Trojan War—
Year End Report
(Quilt Work Patch)

Chapter 1: Relativistic Earthly Axe Lesson
Chapter 2: Chronology Aligned Under Sothic Egypt
Chapter 3: Manetho Offers Real Encouragement
Chapter 4: Umarit Solar Eclipse Record Finds Realization In Egyptian Nineteenth Dynasty Late Years
Chapter 5: New, Irrefutable, Chronological Environment
Chapter 6: Absolutely Institutional Moon Secured
Chapter 7: Pive's Accession Year
Chapter 8: B4 Affirms Carbon-14 Kines
Chapter 9: Radiocarbon Egypt's Archaeometric Logic
Chapter 10: Whitelaw On Real Life Debacle Attested in *Radiocarbon* Study
Chapter 11: Adjusting Whitelaw's Estimate (Radiocarbon Ark Wood)
Chapter 12: Trees Represent Empirical Evidence

Chapter 1: Relativistic Earthly Age Lesson

Right: Hubble Frontier Fields view of Abell 2744 *(2014 photo, by NASA et al.)*

In the beginning, God created the universe.
(Genesis 1:1; International Standard Version, 2010)

God by wisdom founded the earth, and by prudence he prepared the heavens.
(Proverbs 3:19; The Translation of the Greek Old Testament Scriptures, including the Apocrypha. Compiled from the translation by Sir Lancelot C. L. Brenton 1851.)

1] In his 1991 book *Genesis and the Big Bang*, Jewish physicist Gerald Schroeder compares the billions of years of earthly development with the six literary days given in the biblical account, from the standpoint of relative time based on the mathematics of the theory of relativity.[1]

[1]*Genesis and the Big Bang*, by Gerald Schroeder, 1991)

2] Because the Big Bang occurred at a different place than the point in space in which the Earth now orbits its Sun, Mr. Schroeder has calculated that between five and six earthly days have passed at that original location.

3] Although any detail of the universal parameters at the time of the Big Bang are somewhat obscure, it has been determined from the temperature estimated according to the mass of a nucleon (ie. proton or neutron) that because the quarks, become neutrons and protons) at a critical temperature determined at the energy of about 175 MeV.[1]

[1]*Schola for the Phase Diagram of Quantum Chromodynamics, Science 24 June 2011 Vol. 332 no. 6037 pp. 1525-1528* by S. Gupta et al., arXiv.org 1105.3934 [hep-lat] (May 19, 2011, p. 2)

4] Since a critical temperature for quantum chromodynamic phase transition (when quarks become hadrons) has been determined as roughly 175 MeV, we may compare the rest mass of a nucleon (938-940 MeV) with this lower number to find a temperature ratio of 5.37 between these two. The temperature of creation is a measure of time.

5] Converting 175 MeV into a temperature in degrees K, we have 1 eV = 11, 604.50520 K and 175 MeV x 11,604.50520

= 175,000,000 x 11,604.50520
= 2 trillion K (2,000,000,000,000 degrees Kelvin)

6] This may be compared to the temperature of space today as measured by us near the earth to be 2.7 K, and made into a ratio of roughly a trillion to one, the same as the ratio of the stretching of time from the Big Bang. A million, million, or a trillion, would then be simply the ratio between the 5.5 Earth days of creation, from the Bible (another very rough estimate seeing as it is on the sixth day that God created Adam or Man), and 11 billion years (about 5.5 billion days) seen by Earth. Our perspective in the universe gives us the sensation that the universe is about 14 billion years old, thus. From the standpoint of the Big Bang it's about 6 days.

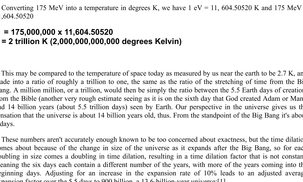
7] These numbers aren't accurately enough known to be too concerned about exactness, but the time dilation factor alone because of the change in rate of the universe as it expands after the Big Bang, so that each doubling in size comes a doubling in time dilation, resulting in a time dilation factor that is not constant, meaning the six days each contain a different number of the years, with more of the years coming into the beginning days. Adjusting for an increase in the expansion rate of 10% leads to an adjusted average expansion factor over the 5.5 days to 900 billion, a 13.6-billion-year universe.[1]

5.5 x 900,000,000,000 = 365.25
= 13,552,000,000 (13.6 billion) years

[1]*The Age of the Universe, by Gerald Schroeder, October 2013)*

8] The important point to note here is that in the Hebrew Bible the word 'olom' for 'day' can mean an indefinite, lengthy period of time. And the exact literal quantity of 24 hours is not required for each arbitrary period. Hence, the literal meaning of 'day' is not '24 hours'. Mr. Schroeder considers the 'days' as 'half-lives,' or periods during which time doubles as the days go back. Hence, it becomes, no need to view things in this way.

9] Another thing to note is that the universe was created before day 'one' began, and that the choice of neutron and proton creation as the beginning of the day count, while perhaps reasonable, is an arbitrary choice also. With this choice comes the result of 5.5 earthly days.



Above: The Big Bang *as portrayed by NASA)*

10] Thus, an argument may be made that the traditional view of the Bible account of Genesis, in which man is created on the sixth creative day.

