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Pharaoh Tutankhamun's funerary mask (18th Dynasty Egypt)

Love believes all things.
(*1Corinthians 13:7*)

DEDICATED TO THE MEMORY OF MY LATE WIFE, ANNE RUTH RUTLEDGE (1924-2016)

The Uncut Tut—

Born Into Trouble

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Chapter 1: Greenealogy's Own Duality

Right: Pharaoh Thutmose I (with his mother, Senseneb) *(18th Dynasty relief, Deir el-Bahari, Egypt, c. 1893 painted reproduction by Howard Carter, watercolour (detail). This is an image for which no equivalent public domain version is know to exist, thus we believe it to be fair dealing to use it.)*

> **And it shall come to pass, when the Lord shall have finished doing all things on Mount Sion and Jerusalem, that I will visit upon the proud heart, even upon the ruler of the Assyrians, and upon the boastful haughtiness of his eyes. (*Isaiah 10:12; Brenton Version, 1851.*)**
>
> मेरा स्वामी जब यरूशलेम और सिय्योन पर्वत के लिये, जो उसकी योजना है, उसकी बातों को करना समाप्त कर देगा, तो यहोवा अश्शूर को दण्ड देगा। अश्शूर का राजा बहुत अभिमानी है। उसके अभिमान ने उससे बहुत से बुरे काम करवाये हैं। सो परमेश्वर उसे दण्ड देगा।
> **(*Isaiah 10:12; Easy-to-Read Hindi Version, 2008.*)**

11 The confusion of the name of Thutmose I (or Tethmosis) with that of Ahmose I, in Manethan records, is exactly what one would have expected for an account written by a different nation concerning events significant to an itinerant Israel in the time of each Egyptian Pharaoh, these involving the exodus of large numbers of people.[1] Thus, "Ahmose" (ie. "Amos" in Africanus, and "Amosis" in Eusebius) is called "Tethmosis" in the chronicle of Manetho by *Josephus,* and a later King is called today "Thutmose I," and called "Mephres," by Josephus, "Miphris" by Africanus, still "Misaphris" by Eusebius, and granted 9 to 13 years by these and modern sources.[2] The fact that Ahmose I is afforded 25 years by sources modern and ancient confirms that he is not Thutmose I. But both Kings had a role to play in Israel's history.[3]

[1](*Contra Apionem, by Flavius Josephus, i. 15, 16*) [2](*The Chronology of the Old Testament, by David Ross Fotheringham (1906), p. 122*) [3](*Our own work dated the departure of Moses (aged 40) to 1532 BCE, near the time of the expulsion of the Hyksos by Ahmose I, and even independently of Egyptian chronology, while also dating the Jewish Exodus to the same year as the death of the Pharaoh Thutmose I.*)

Above: Ahmose I battling the Hyksos

12 Both were associated with the departure of "Shepherds" from Egypt, causing the confusion of their identities. But in the case of Ahmose the "Shepherds" were enemies of Israel and to Thutmose they were Israel themselves. "Tethmosis," according to Manetho (in Josephus, Contra Apionem, i. 15, 16), reigned 25 years 4 months and was the Pharaoh who drove out the Jews ("shepherds"), from Egypt to Jerusalem, this being too many years reigned. It was Ahmose I who reigned 25 years, and he drove out the Hyksos, not the Jewish nation, as all would agree. Thus the Tethmosis referred to, who drove out the Jews from Egypt some 479 years before Solomon built the 1st Temple at Jerusalem in 1014 BCE (viz. 1493 BCE), is no other than Thutmose I who died the same year, 1493, as is required by a lunar consideration of *Exodus,* and also in agreement with recent scholarly consensus.[1] But his Reign was only 9 to 13 years, put by us at 11, and attested only as high as 8 or 9 years in evidence.[2] Manetho's Mephres (Miphris) is granted 12 or 13 years, meaning our figure of 11 years for Thutmose I is fine, as Miphris succeeds Amenophis (Amenhotep I) in Manetho according to the Eusebian version of the 18th Dynasty.[3]

[1](*Von Beckerath, Shaw, Dodson, Malek, Arnold, and Grimal all agree within two years for this Pharaoh.*) [2](*Ancient Egyptian Chronology (2006), p. 200, ed. by Erik Hornung*) [3](*Fotherham, p. 122*)

13 The only missing Pharaoh is then Thutmose III, Miphris being sometimes identified with him, but a Regnal Year 54 is attested as the year of death of Thutmose III, a fact implying him as the missing name, between Miphris and Misphragmosis (or Amenhotep II, 26 y) in Eusebius.[1] For Misphragmosis, Tuthmosis, and Amenophis (Amenhotep II, Thutmose IV, and Amenhotep III) all three versions of Manetho agree closely (26, 9, and 31 years), making the inclusion of Amersis (Amesses, ie. Hatshepsut), by Africanus and Josephus appear anomalous at all events.[2] Her 21 or 22 years were subsumed by Thutmose III's 54.[3] Manetho has Chebron in all three versions after Ahmose I, but he as a Pharaoh

positioned here is disregarded. He may be the father of Thutmose III, subsumed by him. So, the Manethan 18th Dynasty is simplest in Eusebius, dropping Chebron to insert Thutmose III with 54 years.

[1](*AEC, p. 201*) [2](*Fotherham, p. 122, Dynasty XVIII, No. 4*) [3](*AEC, p. 201, "Hatshepsut"*)

Above: Thutmose III statue, the Turin Museum *(Drawing from 2005 Ebook: "History Of Egypt, Chaldea, Syria, Babylonia, and Assyria," Volume 4 (of 12), by G. Maspero, ed. by A. H. Sayce, translated by M. L. McClure; drawing by Faucher-Gudin, from a photograph by Petrie)*

[14] The Eusebian list is, from above, giving modern names, and adding the missing Thutmose III, who has 54 years:

Table 1.4: Manetho's 18th Dynasty

#	Manetho (Eusebius)	Pharaoh	Years
1.	"Amosis"	Ahmose I	25
~~2.~~	~~Chebron~~	~~Thutmose II~~	~~13~~
3.	"Amenophis"	Amenhotep I	21
4.	"Miphris"	Thutmose I	12
[4a].	[son of Chebron]	Thutmose III	54
5.	"Misphragmuthosis"	Amenhotep II	26
6.	"Tuthmosis"	Thutmose IV	9
7.	"Amenophis"	Amenhotep III	31

Total (including the 54 years of Thutmose III from 4a.)	178

[15] The death of Tutankhamun is strongly favoured by lunar alignments during his Reign to be 1348 BCE (~January). From the Pharaoh Amenhotep III to Tutankhamun there is the Reign of Akhenaten (and perhaps Smenkhkare, also). This means that identifying Tutankhamun and Akhenaten, in Manetho, is the last step to testing the chronology in the era from 1348 BCE all the way back to Ahmose I. Pharaoh Ay being favoured with 6 or 7 years, he ruling after Tutankhamun, would put Horemheb in 1341 BCE, and with 13 or 14 years recently solidified for Horemheb's Reign, this makes Ramesses I 1328 or 1327 BCE, leaving 12 or 13 years for his Reign and that of Seti I, whose Year 11 is his last attested, as Year 2 for Ramesses I is his last, also fitting 1315 BCE Ramesses II Year 1.

Above: Ramesses II as a child, Egyptian Museum, Cairo *(2007 photo. Statue of Ramses II as a child and the god Hwrwn (god of Canaan). A rare category of statuary, as the three hieroglyphs form a "rebus" of Ramesses II's name: Ra-mes-su.)*

[16] As 1315 BCE Year 1 Ramesses II is astronomically fixed by the eclipse in Year 10 of Mursili II, combined with 46 years of Hittite Kings after to Year 21 Ramesses II (16 Mursili II, 23 Muwatalli, and 7 Mursili III = 46), so is 1341 Year 1 Horemheb astronomically aligned by a congruence of lunar dates for Akhenaten (Year 1 1375), Tutankhamun (Year 1 1357), and his own Year 6 in 1336. Manetho's Eusebian version provides Cencheres with 18, and Acherres with 8 years, after three names seemingly redundantly representing Amenhotep III (38), Akhenaten (Achencherses 12, or 16), and Tutankhamun (Achoris 7).

Above: Statue of Pharaoh, Karnak temple, Thebes (modern-day Luxor), Egypt *(near Wadjet Hall)*

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17 "Cencheres" seems a derivation of "Akhenaten" combined with "Smenkhkare," while 8 years fits Tutankhamun only as it approaches his 9 or 10 "attested vintage" years. Armais is the second Pharaoh listed after Acherres, in Eusebius, and fits Horemheb in name and position only, yet this agrees with the Hittite rendering ie. Arma'a, which Jared Miller argued was Year 9 of Mursili (1342) and shortly before the accession of Horemheb in Egypt.[1]

[1](*Altorientalische Forschungen Vol. 34 (2007) 2, "Amarna Age Chronology and the Identity of Nibhururiya in the Light of a Newly Recontructed Hittite Text," by Jared Miller, p. 255*)

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18 The 18 for Cencheres and 8 for Acherres make 26 years, which in Eusebius appears thus to best represent total full years for Akhenaten, Smenkhkare, and Tutankhamun. Akhenaten had a Year 17 attested and Smenkhkare was an ephemeral Pharaoh who reigned for perhaps only a year. The successor of Smenkhkare appears subsumed by young, indignant Tutankhamun, who as Pharaoh departed Amarna.

Above: KV55 defaced coffin *(Found in the Valley of the Kings, Tomb 55)*

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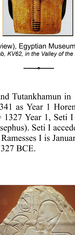
19 These 26 years added to the list previous are added to 1348 (Tut's death), to give 1348 + 26 + 178 = 1552 BCE (Ahmose I Year 1), in perfect agreement with our date. This is Manetho and the known Year 54 of Thutmose III.[1] Four redundant Reigns were also omitted from Manetho's Eusebian version, the only version needed to get 1552. Tutankhamun's 1348 BCE death is in this way confirmed.

[1](*Fotheringham, p. 122; see also Table 1.4, above*)

1[1] Rarely, when Manetho is considered as a source for any Egyptian chronology, do simplicity and accuracy apply. It's a testament not only to Manetho, but to Eusebius. It shows that the Eusebian version of Manetho is good. This is contrary to a common preference for Africanus. Thus, we do well to exercise caution in these matters.



Above: Tut's gold mask (rear view), Egyptian Museum, Cairo *(Found in Tutankhamun's well-preserved tomb, KV62, in the Valley of the Kings, Thebes)*

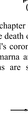
1[1] With Ramesses II in 1315 and Tutankhamun in 1357 Years 1 respectively, there is no remaining doubt about 1341 as Year 1 Horemheb and 1348 Year 1 Ay, with Ramesses I in 1315 + 11 + 1 = 1327 Year 1, Seti I being 11 years. This assumes 1 year, 4 mos. for Ramesses I (Josephus). Seti I acceded in June, and makes Ramesses I February. The Year 2 date for Ramesses I is January 6, which may be Year 2 (New Year in July) from Feb Year 1 1327 BCE.

Above: Pharaoh Horemheb making an offering *(18th Dynasty, r. 1341-1327 BCE)*

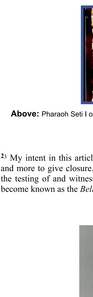
1[2] Horemheb's Year 6 Jul 23 1336 date may place no limits on his Year 14 wine vintage, seeing as he might accede after July and yet before harvest in 1341 BCE, leaving open the question of 14 wine seasons 1341 to 1328 BCE. Indeed, Year 14 is eight years after Year 6 Jul 23, so from 1336 BCE is in fact 1328 BCE, in total agreement.

Above: Tutankhamun relief (usurped by Horemheb), temple at Thebes (modern-day Luxor) *(2007 photo. Tutankhamun reliefs are 'very rare.')*

end of Chapter 1: Greenealogy's Own Duality



Chapter 2: Amarna's Lunar Wonder Ay Yokes Seti



Above: Ay (block statue) *(r. 1348-1341 BCE)*

For he said, I will act in strength, and in the wisdom of my understanding I will remove the boundaries of nations, and will spoil their strength.
(Isaiah 10:13; Brenton, 1851.)

For he saith, By the strength of my hand I have done it, and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man: (Isaiah 10:13; King James Version, 1769)

כִּי אָמַר בְּכֹחַ יָדִי עָשִׂיתִי וּבְחָכְמָתִי כִּי נְבוֹנֹתִי וָאָסִיר גְּבוּלֹת עַמִּים וְעִתְּרוֹתֵיהֶם שָׁסִיתִי וָאוֹרִיד כַּאַבִּיר יוֹשְׁבִים׃
(Isaiah 10:13; Masoretic Hebrew Text)

Că a zis: "Prin puterea mâinii mele am făcut aceasta şi prin înţelepciunea mea; căci sunt priceput! Trecut-am peste graniţele popoarelor, jefuit-am comorile lor şi ca un atotputernic am dat jos de pe tron pe conducătorii.
(Isaiah 10:13; Romanian Orthodox Bible, 1936)

Porque dijo: Con la fortaleza de mi mano lo he hecho, y con mi sabiduría; porque he sido prudente: y quité los términos de los pueblos, y saqué sus tesoros, y derribé como valientes los que estaban sentados:
(Isaiah 10:13; Spanish RV Bible, 1909)

Poiché egli dice: 'Io l'ho fatto per la forza della mia mano, e per la mia sapienza, perché sono intelligente; ho rimosso i confini de' popoli, ho predato i loro tesori; e, potente come sono, ho detronizzato dei re,
(Isaiah 10:13; Italian Riveduta Luzzi, 1925)

2[1] As implied in a corresponding chapter in *WRATH*, the final dispensation of the Reign lengths, from 1348 BCE (the death of Tutankhamun in the *BG*, as set by Tut's own alignment and Amenhotep III's coronation) down to 1315 BCE (the strongest Year 1 of Ramesses II) in the Amarna and 18th Dynasty conclusion, is solvable when the details of the Pharaohs are sufficiently well known as regards Ay, Horemheb, Ramesses I, and Seti I.

2[2] Each of these four Pharaohs requires examination, with precision for at least three of them determining fully the one remaining and rendering further research moot. I feel greatly privileged to have been permitted to be the one presenting the results of our interpretations. More details will doubtless (continue to) be revealed.

Above: Pharaoh Seti I on pillar fragment, Egyptian (New) Museum, Berlin *(19th Dynasty, r. 1327-1315 BCE, fragment of pillar)*

2[3] My intent in this article is less to exhaust every one of the possible alternatives and more to give closure. The title of the present work, *Testament,* seems to imply the testing of and witnessing to some truths. Without prejudice ever, the *BG* may become known as the *Believe God* chronology with God's grace.

