sothic rising, such as might have been a market made after his death. This would appear to rule out any Year 1 much earlier such as 1504 BCE, which would negate this Sothic date, since Thutmose III would die in Year 54 before 1449, unless, of course, the arcus visionis is still higher. Others have dated this rising 1444 BCE, according to a book "The Annals of Thothmes the Third as Derived from the Hieroglyphical Inscriptions" (1933), cit. by Samuel Birch, p. 37, second paragraph, ofp. footnote 6.*



Above: The Martyrdom of St. Maurice, Chapter House, Monasterio de San Lorenzo, El Escorial, San Lorenzo de El Escorial, Spain *(1580-81 painting by El Greco, Oil on canvas, 448 x 301 cm)*

85 We may recall from the end of Chapter 5 how the strong case of William Dever, for 'lowering' the beginning of the Late Bronze Age, was dependent upon Thutmose III's *later campaigns* to 'end' the Middle Bronze Age. With his Year 1 of 1493 BCE (by the end of his Reign), his final Asian campaign in Year 42 would be 1452 BCE, thus very close to the entry of Joshua into Palestine, which removes the possibility of clashes between them. The significance of this is twofold, and involves both a prophecy from Exodus 23:28 and the inconvenience for both parties to a confrontation which is undocumented. In Exodus 23:28 Jehovah promised: "I will send hornets ahead of you which shall drive out [the inhabitants]." John Garstang saw the hornet as a symbol of Egypt, and proposed that Thutmose III's campaigns in Canaan had a preparatory effect, and made way for Israel's arrival.[1] That Thutmose's campaigns had ended in the *BGEG* at the same time as Joshua arrived, leading all Israel in 1452 BCE into Canaan, is a timewise confirmation of our BG chronology which both fulfills the prophecy and explains how Israel and Thutmose III avoided clashing. For so complex a problem as this, it seems miraculous. As much as science matters, more than science is felt.

[1](*The Word of the Lord Shall Go Forth, Essays in Honor of David Noel Freedman (1983), by Carol L. Meyers, pp. 315-316*)

Above: Urbino Bible Manuscript Leaf, Biblioteca Apostolica, The Vatican *(1476-1478 Manuscript by Francesco di Antonio del Chierico (Ms. Urb. lat. 1, 2, 2 volumes), 596 x 442 mm)*

86 May we now consider the lunar alignments in the Reigns of Hatshepsut and Thutmose III based on their Years 1.[1]

Hatshepsut (Year 1 = 1493):

1. Year =2 **LD=1** Feb 25 1491 -- II Peret (Mecheir) 29
2. Year 12 **LD=1** Mar 07 1481 -- III Peret (Phamenoth) 12
3. Year 20 **LD18** Feb 24 1473 -- III Peret (Phamenoth) 02 (graffito)

Thutmose III (Year 1 = 1490):

1. Year =1 **LD26** Dec 03 1490 -- IV Akhet (Choiach) 05 (sojourn)
2. Year =2 **LD=3** Jun 03 1489 -- II Shemu (Payni) 08 (renewal, Semna)
3. Year =5 **LD=5** Aug 30 1486 -- I Akhet (Thoth) 01 (appointed vizier Useramun)
4. Year =7 **LD21** Oct 23 1484 -- II Akhet (Phaophi) 26 (Akhmenu, Karnak)
5. Year 15 **LD11** May 20 1476 -- I Shemu (Pachon) 27 (renewal, Karnak)
6. Year 18 **LD=5** Aug 06 1473 -- IV Shemu (Mesore) 16 (Shalfak)
7. Year 22 **LD20** Feb 01 1468 -- II Peret (Mecheir) 10 (sole rule begins)
8. Year 22 **LD=5** Apr 16 1468 -- IV Peret (Pharmouthi) 25 (1st campaign begins)
9. Year 23 **LD=1** May 12 1468 -- I Shemu (Pachon) 21 (**feast of** new moon)
10. Year 24 **LD=1** Feb 20 1466 -- II Peret (Mecheir) 30 (foundation ceremony)

(Year 1 = 1493)

1. Year 31 **LD18** Apr 23 1462 -- I Shemu (Pachon) 03 (list of booty)
2. Year 33 **LD10** Jul 30 1461 -- IV Shemu (Mesore) 12 (el-Bersheh, sed-festival)
3. Year 33 **LD=2** Jul 22 1461 -- IV Shemu (Mesore) 04 (Krakow, sed-festival)
4. Year 39 **LD16** Jun 30 1455 -- III [Shemu] ([Epeiph]) 13 (Saqqara, graffito)
5. Year 43 **LD26** Jan 19 1450 -- II Peret (Mecheir) 02 (west bank Thebes, ostracon)
6. Year 47 **LD15** Oct 28 1447 -- III Akhet (Hathyr) 10 (Gebel Barkal stela)
7. Year 50 **LD=3** May 07 1443 -- I Shemu (Pachon) 22 (Sehel, rock inscription)
8. Year 51 **LD=6** May 29 1442 -- II Shemu (Payni) 14 (Ellesia, rock inscription)
9. Year 53 **LD=6** Mar 08 1440 -- III Peret (Phamenoth) 23 (Hanover, scribal palette)

[1](*"The Annals of Thothmes the Third as Derived from the Hieroglyphical Inscriptions" (1853), ed. by Samuel Birch, p. 36, offers the following, to quote:*
The gates of the smaller temple of Medinat-Haboo bear the joint names of Thothmes II. and III.; signifying either that the two brothers occupied the throne conjointly, which is far from impossible, as the political condition of the period can only be compared to that at the time of the Ptolemies, or that the edifice was completed afer the fall of the Regent. [end quote])

Above: The Last Judgment, Alte Pinakothek, Munich
(1617 painting by Peter Paul Rubens, Oil on canvas, 606 x 460 cm)

87 In the above list of dates, it raises the Lunar Day by 3 days when Year 1 is shifted three years lower, which makes the Year 1 of Thutmose appear to change from its initial 1490 BCE (up to Year 24) to 1493 BCE (at about Year 31), based on full moon dates in Years 39 and 47. Since deaths are associated with full moon rather than new moon, religious full moon dates (Lunar Day 15) are likewise associated to tombs, and (less often) stelae. Also, shifting a date back one year subtracts about 11 days from the LD number, which may imply that any date falling on LD12 could be a 1-year forward-shifted LD1. The same can also be said for a date on LD26 and LD15. Plus, LD15 dates can be shifted LD4 waxing moon dates. Such a shift can be justified by a short Year 1 before the New Year (or Sothic rising), occasionally counted. The Year 1 1490 is anchored by the two LD1's (in Years 23 and 24), one of them explicitly new moon (Year 23), and the foundation ritual of Year 24 (invariably LD1).[1] Thus, the early Reign Year 1 cannot be raised to 1493.* This appears to be entirely consistent with the notion that Hatshepsut subsumed her husband's Reign, as LD1's in her Years 2 and 12 strongly hint (see paragraph 2-5 of *Trojan War* for a possible reasoning for it). Some sources testify that both Hatshepsut and Thutmose III shared the same Year 1, which appears inconsistent with this hypothesis and with the evidence seen above. However, there may have been truth by both reckonings. To confirm our prior work, we can examine the dates of Amenhotep II, son of Thutmose III, reigning after him.

* A foundation ceremony might fall upon LD2 if that were required to ensure that a new moon arrived beforehand, lest LD1 rituals be seen to wrongly precede new moons. This does apply to the Feb 20 1466 Year 24 date, which comes after a new moon falling on the night of Feb 19, thus assuring that this date in the BG is a new month. A Year 1 1479 BCE chronology lowers it to Feb 17 1455, a date which suffers by its being a day **earlier** than conjunction, one serious deficiency of alignment. The arcus visionis benefits from a 3-degree reduction, according to Schoch, in Babylon (7.6 cf. 11, Ptolemy). This leads to an expected reduction in Israel also, in comparison to the Egyptian value of Ptolemy, for arcus visionis, which applies to the Year 23 Megiddo date of May 12 1468, Thutmose III being in Israel, and at war. So, even though the new moon appears to fall on May 11 using the standard assumptions, it is *the night* of May 11 and good visibility can shift LD1 to May 12. On May 11 the moon is 24 hr from new and can from PLSV 3.0 be seen with an arcus visionis of 5.36 degrees, so adding 3.4 degrees would make it 8.76 degrees, or near the 9.4 degrees (within the error) required for Egypt. The army would have someone with good vision doing it. So it is plausible that May 12 was actual new moon for that month in Israel-- most especially since new moons are visible in Israel today when as young as 28 hours. Recorded dates of Pharaohs which correspond to a Lunar Day 1 are special events, because LD1 had significance in Egyptian religion as the new moon (possible day 1). However, perhaps we should be using this as an example of how Lunar Day 1 was decided by the Egyptians on war manoevers, since nobody knows for sure, and any 'exact day of the feast of the new moon,' as the Year 23 date was called, may be LD1, as appears implied, and yet it is just possible that 'feast day' falls really on LD2, since Papyrus Berlin 10132n mentions 12 LD2 feasts and 12 'full moon' feasts, in isolation (eg. over a year). The fact is, there are many things we don't know about it, except that we have near-perfect, lunar alignment. When we attribute to the Egyptian astronomers as great an acumen as we expect of modern counterparts, it will be seen that May 12 is truly LD1 in 1468 BCE when seen from Megiddo, as midnight at the start of May 12 makes the first day that the lunar conjunction is gone past, and the same is also as truly said of Feb 20 1466 BCE.

[1](*The Year 23 date is actually called: 'exact day of the feast of the new moon,' yet we will be aware of cases where our interpretation of Egyptian lunar dates appears inaccurate ("Civil Calendar and Lunar Calendar in Ancient Egypt" (1997), by Leo Depuyt, p. 150a)*)

Above: Dream Stela of Thutmose IV *("The Struggle of the Nations - Egypt, Syria, and Assyria" (1896))*

88 Amenhotep II is a Pharaoh who acceded at age 18 on the 1st day of IV Akhet, which some scholars argue was the date of the beginning of Corule, others his sole Rule, the difference being a debated overlap of three years. Thutmose III had a known death date of III Peret 30 in his Year 54, which is Mar 15 1439 BCE, in *BGEG,* eight months before the accession date of Amenhotep II on Nov 16 1439 BCE (or Nov 17 1442 BCE alternatively):

Amenhotep (Year 1 = 1439, by Mar 15, death of Thutmose III):

1. Year =1 **LD=3** Nov 16 1439 -- **IV Akhet (Choiach) 01** (accession, age 18, see 4.)
2. Year =3 **LD=2** Jun 27 1437 -- III Shemu (Epeiph) 15 (Amada stela)
3. Year =4 **LD15** Dec 24 1436 -- I Peret (Tybi) 10 (Saqqara graffito)
4. Year 23 **LD=1** Nov 10 1417 -- **IV Akhet (Choiach) 01 (Viceroy Usersatet stela)**[1]

The Year 23 Lunar Day 1 date would be LD-3 with Year 1 1442 BCE, and it is a stela date on the anniversary of Amenhotep II's accession day (1st day of month, also), favouring Lunar Day 1 (ie. not -3) and so Year 1 1439. Year 1 1442 also makes full moon (LD15) Dec 24 1436 as LD13 Dec 25 1439 Year 4 (again favouring Year 1 1439). Year 3 LD2 with Year 1 1442 would be Jun 28 1440, thus two days before new moon and not a favoured alignment. All factors thus seem to favour Year 1 1439 BCE, here. The Reign of Amenhotep II confirms Year 1 1493 BCE for Thutmose III (assumed, by end of Reign), compellingly.[2]

[1](*Urkunden IV [verbatim]:*
*{1343.} Jahr 23, 4. Monat der Uberschwemmungsjahreszeit (**Akhet**), Tag 1, Tag des Thronbesteigungsfestes. Abschrift des Befehles, den Seine Majestat mit eigener Hand selbst [dem Vizekonig **Wsr-Stt**] ausfertigte. [Seine Majestat befand sich in der sudlichen Residenz (ref.1) im] Mannerhaus Pharaos, als er dasass trinkend und sich einen [guten] Tag machend. [Siehe, man bringt dir diesen Befehl des Konigs, der gross an] Schwertschlag ist, mit starkem [Arm], tapfer mit seiner Kraft, der [die Nordbewohner] bandigt [und die Siidvolker] an alien ihren Orten [fallt]. Es gibt keinen Feind in irgendeinem Land. Du aber sitzest [fernab in Nubien], ein Tapferer, der in alien*
*{1344.} Fremdlandern Beute machte, | ein Wagenkampfer, der fur Seine Majestat **Amenhotep**-Herrscher-von-Heliopolis erbeutete, der Nahrina [niederwarf (o. a.)], **P3h3tj** (ref.2) Anweisungen geben liess; [der Herr einer Frau] (ref.3) aus Babylon und einer Dienerin aus Byblos, eines jungen Madchens von Alalah (ref.4) und einer alten Frau aus Arapha (ref.5). Diese Leute von **Thsj** (ref.6) sind aber nichts wert; wozu sollen sie gut sein? Eine weitere Mitteilung aber dem Vizekonig: Traue ja nicht den Nubiern, sondern hute dich vor ihren Leuten und ihren Zaubereien. Sieh doch diesen Diener eines kleinen Mannes, den du geholt hast, um ihn zum Beamten zu machen, obwohl das kein Beamter ist, den du Seiner Majestat hattest melden durfen; oder wolltest du veranlassen, daB man hort: "Fehlt ein Kriegsbeil aus Gold, eingelegt mit Bronze, (so tuts auch) ein fester Knuppel von der Wasserstelle oder ein anderer vom Akazienbrunnen?" Hor also nicht auf ihre Worte und kummere dich nicht um ihre Botschaften."*
*(1.) Diese Erganzung ist nicht sicher, es konnte auch eine Anlage in Memphis oder sogar die Lieblingsresidenz **Prw-nfr** genannt gewesen sein.*
(2.) Welches Land hiermit gemeint ist, bleibt unklar.
(3.) Erganze gegen den Text mit JNES [hieroglyphics].
(4.) J. Tell Atchana am Unterlauf des Orontes.
(5.) Arrapachitis, in der Gegend von Mossul.
(6.) Giebiet sudl. von Kadesch und westl. von Upi.)
[2](*Modern scholars have found evidence of erasures of Hatshepsut's monuments and depictions which (of the datable ones) begin in Year 46 (or 47) of Thutmose III more than 20 years after she died (circa Year 22), but when he adopted her Year 1 accession (May 01 1493 BCE, subsumed from Thutmose II) is less certain, and we see from the lunar dates up to Year 24 that it occurred at some point thereafter, possibly about Year 31-33.*)

89 The weight of the evidence confirming that the date of *The Exodus* was May 03 1493 BCE is overwhelming, as our *BGEG* Reign dates from this chapter hold. The accession date of Amenhotep II was determined from the anniversary of that date in Year 23, which fell on Lunar Day 1 (with Year 1 as 1439 BCE) Nov 10 1417, but would be three years earlier with Year 1 1442 BCE, Nov 11 1420 BCE, a LD-3 (three days before new moon), less favourable for a celebration of an accession than LD1. However, the same date is LD1 in 1442 BCE, the Year 1. For some scholars the overlap of the Reigns is seen to be thus two years and four months, based on this fact, and also on the military campaign of Amenhotep II that he embarked on in Year 3 which was early in his Reign. In Chapter 1 paragraph 12 we reveal the simple account of the dead reckoning from Thutmose II to Thutmose IV, the dates held in place by the full moon coronation of Amenhotep III (grandson of Amenhotep II), Jun 17 1405.[1] The length of Reign of Amenhotep II is not certain, so it doesn't really affect the Year 1 of Thutmose III, a fact which liberates our view regarding the details of Amenhotep II's accession, with the overlapped proposal differing from Manetho's 25 y 10 m, by about one year. On the other hand, the eight-month interregnum that we have in the simple version (Year 1 1439) gives rise to few problems, implying a possible Corule at the end of the Reign of Amenhotep II, with his son Thutmose IV, a possibility which would imply his death in 1413 BCE, a date which could be seen as intimating a death for his successor Thutmose IV in 1403 (ie. that Thutmose IV at death was coruling for two years, with Amenhotep III).[2]

[1](*See also paragraph 2-4 of a recent article, B4 Chronology -- History of Babylon, Jan 01 2015.*) [2](*However, all of the dates of the Egyptian Kings are subject to, rather than determinative of, the date of **The Exodus,** from the BG dated 1493 BCE.*)

Above: Triptych of Temptation of St Anthony, Museu Nacional de Arte Antiga, Lisbon *(1505-1506 painting by Hieronymus Bosch, Oil on panel, 131.5 x 119 cm (central), 131.5 x 53 cm (each wing))*

810 We have seen how the date of *The Exodus* in 1493 BCE fixes the Egyptian chronology, called *BGEG,* in a way that enables optimal alignment with the moon. Egyptian calendar dates were often recorded in ancient times without any mention of the phase of the moon, an interesting challenge for later historians to resolve. Today's scholars are somehow (praise God) blind to the 1493 date for Thutmose III Year 1, having no reason to tie their own Egyptian chronology to this date, seeing as most Biblical archaeologists date *The Exodus* as 1446 (47 years low), and so introduce large errors. The current article is the 14th by Rolf Ward Green and the 10th since we introduced the BG in *Green,* a chronology that was first elaborated in *Joseph.* It has taken us this long (10 articles and eight years of research and writing) to establish a BG foundation. After all this study, we may now state securely that a better or truer chronology than the BG does not exist. We can never take back what has been rightly given us. Even if we did, Jehovah would make his Word come true.[1,2]

[1](*Hebrews 6:10-20*) [2](*Genesis 22:1-18*)

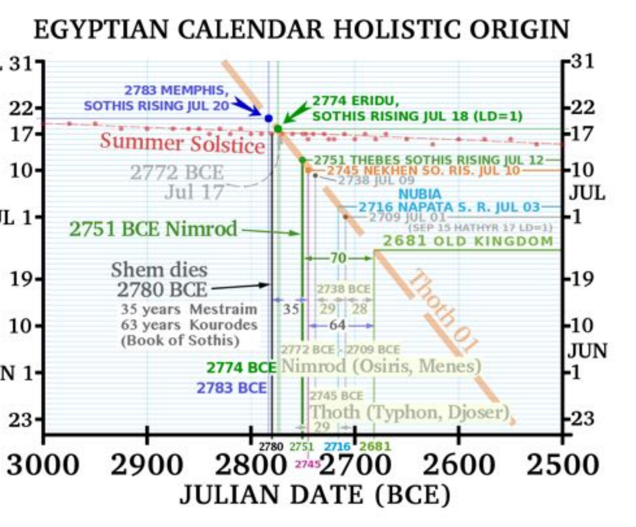
811 The Amarna dating presented earlier in this article is in harmony with *The Exodus* (1493 BCE), Ramesses II's Year 1 (1315 BCE), and all Pharaohs between them. The beginning of Dynasty 12 would be calculable as 518 years (Manetho-Africanus) before the arrival of Joshua at Jericho in 1452, which is 1970 BCE (Sesonchosis), a year modern scholarship dates 1971 BCE for Senusret I.[1] The date for Joseph may be calculated from the Hyksos, assuming that they left Egypt in 1532 BCE after ruling for 108 years (Turin King List), thus starting in 1640 BCE, to which is added 284 years for Dynasty "15" from Manetho-Africanus, taking the "Apophis" of the Dynasty "15" (actually Dynasty 14) for "'Apepi" who flourishes "about 1650 BCE," and is the final King of Dynasty 14. This resolves at long last a great conundrum troubling Egyptian chronology, by identifying Saites with Joseph the Israelite Governor or Vizier of Egypt who ruled as second only to Pharaoh from 1923 BCE, 283 years before 1640, compared to the 284 years of Manetho Dynasty 14, and from 1914 BCE, 274 years exactly as in *BOS.* In the *BG,* Joseph is appointed in 1923 BCE, and Jacob and all his family go down to Egypt in 1914 BCE. The Dynasties of Manetho are a multitude of redundancy and have presented us a puzzle that we at last solved. All of Manetho's Dynasties, between Dynasty 12 and 18, are basically (we find) confused or redundant (with 15 being confused with part of 12, and with his 13 and 14 completely redundant, 16 and 17 not being significant) and their years given often have very obscure meaning. Simply elucidated, Dynasty 15 of the Hyksos Kings is a Dynasty lasting 108 years from the Turin King List, so begins in 1640 and ends in 1532 when the Hyksos leave. From 1640 we have reckoned back to Joseph as 283 years as from Manetho-Africanus' Dynasty '15' (284 years), a Dynasty that begins with Joseph of Dynasty 12 and ends with Apophis I ('Apepi) who preceded the Hyksos Kings. The *Book of Sothis* gives the reckoning from the first King of Egypt down to the time of Joseph ruling, a total of 815 years (2738 BCE to 1923 BCE in the BG). This dates back to Nimrod or to China's Flame Emperor.

[1](*See also par. 5-11 and par. 4-7, note [1].*)

Above: Last Supper, Pinacoteca di Brera, Milan
(c. 1585 painting by Paolo Veronese, oil on canvas, 220 x 523 cm)

812 When Enmerkar began to rule in 2751 BCE, we may assume that Egypt's Rule also began, in part from an expected 22-year lag according to Jackson, plus the Sothic date 2774 BCE at Eridu found to be summer solstice as it is also Thoth 01 and an eclipse at the Ark site, and when it is examined it is also new moon Julian Jul 18 2774, or 23 years by Egypt's calendar makes 22+ solar years. This is not an exact calculation of 22 years, in fact. More significantly, the rising of Sothis cannot by our own manipulation be made to fall upon any year we want simply by choosing a value of arcus visionis to suit-- however, at the ancient city of 'This' (an actual name for a city in Egypt) or Thinis (at latitude 26 degrees 20 minutes North) as it is also called (also Tjenu) it is found with PLSV 3.1 and arcus visionis 7.6 degrees, that Sothis rises Thoth 01 2751 BCE (Jul 12), at This. At Nekhen (25 degrees 6 minutes North latitude), where the Narmer Palette was found, an arcus visionis of 7.3 degrees means Sothis rises Thoth 01 2745 BCE (Jul 10). With an arcus visionis of 7.6 degrees, it is 2749 BCE, the exact birth year of Peleg in the *BG,* and in harmony with how: "in his days the earth was divided."[1] Although the situation is more complicated than we can yet comprehend at such a distant time thereafter, some insight has already been gained in confirmation of the history of the *Dispersion* in the days of Peleg. The second Dynasty of Manetho appears to be redundant, and the beginning of the Old Kingdom of Egypt from the Third Dynasty onward can be tentatively dated from the vicinity of 2681 BCE, a common modern date for Djoser, and one freshly confirmed by radiocarbon measurements.[2,3] The date of 2738 BCE is thus 57 years before this date corresponding to the 57 years of Athothis in Manetho's Dynasty 1 (the second King), and gives the 35 years of Osiris and Isis (Excerpta Latina Barbari, from Schone, p. 215) adequate

King), and gives the 35 years of Osiris and Isis (Excerpta Latina Barbari, from Schöne, p. 215) adequate time seeing as 2774-2738 is 36 years.[4] This 35 years is also given as Mestraim in *BOS*.[5] The 22-year time lag of Mr. Jackson's is seen counting from 2738 to 2716 BCE, with 2716 being a point in time once again 35 years prior to 2681, and there are, from *The Old Chronicle of Egypt,* in Syncellus, prior to Alexander the Great a total, in years, back to this first King of Egypt 15 years plus 2365, or 2380 years.[6,7] When we interpret this as Alexander's accession to the throne of Greece in 336 BCE, we get 336 + 2380 = 2716. This is 64 years after the death of Shem in 2780, thus it agrees with the Reign of Menes (at 62 or 63 years).[8] Also, the Reign of Nimrod, 69 years, from the *Kitab Al-Magall,* is very nearly: 2751 - 2681 = 70 years, and there are 35 years from 2751 to 2716, in addition. The complete solution of all of the problems contained in the early chronology of Shinar and Egypt would take more than the time granted a human in the current era, so a few more observations would appear to be minimal. From 2780 to 2751 and from 2745 to 2716 make 29 years, the Reign allotted to Typhon, the successor to Osiris.[9] The 35 years of Osiris as the first King of Egypt, who was known as Nimrod son of Belus may then run from the death of Shem in 2780, 35 years to 2745 BCE, since the date given for the death of Osiris (Hathyr 17, Sep 24) is also exactly **Lunar *Day 1*** in 2745 BCE. The *Dispersion* occurs while the *Tower* is being constructed (ie. "and they gradually left off"), so it being dated in the *BOS* as Year 5 of Peleg agrees with 2745 in BG extremely well, and nearly with Year 34 of Arpachshad, who as the son of Shem is taken in our understanding to have ruled from 2780 BCE, when Shem dies, thus in the BG is Year 35-36 of Arpachshad. That Osiris is said (by Plutarch) to have died in Year 28 implies the palindromic 2772 BCE as his Year 1, and a summer solstice and Sothic rising (Jul 17) at Eridu, just under two years after our earlier 2774 discovery. So we may wish to amend our earlier estimate from 2774 to 2772 BCE and from Jul 18 to Jul 17, associated to a Cynic Cycle or great Phoenix of the Egyptian calendar.