11] The point is that just because modern science has seen the age of the universe as about 14 billion years, the Bible record needs no adjustment to its great account, since today scientists are still only beginning to get deeper insight into the marvelous workings of Jehovah. One of those insights is the time dilation phenomenon. Paraphrasing the late Arnie Novak, Mr. Schroeder says:

God created the heavens and the earth, ...and Divine Presence hovered over the surface of the waters, and God said let there be light. But there was a high energy plasma that burst forth from the darkness, a quantum event, effective quantum fluctuation, which can create something from nothing. And God said the light was good, but the light was trapped within the darkness of a plasma field, and because in a plasma field light cannot travel coherently, God had to separate the light from the darkness as the plasma cooled, and the light was able to escape from this high energy bundle. But as the plasma cooled further, matter and anti-matter were formed because energy can condense into the form of matter... And God called the Day light and the darkness Night, and there was evening and morning, one cosmic Day. But since, you see, there was no sun or moon yet, how could He measure a Day? Well, that's done by counting the oscillations of the background radiation that created at each of the energy peaks. And Moses translated this information to the people, and the people said: What are you talking about? (Mr. Schroeder thanks Mr. Novak and then proceeds to give us the reason why God did not reveal everything at the time of Moses, as even today we have difficulty understanding it when we try to explain it using modern nuclear physics theory.)

(Youtube video: Yeshiva-Life - Dr Gerald Schroeder PhD - Torah Answers to Scientific Challenges, at 35:11 of 1 hr 30 min 48 sec)

end of Chapter 1: Relativistic Earthly Age Lesson

Chapter 2: Chronology Aligned Under Sothic Egypt

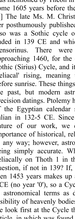
Above: Cypriot bichrome pottery from Jericho *(Garstang's field, from Mar-Apr 2012 article by Bryant G. Wood: "Dating Jericho's Destruction: Bienkowski Is Wrong On All Counts")*

2] Ramesses II moved his capital from Thebes in the south to Pi-Ramesses in the Delta region of the north, so it is reasonable to assume that the recasement of Sothis risings also moved north at this time, Memphis, Egypt. It was at Memphis that Ramesses II built his colossae. The Era of Menophres was a chronological system that was mentioned by Theon in the 4th century CE as having come 1605 years before the end of the era of Augustus. [1] The late Mr. M. Christine Tolles suggested that her posthumously published book, and added that there also was a Sothic cycle observed at Memphis that ended in 139 CE and which is then associated with a Censorius. There were some number of years, approaching 1460, for the completion of a Memphis Sothic (Sirius) Cycle, and it is determined by the date of 'heliacal' rising, meaning the first visible pre-dawn just before sunrise. These things were approximately dated in the past, but modern astronomy today permits near-precision darings. Ptolemy has associated with an alignment of the Egyptian calendar saying 1 Thoth was Jul 21 Julian in 125 CE. Since historical records show that the nature of our work, we do not mean to lessen the importance of historical, reliable, and traditional sources in any way. Rather, astronomy has the appearance of being simply accurate. When did the star Sothis rise heliacally on Thoth 1 in the time of Censorinus is the question, if not in 139? If, as many believe, it was 139, then 1453 years makes up a Sothic Cycle back to 1315 BCE (so say 'Ty'), so a Cycle is shorter than 1460 years

in astronomical terms as demonstrated in Table 2.1 (see right) using PLSV, a program that calculates visibility of heavenly bodies. We wish to be as simple as possible in our analysis of fundamentals, and thus we look first at the Cycle that came before 1315 BCE, that we also dated in *The Ark of Urartu* (our earlier article, in which was found a foundational date of Jul 18 2774 Julian for the date of an eclipse over the Ark site on Thoth 1, and it was presented as the start date of the Egyptian calendar). Jul 18 was Thoth 1 in 2774 BCE, and PLSV confirms that it was the first day Sothis became visible in Memphis. For comparison, it was Julian 1 in Thebes, in 2774 BCE. So the location of Memphis is an important one for us, historically, and bears relation to the Ark in Turkey. How many years were there from 2774 to 1315 BCE? 1459. This demonstrates the non-constancy of the Cycle time. From 1315 BCE to 139 CE there are 1453 years, allowing for the fact that there is no year '0' in the calendar at the turn of the common era (1315 + 139 - 1 = 1453). We can't be too precise about these astronomical dates near the time of Censorinus, although we get the word:

> ... of those, however, the beginning is always from the first day of the month which the Egyptians call Thoth [Thoth] , which occurred this year on the seventh day before the calends of July whereas 100 years from the present [in the year] when imperator Antoninus Pius for the second time and Bruttius Praesens were consuls of Rome this same day occurred on the 13th day before the calends of August at which time the Dog Star habitually rises in Egypt. Hence we may know that of this Great Year - which, like said above, is named year of the Sun and year of the Dog Star and year of God - the present year is the hundredth.[2]
>
> (excerpt from M.A. Mesia, by Damien F. Mackey (MA, B PHIL), October, 1995 Sydney, Australia.