Above: Scarab of Seti I (with deified name of Thutmose III), Los Angeles County Museum of Art *(19th Dynasty, r. 1327-1315 BCE, sculpture made of steatite, modern green color, 1.82 x 1.35 x .79 cm)*

2[4] Of the four Pharaohs just named, Seti I the father and predecessor of Ramesses II is certainly best attested. Except for Year 10, Years 1 to 11 are attested by (see AEC, p. 211) an "abundance of sources," suggesting for Seti I (Spalinger) "10 years and a fraction," although we have found 1327 Year 1 (12 years) more likely, with no allowance for a (Sothic) Reign Year change in July.

2[5] The assumed June accession makes a July Year change an enabler for a 1326 accession (keeps lunar alignments). A I Shemu 1 Year change (March) on the other hand, may also play a role in the eventualities that we discuss. But there is more to consider about Seti I's own case. For example, the Aswan quarries were opened in Year 9.

Above: Temple of Seti I, Abydos *(Before 1923) photo, Brooklyn Museum Archives, Goodyear Archival Collection)*

2[6] As pointed out *(Ancient Egyptian Chronology (2006), p. 211, re. Brand (1997))*, "the limited production of the Aswan quarries [after Year 9] favors 11 years." For a full 11 years, Seti I would have acceded in 1326 (1315 + 11) BCE, agreeing with a Year 4 Sothic rising, which also was found compatible with a 1327 accession.[1]

(1)*Wild Road Ahead To History (2016), by Rolf Ward Green et al., paragraphs 1-1 and 3-1*

Above: Seti I ushabti (blue), The Louvre, Paris *(19th Dynasty, r. 1327-1315 BCE, detail)*

2[7] A slight uncertainty which remains for Seti I requires that the next step in this test is to examine the next best attested Pharaoh of the four– perhaps, Horemheb. Perhaps the "Armais" of Manetho, and the "Arma'a" of a Hittite work named *KUB 19.15+KBo 50.24,* Pharaoh Horemheb has been attested by his Year 13/14 vintages. [1,2]

(1)*(Journal of the American Research Center in Egypt, JARCE 44 (2008), "New Evidence on the Length of the Reign of Horemheb," by Jacobus van Dijk, p. 198)* (2)*Altorientalische Forschungen Vol. 34 (2007) 2, "Amarna Age Chronology and the Identity of Nibhurureya in the Light of a Newly Reconstructed Hittite Text," by Jared Miller, p. 253 top)*

Above: Colonnade of Horemheb (but earlier, Amenhotep II and Tutankhamun), Karnak Temple, Thebes *(Decorated late 18th Dynasty, r. 1341-1327 BCE)*

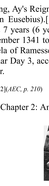
[2a] Mr. Van Dijk argues that Horemheb ruled 13 years, with 14 a possibility, from wine dockets in his tomb, KV57. The unfinished nature of this tomb itself furthers how he, importantly, excludes a greater Reign of 27 years. The contention of many of a 27-year Reign for Horemheb had been based on a Year 27 dedicatory inscription now believed to have been from a later Pharaoh's Reign and found on a statue made in honour of the late Horemheb.

[2b] The Hittite source is as convincing about the time for Horemheb's Rule, as Russell Jacquet-Acea has argued in "The True Length of Reign of Pharaoh Horemheb" (2015). The Hittite suitor Zannanza who died in the Dakhamunzu affair was a source of grief causing the initiation of war between Hatti and Egypt, in which Tutankhamun died a first casualty, fighting with his General, Horemheb, by Mr. Jacquet's fantastic and near-casual revelation.[1]

[1]*("The True Length of Reign of Pharaoh Horemheb" (2015), by Russell Jacquet-Acea, an excerpt from the book "Akhenaten and Biblical Joseph: Bringers of Monotheism to Egypt," p. 93)*

Above: Tutankhamuns tomb, chariot wheels *(December 1922 photo by Harry Burton)*

[2c] The great interest that this has to cause in scholarly circles is due to the publicity surrounding young Tut, whose tomb and sarcophagus captured many imaginations. Since the war began before his death, Dakhamunzu can't be writing after Tut's death-- only after Akhenaten's. Her letter followed by the death of her suitor is what instigates the war that leads to Tut's 1348 BCE death!



Above: Tutankhamun's innermost coffin, Egyptian Museum, Cairo *(Of the three nested coffins, the one we believe to have the face of his father, Smenkhkare)*

[2d] Horemheb's accession, which we now may fix in II Akhet (late August or September) 1341 BCE, is based on lunar alignment (Years 3, 6) and his Coronation Inscription. This has far-reaching consequences for both Ay who was ruling from the death of Tut (dated about January 1348 with a month based on the plant remains in Tut's tomb, assuming 70 days for the embalming), and Ramesses I (a 1 year, 4 month Reign in Josephus, thus 1327 to 1326).

[2e] From the foregoing, Ay's Reign is 7 years and 8 months and might be "Acherres" (who has 8 years in Eusebius).[1] Tut would then be represented by "Achoris" (Eusebius), who has 7 years (6 years Africanus, 9 years Josephus). Horemheb's 14 vintages come September 1341 to May 1327 (to Sep 1328 inclusive makes 14) and the Year 2, dated stela of Ramesses I is either Jan 07 1329 (as Coruler) New Moon or Jan 06 1326 (Lunar Day 3, accession 1327).[2] With 13 vintages it would be Jan 06 1327 Last Quarter.

[1]*(Fotheringham, p. 123)* [2]*(AEC, p. 210)*

end of Chapter 2: Amarna's Lunar Wonder Ay Yokes Seti

Chapter 3: Proving Right In Very Incident Deciding Egypt

Above: Colossal statue of Tutankhamun, Temple of Ay and Horemheb, Medinet Habu, Thebes (modern Luxor), Egypt *(2014 photo, exhibit in the Oriental Institute Museum, University of Chicago, Chicago, Illinois, USA)*

And I will shake the inhabited cities: and I will take with my hand all the world as a nest: and I will even take them as eggs that have been left; and there is none that shall escape me, or contradict me,
(Isaiah 10:14; Bronton, 1851)

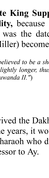
En mijn hand heeft gevonden het vermogen der volken, als een nest, en ik heb het ganse aardrijk samengeraapt, gelijk men de eieren die verlaten zijn, samenraapt; en er is niemand geweest, die een vleugel verroerde, of den bek opandsed, of piepte.
(Isaiah 10:14; Dutch Staten Vertaling, 1750)

[3] All of what we have just seen from 1348 BCE (the death of Tutankhamun) down to 1315 BCE (Ramesses II Year 1), remembering that BCE years run backwards, is testament to our chronology *Which in Glory Boasts in God*. The valuation of the length of each Reign is over this time period in harmony with astronomy and archaeology.[1-3] We simply do not know of another chronology like this.

[1]*(Chronicles 16:10)* [2]*(Psalms 34:2)* [3]*(2Corinthians 10:17)*

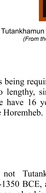
[3a] No other chronology boasts of any such accomplishment. Ay is given a Reign agreeable to modern examination of its probable length of 7 to 9 years, while Horemheb is crowned Pharaoh only after Year 9 (1342) of Mursili II (Miller 2007, p. 255), with Horemheb acceding in 1341.[1]

[1]*(Historiantialische Forschungen Vol. 34 (2007) 2. "Amarna Age Chronology and the Identity of Nibhurriya in the Light of a Newly Reconstructed Hittite Text," by Jared Miller, p. 255)*



Above: Akhenaten, Nefertiti, and Tutankhamun ushabtis, The Louvre, Paris *(2007 photo, 18th Dynasty)*

[3b] Conventional chronology in the time 'Before the Common Era' is composed from incomplete documents and records which allow partial reconstruction of BCE dates with a caveat that the Common Era was devised only in 525 CE. Prior to that, the Era of Martyrs had been used, years being counted from the Year 1 of Diocletian or 284 CE.



Above: Akhenaten's daughters *(c. 1375-1358 BCE wall painting, 18th Dynasty)*

[3c] Before 525 CE, therefore, actual records were not able to account for the *Common Era*, which is a later construct used to unify dates for historical purposes. Any BCE date is a construct, and as such should not be accepted without awareness of problems of provenience.

[3d] A communication from Hittite King Mursili II to Arma'a the Egyptian has been interpreted as meaning that Year 9 of Mursili preceded the accession of Horemheb there.[1] Mr. Jared Miller identified Arma'a (Horemheb) in 2007. We first refer to Mr. Miller in our article *B4*.[2]

[1]*(Historiantialische Forschungen Vol. 34 (2007) 2. "Amarna Age Chronology and the Identity of Nibhurriya in the Light of a Newly Reconstructed Hittite Text," by Jared Miller, p. 255)* [2]*(B4 Chronology -- History of Babylon, see Chapter 2, paragraph 6)*

Above: Horus, statue on the grounds of the Egyptian Museum, Cairo *(A god of the Egyptian religion, forming also a part of the name 'Horemheb,' which means: 'Horus in jubilation')*

[3e] To wit, **the Hittite King Suppiluliuma I predeceased Tutankhamun, with a very high probability,** because Mursili was the successor of Suppiluliuma, and Year 10 of Mursili was the date of the omen (or solar eclipse) by which time Horemheb had (in Miller) become Pharaoh.[1]

[1]*(More truly, as there is believed to be a short, intervening Reign between Suppiluliuma and Mursili II, that of Amenanda II, the time is slightly longer, thus an earlier death for Suppiluliuma is yet more so, from eg. Miller 2007, p. 256, Fig. 1 re "Amuwanda II.")*

[3f] Suppiluliuma survived the Dakhamunzu affair by five or more years, so if Ay had reigned less than nine years, it would have been impossible for Tutankhamun to still be considered that Pharaoh who died before Dakhamunzu, with Ay successor to Tut and Horemheb successor to Ay.

Above: Tutankhamun ushabti (shabti), Egyptian Museum, Cairo *(From the tomb of Tutankhamun, KV62)*

[3g] More than 13 years being required (five: Suppiluliuma, and eight: Mursili) would make Ay's Reign too lengthy, since nobody allocates to Ay any more than nine years. In the *BG*, we have 16 years as the requirement. Actually, 17 years after Akhenaten died came Horemheb.

[3h] Akhenaten and not Tutankhamun is Dakhamunzu's Pharaoh. We date Suppiluliuma I 1377-1350 BCE, and his death is an event that preceded Tut's own death by two years or so, plus his known contemporaneity both with Amenhotep III and Akhenaten together with his 27-year Reign make a death after Tut extremely unlikely for Suppiluliuma.

Above: Akhenaten statue in Egyptian Museum, Cairo *(18th Dynasty, from Karnak, Aten temple)*

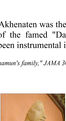
3[1] With Mr. van Dijk's 2008 assessment of Horemheb's wine dockets as giving Horemheb 13 years, Horemheb fits our chronology from Sep 1341 to Feb 1327, as now resolved. Ramesses I is Feb 1327 to Jun 1326, and Seti I 1326 to 1315 (June to June), when Ramesses II begins to Reign.

Above: Seti I and Horus, Seti I Funerary Temple, Abydos, Egypt *(Before May 27 2008) Photo, Seti I (left) receiving regalia from Horus (right), compensated using lighting effects (and blur-sharpen techniques, input levels) by Ward Green on Nov 14 2016)*

3[1] The identity of Dakhamunzu as Nefertiti, and DNA proof that Tutankhamun's father was not Akhenaten, were seen from "DNA, Wine and Eclipses: the Dakhamunzu Affaire," Anthropological Notebooks 19 (Supplement), by Mr. Juan Antonio Belmonte (2013), which together with the works of Mr. van Dijk (2008) and Mr. Jared Miller (2007) are the essential works forming a new chronological basis.

3[2] In our own work, we differ from mainstream chronology, our *Blessed Greenealogy* having proved itself in its capability by God's grace to incorporate the best, latest research with Biblical and reassuring accuracy.

end of Chapter 3: Proving Right In Very Incident Deciding Egypt



Chapter 4: Tutankhamun In Major Egyptian Shift

Shall the axe glorify itself without him that hews with it? or shall the saw lift up itself without him that uses it, as if one should lift a rod or staff? but it shall not be so;
(Isaiah 10:15; Brenton, 1851)

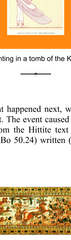
--Doth the axe glorify itself Against him who is hewing with it? Doth the saw magnify itself Against him who is shaking it? As a rod waving those lifting it up! As a staff lifting up that which is not wood!
(Isaiah 10:15; Young's Literal Translation of the Holy Bible by J.N. Young, 1898)

Above: Chair from tomb of Tutankhamun, Egyptian Museum, Cairo *(18th Dynasty, r. 1357-1348 BCE, cedar)*

4[1] We are deeply indebted to Jehovah for Mr. Miller's own genius in revealing the Mursili-Horemheb synchronisms. Miller (but not he alone) admits that Akhenaten's Year 17 was followed, probably, by one year for Smenkhkare. *That Akhenaten had no son is key*-- now for Tut. Tutankhamun abandoned Amarna and moved back to Thebes.

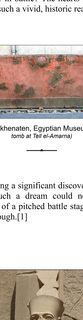
4[2] For years it was assumed that Akhenaten was the father of Tutankhamun, and this has prevented the association of the famed "Dakhamunzu" with the widow of Akhenaten. DNA work has thus been instrumental in our chronology.[1]

[1]*("Ancestry and pathology in King Tutankhamun's family," JAMA 303: 638-47 (2010), by Zahi. Hawass et al.*)



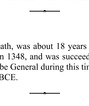
Above: Akhenaten statue bust from Temple of Aten at Karnak, The Louvre, Paris *(18th Dynasty, r. 1378-1359 BCE, profile)*

4[3] While the methodology of DNA work with ancient samples has been questioned, the Hawass (2010) study was wrong in the author's interpretation, since its own DNA data showed that the father of Tut is likely not Akhenaten. Tut's wife was the daughter of Akhenaten, whereas KV55 was Tut's own father but not the father of Tut's wife. Kate Phizackerley had reported this discovery in 2010.



Above: Tutankhamun's chair from his tomb (replica), Fitchburg Art Museum, Fitchburg, Massachusetts *(18th Dynasty, r. 1357-1348 BCE, golden throne with artwork on chair back depicting husband and wife)*

4[4] Based on the known parentage of Tutankhamun, his uncle Akhenaten can now become, more certainly, the deceased Pharaoh of the Dhakamunzu affair, as that widow stated in her letter her lack of a male offspring-- she asked Hittite King Suppiluliuma I then for a suitor/husband.



Above: Painting in a tomb of the Kings, Thebes

4[5] There is no doubt about what happened next, when a son of Suppiluliuma was sent to Egypt and died in transit. The event caused suspicion, which led to outright war. This we know at least from the Hittite text mentioning General Horemheb (Arma'a, Miller: KUB 19.15+KBo 50.24) written (see above) by Hittite Mursili II (1350-1324).