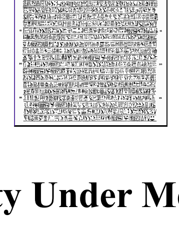


Egyptian Calendar Holistic Origin
(Courtesy Ward Green, 2016)

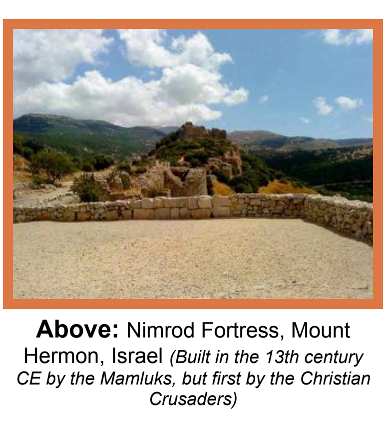
Figure 8.1 above shows the origin of this date 2772 as the intersection of Thoth 01 with the summer solstice. The 56 years 2772-2716 approach 57 years for Athothis, and represent 27 for Osiris (Menes) plus 29 of Typhon. The date of 2738 BCE is the end of the 42 years of the *Tower's* construction, thus dated to start 2780. Yan Di, The Flame Emperor of China, began his Reign in 2737 BCE, who is identified with Shelah the son of the Biblical Cainan, whose Reign as Fuxi is 2852-2737 BCE. The Chinese dating is independent of Egypt's and so is quite remarkable, as Shelah is contemporary to Nimrod. The Kings of Thebes given in Syncellus as "1076 years" from Apollodorus, subtracted from 2716 BCE, arrives at 1640 BCE, the start of Hyksos Dynasty 15 in the Delta.[10] Adding 1124 years (the other number mentioned therein, ie. in Syncellus-Apollodorus) to 1640 gives us instead 2764 BCE, and were the Reign of Osiris begun then, his 27 years end in 2737, 43 years after Shem dies in 2780 BCE, and 14 years after 2751, with 14 years being also an adjusted *Sumerian Reign of Enmerkar* at Uruk.[11] Since these dates are wholly consistent with *Bronze Age* dating beginning about 3200 BCE, following the 3282 BCE *Deluge,* the *BG and BGEG* go hand in hand as authoritative, *Iron Furnace* history. Our 537 years, from *Deluge* to *Dispersion* (2745), 544 years to the *Tower's Demise* (2738), and 566 years to Egyptian autonomy (2716) are compared to 534 years in *The Old Chronicle,* from "Flood" to the "Building of the Tower," and to 553 years, from the "Flood" to "Egypt with Thoth," Mr. Jackson p. 237. However, being free to believe whatever chronology one wants is more important than the chronology itself is.

[1](*Genesis 10:25*) [2](*Radiocarbon and the Chronologies of Ancient Egypt (2013), edited by C. Bronk Ramsey and Andrew Shortland, article by M. Barta, no page number given, 2670 BCE Djoser Year 1 radiocarbon probability peak.*) [3](*Science, Vol. 328 (June 18 2010), p. 1556, Table 1., 95% confidence 2691 to 2625 BCE Djoser Year 1.*) [4](*Manetho, with an English translation (1940), by W. G. Waddell, p. 16-17*) [5](*Ibid., p. 235, Appendix IV, Book of Sothis or The Sothic Cycle, from Syncellus, 'Mestraim, also called Menes, 35 years,' 1st King of Egypt*) [6](*"Chronological Antiquities," by John Jackson, Vol. 1, (1752), p. 237 paragraph 2 middle.*) [7](*Manetho, with an English translation (1940), by W. G. Waddell, Appendix III, The Old Chronicle, p. 233*) [8](*Ibid., pp. 27, 29, 215, 'Kourodes, 63 years,' p. 235 [after Menes], 64 years total of Osiris and Isis (35 years) and Typhon (29 years), p. 17, also '60 years,' p. 31, or '30 years,' p. 33*) [9](*Ibid., 'Typhon, for 29 years,' p. 17*) [10](*Ibid., Appendix II, Kings of Thebes, by Apollodorus, as recorded by (possibly) Eratosthenes, from Syncellus, p. 213*) [11](*Sumerian King List, 'Enmerkar, 420 years,' and 420 / 29.5 = 14.2 years)*)

end of Chapter 8: Truthfully Historical Egypt



Chapter 9: Humanity Under Mestraim And Nimrod



Above: Nimrod Fortress, Mount Hermon, Israel *(Built in the 13th century CE by the Mamluks, but first by the Christian Crusaders)*

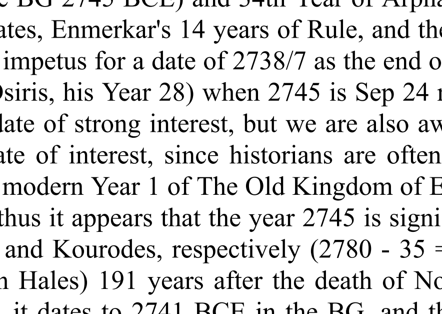
He makes Lebanon skip like a calf, And Sirion like a young wild ox.
(*Psalms 29:6; New American Standard Bible*)

And he will beat them small, even Libanus itself, like a calf; and the beloved one is as a young unicorn.
(*Psalms 29:6; Brenton 1851*)

וַיַּרְקִידֵ֥ם כְּמוֹ־עֵ֑גֶל לְבָנ֥וֹן וְ֝שִׂרְי֗וֹן כְּמ֣וֹ בֶן־רְאֵמִֽים׃

(*Psalms 29:6, Westminster Leningrad Codex)*(Hebrew)

91 It becomes ever more clear that the Bible's account of world government is very useful in tracing chronology. A global *Deluge* was followed by the generations of population regrowth before rebel forces began work, under hero-hunter Nimrod, to construct a *Tower.* From these beginnings in Shinar may Egypt have arisen, although this was conspicuously absent from the Bible. From different versions (of Manetho and others), there are two 35-year periods, 69 (or 63) years, that Nimrod rules, and 27 (or 29) years for Thoth, which from 2780 BCE (the death of Shem) implies 2745 or 2711 (2717) as possibly important dates, one of which is indicated by the *Book of Sothis* for the *Dispersion* in the 5th Year of Phalec (cf. Peleg, in the BG 2745 BCE) and 34th Year of Arphaxad (cf. Arpachshad, BG 2746-5). The convergence of these dates, Enmerkar's 14 years of Rule, and the 43 years of building the *Tower* in the *Book of Jubilees* provide impetus for a date of 2738/7 as the end of some time, or Year 1 of Thoth. The date Hathyr 17 (death of Osiris, his Year 28) when 2745 is Sep 24 new moon, and also (on Sep 15) in 2709. Thus is 2745 BCE a date of strong interest, but we are also aware that 2737 BCE is Year 1 of Yan Di in China. The other date of interest, since historians are often wont to work backwards from known dates, is 2682/2681, the modern Year 1 of The Old Kingdom of Egypt, Djoser. There are 63 years from 2682 back to 2745 BCE, thus it appears that the year 2745 is significant, the *Book of Sothis* giving 35 and 63 years, for Mestraim and Kourodes, respectively (2780 - 35 = 2745 = 63 + 2682). With "the actual division of the earth" (in Hales) 191 years after the death of Noah, or thus 541 years after *The Deluge* (as Abulfaragi gave it), it dates to 2741 BCE in the BG, and the 59 or 60 years afterwards, to 2682/2681, corresponds to the 59 years of Athothes, as given from Syncellus for the second King of Thebes.



Above: Sombrero Galaxy
(May-Jun 2003. Messier 104 is commonly known as the Sombrero galaxy because in visible light, it resembles the broad-brimmed Mexican hat. However, in Spitzer's striking infrared view, the galaxy looks more like a "bull's eye.")

92 The redundancy of Manetho is clear, because in Dynasty 3 the 97 years of the first 5 Kings precede Tosertasis (apparently Djoser), and 2682 + 97 = 2779 (ie. ~2780). Also, the second King Tsorthrus rules 29 in Africanus, Dynasty 3 (apparently Thoth) and corresponds well with Athothis the second King of Dynasty 1 at 27 years from Eusebius, the total of 57 years agreeing for the first two Kings of each of these two Dynasties, the first of Dynasty 3's Kings being Necherophes (Nimrod or Menes), Tosorthrus (Thoth or Athothis), and Tyris for 64 years total, a number equalling '35 + 29' (Menes and Thoth). Thus, the correspondence appears overwhelming to prove that Dynasties 1 and 3 are far from being unique sets. Whether it be a fortunate or unfortunate circumstance, it is not clear, but the eighth King of Dynasty 2 with 48 years called Sesochris is the King from Dynasty 12, an instance either of corruption or some indication of the multiple unnumbered lists from which Manetho drew. The importance of the astronomical anchoring of dates, always essential, is highlighted here at Egypt's dawn, and in this case confirms the BG *Deluge* dating. The Eusebian version which gives 30 years for Menes is added to 2741 to give a date very close to 2772 BCE, a Sothic rising year quite near the latitude of Memphis, a 2783 BCE date assuming worst atmospheric conditions. However, since Memphis is not near the northern coast, and the star Sothis is also seen in the south, perhaps it is to be expected that favourable conditions apply.

93 The Bible warns us of "false stories and genealogies," which leaves us with numbers that work by adding them.[1] Fighting about words overturns those listening, so the names of Kings are not as important as years assigned.[2] Since Dynasty 3 has 197 years (Eusebius), or 214 years (Africanus) in total, and is a duplicate of Dynasty 1, the range of 263 to 228 for Dynasty 1 appears high and perhaps is reckoned from before the *Dispersion.* We take the Akkad Dynasty of Sumeria to begin in 2302, 161 years before the Assyrian Empire started, in 2141. When we assign 215 years to the Arabian Dynasty (which precedes the Akkad Dynasty) as given by Jackson, it is in 2517 that the Nimrod Dynasty ends (263 after 2780), a Eusebian 228 years after *Dispersion* 2745 BCE. For convenience and brevity, we should refer to a very frequently mentioned *Dispersion* date as d*2745. Osiris or Menes ruled before d*2745, and thus from the 2780 death of Shem, 263 years (Africanus) before 2517, calculated from Sothic alignment in 2772 as 255 years, or 35 years and 27 years, respectively, before d*2745. The division of land d/2741 comes 31 years after 2772, consistent with the 30 years given Menes, in Eusebius, and d/2741 is 59 years (Thoth, Syncellus) before 2682. The 27 years of Thoth (Eusebius) is 2709-2682 exactly, with 32 or 36 years for Menes, 2741-2709 or 2745-2709, but 29 years 2738-2709 Menes gives 42 years 2780-2738. The 224 years of Syncellus (from Jackson, pp. 233-234) from 2741 BCE gives 2517 once again based on Sumerian, rather than Egyptian Reigns (Division of Land d/2741). Nimrod's settling in Sumeria did not violate the rules of land division, assuming his start is before d/2741.[3]

[1](*1Timothy 1:4*) [2](*2Timothy 2:14*) [3](*cf. Romans 8:28*)

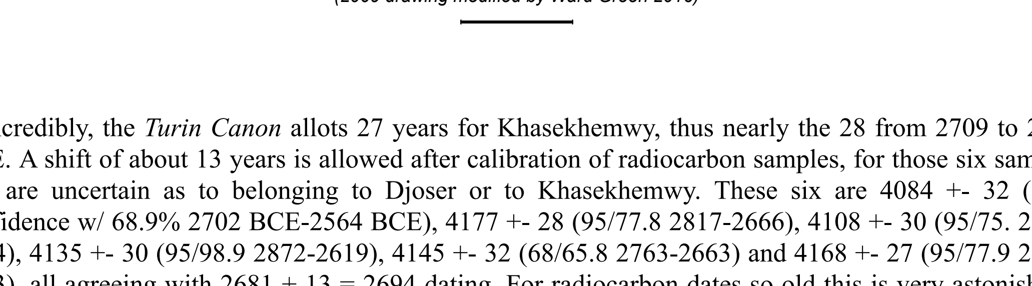
Above: Joseph's Bloody Coat Brought to Jacob, Monasterio de San Lorenzo, El Escorial, Spain
(1630 painting by Diego Velazquez, Oil on canvas, 223 x 250 cm)

94 Of the Theban Kings from Syncellus, recorded, he says, by Apollodorus, and possibly obtained by Eratosthenes, in the first place, gives 1124 years (as well as 1076, as stated above) for their full duration from the time of the *Dispersion,* which would have ended about 1621 BCE (from d*2745) as counted from the very event, too late to allow for the '108 years' of Hyksos Kings. Unfortunately, the Hyksos Dynasty 15 is not known very accurately, especially at its beginning about 1641/40, and the beginning date is dependent on the Turin List. Assuming the 1640 date to be right (and this is not at all certain), we add 1124 years to 1640 to total 2764. The elegance of this date seems immediate only from it being 27 years before 2737 BCE (as 2765, before 2738). The death of Osiris on Hathyr 17 in 2738 BCE gets some preference in being near full moon (ie. the start of a waning moon corresponding to the 14 pieces), as do the 57 years from 2738 to 2681 for Thoth in Africanus, but the preference is strongly dependent on various dates. Included is the elapsed 815 years to 1923 BCE, Joseph.[1] If Old Kingdom Egypt began in 2681 BCE with Djoser, it is the mixed up time before that that has troubled us.[2] Where did Sothis rise in Egypt in 2765 BCE, we wonder? In order for the Sothic rising to fall on Thoth 01, it must be Jul 15 Julian (so between Thebes and Memphis). It is so dependent on the visibility (arcus visionis). For an arcus visionis of 7.6, it's near Illahun, which is the place of the Oasis and the pyramids and Sphinx. For worse visibility, it should then be further south, not so far as Thebes, or This, but very near to Minya.[3] This, very notably, is very similar to the name Menes, and the name of Armenia itself owes its origin to this same word "Men" or "Minya, Minion" (plural Minyae), as the title or official name for the minions or votaries of the patriarch Noah, as "moon" (satellite of earth).[4] Since the Ark had landed in the mountains of Ararat in Armenia, and men later spread to Egypt, the name Minya for Egypt's founding city would be highly appropriate, and is here confirmed by the rising of Sothis in 2765, which indeed did fall near Minya Thoth 01 Jul 15 2765.[5]

[1](*Manetho, with an English translation (1940), by W. G. Waddell, p. 239, Appendix IV, Book of Sothis or The Sothic Cycle, from Syncellus, '700...[+] 19...[+] 44...[+] 36...[+] 16 [= 815]'*) [2](*Based on Figure 8.1 in Chapter 8 of the article "Trojan War" (our previous article), 2681 BCE is quite a reasonable radiocarbon date for Djoser Year 1, being confirmed by the nearby date of Sneferu and based upon 7 radiocarbon samples and 9 measurements (for Djoser), and 2 samples for Sneferu, from a 2010 article by Ramsey et al. (Science 328 1554, Jun 18 2010) known as: "Radiocarbon-Based Chronology for Dynastic Egypt." [from 'Supporting Online Material' for this article] For further discussion, see later here or source.*) [3](*The Mythology and Rites of the British Druids (1809), by Edward Davies, p. 262*) [4](*The Analysis of Ancient Mythology, Vol. 3 (1776), by Jacob Bryant, pp. 2-3, Menes being thus a 'satellite' of Noah as the Moon is of Earth*) [5](*Minya is somewhat south of the Fayoum region of Egypt, its latitude (ie. Minya) 28 deg 7 min 10 sec N.*)

95 To consider the radiocarbon measurement details may be appropriate here, since we did it in the last article. Mr. C. Bronk Ramsey et al. provides "Supporting Online Material" for their work "Radiocarbon-Based Chronology for Dynastic Egypt" (2010), and from this source do we obtain six useful measurements for Khasekhemwy/Djoser, in addition to one for Djoser (the first six seeds and short-lived plants; the last one, for Djoser, from one piece of short-lived wood, three sample measurements). The chronology of Djoser at the Beginning of Dynasty 3 is 2681 from standard Egyptological sources, not ours. That Djoser is considered to be the very beginning for what is called "Old Kingdom Egypt" implies legitimacy, as though the earlier Kings lacked it in some respect. The name "Tosertasis" in Africanus resembles "Djoser," pointing to the 97 years of Kings preceding Tosertasis in Dynasty 3 of Africanus, also resembling those Kings of Dynasty 1 (eg. Tosorthrus 29 years cf. Thoth/Typhon 27/29 years in Dynasty 1, and Kings 1, 2 with total 57 years cf. Menes 30 Athothis 27 of Dynasty 1 Eusebius). So, to ascertain the date of Djoser is to greatly help to resolve the dating of the first Dynasty of "Egypt," although we understand some mix of Assyria with Egypt. The rising of Sothis reaches Nubia on Thoth 01 by 2716 BCE, which makes the 64 years of Menes reach from 2780 (the death of Shem) to 2716 in Sudan as far as Napata, interestingly, for Sirius (Sothis) resembles 'Osiris'. By 2681, the star had reached Malakal, in South Sudan.[1] A consideration of the radiocarbon dates of Djoser and Khasekhemwy and of their Reign lengths may now follow.

[1](*Malakal is at around 9 and a half degrees North latitude, Sothis rising Jun 25 Thoth 01, in 2681, with a standard arcus visionis of 8.3, using PLSV 3.1.*)



Above: Turin King List (Turin Royal Canon)
(2009 drawing modified by Ward Green 2016)

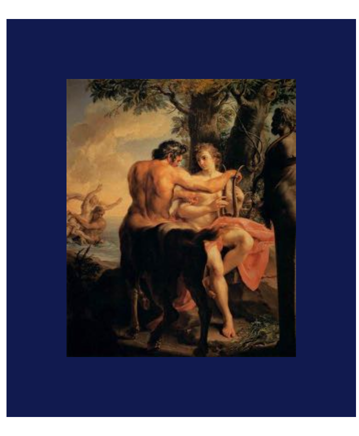
96 Incredibly, the *Turin Canon* allots 27 years for Khasekhemwy, thus nearly the 28 from 2709 to 2681 BCE. A shift of about 13 years is allowed after calibration of radiocarbon samples, for those six samples that are uncertain as to belonging to Djoser or to Khasekhemwy. These six are 4084 +- 32 (95% confidence w/ 68.9% 2702 BCE-2564 BCE), 4177 +- 28 (95/77.8 2817-2666), 4108 +- 30 (95/75. 2761-2574), 4135 +- 30 (95/98.9 2872-2619), 4145 +- 32 (68/65.8 2763-2663) and 4168 +- 27 (95/77.9 2818-2663), all agreeing with 2681 + 13 = 2694 dating. For radiocarbon dates so old this is very astonishing, and strongly confirms our original assessment, or date of 2682/2681 BCE for Djoser Year 1, as quite probable. Toby Wilkinson provides confirmation regarding this in his 2000 book *Royal Annals of Ancient Egypt,* in which on p. 53 the reconstruction of Kaiser is in some large measure said to have been praised by Krauss, who in 1996, according to Wilkinson, assessed it 'the most stringent used in any reconstruction proposed to date' (ie. of Kaiser's methodology), and 'the most plausible in historical terms' (ie. about Kaiser's conclusions).[1-3] Where the Palermo Stone's recto register 5 indicates a Reign of no more than 16 years for the 1st King of the Old Kingdom, Mr. Kaiser had offered the name of Nebka. Mr. Wilkinson would give Khasekhemwy 16 years in place of Kaiser's Nebka, and asserts: "recent archaeological evidence has proved beyond reasonable doubt that there was no such king in this position [ie. this King Nebka being a wrong name], Khasekhemwy having been succeeded on the throne by Netjerikhet ["N_" in .-.-.-N_.; .-N_; N_; aka "Djoser"] (even though later lists interpose a king Nebka as first ruler of the Third Dynasty [OK])."[4] The 28 years assigned by Manetho to Necherophes as the first King of Dynasty 3 were said to have given Kaiser a 'lesser' reason to assign Khasekhemwy this position, although one sees little similarity between the names, noting Dynasty 3's first two Kings fit equally well in years with Osiris and Thoth as Khasekhemwy and Djoser.

[1](*Royal Annals of Ancient Egypt: The Palermo Stone and Its Associated Fragments (2000), by Toby Wilkinson, pp. 51-53)*) [2](*Bericht über eine archäologisch-geologische Felduntersuchung in Ober- und Mittelägypten, MDAIK (Mitteilungen des Deutschen Archäologischen Instituts Kairo) 17 (1961), by Werner Kaiser, pp. 1-53*) [3](*Journal of Egyptian Archaeology, Vol. 82 (1996), "The Length of Sneferu's Reign and How Long It Took to Build the Red Pyramid," by Rolf Krauss, pp. 43-50, ref. p. 45)*) [4](*Djoser's Prenomen (throne name): Nisut-Bity-Nebty-**Netjerikhet**nebu; Djoser's Horus name: Hor-**Netjerikhet**; Djoser's Nebty name: **Netjerikhet***))

97 The peculiar nature of Third Dynasty Egypt as start of Dynastic Egypt may be explained by early Assyria being given 15 years from 2780 to 2765, relating both to the death of Shem in 2780 and Sothic rising at Eridu, then by 27 years for Menes from 2765 to 2738 (d*2745), seen as relating to the Osiris of myth with 27/28 years, as much as to the Sothic rising at Minya, Egypt, in 2765, and finally, by the 29 years for Athothis, as relating to the 27-29 years of Typhon (Python or Thoth) of myth from 2738 to 2709 BCE, leaving 28 years before Djoser. Khasekhemwy fits these 28 years perfectly (although it is a debated Reign length) and at the end of Dynasty 2 may correspond well with Cheneres (30 years, Manetho), and also to Cencenes (31 years, Manetho Dynasty 1, 3rd King, after Athothis in Africanus), thus intimating in convincing fashion how Dynasties 1 to 3 of Manetho are relating to the same list of Kings, in variable order. The 16 years of Soyphis even relates to the debated 16 years of Khasekhemwy, and precedes Tosertasis (Djoser) in Dynasty 3, yet in name resembles Suphis, of Dynasty 4, who appears twice there, with 63 and 66 years each. The Sesochris of Dynasty 2, with 48 years, is the same in years and relates (name, and details of his height) to the Dynasty 12 King 3, Sesostris (cf. Sesonchosis), suggesting the need for the exercise of great caution. Time will tell how to elucidate the Dynasties 1 to 12. In the meantime, we relate Menes to Egypt's first King whose name appears in later names such as 'Amenemhet,' 'Amenhotep,' and is seen in our words such as 'mentor, minotaur,' which relates to *The Tower of Menes.*[1]

[1](*The Analysis of Ancient Mythology, Vol. 2, (1776), by Jacob Bryant, footnote 236 states:*
"The Minotaur was an emblematical representation of Menes, the same as Osiris; who was also called Dionusus, the chief Deity of Egypt. He was also the same as Atis of Lydia, whose rites were celebrated in conjunction with those of Rhea, and Cybele, the mother of the Gods."

The symbol of Nimrod or Menes was, of course, an image of a 'taurus,' or bull, based on the Narmer palette, eg. "Ark of Urartu," paragraph 4-4.)



Above: Achilles and the Centaur Chiron, Galleria degli Uffizi, Florence
(1746 painting by Pompeo Batoni, Oil on canvas, 159 x 127 cm)

98 It is possible that the key to understanding dating is connected with the facts surrounding *The Tower.* The 63 years of Menes do arrive at 2709 from 2772 BCE. According to Jacob Bryant, the figures of history find expression often in the same names of mythology, as he believes, so Osiris and Thoth are different names, but names given to one man in different contexts or times.[1] This is a concept vital to the understanding of myths. Paragraph 11-11 of our article "Ark of Urartu" states:

> **The adventures of Hercules are consistent in largesse with the exploits of Sesostris, and the Tyrian god Baal relates well with `Belus', the moniker of Nimrod and his ancestor, as does also the son of Hercules, Alcaus, with the founder of the Assyrian Empire, Ninus (sometimes the name Nimrod). Osiris, the father (posthumously) of Horus, is Hercules as the father of Proteus, who is the younger Thoth, or Teuth. Thoth the son of Osiris is thus the first Pharaoh of Egypt (Pharaoh-Teuth, cf. Proteus), and Hercules the last of the Shepherd Kings, known as Mizraim and Narmer, who began the Egyptian calendar in 2774 BCE and named the first month by the name of his son Proteus, which first month is `Thoth'.**
> (*The Ark of Urartu (2010), by Rolf Ward Green and Anne Ruth Rutledge*)[1]

There is no figure in history or mythology who is more popular, nor is anyone more deified, than is Hercules, who fought Fenius Farsa, and also fought the Minotaur. Thoth is the father of writing, something that Manetho says of Athothis and Tosorthros, or the modern Djoser. Manetho also says that he had great medical skill, and that he invented the art of building using hewn stone. Manetho does not recognize the identity of Tosertasis, in the way we have, with Djoser and Thoth or Athothis.