[1]*The Reconstructed Chronology of the Egyptian Kings, by M. Christine Tolles, 2014 posthumously, p. 163).*[2]*De Die Natali Liber, by Censorinus).*



Above: Annular Solar Eclipse, Noah's Ark, Uzengili, Turkey, July 18 (Thoth 1*)*, 2774 BCE
** perhaps the date Thoth 1 was first supposed to start Winter Solstice, 1315 BCE*
(synchronized with the heliacal rise of the Dog Star, Sothis)
(evidence for the most important chronological discovery to date, after The Deluge)

2] From 2774 BCE we constructed a chronology for Egypt in *Ark* in agreement with some pivotal testimonies. Since that article was being written during the period when the discovery of the *Eclipse of Islamod* had actually not yet been made (then was made), the report on the 2774 annular solar eclipse was fresh but earthy. A review of our observations here appears forthcoming; may the reader be the judge of the consistency of the Eclipse, this writer, and Egypt's history. The rule of Nimrod as beginning preceded [rule of] Egypt is evidenced in the history of the ancient religious systems [naturally].'[1] It would be very logical to believe that the Egyptians began their calendar on the day of Sothic rising which corresponded to Thoth 1 as viewed at Memphis, since it was there that the Egyptians first saw the star. The magnificence of the Reign of Ramesses II will lend credence to the theory of such a prodigious beginning. Not only that, but chronology is always an issue of measurements from a known date, either back from or paces, and the Sothic rising Ramesses Year 1 is astronomical, thereby making it excellent as the starting viewpoint. The 1315 Sothic rising is suffering at present, as did the 2774 Sothic rising, in its being newly discovered. Unlike the 1315 Sothic rising, however, the 2774 one has the additional coincidence with an eclipse. The Narmer Palette seemed to suggest an eclipse on it. But the timing of our eclipse was in perfect agreement also with the chronology of Manetho, who seemed to have placed the Reign 2776 of the World (ie. from Adam).[2] Nimrod may be identified with the Egyptian King Narmer (as the similarity of their names is likewise evident) whose *Narmer Palette* depicts a seeming eclipse. Now, in our *Geneology*, Year 2776 of the World happens to be the year of an annular solar eclipse and so began the Reign of Nimrod. Year 2776 of the World (ie. from Adam) [2] in chronology Adam dates to (let) 5550 BCE= it is a date we determine at great length, independently. It always seemed not to be a coincidence, for all we knew, that Ararat was a similar Book to

Table 2.1:
The Age of Menophres (or Memphis) in Heliacal Rise of Sothis
(PLSV 2.0, heliacal-sea-visual, 9.12) (Ramesses II Colossal Statues at Memphis)

Year (BCE)	Thoth 1 (Julian)	Sothis 1st visible, Ramesses II Y1 Memphis (Julian)	(BC)
1326	Jul 21	Jul 18*	-
1325	Jul 21	Jul 17	-
1324	Jul 20	Jul 17	-
1323	Jul 20	Jul 17	-
1322	Jul 20	Jul 18	-
1321	Jul 20	Jul 17	-
1320	Jul 19	Jul 17	-
1319	Jul 19	Jul 18	-
1318	Jul 19	Jul 18	-
1317	Jul 18	Jul 17	-
1316	Jul 18	Jul 17	-
1315	Jul 18	Jul 18	yes
1314	Jul 18	Jul 18	-
1313	Jul 17	Jul 17	-
1312	Jul 17	Jul 17	-
1311	Jul 17	Jul 18	-
1310	Jul 17	Jul 18	-

**Dates of Jul 18 and Jul 17 in this column using arcus visionis of 9.12 in PLSV 3.1.0 (Nov 29, 2006), cf. Bradley E. Schaefer, p. 150 Sothic rising Jul 17.8 in 1500 BC, and Jul 17.2 in 1000 BC, in "The Heliacal Rise of Sirius and Ancient Chronology," Journal for the History of Astronomy, Vol. 31 (2000), Part 2, pp. 149-155.*

Above: The Narmer Palette

2) The *Exodus* had 1493 BCE, itself, is in our own *Greenealogy* closely connected to what is one of the best-known Sothic dates in Year 9 of Amenhotep I. The *Exodus* did not actually occur in the Year 9 of Amenhotep I, but a Sothic rising is shown in Year 9 of Amenhotep I, on Papyrus (III Shemu) 9, as written in the Ebers calendar, and many take this as an absolute, fixed date for the Egyptian chronology (from Furnace). In the *Ebers calendar*, it is noteworthy that in Year 9 of the Pharaoh the first day of the calendar is III Shemu 9 and is referred to the going up of Sothis, which has been widely interpreted as: helaical rising. Precisely when this rising first occurred, should this calendar be like a projection into some future Year 9, is anybody's guess, except that it is readily fixed by astronomy, to an accuracy of plus or minus 1460 years? The time when Sothis rises helically, given III Shemu 9 as the date of first visibility, is either 1525 BCE, or it is 1460 years later than that, when we take the place of observation to be the same and not Memphis. But why would this have occurred in Year 9 and be seen written in a calendar for that year? Is it not logical that there was great interest in the rising of Year 1? The simplest assumption that we can make is that it is Year 1 and not Year 9 that has the greater interest, and that the rising of Sothis in Year 1 of a King then was to preserve for posterity the Year 1 of this King, which future astronomers could determine from the very date, which coincides with Sothis rising only in 1525. A simpler assumption is hard to imagine, but we should remember that here again we are faced with early days. During this writing we may be discovering things, that we only begin to understand much later, or appreciate. Yet there is a simple way to check a Year 1 by looking for other occurrences in other dates during that Reign. For Rennecos if we had done that before, but the dates of Year 10 and Year 20 of Amenhotep I we had not done. Here, we need to determine Amenhotep's accession date. Possibly, of course, the accession date is the date of Sothic rising, but it need not be so. We are seeking a reckoning from a certain accession date, III Peret 21, which is that of Thutmose I, who reigned 12 years from the Eusebian version of Manetho, and died in 1493 BCE.