Above: The Pharaoh Tutankhamun destroying his enemies *(Artwork from a funerary chest found in Tut's tomb, image optimized by Ward Green on Oct 31 2016)*

4[6] A war between the Egyptians and the Hittites raged, as actions of General Horemheb and Pharaoh Tutankhamun in this war are made evident (Jacquet-Acea 2015) in great art showing Tutankhamun in battle, plus an inscription in Horemheb's Saqqara tomb showing his place under Tut as: "Sole Companion, he who is by the feet of his lord 'on the battlefield' on that day of killing Asiatics."[1]

[1]*("The True Length of Reign of Pharaoh Horemheb" (2015), by Russell Jacquet-Acea, an excerpt from the book "Akhenaten and Biblical Joseph: Bringers of Monotheism to Egypt," pp. 85-87*)

4[7] The intense curiosity that has prevailed since the day of the discovery of Tutankhamun's fabulous tomb may be finally achieving a zenith with this stark revelation. A death involving a chariot had already been theorized for the young Pharaoh, but now as a warrior in battle? The hearts of curious, young children are now stunned, as the dream of such a vivid, historic reality awakes!

Above: The Sarcaphagus of Akhenaten, Egyptian Museum, Cairo *(Discovered in pieces in his tomb at Tell el-Amarna)*

4[8] Had anyone dreamt of making a significant discovery in Egyptology, or even any world history whatsoever, such a dream could not have exceeded one about Tutankhamun. The possibility of a pitched battle staggers the mind. For Christians, our battle is a spiritual one, though.[1]

[1]*(Ephesians 6:12*)

Above: Tutankhamun statue at Karnak, Thebes (modern-day Luxor), Egypt *(18th Dynasty, r. 1357-1348 BCE, detail)*

4[9] The Pharaoh Tut, at his death, was about 18 years old. We believe that he ruled from (before) Feb 1357 to Jan 1348, and was succeeded by Ay (Aya) for 7 years 8 mos. Horemheb continued to be General during this time, and acceded to the Throne of Egypt in September, 1341 BCE.

4[i] About 236 years intervene from Ahmose I (late in 1552) to Ramesses II (Jun 1315), or four times 59 years, and the noteworthy 59-year divisions are: *1. Exodus (in 1493); 2. the 100-year anniversary of the departure of the Hyksos (1434/3); 3. Akhenaten Year 1 (1375/4); and 4. Ramesses II Year 1 (1315)* cf. Year 59 Horemheb.

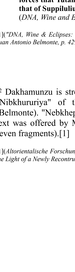
Above: Akhenaten statue, face (replica), Rosicrucian Egyptian Museum *(18th Dynasty r. 1376-1359 BCE)*

4[ii] Despite the loss of chronological information over the 33 centuries since Ramesses II Year 1, it may not seem unreasonable to believe that some knowledgeable people living in the days of Ramesses II knew this chronology at least as far back as Ahmose I, hence all 236 years. "Year 59 of Horemheb" takes on new meaning as of fact.

4[2] The attempts of Egyptian society of those days to deny the entire Amarna period from Akhenaten to Ramesses II resulted in the difficulties we have of reconstruction in our times of the Pharaohs from Akhenaten to Seti I.

end of Chapter 4: Tutankhamun In Major Egyptian Shift

Chapter 5: Egypt Violently Engaged Rival



Above: Platoon of Egyptian spearmen at Deir el Bahari *(18th Dynasty, from "History of Egypt," Vol. 4, by Gaston Maspero (1904), drawn by Faucher-Gudin, from a photograph taken by Naville)*

But the Lord of hosts shall send dishonour upon thine honour, and burning fire shall be kindled upon thy glory.
(*Isaiah 10:16; Brenton, 1851*)

Therefore the Lord GOD of hosts will send wasting sickness among his stout warriors, and under his glory a burning will be kindled, like the burning of fire.
(*Isaiah 10:16; English Standard Version, 2001*)

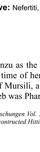
5[i] We do not profess any prejudice about Amarna, and when Hawass reported on his DNA study in 2010, it was wrong how his multidisciplinary team also missed its import. Yet, from it Tutankhamun was not the son of Akhenaten. This, together with their respective seasons of death, reveals that Dakhamunzu was likely widow of Akhenaten:

This meant a chronological revolution because, among other things, [it] forces that Tutankhamun reportedly died during the reign of Mursili and not that of Suppiluliuma.
(DNA, Wine and Eclipses, by Juan Antonio Belmonte (2013))[1]

[1]*"DNA, Wine & Eclipses: the Dakhamunzu Affaire," Anthropological Notebooks 19 (Supplement) (2013), by Juan Antonio Belmonte, p. 429, par. 3b, bottom)*

5[i] Dakhamunzu is strongly identified with Nefertiti, from the identification of the "Nibkhururiya" of the annals of Mursili "with Neferkheperure Akhenaten" (Belmonte). "Nebkheprure" Tutankhamun has also now to be excluded. The Hittite text was offered by Miller in Rome in 2005 (he reportedly reconstructed it from seven fragments).[1]

[1]*Altorientalische Forschungen Vol. 34 (2007) 2, "Amarna Age Chronology and the Identity of Nibhururiya in the Light of a Newly Reconstructed Hittite Text," by Jared Miller, p. 252 (top))*



Above: Nefertiti, bust, Neues Museum, Berlin *(18th Dynasty, r. 1359-1357 BCE)*

5[i] With Dakhamunzu as the widow of Akhenaten, Tutankhamun wasn't yet known as Pharaoh at the time of her letter. His Reign plus that of Ay total about 17 years, making up nine of Mursili, after eight years of Suppiluliuma. After Mursili's Year 9 (Miller), Horemheb was Pharaoh.[1]

[1]*Altorientalische Forschungen Vol. 34 (2007) 2, "Amarna Age Chronology and the Identity of Nibhururiya in the Light of a Newly Reconstructed Hittite Text," by Jared Miller, p. 255, par. 2)*

King Suppiluliuma I's Reign

5[i] Mr. Jacquet-Acea reckons 4 or 5 years, from the "first real confrontation between the two Empires" (Egypt and the Hittites of Hatti) to the death of Suppiluliuma I. He quotes Trevor Bryce as Hittite authority allocating 28 years to Suppuliuma's Reign, though Miller put 26 years (p. 283), both of which date Year 1 (d. 1350) to shortly before 1375 BCE (Year 1 Akhenaten), which thus agrees in our BG with Miller's statement (p. 284) that Suppiluliuma began just before Akhenaten's own Year 1.[1]

[1]*"The True Length of Reign of Pharaoh Horemheb" (2015), by Russell Jacquet-Acea, an excerpt from the book "Akhenaten and Biblical Joseph: Bringers of Monotheism to Egypt," p. 83)*

Above: Hittite Kingdom under Suppiluliuma I *(r. 1377-1350 BCE)*

5[i] We have already developed the idea that Tutankhamun in disdain usurped the funeral regalia of Nefernefruaten (Nefertiti), his predecessor, backdating his Year 1 to 1357 BCE (or year of death of his father, Smenkhkare). For her Year 3 as 1356, general agreement now obtains.

5[ii] Since no chronology of any Egyptologist agrees for the the most part with that of any other, we do not expect to find exact corroboration of our chronology of Egypt by any Egyptologist, and yet here congruence is found. This is just further witness to the wisdom of Jehovah.

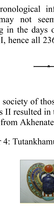
Above: Salima Ikram, Egyptologist *(2015 Jan 26 photo by Salima Ikram)*

Pharaoh Tutankhamun

5[i] Decisively, Mr. Russell Jacquet-Acea (2015) writes us:

Before Horemheb became pharaoh, he was an elevated Royal Official for Pharaoh and had a tomb built in Saqqara. Excavations at Horemheb's Saqqara tomb revealed that the walls were superbly carved with scenes of Horemheb's military and court career. From these we learn that there were at least two major military campaigns during Tutankhamun's reign against Libyans and Syrians - the faces of the prisoners are especially well represented in the carvings.
("The True Length of Reign of Pharaoh Horemheb" (2015), by Russell Jacquet-Acea)[1]

[1]*"The True Length of Reign of Pharaoh Horemheb" (2015), by Russell Jacquet-Acea, an excerpt from the book "Akhenaten and Biblical Joseph: Bringers of Monotheism to Egypt," p. 83)*



Above: Encounter between Egyptian and Asiatic chariots *(Illustration from the book "The struggle of the nations - Egypt, Syria, and Assyria (1896), by Gaston Maspero)*

5[i] Adding to his description of Horemheb's tomb, he adds:

These pictorial inscriptions show that Tutankhamun had a large army and that some of Egypt's allies provided soldiers from Nubia and Libya marching along with Egyptian troops. With the examination of these battle scenes that occurred during the reign of Tutankhamun, Horemheb's Saqqara tomb leaves NO DOUBT that military action and all-out war with the Hittites was occurring during the reign of Tutankhamun.
("The True Length of Reign of Pharaoh Horemheb" (2015), by Russell Jacquet-Acea)[1]

[1]*"The True Length of Reign of Pharaoh Horemheb" (2015), by Russell Jacquet-Acea, p. 85b, an excerpt from the book "Akhenaten and Biblical Joseph: Bringers of Monotheism to Egypt")*

Above: Tutankhamun's inner coffin opened, Luxor, Egypt *(1922 photo of Howard Carter opening Tut's tomb, by Harry Burton)*

5[i] Mursili's writings in the "Deeds of Suppiluliuma" make it clear, Jacquet-Acea says, that Hatti and Egypt were bound by a peace treaty until Egypt attacked Kadesh so that the Hittites countered at Amqu, during the end of the war season when Nibhururiya [ed.: Akhenaten] died. Amarna letter EA 170 documents a Hittite attack on the Egyptian territory, which letter in the Amarna library couldn't by definition have been deposited there after Tutankhamun left Amarna for Thebes early in his Reign.[1]

[1]*"The True Length of Reign of Pharaoh Horemheb" (2015), by Russell Jacquet-Acea, an excerpt from the book "Akhenaten and Biblical Joseph: Bringers of Monotheism to Egypt," p. 87)*

5[ii] This makes it clear that war with Hatti began with the death of Suppiluliuma I.

son Zannanza and not very long after the death of Akhenaten, a bit before Tutankhamun took the throne of Egypt, or early in his Royal Reign. The timeline fits, and allows for no excessive leeway.

Above: Akhenaten (detail of face) Egyptian Museum, Cairo
(18th Dynasty statue, r. 1376-1359 BCE)

5[1] Definitive proof is offered (Jacquet-Acea 2015) by the West wall of Horemheb's Saqqara tomb, as here Libyans, Nubians, and, as he also goes on to describe, vividly:

> **Asiatic emissaries are depicted kneeling or lying on the ground, who have come to implore Pharaoh Tutankhamun, through Pharaoh's intermediary representative Horemheb as Regent, to grant them the 'breath of life'.**
> *("The True Length of Reign of Pharaoh Horemheb" (2015), by Russell Jacquet-Acea)*[1]

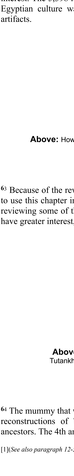
[1)]*"The True Length of Reign of Pharaoh Horemheb" (2015), by Russell Jacquet-Acea, an excerpt from the book "Akhenaten and Biblical Joseph: Bringers of Monotheism to Egypt," p. 860)*

5[2] However active though Tutankhamun was, these campaigns must have ended in our chronology by Jan 1348 BCE, and the time when Ay took the throne in the youth's place. Horemheb remained General in charge of military forces until his own accession in 1341, as already presented.

end of Chapter 5: Egypt Violently Engaged Rival

Above: Tutankhamun engaging the Asian army *(Funerary chest)*

Chapter 6: Survival Wholly Epitomizes Egyptian Tomb



Above: Funerary chest from Tut's tomb puts Tut's throne name *(18th Dynasty, r. 1357-1348 BCE; throne name "Nebkheperure" above the chariot driver)*

And the light of Israel shall be for a fire, and he shall sanctify him with burning fire, and it shall devour the wood as grass.
(Isaiah 10:17; Brenton, 1851)

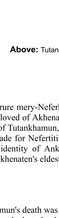
And the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briers in one day.
(Isaiah 10:17; Revised Version, 1881)

6[1] The chronology of Tutankhamun's Reign is by no means a final, absolutely positioned period of a fixed length. While not beyond our current understanding of the era, the complexity of the required discussion adds little. We see: Tut's "gold" shines in the crucible of the IIG. The history of Tutankhamun makes him more fascinating. The popular mistake is that he was a son of Akhenaten. This results from the assumption that KV55 and the DNA associated to it were Akhenaten's as son of Amenhotep, when a closer look showed this to be wrong based on an historical appraisal of the DNA, which showed KV55 was a different son of Amenhotep III, probably Smenkhkare.

6[2] For decades, ever since the discovery of the Pharaoh's tomb in 1922 (by Mr. Howard Carter) the riches and art in the tomb of Tutankhamun drew great public interest. The 5,398 items found therein took 10 years to record. The popularizing of Egyptian culture was largely Tut's too, because of the quality and quantity of artifacts.

Above: Howard Carter in Tutankhamun's tomb *(Nov 1922 photo by Harry Burton)*

6[3] Because of the revelations about Tutankhamun's acts on the battlefield, we see fit to use this chapter in the most dutiful way, to gain appreciation for his memory, by reviewing some of the impressive items in his tomb. I believe that one will already have greater interest, because these same relevations increase Tut's meaning.



Above: Ay performing the Opening of the Mouth ceremony at Tutankhaimun *(18th Dynasty, wall painting from Tutankhamun's tomb KV62)*

6[4] The mummy that was found in the tomb has been used for both DNA tests and for reconstructions of Tut's looks. The layers of the coffin show Tutankhamun's ancestors. The 4th and outer layer is a depiction of Thutmose IV.[1]

[1)]*See also paragraph 12-5 of B.(Chronology -- History of Babylon, Chapter 12)*

6[5] A wooden chest, exquisitely painted with battle scenes in which Tut features as charioteer/archer, was there. The battle scenes in vivid colour show Tut as warrior, confirming what was seen from Horemheb's Saqqara tomb. Tutankhamun stands, riding his chariot, his bow drawn.

Above: Tutankhamun fighting the Asiatics
(18th Dynasty painting on funerary chest in tomb KV62, r. 1357-1348 BCE)

6[6] The youth of Tut was also part of the great mystique-- this plus a diagnosis of a club foot were perhaps what has prevented the recognition of Tut's military deeds. Items from his tomb have been on exhibition worldwide. The most sought after is his death mask of solid gold. This mask is part of the usurped regalia of Nefertiti.