[1](*The Ark of Urartu (2010), by Rolf Ward Green and Anne Ruth Rutledge*)

99 Thoth is given 57 years by Manetho-Africanus, and 2738 BCE is 57 years before 2681, while 2738 now has seen a great deal of provenance in the BG, being the average, in *Ark,* Table 5 (paragraph 4-1), of dates given for the *Tower* as calculated from eight sources.[1] After the death of Shem in 2780 BCE, 2738 is 42 years, a time given in connection with *Tower* building. The Reign of Menes as 35 years, and beginning in 2772, with Sothic rising, has an ending in 2738 or 2737 BCE.[2] The 815 years of the *BOS,* from the beginning of Egypt to Joseph, fits the date of 2738 BCE, for Menes, although a 48-year additional period is intimated by a reference in the *Old Chronicle* (from Syncellus) which gives 443 years, from Eratosthenes, as the total for the the first 15 'generations' of the Sothic Cycle of Kings of Egypt, 48 more than the 395 in *BOS.* Even without these 48 years, which is also the notable difference between 1124 and 1076 years of Theban Kings given by Eratosthenes from Apollodorus in Syncellus, a possible 28 years for Necherophes (Menes) in Dynasty 3 of Manetho-Africanus could begin in 2738 and ends 2710 or 2709, leaving 29 years for Tosorthrus (Thoth) prior to 2681, where Djoser may be Athothis II of the Theban Kings of Syncellus, after Athothis I, having 32 years. Many other possibilities exist, such as that Menes was Mestraim (Misraim) the father of Nimrod (Thoth), whose rod may have been a writing implement and whose Reign, from 2751 for 69 years (Kitab al-Magall) until 2681 is partly in Egypt under a throne name, to be determined. The 2765 BCE rise of Sothis (Sirius cf. Osiris) at the latitude of Minya in Egypt on Thoth 01 (Jul 15 Julian) does seem to pin the death of Menes to 2738 BCE, also, a fact which agrees with 1124 years from 2765 to 1641, the duration of Theban Kings, until Hyksos Dynasty 15. The year 2738 is also only three years after the epoch given by Abulfaragi (Gregorgy Bar Hebraeus), according to Hales, of the division of the land, 541 years after *The Deluge* of Noah 3282 BCE, which is 2741 BCE.[3] But he also dates it 29 years after the death of Shem, which is 2751, in our chronology the BG Nimrod Year 1.[4] The 14 years calculated for Enmerkar also end in 2738. Quoting from our own article *The Ark of Urartu*:

> **As `they gradually left off building the Tower,' 2709 BCE, they were building for a total of 43 years, from 2752 BCE, the year 2752 being 28 years after the death of Shem 2780. From 2710 BCE to 2682 BCE is also 28 years, so that Nimrod may be seen as ruling 69-70 years (2752-2682) or 28 years. The year 2752 BCE is 530 years after 3282 BCE, and in good agreement with Mr. Jackson, p. 283, that Babylon commenced 531 years after *The Deluge* of Noah...**
> (*The Ark of Urartu (2010), by Rolf Ward Green and Anne Ruth Rutledge*)[5]

[1](*The Ark of Urartu (2010), by Rolf Ward Green and Anne Ruth Rutledge, paragraph 4-1, Table 5, gives an average of 2737.6 BCE for the date of Nimrod or the Tower of Babel.*) [2](*'Mestraim, also called Menes' is given 35 years in the Book of Sothis as the first King of Egypt.*) [3](*A New Analysis of Chronology and Geography, History and Prophecy, Vol. 2 (1830), by William Hales, p. 46*) [4](*See paragraph 8-12, where Enmerkar is another name for Nimrod, from the letters 'Nmr' contained in both.*) [5](*The Ark of Urartu (2010), by Rolf Ward Green and Anne Ruth Rutledge, paragraph 11-12.*)

Above: Vali the Monkey King killed by Rama
(Early 19th century CE watercolour painting on paper of Vali, the Monkey King killed by Rama. Vali is shown in profile, walking to the left with red skin. He has a golden crown on his head and wears numerous chains around his neck. He holds a mace in his left hand which he rest on his left shoulder and in his right hand he holds a noose. He wears decorated shorts and jewellery on his arms, ankles and ears. In the distance are shown mountains. The painting is surrounded by a black border.)

910 There appears to be a tempting parallel between Nimrod and the Monkey King of Chinese mythology, whose weapon was a rod or cudgel and who wore a crown, like Nimrod. This attempt at a comparison is a very interesting yet potentially longwinded one, which may await our future consideration, although it is also noteworthy here how much the word 'Monkey' resembles 'Menes' and conjures, in the context of the ancient, rod-shaped money of the Greeks (which came much later), another comparison, of the word 'money' to the name 'Menes' or word 'monies.' The name Menes is referred to the term 'men' for human beings of both sexes-- to this do we direct our focus. Minions of the patriarch settled in Armenia, or around the area of the Ark of Noah, named 'Armenia' after the word 'har'/'ar' (for mountain), 'men' after 'minions'.[1] Mr. Bryant discusses some possible confusion of Aramea with Armenia because of their linguistic similarity, a problem that he eradicates from their different bases, Aramea from Aram and Armenia from Har-Men, the latter, prior to the birth of Aram, referring to that mountain where the Ark landed, on a spur of the 'Mount Taurus.' Thus Bryant makes the connection of Menes to the bull. The minions living in this area were doubtless in awe, under God's grace, as descendants of Deluge survivors. The province of Gogark in Armenia is in its Latin form 'Gogarene' (Garene is a word for Ark, as is Carina), a name like 'Green' evidently given for the Ark landing, and it has of course sentimental value to us 'Greens.'[2] The Ark landing site itself is in nearby Agri province on Mount Tendurek (ancient Tondrak), a shield volcano. This is the Durupinar site near to Uzengili in Turkey.[3]

[1](*The Analysis of Ancient Mythology, Vol. 3 (1776), by Jacob Bryant, p. 2*) [2](*By a rearrangement of letters, and exchange for 'G' of 'k,' we have, from 'Garene,' simply Arkene*) [3](*So named from its discoverer, Turkish Army Captain Ilhan Durupinar, who 'identified' it in a Turkish Air Force aerial photo while on a mapping mission for NATO in October 1959. The photo was later examined by the famous photography expert Dr. Arthur J. Brandenburger of Ohio State University, who as one of the world's foremost experts in photogrammetry said of the photo of the Durupinar site: "I have no doubt at all that this object is a ship. In my entire career I have never seen an object like this on a stereo photo."*)

Above: Cliffs of Mashu (background) at Mount Kalinbabada, Uzengili, Turkey
(Durupinar Noah's Ark site, Mountains of Ararat)

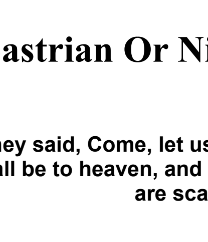
911 It was at this site, very probably, that Gilgamesh saw the 'crown' of Mashu, the mountain peak's sheer cliff, which appears in the shape of a crown here in clarity. Nimrod was in myth first to wear a crown symbolizing a worldly Kingship, calculated from 1200 'years' as 41.6 actual years, very close to the 42 or 43 years seen in tradition for the *Tower* construction, which may have begun in 2751 and ended in 2709, from which point Nimrod could continue to rule in Sumeria or perhaps in Egypt 28 years as 'Necherophes,' during 2709-2681 BCE.[1] The name Lugalbanda means King Banda, and perhaps Band refers to the hoop of metal, worn as a crown, as it is similarly so described in the 2016 movie *The Monkey King, The Legend Begins,* worn (involuntarily here) by the Monkey King himself, in company with a Monk who wears a crown-shaped headdress (cf. perhaps, 'Menes'). In this movie, the Monk dies a sacrificial death, with the intent of saving a demon soul of a woman (while he is seeking scriptures from a very distant locale), and leaves the Monkey King wearing the crown, which has an inscription written upon it in Sanskrit the recitation of which causes great pain to its wearer, although the 'hoop,' made of gold, cannot be removed from his head. By retrieving the scriptures from Thunder monastery it is stated by the goddess that the hoop may be removed. The Monk was once a boy called Golden Cicada, disciple of Buddha, and is to be protected, by the Monkey King. Since the Monk is himself a young man, the Monkey King may signify Nimrod as a young boy or infant, the crown perhaps being received at a very young age, making the wearing of it an involuntary act, in its early stages. This conjures up poignant images of Nimrod as a child.

[1](*But it appears far more likely that Necherophes refers to Menes, for, as Mr. Bryant explains, Menes is equivalent in mythology to Naki as Zoraster, and he is not unlike Orpheus, he says, whence it is clear to see 'Naki + orpheus' may be rendered as 'Necherophes', see "The Analysis of Ancient Mythology," Vol. 2 (1776), by Jacob Bryant, pp. 121-122*))

912 There has never been a Hollywood movie made with quite as much potential to reveal so much to modern mankind, as this story has, based on an ancient Chinese legend, and the reason is in part the accuracy of Chinese myth which has even provided a recorded date of 2737 BCE as the Year 1 of the Reign of Yan Di (The Flame Emperor). Chinese mythology is known for preserving great detail about ancient matters, and this is a reason for faith. The Monkey King's name is Sun Wukong, evoking the warm symbolism of the Egyptian sun god, a Nimrodical image, while he and the Monk meet a pig and a blue man on the journey, evidently the representations of key figures. Since the Monk is a religious figure, he perhaps has a relation to Shem, with a white-fleshed pig as Japheth, and the blue man as portraying the darker skin of Ham. This symbolism would appear appropriate to the time of Nimrod, as the earth was being divided to Noah's sons.* Since the Monk dies before the others, it implies here the death of Shem before the division of Earth's land. Nimrod is forced to wear the crown, with the monkey as a symbol of perhaps the religious nature of this role. The spiritual message of the film is: Nimrod sees with his fiery eyes the truth, but the Monk sees the heart. The movie was made by Filmco in Hong Kong and China on a budget of US$60 million, and grossed US$190 million.

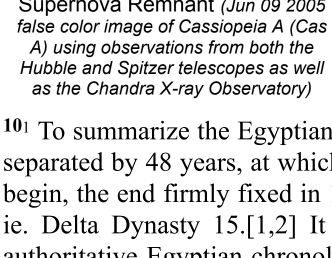
* The timing fits because Shennong fights Chi You in the Chinese mythology, plausibly true as representing this fight between Shelah and Nimrod, for in the *Book of Jubilees* Heber marries 'Azurad, Nimrod's daughter. As a son of Shelah (Shennong / Yan Di from our article *Ark*), Heber then became China's Yellow Emperor. Shennong seeks the help of the Yellow Emperor, winning a battle with Nimrod, which implies that Nimrod is the King whose death in 2738 BCE would open the way for an accounting by Thoth the writer, also called Lugalbanda from the division of the land in 2741, ruling 41 years until the Reign of China's Yellow Emperor in 2699 BCE, or 39 years 2738-2699 after Nimrod, given as Cencenes, called 45 years and from 2745 allotted to Typhon, from d*2745 names for the one and only Shennong, or Shelah.** We know that Shelah's son Heber has a son named Peleg. In the movie Nimrod has not yet died and continues his journey for the scriptures with the other two minions. Thoth was said to be human and small compared to giant Nimrod, as Lugalbanda also meant 'Small, Fierce King.' Shelah or Thoth is absent from the movie, unless he is represented by the Monk, who causes Nimrod great pain. Shelah's Reign ending in 2699 in Chinese mythology has left 18 years until 2681, as for Khasekhemwy in Egypt, according to the Palermo Stone, to rule before Djoser.
**Manetho, with an English translation (1940), by W. G. Waddell, 'Typhon, for 45 years,' p. 19

end of Chapter 9: Humanity Under Mestraim And Nimrod



Above: Shennong, Bibliotheque Nationale, Paris
(18th century, Indian ink on silk by Xu Jetian)

Chapter 10: Zoroastrian Or Nimrodian Ethiopia



Above: Cassiopeia A Supernova Remnant *(Jun 09 2005 false color image of Cassiopeia A (Cas A) using observations from both the Hubble and Spitzer telescopes as well as the Chandra X-ray Observatory)*

And they said, Come, let us build to ourselves a city and tower, whose top shall be to heaven, and let us make to ourselves a name, before we are scattered abroad upon the face of all the earth.
(*Genesis 11:4; Brenton 1851*)

Ils dirent encore: Allons! bâtissons-nous une ville et une tour dont le sommet touche au ciel, et faisons-nous un nom, afin que nous ne soyons pas dispersés sur la face de toute la terre.
(*Genesis 11:4; Louis Segond Version 1910*)

For I will regard the heavens, the work of thy fingers; the moon and stars, which thou hast established.
(*Psalms 8:3; Brenton 1851*)

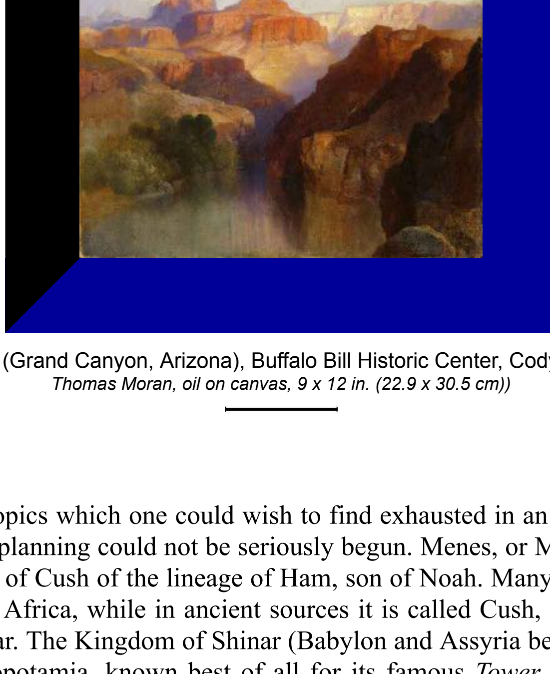
Þegar ég horfi á himininn, verk handa þinna, tunglið og stjörnurnar, er þú hefir skapað.
(*Psalms 8:3; The Icelandic Bible 1981*)

101 To summarize the Egyptian chronology starting dates in brief: 2716 and 2765/2764 are the two dates, separated by 48 years, at which the 1076 and 1124 years found in the *Book of Theban Kings* (Syncellus) begin, the end firmly fixed in 1641/1640 BCE, at the commencement of the Hyksos (non-Theban Rule), ie. Delta Dynasty 15.[1,2] It would appear to make our *BGEG* chronology the single, by far most authoritative Egyptian chronology.[3] The date 2716 is arrived at also by adding 2365 years, which the *Old Chronicle* states is the number of years by which Alexander the Great succeeded the first King of Egypt, Mestraim, but deficient 15 years or so, to the known year of 336 for Alexander in Greece, this making 351 BCE, and then by addition 2365 giving 2716. The *BTK* and the *OC* hereby roughly agree.* By these two independent methods is the era confirmed. The date 2716 together with a rising of Sothis in 2765 BCE at Minya on the Nile in Egypt (28 deg 7 min 10 sec North latitude), exactly when expected, establishes in history the commencement of the Egyptian calendar day. Between the dates 2765 and 2716 we expect events which occur in Egyptian history to confirm the dating, and a lower date of 2709 obtained from Enmerkar in 2752/2751 BCE beginning the *Tower* that saw work 43 years. The language was confused in 2745, after which time it was that Enmerkar wrote to the Lord of Aratta about an ernest desire to restore unity to the confused tongue. In the *BOS,* the 5th Year of Peleg was the date, which in the *BG* is calculated as 2745 BCE, with Peleg's birth in 2749 BCE, although the further remark in the *BOS* about the 34th Year of Arpachshad is seen to imply 2747 or 2746 after Shem's death in 2780. Jackson says that Nimrod rules for 6 years, then dies. Nimrod's defeat in 2738 by Shennong in Chinese myth is because of Shennong (Yan Di) ruling from 2737, arising also from many other congruences which we state above, and allows 29 years for the Reign of Typhon till 2709. This corresponds to the 28 years of Osiris, 2765-2738, here associated with Sirius, the name 'son of the iris of the eye' meaning he was not harmed by the evil eye.[4]

* The *OC* says first was Menes who arose 534 years after *The Deluge* to Kingship, 2748 BCE (we say, 2751 BCE from the 531 years of Abulfaragi), this being 32 years before 2716, and comparable to both 30 years, and 35 years, for Menes, as given by Eusebius and BOS, and is also only one year after Peleg's birth, Jackson having given Nimrod's Year 1 as at the birth of Peleg.
[1](*The Book of Theban Kings tells by Syncellus how Apollodorus offers this list copied from Eratosthenes, that Eratosthenes had gotten from Egyptian records and translated, 38 Theban Kings for 1124 (1076 sic) years:*

> *"Apollodorus, the chronographer, recorded another dynasty of Egyptian Kings,-- the Thebans, as they are called,-- thirty-eight kings ruling for 1076 years. This dynasty began in Anno Mundi 2900, and came to an end in Anno Mundi 3045 [3976]. The knowledge of these kings, he says, Eratosthenes took from Egyptian records and lists, and at the king's command he translated them into the Greek language... These names Eratosthenes took from the sacred scribes at Diospolis and translated from Egyptian into the Greek language."*

He mentions it both at the beginning and at the end of the Book of Theban Kings, in "Manetho, with an English translation" (1940), by W. G. Waddell, pp. 213, 217, Appendix II, Kings of Thebes, by Syncellus)
[2](*The position of Pepi who preceded 'Nitocris' by two positions on the list is given as 507 years before the end of the Theban Kings, or thus 1641 + 507 = 2148 BCE, which compares to about 2278, by modern scholars, 130 years different, but, considering the poorly known dates of the First Intermediate Period Kings-- who are lacking between the Old Kingdom Pepi and the much more accurately dated Middle Kingdom-- this is superb, when it coincidentally makes Pepi "The Very Great" the King of Egypt during Abraham's visit to Egypt ca. 2130, for Pepi was (20th Theban) King Apappus for 100 years from the Theban King List, or (modernly) slightly less*) [3](*Suphis, given 29 years as the 15th Theban King, corresponds to a date of 2302 BCE, and his Rule to the King 'Soris' of Dynasty IV of Manetho (with 29 years), and when the 214 years in Manetho-Africanus of Dynasty 2 are added, gives a start date of 2516 BCE (cf. 2517, for the Arabian Dynasty of Jackson, using our dating), and leads to 2744 Year 1 Dynasty 1 using 228 years for that Dynasty in Manetho-Eusebius, incredibly good*) [4](*See footnotes 1 and 2*) [5](*Manetho, with an English translation (1940), by W. G. Waddell, p. 217, Appendix II, Kings of Thebes, from Syncellus, The 11th King of Thebes shares the name of Sirius, the meaning of the name being there defined as 'son of the iris of the eye.' In comparison, Osiris in Egyptian begins with 'W' and is not well translated ('w' is also an 'o' in Hebrew), but may be 'Wesir.' Another thing is that in Greek the 'os' ending is primarily a masculine suffix for adjectives in that language, thus does in that language actually mean 'son of,' although 'os' is a prefix and not a suffix in 'Osiris.' Otherwise, in Latin, we see 'Osiris' as 'Os' = 'bone, mouth' + 'iris' and perhaps 'mouth of the eye' = 'pupil.' However, it is also known that the star Sirius has a dwarf that is called the "egg of the world" ('aduno talu') and like "Amma's eye" ('amma giri'), "the guide of the universe." (The Cosmological Origins of Myth and Symbol (2010), by Laird Scranton, p. 168, quoting Griaule and Dieterlen)*)



Above: Zoroaster Peak (Grand Canyon, Arizona), Buffalo Bill Historic Center, Cody, Wyoming *(1918 painting by Thomas Moran, oil on canvas, 9 x 12 in. (22.9 x 30.5 cm))*

102 There are now many topics which one could wish to find exhausted in an article such as this, though generally even by careful planning could not be seriously begun. Menes, or Mestraim, as agreed by most ancient sources, is the son of Cush of the lineage of Ham, son of Noah. Many wrongly interpret Ethiopia as the modern location in Africa, while in ancient sources it is called Cush, and Cush was the father of Nimrod, who settled Shinar. The Kingdom of Shinar (Babylon and Assyria being later names by which it becomes known) in Mesopotamia, known best of all for its famous *Tower of Babel,* from the time of Nimrod, came to include Phoenicia in later times, and for which reason is Cepheus, son of Agenor, (as is the wife of Cepheus, Casseiopeia) an Ethiopian. Persia was also called Ethiopia in tales about Memnon. Cush and Ethiopia are synonymous in the Holy Writings. Mr. Bryant writes that the name Ethiopia follows Cush, in naming places to which some Cushites had dispersed.[1] When we may equate Scutha with Cutha and Cuthites with Cushites, then the Scythians become part of Cush also.[2] The Scutae, or Scythae, a people to which Bryant gives avid attention, cannot be other than Cush or Ethiopia.[3] The original Ethiopia was, as Bryant writes, to quote: "The original Ethiopia was the region of Babylonia and Chaldea, where the first kingdom upon earth... began." He goes on to explain that Stephanus of Byzantium said it correctly when he said that Ethiopia was the 'first established country on earth,' with the first worship. Since they preceded Egypt, this now explains to us why Ethiopia later held such respect among Egyptian Kings, since the Ethiopia south of Egypt also came from Cush, got its name from Cush (as did other places, we know). As few know it as well as Bryant, this justice is his.

[1](*The Analysis of Ancient Mythology, Vol. 3 (1776), by Jacob Bryant, p. 179*) [2](*Ibid., p. 178*) [3](*Ibid., p. 185, "The Scythae," says Justin, "were ever esteemed of all nations the most ancient." But who were meant by the Scythae has been for a long time a secret.-- this a quote from Bryant*) [4](*Ibid., p. 184*)

Above: Zoroaster Clavis Artis Manuscript Leaf, Biblioteca Civica Hortis (Hortis Library), Trieste
(Late seventeenth or early eighteenth century illustration by author unknown, attributed to the Persian Zoroaster (Zarathustra), from Clavis Artis, Ms-2-27, Vol 2, p. 122)

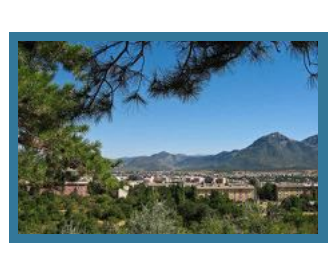
103 The original location from which the *Dispersion* went forth, as the Bible tells us, was the *Tower of Babel* in Shinar, which was spread abroad confused. Originally Nimrod had worshipped fire and the Sun, and as Menes is associated with the Minotaur, or Asterius, the word 'Aster' signifying fire, as a star, or a Sun. The Tsorthrus of the Egyptians appears as Zoraster the famous god by the transposition of 'Ts' to 'Z' as well as by the alternative 'th' to 'z' as in Spain, it also being believed that the Cushites went west into Spain. The similarity of 'Tsorzrus' to 'sorcerer' is notable, and Zoroaster was deified by a worship known as Magia. Pliny dated Zoroaster many millenia before Moses, when we might say 1200 years based on our chronology or BG, for Plato stated that the Magi preceded the Egyptians, while we as others date Old Kingdom Egypt to 2681 BCE. Nimrod was an idolater who practised false worship and was the instigator of it by means of the *Tower.* Thus, as Mr. Bryant points out, the mound of earth was a symbol in the shape of a breast or 'tit' and was the equal of 'Thoth' derived by consonantal value, made to be a person by later mythology but evidently a symbol. Another name for Thoth is Typhon, and Tuph meant hill.[1] According to Bryant, the Tower of Belus was denoted of old by both Typhon and Typhoeus, as altars to the Sun. The *Tower* is built as merely a mark using brick surrounding earth, Bryant claims, and not as sometimes translated, to get 'a name' for them, but 'a mark' for the purpose of preventing their dispersion by offering them a visible sign upon the earth, as seen from afar. Thus Thoth has been later confused with Nimrod himself and the Reign of Menes or Nimrod with that of 'Thoth.' This chapter is the history of (Cush, Chaos) Cushites.