[1]Ancient Egyptian Chronology, 2006, p. 199)

3) His death date is immovable in our BG chronology, just a few days after May 03 near enough, as we may review. In 1493, the moon is invisible on Apr 17, and becoming visible again on Apr 18, with the Jewish month of Nisan (Nissan) 1 falling on Apr 19, "one and the same day" in the history described in *Joseph and On*. The month began Apr 17 with lunar invisibility, to the Egyptian religion, and had its religious full moon May 01, 14 full days later, by the Egyptian reckoning. The full moon is symbolic of completion, and the later accession of Thutmose III is stated as 'certain' while we date it to the backdated position of May 01 1493 or Egyptian calendar date I Shemu (Pachon) 04, that year. Although we may be justified in doing this backdating, seeing as Pharaoh's firstborn son died the night of Passover and was replaced by the next son, that night, that son's accession could only be considered as being on this day when we think of Thutmose III's Reign ending on 1 Shemu 04 and Amenhotep II's Reign starting. This is a little tricky, but, except that there are a few months details to factor into the equation. For example, when Thutmose II died, his accession date was subsumed by his wife Hatshepsut, who reigned until Thutmose III was 'of age;' and he started by turning her so that she lived to celebrate her Jubilee, and the end of her Reign. It is perhaps in and this unlikely that he subsumed that same accession date that she had gotten from tradition from her husband in the continuation of his own years. It would merely remain to find the date of Passover, a date determined from Jewish rather than Egyptian ways.

Above: Pharaoh's daughter finding baby Moses *(Painting by Konstantin Pavlitsky (1830-1866))*

2) May the Reign of Amenhotep I also be aligned with Sothis? It is by God's grace that we are standing, and that we understand some of his profound things (Romans 11:20). Josephus confuses Athmose with 'Tethmosis,' the Pharaoh of the *Exodus*, while Manetho likewise conflates the departure of the Hyksos after Athmose defeated them with the later departure of Israel under Moses, and it is during the Reign of Thutmose I that Israel departs. It's from Manetho that Josephus calls him 'Tethmosis,' and he says that he drove out a tribe of shepherds who went to Jerusalem thereafter, and that Tethmosis ruled thereafter for 25 years, the Reign of Amenhotep actually, and too long for the 12 years of Thutmose I, sensibly. Our chronology with the *Exodus* in 1493 clearly, logically shows that Israel remained until Thutmose I. The Greek form of 'Thutmose' is of course 'Tethmosis.' Thutmose' and Thutmosis' are found that the Reign of Reign, but it appears to expect being like desert sand, as it were, but vowels would be like dust in the wind. The sequence and duration of Pharaohs from Ahmose I is believed to be firmly established as 1. Ahmose I- 25y, 2. Amenhotep I- 21y, 3. Thutmose I- 12y. All three Manetho appear as well-attested, with the 25 and 21 years of Ahmose I and modern I as we do agree that Thutmose I was called Mephres or Mephres by Manetho with his 12 or 13 years. Not that we rely on manetho, but that Sothic alignment has been established. Amenhotep I was in 1525 (stated as 1526 historic-- history has already happened-- we are seeking to find out what happened, and tell it. We can see the 'truth' in what Manetho says, even when the 'technical quality' falls short in name or detail. Only because we *don't* have the *Ani* that we have the *Exodus* can we understand what the 'truth' is. We also, by God's grace, have a journey, and to all those who, along the way, have helped us and me, I do say thanks. Some have made significant sacrifices to help us along the way, and these, especially, deserve our gratitude. Ancient authors and those who transcribed their works, later, may have helped us greatly to find out history, but we should be clear that our understanding changes, and will continue to change, as we gain understanding. Based on the 25 years of Ahmose I, we would set Year 1 for him at 1551 (possibly but 1552), considering that Amenhotep I's Year 1 is fixed Sothically at ~Aug 1526, and at latest before Jul 13 1525, by Sothic alignment. It is remarkable that secular sources have pretty solid evidence for Ahmose's Reign, and the radiocarbon date of 1557 BCE for Year 1 of Ahmose I is also known. Radiocarbon dates are subject to bigger uncertainties. So our BG chronology has been aligned as for Ahmose I. We hope to discuss Manetho further in Chapter 3, as to the *Exodus* and its place in history, but we now turn to the dating of Jericho, and how it is relevant.