Above: Tutankhamun's funerary mask, Egyptian Museum, Cairo *(From his tomb KV62)*

6[7] Replicas of a number of the valuable tomb objects have been made for display at different locations at times. They include coffins, shrines, furniture, and artwork. The gilded chairs are ornate, as many objects are, and there is a gilded chariot plus inlaid arrows and bows. A statuette of Tut wields a spear in an upraised hand.

6[8] Receiving this image, multiply it by a *thousand* with portable shrines, board games, wine, sandals, for over 5000 artifacts (including fresh linen underwear). The high level of craftsmanship on many is staggering. One dagger has a blade of iron mined from a meteorite. It is a travesty how few photos of the tomb are known.

Above: Tutankhamun hippo bed, Egyptian Museum, Cairo
(from his tomb KV62)

6[9] "Ankheperure mery-Neferkheperure" (ie. Nefertiti, from "mery-Neferkheperure," meaning "beloved of Akhenaten") was the original owner of some 80% of the items in the tomb of Tutankhamun, according to Mr. Nicholas Reeves. The gold mask was originally made for Nefertiti, as it had the prior cartouche of this Pharaoh (Reeves 2015). The identity of Ankheperure is yet somewhat contested, as it might be Meritaten, Akhenaten's eldest daughter.

6[10] Tutankhamun's death was unexpected, which can explain, not only the lack of his own grave goods, but also his death as totally consistent with one on a battlefield, the hasty burial at the young age lacking preparation. Nefertiti had more opportunity to develop the quantity of funeral regalia involved here, and is preferred, as also Dakhamunzu (Miller) and "Ankheperure" (Belmonte).[1,2]

[1)]*Miller, p. 273 (topi)* [2)]*Belmonte, p. 428, par. 5, p. 436)*

Above: Tutankhamun funerary jewelry, Nelson-Atkins Museum of Art, Kansas City
(18th Dynasty, gold with lapis lazuli)

6[11] In 2013, *Smithsonian* published the theory about Tut having died in a "chariot crash," based on a study of his remains which showed crushed bones on one side.[1] A 'virtual autopsy' challenged this view in 2014, with a finding of multiple fractures occurring after death, along with what was called a "partially clubbed" foot.[2] Since 130 'used' walking canes were found in his tomb, their study challenged the "chariot crash" theory, but with them emphasising there was still more research to be done, it was inconclusive on his disability and the reason why Tut could not have died in a chariot crash. They failed to mention that there were six dismantled, wooden-frame chariots found within Tutankhamun's tomb.[3]

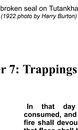
[1)]*Smithsonian (November 4, 2013), "New Theory: King Tut Died in a Chariot Crash")* [2)]*Independent (October 20, 2014), "King Tutankhamun did not die in chariot crash, virtual autopsy reveals," primary reference: BBC One documentary, "Tutankhamun: The Truth Uncovered" Oct 2014)* [3)]*Nature, "Ancient Egyptian chariot trappings rediscovered," by Jo Marchant (Nov 23, 2011), par. 2 [doi:10.1038/nature.2011.9388])*

6[12] The "chariot crash" theory harmonizes with evidence of the chariot activity and a

vast use of "walking canes" ("130 used" meaning high fitness level), but it has to be left up to each reader to reconcile how Tutankhamun the warrior really is a young Pharoah with a clubfoot! The documentary evidence of the tombs of both Horemheb and Tutankhamun are an overt testament to the warrior. But leather chariot trappings may offer further proof.[1]

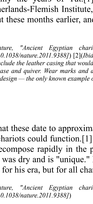
(1)*Please see chapter 7, below)*

end of Chapter 6: Survival Wholly Epitomizes Egyptian Tomb



Above: Unbroken seal on Tutankhamun's tomb
(1922 photo by Harry Burton)

Chapter 7: Trappings Oblige



Above: New Kingdom Chariots
(horses in phase)

In that day the mountains shall be consumed, and the hills, and the forests, and fire shall devour both soul and body: and he that flees shall be as one fleeing from burning flame.
(Isaiah 10:18; Brenton, 1851)

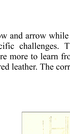
The splendor of his forests and fertile fields it will completely destroy, as when a sick man wastes away.
(Isaiah 10:18; New International Version, 1984)

[7]1 In the drawers of the Egyptian Museum in Cairo in 2008 were rediscovered the "beautifully preserved," leather chariot trappings, dating to roughly the years of Tut.[1] Mr. André Veldmeijer, ancient leather specialist, Netherlands-Flemish Institute, Cairo, based on a photo in a 1950s book, had asked about these months earlier, and in 2011 estimated that they are "90-95% complete." [2]

(1)*Nature, "Ancient Egyptian chariot trappings rediscovered," by Jo Marchant (Nov 23, 2011) [doi:10.1038/nature.2011.9388]* (2)*Ibid., quote: "The trappings are 90–95% complete, according to Veldmeijer, and include the leather casing that would have covered the wooden chariot, as well as harnesses, gauntlets, and a bow case and quiver. Wear marks and details of the stitching are still visible, and the intricate red, green and white design — the only known example of its type — is still bright after more than three millennia."*)

[7]2 That these date to approximately the time of Tut might help us to understand how his chariots could function.[1] However, we should appreciate that leather is known to decompose rapidly in the presence of moisture, so that the leather surviving so long was dry and is "unique." Its rarity and its importance to Tut's time are vital, not only for his era, but for all chariots of his era.

(1)*Nature, "Ancient Egyptian chariot trappings rediscovered," by Jo Marchant (Nov 23, 2011) [doi:10.1038/nature.2011.9388]*)



Above: 3300 yr-old leather chariot trappings
(top of leather case for a bow)

[7]3 Because of its importance I think that a whole chapter should be devoted to this topic, for within Tut's tomb were contained *six* dismantled, wooden chariots. The leather was rediscovered folded and in drawers, at the back of the Egyptian Museum in Cairo, by El Gawad. Ibrahim El Gawad, who at first told Veldmeijer he knew nothing of them, upon finding them, called André. The specialist in ancient leather went in to see them. "Layer upon layer" of leather, said Veldmeijer, who is knowledgeable in hiding, and he called it "a gorgeous find." Included was a leather layer that encased the chariot.[1]

(1)*Nature, "Ancient Egyptian chariot trappings rediscovered," by Jo Marchant (Nov 23, 2011) [doi:10.1038/nature.2011.9388]*)

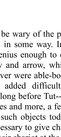
[7]4 More than this, gauntlets, harnesses, and the bow case and quiver that its driver would have used were there. Unbelievably, stitching and wear marks were preserved, with a three-colour insignia of red, green, and white. Jo Marchant presented these details, in *Nature*.[1] This Egyptian leather has implications also for places where no chariot leather has survived-- such as Crete.[2] It is shocking that we see few photos of this leather, and that more hasn't been made of it in popular press. We are indeed grateful, though, to have learned of it. As well, we need to preserve what is known about this. "Barely any leather" survives from Tut's own chariots.[3]

(1)*Nature, "Ancient Egyptian chariot trappings rediscovered," by Jo Marchant (Nov 23, 2011) [doi:10.1038/nature.2011.9388]* (2)*Ibid., par 9*)(3)*Ibid., par 3.*)

Above: Casing covering wooden box of chariot
(about 1 by 1.5 metres)

[7]5 The leather that Veldmeijer and El Gawad were studying had been bought in 1932, from Greek antiquities dealer George Tano, though his source has not been specified. Since little is known of how chariots were fitted with leather in the days of Pharaoh Tutankhamun, aside from what the chariot leather might tell us, this find from the actual time period offers hope for great learning. Of course, we shall consider existing chariot artwork, to compare it with the rediscovered leather trappings. For example, how did the chariot drivers shoot arrows? Hands-free operation would appear to be one necessity.

(1)*Nature, "Ancient Egyptian chariot trappings rediscovered," by Jo Marchant (Nov 23, 2011), par. 12 (2nd last) [doi:10.1038/nature.2011.9388]*)



Above: Ramesses II on chariot
(reins tied around body)

[7]6 The artwork shows two holders for bow and arrows which were attached to the side walls of the chariot itself. These holders are, for some reason, across each other, and both bow case and quiver have museum counterparts, confirming that depiction seen in the chariot artwork. This meets part of the requirement for hands-free use. The perfectly preserved leather may reveal still more.

Above: 18th Dynasty Egyptian chariot
(Reproduction from 1896 book "The Struggle of the Nations," by G. Maspero, p. 217)

[7]7 Shooting a bow and arrow while standing and steering a moving chariot presents some very specific challenges. The artwork does not appear to resolve these problems. Is there more to learn from the actual leather, then? In the art the chariot is also red, like red leather. The correspondence of life to art is thus a good one.

Above: Egyptian chariot in Florence Museum *(Reproduction from 1896 book "The Struggle of the Nations," by G. Maspero, p. 216)*

[7]8 The chariot was pulled by two horses, as is shown by a second pair of horse's legs just behind the first one, and slightly offset, yet quite visible in the artwork. The same is true of the tail, ear, and the body lines. The reins are shown connected to the horse's mouth via a ring attached to the upper forward part of the dress armour of the horse near to the shoulder of the horse, first passing through this ring, then on to the mouth. At the mouth the reins are attached to a bit, which is seemingly of gold and connected to another gold object located behind the horse's neck, by a short gold cord.

Above: Egyptian chariot of Ramesses II

[7]9 The driver of the chariot in this artwork is clearly a Pharaoh, since he wears the blue crown with an uraeus. The uraeus is a cobra-shaped ornament on the forehead. The horse's headdress is bright gold with a plumage of 18"-long feathers of red, gold, white, and blue above. There are leopard spots on the part covering the head. The chariot itself has two wheels, but only the nearer one is depicted, the other apparently hidden opposite. The carriage of the chariot is connected to the horses by means of a front extender, then a shoulder harness. The chariot casing is decorated with a concentric half circle in part consisting of green, red, blue stripes, similar to the green, red, and white of the trappings.[1]

(1)*Nature, "Ancient Egyptian chariot trappings rediscovered," by Jo Marchant (Nov 23, 2011), par. 7 [doi:10.1038/nature.2011.9388]*)

Above: Egyptian chariot *(From 1875 book "Illustrerad Verldshistoria," by Ernst Wallis)*

[7]10 We are to be wary of the prejudice that inclines us to think of ancient people as inferior to us in some way. In particular, it may be easier to imagine that people were not ingenius enough to create a working system of technology to enable the use of a bow and arrow, while simultaneously driving a chariot, even in a case where the driver were able-bodied, with no partial clubfoot. With a partial clubfoot there is the added difficulty. However, we should remember that Egyptian technology-- long before Tut-- erected obelisks, gigantic pieces of stone weighing a hundred tonnes and more, a feat which is generally regarded even today as being so difficult that such objects today are built from several pieces. In comparison, the ingenuity necessary to give chariot drivers stability in order to use a bow and arrow, and control their chariot at the same time, would be less.

7|1 In 2011, Mr. Veldmeijer's work with trappings involved a collaboration with Salima Ikram, an Egyptologist who was then associated with American University in Cairo, as part of the Egyptian Museum Chariot project, in the conserving, catalouging, and studying of the trappings found in the drawers, which were also discussed above. They were attempting to unfold the fragile pieces, and after to protect them with acid-free packing material.

Above: Chariot leather from Egyptian Museum *(red, green, and white insignia)*

7|2 Among those rare trappings of ancient chariot leather, Salima Ikram, Egyptologist at the American University, Cairo, "has identified a leather strap that she thinks acted as a safety belt," and she goes on to elucidate:

> **It would have fitted around the driver's bum to stabilize him, and to stop him from falling out.**
> (*Nature, "Ancient Egyptian chariot trappings rediscovered" (Nov 23, 2011), by Jo Marchant"*)[1]

This may be part of the answer to the experts who said that Tutankhamun could not have stood unaided, since a stabilizing belt does constitute, clearly, assistance. The trappings thus oblige the witness about activities of real warfare in chariots that included Tutankhamun.

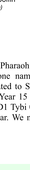
(1)*Nature, "Ancient Egyptian chariot trappings rediscovered," by Jo Marchant (Nov 23, 2011) [doi:10.1038/nature.2011.9388]*)

end of Chapter 7: Trappings Oblige

Chapter 8: Akhenaten Survives Smenkhkare Under A Greeneagolical Egypt

And they that are left of them shall be a small number, and a child shall write them.
(Isaiah 10:19; Brenton, 1851)

And the remnant of the trees of his forest shall be few, that a child may write them down.
(Isaiah 10:19; The Jewish Publication Society, 1917)



Above: Smenkhkare and Meritaten or Tutankhamun and Ankhesenamun *(18th Dynasty artist's sketch; Walk in the Garden; limestone)*

8| While Smenkhkare is relatively well attested as having been officially Pharaoh, there is no general consensus amongst Egyptologists about whether he was a successor to Akhenaten, or instead, a Coregent during his Reign. Based on the scant one wine label bearing Smenkhkare's name (which may be wine from his estate grounds), this from Year 1 (of his or not), a short Reign is adopted.

Above: KV55 Defaced Coffin *(Best guess, Smenkhkare)*

8| The evidence that Smenkhkare was an actual Pharaoh who held office comes from a name in Pharaonic cartouches. His throne name, Ankhkheperure, first appeared in Year 15 of Akhenaten, and is associated to Smenkhkare Hall. With a short Reign, he thus did not succeed Akhenaten. Year 15 of Akhenaten is Dec 04 1362 to Dec 03 1361, as Akhenaten's accession LD1 Tybi 08 1376 is Dec 07 1376. The difference is the slightly shorter, Egyptian year. We make many assumptions, and this is one of the many.

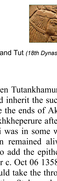
Above: Smenkhkare and Meritaten from tomb of Meryre II, Amarna *(18th Dynasty, 1362/1 BCE)*

8| The next piece of evidence comes from Nefertiti's name having been found in 2012 in a graffito that names her in Year 16 of Akhenaten as his wife and queen consort. With Year 17 Akhenaten's last, Nefertiti's name, which was chiselled out and replaced on the Coregency Stela, with Ankhkheperure Nefernefruaten as Coregent, it may be that Nefertiti Coruled briefly, as Nefernefruaten. We may assume this, but there are many other theories. The similarity of "Nefertiti" and "Nefernefruaten" to each other and a name of one of Nefertit's daughters, Nefernefruaten Tasherit, strengthens this assumption. With Nefertiti attested as alive in Year 16, she could have Coruled briefly with Akhenaten about his Year 17.