[1](*The Analysis of Ancient Mythology, Vol. 3 (1776), by Jacob Bryant, p. 50*)

Above: Nimrod Expedition to the Antarctic led by Shackleton, Archive of Alfred Wegener Institute for Polar and Marine Research *(1908 photo of the Nimrod Expedition (1907-09) to the Antarctic, led by Ernest Shackleton)*

104 We have seen how Ethiopia begins in Shinar under Menes or Nimrod (Enmerkar) and is dispersed from that point. The confusion of tongues is what causes the dispersion and is described by Mr. Bryant as a labial failure, as the city called Bel-On became 'Babylon' by this means, as the Tower of Bel became thereby the Tower of Babel. "Instead of Bel, [the lip] pronounced Babel," he says, and, "instead of Bel-on, Babylon: hence Babel, amongst other nations, was used as a term" for this confusion.[1] In Bryant's opinion, the confusion applies only to the Cushites in the land of Shinar, and not to every land, but since the result is the dispersion of the confused speakers, their identity is hidden as a result of this confusion in all the names for them in later language. Thus, the Scythians are not recognized as Cushites for many people, although the reason for this is apparent. The sound 'sh' is not pronounceable in some cases, one special example being mentioned at Judges 12:6, and it is not pronounced in Spanish, which is a quite logical reason why it might be replaced as 'th' in "Cuthites," "Scythians," although in Persia we see "Shushan," etc. Furthermore, it is also known that the letters 'c' and 'g' are aspirative letters prefixed to words, and thus the original name would appear to have been merely the 'sh' (or 'th') consonant preceded by a vowel, as 'ush' or 'Ethiopia', with 'C' being prefixed to 'ush' making "Cush," and 'S' prefixed to 'Cuth' to yield "Scythia." The prefixing of 's' has not been of minor importance, as Mr. Bryant points out, and yet the 'sigma' added by the Greeks, he says, was seemingly a trifling addition (ie. the 'S' prefixed to the 'c' in Cuth to get Scuth) which has been attended with fatal consequences as far as the confounding of Scythian history which resulted.[2]

[1](*The Analysis of Ancient Mythology, Vol. 3 (1776), by Jacob Bryant, p. 46*) [2](*The Analysis of Ancient Mythology, Vol. 3 (1776), by Jacob Bryant, pp. 146, 147*)



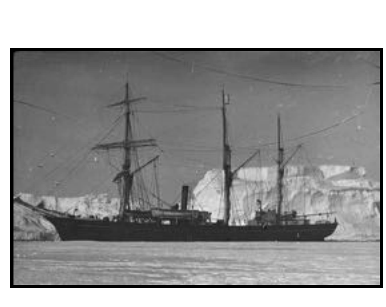
Above: Seydisehir and Taurus Mountains from Ilica, Central Anatolia, Turkey.
(2012 photo)

105 In Greek, the letter zeta (English: z) has been either interpreted as having pronounciation 'zd' or 'dz' from Classical times, so that the 'Ts' of 'Tsorthrus' would possibly fit 'dz' (and thus 'Z') where 't' and 'd' are closely related, as is commonly taught in linguistics. The second King of Dynasty 3 of Manetho, Tsorthrus, is possibly thus Zorthrus, which resembles Zoroaster from having the consonants s, t, and r within its end part. Quoting Mr. Bryant's Volume 2, p. 118: "Eusebius says, that Osiris was esteemed the same as Dionusus, and the Sun: and that he was called Surius," he prefacing this with: "Zor, Sor, Sur, Sehor, among the Amonians always related to the Sun," adding that it was also esteemed, and received worship as 'Zor-Aster' in ancient Persia.[1] The Amonians were the descendants of Ham, son of Noah. Cush was one son of this Ham, and the father of Menes. To the extent that Osiris related to the rising of the star Sirius in Shinar in 2772 BCE, a 63-year Reign for Menes may end 2709 BCE, and 27 for Thoth end 2682 BCE. Whether Thoth is a real King or the shadow of the Tor, the rise of Sirius in Egypt followed events in Shinar, it seems, so it is not hard to understand the history. We have a credible timeline to back up the theorizing. The Sothic rising at Nekhen, Egypt, in 2745 BCE, where the *Narmer Palette* was found, coincides exactly with the d*2745 date of the *Dispersion* and thus shows an agreement of Bible chronology with astronomy. Ancient astronomy, as we have seen, was very advanced, and greatly aids our understanding of the chaotic time in man's history, at the earliest, idolatrous worship. The astronomy and idol-worship are studied in attempts to fill in what is lacking of these times in the story found in the Bible, and to compare them, as Mr. Bryant so astutely points out, where accounts are concurrent.

[1](*The Analysis of Ancient Mythology, Vol. 2 (1776), by Jacob Bryant, p. 107, notes also that by Zoroaster was denoted both the Deity, and also his Priest, and Mr. Bryant adds that it was a name conferred upon many personages.*)

106 Although mythology is rarely better than historians of ancient times, with their overly grandiose imaginings, unreliable claims, and often confused identifications, the learned Mr. Bryant has made a similar distinction, regarding mythology, to that which we ourselves wrote, that much hidden within it has been at length exposed: "Mythology runs rampant over the timeline of history."[1] The small work that we endeavour to publish herein has little to offer compared to the work we call The Book. The assistance therein derived, among much other help, is in the understanding of civilization and government of ancient times, how none existed before Nimrod, thus no such institution before this influences our modern, historical interpretation of times preceding the Giant Hunter, who stands immortalized as Orion up in heaven. We assume, thus, that prior to Nimrod the family lines determined the patriarchal heads, and they kept order, but after that came much more confusion and governing. It was the Persians who gave the name Orion to Nimrod. But the Greeks, more generally, says Bryant, where the "Mosaic history closes," are the people from whom "all knowledge of ancient times [seems now] derived to us."[2] The last great event, which is mentioned in the Mosaic account, is the dissipation of the Cuthites from Babel and their scattering throughout the rest of the world. At this period the sacred penman closes world history. As Bryant notes, afterwards the Bible account tells us about one family in particular, their trials of faith, as merely incidentally involved other national groups.

[1](*Joseph and On, by Rolf Ward Green*) [2](*The Analysis of Ancient Mythology, Vol. 3 (1776), by Jacob Bryant, p. 34*)



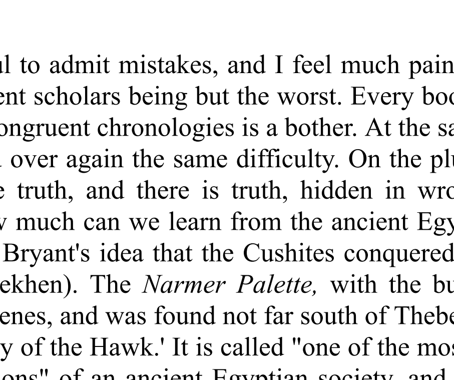
Above: Ship Nimrod on Shackleton's Antarctic Expedition *(1908 photo by Ernest Henry Shackleton of the Nimrod Expedition (1907-09) to the Antarctic, led by Ernest Shackleton)*

107 One of the faithful lineage, followed in the Bible, was a son of of Eber (Heber) called Phalec or Peleg (Pleg), named for what Mr. Bryant says Homer called "Bou-pleg," "Great Dispersion" (also Hebrew "Pelach": 'to divide'). Peleg is so named as in his days the earth was divided. This is widely agreed to have occurred in Nimrod's day. The *Book of Jubilees* says that Eber married with a daughter of Nebrod (Nimrod) and had a son Peleg, born in the third year of the seventh week of a Jubilee, six or seven years before the division of the land, whereas the difference is eight years in the BG, one year more. The wife of Eber was 'Azurad the daughter of Nebrod, so that Peleg is the grandson of Nimrod, born in his days. The dates of *Jubilees* on the whole are not true. Yet the key elements appear consistent with our dating. We may consider Nimrod's family as sons of Cush (Chus). The Greeks may have called them Chusaei, but Chrusos is how they preferred to say it, for it pleased their ear. Of course by being sons of Ham they were also Amonians, and of these Bryant calls them the "most enterprising." The first King of Iberia was also named Chrusaor, which was another form (like Chrusor) for the name 'Cuthite.' The name Cuthim used by Cushite posterity signified, as did Cuth used for Chus in eastern nations, gold itself. For many details a reader is encouraged to read Bryant. Nimrod, called Alorus or Orion, resided first at Babel, and began its construction, later finished by Sargon I.[1] This was the Golden Age of Hesiod, a time of happiness.[2] Still, it was a period marked by the earliest idolatry.[3]

[1](*The Analysis of Ancient Mythology, Vol. 3 (1776), by Jacob Bryant, p. 148*) [2](*Ibid., p. 163*) [3](*Ibid., p. 165*)

108 Abraham lived fully five generations after Peleg, thus could not possibly have known Nimrod, and the Bible is clear that the King ruling Shinar in Abraham's time is named Amraphel, who appears wrongly identified in many non-canonical writings, eg. the *Book of Jasher.* Such fabrications may account for textual corruptions, and for whatever reason Jewish tradition has lost also its true sense of chronology even in much later times. Bryant has followed this nonsensical path, wrongly so. We identified the time of Abraham as contemporary with the great ruler of Mesopotamia named Gudea, who struck Anshan in Persia in his Year 6, and whose name matches that of Chedorlaomer of Genesis 14 (Chedor cf. Gudea), and that of Kudurlagamar (Kudur cf. Gudea), of whom 26 statues (at least) have been found, and whose date has been seen decisively to align with Abraham's dating in the BG, even the Year 6 Persian victory being dated as c. 2139/8 by secular sources, Abraham's age being 67/8 according to this (BG birth 2206), compared to his age in the *Book of Jasher* of 65 years, at a time in the Bible when Abraham is still called Abram, as it is before this, and the agreement in age is near-perfect.[1] The connection of Chedorlaomer to Gudea was in the BG.[2] Since the 'laomer' ending of the name Chedorlaomer has been associated with Lagash and Gudea ruled Lagash, it is unmistakable that Chedorlaomer is Gudea, evidently. The further coincidence puts 2141 BCE as the Empire of Assyria's start date, so Jehovah makes Gudea as Ninus. The worship of the god Ningirsu, his wife Ninalla, the large village named Nina near Lagash, the temple there named E-Ninnu (dedicated to Ningirsu aka Ninurta), all point to the name Ninus as fitting Gudea very well, as there are also many evidences of the trappings of war. However, this is not enough when chronology is wrongly determined, as is always the case in mythology anyway. Yet the *BG* puts right what was wrong with that. Everyone must change their chronology to align it with the *BG* or be left "in our dust," it would seem.

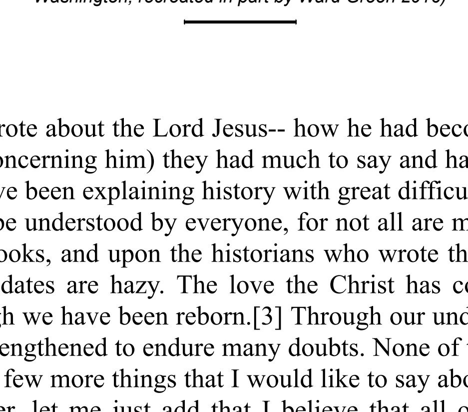
[1](*Genesis 17:1-5*) [2](*The Ark of Urartu, by Rolf Ward Green and Anne Ruth Rutledge, paragraph 9-3*)



Above: Seti I and his son Ramesses II, Oriental Institute Museum, University of Chicago
(2014 photo, limestone sunken relief artwork with hieroglyphics)

109 It is admittedly very painful to admit mistakes, and I feel much pain in having to point out those of others, mistakes made by ancient scholars being but the worst. Every book I read that perpetuates one or other of the fallacies of the incongruent chronologies is a bother. At the same time, I am made to question the *BG,* to reevaluate over and over again the same difficulty. On the plus side it's good that we are not all robots. There may also be truth, and there is truth, hidden in wrong chronologies as there is in mythology or Bryant. Just how much can we learn from the ancient Egyptians, or Sumerians, about the transitions after Nimrod dies? Bryant's idea that the Cushites conquered Egypt may in actuality be true (eg. the Narmer Palette, in Nekhen). The *Narmer Palette,* with the bull's head on it, is identified as belonging to Nimrod and/or Menes, and was found not far south of Thebes in Egypt at renowned Nekhen (called Hierakonpolis), the 'City of the Hawk.' It is called "one of the most important archaeological sites for understanding the foundations" of an ancient Egyptian society, and it was called one of the largest urban centres along the Nile, even before the pyramids had been constructed, when "a vibrant, bustling city." These things are in general very difficult, indeed, to put a date to, which is why dates often are not given. Logic would imply that "Predynastic" evidence in Egypt could precede *The Deluge* of Noah's time, but we believe the Bible that: "The truth will set you free."[1] Neither can all the evidence be presented, because you don't put pearls before swine, as our Lord Jesus knew.[2] In the cemetery at Nekhen there is a "perceived gap in burial activity in the Naqada IIC-D period," which has been dated as the Gerzean culture to the years between 3500 and 3200 BCE, exacting *The Deluge* 3282 BG.

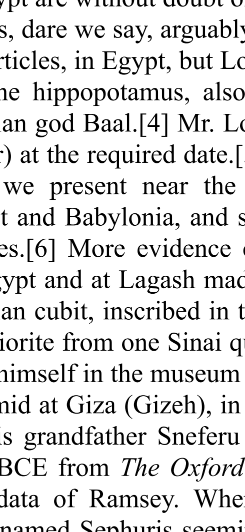
[1](*John 8:32*) [2](*Matthew 7:6*)



Above: Zoroaster Fulgens Starfish *(From an 1886 book "Explorations Sous-Marines," by Edmond Perrier, 'Fig. 177 - Zoroaster fulgens, Wyville Thomson, vu de dos -- Legerement reduit,' Freshwater and Marine Image Bank, U. of Washington, recreated in part by Ward Green 2016)*

1010 When the Apostle Paul wrote about the Lord Jesus-- how he had become a King after the manner of Melchizedek-- he said that (concerning him) they had much to say and hard to be explained as there was dullness of hearing.[1] We have been explaining history with great difficulty. Information that is sold can never be true, but it may not be understood by everyone, for not all are mature.[2] Before computers, all dates were dependent upon books, and upon the historians who wrote them with some bias. Before the Roman Empire, virtually all dates are hazy. The love the Christ has compels us, because he died in sacrifice for our sins, as though we have been reborn.[3] Through our understanding of the suffering that Christ endured, we may be strengthened to endure many doubts. None of these things can compare to the love of Jesus. There are still a few more things that I would like to say about the early days of Shinar and Egypt, however. As a believer, let me just add that I believe that all of us both lose, and have faith restored, continually.

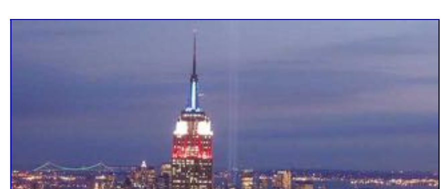
[1](*Hebrews 5:11*) [2](*Hebrews 5:14*) [3](*2Corinthians 5:14*)



Above: Statue of Khafra, Egyptian Museum of Antiquities, Cairo
(Khafra [Chephren, Khafre, Suphis, Saophis], 'Dynasty 4' Egyptian King of Manetho, statue from this King's valley temple at Giza)

1011 Space will once again fail us, but Sir Norman Lockyer, writing in *The Dawn of Astronomy,* mentions some ziggurat restored by Nebuchadnezzar II, about 600 BCE, at Babylon, of great antiquity and having seven steps.[1] The step pyramids of Egypt are without doubt oldest in that country, thus could have used a Babylonian model.[2] The Babylonians, dare we say, arguably built in Egypt. On (Annu, or Heliopolis) is a city we have seen before in earlier articles, in Egypt, but Lockyer points to a real connection with the name of a Babylonian god Anu.[3] The hippopotamus, also, an emblem of Egyptian gods Set and Typhon, was the hieroglyph of Babylonian god Baal.[4] Mr. Lockyer asks whether equinox-worshippers are found living in Babylonia (ie. Shinar) at the required date.[5] Lockyer's dates we must reject, but his question makes sense, since Nimrod we present near the time of Menes. The same rectangular arrangement of temples is seen in Egypt and Babylonia, and statues were borne in arks or boats in the processions used in religious ceremonies.[6] More evidence comes from the statues of diorite of the Pharaoh Chephren (Khafra) found in Egypt and at Lagash made with similar implements, and using the same units of measure, the 20.6" Egyptian cubit, inscribed in the style of "line" Babylonian, both series of statues, as Lockyer says, seemingly diorite from one Sinai quarry, the attitude of the statues at Lagash nearly identical with those of Chephren himself in the museum of Gizeh.[7] Khafra (Chephren) is known for having built the second largest pyramid at Giza (Gizeh), in 4th Dynasty Egypt. Dynasty 4 is called a "Golden Age" of the Old Kingdom. His grandfather Sneferu is the Soris of Manetho who is given a Reign of 29 years: his Year 1 is 2613 BCE from *The Oxford History of Ancient Egypt,* which date is nearly confirmed by the radiocarbon data of Ramsey. When we add the prior Kings of Manetho, excluding only two (one with 30 years named Sephuris seemingly just a duplicate of Sneferu, and one with 17 years, since the list of Eusebius lacks this number, as for Mesochris), the total is 2780 (2613 + 167) to Necherophes' Year 1, he being also the King we identified with Menes above. Tosorthros (Thoth) would begin 2752, Tyris end in 2716 BCE, and Tosertasis be 2700-2681 according to Manetho.[8] All of these dates are significant from the foregoing.

[1](*The Dawn of Astronomy: A Study of the Temple-worship and Mythology of the Ancient Egyptians (1894), by J. Norman Lockyer, p. 367*) [2](*Ibid., p. 369, top*) [3](*Ibid., p. 363, top*) [4](*Ibid., p. 362*) [5](*Ibid., p. 369, paragraph 2*) [6](*Ibid., p. 365*) [7](*Ibid., pp. 369, 370*) [8](*The Turin King List also gives 19 years to Djoser.*)



Above: Empire State Building, New York *(Photo)*

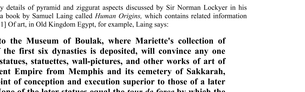
10[1]: There are many details of pyramid and ziggurat aspects discussed by Sir Norman Lockyer in his book, and there is a book by Samuel Laing called *Human Origins*, which contains related information about these things.[1] Of art, in Old Kingdom Egypt, for example, Laing says:

> **A visit to the Museum of Boulak, where Mariette's collection of works of the first six dynasties is deposited, will convince any one that the statues, statuettes, wall-pictures, and other works of art of the Ancient Empire from Memphis and its cemetery of Sakkarah, are in point of conception and execution superior to those of a later period. None of the later statues equal the *tour de force* by which the majestic portrait statue of Chephren, the builder of the second great pyramid, has been chiselled out from a block of diorite, one of the hardest stones known, and hardly assailable by the best modern tools.**
> (*Human Origins (1892), by Samuel Laing*)[2]

The names of the seven days of the week are obtainable using the 24 hours of the day used in Babylonia, using each hour a different heavenly body in succession (the seven heavenly bodies being Saturn, Jupiter, Mars, The Sun, Venus, Mercury, The Moon, ordered by orbit size), each day starting thus third-next to the previous day.[3] Mars is Mardi (Tuesday, in French), Mercury is Mercredi (Wednesday, in French), Jupiter is Jeudi (Thursday, in French), and Venus is as Vendredi (Friday, in French). Saturn for Saturday was the dimmest planet visible and was an omen for the Sabbath being a day of abstinence.[4] Sir Norman Lockyer states that there was undoubtedly a race of equinox worshippers and pyramid builders found in Shinar (Babylonia) at the time of Egypt's pyramids.[5] This is consistent with the Bible and with the BG, for the *Tower of Babel* at Shinar came before Egypt. Lockyer's book is far too sophisticated astronomically for superficial analysis to do justice to, as are also his dates (and Mr. Laing's) far too ancient to be used appropriately, with the astronomy that he is offering. Still, general statements may be nonetheless accurate. Initially, the colony at Eridu could have been founded by inhabitants from the south, Lockyer says, something equally suggested by Nimrod as son of Cush (Ethiopia). The evidence for this assertion is the god of Eridu, a goat-fish called Ea or Ia also connected to Capricorn, which could explain how Tammuz, son of Ia, the sun god of early Eridu, was the god of the Winter Sun, and not the Summer Sun, as would put him south of the equator.[6] Mr. Lockyer notes that their worship gradually shifts. Tammuz becomes Nergal, who becomes Midsummer Sun, then he becomes Marduk son of Ea, as Spring Sun at Babylon, when cult of vernal equinox is brought from the north. The orientation of pyramids east-west is here one point of proof offered by Lockyer for correlation, as only at equinox are sunrise/sunset truly east/west.[7] Greek temples oriented to the Pleiades is another one.[8] Brick construction at early Shinar was lost over time, but the argument is that the Egyptian construction, as it favours east-west orientation, suggests an invasive settlement from the north, where equinox was favoured. The worship of Zoroaster, or The Sun, is preeminent in Shinar with Nimrod (Menes), as we wrote above, and the Summer Solstice, Sun god Amen-Ra later is so in Egypt.[9] Both would have us believe that the Bible is recentcr, but nothing can separate us believers from God's love.[10]

[1]*(Human Origins (1892), by Samuel Laing)* [2]*(Ibid., pp. 163, 164)* [3]*(Ibid., pp. 155-157)* [4]*(Ibid., p. 157)* [5]*The Dawn of Astronomy: A Study of the Temple-worship and Mythology of the Ancient Egyptians (1894), by J. Norman Lockyer, p. 373* [6]*(Ibid., p. 372)* [7]*(Ibid., pp. 366, 64, 66)* [8]*(Ibid., p. 416. The Pleiades is believed by some to be the Kimah constellation of the Bible, and anyway is sometimes associated with Spring pleasantness.)* [9]*(Ibid., p. 373)* [10]*(Romans 8:35-39)*

end of Chapter 10: Zoroastrian Or Nimrodian Ethiopia



Above: Shosheng II sarcophagus *(Sold silver)*

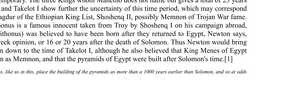
Chapter 11: Redressing Unhistorical Nobility

> **For through the multitude of trial a dream comes; and a fool's voice is with a multitude of words.**
> **(*Ecclesiastes 5:2 (sic); Brenton 1851*)**
>
> **For a dream cometh through the multitude of business; and a fool's voice is known by multitude of words.**
> **(*Ecclesiastes 5:3; King James Version 1769*)**

Above: Isaac Blessing Jacob, Nationalmuseum, Stockholm *(1650-1660 painting by Abraham van Dijck. Oil on canvas, 125 x 106 cm)*

11[1]: The Tithonus or Teutamus of the Greek mythology who is associated to Troy and the founding of Shushan (Susa), Persia, is apparently linguistically alike to 'Thoth.' His son Memnon is sent to aid the Trojans in their War with Greece, in the days of Agamemnon (son of Atreus). 'Phulo' was a Phoenician King, said to be a friend of the Greeks during this war, who by the interchangeable characters of 'p' and 'b' may become 'Baalis' (Belus), or Hobaal 1 (Ethbaal of 1Kings 16:31), of Phoenicia. While the exact details of the dating are being worked out, in general the dates will be found to be correct, with the Troian War 898-888 BCE as the particular war. Using the 155 years of Josephus (from Menander) as the total from Hiram Year 1 at 1036 BCE. This year has the ability to strongly confirm the date of the Temple of Jerusalem as 1024, with Hiram's Reign clearly, from the Bible, spanning significant parts of both David's and Solomon's Reigns at Jerusalem, the 34 years of Hiram being 1036-1002, in this understanding. This works because the laying of the foundation of the Solomon's house, or Hiram at Jerusalem, in 1014 BCE surely must have required years of preparation, as David insisted, preparing in great quantity: iron, copper, cedars, and square-hewn stones before the Temple was founded 1014. The 10 years required for this preparation is expected due to several additional factors, which could be the 20 years of Solomon's building projects, including the seven years from founding to completion of the Temple, and the completion of the house of Solomon, which thus took an additional three years when the 10 years prior to the Temple's completion is included, and might be otherwise a seemingly very long 13 years, too long for the building of the man's house compared to Jehovah's. Another thing is that Hiram's death occurred after the end of the 20 years of building (from 1Kings 9:10-13), at Hiram still able to go out to view cities that Solomon had given him as a gift in 1004 or later. Since the Temple was completed in 1007 BCE, this would allow three years for the building of Solomon's house. Sir Isaac Newton suggests that Hiram's Reign commenced in Year 23 of King David, and this is, also, 1036 BCE.[1] Without Hiram's Reign being extended, this is the only way for Hiram to have assisted with David's own house, and for Hiram to have been "a lover of David, always."[2] David ruled in Hebron from 1058 to c. 1050 BCE, and in Jerusalem from 1050 to 1017 BCE, while Hiram was born, in this understanding, in 1055 BCE (in David's Reign). Not only this, but Hiram's death is thus also in 1002, 12 years after the founding of the Temple, in addition to the "building of the Temple" in 1024 being Year 12. The total of 143 years is also given as an independent total by Josephus from Year 12 1024 (to 881 Carthage). We mention 1025 BCE as a Temple date in *Green*. We have documented our BG chronology in various works.*

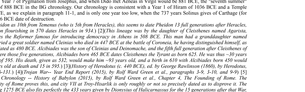
* The founding of Carthage in 881 BCE is here evidenced. The Israelite chronology is ours, Solomon Year 1 1017, including 430 years of Israelite Kings from the Bible, and 45 years higher than popular convention, while the date of Hiram in 1036 is 56 years higher than popular. The Israelite chronology is independently verified by the date of the Trojan War as fixed in 898 by a solar eclipse in *Green* in 879 BCE implied in **Odyssey**, which we detail in **History of Babylon** (see 4/F, part 4-1, and as we date in **Green** (52)/878).
[1]*(The Chronology of Ancient Kingdoms Amended (1728), published by Sir Isaac Newton: "Hiram succeeded his father Abibalus, in the three and twentieth year of David")*[2]*(Kings 5:1)*



Above: Solomon's Temple, Jerusalem (1007 BCE by us) *(Model from an 1894 book "Holy Land Photographed." by Daniel B. Shepp; p. 8, Jerusalem, Solomon's Temple)*

12[1]: From the start of the Reign of Osiris at Minya in 2765 BCE in Egypt to the start of the Trojan War in 898 BCE there are 1867 years (or the number which as a CE date is the year of confederation of the colony in Canada). If Jehovah can reveal facts now about undocumented and unknown events that occurred so long ago and far apart then he can do a lot of other things, one may imagine. The date of 898 appears to be about three years before the end of the Reign of Harsiese A at Thebes in 895 or Year 12 of Osorkon II (906-863 BCE), ruling the Delta. Harsiese was the son of Shoshenq C, a priest that very few scholars believe to be also Shoshenq II, who had a valuable, intact tomb, but an otherwise obscure Reign. The hawkheaded coffin of Shoshenq II coincides with an eerily similar, hawkheaded lid on Harsiese A's coffin. Seeing as the time of Takelot I (919-906 BCE) preceded Osorkon II according to Manetho and that his Reign was a time of contested Kingship with the King's name left blank on the Nile Quay Texts during his evident Reign, it is perhaps not surprising that Shoshenq II is given an obscure place also, as he is believed contemporary. The three Kings whom Manetho does not name but gives a total of 25 years between Osorkon I and Takelot I show further the uncertainty of this time period, which may correspond with Amenhotep Zagdur of the Ethiopian King List, Shoshenq II, possibly Memnon of Trojan War fame. Assuming that Tithonus is a famous innocent taken from Troy by Shosheng I on his campaign abroad, Memnon (son of Tithonus) was believed to have been born after they returned to Egypt, Newton says, according to the Greek opinion, or 16 or 20 years after the death of Solomon. Thus Newton would bring the date of Memnon down to the time of Takelot I, although he also believed that King Menes of Egypt was the same person as Memnon, and that the pyramids of Egypt were built after Solomon's time.[1]