Above: Thutmose III smiting Canaanite enemies on the seventh pylon at Karnak *(Artwork describing the Battle of Megiddo, 15th Century BC.)*

2) As far as I can recall, I was never grateful to people for telling me where to change trains or change buses, because I always expected such knowledge to be posted. It did make me angry to find out that it was so large. I am grateful now, but for many, those helping more. In the world of golf, let's be clear, Jack Nicklaus is a human, and you were a great golfer, Jack, in my day. Lee Trevino, no question, I view Lee as a god in golf. I find Arnold Palmer to be one of the saddest golfers to watch struggling, though, golfers are a sad bunch, or golf is enough to make anyone very sad, as difficult as it is. The greatest of all time is for me Bobby Jones, unless it's Tom Morris or his son, young Tom Morris, perhaps. We make people examples, though, not because of any of their accomplishments, but for how that all turns out. Based on Tiger Woods, all of his forebears are idiots. While we are talking about history, Jericho was a case where modern archaeologists came along some 3900 years after Joshua and found that the walls were just a hoax, based on pottery that (supposedly) wasn't found there. First of all, I would be thrilled if someone could put me onto an expert in trading patterns of millenia ago. Even in a seaport village these things depend upon the trading partners, and Jericho is in the inland place. Our BG chronology has

Egypt !!!

(The Chronology of the Old Testament, by D. R. Fotheringham, 1906, p. 122, Manetho-Josephus with removal of Reigns of Ramesses, Armais, Acencheres, Chebron, from "Manetho w/ an English Translation," by W. G. Waddell, 1940, p. 107, using the analogy of Sethos as Ramesses [Ramesses II] from the work 'Against Apion,' by Josephus, i, sections 15, 26)

This case is different in that Josephus makes it clear that 'Sethmosis' (read 'Thutmose I) rules for 25 years *after the Hyksos departure*, so the calculation, done using the 1315 Year 1 obtained earlier by us, and excluding the same Reigns as we do with Manetho-Josephus, gives a total of 1340 for the controversial Sothis date dated 1 Shemu 09, Year 27 (with Year 1 in 1344) is an exact new moon Mar 23 1317 in the possible scenario that he died in 1317! This would permit two years and some months thereafter for Ramesses I (with Sti I and Ramesses II), whose Year 1 is dated to 1315 and who had only a Year 2 attested. Remarkably, the date (01 Peret 20) is aligned with the moon in 1315 as a Lunar Day 02 Jan 03, this date being late in Year 2 of Ramesses I and six months before the Sothic alignment in Year 1 of Ramesses II, allowing no room for a Reign of Seti I of any duration in between.* The stela date of Lunar Day 02 is a probable alignment for Year 2 of Ramesses I on this date in 1315, but the Reign of Seti I would then be included within the time of the Reign of his son, Ramesses II, ie. a cergency. There may have been competition between Horemheb and a Ramesside King during the last 5 years of the 27th of Horemheb, making the Reigns of Ramesses I and Seti I. It could still revert to the position we present where Seti I takes over in 1331 to 1320, then Seti I to 1315. The Sothic alignment with Thoth 1 (New Year's Day) for 1315 BCE does not appear to be one a King can give up, which would incline Ramesses II to make it his Year 1. Iven if it were Seti's Year 1, a father of Ramesses II would hardly want to deny his son a Jubilee, and Ramesses II was crowned in the presence of Seti I, his father, as monumental evidence indicates, although the precise chronology of this coronation remains unclear. Jehovah will surely reveal any Ramesside necessary fact. Manetho allocates anyway only a few years for Ramesses I and Armais together, and puts (in Eusebius) Ramesses II for 68 years immediately following Armais, allowing Seti 51 or 55 years, and only in Dynasty 19, preceding Ramesses (61 or 66 years and plus 60 years), too great a Reign for Seti, unless he reigns along with his son. This might be true, except: "Ramesses II's regnal year count did not begin under Seti I," as stated on p. 211 of the book *Ancient Egyptian Chronology* (2006). No basis is given for this claim, which must therefore be viewed as totally unfounded, based on the monuments and their lack of "double dates" during the coregency. We just don't see the propriety of basing a chronology on objects whose interpretation depends on chronology. On the whole, the BG as we see it now is well-aligned. There will continue to be analysis of ancient sources. Yet, alignment of Sothis to Egypt runs our chronology. Manetho takes on the dual persona of god and devil for makers of Egyptian chronology: none better, few as valuable, so we take as a blessing good agreement with Manetho. We may now consider the encouragement Manetho gave us.

* Later in this article, in Chapter 5 paragraph 7, there is presented another possible interpretation of Seti's Year 1 as in 1318 BCE, and this puts Ramesses I Year 2/1 Peret 20 date in 1318 (Jan 04) and as a 12h+, early by one day for LDU, yet still potentially a nola date (possibly as a negative error for LDU) as indicated, a situation which puts Year 1 of Ramesses I in 1320 BCE, as is likely, with Horemheb's death at near that time. However, it should be noted here also that the Year 27 for Horemheb is believed to be a Year of his Jubilee date, and as such is customarily not 'lunar influenced,' with these funeral events held precisely 70 days after the death. There is thus little reason to expect lunar alignment. for Horemheb's burial date, nor to rule it out as a possible alignment, as in Year 2/1 Peret 20 = Jan 04 1318 BCE. Year 1 = 1319 BCE. Year 27 = 1293 BCE. Year 1 = 1320 BCE. Year 27 = 1294 BCE. Horemheb's dates LD3, LD3 and LD3 are from Years 1, 5 and 9 respectively (with Year 1 1341), while Horemheb's Year 27 burial date could assume Ay's Year 1 (ie. the usurping of Ay's Reign) in 1346, which with the death of Year 1 Ramesses I in 1320 BCE as a Julian date up to 6 days earlier in January 1320. With 5 Shemu (Pachon) 9 as Mar 24 1320 for Horemheb's dated burial. To days earlier is his death date on Jan 13 of 1320 BCE, making Tut's death before Jan 19 1346. When, as was considered in our 'BF article, par. 2-11 (see Chart 1, par 1-28, 2-19 and Table 3, 2-8, 7-76), Tut accorded in late summer 1335, the Year 9 Wine label attributed to him is now here dated autumn of 1347 and his death (which we put previously in Jan 1346) is now apparently fitting (so remarkably neatly) in Jan 1346.