Above: Nefernefruaten Nefertiti cartouche, Los Angeles County Museum of Art *(18th Dynasty, r. 1359-1357 BCE, limestone fragment, both names in one cartouche, proof of identity)*

8| Further strength is given to this assumption in that a vintner title used from Years 13 to 17 of Akhenaten is continued in Years 1 and 2 of Ankhkheperure, and after this changes for a final vintage at Amarna (a Year 1). There, it is restored to what it was prior to Year 13. The tomb of Tutankhamun continues the very last title. Nefertiti acceding during wine season, at the death of Akhenaten, would explain 3 wine labels from Year 3 for Ankhkheperure and Year 3 in a single delivery of olive oil, as being a Regnal Year change during the jarring.[1] In the *BG*, these years fall into 1359-1358 BCE. Akhenaten's Year 17 and Ankhkheperure's Year 1 are the same year (1359), and her Years 2 and 3 are both 1358. The Regnal Year change therefore occurs in wine season at the same time as the death of Akhenaten for Year 1.

(*AEC, p. 208*)



Above: Pharaoh Tutankhamun's tomb *(1922 photo by Harry Burton, colourized)*

8| While this can account for several facts so far, there are still some facts for which we may seek an account. For example, there is Fotheringham's excellent account of the Manethan Reigns, which we discuss in Chapter 9. There is also the name of Nefernefertuaten appearing in a graffito in the Theban tomb of Pairy, for the Year 3 of Ankhkheperure, Hathyr (III Akhet) 10, which usually did align, in tombs, with full moons, in 1358 having a date Oct 06 LD 17, which was two days after full moon. Although not exact, this appears to be a very powerful confirmation of our initial assumptions and the dates. No other year close to 1358 is aligned nearly as well.

Above: Akhenaten (statue), Egyptian Museum, Cairo *(18th Dynasty, colossal statue from his Aten temple at Karnak)*

8| So, we are no longer seeking for confirmation of these assumptions, but for what further information might be derived from them and in reasonable harmony with them. The epithet "Beneficial to her husband," employed with the name Nefernefruaten, implies a rationalization of the identical name "Ankhkheperure" used by Smenkhkare.[1] That is, Nefertiti was seeking to justify confusion of throne names as beneficial to Akhenaten, as she sought to thwart the succession to Smenkhkare by Tutankhamun.

(1)*Causing His Name To Live, Studies in Egyptian Epigraphy and History in Memory of William J. Murnane (2009), ed. by Peter J. Brand and Louise Cooper, "Under a Deep Blue Starry Sky," by Marc Gabolde, p. 118).*

Above: Tutankhamun receives flowers from Ankhesenamun *(lid of box in Tut's tomb)*

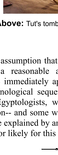
8| There is a logical argument for this based on the fact in that assumption that Akhenaten survived Smenkhkare. The succession of Smenkhkare may be forfeited, to her. With this justification, she could write Suppululiuma. She, as Dakhamunzu, could write truthfully as Pharaoh. She could deny Smenkhkare or attempt to ensure her own succession as in her mind "Beneficial to her husband." So, the logic works as well for the Dakhamunzu affair.

Above: Maia and Tut *(18th Dynasty, Reign of Tutankhamun or perhaps Ay)*

8| By the same token, when Tutankhamun became Pharaoh, he could use the same logic to deny Nefertiti and inherit the succession from his father Smenkhkare, who Reigned (and died) before the ends of Akhenaten and Nefertiti. Since Nefertiti had used the throne name Ankhkheperure after Smenkhkare had used it, the implication may also be that Nefertiti was in some way continuing the Reign of Smenkhkare, while Pharaoh Akhenaten remained alive. Then, after Pharaoh died, she could continue using it, and also add the epithet: "Beneficial to her husband." She died, yet was alive up until after c. Oct 06 1358. Whether her demise related somehow to Tut is unstated, but he could take the throne Nov 14 1358 (as Nefertiti died), based on the date of his Restoration Stela, and not later than Feb 15 1357, based on lunar alignments.

8[i] The sequence of events as explained by Belmonte (2013) is that in Year 12 of Akhenaten many foreign delegates came to Egypt for a Great Durbar, and possibly brought plague upon the Royal Family which caused some deaths. Given this situation it appears reasonable that making Smenkhkare Coregent a few years thereafter was needed. More generally, though, it explains the decline of the Royal Family in Egypt that led to them leaving Amarna. Tutankhamun's wine labels begin with Year 4 at Thebes.[1]

(AEC, p. 208)



Above: Tut's tomb, chariot *(from KV62)*

8[ii] We have seen how an assumption that Akhenaten survives beyond the death of Smenkhkare results in a reasonable account of the Amarnan data in the *Greenealogy.* There is no immediately apparent way to improve things over this apparently excellent chronological sequence. Nefertiti is thus well identified, as Nefrneferuaten. Some Egyptologists, without naming names, would decide in favour of this identification-- and some would not. The seeming gap of three years in Tut's Reign may well be explained by an obscure Reign that came before him, but appears neither possible nor likely for this case.

8[iii] There is one matter of some importance that we haven't yet discussed, and this relates to the Manethan Reigns presented in the account of Josephus, which assign the length of the Reign of an obscure Pharaoh, Acencheres, to 12 years and 5 months preceding Pharaoh "Acheres." Since Acheres precedes Armais and Ramesses in Manetho and is given eight years by Manetho, he looks like Ay. This Acencheres is also called Chebres, and Cencheres, and fits Tut also because two Pharaohs preceded him at Amarna on all three Manethan lists after Horus (Orus). Adding 12 years and 5 months to Jan 1348 would take us back to Aug 1361 for the accession of Tutankhamun, the date we might take for the death of Smenkhkare, seeing as it is found in the determined Year 15 of Akhenaten, in which very Year Smenkhkare Hall was also dedicated.[1]

[1]*(See past 8-2, above)*

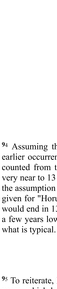
Above: Tut's tomb, gold outer coffin *(from KV62)*

8[iv] Thus does one of the numbers of Manetho show potential to confirm the *Greenealogy's* own dates, and the Manethan account thus also supports the idea that when Smenkhkare died, some years remained until Tutankhamun began his own sole Rule, with Nefertiti preceding Tut. We hope to analyze Manetho's years further in the next chapter, and to gain better insight from the evidence. In the meantime, though, even this seems to work well. Thus, a second way to count the years is to begin from Year 15 of Akhenaten and to count down using the given Reign of 12 years and 5 months, to arrive at Jan 1348. In this view, Tut is seen as subsuming Nefertiti, plus the last few years of the Reign of Akhenaten, which in the case of Nefertiti appears confirmed in Tut's tomb, since 80% of its contents had once been hers (Reeves).

Above: Tut's tomb, back of throne *(from KV62)*

end of Chapter 8: Akhenaten Survives Smenkhkare Under A Greenealogical Egypt

Chapter 9: Manethan Years

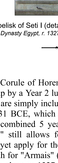


Above: Tut's tomb, lion's head couch *(from KV62)*

And it shall come to pass in that day that the remnant of Israel shall no more join themselves with, and the saved of Jacob shall no more trust in, them that injured them; but they shall trust in the Holy God of Israel, in truth.
(*Isaiah 10:20; Brenton, 1851*)

Then the people from Jacob's family who are left living in Israel will stop depending on the one who beat them. They will learn to depend on the LORD, the Holy One of Israel.
(*Isaiah 10:20; Easy-to-Read Version, 2008*)

9[i] When Manetho's account is considered, it exists in the versions of Africanus, Josephus, and Eusebius, and the years of the Pharaohs differ as found in each version. When no other valid information is available, there is an almost worshipful attitude towards Manetho, and yet he is often completely ignored by the same people when archaeology dictates, and is often frivolously edited. As an ancient source he does deserve a lot of respect, although Manetho lived a millenium after Amarna times. We seek to use the Manethan versions exactly as given. The question is, then, is there a way to interpret the Manethan years for the Pharaohs in such a way that the details of our *BG* chronology are even improved?



Above: Tut's tomb enclosed with treasure *(KV62)*

9[ii] While there may not seem to be any difference at first glance, between editing Manetho, and using his numbers to prove a chronology which is already fixed, once you edit something you have already expressed your doubts. Our faith in Manetho is not to be made fruitless by an edited version devoid of all of its ancient character. This is why it is far preferable to try to see whether Manetho as a good original can confirm our chronology. Of course, not all of Manetho can help confirm things, unless we believe that Manetho contains no corruption. Since Manetho appears to be very corrupted, we can try to find the bits that possibly have evaded corruption. The first example we have already seen in the previous chapter, of 12 years 5 months for Tut (as Acencheres).

9[iii] The Pharaoh after Acencheres in Manetho is "Acherres," a name unfortunately similar to other, Manethan names. However, since in Eusebius he has 8 years, and since a resemblance of "Acheres" to "Ay" is notable, there is a good probability of connecting them, more especially since the successor to "Acheres" is "Cherres" with 15 years, comparing favourably to 13 or 14, for Horemheb.

Above: Ramesses II (statue)
(Illustration 328 from book "History Of Egypt, Chaldea, Syria, Babylonia, and Assyria, Volume 4 (of 12)" (undated, but undoubtedly c. 1900), by G. Maspero (1846-1916), ed. by A. H. Sayce, published online by Gutenberg.org, 2005-2016)

9[iv] Assuming that Acherres really does correspond to Ay in every case, then the earlier occurrence of the name of "Acherres" in Africanus, with 32 years, may be counted from the death of Tutankhamun in 1348 BCE, thus ending in 1316, and very near to 1315 BCE Ramesses II Year 1. Perhaps this amounts to confirmation of the assumption that "Acherres" is a Greek name for the Egyptian "Ay." The 37 years given for "Horus" (Orus), in all Manethan versions, then appears to include Ay, but would end in 1338 when assumed to start with Akhenaten in 1375 BCE, 1338 being a few years lower than our 1341 (Horemheb). Overall, the agreement is better than what is typical.

9[v] To reiterate, Horemheb began to rule in 1341 BCE for a Reign of about 13 or 14 years, which leaves about that much time again before Ramesses II reigns in 1315 BCE. The Sothic alignment of Seti I, with an 11-year Reign, leaves two years for Ramesses I (as Sole Ruler) before Seti I his son, begging the question about Ramesses I, whether the Manethan "Armais" is one form of his name. Linguistically, this is not at all far-fetched, seeing as simply moving the "r" to the front yields "Ramais." Here "Armais" has 5 years, following "Cherres," but we believe that the "Arma-a" of the Hittite records is to be identified with Horemheb also, and from archaeology the 13 or 14 for Horemheb does not permit adding the 5 years onto the 15 already assigned to him, as Cherres.

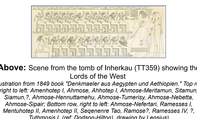
Above: Obelisk of Seti I (detail), Piazza del Popolo, Rome
(19th Dynasty Egypt, c. 1327-1315 BCE, now in Rome)

9[vi] The implication of the Corule of Horemheb with the one we call Ramesses I is thus born, and is backed up by a Year 2 lunar alignment of Ramesses I, in Jan 1329 BCE. When these 5 years are simply included in the 15 years (ie. 14) of Horemheb, the first 10 years end 1331 BCE, which allows for that Year 2 in Jan 1329 very readily. In Josephus, the combined 5 years and 5 months for the two Reigns of "Armais" and "Ramesses" still allows for 11 years, for Seti I, at a minimum, although Coregency may yet apply for the 1 year and 4 months of Ramesses. The end of 4 years and 1 month for "Armais" (after his 1331 start) appears to determine the death of Horemheb as close to 1327 BCE, very nearly, and conservatively.[1] We are here not required to change our 1327 Year 1 for Seti I, since he may have Corule with Ramesses I from 1327 to 1326, a deduction which would well fit 5 years of "Armais" from 1331 to 1326, Seti's lunar and Sothic alignments also, and the Manethan story about "Sethos" who was said to be known also as "Ramesses", who ended the Rule of "Armais," said to have been his "brother."[2]

[1]*(See also paragraph 3-10.)* [2]*(Manetho, with an English translation (1940), by W. G. Waddell, p. 105,* primary source: *"Against Apion," by Flavius Josephus, Book I, section 15)*

9[vii] Horemheb appointed "Paramesses" to be his successor, a tidbit which does not

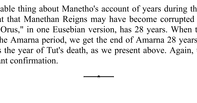
rule out their Coregency at all. It was "Parameses" who was later known as Ramesses I. We assume that Parameses ruled in part with Horemheb, at some point adopting the name Ramesses I, and all of these names have a strong resemblance to the "Armais," or "Armesses" of Manetho, giving us a natural assumption, namely that the Corule of Ramesses I with Horemheb was listed in Manetho under the name of Armais (Armesses). This assumption bore us fruit in the Eusebian Manetho, with the versions by Africanus and Josephus assisting.



Above: Scene from the tomb of Inherkau (TT359) showing the Lords of the West
(Illustration from 1849 book "Denkmaeler aus Aegypten und Aethiopien." Top row, right to left: Amenhotep I, Ahmose, Ahhotep I, Ahmose-Meritamun, Sitamun, Siamun,?, Ahmose-Henuttamehu, Ahmose-Tumerisy, Ahmose-Nebetta, Ahmose-Sipair. Bottom row, right to left: Ahmose-Nefertari, Ramesses I, Mentuhotep II, Amenhotep II, Seqenenre Tao, Ramose?, Ramesses IV ?, Tuthmosis I. (ref: Dodson-Hilton), drawing by Lepsius)

[9] So it appears that many facts may be seen effortlessly to be accounted for, and fit the *BG* chronology. Further confirmation may be found in Africanus, as the 12 years of "Achencheres" with 5 for "Armesses" and 1 for "Ramesses" should be added to the broken down into 17 years, from 1348 to the end of Horemheb's sole Rule in 1331, so somewhat confirming our recent discussion. The 12 years of Chebres, also in Africanus, when taken to belong to Tut, add to 1348 to yield 1360, so within a year of the death of Smenkhkare in 1361 BCE, as seen by our previous discussion in paragraphs 8-2 and 8-11.

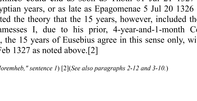
[9a] Another notable thing about Manetho's account of years during this time period, with the caveat that Manethan Reigns may have become corrupted over the years since, is that "Orus," in one Eusebian version, has 28 years. When this is taken as the length of the Amarna period, we get the end of Amarna 28 years after 1376, or 1348, which is the year of Tut's death, as we present above. Again, this appears as good, if not better, than the previous.