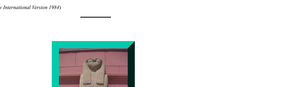
[1]*Conventional historians, like us in this, place the building of the pyramids as more than a 1000 years earlier than Solomon, and so at odds with Newton.*



Above: Aeneas Introducing Cupid Dressed as Ascanius to Dido, Villa Valmarana, Vicenza, Italy *(1757 painting by Giovanni Battista Tiepolo, fresco, 230 x 240 cm)*

13[1]: Traditional history may have us believe that Memnon of the epic tale of Homer lived at the time of an earlier Trojan War, this said to have ended in about 1183 BCE. We have provided evidence from Newton and Crosthwaite, on a multitude of fronts, which date this end 888 BCE. This does not mean that we oppose all of their dates. But the correct dating of Philoctetes (Pleiades) as the 11th in descent from Heracles (Hercules), together with the Spartan Kings and other supporting evidence prove that the Trojan War ending 888 BCE is a true dating for it, and hence it could not have been as early as 1183 BCE.[1] Traditional history, moreover, has provided us with an excellent genealogy in agreement with the 888 BCE date for one King of Troy *Fall of Troy*-- for Alcibiabes, army general of Athens who died in battle in 404 BCE, is in certain lineal descent from Cleisthenes the 1st Tyrant of Sicyon, who aided in a Sacred War on Kirrha in 595.[2] At 33 years per generation, and Cleisthenes the Tyrant five full generations before Alcibiabes born 450, then Cleisthenes is born about 615 BCE and aged 20, in 595. Herodotus dates Cleisthenes' contemporary with Cleisthenes, naming Pheidon's son Leocedes as a suitor of Agariста.[3] Shosheng I also reigned from 993 BCE (980 alone), this Year 1 being closely connected to the Trojan War date.[4] A change in one date can have catastrophic consequences to history as a whole, as we are only too aware, so we wish to be most diligent, and not to escape the truth.[5] It is usual, in the accounts of ancient historians, to find little agreement amongst them, and less accuracy. However, the usual problem with inaccuracy is, in this case, greatly alleviated by the congruence of accounts. In this case all roads lead to Rome, in the sense that the founding of Rome in 842 BCE (the date we found) is more consistent with archaeology, and Troy ending 888.[6]*

* Minarss Servios Honoratus dated the founding of Rome as 40 years after the founding of Carthage, thus Carthage in our chronology would date to 882 BCE, which is Year 7 of Pygmalion from Josephus, and when Dido met Aeneas in Virgil would be 881 BCE, the "seventh summer" after Troy fell, the fall of 888 BCE in the BG chronology. Our chronology is consistent with a Year 1 of Hiram of 1036 BCE and a Temple building' start of 1024 BCE, as we explain in paragraph 11-1, and is only one year too low, when the 737 years Solinus gives of Carthage (for duration) is added to its 146 BCE date of destruction.
[1]*Since Strabo gives Pheidon as 10th from Temenus (who is 5th from Heracles), this seems to date Pheidon 1Tyl ferlanyesion after Heracles, and so Pheidon would be 11th from Heracles, as Pausanias, 2.19.2, says, and Pausanias is the only ancient author to mention Pheidon, whose son was Cleisthenes the Reformer famous for introducing democracy to Athens in 508 BCE. This man had a grandaughter named Deinomache, and she married a great soldier named Clisinias who died in 447 BCE at the battle of Coronea, by having distinguished himself, as a commander, at a battle dated to 490 BCE. Alcibiades was the son of Clinias and Deinomache, and the fifth full generation after Cleisthenes of Sicyon. When 160 years were those five generations, Alcibiades born 482 BCE dates Cleisthenes the Tyrant as born 642. He was then ~30 years of age in the Sacred War of 595. His death, given as 322, would make him ~80 years old, and a birth in 619 with Alcibiades born 450 would make Cleisthenes ~79 years old at death and 35 in 595.* [2]*(History of Herodotus v. 440 BCE), ed. by George Rawlinson (1860), by Herodotus; 5.67.2* [3]*(Ibid., 6.126.2)* [4]*(Ancient Kingdoms Amended (1728), published by Sir Isaac Newton: "Hiram succeeded his father Abibalus, in the three and twentieth")* [5]*(Ecclesiastes 8:8)* [6]*(A Chronology — History of Babylon (2013), by Rolf Ward Green et al., Chapter 4. The Founding of Rome. The archaeology around the city of Rome proves this, and city VII at Troy-Hisarlik is only roughly or not so precisely dated as to disprove it. The Trojan War dated as ending 1275 BCE also fits perfectly the 433 years given by Dionysius of Halicarnassus for the 13 generations after that War, in Rome's founding.)*

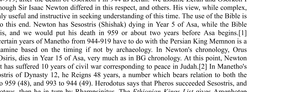


Above: Alcibiades Being Taught By Socrates *(1776-1777 painting by Marcello Bacciarelli. oil on canvas)*

14[1]: Quoting from Ecclesiastes 5 on taking care with words:

> 2 Do not be quick with your mouth,
> do not be hasty in your heart
> to utter anything before God.
> God is in heaven
> and you are on earth,
> so let your words be few.
> 3 As a dream comes when there are many cares,
> so the speech of a fool when there are many words.
> 4 When you make a vow to God, do not delay in
> fulfilling it.
> He has no pleasure in fools; fulfill your vow.
> 5 It is better not to vow than to make a vow
> and not fulfill it.
> 6 Do not let your mouth lead you into sin.
> And do not protest to the temple messenger,
> "My vow was a mistake."
> Why should God be angry at what you say
> and destroy the work of your hands?
> 7 Much dreaming and many words are meaningless.
> Therefore stand in awe of God.
> (*Ecclesiastes 5:2-7, New International Version 1984*)[1]

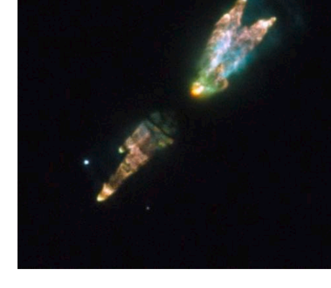
[1]*(Ecclesiastes 5:2-7, New International Version 1984)*



Above: Hawkheaded Sarcophagus of Harsiese A, Egyptian Museum, Cairo *(2005 photo, Sarcophagus from 22nd Dynasty of Egypt)*

15[1]: It doesn't appear yet to be clear when Takelot I ruled (in Manetho he follows 25 years, three unnamed Kings), and it is only recently that his name is recognized as distinct from Takelot II, whom Manetho did not record. Takelot I rules in the Delta, and we date him 919-906, allowing the 13 years that Manetho gives, unanimously. The problem is, we don't have names in Manetho for the three Kings that follow Takelot either, only 42 years. The 43 years of Osorkon II from 906 to 863 BCE (in BG) account for all of these 42 years, and Harsiese A will account for the second of the three Kings, since he is ruling at Thebes until Year 12 of Osorkon II, 895 BCE. Modern sources say that Osorkon II gained control over Thebes in his Year 12, and grant 20 years to Harsiese, which suggests Harsiese's Reign at Thebes was 915-895. They also suggest that Thebes was under dispute at the time of Takelot I, based on an unnamed King with Years 5, 8, and 14 in Nile Quay Texts, said to be Takelot I, who they propose also ruled at the time of Harsiese A. This makes our chronology for this time somewhat firm. The time preceding Takelot I in the *BG* is dated 944-919, after the death of Osorkon I in 944 as Zerah. We assume Zerah and Osorkon I to be one person, though Sir Isaac Newton differed in this respect, and others. His view, while complex, is nevertheless highly useful and instructive in seeking understanding of this time. The use of the Bible is likewise valuable to this end. Newton has Sesostris (Shishak) dying in Year 5 of Asa, while the Bible says nothing of this, and we would put his death in 959 or about two years before Asa begins.[1] Whether the 25 uncertain years of Manetho from 944-919 have to do with the Persian King Memnon is a matter we may examine based on the timing if not by archaeology. In Newton's chronology, Oros (Osorkon), son of Osiris, dies in Year 15 of Asa, very much as in BG chronology. At this point, Newton proposes that Egypt has suffered 10 years of civil war corresponding to peace in Judah.[2] In Manetho's account about Sesostris of Dynasty 12, he Reigns 48 years, a number which bears relation to both the period from 1007 to 959 (48), and 993 to 944 (49). Herodotus says that Pheros succeeded Sesostris, and is succeeded by Proteus, then he in turn by Rhampsinitus. The *Ethiopian Kings List* gives Amenhotep Zagdur succeeded by Aksumay Ramissu included between Osorkons I and II (Seras I and II) over about 115 years in all, which, taking the 15 years of Osorkon I away, leaves a total of 100 years, for the Reigns of the other three. With the 43 years we found for Osorkon II, these three total 94 years, perhaps accuracy sufficient (6 years).

[1]*As we present in our article Trojan War, the 21 years of Shoshenq I (Shishak) may be seen as in his sole rule 988-959 BCE, with the death of Psusennes II in 988 BCE, and the death of Siamun dated 1007 BCE. Year 1 of Siamun is 1024 BCE, Year 1 of Psusennes 1015 BCE, with Siamun ascended 9 years by Manetho (1024-15) and Psusennes 33 years in Eusebius (1015-988 BCE, BG). In "Trojan War" we argue that the 135 years of Dynasty 21, obtained by taking the maximum Reign given in the two versions of Manetho, range from 1115-980 BCE.* [2]*(2Chronicles 14:1, 15:10)*



Above: Westbrook Nebula *(2011 by NASA. The strange and irregular bundle of jets and clouds in this curious image from the NASA/ESA Hubble Space Telescope is the result of a burst of activity late in the life of a star.)*

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116 The 51 years of Memnon and his son Ramesses (possibly) as identified from the two kings of the *EKL* are also showing some relation to the 49 years 944 to 895, but there is also an exact correlation between the end of the Trojan War in 888 and the date 919 as 31 years, the very length of Memnon's Reign from the *EKL*. Were Memnon's son Harsiese (Ramesses) ruling Thebes at the same time that Memnon ruled Persia, however, there is a possible problem with Memnon's age, or his son's, since the Memnon who went to war at Troy was youthful. Sir Isaac sees no problem as he doesn't believe Memnon ever went to Troy, but rather died at an advanced age. The 518 years that Josephus gives for the elapsed time after the departure of the "Shepherds to Jerusalem" or 1452 BCE (when Joshua and Israel arrive at Jericho) to the time of this "fictitious" Amenophis gives 934 BCE, or 10 years after the death of Osorkon I in BG dating, for the date of Memnon, as we determine from Josephus.[1] However, the way at which Josephus arrives at this 518 years is not correct in dating Ramesses II too late in the sequence along with his father Seti I (or Sethos). He does, however, rightly give 66 years to Ramesses II as generally agreed, and the 59 years of Seti (Sethos) can be now perfectly accounted in the BG chronology as the time from Dec 1375 (Akhenaten) to Jun 1315, barely less than 60 years often attributed to Horemheb, found now to fit beautifully into the BG chronology, whereas the 135 years of Dynasty 20 in Africanus added to 1115 for Smendes gives 1250, on top of which 66 and 59 give again 1375 BCE, disregarding details about Dynasty 19.[2] The name of this 'intruder' Amenophis agrees also with the name Amenhotep Zagdur and Memnon, while his son is called Ramesses, agreeable to Ramissu or Rhampsinitus. In this way may the BG resurrect the elusive 'Memnon'. With great trepidation is this chapter written, as the uncertainty in Manetho's record prevents true history. It is with possible recrimination that we introduce an historical interpolation involving this person Memnon. The account of Josephus attributed to Manetho has been taken seemingly out of context, also, and without some archaeological basis relies upon other vital evidence.

[1](*Manetho, with an English translation (1940), by W. G. Waddell, p. 121*) [2](*Fotheringham, p. 123*)

Above: Ramesses II's victory over the Cheta people and the Siege of Dapur *(1907 mural from Nordisk familjebok (Nordic Family Book), vol.6, Till art. Egypten. VI, made after a mural in Ramesses II's temple at Thebes)*

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117 Shoshenq II Heqakheperre (Shoshenq IIa), as implied by his Prenomen of an unique form (Tetley, p. 531), ruled in Egypt preceding Takelot I, an important distinction in chronological discussions, as to the time sequence, but more importantly, because it makes him a candidate to be the famous/infamous "Memnon" of Shushan, Persia. The matching hawkheaded coffins of him and Harsiese A, the son of Shoshenq C (High Priest of Amun, in Thebes, Upper Egypt, and son of Osorkon I and Maatkare), imply at least their contemporary nature, but many different theories confuse the identity of Shoshenq IIa, Osorkon II being also evidently contemporary with him in part. These theories of lineage for Shoshenq IIa will likely require our attention at some point, but for now there are some significant details which are not in dispute. For one, the tomb of Shoshenq IIa was the richest find for any Dynasty 22 King, in part because all the other tombs had been plundered, and also because silver was, in ancient Egypt, rarer and thus worth more than gold, and his coffin was made of solid silver of high value. This alone may make him a very special person, indeed. He died of infection, the result of a deep head wound. Harsiese A the son of Shoshenq C was apparently buried in a coffin of a sister of Ramesses II The Great, with a hawkheaded lid of his own provenance, placed on top. The Ganymede or Tithonus of Greek mythology, reputedly a son of Tros or Laomedon (although Mr. Crosthwaite in 1839 CE has already argued the same thing), was seized by Sesostris and made chief of Chusiana or Susiana, in Persia, where he was known as Teutamus of Trojan fame. Tros, Ilus, and Laomedon were one man with many names, as the various versions of the story also demonstrate. So, some say that Memnon founded Susa, some Teutamus--whereas Memnon was said to be the son of Teutamus, who was the King of Egypt and to whom Assyria was subject, and this King of Egypt was called Proteus, his Year 32 being also the last of the War or *Fall of Troy.* The last year of Laomedon was determined by the honest assessment of Mr. Crosthwaite as 932 BCE, for this was the last year of the *Argonautic Expedition,* and the exact year that Heracles (Hercules) slew Laomedon. Thus, we would expect the heir to the throne, and son, of Laomedon, to reign from 932 BCE over Troy the city. Now for 13 years it is said that Amenophis remained in exile from Egypt, ruling Susa, in Persia (by Manetho). Amen Hotep Zagdur from the *Ethiopian Kings List* reigns for 31 years, and 13 plus 31 equals 44 years, a number which added to 888 equals also 932 BCE, Year 1. After 13 Years, Memnon returning to Egypt in 919 would reign for 31 years until the end of the Trojan War 888 BCE, place his relative Takelot I upon the throne, 919 BCE, and his son Harsiese could rule Thebes, from 915. The three unnamed kings of Manetho for 42 years appear simply to be Shoshenq IIa, Harsiese A, and Osorkon II. Proteus, Memnon, Tithonus, Teutamus, Ganymede and King Shoshenq IIa may be considered to be one and the same.

Above: The Jews' Gate, Gibraltar (Pillars of Hercules) *(TO THE ANCIENT WORLD, GIBRALTAR WAS KNOWN AS MONS CALPE, ONE OF THE LEGENDARY PILLARS CREATED BY HERCULES AS A RELIGIOUS SHRINE AND AS AN ENTRANCE TO HADES. TO MANY IT SIGNIFIED THE NON PLUS ULTRA, THE END OF THE THEN KNOWN WORLD)*

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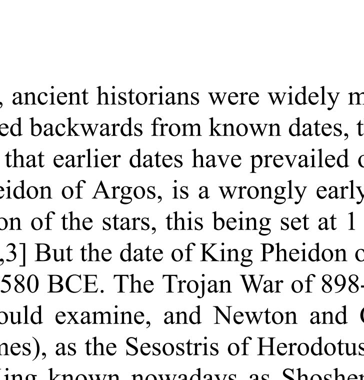
118 We should review this evidence now, as to its meaning. Hercules, as 10 generations before Pheidon, is 930 BCE (33 years per generation, with Pheidon dated 600 BCE).[1] Pheidon has been dated according to the coins he made, dated wrongly by the Parian Marble as 895 BCE, similar to many of the other mistaken early dates for Pheidon.[2] The Spartan Kings are also convincing evidence for the date of the Trojan War being 898-888 BCE, as we wrote.[3] The dating of Lycurgus is critical in this discussion.[4] The 1st Messenian War is only one generation after the young King Charilaus (ward of Lycurgus), and fits with a date of 640 BCE when Charilaus is born near 673 BCE, simply 11 male generations after Hercules (297 years).[5] Contemporaries of Lycurgus date to the 7th century and confirm the time (Thales, Archilochus, and Terpander).[6] When Elis and Sparta defeated Pheidon, Duncker records that it was "obviously" about a later war, c. 580 BCE, and the date is confirmed from both the generations as well as the years of the Kings of Corinth to Telestes, he being contemporary with Pheidon, but 13 generations or 5 generations and 10 Reigns after Hercules is born.[7] In Athens King Melanthus is 12 generations to Pericles (born c. 495 grandson of Ariphron) in a male line, the Reign of Melanthus during the Return of the Heraclidae (in c. 831) yielding 28 years per generation (minimum, since Melanthus is perhaps born prior to 831, since he rules at that time), something near to firstborn sons.[8] The 2nd Messenian War (601-587 BCE) preceded the known time when, during the War against Pisa in 580 BCE, the Spartans with the Eleans "broke the power of Pheidon." Herodotus confirms the date of Pheidon by referring to the son of Pheidon courting the daughter of Clisthenes Tyrant of Sicyon (Clisthenes ruled c. 600-560 BCE, and aided in the First Sacred War against Kirrha, in 595).[9-11] Percy Gardner noted, in his 1883 book, on Greek coins:[12]

> **It is important to observe that all the evidence which can be gathered from coins themselves is in favour of the Herodotean date of Pheidon.**
> (*The Types of Greek Coins: An Archaeological Essay (1883), by Percy Gardner*) [12]

Harmonizing with this is a statement by John Kroll and Nancy Waggoner, who authoritatively refer to the first date for the Aeginetan coinage of Argive King Pheidon:[13,14]

> **There is considerable justification for the Aeginetan chronology developed by Holloway and Kraay, which places the start of Period iia around 550 [BCE] and therefore the beginning of Period i coinage [ascribed to Pheidon], with its 16 known obverse dies, around 580 or 570 [BCE].**
> (*'Dating the Earliest Coins of Athens, Corinth and Aegina,' by John H. Kroll and Nancy M. Waggoner, "American Journal of Archaeology," 88, 1984*)[14]

[1](*B4 Chronology -- History of Babylon (2015), by Rolf Ward Green et al., Chapter 6, paragraph 6-7a. As 14th from Temenus (Strabo), Pheidon is dated 13 full generations after Hercules, which for 28 years per generation is 364 years, which with Hercules in 938 puts Pheidon at 574 BCE, as to flourishing.*) [2](*Ibid., Chapter 6, paragraph 6-8a to 6-10b*) [3](*Ibid., Chapter 6, paragraph 6-3a to 6-3b*) [4](*Ibid., Chapter 6, paragraph 6-3a, 6-6a*) [5](*Ibid., Chapter 6, paragraph 6-3a. Hercules is here dated as born in 970, and the 11 generations are 27 years on average.*) [6](*Ibid., Chapter 6, paragraph 6-5*) [7](*B4 Chronology -- History of Babylon (2015), by Rolf Ward Green et al., Chapter 6, paragraph 6-7b and 6-7c*) [8](*Ibid., Chapter 6, paragraph 6-8*) [9](*Ibid., Chapter 6, paragraph 6-7b(three quarters of the way from the top), 6-7d*) [10](*Green (2009), by Rolf Ward Green, Ongoing Research (one third of the way from top).*) [11](*History of Herodotus (c. 440 BCE), ed. by George Rawlinson (1860), by Herodotus, Book 6, "Erato," sec. 126-131.*) [12](*The Types of Greek Coins: An Archaeological Essay (1883), by Percy Gardner, p. 7. Percy Gardner was elected a Fellow of the British Academy in 1903, and was elected a Foreign Honorary Member of the Archaeological Institute of America.*) [13](*B4 Chronology -- History of Babylon (2015), by Rolf Ward Green et al., Chapter 6, paragraph 6-9d. In their article, Kroll and Waggoner note the recognized association of the earliest Aeginetan coinage with Pheidon, when they add: "Against this chronology must be set the difficulties of the traditional chronology that would stretch Aeginetan coinage back into the first half of the seventh century in order to bring it into conjunction with the preferred dating for Pheidon of Argos." This "preferred" dating for Pheidon is only referring to the conventional dating for Pheidon-- NOT our BG chronology, which WE present as PREFERRED.*) [14](*'Dating the Earliest Coins of Athens, Corinth and Aegina,' by John H. Kroll and Nancy M. Waggoner, "American Journal of Archaeology," 88, 1984, p. 339)*)



Above: Greek Athletic Sports and Festivals, British Museum, London *(From a 1910 book "Greek Athletic Sports and Festivals," by Edward Norman Gardiner, Fig. 151 -- R.-f. kylix. British Museum E-78.)*

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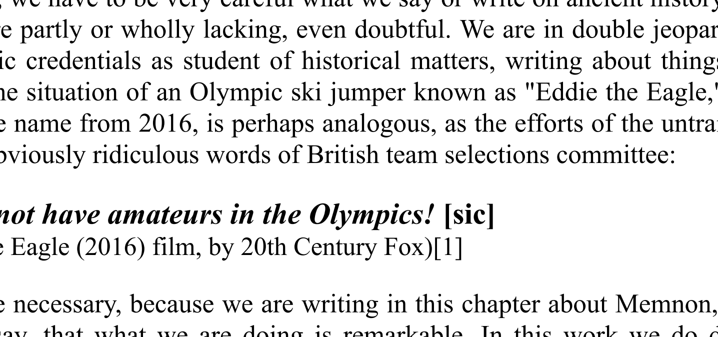
119 According to Sir Isaac Newton, ancient historians were widely mistaken in overestimating Reigns by about 40%.[1] As dates are reckoned backwards from known dates, this has caused all of their dates to be figured too early. The only reason that earlier dates have prevailed over such a long time, from the time of ancient historians, for King Pheidon of Argos, is a wrongly early bias for all ancient dates, based on the incorrect value of the precession of the stars, this being set at 1 degree in 100 years (40% too many above the 72 years now known).[2,3] But the date of King Pheidon of Argos has now been set in the BG, in agreement with all evidence, at 580 BCE. The Trojan War of 898-888 BCE harmonizes with Pheidon. The dating of Shoshenq I we should examine, and Newton and Crosthwaite have already agreed in identifying him (in more recent times), as the Sesostris of Herodotus. We all believe that the Sesostris of Herodotus has the sense of the King known nowadays as Shoshenq I, who is in the Bible known as Shishak, the invader of Judah in Year 5 of King Rehoboam, and who may be so identified. This does not rule out earlier Kings having this name. However, for the sake of discussion or revelation, the King called Sesostris (by Herodotus) is called Shishak by Josephus, when he corrects Herodotus (on the name). Sir Isaac Newton's exposition of the name of Sesostris he gives in *Chronology of Ancient Kingdoms,* and he convincingly gives 'Sesostris' the form 'Sheshonq,' without any knowledge that Shoshenq I is today equally called 'Sheshonq' after some centuries of archaeology.[4,5]

[1](*B4 Chronology -- History of Babylon (2015), by Rolf Ward Green et al., Chapter 6, paragraph 6-6a, ref. [3].*) [2](*The Chronology of Ancient Kingdoms Amended (1728 posthumously), by Sir Isaac Newton, pp. 93-94*) [3](*cf. Psalms 9:15; 57:6*) [4](*The Chronology of Ancient Kingdoms Amended (1728 posthumously), by Sir Isaac Newton, pp. 68-69*) [5](*The name of the Egyptian King Shoshenq I is also commonly spelled 'Sheshonk' or 'Sheshonq,' and was a name given to many ancient Egyptians with Libyan ancestry since the Third Intermediate Period. According to Kenneth Kitchen, the 'Shoshenq' spelling is preferred. (The Third Intermediate Period in Egypt (1996), by Kenneth Kitchen, § 58, note 356-- Wikipedia, 'Shoshenq' accessed May 06 2016.)*)



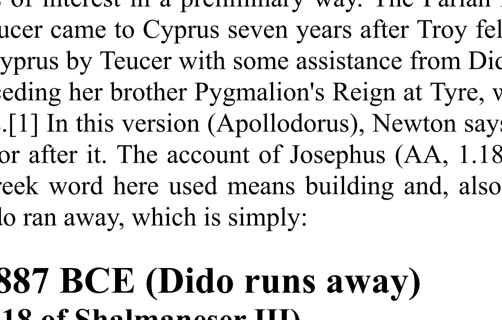
Above: The Attainment- The Vision of the Holy Grail to Sir Galahad, Sir Bors, and Sir Perceval *(Number 6 of the Holy Grail tapestries woven by Morris & Co. 1891-94 for Stanmore Hall)*