end of Chapter 2: Chronology Aligned Under Sothic Egypt

Chapter 3: Manetho Offers Real Encouragement

A fool scorns his father's instruction; but he that keeps his commandments is more prudent.
(Proverbs 15:5, Septuagint by Sir Lancelot Charles Lee Brenton, 1851)

El loco menosprecia el castigo de su padre; mas el que guarda la corrección, saldrá cuerdo.
(Proverbs 15:5, Las Sagradas Escrituras Version Antigua, 1999)

Above: Thutmose III bust, Kunsthistorisches Museum, Vienna
(Statue, acquired in 1821 by Ernst August Bergheim, in Egypt)

3) While the Sothic alignment of Year 1 for the two Kings Ramesses II and Amenhotep I of Egypt have, as far as I know, never before been mentioned in the literature of the subject, their presence in the BG as we see it is no reason to rejoice. It is vital to remain humble in the face of discovery. It would be a mistake, however, not to see the very good findings that our *Blessed Gerontology* has, as manifested in its startling vindication of Manetho. Manetho has passed through a great many hands

prior to reaching us, and has undoubtedly seen much corruption, but he is relied upon when there are no other sources.

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3) A priest who lived in the time of Ptolemy I, of Egypt, c. 300 BCE, Manetho appears correlated with the period of the Egyptian Ptolemaic Kingdom which began 323 BCE, and perhaps was working down to Ptolemy III (246-222). Manetho came from Sebennytos, on the lower Nile River, northern Egypt, writing his *Aegyptiaca* in Greek. He was said to have been a chief priest of Heliopolis. The *Book of Sothis* is also associated with him. In *Aegyptica*, he originated the term "Dynasty." None of Manetho's works is known, and they are brought to us by means of other writers' quotations from them. Of these his works were involved in rivalries between the Egyptian, Jewish and Greek histories of old, they were probably quoted with 'alterations' for such a purpose. Josephus quotes him in the first century CE, taking an opposing view (in *Against Apion)*, the earliest. Later *Epitomes* of Manetho were preserved for us by Sextus Julius Africanus, Eusebius of Caesarea (this by Jerome's Latin work; also an Armenian translation), plus a George Syncellus version of Africanus/Eusebius. Manetho to Syncellus took, all-told, about 1100 years, with our first record 400 years after Manetho offered. As we were taught, in my family: "Like it or lump it."

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3) Ramesses II lived 1000 years before Manetho, and ruled from 1315 BG for a period of 66 years, or in Manetho a period of 68, 66, 61, or 60 years, as we do with Ramses. The 68 years of Eusebius could be a combination of the Reigns of Ramesses I and II in our current BG version. More importantly, the *Exodus* did not occur near to the time of Ramesses I and II, as seems popular for scholars to say, but Manetho says it occurred prior to Ramesses by over 100 years, in the Reign of Tethmosis. Manetho, in the version of Josephus, is thus in actual agreement with the BG and refutes the popular opinion! This offers real encouragement for us BG believers, in that such an ancient and respected source could agree:

Manetho says [the Exodus] occurred prior to Ramesses by over 100 years, in the Reign of Tethmosis.

I shall therefore resume my quotations from Manetho's works in their reference to chronology. His statement is as follows: "After the departure of the tribe of Shepherds from Egypt to Jerusalem, Tethmosis, the king who drove them out of Egypt, reigned for 25 years..."
(Against Apion, i, 15, 16 by Flavius Josephus)

This remarkable quotation from Manetho by Josephus has the effect of dating the *Exodus*, whether at the time of Thutmose I, or that of Thutmose I, at a distance in time quite definitely before the Reign of Ramesses. In the BG, we have seen that the "Shepherds" may refer to either the Israelites or the Hyksos Kings, and that they both left Egypt within a fifty-year span of time. We used the words of Josephus to calculate the correct time for the departure of the Hyksos Kings from Egypt. The King who drove out the Hyksos, Ahmose, didn't rule afterward for 25 years, but for 25 years in sum total. In *Against Apion*, section 16, Josephus promises to refute Manetho's stories about Amenophis who does, according to Manetho, 518 years after the Jewish epic. In a similar way, Josephus puts Ramesses much later in Dynasty 18 than Tethmosis-- in the BG 178 years later! Josephus disagrees strongly that the Jews lived in the time of Amenophis in Egypt but left 518 years earlier. In the same way we (and he) should have to strenuously disagree that the *Exodus* occurred in the era of Ramesses II, yet also more than a hundred years prior.