Above: Tuts tomb with light on treasures
(KV62)

[9a] Thoth 01 1341 is Jul 24, so assuming II Akhet (Aug 23- Sep 22) for the accession of Horemheb, and with Jul 26 Thoth 01 in 1348, the Reign of Aya indeed ends with the crucial part 8 different years with the Egyptian calendar.[1] Also, the Reign of Horemheb could end as soon as Thoth 01 Jul 21 1327 BCE, and yet include 15 Egyptian years, or as late as Epagomenae 5 Jul 20 1326 for 15 as well. We have adopted the theory that the 15 years, however, included the 1 year and 4 months of Ramesses I, due to his pre-Amarna, 4-year-and-1-month Coregency with Horemheb. So, the 15 years of Eusebius agree in this sense only, with the death of Horemheb in Feb 1327 as noted above.[2]

[1]*AEC, p. 209, "Horemheb," sentence 1*) [2]*See also paragraphs 2-12 and 3-10.*)



Above: Horemheb as a child is suckled by the hippo goddess Thoeris or Taweret (in human form), scene in the Speos of the Haremhab in Jebel el-Silsila, Egypt
(Illustration from 1849 book "Denkmaeler aus Aegypten und Aethiopien." Band VI, Neues Reich. S. 120, by Lepsius)

[9a] The latest exposition of the Reign of Ramesses I, seen from Dynasty 18 Manethan years in Africanus, Josephus, and Eusebius, suggests a Coregency with Horemheb for 4 years and 1 month, from Jan 1331 to Feb 1327, followed by a period of 1 year and 4 months of either sole Rule or Coregency with his son Seti I, ending Jun 1326 BCE. The total of 5 years and 5 months agrees with 5 years, the number given in Africanus and Eusebius for Armais.

[1]*See paragraph 9-6.*)

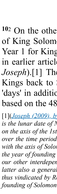
[9a] As framed at the beginning of this chapter, we now see the answer to the question of whether Manethan records do improve the *Crucible Greenealogy* we present. Combining the accounts of Manetho with attested Reigns known from archaeology and lunar and Sothic alignments for Horemheb, Ramesses I, and Seti I enabled a simpler approach which thus removes substantial doubt from the period of Dynasty 18, by favouring our own, key dates, less theory now explaining more facts (Occam's Razor).[1] Yes, Manethan years seem to be able to improve the BG. Beyond this, one might very well put both the BG's and Manetho's records appear to stem from a common origin. The chronology is a *Crucible* purifying history.

[1]*See paragraph 9-6.*)

end of Chapter 9: Manethan Years

Above: Thutmose I, from a statue in the Giza Museum
(18th Dynasty, r. 1504-1493 BCE)

Chapter 10: Exodus Very Exactly Relates Year



Above: Moses in the Bulrushes *(Bef. 1857 by Paul Delaroche (1797-1856))*

And the remnant of Jacob shall trust on the mighty God.
(*Isaiah 10:21; Brenton, 1851*)

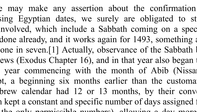
The rest, even the rest of Jacob, will come back to the Strong God.
(*Isaiah 10:21; Bible In Basic English, 1964*)

A few, the remaining few of Jacob, will return to the mighty God.
(*Isaiah 10:21; God's Word, 1995*)

There were as many people as there are grains of sand along the seashore, but only a few will survive to come back to Israel's mighty God. This is because he has threatened to destroy their nation, just as they deserve.
(*Isaiah 10:21; Contemporary English Version, 1995*)

10: The date of the *Exodus* of Israel from Egypt gave us an anchor point to connect the Egyptian 18th Dynasty to the history of Israel as contained within the Bible. As the *Greenealogy* first developed, the date was 1495 BCE, although it seemed obvious that a Pharaoh had to have died at the time of the Red Sea crossing (as it was told in the Bible), which made 1493 BCE appear true from the perspective of the date of Pharaoh Thutmose I.[1] This date was generated by Egyptologists independently. No bias was involved, thus, on our part, for this date.

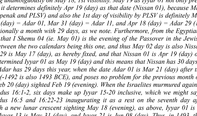
[1]*The Crucible of Credible Creed (2012), Green et al, par. 2-12*)



Above: Submersion of Pharaoh in the Red Sea, Accademia of Venice *(1515-1520 painting by Andrea Previtali, oil on canvas, 213 x 132 cm)*

10: On the other hand, the same date can be obtained by the backwards calculation of King Solomon's Year 1 from 587 BCE, adding to it 430 years to yield 1017 as Year 1 for King Solomon, and confirming the Temple axis alignment, as we discuss in earlier articles, in 1014 BCE (as from the work of Erwin Reidinger eg. see our *Joseph*).[1] The 430 years is nearly obtained from the sum of Reigns of Israel's Kings back to Solomon, but it was prophetic in the Book of Ezekiel's 40 and 390 'days' in addition. We have now merely to add 479 years to 1014 to get 1493 BCE, based on the 480th year as recorded in 1Kings 6:1.

[1]*Joseph (2009), by Green, search text for 'Alignment'. As presented briefly there, only in certain specific years is the lunar date of Nisean 15 aligned with the date Apr 18, which is the Julian date closest to the date of sunrise on the axis of the 1st Jewish Temple, that known as Solomon's Temple. The sunrise alignment date Apr 18 is fixed over the time period of interest, and in the spring it is only on this date that the sun rises directly in alignment with the axis of Solomon's Temple. Reidinger assumes this alignment occurs on the 1st full moon of spring during the year of founding of Solomon's Temple, which in our chronology is aligned with 1014 BCE, exactly, in proof of our other interdependent date relations, such as the Exodus date and the date of Jerusalem's destruction (the latter also a generally accepted date in conventional chronology, 587 BCE). Our Exodus date of 1493 BCE is thus vindicated by Reidinger's work, though he is looking for Solomon's Temple date at a later point in time. The founding of Solomon's Temple is in Solomon's Year 4, from 1Kings 6:1.*)



Above: Wall painting depicting the Exodus, Dura Europos synagogue *(Bef. circa 244 CE, Dura Europos synagogue, west wall, register A)*

10: Before we may make any assertion about the confirmation of the Bible chronology using Egyptian dates, we surely are obligated to study the other requirements involved, which include a Sabbath coming on a specific lunar day. This we have done already, and it works again for 1493, something as likely as the probability of one in seven.[1] Actually, observance of the Sabbath begins in 1493 BCE, for the Jews (Exodus Chapter 16), and in that year also began the observance of the Jewish year commencing with the month of Abib (Nissan), when they departed Egypt, a beginning six months earlier than the customary Tishri. The traditional Hebrew calendar had 12 or 13 months, by their convention a lunar calendar which kept a constant and specific number of days assigned for each month (29 or 30 are the only permissible numbers), allowing a day more or less in the eighth Marcheshvan) and ninth month (Kislev), and an extra month Adar of 30 days before the end of the year, the last, Adar, always having 29 days. At least, this is how the Hebrew calendar exists today. From Egyptian chronology we have yet more requirements.

[1]*The date May 17 1493 BCE is a lunar conjunction, from Fred Espenak's moon phase tables, and though later in this chapter we discuss the Apr 17/18 ambiguous case of the previous month, May 17 determines the date Iyyar 01 in the Jewish calendar of 1493 BCE as May 19, seeing no new first crescent until May 18 (evening), with PESH 3.0.1 agreeing somehow(see on May 18, 1st visible). May 19 as Iyyar 01 not only precludes Apr 18 (day) as a Nissan 01, but it determines definitely Apr 19 (day) as that date (Nissan 01), because May 19 is conjunction by both sources (Espenak and PESH) and also the 1st day of visibility by PESH is definitely May 20 1493 BCE, so we can say May 21 (day) = Adar 01, Mar 21 (day) = Adar 11, and Apr 18 (day) = Adar 29 (11 + 18), last day of Adar. Adar is traditionally a month with 29 days, as we note. Furthermore, from the Egyptian calendar, we have also a requirement that 1 Shemu 04 (ie. May 01) is the evening of the Passover in the Jewish calendar (Nissan 14), the only link between the two calendars being this one, and thus May 02 day is also Nissan 14, and from this we see that Nissan 29 is May 17 (day), as hereby fixed, and that Nissan 01 is Apr 19 (day) or Apr 18 (evening). We have already determined Iyyar 01 as May 19 (day) and this means that Nissan has 30 days as also traditional. It means also that Adar has 29 days this year. when the date Adar 01 is Mar 21 (day) after the Mar 20 sighting. This is a leap year (1-492 is also 1493 BCE), and poses no problem for the previous month of 30 days, actually, when it began on Feb 20 (day) sighted Feb 19 (evening). When the Israelites murmured against Moses and Aaron on Iyyar 15 at Exodus 16:1-2, six days make up Iyyar 15-20 inclusive, which we might say makes Iyyar 21 a Sabbath, with Exodus 16:3 and 16:22-23 inaugurating it as a rest on the seventh day after the six days of prepared work. With a new lunar crescent sighting May 18 (evening), as above, Iyyar 01 is May 19 (day), from which we also see Iyyar 13 is May 31 (day), and Iyyar 21 is Jun 08 (day). Thus, in 1493, this Iyyar 21 falls on Saturday, Jun 08, in 1493, a Jewish Sabbath from Exodus 16:1, 22-23.*)

Above: The Ark of the Covenant

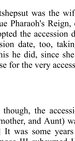
Above: The Plague of Frogs *(1670 engraving by Gerard Jollain)*

10i Not only did the Pharaoh die in the Biblical account of the *Exodus*-- but so did Pharaoh's firstborn son. This death occurred on the midnight of Jewish Passover. This we know, the Bible telling us at Exodus 12:18, 29. Since the firstborn dies on this night, it would appear only logical that his successor accede on the same day.

Above: Death of the Pharaoh's Firstborn Son *(1872 painting by Lawrence Alma-Tadema)*

10j It so happens that by some very fortuitous circumstance his having a 'certain' accession date of Thutmose III, as a date which equates to May 01 in the Year 1493 BCE. However, it appears that Thutmose acceded in 1490 BCE-- not 1493 BCE-- which at first glance seems problematic. In the Egyptian calendar the date is 1 Shemu 04, a date which appears to be at odds with the date I Shemu 02, a day given in the annals of Thutmose III as "festival of crowns" (his coronation day), or full moon in 1490 BCE.

10k Coronation comes after accession, and not before, so it appears clear that the accession is more than 11 months before the coronation, and thus might be several years. It is evident that Thutmose III inherited his accession date from his father Thutmose II, who succeeded the son who had been firstborn, but who died on Passover, 1493. The logic here is not entirely obvious, and may require the explanation which we shall endeavour to provide it.



Above: Queen Hatshepsut (statue head) *(18th Dynasty, from her Temple at Deir el Bahri, Thebes)*

10l Firstly, Hatshepsut was the wife of Thutmose II, and it was customary for the wife to continue Pharaoh's Reign, only in the event that no son was of age to rule alone. She adopted the accession date as well as the throne name of Thutmose II. I get that accession date, too, taking it as he 'subsumed' the Reign of stepmother Hatshepsut. This he did, since she usurped Thutmose III's own Rule. So we have now the premise for the very accession date.

10m Originally, though, the accession of Thutmose III along with Hatshepsut (as guardian, stepmother, and Aunt) was in 1490 in the BG, based on the Lunar Day 1 in Year 23.[1] It was some years after Hatshepsut's death, around Year 22, that Pharaoh Thutmose III subsumed Hatshepsut's own Reign (and thereby that of his father, Thutmose II) and accepted the May 01 1493 accession date as his own-- it was the only way he could eradicate Hatshepsut's memory completely from history, which is something he was also seeking to do by obliterating her names from monuments. This is based, be warned, upon quite indirect evidence.

[1]*See The Crucible Of Credible Creed (2012), by Green et al., "Furnace," No. 6., Thutmose III, and more especially explanatory ii Wild Road Ahead To History (2016), by Green et al., Chapter 8, see paragraph 8-A)*

Above: Thutmose III (detail), Luxor Museum *(18th Dynasty, r. 1490[1493]-1439 BCE, basalt statue, missing lower legs)*

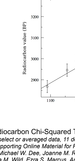
10n What justifies the preceding arguments in favour of the accession of Thutmose II (or his son) on May 01 1493 is the congruence of lunar alignments in that year, seeing as Jewish Passover begins the evening of Nissan 14, one day before its equivalent Julian date and thus two days before the departure day of Nissan 15 of *Exodus*. Let us examine the moon's cycle in April and May, 1493, because this is the crux of the entire dating argument.[1]

[1]*See also paragraph 10-3, note [1].*

Above: New lunar crescent *(NASA Goddard Space Flight Center)*

10o Modern science continues to progress, and we believe at present is able to determine fairly accurately the moon phases back to 1493 BCE, to within perhaps a few hours. From modern sources (Espenak, SOLEX 11, and PLSV 3.1.0) the last visibility of the moon fell on Apr 16 (but the date is greatly borderline, and may be Apr 17) so Lunar Day 1 falls on Apr 17 (or 18) from our Egyptian dating. However, the Jewish Lunar Day 1 is based on visibility. Nissan 15 would be determined, thus, from Nissan 01 (as the first day of visibility), and conjunction is nearly exactly midnight between Apr 17 and Apr 18 in 1493 BCE.[1]

[1]*Since this is an ambiguous month, refer to the footnote [1] to paragraph 10-3 in this chapter for more details.*)



Above: Astronomical mural in tomb of Senennut *(18th Dynasty, Reign of Thutmose I, Thutmose II, or Hatshepsut)*

10p It takes about 18 hours after conjunction for a visible manifestation of the moon, but the US Naval Observatory has been quoted as putting it between 15 and 48+ hours. So one or two days is a typical delay after conjunction before the moon is sighted again, and with midnight Apr 18 conjunction the first day of Nissan falls on Apr 18, at the earliest, making Nissan 01 begin in the evening, Apr 18, at the earliest, and Nissan 15 (14 days after), in the evening of May 02, ending in the evening May 03. Moonrise is 1940 hrs on Apr 18 in 1493 BCE (PLSV 3.1.0) and the Moon is 8.75 deg above the Sun, and PLSV offers Apr 18 as the first day of visibility if arcus visionis is put below 9.32, which compares to 9.5 +- 0.9, listed by Schaefer, Mar/Sep (Schoch 9.3) at 10 deg of azimuth. We had May 03 *day* as Nissan 15 in previous work. With an azimuth much less than 10 deg Apr 19 is the day of first visibility, but Apr 18 may hold as an outlier.