1110 To be truthful, we have to be very careful what we say or write on ancient history, especially in cases where the facts are partly or wholly lacking, even doubtful. We are in double jeopardy, here, because of not having specific credentials as student of historical matters, writing about things no serious scholar would attempt. The situation of an Olympic ski jumper known as "Eddie the Eagle," as described in the movie of the same name from 2016, is perhaps analogous, as the efforts of the untrained athlete result at one point in the obviously ridiculous words of British team selections committee:

> ***We will not have amateurs in the Olympics!*** **[sic]**
> (Eddie The Eagle (2016) film, by 20th Century Fox)[1]

These remarks are necessary, because we are writing in this chapter about Memnon, a figure from *Iliad.* [2] Which is to say, that what we are doing is remarkable. In this work we do draw upon Sir Isaac Newton, himself a very talented astronomer and mathematician, who thus with scholarship wrote about this as well-read author. What also makes it necessary that we report on this is that it is only in our BG chronology (which is similar to that of Newton and Crosthwaite) do we find temporal capacity to incorporate the characters in the history.[3] Having said that, Sir Isaac gives an astounding number of details surrounding the time period here discussed.[4] For example, the ship *Argo,* made on the pattern of the long ship by which Danaus came into Greece, was built for the *Argonautic Journey* c. 934, by the son of Danaus, who was named Argus, as the story goes.[5-7] "Nauplius the Argonaut was born in Greece, of Amymone, one of the daughters of Danaus, and of Neptune," a man called by Newton: "the brother and Admiral of Danaus."[8]

[1](*cf. A quote from the Olympic movement founder: "The most important thing in the Olympic Games is not winning but taking part; the essential thing in life is not conquering but fighting well." - Pierre de Coubertin, French educator and historian, and founder of the International Olympic Committee.*) [2](*An ancient Greek epic poem in dactylic hexameter, traditionally attributed to Homer.*) [3](*Conventional chronology would thus relegate the many stories to mythology, rather than history.*) [4](*This includes the astronomy at the time of the Argonautic Journey, from which he computes the date using his knowledge of astronomy.*) [5](*Genealogiae (Fables 1-49 or Fabulae Preface), by Hyginus, Fable 14. "Argus, son of Polybus and Argia; some say son of Danaus. He was an Argive, waring [sic] a black-haired bull's hide. He was the builder of the ship Argo."*) [6](*The Chronology of Ancient Kingdoms Amended (1728 posthumously), by Sir Isaac Newton, p. 67*) [7](*A Classical Dictionary, Containing a Copious Account of All the Proper Names (1839), by John Lempriere, 'Argus'*) [8](*The Chronology of Ancient Kingdoms Amended (1728 posthumously), by Sir Isaac Newton, p. 67*)



Above: Ulysses and the Sirens, National Gallery of Victoria, Melbourne *(1891 painting by John William Waterhouse, oil on canvas, 100.6 x 202 cm)*

1111a Since it would take a whole article to really get into this, our goal here is simply to highlight what appear to be the key points of interest in a preliminary way. The Parian Marble (or what Newton calls "the Marbles") says that Teucer came to Cyprus seven years after Troy fell, and Apollodorus relates that Cinyras was ejected from Cyprus by Teucer with some assistance from Dido's father, in the days of Dido, or Elissa, at a time just preceding her brother Pygmalion's Reign at Tyre, which preceded Dido's flight to Carthage by about six years.[1] In this version (Apollodorus), Newton says Teucer came "from the War," not saying whether during or after it. The account of Josephus (AA, 1.18) gives 127 years for the time from the 'founding' (the Greek word here used means building and, also, metaphorically, founding) of Solomon's Temple until Dido ran away, which is simply:

1014 - 127 = 887 BCE (Dido runs away)

(887 BCE: Year 18 of Shalmaneser III)

1111b The 887 synchronism is too big to overlook in any way. Dido runs away at the time of the tribute, and murder.[2] Supposing the founding of Carthage (ie. by the account in Josephus of Menander's original), however, to be as may be independently calculated, from the same source:

1014 - 144 = 870 BCE (Dedication of Carthage)

(870 BCE: vernal equinox = Thoth 01, ie. Mar 29)

1111c In other words, 17 years after Dido ran away, the city of Carthage is officially dedicated on vernal equinox, this from Menander and astronomy (the former from 1.18 of Against Apion by Josephus, the latter inspired by a comment on p. 81 of CAKA, by Newton), a synchronism of at least five independent factors, including: 1) Kings of Israel in the Bible; 2) Nissan 14 Temple alignment; 3) Menander of Ephesus, his extract from court records for Tyre; 4) Vernal equinox; 5) The Egyptian calendar. King Pygmalion Year 1 as King of Tyre is, accordingly:

887 + 7 = 894 BCE (Pygmalion Year 1)

(King of Tyre, 47 years, Menander of Ephesus)

A 9-year Reign makes Year 1 for Mattan I King of Tyre:

894 + 9 = 903 BCE (Mattan I Year 1)

(King of Tyre, 9 years, Menander of Ephesus)

1111d This predates the *Battle of Qarqar* by (roughly) three years, thus explaining the King "Mattinu Ba'lu," appearing recorded in Assyrian records of that battle. Hiram Year 1 is 1026 (b. 1045) and he dies in 992 BCE. Carthage stood 724 years, Sam Maunder writes ("History of the World," Vol. 1 (1856), p. 38) [ie. 870-146 BG]. Gerard Gertoux, in "Jonah vs. King of Nineveh," p. 79, dates the founding of Carthage 870 BCE by Dido. Pygmalion Year 1 is synchronized also by his murder of Sicharbas, which was said to be motivated by money and when 887 is involved can only relate to the tribute by "Bali-Manzer" in Shalmaneser III's Year 18 (905 Yr 1), aptly explained by Brad Aaronson (1993, 1995) as such.[2] The exact date of the founding of Solomon's Temple now becomes important; it was Apr/May 1014 BCE (1Kings 6). Carthage was founded 126 years and eight months later. For the Julian years, 873-870 BCE, Thoth 01 was Mar 29 Julian, equating in these years to the vernal equinox. The modern dating methods that adjust Reign lengths of the Tyrian Kings are not accounting for a period of 17 years (16 years, some months), after the murder of her husband, that Dido spent, possibly mourning, releasing herself from obligations in Tyre, organizing the fleet or flotilla to move her possessions, and making ready, in advance, at Carthage, a suitable residence for her.

Above: Landscape with Dido and Aeneas, The Hermitage, St. Petersburg *(1769 painting by Thomas Jones, oil on canvas, 138 x 194 cm)*

11 11e Even with her husband's murder dated 887 BCE, she will possibly not have arrived in Carthage before 883 BCE-- this being the date determined by Solinus for Carthage by the 737 years given by him as its entire duration-- about two years before Aeneas in 881 BCE, and might be dead by suicide (from Virgil's Aenid), before she held an Encoenium (Dedication) of Carthage Dec/Jan 870 BCE. One perhaps had better not rely upon Virgil's history. The year of the *Battle of Qarqar* in 900 BCE not conflicting with Mattan I commends Pygmalion Year 1 to 894 (not 887) because Mattan only ruled 9 years, while Pygmalion Year 1 894 also provides a motive in 887 BCE (seven years later) for the murder of Sicharbas, as he was a priest, or manzer, and Bali-Manzer presented the Assyrian tribute, Year 18, Shalmaneser III (note [2]).

11 11f As Cinyras married Metharme the daughter of Pygmalion, this offers further proof of the dating of the events.[3] For 894 Year 1 implies a 903 birth for Pygmalion, thus his age seven years after Troy's fall in 881 is 22, so he might have a nubile daughter soon to bless Cinyras. In manifold ways, the dates are most truly sufficient, although they have to lack perfection of every source. After Pygmalion's 47-year Reign, he died, thus, in 847 BCE, but no names or dates of his immediate successors are yet given to confirm or contradict this, until now it having been consistent with all of the Tyrian data. The founding of Carthage was 870 BCE, as given by many commentators, consistent with most, recent radiocarbon dates so far obtained for Carthage's early beginnings. (See our article "Crucible of Credible Creed," 9-12 at bottom. Do not buy any article, as though we intend to promote a sale, for we hold information must be free.) The expedition of Sesostris (Sesonchis) was nine years in duration, and ended in Year 14 of Rehoboam, when he is assumed to be the 'Shishak' of the Holy Scriptures.[4,5] This is significant because the Year 14 of Rehoboam is c. 964 BCE, and we believe that Shoshenq I lived until 959 BCE, enough time to complete his campaign reliefs.

Above: Dido Building Carthage by Turner, National Gallery, London *(1815 painting by Joseph Mallord William Turner, oil on canvas, 156 x 230 cm)*

11 11g The names of the Kings of Egypt recorded by Herodotus, while perhaps conflated with earlier Kings, correspond very well in time with the Kings ruling after Shishak.[6] Were this not indeed the case, we would not be able to even begin the discussion of this very complex matter. Proteus of Herodotus is called "a man of Memphis," and corresponds thus to Memnon or 'Ammenophis' of the BOS.[7] He is listed 59 years after 'Susakeim' (cf. 'Susakim,' the spelling for Shishak in Brenton's translation) and is beginning to Rule in 934, exactly '518 years' after the arrival of Israel to the walls of Jericho in 1452. [8,9] These '518 years' are the same as given by Josephus in his account of Manetho regarding the time of Amenophis who was, he says, the father of Ramesses (aka Sethos), whom Manetho appears to be confusing with Seti II, the son of Merneptah, to whose review this hardly applies.[10]*

* Apparently, Manetho is telling the story of Seti I and Ramesses II regarding an interloper, although Seti was not the brother of either Ramesses I or Horemheb, thus the story of Aegyptus and Danaeus that he assigns here to the time of Ramesses II is something belonging to a much later time period, evidently the time of Shoshenq I, as the only fitting era of Egyptian military might.
[1](*The Chronology of Ancient Kingdoms Amended (1728 posthumously), by Sir Isaac Newton, p. 65. This work of Sir Isaac Newton is in the public domain.*)
[2](*'SIS Chronology and Catastrophism Workshop 1995 No 2' (June 1995), 'Aeon III:2' (May 1993), thus twice published, "Baal-Manzer The Tyrian: A Reappraisal," by Brad Aaronson. The logical relation between the murder of the wealthy priest Sicharbas and the tribute in 887 is difficult to discount.*)
[3](*The Chronology of Ancient Kingdoms Amended (1728 posthumously), by Sir Isaac Newton, pp. 65-66*) [4](*Ibid., p. 68*) [5](*Library of History (Biblioteca Historica) (50-30 BCE), by Diodorus Siculus, 1.55.10*) [6](*B4 Chronology -- History of Babylon (2015), by Rolf Ward Green et al., par. 8-10. The Kings named by Herodotus are seen to correspond very well with those ruling after Shoshenq I, although in Diodorus Siculus he gives much longer spacing between the Kings, so as to seem to indicate that by "Sesoosis" (Sesostris) he is referring to a much more ancient King, such as the 12th Dynasty's Sesostris III, but he also claims that the pyramids at Giza were built incredibly late. Sir Isaac Newton, in his posthumous book "Chonology of Ancient Kingdoms (1728)" on p. 70 states that the great English chronologer, Sir John Marsham, was also of the opinion that the 'Sesostris' of Herodotus was the 'Sesac' of Scripture, ie. Shishak or Susakim.*) [7](*Manetho, with an English translation (1940), by W. G. Waddell, p. 247*) [8](*In the Greek Septuagint, from which Sir Lancelot Charles Lee Brenton makes his translation of the Old Testament Scriptures, the name Susakim appears in the original Greek (as translated from Hebrew) as "σουσακιμ" (transliterated English: "sousakim"). Thus, Christine Tetley, in her book, errs when she says that "There is nothing to identify Susakeim with Shoshenq I of the 22nd Dynasty." (The Reconstructed Chronology of the Egyptian Kings (2014 posthumously), Chapter 36, Framing the 22nd Dynasty, by M. C. Tetley), p. 255*) [9](*Waddell, p. 121*) [10](*Waddell, pp. 103-107, 119-129*)

Above: Seti II Obelisk-base with Hieroglyphics *(2005 photo, 19th Dynasty)*

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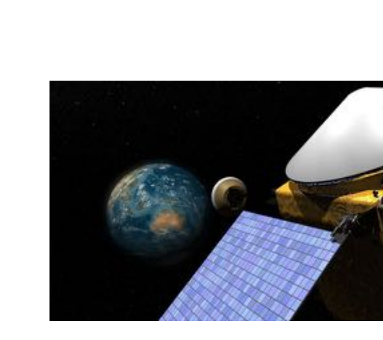
11 12a The context of Manetho regarding "Aegyptus and Danaus" implies that Shoshenq I had a brother (Danaus) who was the Thoth who brought writing to Greece, after leaving his brother and fleeing there, having been driven out. He is also known as "Armais" (Hermes; Roman: Mercury).[1] The lavishness of the tomb of Shoshenq II suggests his identity as more than a relative of Shoshenq I, but as Memnon, son of Tithonus, and Tithonus, as the Thoth or Teutamus of myth, may be seen in Proteus of Herodotus.[2]* The coincidence of the 13 years of Takelot I to the 13 years of the exile of Memnon, as also of the 31 years, on the *EKL,* given for Amen Hotep Zagdur, to the 32nd year of the Reign of Teutamus (and the end of the Trojan War in 888) make the date 919 BCE the Year 1 of Memnon, and identify him as Shoshenq II, who came back to Egypt in 919 to expel the rebel priest Osarsiphus-- whose identity is lost in Manetho-- and end the period of 25 years of Manetho when various Kings are unnamed. Memnon thus appoints Takelot I to rule concurrently in Egypt, although his own Reign had begun in 932 (Susa). Thus, Proteus is Memnon who appoints his step brother, Takelot I (or brother where Memnon is Shoshenq C), and Osorkon II after him to rule Egypt in his absence, and when the Trojan War begins in 898 Osorkon II is Ruler. Osorkon II rules 906-863 absolutely, in BG chronology, which fits perfectly with all of these other raw data.

Above: Death of Hercules, Prado Museum, Madrid *(1634 painting by Francisco de Zurbaran, oil on canvas, 136 x 167 cm)*

11 12b "Memnon" can no longer be denied his place in history. Memnon (Shoshenq IIa Meriamun) is Teutamus, and Memnon is the Amen Hotep Zagdur (of the *EKL)* as surely as Memnon is the Proteus who ruled 30+ years until the fall of Troy, for Memnon is an uncle of Osorkon II who led the fight to restore Egyptian Rule, and save Troy! Memnon (b. 965 d. 888) ruled Egypt 919-888 BCE, and so explains the unnamed King of the Nile Level Texts, who ruled at the time of the priest-brothers of Takelot I. The fit is perfect, and the 518 years of Manetho is at last understood as added to 919, to give 1437 BCE, the same year, 17 Jubilees or 850 years before the fall of Jerusalem in 587 BCE, with 1437 BCE also being the end of 15 years of conquest by Joshua to settle in Israel. As Harsiese A disappears from Egypt in 895 BCE, as the Trojan War is three years on, the timing is telling as his hawkheaded coffin and that of his father indicate. The words of Moses reverberate: "I have brought you on wings of eagles to bring you to myself" (Exodus 19:4). It is in BG possible that Harsiese died at Troy, or it may be that Memnon of Troy was also a son of Harsiese. The fit from the accession of Shoshenq I in 993 to his sole Rule in 980 (perhaps Corule with Osorkon I, which would explain a Year 33 bandage), to his death in 959, to the death of Osorkon in 944 (15 years sole Rule) at the beginning of the 25 years of disorder, in Manetho, to the Rule of Takelot I in 919, to Takelot's death in 906 BCE, or the lunar-aligned accession of Osorkon II, to the eclipse-aligned Rule of Shoshenq III in 863 BCE (three years after Takelot II as 866 by two eclipses), all of it (the BG) stands up, to the glory of Jehovah.[3] Differing not more than 18/29 (16) years from dates of K____s in relative years over the period of Shoshenq I to Takelot II (Osorkon II), it compels us as absolute. Thus, the *BGEG* comes to fruition with Jehovah's grace, while the BG Assyrian chronology *BGAC* is a world better than T____e at explaining Sennacherib's account of 418 years aligned with the Year 10 boundary stone of King Marduk-nadin-ahhe of Babylon, aligned by the total solar eclipse over Babylon, May 18 1124 BCE.[4]

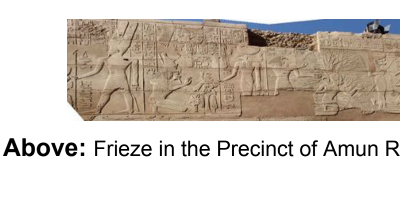


Above: OSIRIS-REx Sample Return Capsule *(2013 by NASA. This is an artist's concept of the OSIRIS-REx Sample Return Capsule being released for its return to Earth.)*

11 12c Diodorus calls Proteus "Cetes," which could be the Set of the myth of Osiris, with Osiris as Shoshenq I, say. Osorkon II can also play the role of Horus, let's say. Set is traditionally a rebel, so his records are gone, having been purged, as indeed are Memnon's, except for a record of him and his son Ramissu on the *EKL.* The years from 944 to 919 BCE are 25 years given three unnamed Kings in Manetho, while Amenophis leaving with a five-year-old son for 13 years of exile, if taken as 18 years from 944 BCE comes to 926 BCE for his return. There are 31 years from 926 to 895 when Harsiese ends, when Harsiese is 49 years old as born in 944 BCE, say. More discussion of Memnon will have to wait for later. Manetho tries to bring Moses into the story, but it is pointed out by Josephus that it is 518 years after the "exodus of the Shepherds to Jerusalem," something that we agree relates to Israel's own *Exodus,* as now seen to be related to their settlement in Palestine in 1437 BCE, precisely 518 years before 919 BCE (Memnon).[5] This time period of Moses is determined by the Bible's chronology in the Kings of Israel, and is connected to the driving out of the Hyksos in 1533 BCE by Ahmose I. Ahmose is called Tethmosis, but Thutmosis I died 1493, and is a more likely candidate for Tethmosis, the King of Israel's *Exodus* from Egypt, as we have seen.[6] Manetho mentions a King called Tutimaeus, in whose day "a blast of God smote" the Egyptians, this name having an obvious similarity to Thutmose, although he appears to confuse this King with the days of Joseph, instead.[7] After Israel left Egypt in 1493 BCE, they wandered the Sinai Peninsula and Negev desert for 40 years, leaving hardly a trace, their route having been much disputed. We would now like to trace Israel's flight from Egypt.

* The coffins of Harsiese and Shoshenq II are similar to each other, as well as to the surviving "traces of the gilded coffin and cartonnage of Osorkon II," according to the Book *Canopic Equipment of the Kings of Egypt (2013),* by Aidan Dodson, which one would think may mean that Shoshenq II is contemporary with Osorkon II.[8] This could make Osorkon II the "Proteus" of Herodotus, since he reigned 43 years in the BG chronology, and is the first King (after Takelot I's obscure Reign) found to be definitely recognized as King, explaining how in Diodorus there are said to be no Rulers over Egypt for five 'generations,' or four Reigns at least, possibly, including Takelot I and the three unnamed, of Manetho.[9,10] Proteus, "a man of Memphis," also fits with Osorkon II ruling in the Delta, ie. Lower Egypt, near to Memphis, and it fits with the idea of Osorkon II, as Horus, who defeats "Set" (Osor cf. Orus, and Set, the god of war) after the death of Osiris, inheriting the Kingdom, and with Harsiese as his typical rival Horsaiset Meriamum. The falcon is a symbol of Horus, as the hawk, Osorkon. The return to order in Egypt under Osorkon II could be symbolized by the name "Proteus," which means "before" or "first," and he performed building work at Memphis. He ruled absolutely 906-863 BCE and built at Bubastis, Thebes (Temple J Karnak), Memphis, Tanis, Leontopolis.[11]
[1](*Manetho, with an English translation (1940), by W. G. Waddell, pp. 103-107, 121*) [2](*Phoenix (2010), by Rolf Ward Green and Anne Ruth Rutledge. "Pharaoh-teuth."*) [3](*In this and the previous article, "Trojan War."*) [4](*"The Crucible of Credible Creed," by Rolf Ward Green et al., paragraph 10-4, 10-6.*) [5](*Waddell, pp. 121,131. Or, it is 518 years, from our earlier analysis, from the end of their wilderness wanderings, in 1452 BCE, to 934, only two years before the beginning of the Reign of Teutamus or Memnon.*) [6](*Ibid., pp. 101, 121, 127*) [7](*Ibid., p. 79. The reason why it appears as such is because of the frequent references to another King, Tethmosis, during whose Reign the Shepherds left Egypt to go to Jerusalem, and we read in the Bible about how Israel stripped the Egyptians of many valuables at the time of their Exodus, in a similarly blessed way, thus the similiarity between the names Tutimaeus, Thutmose, and Tethmosis, seems to be more than coincidence.*) [8](*Canopic Equipment of the Kings of Egypt (2013), by Aidan Dodson, pp. 88-89 footnote*) [9](*Trojan War-- Year End Report (2015), by Rolf Ward Green et al., paragraph 5-5*) [10](*B4 Chronology -- History of Babylon (2010), by Rolf Ward Green et al., Chapter 6, paragraphs 7-2b, 7-8a, 8-9, 8-11.*) [11](*Trojan War-- Year End Report (2015), by Rolf Ward Green et al., paragraph 5-5*)

end of Chapter 11: Redressing Unhistorical Nobility



Above: Frieze in the Precinct of Amun Re, Karnak, Egypt

Chapter 12: Dangers Of Wilderness Narrows

Above: Presentation in the Temple and Flight to Egypt, Musee des Beaux-Arts, Dijon *(1393-99 painting by Melchior Broederlam, Tempera on wood, 167 x 125 cm)*

And he guided them with hope, and they feared not: but the sea covered their enemies.
(*Psalms 78:53, Brenton 1851*)

וינחם לבטח ולא פחדו ואת־אויביהם כסה הים׃
(*Psalms 78:53, Masoretic Hebrew Text*)

12 1 Whether we had expectations for our article or not, it approaches its end with the mixed feelings of success. Some of the research for this final chapter was done a number of months beforehand, but as the other chapters have revealed new things, we expect this one will too. The logical nature of it is to address the details one finds about Moses in answer to the story from Manetho, who told the story about Amenophis untruly with Moses. As Amenophis was Memnon or Amen Hotep Zagdur of a much later time than Moses, perhaps we can elucidate Moses, not as Osarsiphus the leper priest, who, like Shoshenq C the son of Osorkon I, perhaps was not King of Egypt, but as a leader of a vibrant and strong Jewish nation, who lived, not during that time following the death of Osorkon I, but during the Reign of Ahmose I 1552-1526, at which time he left Egypt for Midian, returning only to lead Israel's *Exodus* from Egypt in 1493 BCE. About this *Exodus* there are many theories, with the places Israel stopped along their way being given, as to name, in the Bible account, as a starting point. Some of the theories have to do with different places, where Israel crossed the Red Sea, and where they spent time in the wilderness, such as the mountain of Moses, where the Ten Commandments were given to these people. Believers are most welcome to read this chapter, which considers in faith the possible stations for Israel on their historic journey, with at least a grain of faith such as they also had, in order to be saved by God, to whom be the glory forever, although they later sinned.[1] These things may we relate to the generations to come.

[1](*Psalms 78:32*)

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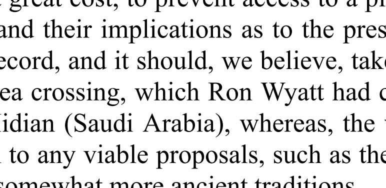
12 2 Many different mountains have been asserted by people, for the location of the giving of this Mosaic Law, and many places proposed for the Red Sea crossing as well. There is even a location in Midian claimed by some now to have been the said mountain, and based on this even the local government has erected a fence around it, at great cost, to prevent access to a place claimed Holy. In all of this, however, the markings on the rocks and their implications as to the presence of Israel in the associated locations provides the most ancient record, and it should, we believe, take the utmost precedence.[1] Also, of high import is the place of the Sea crossing, which Ron Wyatt had claimed to discover on the eastern arm of the Red Sea, adjacent to Midian (Saudi Arabia), whereas, the western arm was the traditional location. While we may remain open to any viable proposals, such as the fascinating one by Mr. Wyatt, for future study, we will consider the somewhat more ancient traditions.

[1](*cf. Jeremiah 9:24*)



Above: Mount Serbal from Mount Tahuneh, Getty Center, Los Angeles
(1869 photo by Sgt. James M. MacDonald, Albumen print, 167 x 206 mm)

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12 3 When we start at a beginning, it seems to be generally agreed that the Israelites departed Egypt from a place in the northern, Delta region, also known as Ramesses. Their journey, with many details, will typically offer endless probability for later study and consideration. In light of this, we should esteem this entire chapter as merely an introduction to this challenging subject. We are also aware that modern critics may minimize it:[1]

> **The 'deconstruction' of the Merenptah inscription, our earliest reference to the early Israelites, is just another sad example of the inroads that postmodernism has made into the field of biblical criticism, which was once [an] historical discipline.**
> (*Exploring the Longue Duree: Essays in Honor of Lawrence E. Stager, "Merenptah's Israel, The Bible's, And Ours," No 10 (2009), by William G. Dever, pp. 89-96*)[1]

While evidence of the Israelite presence in the Delta, in Dynasty 12, has been found and documented by Bietak (see Chapter 4, paragraphs 2 to 8), the details of the wilderness wanderings of Israel are not so well known. This is because they were camping and left few traces. The names of the places they camped, although recorded in the Bible, have perhaps changed, or been forgotten.