Above: Self-Portrait, Rubens House, Antwerp *(1628-30 painting by Peter Paul Rubens, oil on canvas)*

3) At the end of Chapter 2 we showed how the years can be reckoned from Manetho to add up to the correct date of Ahmose I Year 1 and to the date the Hyksos left Egypt. May we get from Manetho the date of the *Exodus*? For Ramesses I in 1329, the rules 64 years after 1493. So we are looking for totals of 164 years, in Manetho, from the end of the Reign of Thutmose I in the BG, who died in the *Exodus* (this is Mephres, Misaphris, or Miphris in Manetho, according to today's scholars). First, we consider the account of Manetho in Josephus:

247 - (1 + 12 + 25 + 33 + 10 + 20 + 12) = 164 years,
Exodus to Ramesses I
(The Chronology of the Old Testament, by D. R. Fotheringham, 1906, p. 122, Manetho-Josephus with removal of Reigns of Ramesses, Acencheres, Tethmosis, Chebron, Amenophis, Mephres, using the modern-day identification of Mephres with Thutmose I and the BG identity of Thutmose I as Pharaoh of the Exodus)

One of the two duplicate Reigns of Acencheres- 12y, is removed, and the order of the Reigns adjusted to place Ameses (Hatshepsut) after Mephres (Thutmose I), which is the correct order, allowing the removal of the four Reigns preceding the Exodus (Ahmose as Tethmosis- 25y, Chebron- 13y, Amenophis- 20 y and Mephres- 12y) and 1y for Ramesses I's Reign to be part of the Exodus year. We arrive at 164 years and 1493 - 1329 = 164, also, as we find Manetho is very encouraging in this case, too!

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3) Let's try once more for Manetho according to Eusebius:

348 - (40 + 68 + 5 + 25 + 13 + 21 + 12) = 164
years, Exodus to Ramesses I
(The Chronology of the Old Testament, by D. R. Fotheringham, 1906, p. 122, Manetho-Eusebius with removal of Reigns of Amenophis (40) Ramesses (68), Armais, Amosis, Chebron, Amenophis, Miphris, using the modern-day identification of Miphris with Thutmose I and the BG identity of Thutmose I as Pharaoh of the Exodus)

Here Armais- 5y is removed (as Ramesses I, say), after that, Ramesses- 68y and Amenophis- 40y are removed, as they come after Ramesses I, and the first four Reigns, Amosis- 25y, Chebron- 13y, Amenophis- 21y and Miphris- 12y are all preceding the Exodus, with Miphris here as Pharaoh of the Exodus (Thutmose I in the BG), for 164, the same total necessary to account for it once again! Note also how the 68 years of 'Ramesses' is, possibly, from 2 years (Ramesses I) plus 66 years (Ramesses II)!

Above: The Chronology of the Old Testament by D. R. Fotheringham (1906), p. 122 *(The 18th Dynasty Egyptian Pharaohs from Manetho, as recorded by Africanus, Josephus, and Eusebius; also, "18th Dynasty Greek Shepherds: 518 years, Africanus)*

3) Viewing the numbers for Manetho from Julius Africanus:

287 - (19 + 1 + 25 + 13 + 21 + 13 + 31)
= 164 years, Exodus to Ramesses I
(The Chronology of the Old Testament, by D. R. Fotheringham, 1906, p. 122, Manetho-Josephus with removal of Reigns of Amenophath, Ramesses, Amos, Chebros, Amenophthis (corrected to 21), Misaphris, Amenophis, using the modern-day identification of Misaphris with Thutmose I and the BG identity of Thutmose I as Pharaoh of the Exodus)

The 'errant 24' years of Amenophthis in Africanus were 'corrected' to 21, and Amenophthis III (as 'Horus- 37y', and 'Amenophis- 31y') as 'Amenophath', giving a preference to him as to 37 years for 'Horus', seeking that 'Acherres' (Akhenaten) had 32 years (a lot) allocated. Our manifest total of 164 years is so obtained, again!

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3) One more thing we ought to try is the stated total for Africanus (as 263), which differed from the 287 gotten by adding the numbers for Manetho in Julius Africanus:

263 - (19 + 1 + 5 + 12 + 25 + 24 + 13)
= 164 years, Exodus to Ramesses I
(The Chronology of the Old Testament, by D. R. Fotheringham, 1906, p. 122, Manetho-Josephus with removal of Reigns of Amenophath, Ramesses, Amenses, Acherres (12), Amos, Amenophthis (24), Misaphris, using the modern-day identification of Misaphris with Thutmose I and the BG identity of Thutmose I as Pharaoh of the Exodus)

The lower total of 263 allows us to imagine that there is no contribution to the total from 'Chebros', and we subtract the 24 years of 'Amenophthis' from Africanus. The 5 years of 'Ramesses' are subtracted, yet 12 years ('Chebres') after 'Rathos' (Tutankhamun) seems enough, for 'Acherres' (as Akhenaten) has a generous 32 years. The total for Manetho-Africanus is also made to work!! How encouraging an exercise this has been, seeing that Manetho in the BG can always be made to add up to 164! If you think this works for any other number-- try it!