Above: Radiocarbon Chi-Squared Test, Thutmose I to Amenemnisu *(Apr 25, 2015 graph by Ward Green, 12 select or averaged data, 11 degrees of freedom, Chi-squared of 0.75, using error of 1 percent. (Data is from "Supporting Online Material for Radiocarbon-Based Chronology for Dynastic Egypt," Christopher Bronk Ramsey, Michael W. Dee, Joanne M. Rowland, Thomas F. G. Higham, Stephen A. Harris, Fiona Brock, Anita Quiles, Eva M. Wild, Ezra S. Marcus, Andrew J. Shortland, Published 19 June 2010, Science 328, 1554 (2010)). Based on the Chi-squared test the probability is 69% that these points belong on this line. WG)*

10q We see, in fact, a very exact lunar alignment as it is. This is explained in note [1] to paragraph 10-3, above. We get the best answer using the traditional numbers of days for the lunar months of Adar (29) and Nissan (30). Moving Nissan 01 forward one day completely negates our Egyptian alignment with Adar (30 days) and Nissan (29). In other words, Nissan 01 may necessarily be determined at first visibility in the evening of Apr 19, after the fact of its actual beginning, in the evening of Apr 18. Really, though, visibility of the new crescent the same evening of Apr 18 requires only a rather minor outlier. So, Nissan 01 Apr 18 may thus account for that Passover of May 01 evening which exactly corresponds to the date of accession of Thutmose III, so true in our *BG*. Thus *Exodus* relates its year, 1493 BCE, exactly.

end of Chapter 10: Exodus Very Exactly Relates Year

Chapter 11: None Other Than A Better Lunar Egypt

Above: Full moon partially obscured by atmosphere *(NASA, cropped)*

And though the people of Israel be as the sand of the sea, a remnant of them shall be saved. *(Isaiah 10:22; Brenton, 1851)*

Although your people Israel may be as numerous as the grains of sand on the seashore, only a few will return. Destruction will be complete and fair. *(Isaiah 10:22; God's Word, 1995)*

11i The astounding lunar alignments of the *BG* do not have counterparts in any other chronology yet existing. The full moon date of coronation of Amenhotep III, seen in earlier work of ours, and that of Thutmose III, seen in this work, have added strength to a firm chronology.[1] In the previous chapter, we saw how *Exodus* dates in the lunar calendar are inextricably bound to a year. Our hope in BG is none other than a better lunar Egypt.

[1]*Wild Road Ahead To History, by Rolf Ward Green et al., paragraphs, 1-11 bottom, 2-6, 3-6, 8-9, and in the present article Thutmose III, paragraph 10-5. This full moon date of coronation for Thutmose III was also briefly mentioned in WRATH, paragraph 3-12, bottom. As an interesting side note to these two dates, the lunar alignment of the coronation of Shoshida, when it is in 708 BCE, is also 1 Shemu 03 (Art 18 actual full moon in that year (Espenak), implying the 12 years of Shabaka, as beginning in 721 or 720 BCE, and Year 3 given to be the anniversary of that full moon on Oct 17 705, three days after a full moon of Oct 14 705, for Shebitku, on occasion of celebration of several days, possibly also implying the death of Shabaka at this date not removed far from the latest attested Year 13 for Shobaka. This is discussed in our earlier article, Trojan War, which offers 706 as a year of death of Shabaka, par. 7-7 and 7-9, and 706 for a beginning of Coregency in par. 7-5. It would appear more accurate to interpret this Year 3 of Shebitku as an anniversary of Oct 18 708 full moon, and Oct 17 705, which gives some 14 years for Shebitku in agreement with Manetho, and a coronation date which is in proximity to a full moon, as now presented.*)

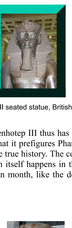
Above: Tut's tomb, chariot (profile) *(from KV62)*

1[2] The unequivocal nature of lunar dates has been found to add solidity to the *Blessed Greenealogy* already. The decree of Tutankhamun for Maya, the Overseer of the Treasury, in Tut's Year 8, is an actual full moon date. Another date that we haven't yet considered is a decree by Pharaoh Seti I made in his Year 4 I Peret (Tybi) 01, eg. Galan, p. 259, "The Ancient Egyptian Sed-Festival."[1] Based on the decree of Tut, we expect a full moon day, though we hardly need confirmation for our BG anymore.

[1]*Journal of Near Eastern Studies, Vol. 59, No. 4 (Oct., 2000), pp. 255-264, "The Ancient Egyptian Sed-Festival and the Exemption from Corvee," by Jose M. Galan)*

Above: Ramesses II Colossus (closeup) *(19th Dynasty)*

1[1] However, Nov 17 1324 BCE is indeed an actual full moon. Yes, Nov 17 is Tybi 01 in 1324, and the moon is full in the early hours of that day, thereby ensuring fullness. We observe here a connection of decrees with full moon. Two pristine examples exist: Year 8 Tut, Year 4 Seti I. Both are actual, astronomically determined, full moons. Such fortuitous alignments occur only in the *BG*.



Above: Amenhotep III Colossus (bust) *(18th Dynasty, limestone)*

1[4] In the same work of Mr. Galan, we find the sed-festival date from Year 30 of Amenhotep III, dated: II Shemu 01. Called the *first* sed-festival, it is typically a celebration of Year 30 of an Egyptian Pharaoh, as here. In 1376 BCE, II Shemu 01 Apr 29 is an actual full moon. The aligned date precedes the start of Year 30 by about one month, based on the accession date of III Shemu 03, which falls on Jun 07 in 1405, and upon May 31 in 1376. This allows the coronation date we determined as Jun 17 full moon in 1405 BCE for Amenhotep III to be less than half of a lunar cycle after the accession date, nicely.

Above: Amenhotep III seated statue, British Museum *(Ref. No. EA 4)*

1[1] The first *sed*-festival of Amenhotep III thus has given us more understanding of the sed-festival, for it appears that it prefigures Pharaoh's Year 30 in the BG, and it is the chronology that refines the true history. The coincidence seems too great to be styled as chance. The full moon itself happens in that evening of Apr 29, but it is also the first day of an Egyptian month, like the decree date of Seti I's, described above, also was.

Above: Amenhotep III statue head, British Museum *(18th Dynasty, quartzite)*

1[5] The happy circumstance in which we find ourselves seems confirmatory as regards a *Holy Grail* chronology. Such a situation must surely be only divinely ordained. In many cases, we do not know enough about the Egyptian religion and civil dating practices to learn much more. The true test is always: what could possibly be better? Yet, we have one more sed-festival date, of Osorkon II.

Above: Osiris, Isis, and Horus pendant having name of Osorkon II, The Louvre *(22nd Dynasty, r. 906-863 BCE, gold, lapis lazuli and red glass, 17.59 x 6.6 cm)*

1[7] It has recently been suggested that the Year 22 date of Osorkon II, a sed-festival, be adjusted to his Year 30, less surprisingly as sed-festivals are usually Year 30. The date is given as Year 22 by Mr. Galan, but we shall here assume it to be Year 30, after Kenneth Kitchen, an Egyptologist of significant note-- it is also IV Akhet. The date IV Akhet 01 is Year 30 Jun 28 877 BCE with the Year 1 of Osorkon II as 906 BCE from *Trojan War.*

Above: Amenhotep III (bust), Thorvaldsens Museum, Copenhagen

1[6] The date of IV Akhet (Choiach) 01 as Jun 28 877 BCE may as a Year 30 date refer back to a date in Jul 06 of 906 BCE, an exact new moon or LD1 conjunction in 906, while in 877 BCE coming two days before the actual full moon. Perhaps the accession was two days later, in which case the IV Akhet 03 date in 877 fell upon Jun 30 full moon. It would appear that the Egyptian calendar months which started shortly before or after new or full moons meant something to Egyptian religion, or to the sed-festival. Assuming the month before Year 30 was celebrated, as we noted for Amenhotep III, above, accession may have been some time in Aug 906 BCE for Osorkon II, we may deduce.

Above: Amenhotep III Colossus *(from lantern slide collection, northern Colossus, base)*

1[5] So we see how using the fine lunar alignments in our BG leads naturally to the celebration of the sed-festivals of the Egyptian Pharaohs at the start of their Year 30. One would reason that the continuation of a Pharaoh for a period of 29 years, comparable to the 29 (or 30) days in a lunar month, was of significance to the Egyptians. Aside from this possible religious importance, the mere total of 29 or 30 years is not an insignificant period. The Greenealogy has provided what now appears to be our best means of extracting historical details from times.

Above: Senusret III statue head *(12th Dynasty fine colossal statue head of Senusret III, found by Georges Legrain in Karnak, pink granite)*

1[10] In order to get the sense of the many chronological and lunar benefits of the *Blessed Greenealogy,* it is necessary to read and examine our previous articles, at least as far back as the sixth article-- *Joseph.* The reader will there find, we trust, that the need for adopting the fallacious and frivolous ideas of "modern" historians can be averted using the Bible-- as we show. Many lunar dates and eclipses are ignored entirely when the teachings of some are accepted, whereas the meaning of these dates is, astronomically, very significant and has been accounted for in the chronology that we offer. So, an interested reader will find answers in our work.

Above: Marduk-nadin-ahhe Year 10 kudduru (cast of BM 90840) *(1122 BCE, recording gift of land from Babylonian King to Adad-zer-lesha)*

1[11] Eclipses are relatively to extremely rare in historical records from ancient sources, although one Hittite King (Mursili II) recorded what looked like a solar eclipse.[1] We also documented a solar eclipse corresponding to the Assyrian records, regarding a King (Marduk-nadin-ahhe).[2] Generally, though, lunar dates are more recognizable or exist in an abundance which far exceeds that of eclipse records, at least for the more ancient periods of time. The Egyptian history records many lunar dates, and also the heliacal rising of the star Sothis (or Sirius), for posterity, and they are, in many cases, fairly ancient. The 18th Dynasty is the period we have been discussing.

[1]*1340 BCE, over modern-day Turkey, see The Crucible of Credible Creed, Green et al.*) [2]*1122 BCE, over modern-day Iraq, see The Crucible of Credible Creed, Green et al.*)

Above: Sirius (closeup) *(Photo by Hubble European Space Agency, ground-based image taken by Japanese amateur astronomer Akira Fujii showing a close-up of Sirius, also known as Sothis or Dog Star)*

11:[1] A lunar Egypt such as Mr. Schaefer presents in his work as being, sadly, unavailing of an astronomical solution (in part because of difficulty in predicting visibility around the times of new moons) is not "possible," if we were to believe his statement of it, and yet it seems a solution has been obtained, as we have presented above.[1] We are thrilled, but not surprised, as God's Holy Word, the Bible, relates: "All things are possible with God."[2] Based on our own success in this regard, an improvement is possible that provides us with a better lunar Egypt.

[1]*(In this article, as well as in previous articles back to, and including, our article named "Joseph")* [2]*(Matthew 19:26; Mark 10:27)*

end of Chapter 11: None Other Than A Better Lunar Egypt

Above: Painting on object from the tomb of Tutankhamun *(Wooden Ivory)*

Chapter 12: Tutankhamun Embodies Religious Role Of Right

Above: Shield of Tutankhamun

The Almighty LORD of Armies will carry out this destruction throughout the world as he has determined. (*Isaiah 10:23; Brenton, 1851*)

For the Lord God of hostes shall make a consumption, euen determined in the middest of all the land. (*Isaiah 10:23; King James Version, 1611*)

ὅτι λόγον συντετμημένον
ποιήσει ὁ θεὸς ἐν τῇ
οἰκουμένῃ ὅλῃ.
(*Isaiah 10:23; Septuagint ed. by Rahlfs*)

12: *The Holy Grail* of Biblical archaeology, as great in importance as it must surely be, can with difficulty attain to the fame and general interest of Tutankhamun. However, it is Pharaoh Tutankhamun, the boy King sealed for millenia in a rich and lavishly furnished tomb, who has captured the hearts and minds of people in our day. Howard Carter discovered Tutankhamun's tomb in 1922 and the public remains, yet, awestruck by its magnificence. Therefore, while some vital and important chronological data has been presented here, "we" should defer to Tut.

12: Of course, our Reign dates for Pharaoh Tutankhamun have been presented in our discussions of the BG chronology. In 2014, George Steindorff and Keith C. Steele gave the Reign of Tut as 1366-1357 BCE in their book, on p. 275.[1] Insight Guides: The Nile (2012) gives Tut as 1357-1348, which is the exact dating that we have accorded to him. Getty Images, an American stock photo agency, gives the dates of Tutankhamun as 1357-1349 BCE, we saw recently. Britannica gives Tut's Reign as 1333-1323 BCE, Van Dijk (The Oxford History of Ancient Egypt) as 1336-1327 BCE, Redford as 1355-1346 BCE, Krauss as 1332-1323, Gardiner as 1347-1339 BCE, and Arnold gives it as 1348-1338 BCE. Our dating is within 25 years of these secular sources.

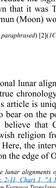
[1]*(When Egypt Ruled The East (2014), by George Steindorff and Keith C. Steele, p. 275)*

Above: Tut's chariot (rear angle) *(from KV62)*

12: From the information already presented in this article, it appears that those who would portray Tut as crippled by congenital diseases, or disabled, are grossly wrong. What might be the motive of those who would dismiss Tut as a cripple, rather than accept that he was a warrior? Perhaps it is threatening to some to accept that such a young person could exert power over armies, or nations. Or even more threatening could it be were this one ill. Or is their motive religious, aimed at quashing a young hero who represents the religious right through battle? These are interesting questions, without happy answers.

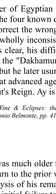
12: Tutankhamun died fairly young, and was an able warrior. Any disability he had he learned to overcome, unless we are willing to believe in a massive propaganda machine. Whatever challenge Tut had, no fact suggests blindness. Tut was surely aware of the documentation of his feats. So one can hardly propose that that was all propaganda. That is, unless one proposes that Tut was a despot, and that is simply not the case regarding anyone's meaning. All tend to regard Tutankhamun as an hero of some sort.

12: My wife recently passed on, but during her last days it became clear to me just how much support she was giving to me despite her debilitating and life-ending illness. "What can I do?" became her plea, as her energy failed. In her goal of helping, she was successful, despite her failing internal organs and inevitable loss of ability. She remained courageous in the face of need, and death. Her calls for help were practical in nature, not cruel. This article began on Oct 26, 2016, and this is Dec 03. She passed away on Nov 19, so supported me for 24 days. It was my privilege to visit her daily, until she died. I told her about this article, and about the young Tut, and she was undoubtedly inspired by the story I relate.



Above: Tut's chest (foreground) *(from KV62)*

12: Having seen firsthand how my late wife could find a way to be helpful against all odds, despite being very ill, it is not at all difficult for me to believe that young Tutankhamun could be mildly crippled and be very great, both in physical prowess and in capability as a leader. Religion teaches us that something beyond the physical, the spiritual, exists, and it motivates us to overcome, even when our physical circumstance appears impossible. Interestingly, on Mar 17 of the year 2016, the Egyptian antiquities minister announced that a radar scan showed a "90 per cent" chance Tutankhamun's burial chamber has two undiscovered rooms behind the west and north walls.



Above: Tut's furniture and chair *(from KV62)*

12: In the same way as false prophets of Christianity trick the masses, a "sea" of people are now misled about Tut. In order to be "true" prophets, we must be aware of our own fallibility, and the possibility that we are wrong. Jesus said: Do not be misled. Many will claim to be me.[1] Do not be deceived: "Bad company corrupts good morals."[2] Egyptian religion is known from history to have been an important part of a Pharaoh's life, and it was modified radically by Akhenaten (a Sun-worshipper) to reduce the significance of the god Amun (represented by the Moon). It is well-known that it was Tutankhamun, in his youth, who abandoned Amarna, and restored Amun (Moon) worship.