[1](*Exploring the Longue Duree: Essays in Honor of Lawrence E. Stager, "Merenptah's Israel, The Bible's, And Ours" (2009), by William G. Dever, p. 94*)

Above: Merneptah Inscription on The Stela of Amenophis III *(1904 Original stereograph "The Stela of Amenophis III, raised by Merneptah and bearing the earliest mention of Israel – Cairo, Egypt (14)." (Underwood and Underwood), 7.75 x 4.2 inches. From the collection of Dr. Paula Sanders, Rice University.)*

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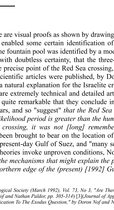
12. When we say "few traces," of course, this is only when we exclude the profusion of *Sinai Inscriptions,* found predominantly in the southern and western Sinai. Their importance in truth is in the danger of writing:[1]

> **Examples of this character are so important in the evidences, that I must give a specimen, instar omnium, from the account of it given me by Mr. Pierce Butler. His Inscriptions numbered (I.), (II.), (III.), (IV.), he discovered in the Wady Mahara [Maghara]; the first two at the height of thirty feet from the ground, the others a very little lower, on the face of a perpendicular sandstone cliff. In all appearance, those Inscriptions were wholly inaccessible; but the sandstone lying in strata, presented seams at intervals of some five or six feet; and Mr. Butler, accustomed to scale the face of the Giant's Causeway, and of the other gigantic cliffs of the County of Antrim, contrived to climb this wall by means of its slight fissures, and holding on with the left hand, to copy with the right the Inscriptions which, by this perilous process, he had succeeded in reaching. His Arabs and his dragoman beneath gave him up for lost: reparatedly ejaculating, after their fashion, that he must be killed. To their utter astonishment, however, he ascended and descended in safety, bringing down fac-similes of the life-imperiling records.**
>
> *(The Israelitish Authorship of the Sinaitic Inscriptions (1856), by Charles Forster)*[1]

(1)*The Israelitish Authorship of the Sinaitic Inscriptions (1856), by Charles Forster, pp. 25-26)*



Above: Saint Catherine's Monastery near Mt. Sinai *(Before 2009 photo)*

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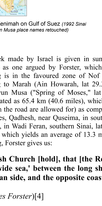
12. In the work of Mr. Charles Forster, however, there are visual proofs as shown by drawings included in the inscriptions themselves, one of which enabled some certain scholars to discover the Israelite camp, "Marah."[1] Here the characteristic shape of the fountain pool was identified by a modern traveller as the one inscribed. The proof enables us to say, with doubtless certainty, that the three-day walk of Scripture led to Marah. We can establish the precise point of the Red Sea crossing, we will also have the average day's journey. On this front, two scientific articles were published, by Doron Nof and Nathan Paldor, regarding the physical possibility of a natural explanation for the Israelites crossing of the Red Sea, called the "Exodus Question."[2,3] These are extremely technical and detailed articles as food for thought from a scientific perspective, making it quite remarkable that they conclude in affirmative, stating we could part the Sea once in every 1000 years, and so "suggest" *that the Red Sea crossing has been termed a "miracle" simply because the above likelihood period is greater than the human life span,* and so were it witnessed, *prior to the legendary crossing, it was not [long] remembered by later generations.*[4] There are many elements that have been brought to bear on the location of the Red Sea crossing, some of which put it in lakes north of the present-day Gulf of Suez, and "many scholars" who indicate the Gulf's north end.[3] Since many of the theories invoke unpersuasive conditions, Nof and Paldor vindicate the current Gulf's north end, since *both of the mechanisms that might explain the parting of the sea* by natural means also "support" *regarding the northern edge of the (present) [1992] Gulf of Suez as the place of crossing [by Israel].*

(1)*See paragraph 7-11, above* | (2)*Bulletin of the American Meteorological Society (March 1992), Vol. 73, No. 3, "Are There Oceanographic Explanations For The Israelites' Crossing Of The Red Sea," by Doron Nof and Nathan Paldor, pp. 305-314* | (3)*Journal of Applied Meteorology (August 1994), Vol. 33, "Statistics Of Wind Over The Red Sea With Application To The Exodus Question," by Doron Nof and Nathan Paldor, pp. 1017-1025* | (4)*Ibid., p. 1024, Conclusions, paragraph 1)*



Above: Red Sea crossing near northern tip of Gulf of Suez *(From Nof and Paldor 1992 p. 306 Fig. 1a, scale added)*

Above: Suez, Uyun Musa, and Abu Zeimah on Gulf of Suez *(1992 Sinai Peninsula Map by CIA, Suez and Uyun Musa place names retouched)*

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12. The relevant Bible account of the wilderness track may be Israel is given in summary form at Numbers 33:1-48.[1] We assume the crossing point as one argued by Forster, which is "Spring of Moses," about 10 km south of Suez.[2] This spring is in the favoured zone of Nof and Paldor.[3] Considering the three-day journey from the crossing to Marah (Ain Howarah, lat 29.333333 N, lon 32.916667 E), from the Red Sea crossing point, Oyun Musa ("Spring of Moses," lat 29.876944 N, 32.658333 E), the distance as the crow flies, is calculated as 65.4 km (40.6 miles), which is 13.5 miles per day (somewhat more, when bends and elevation in the road are allowed for) as compared to the 11-day journey, of Deuteronomy 1:2, from Kadesh (Qades, Qadbea), near Qoseima, in southern Israel, lat 30.648333 N, lon 34.422222 E) to Horeb (Mt. Serbal, in Wadi Feran, southern Sinai, lat 28.646389 N, 33.651667 W), a distance of 234.7 km (145.8 miles), which yields an average of 13.3 miles a day and comparable to 13.5. On the site of the Red Sea crossing, Forster gives us:

> **The early Christian and with the Jewish Church [hold], that [the Red Sea crossing] took place in 'the deep and wide sea,' between the long shore of Wady Mousa or Tawarik on the Egyptian side, and the opposite coast from Mousa southward, on the Arabian.**
>
> *(Israel in the Wilderness (1865), by Charles Forster)*[4]

Thus, the time taken to cross was greatly reduced by a long line of people crossing simultaneously, over that north-south arm of the Red Sea, into Oyun Musa region.[5]

(1)*Exodus 33:20-37, Numbers 33:9.* | (2)*Israel in the Wilderness (1865), by Charles Forster, pp. 223-224* | (3)*Bulletin of the American Meteorological Society (March 1992), Vol. 73, No. 3, "Are There Oceanographic Explanations For The Israelites' Crossing Of The Red Sea," by Doron Nof and Nathan Paldor, p. 306*| (4)*Israel in the Wilderness (1865), by Charles Forster, pp. 223-224* |(5)*Ibid., pp. 251-252*

Above: Map of Arabia Petraea Embracing The Sinai And Cairo *(Drawing in an 1852 book "The One Primeval Language," by Charles Forster, back)*

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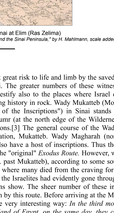
12. At this the halfway point of the chapter it is already possible to ascertain that we will not be able to give more than a rundown of the *Red Sea Crossing,* it being worthy of at least an entire article on its Israelite's valley of Badeah lends direct to Wadi Tawarik.[1] The plain of Wady Mousa, or Tawarik, is 18 miles long, along the western strand of the Red Sea's western arm; here the sea's breadth is itself from six to 12 miles.[2] In his own book, Mr. James Bruce explains the approach of the Israelites to their Red Sea coastal encampment:[3,4]

> **About twelve leagues from the sea, there was a narrow road which turned to the right, between the mountains, through a valley called Badeah, where their course was nearly south-east; this valley ended in a pass, between two considerable mountains, called Gwoubie on the south, and Jebbel Attakah on the north, and opened into the low stripe of country which runs all along the Red Sea; and the Israelites were ordered to encamp at Pihahiroth, opposite to Baal-zephon, between Migdol and that sea.**
>
> *(Travels to Discover the Source of the Nile: In the Years 1768, 1769, 1770, 1771, 1772 & 1773 (1813), Vol. 2, by James Bruce)*[3,4]

Elim from Marah is 37.15 km (23.1 miles) or 11.5 miles per day as a two-day journey, with some hilly terrain. Ayun Zeimina was Ras Zelima (Ras Selima) of old, and the 2nd "Zi" is a dotted in the original name of Elim:[5,6] From Elim they marched to the Wilderness of Sin, which is about 11 miles, a one-day journey, also with hills. They arrived here on the 15th day of the second month, after their coming out of the land of Egypt, which may be no less than 30 days after the Nissan 15 departure.[7,8] In 1850, "Atlas of Palestine and the Sinai Peninsula," by H. Mahlmann, the *Wilderness of Sin* (named in German: Wuste [Waste] Sin, lat 29 N, lon 30.8 E) is on the Red Sea coast, 69 km (43 miles) from Mount Serbal, or in Numbers 33:11-14 three stations from Rephidim, a place identified as Feiran (Feran), six miles from the Mount Serbal, or 37 miles for three days (12 mi./day).[9,10]

(1)*Israel in the Wilderness (1865), by Charles Forster, p. 234* |(2)*Ibid., pp. 245, 248 paragraph 1, 271 footnote.* |(3)*Israel in the Wilderness (1865), by Charles Forster, p. 229, plenary source. Travels to Discover the Source of the Nile: In the Years 1768, 1769, 1770, 1771, 1772 & 1773 (1813), Vol. 2, by James Bruce, p. 151.*| (4)*Numbers 33:10-11.*|(5)*The Iliad Homer, Vol. 1, line 11, 146 (1852), by James Oberlindorp, p. 317, "Zeimina." Atlas of Palestine and the Sinai Peninsula, by H. Mahlmann, the Wilderness of Sin, Map 4 (1850).* |(6)*Israel in the Wilderness (1865), by Charles Forster, pp. 199-201.*|(6)*p. 2 The Tent And The Khan (1885), by Robert Walter Stewart, p. 173, paragraph 2)*



Above: Encampment at Ain Howarah *(Drawing in an 1852 book "The One Primeval Language," by Charles Forster, facing the first page of Part I "The Voice of Israel from the Rocks of Sinai," p. 1)*

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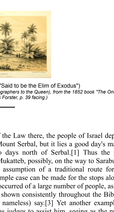
12. Now, any thorough treatment of the *Exodus* route must include the confidence of early Christians, Nilus and Ammonius having stated that it is "two days" from Elim to Mount Sinai, for which we have in excess of 43 miles as the crow flies, even two days more in excess.[1-3] Thus Elim be best placed no farther north than Zelima.[4] Backtracking now to the Jews' departure point from the Nile Delta, using Cairo as a reference point, it gives us 120.9 km (75.1 miles) as the distance from Cairo as the crow flies to the "crossing point" at the Red Sea. At an average of 12.5 miles per day, this is six days. When we allow one day to gather at the departure city, there are seven days to the camp at the Red Sea, where they were chased by Pharaoh after his finding out that the Israelites were wandering in the land in confusion with the wilderness closed in upon them (Exodus 14:3). Granting that it might have taken Pharaoh less time to travel to the Red Sea, but more time to prepare to go, it might be reasonable to assume another seven days as the time taken for Pharaoh to arrive at the Red Sea on the 29th day of Nissan, ie. the last day of the month. That would make the night of the crossing the last day of Nissan, and Israel's arrival in Arabia as Iyyar 01.[5] It truly might be said (with double meaning) that when Israel arrived in the Wilderness of Sin on Iyyar 15, a distance of a seven-day journey from Oyun Musa, it was the 15th day since they had come out of Egypt as well. The ratio of travel to rest days remained at 1-to-1 in this view, with resting perhaps Iyyar 01 at Oyun Musa. This fairly traditional understanding of the Israelite *Exodus,* from its simple average daily distances to locations, proves the account of their first month.

(1)*Israel in the Wilderness (1865), by Charles Forster, p. 201*| (2)*Numbers 33:10,11*|(3)*Israel in the Wilderness (1865), by Charles Forster, pp. 183-185 with footnote pp. 184-185. Ammonius was a 3rd century Christian philosopher written about by Eusebius and Jerome.*| (3)*There are some who place Elim at Wady Gharandel or thereabouts, which lies only about a day south from Marah (in relation to Abu Zenima being north by about a day or more), and some who place it in Wady Nash (to the south of Wady Hamr a day south of Abu Zenima, with Wady Nash having been noted by Forster, op. p. 186, for its "abounding numbers" of Sinaitic Inscriptions, said to have been also the choice of Ammonius, p. 185.)*| (3)*See next paragraph.*



Above: 1850 Map of Sinai at Elim (Ras Zelima) *(1850 composite map from a book "Atlas of Palestine and the Sinai Peninsula," by H. Mahlmann, scale added)*

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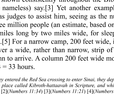
12. The locations of the *Sinaitic Inscriptions* made at great risk to life and limb by the saved nation are a true Testament to the route of Israel through Sinai. The greater numbers of these witnesses to those events which seemed more vital to their survival testify also to the places where Israel camped long enough to work, with apparent intensity, on engraving history in rock. Wady Mukatteb (Mukatteb), with thousands of these same writings (means "Valley of the Inscriptions") in Sinai stands between the Wilderness of Sin and Mount Serbal.[1,2] Wady Hamr (at the north edge of the Wilderness of Sin) is near Wady Taiyibeh, and Wady Hamr has inscriptions.[3] The general course of the Wady (valley) is towards the place of greatest inscriptive concentration, Mukatteb. Wady Magharah (north of Wady Mukatteb) and Wady Feiran (south of them both) also have a host of inscriptions. Thus the place of Sin's inscriptions is an excellent sign that we have found the "original" *Exodus Route.* However, we must keep in mind that Israel came back on a similar route (ie. past Mukatteb), according to some sources, on the way to Sarabut-el-Khadim, a graveyard, taken to be where many died from the craving for meat.[4] On their southward journey, from the Red Sea crossing, the Israelites had evidently gone through Mukatteb, on the way to the Mount of God, as the inscriptions show. The sheer number of these inscriptions at Mukatteb may be seen as possibly indicating a return by this route. Before arriving at the Mount of God, Serbal, they were recorded at Exodus 19:1, in some very interesting way: *In the third month after the sons of Israel [Israel the nation] came out of the land of Egypt, on the same day, they came into the wilderness of [Mt.] Sinai.*[5,6] The repetition of the idea of coming 'out of Egypt' is here also in coincidence with the 1st of the month for the arrival at Sinai, a double meaning for "same day."[7]

(1)*Notebook 32, WG, p. 81*|(2)*Biblical Researches in Palestine and the Adjacent Regions. A Journal of Travels in the Years 1838 and 1852, Vol. 1 (1856), by Edward Robinson. This book said where, pp. 175-176.*|(3)*Ibid., p. 74, two Sinaitic*|(4)*Numbers 11:34 (cf. Kibroth-hattaavah in Scripture, and which as Sarabut-el-Khadim, see Map, Sarabit-el-Khadim.)* |(5)*Exodus 19:1*|(6)*Exodus 19:2*|(7)*See footnote: "In the Hebrew calendar, this reference to the "same day" with regard to the Israelites' Israel left Egypt, in this verse, on the 1st day of Iyyar or the 2nd month of the Hebrew calendar, this reference to the "same day" with regard to the 3rd month might refer to the 1st day, for two reasons: 1) The 1st of any month is the "same day" on which it begins, thus it may refer to the start of the month, and 2) There is, from the discussion in the previous paragraph, a reason for believing Israel left Egypt on the 1st of the 2nd month, which would be the same day were they arriving at Sinai the 1st day of the 3rd month.)*



Above: View of Wadi Ussaite ("Said to be the Elim of Exodus") *((Photograph of a work by Victor Lottin de Laval (Day & Son, Lithographers to the Queen), from the 1852 book "The One Primeval Language," by Charles Forster, p. 39 facing.)*

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12. After their arrival at Serbal and the receiving of the Law there, the people of Israel departed Mount Serbal, Wadi Mukatteb-el-Khadim was a step after Mount Serbal, but it lies a half day's march north of Wady Mukatteb, which lies, in turn, perhaps two days north of Serbal.[1] Thus the profusion of inscriptions is explained as due to a second visit to Mukatteb, possibly, on the way to Sarabut-el-Khadim from Mount Serbal (three days away). Under the assumption of a traditional route for Israel from Ramesses to Mount Sinai, therefore, we see that a simple case can be made for the stops along the route, even as far as to the place after Sinai where a burial occurred of a large number of people, as in Scripture. [2] That Israel really was a large body of people is shown consistently throughout the Bible text, quite contrary to what modern critics (who will remain nameless) say.[3] Yet another example is seen in Numbers 11, where Moses appoints 70 men to act as judges to assist him, seeing as the number of the people was too large for one man.[4] A camp for three million people (an estimate, based on six hundred thousand able-bodied men) would be roughly two miles long by two miles wide, for sleeping room in close proximity, without any for the flocks and herds.[5] For a narrow camp, 200 feet wide, it's 100 miles long. This is why the Red Sea crossing occurred over a wide, rather than narrow, strip of beach, since only then is there less time lost waiting for the column to arrive. A column 200 feet wide moving 3 miles per hour is only able to pass completely after 100 ÷ 3 = 33 hours.

(1)*Numbers 19:1, 11, 33,12; 33:15 about one year and 20 days after they entered the Red Sea crossing to enter Sinai, they departed Serbal, and such them an accounted three days of marching, to arrive nearby the place called Kibroth-hattaavah in Scripture, and which as Sarabut-el-Khadim is north of Mukatteb, where they were killed in great numbers* |(2)*Numbers 11:34*|(3)*Numbers 11:21*|(4)*Numbers 11:16,17, 24-25*

Above: Kepler 452b, Artist Concept
(NASA announced Jul 23 2015 the discovery by the Kepler space telescope of "the first potentially rocky super-Earth planet discovered orbiting within the habitable zone of a star very similar to the Sun.)

12:) Much has been written on the subject of the journey of Israel during their *Exodus* from Egypt, and much of it is to do with the identification of Mount Sinai[1] For the remainder of the chapter we would focus on the later wanderings of Israel, after they had left Sinai. Apart from the identification of Kadesbarnea, one may identify the Sinai exit as the single most significant location, and most difficult passage, of that journey. For the passage of an Israelite host of the size which the Bible presents to be believable must be quite attainable to all accompanying creatures, with wagons. Here the Israelite host Israelites in the Sinai comes to perhaps some sort of head at Wady el Hebeibeh, this being the location of the remains of a large camp, the telling nature of which is a fit for Kibroth-hataavah.[2] Its real legend is related by the Arabs as a big Hajj, described by Mr. Palmer, as he "feast" of Ecodus 5:1. [3-5] Though Hazeroth, like all of the Bible's *Exodus* stations (Numbers 33), may not be universally accepted as the site of Ain Hudherah (Hutheira), in the region of the eastern Sinai, it is "exactly" a day's journey, Palmer's words, from the big Hajj (Hebeibe/ Hagg) site.[6] Palmer asserts that the Arabs recite "in precisely the same words" their own oral tradition, and that the Arab word for (Mohammedan) "Hajj" (Hebrew "Hagg" in the Hebrew language, this being the same expression,"chagg") given by Moses at Exodus 10:9 as The Reason for quitting Egypt: *That they may keep a feast.* About two thirds of the way across the Sinai peninsula from the west is Wady Murrah, and Wady Hebeibeh may be beside it (at 28.81 N, lon 34.22 E) to the southwest. The scene described by Mr. Palmer at Ain Hudherah has a great outlook, in many respects, as Biblical Hazeroth. This is strengthened by what Mr. Stanley writes of the "habitual Hebrew Haggag [cf. Hagg, Hajj, as above, a proposed site of Kibroth-hataavah], between the Wady Sayal (cf. Saal, Sal, east-west valley leading to Wady Murrah from central Sinai) and the Wady el Ain [but on map 15 miles due north of Ain Hudherah]; the rock which stands at the end of a narrow pass in position than any other spot I have seen, and there are some in the sandstone labyrinths near it [near Herimet Haggag, referring to the profusion of Similic Inscriptions].[7]

[1]*Some other details of the route Moses took with Israel are covered in an earlier article; "Moses" (2010, by Rolf Ward Green and Jene Ruth Green) at the Wildernesses of Dangerous Wildlife Series. [2]*The Journal of the Royal Geographical Society of London, Vol. 19 (1849), pp. 237-238; "On the Peninsula of Sinai," by E. W. Holland, pp. 231-262. [3]*The Journal of the Royal Geographical Society of London, Vol. 13, No. 1 (1843-1849), pp. 264-278, "Recent Explorations in the Peninsula of Sinai," by F. W. Holland, p. 268. [4]*The Desert of the Exodus, Journeys on Foot, Vol. I (1871), by Edward Henry Palmer, p. 200.* [5]*Ibid., p. 239, last paragraph. I make a guess that the Way of Hebeibeh is the unnamed Wady on the 1850 map (on this map, longitude is labelled wrongly at two degrees too low) immediately south of Wady Tronjah which is exactly near the distance from Ain el Hudherah to it.[6]Ibid. p. 239. [7]*Sinai and Palestine: In Connection With Their History (1856), by Arthur Pawlett Stanley, pp. 69(sqq). 80)

Above: Ain El Hudherah in East Sinai ("Hazeroth")
(1850 composite map from a book "Atlas of Palestine and the Sinai Peninsula," by H. Mallmann, scale added, bold place names added in region of Hazeroth, inset at lower right added to show the scale of the map since the Sinai Peninsula, and the locations of it as well as those of our other maps cropped at Elim and Kadesh)

Above: Wadi Reitemat ("Rithmah")
(1850 composite map from a book "Atlas of Palestine and the Sinai Peninsula," by H. Mallmann, scale added. The site of Tel El-Quderat (Ain el Kudeirat) located about 10 miles southeast of Qosimah has been presently accepted since 1905 as the Biblical Kadesh-barnea, and should not be confused with the modern settlement that is located to the north of Qosimah named Kadesh-barnea after the original site due to its proximity, perhaps. The name Reitemat resembles the name "Mutamir" as it is appearing to be called on the map of Mr. Schmitz, below, in its consonantal values, and other names that appear on both maps are Bir Sheber (Brunnen), Wadi Jarfah (Jurfah), Wadi el Kuseimah (Kesseimah), Wadi el Muweilah (Muweilih), in today's region of Al-Qosimah (Kesseimah).)

12:) While Mr. Forster agrees with Mr. Palmer regarding the Biblical Hazeroth, he would locate Kibroth-hataavah at Sarabat el-Khadim, 65 miles away (five days' journey).[1] Mr. Holland believes Ain Hudherah to be impassible for the host of Israel, and prefers Jebel Ojmeh (believing it more passable for them) as that location over which they traversed the east-to-west El Tih mountain range.[2] Jebel el-Ojmeh (Oljmeh) is central to the Sinai width. Their next stop after "Hazeroth" is named Rithmah, and is identified by Forster as 140 miles farther north at Wady Retemat (Abu-Retemah, Rathamah cf. Rithmah), near to Ain-Kades (Qades, traditional Kadesh-barnea) on the southern border of Israel, no more than 15 miles east.[3] With his identification both Kadesh-barnea and Rithmah are confirmed by their proximity to each other, as the Scriptures also show, not discriminating between them.[4] *Sinaitic Inscriptions* are numerous near Kadesh.[5] There are many stations which we might be willing to here identify, although it appears yet to be early.

Above: Map of Kadesh-barnea (Kides Birnah), southern border of Israel
(1910 map from "Kadesh Barnea," Journal of Biblical Literature 29 I (1910): 61-76, by Nathaniel Schmitt, place names Birein, Muweilih, Kseimah (el-Qosimah), Kadesh (Kides, Kadesh-barnea) enlarged by Ward Green 2016. Note the distance as the crow flies from Bir el Sebir (Beersheba, top of large format map) to Kseemah (Al Qosimah) is 78.1 km (48.5 miles), to give scale. A minute of latitude is about one mile.)

12:) Alice C. Linsley makes a brilliant when unconventional identification of the city of Petra as the place where Abraham's father Terah had his family roots, and there is a connection with the Nabatean at Petra that solves at one and the same time the problem of Professor Beer having declared the *Sinaitic Inscriptions* to be Nabatean, and also Mount Shepher, mentioned as a stop of the Israelite stations in the wilderness in Numbers 33 (five stations after Rithmah or Kadesh), around Petra.[6] That Petra cannot be Kadesh is by the foreness of those inscriptions there, as by its nearness to Mount Hor, a stop mentioned after their journey from Kadesh-barnea.[8-11] (We now identify Prof. E. F. E. Beer as the linguistic expert who concluded the inscriptions were Nabatacan.)[12] Mr. Forster believes that said Mount Shapher (Shapher) corresponds without reasonable doubt to Djebel Shahda, a mountain range NNE of Aqabah, extending near to both Petra and Mount Hor, ie, the burial location of Aaron.[13,14] Praise Jehovah, the Jebel Nebi Hor (Mount Hor), only a few miles west of Petra is now named "Aaron Mountain."[15] One may note the connection of the name "Nabor" to the Mount "Hor" at Petra, and Linsley connects Terah using the reference to Karnak (a Horite caste) in "Karnevo":[16]

And Terah took a wife and her name was Amtheln the daughter of Cornebo; and the wife of Terah conceived and bare him a son in those days.

Terah took a wife and her name was Amsalai, the daughter of Karnevo; and the wife of Terah conceived and bare him a son in those days.
(Last Genesis Through The Lens of Anthropology, Abraham's Horite Mother (2008), by Alice C. Linsley, primary source *Book Jasher 7:50)*[16]

One recalls the remark made by our Lord, Jesus Christ:[17]

I tell you, if these remained silent, the stones would cry out.
(Luke)[17]

We would sincerely like to thank everyone for reading.

[1]*Israel in the Wilderness (1865), by Charles Forster, p. 122, last paragraph.*[2]*The Journal of the Royal Geographical Society of London, Vol. 19 (1849), pp. 237-237, "On the Peninsula of Sinai," by E. W. Holland, p. 237.*[3]*Israel in the Wilderness (1865), by Charles Forster, pp. 122-126.*[4]*Numbers 33:18 cf. Numbers 12:16. In Numbers 33, the list of stations does not include Kadesh-barnea—the important stop where Israel waited for the spies, while they spied out the Promised Land. Kadesh-barnea is the place where Israel returns three years and more 38 more years, Kadesh is mentioned, at Numbers 33:36;- thus, it may be inferred from Numbers 33:18 as Rithmah itself, the proximity of Kades to Rithmah being squared by such a large encampment as the Israelites, even as one.*[5]*Kadesh-Barnea: Its Importance and Probable Site (1884), by Henry Clay Trumbull, pp. 277-278;* [6]*Wikipedia: "Nabataeans."*[7]*Last Genesis Through The Lens of Anthropology, Abraham's Horite Mother (2008), by Alice C. Linsley, primary source Book Jasher 7:50.*[8]*Sinai and Palestine: In Connection With Their History (1856), by Arthur Pawlett Stanley, p. 80, sqq.*[9]*Biblical Researches in Palestine and the Adjacent Regions, A Journal of Travels in the Years 1838 and 1852, Vol. I (1856), by Edward Robinson, Eli Smith, and others, p. 397, sqq.*[10]*The One Immortal Language (1852), by Charles Forster, pp. 2, Commentary and 71-73.*[11]*Israel in the Wilderness (1865), by Charles Forster, p. 201.*[12]*Ab.Numbers 20:22-29; 33:38-39.*[13]*Wikimapia Map and Satellite, Google Satellite, and Bing Satellite, lat 30.310444 N, lon 35.490444 E.*[14]*Last Genesis Through The Lens of Anthropology, Abraham's Horite Mother (2008), by Alice C. Linsley,* primary source *Book Jasher 7:50.*[15]*Luke 19:40, New World Translation (1984, 2013).*

end of Chapter 12: Dangerous Wildlife Series

Wild Road Ahead To History—

Israel Choosing Egypt
(Meet Your Market)

Wild Road Ahead
Wild Road Ahead
Wild Road Ahead

[a](*Notebook 32, WG, p. 104, 2015-07-22 1602 hrs*)

Table Supplementary: Proposed Titles For This Article

(Jan 15, 2016 — May 15, 2016 CE) Note 32 p. 15 — Note 32 p. 109		
1.	Israel Choosing Egypt [working title]	Wild Road Ahead To History
3.	Wild Road Ahead To History *Israel Choosing Egypt* (Meet Your Marker)	

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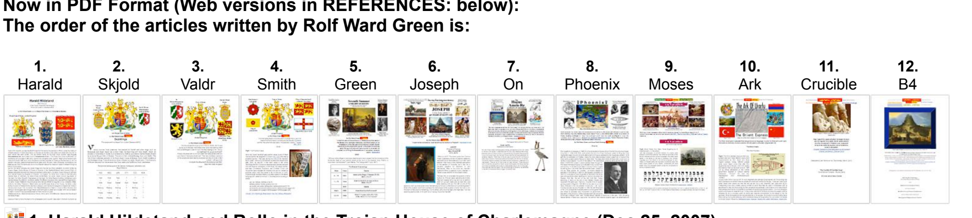

1. Harald Hildetand and Rollo in the Trojan House of Charlemagne (Dec 25, 2007)

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6. Joseph (Dec 24-29, 2009) (Easter calculator used) (mod. Mar 02, 2010 Title illus.)
(Easter calculator used and stopped working before Feb 28, 2010)

7. On (Feb 28-Mar 05, 2010)

8. Phoenix (with A. R. Rutledge; Apr 01-06, 2010)

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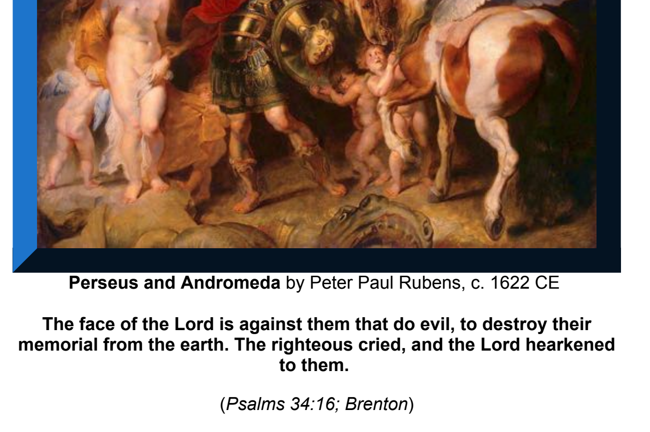
14. Wild Road Ahead To History (with R. E. Green, M. F. Green (Skanes), and A. R. Rutledge; May 18, 2016–Dec 16, 2020)
(the present article)

- **May 18, 2016 added illus. Khafre, Batoni (Achilles and the Centaur), Mashu cliffs, par. 9-7 "in" to "by;" par. 12-5 added Map from Nof and Paldor (1992) Fig 1a.**
- **May 19, 2016 par. 8-6 note [1] ("is far"-- p. 36); par. 8-7 note * ("as an example") (LD1 "was decided"); par. 9-5 "Tosertasis" in Africanus is like "Djoser" so much that the 97 years of Kings who precede Tosertasis in Dynasty 3 of Africanus, also resembling [grammar to fix to:] "Tosertasis" in Africanus resembles "Djoser," pointing to the 97 years of Kings preceding Tosertasis in Dynasty 3 of Africanus, also resembling [ed. done]; par. 10-3 was the the word (was the equal of) 'Thoth'; par. 10-6b [historic closes," are the source by which] [p. 5] to: (history closes," are the people from whom) (p. 34) of: The Analysis of Ancient Mythology, Vol. 3; par. 10-8 been shown decisively to align with Abrahams dating (been seen decisively to align with Abraham's); par. 11-7 [(Tetley p. 531), a King who ruled prior to] [see:""] "(Tetley, p. 531), ruled in Egypt preceding"; [Susa, other Teutamus,] to:() (Susa, some Teutamus--).**
- **May 20, 2016 par. 12-3 bottom: [names of the place they stopped] [to:] (names of the places they camped); par. 11-12c and footnote [5] updated to include latest analysis about 1437 BCE, Israel's settlement date, 518 years before 919 BCE (moved old analysis to footnote); par. 1-11 [Year 1 of Ramesses II (deja vu), and leaves a] to [Year 1 of Ramesses I (deja vu), this leaves a].**
- **May 21, 2016 par. 1-5 [1354 to 1318] (...to 1328); par. 1-9 [so Year 1 1429 BCE.] to: so Year 1 1329 BCE.**
- **May 22, 2016 par. 4-6 [slab had] [to:] (for size); 4-11 [Terah and Abraham's] to: (, Terah and Abraham,); [Then name 'China,' too] to: (The name 'China,' also); 4-12 [given by tradtion.] [now:] (held by tradition.); par. 5-12 illus. caption [by Victor] to: (by Victors); 6-10 [chronlogy...generally]: (chronology...commonly); Ch 7 [Footprints in the Sinai]: Foothold in the Sinai; par. 7-1 added notes [2], [3] on Kadesh site and date, radiocarbon (charcoal in aqueduct at Ain el Qudeirat); par. 8-2 reworded and corrected Thutmose "III" to "I": [before] "the sum of her years plus our 3 years of her husband Thutmose II and our 11 years for Thutmose III. Thus, her Year 16 Heb Sed, long a source of questions, could have been celebrated in honour to her father (he being Thutmose III), as she dedicated a coffin to him" [edited] "the sum of her 15 years plus 3 years for her husband Thutmose II, and some 12 years for Thutmose I. Thus, her Year 16 Heb Sed, long a source of questions, could have been celebrated in honour to her father (he being Thutmose I), when she dedicated a coffin to him"**
- **May 23, 2016 added illus. Amarna Boundary Stela S; adjusted illus. caption space (distances from illus.); added illus. of Egyptian chariot, 1875 book by Wallis, and Map of Akhetaten showing Boundary Stela locations; par. 1-8 9, last paragraph: [1352 Ahmose] 1552 Ahmose.**
- **May 24, 2016 par 1-6 [ajudged] adjudged ... [years Dodson] yrs, Dodson [by experts as 3-5 years] [uned.]; added illus. Amarna Boundary Stela: K (Plate XXXVIII); Ch. 1 fixed initials of F. LL. Griffith (in captions); fixed orientation and width for Stela K Plate XXXVIII; added illus. Amrn. Bndr. St.: K (Full) (Plate XXXVII); illus. A. B. S.: Q, R, A (Plates XLII, same, and XLI); fixed illus. spacing (for illus. after par. dividers).**
- **May 25, 2016 added illus. Amarna Boundary Stela N; added illus. Landscape w. Tower of Babel by Verhaecht; added illus. Ramesses II's victory over Cheta (mural); added 8 illus. Zoroaster Peak by Moran, Zoroaster Peak from Grand Canyon, Clovis Artis V 2 p. 122, Shackleton Expedition man in bed, Ship Nimrod used by Shackleton, Seti I and his son Ramesses II sunken relief, Photo of Flinders Petrie (restored by WG), Kepler 452b by NASA; added illus. Seti II base of obelisk with hieroglyphs, photo of 'Colossal Statue' of Tutankhamun (quartzite), painting of Tower of Babel by Marten van Valckenborch.**
- **May 26, 2016 added illus. Zoroaster Fulgens, added illus. of Empire State Building from Polish Wikipedia; added illus. of Solomon's Temple (1894 book by Shepp); added illus. work Alcibiades Being Taught By Socrates; added illus. Hawk's Head on Sarcophagus of Harsiese A; added illus. Jews' Gate (Pillars of Hercules, symbol); added illus. Greek Athletic Sports and Festivals 1910; added illus. Sir Galahad Holy Grail Stanmore Tapestry; added illus. Ulysses and the Sirens by J W Waterhouse; added illus. Death of Hercules by Zurbaran, and illus. Ipuwer Papyrus copy 13th century BCE, hieratic script; added illus. Tower of Babel by Lucas van Valckenborch.**
- **May 27, 2016 added illus. 'Landscape with Dido and Aeneas' by Jones & 'Dido Building Carthage' by Turner; added illus. Encampment at Ain Howarah by J C Bentley; added 2px white matte border to Ulysses by Waterhouse; added illus. part. Map of Sinai(Elim) from 1850 "Atlas of Palestine and the Sinai Peninsula," by H. Mahlmann, part. Map of E. Sinai near Ain Hudherah, Ibid., Map of Arabia Petraea Embracing Sinai And Cairo from "The One Primeval Language" (back), Wadi Ussaite, Ibid., p. 39; improved illus. captions Ch. 12, adding 'scale added'; added illus. Westbrook Nebula 2011 by NASA Hubble cam; added illus. of protoplanetary nebula IRAS 20068+4051; added illus. Red-knobbed starfish Protoreaster lincki; added illus. Clay tablet relating the birth of Sargon; added illus. Amenemhet III Hyksos Sphinx (front view); added illus. Engineer's Phoenix at Cornell Dragon Day; added illus. Cnemidaster wyvilli (W. P. Sladen, 1889); added illus. Great Sphinx of Giza by R.M. Junghaendel.**
- **May 28, 2016 added illus. SI Beer 108 TOPL p. 118; added illus. Sinaitic Inscription Gray 83 TOPL p. 132; added illus. SI [Beer 18a and 18b] TOPL p. 161 facing; added illus. Sinaitic Inscription Camel (Ayin) p. 149; added illus. Sinaitic Inscription B 46-48 pp. 104,105; added illus. Last Supper by Paolo Veronese oil/canvas; added illus. Turin King List (aka. Turin Royal Canon); added illus. work Vali the Monkey King killed by Rama; added illus. OSIRIS-REx Sample Return Capsule by NASA; added illus. Merneptah Inscription (Israel mentioned); added illus. Map of Kdes Birein (ie. "Kadesh Barnea").**
- **May 29, 2016 par. 7-9 [Egyptian monk remarks about 520 BCE:] [CE] (Egyptian monk remarks, about 520 CE:); par. 8-6b [Year 33 LD2 Jul] [LD=2] (Year 33 LD=2 Jul); par. 8-6b Year 31 corrected to Year 1493 Year 1, and a par. 8-7 reference to Year 33 thus amended to Year 31; par. 8-7 [son Thutmose III, who reigned after him] [to fix gram.:] (son of Thutmose III, reigning after him); par. 8-12 [Sothic rises] [typo fixed:] (Sothis rises); par. 9-4 [minions of votaries]: (minions or votaries); par. 9-6 edited: Netjerikhet [Djoser's names .-.-.-N_; H.-N_; Netjerikhet] (even though later lists interpose a king Nebka as first ruler of the Third Dynasty [OK]. edit to read as: Netjerikhet ["N_" in .-.-.-N_.; .-N_; N_; aka "Djoser"] (even though later lists interpose a king Nebka as first ruler of the Third Dynasty [OK])."**
- **May 30, 2016 par 10-8 [is that 2141 BCE the] [verb missing-- to fix the grammar:] (puts 2141 BCE as the); par 11-12b [statement about 418 years aligned the Year 10]-- (account of 418 years aligned with the Year 10); par. 12-7 [in Numbers 33:11-14 is three stations from] [gram.:] (or in Numbers 33:11-14 three stations from); par. 12-11 edit: near it [ie. Herimet Haggag].[7] edit to read as: near it [near Herimet Haggag, referring to the profusion of Sinaitic Inscriptions]."[7] end edit; par. 12-12a [edit to add this for grammar:] (believing it more passable for them) as that location [ed. end].**
- **Jun 01, 2016 par. 11-11g note [6] [Trojan War...] [corrected reference to:] (B4 Chronology -- History of Babylon (2015), by Rolf Ward Green et al., par. 8-10); par. 10-3 [Asterius. the] [punctuate] (Asterius, the); par. 5-9 [these being] [fixed meaning:] (their start).**
- **Jun 03, 2016 par. 4-2 [the eastern end of the Wadi Tumilat, 16 km. west of Ismaliya (Pithom Exodus 1:11)] [punctuate: km and Pithom] the eastern end of the Wadi Tumilat, 16 km west of Ismaliya (Pithom, Exodus 1:11); par. 4-6 [... for size was 11 feet in length, ..., and was 1.5 feet thick!] [awkward, to now:] ((... measured on its edges 11 feet long, ..., and 1.5 feet thick!)); par. 4-7 [the 430 years] [grammar:] ((and 430 years)).**
- **Jun 04, 2016 par. 10-1 footnote [3] [corrsponds to a date of 2302 BCE, corresponding] [sp. and rep. fixed to] (corresponds to a date of 2302 BCE, and his Rule); par. 9-12 footnote* [time, 18 years until 2681, as for Khaskhemwy in Egypt,] [sp. Khasekhemwy, sense] left 18 years until 2681, as for Khasekhemwy in Egypt, [etc.]; par. 4-12 added footnote [1] changed number of 1 to 2;**
- **Jun 05, 2016 par. 4-7 added footnote [1] about the modern 1991 date of Amenemhet I (Arnold, Piccione, and Redford), as compared to 1971 for Sesostris I (Ibid.).**
- **Jun 08, 2016 par. 10-11 [comma fixed to colon] His grandfather Sneferu... [29 years,] [to] ((29 years:)).**
- **Jun 12, 2016 par. 10-2 [wih Cutha] ((with Cutha)); pars. 8-6, 8-8 lunar data text-aligned left (Firefox);**
- **Jun 15, 2016 par. 3-9 added footnote [4] vintages.**
- **Jun 18, 2016 par. 6-12 end illus. caption revised: boat quay is one ((From which Uruk could be reached)); par. 5-10 added footnote [2] about Joseph and "silos;" end of article Chapter 12 Title: 'Dangers... Narrows.'**
- **Jun 21, 2016 par. 8-1 typo: 1862 photo 'acquired.'**
- **Jun 22, 2016 par. 11-11e [requires]: ((commends)); par. 11-12a [Trojan War... 998] ((Trojan War... 898)).**
- **Jun 23, 2016 par. 12-11 added map of Wadi Retemat; par. 11-5 corrected illus. space Harsiese sarcophagus; par. 11-7 corrected illus. TITLE and ALT of Jews Gate.**
- **Jun 25, 2016 par. 12-11 added insets Hazeroth Map.**
- **Jun 26, 2016 par. 12-5 added Suez area Map by CIA;**
- **Jul 02, 2016 par. 1-8 bottom ((to make a sum of));**
- **Jul 03, 2016 par. 3-11 remove sentence that reads: The only date not fitting the I Shemu 01 start of year here is the Year 4 stela of Ay on LD18 Oct 24 1346, as it would imply also the Year 6 for Ay ends early 1344.**
- **Aug 04, 2016 par. 3-12 [Armarna's... with Ay] now: ((Amarna's... after Ay)) par. 1-12s1 [rise]> ((rose)); par. 2-5 [simplest... things]> ((the simplest... it)); par. 1-5s2 [require, seeing as there are then two full years 1358] ((require. There are then... years 1358)); par. 1-6 [Mursili II (1350-1324)-- which would be 1342 BG,]> ((Mursili II (...) -- dated as thus 1342 BG--)).**
- **Aug 06, 2016 par. 11-2 [Tithonus could... captive] correct meaning to: ((Tithonus is a famous innocent)).**
- **Aug 21, 2016 par. 2-6 arithmetic error-- should be 48 years rather than 58 years-- with footnote [1] new: [1405 minus 1357 or 58 ((48)) years. The difference is thus one year ((9 years,)) from Amenhotep to Tut.]-add [1](*This appears mainly due to 8 years of Corule of Amenhotep III with Akhenaten-- see paragraph 1-1.*)**
- **Sep 03, 2016 par. 5-12: [by Victor] ((by Victors)) this as correction to illustration TITLE and ALT text; par. 7-1 footnote [2] [in discussed] ((is discussed)), par. 7-1 footnote [3] [evaluated are... dated by these authors]: ((evaluated and... dated (H. B., J. vdP.))).**
- **Sep 05, 2016 par. 8-11: brackets now for commas in the mid to late section [, with 15 being confused with part of 12, and ... 16 and 17 not being significant,]; par. 8-12: later part, gramm. fixed [Yan Di, The Flame Emperor of China started to reign] ((Yan Di, The Flame Emperor of China, began his Reign)), viz. in 2737 BCE; par. 9-8s1 fixed position of "the": [facts surrounding the the Tower] to ((the facts surrounding the Tower)).**
- **Sep 07, 2016 par. 9-10s4: to give improved meaning [As minions of the patriarch settled in Armenia, around the area of the Ark of Noah, named 'Armenia' after the word 'har' or 'ar' for mountain, and 'men' as minions.] ((Minions of the patriarch settled in Armenia, or around the area of the Ark of Noah, named 'Armenia' after the word 'har'/'ar' (for mountain), 'men' after 'minions'.)) par. 10-1 improved [...1641/1640 BCE (at the commencement of the Hyksos Dynasty 15 in the Delta, or non-Theban).] ((...1641/1640 BCE, at the commencement of the Hyksos (non-Theban Rule), ie. Delta Dynasty 15.)) par. 10-3 [to 'Tsorzrus' to] to: ((of 'Tsorzrus' to)).**
- **Sep 08, 2016 par. 11-1s9: grammar [look] ((view)); par. 11-2 [the same number that as a CE date...Canada] ((now: (or the number which as a CE date...Canada))).**
- **Sep 09, 2016 par. 11-11b grammar [is independently ... source, by:] ((may be independently ... source:)); par. 11-12c footnote -*- s3 [also fits with idea ...as Horus, who] ((fits with the idea ..., as Horus, who)); par. 12-9s3 [, means "Valley of the Inscriptions,"] to as follows (((means "Valley of the Inscriptions"))).**
- **Sep 25, 2016 Ch. 5 illus. caption [seem] ((seen)).**
- **Sep 26, 2016 par. 5-12 added footnote [1] with the pertinent quote from Livingston; par. 5-11 : par. 8-11 cross-linking footnotes added for Sesostris I in 1970.**
- **Sep 27, 2016 par. 5-9s1 "be": [far from certain of the entire ... date of 2141 for start of Assyria, and] here we clarify as ((aware of the apparent accuracy of our 2141 BCE date for the start of Assyria, whereby)); par. 5-9s5: [Gudea ('Assyrian' Ninus), and is Amraphel (aka 'Nimrod') the Akkadian Shar-Kali-Sharri.] becomes changed to ((Gudea (the 'Assyrian' Ninus), as Amraphel (aka 'Nimrod') is Shar-Kali-Sharri, of Akkad.)) {gr.}; added footnotes [2] and [3] as follows: (([2](*He being the fifth King including Sargon, with there being some confusion following this Reign.*) [3](*See also par. 4-12.*))); added to notes [1] par. 5-11 and par. 8-11, re. 1971: ((and par. 4-7, note [1])), to explain how it is from Sothic rising dated by Redford, Piccione, and Arnold; added note [2] to par. 4-7 as follows: (([2] (*Clayton, Piccione, Redford, Grimal, and Arnold, of Egyptologists, give Year 1 Amenemhet I as 1991 BCE, a date which may be obtained from the Sothic rising on on III Peret 20 Year 5 of Sesostris I, together with a 9-year overlap of his Reign with predecessor Amenemhet I, from Tetley p. 335, cf. 10-year, "AEC," p. 174, and cf. also 9-year, from Notebook 33, WGreen, p. 28.*))). added note [1] to par. 6-7 as follows: (([1] (*Please see par. 4-7, notes [1] and [2].*))).**
- **Nov 04, 2016 par. 7-1b typo [surely by of interest to religious]: ((surely be of interest to religious)).**
- **Dec 07, 2016 par. 1-11 note [1] added with link to "B4--History of Babylon" article, par. 2-11 (Chart 1).**
- **Oct 23, 2017 par. 4-12 fixed [ommission… others, a clear problem] [[omission… others, and is a problem]].**
- **Sep 14, 2019 par. 10-12 [statures] to [[statues]]. "B4--History of Babylon" article, par. 2-11 (Chart 1).**
- **Mar 26, 2020 par. 5-9 [the circumstances ...seemed convinced]: [[the circumstances ...belike convinced]]; par 2-2 comma : [(appears to be Ramesside), debatable] amended to: [[(purports to be Ramesside) debatable]].**
- **Dec 16, 2020 par. 1-7 q. [vinter's] [[vintner's]].**
- **Jan 19, 2021 par. 1-12 [the... of this arrangment] spelling, 'arrangement' [[the... of our arrangement]].**

REFERENCES:

Own Work:
(13) ('Trojan War', by Rolf Ward Green, Ralph Ellis Green, Anne Ruth Rutledge and Flora Marie Green)
(12) ('B4 Chronology', by Rolf Ward Green, Ralph Ellis Green, Anne Ruth Rutledge and Flora Marie Green)
(11) ('The Crucible of Credible Creed', by Rolf Ward Green, Ralph Ellis Green, and Anne Ruth Rutledge)
(10) ('The Ark of Urartu', by Rolf Ward Green and Anne Ruth Rutledge)
(9) ('Moses', by Rolf Ward Green and Anne Ruth Rutledge)
(8) ('Phoenix', by Rolf Ward Green and Anne Ruth Rutledge)
(7) ('On', by Rolf Ward Green)
(6) ('Joseph', by Rolf Ward Green)
(5) ('Green', by Rolf Ward Green)
(4) ('Smith', by Rolf Ward Green)
(3) ('Valdr', by Rolf Ward Green)
(2) ('Skjöldings', by Rolf Ward Green)
(1) ('Harald Hildetand', by Rolf Ward Green)

Unique Source Material:
(2) (Ancient Egyptian Chronology, 2006, ed. by Erik Hornung, Rolf Krauss and David A. Warburton)
(1) (Synchronology, 1839, Cambridge University Press, by Charles Crosthwaite)



Perseus and Andromeda by Peter Paul Rubens, c. 1622 CE

The face of the Lord is against them that do evil, to destroy their memorial from the earth. The righteous cried, and the Lord hearkened to them.

(*Psalms 34:16; Brenton*)

REFER TO THE REFERENCES FOR PREVIOUS ARTICLES BY THE SAME AUTHOR(S).

Wild Road Ahead To History—

Israel Choosing Egypt

(Meet Your Marker)

Part 2 Wild Road Ahead To History Table of Contents

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