[1]*(Matthew 24:4.5; paraphrased)* [2]*(1Corinthians 15:33; New American Standard, 1977)*

12: The exceptional lunar alignments during Tut's Reign are exactly what we would expect for the true chronology of the Pharaoh who restored the worship of Amun, Moon god. This article is unique in that it may be the first time that astronomy has been brought to bear on the point of Pharaoh Tutankhamun's religious significance for Egypt. We believe that Christianity came in part from Egypt in that Israel brought the Jewish religion from there into the Promised Land, spirituality akin to Egyptian faith. Here, the interweaving of religion and astronomy urges, compelling its acceptance on the edge of Occam's Razor.[1]

[1]*(Discussion of the lunar alignments of Tut's Year 1 at 1357 go as far back as Bt Chronology – History of Babylon (2015), par. 2-11, Chart 1-"A Moon Alignment Reconstructing Near Amarna," at the end of par. 2-11, Chapter 2, God's Iron Furnace Translated)*

Above: Joshua passing the River Jordan with the Ark of the Covenant, Art Gallery of New South Wales *(1800 painting by Benjamin West, oil on wood, 895 x 677 mm)*

12: The restorer of Egyptian Amun (Moon) worship, agreeable to a strong lunar alignment for the four known dates of his following Akhenaten and Ankhkheperure, was eager to correct the wrongs of the Aten-worshippers, as to imply anything else would make a wholly inconsistent account. While the details of Tut's move back to Thebes are less clear, his difficulty of vindicating his Rule over that of Nefertiti is documented in the "Dakhamunzu affaire."[1] During his Reign, Tut was supported by Horemheb, but he later usurped the monuments of both Ay and Tutankhamun. Ay succeeded Tut at advanced age and may have been true to the cause of Tut from the early part of Tut's Reign. Ay is only a guess as to who supported the young Ruler.

[1]*(Ax in: "DNA, Wine & Eclipses: the Dakhamunzu Affaire," Anthropological Notebooks 19 (Supplement) (2013), by Juan Antonio Belmonte, pp. 419-443)*

12: Since Ay was much older than Tut, he was more likely to remember Amun and to favour a return to the prior ways. Tut became Pharaoh at about age 10, according to modern analysis of his remains, which is subject to amendment. His youth could account for his initial failure to take the crown of Egypt, at Akhenaten's death, when the more experienced Nefertiti held sway, for Tut's tomb came to to hold some four thousand items marked as Nefertiti's. This assumes, of course, that we identify her properly.

Above: Tut's tomb treasures as found
(KV62, colourized)

1212 When more time has passed to allow for contemplation of these matters, we will have had new insight into all of the implications of Amarna and late 18th Dynasty Egypt. We believe that *BG* chronology (ours) does a much better job than any other at dating 18th Dynasty Egypt, and that it resolves the Amarna times better than ever. There remains, as always, more work to do, but we glory Jehovah to vindicate Tut, role hero of religious right. The present work has been much briefer than the earlier articles have been, and hopefully it was more succinct. Thanks to those who took the time to read this article. Many thanks duly go to the people who made it possible. Gladly, we give praise to Jehovah God and Jesus Christ.

end of Chapter 12: Tutankhamun Embodies Religious Role Of Right

Dedicated to the Memory of my Late Wife, Anne Ruth Rutledge
(1924-2016)

The Uncut Tut—
Born Into Trouble

Historical Notes:

Some images may have been restored.

Anne Ruth Rutledge (1924-2016)

"Don't go yet! Don't go yet!" Anne would say to me when I got up to leave for the day at the retirement home or hospital, and I know better now what she meant by that. She was really saying, "Don't pass away soon after I go to my own rest," which was sometimes something that had been talked about between us, how we might go together. Anne had lost much of her verbal skills, but was caring for me in the best way that she could in her last days.

Despite her failing health, which eventually led to her brain malfunction, as manifested by dementia and palsy, I kept her apprised of the situation with regard to the writing of the present article, and she wanted to know. I am privileged to include her name on the author list.

Anne was born in Saskatoon to a pioneering wheat farmer with Irish roots, who married a Scottish schoolteacher. Born in Jan 15 1924, Anne was raised with older brother James, and the younger Joyce, Betty, Leonard, and Cora. Their mother was a Muir whose mother Anne Stevenson has roots close to the home area of Robert Louis Stevenson.

Anne's father George Horace Rutledge, born in 1875, the child of James Ingram Rutledge and Elizabeth Ann Welsh, had moved with James his father from Ontario and farmed also in Iowa for a while before moving to Saskatchewan. They lived in Oxford East, Ontario, before moving away. James was born in Mar or Apr of 1832 in Toronto and his wife Elizabeth Welsh was born in Canada on Dec 07 1840, and they both died in Delisle, the town near Saskatoon where their son George had his farm, James in Mar 1924 and Elizabeth on May 15 1932, when Anne was yet young.

George's father was son of John Rutledge and Christiana Ward, both of whom were born in Ireland, and emigrated. Elizabeth Ann Welsh was a child of Thomas Welsh and his wife Elizabeth Ann Rutledge, of Brantford and Goderich, Ontario (though Thomas was born in Ireland, 1810~1816). James Ingram was a 10th child, and Elizabeth a 2nd one. They were the parents of George Horace, their 3rd child and the father of Anne Ruth Rutledge, whose parents and grandparents (ie. George's) we know and are documenting here, although we know for George no earlier ancestors.

Anne's mother Eliza Muir was the daughter of David Muir and his wife Anne Stevenson, whom we touched on, above. The Muir line may be traceable to two generations prior to David (1846-1896), in a census of the pedlar William Muir (b. 1793 in Bothwell, 12 miles from Barrhead), and James Muir (b. May 04 1746, Avondale, Lanark, Scotland, 25 miles east of Barrhead) father of William, potential 2nd great grandfather of Anne's, more especially seeing as Anne talked often of the Avondale school in Delisle. Anne Stevenson's paternal grandfather Thomas Stevenson, born in 1765 in Neilston, Renfrew, Scotland, who farmed in Bute after 1803, was married in Neilston May 19 1798 to Janet Lochead, born Jun 25 1775 in Neilston, and she descends from Robert Spreul, of Braeface Farm (born ca. 1660), probable 6th great grandparent of our late Anne. Thomas Stevenson had Edinmore Farm on Bute, and his son Thomas Stevenson farmed at Ardmaleish Farm on Bute, his wife Elizabeth Sloan having come from Houston, Renfrew. They wed Dec 21 1846 in Neilston, and had ten children, including (eighth) Anne Stevenson born in Rothsay, Isle of Bute, Apr 29 1861, who died ca. 1937 near Delisle in Saskatchewan, at George H. Rutledge's "Broadview" Farm.

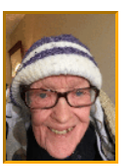
Anne Stevenson's mother Elizabeth Sloan, who lived with her husband Thomas Stevenson in Bute, was granddaughter of Dalrymple Sloan, who married Margaret Cullens on Jun 1788 in Ayr, and Margaret's grandfather William Cullens (born ca. 1708) married Margaret Bain, Sep 30, 1733, in Kilmadock, Perth, Scotland, her parents being James and Margaret Bain (born ca. 1670 and ca. 1674 respectively) of Kilmadock who are our Anne's 6th great grandparents. I shared these things with our Anne before her passing, as I had researched these things a few years before it. A child has up to 256 different 6th-great grandparents.

Anne grew up, went to the University of Saskatchewan in Saskatoon for a B.A. in Science, and shortly after came to Chalk River Nuclear Laboratories in Ontario, working there while living in nearby Deep River (my home town). I lived in Montreal before I was born, and in 1957 Deep River became my birthplace when my parents moved there. Anne arrived in Deep River in 1947 and worked there for 34 years before retiring to marry me on May 14 1982, an intriguing fact in that she passed 34 years after that.

I taught Anne to sing, and later found the radio in our car tuned to a heavy metal music radio station, not the kind of thing I listened to-- I found out she loved it. Her family had never listened to music, and she, as she hadn't before, was eager to learn how to sing, so I now taught her how with great difficulty, not expecting her to promptly thereafter write several, noteworthy songs. Among them was "The Mail Route Song," and one about how she felt affected when with me, called "You Rattle Me."

While in the retirement home in the last days of Anne's difficulties, she wrote a song extemporaneously, called "Baby Blue Eyes," which the staff there told me she had a habit of singing for long stretches, and which I also heard her sing with a beautiful love in her voice, such as she may have had for the doll they lent her, or even for one with whom she shared so much of her happy life.

There is much to write about my faithful late wife, but I feel, as John wrote about Jesus, perhaps the space is not adequate, even in the whole world, to store it all.



Anne Ruth Rutledge, Barrhaven, Ontario (click for larger animation)
(1144hrs Oct 17, 2016 live photo by Ward Green using iPhone 6, Anne dressed warmly due to her condition)

Table Supplementary: Proposed Titles For This Article

(Oct 26, 2016 — Dec 05, 2016 CE) Note 33 p. 128 — Note 33 p. 153		
1.	History On Tut	The Uncensored Tut
3.	Horemheb and Tut	Bit Wise Chronology
5.	Belief In Tut	The Uncensored Tut
7.	Recalibrating - Egyptian Start Times	Born Into Trouble
9.	**The Uncut Tut** ***Born Into Trouble*** **(Gap Testament)**	

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2. Skjöldings (Sep 17, 2008)

3. Valdr (Oct 09, 2008)

4. Smith (Nov 1-6, 2008)

5. Green (Nov 23, 2009) (Easter calculator first used and cited) (mod. Mar 02, 2010 Title illus., Hippocrates)

6. Joseph (Dec 24-29, 2009) (Easter calculator used) (mod. Mar 02, 2010 Title illus.)
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11. The Crucible of Credible Creed (with R. E. Green and A. R. Rutledge; Apr 07, 2012–Jun 20, 2013)

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15. The Uncut Tut (with R. E. Green, M. F. Green (Skanes), and A. R. Rutledge; Dec 05, 2016–Jan 02, 2017)
(the present article Dedicated To A. R. Rutledge (1924-2016))
[She is the late wife of Rolf Ward Green and coauthor]

- Dec 05, 2016 various typos and grammatical errors fixed
- Dec 06, 2016 various typos and grammatical errors fixed and added source Flavius Josephus to note [2] par. 9-6; amended name of work in par. 2-7 to KUB 19.15+KBo 50.24 and added note [2]("Amarna Age Chronology," by Miller); par. 7-4 [were preserved.] fix to: [[were preserved,]].
- Dec 07, 2016 added link to par. 12-9 note [1]: Chart 1, fix sp. of

"Dakhamunzu," add quotes: par. 5-1 note [1]; add 'live' photo of Anne to bottom of Historical Notes; add links to Bottom and Top of article at title points.

- **Dec 08, 2016 par. 11-10 kudduru caption, add "Year 10"; correct Historical Notes: spelling of [Sproule] fix now to [[Spreul]], corrected my error in genealogy, rightly now by Anne Stevenson's paternal line to Robert Spreul, via her grandpa Thomas Stevenson's wife, Janet Lochead; end next par. [[256 different 6th great grandparents]].**
- **Dec 10, 2016 note [1] add to par. 2-6: WRATH 1-12; 3-1.**
- **Dec 11, 2016 par. 6-3 illus. caption, fix typo to KV62; par. 6-8 fix gram. and improve wording: [Now take... by *thousand*] [[Receiving... by a *thousand*]]; par. 9-5 remove '2', add brackets with (as Sole Ruler); add note [1] to par. 11-1 as reference to earlier work.**
- **Dec 13, 2016 par. 10-1 add note [1] link Crucible 2-12; par. 10-2, add note [1] about 1014 or Solomon's Temple.**
- **Dec 14, 2016 par. 10-3, add note [1] Sabbath fits 1493, redo note [1] par. 10-10, redo 10-12, to refer to this; clarify par. 10-3 note [1]: Apr 18 (day), Apr 19 (day); add note [1] par. 10-8: Year 23 see WRATH and Crucible; add note [1] par. 10-9: to refer to par. 10-3 note [1]; Hist Notes reduce Anne animated size, click to enlarge.**
- **Dec 18, 2016 par. 7-5 to [from Greek antiquities dealer George Tano, though his source has not been specified]; par. 5-11 change to: [as here Libyans, Nubians, and, as he also goes on to describe, vividly:] grammatical fix; par. 9-1 repair sense: When no other valid information.**
- **Dec 19, 2016 par. 8-3 add illus. of Nefertiti cartouche with the prenomen Neferneferuaten, and nomen Nefertiti.**
- **Dec 22, 2016 remove note [1] from par. 8-11, redundant; par. 8-11 new note [1] cross-ref. par. 8-2, re Year 15.**
- **Jan 01, 2017 par. 10-3 add additional info on calendar:**
  [[
  Actually, observance of the Sabbath begins in 1493 BCE, for the Jews (Exodus Chapter 16), and in that year also began the observance of the Jewish year commencing with the month of Abib (Nissan), when they departed Egypt, a beginning six months earlier than the customary Tishri. The traditional Hebrew calendar had 12 or 13 months, by their convention a lunar calendar which kept a constant and specific number of days assigned for each month (29 or 30 are the only permissible numbers), allowing a day more or less in the eighth (Marchesvan) and ninth month (Kislev), and an extra month Adar of 30 days before the end of the year, the last, Adar, always having 29 days. At least, this is how the Hebrew calendar exists today.
  ]]
  par. 11-5 [dubbed as chance] now: [[styled as chance]].
- **Jan 02, 2017 par. 6-4 add note [1]: ref. par. 12-5, B4.**
  <
- **Mar 12, 2018 par. 12-9s3 [spiruality] [[spirituality]].**
  May 13, 2018 par. 11-13 [such as Mr. Shaefer mentioned] spelling and

- **May 13, 2018 par. 11-12 [such as Mr. Shaefer mentioned] spelling and meaning [[such as Mr. Schaefer presents]].**

REFERENCES:

Own Work:

(14) ('Wild Road Ahead To History', by Rolf Ward Green, Ralph Ellis Green, Anne Ruth Rutledge and Flora Marie Green)
(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)
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(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:

(4) (The chronology of the Old Testament, by Fotheringham)
(3) (Manetho, with an English translation by W.G. Waddell)
(2) (Ancient Egyptian Chronology, 2006, ed. by Erik Hornung, Rolf Krauss and David A. Warburton)
(1) (Synchronology, 1839, Cambridge University Press, by Charles Crosthwaite)

Pharaoh Tutankhamun's funerary mask (18th Dynasty Egypt)

Love believes all things.
(*1Corinthians 13:7*)

DEDICATED TO THE MEMORY OF MY LATE WIFE, ANNE RUTH RUTLEDGE (1924-2016)

The Uncut Tut—
Born Into Trouble