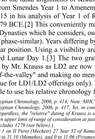
Above: Mould of Amenhotep I, Los Angeles County Museum of Art *(18th Dynasty, terracotta, 9.97 x 3.97 cm)*

3) Thus, from the time of the *Exodus*, we have seen Manetho supply us a tremendous amount of encouragement for our BG chronology, despite much obvious corruption in the widely differing versions of Manetho available. The "short, but sweet" 164 years from *Exodus* to Ramesside times are obtained as though by a miracle in Manetho, for although we are afforded some latitude in our calculation, a choice of random numbers will never add up to some required total, as anyone can tell you. If someone does not think this is a miracle, we invite them to try to do the same with some other chronology. Or they are welcome to join us in our 'bg' chronology. There is no copyright on the truth, and the ridiculous notion that a chronological theory needs copyright can be seen as an obvious fiction, in 'need' of copyright.

Above: The Chronology of the Old Testament by D. R. Fotheringham (1966), p. 123
Illustrated in 28, 29 Velikovsky, Peoples of the Sea (Velikovsky Symposium, Stockholm, and Eisenbrauns)

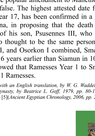
2c) Is there further encouragement for the BG, in Manetho? Dynasty 21 begins with Smendes, and is 130 years long. All three versions of Manetho have 130 for that total, although in Africanus the Regns add up to merely 114. The total of 130 for all three versions is very strong evidence that it was the number Manetho also recorded. Now, according to the Biblical account, Zerah of Egypt (identified by us, as well as others, as Osorkon I) is killed in a battle with King Asa of Judah near Year 15 of Asa, but shortly before; we now suppose it Year 14. In the BG, Year 14 of Asa comes to 945 + 39 + 14 = 1 = 944. This number, 944 BCE, is the death of Osorkon I in BG. In Dynasty 22 of Manetho, Sesonchis (Sesonchosis) gets 21 years in both Africanus and Eusebius, and Osorthon, the successor to Sesonchis, 15 years in both versions. This would appear to show Sheshonq I 36 years prior to the death of Osorkon I (980 BCE minus 36 equals 944 BCE). The BG date for Sheshonq is 993 BCE, whereas we placed his predecessor, Psusennes II, in 1015, which seems to say that Psusennes died in 980, a five-year mistake if that Dynasty ended in 985, or 130 years after Smendes. According to the lunar alignments of Krauss, the years from Ramesses II Year 1 to Smendes Year 1 are 200-201, and from Smendes Year 1 to Amenemope Year 10 about 85.[1] Mr. Krauss does not consider a date as high as 1315 in his analysis of Year 1 for Ramesses II, yet agrees that 1314 (our 1315) is the only prospect besides 1279 BCE.[2] This conveniently makes our chronology compatible with his within the period of the 19th Dynasty, which he considers to have been begun 125 + 15 years = 140 years before and thus lasted similarly (11 and 25 are phase-similar). Years differing by 25 years or by 11 years (or 36) are thus nearly identical in phase for the lunar position. Using a visibility arc of 11.10 deg at Memphis, Egypt, the known Pharaonese date is the required Lunar Day 1.[3] This new alignment for Year 1 of Smendes is 36 years before LD5. Five other germs mentioned by Mr. Krauss as LD2 are now LD3, consistent with the fifth (ie. 'DB 31') being written 'during the Second Holiday' and marking the occasion of a god or offering (in harmony with MHC 159, that Sothis uses to argue for LD1/LD2 offerings only). Thus, our chronology is as good as or better than his, and we may even be able to use his relative chronology for the years from Ramesses II to Ramesses XI/Smendes.

[1]*Krauss and Hannah, Orientalia, 2006, p. 47; See, too, Antonio Morales, Revue Ancha Colonna.*
[2]*Ancient Egyptian Chronology, 2006, p. 477. See, in contrast with his accompanying Table III. 8.11, this: '1314 may be an error in the text, which treats 1304. Regardless, the "relative" dating of Krauss is used by us using 1315 as Ramesses II Year 1, and works, though Mr. Krauss disagrees(he may put his own upper limit of range of consideration at just 15 years lower. He also excludes 1394 Yr 1 on the basis of the Prismascus date which 36, 61 and 86 years later, Yr 1 is not.*
[3]Krauss, Year 1 on II Peret (Hockey), 27 Year 1 of Ramesses II, the Coronation date, to hold for a range of areas visions values from 0 to 11.49 (Thebes); for 0 to 11.10 (Memphis), and 0 to 10.60 (Pi-ramesses) with FLSY 3.1 in 1284 and Dec 28 as Mechir 27 in 1284 BCE, and the last visibility of the lunar crescent, as seen in Ras Gunesch by white (Memphis) is Dec 27 1284 BCE. Lunar Day 1 or new moon being the day after or Dec 28. (Gunesch's table from E. Gunesch, "Mondalter aus dem Archiv von Illahun: Chronologie des Mittleren Reiches" in the journal: Zeitschrift für Agyptische Sprache und Alertumskunde 118, Jul. 2, 2011, 116; or an internet source (h=<itis/archive/> mond/mondalter.html) Gunesch's tables include the lunar azimuth angle with respect to the Sun, which is necessary to compute the azimuth angle, we used Celestia 1.6.1 to find the azimuth angle of the sun at sunset on Dec 28 1284 BCE, which was 240.5 deg. Celestia 1.6.1 is accurate to within a few minutes of between 8.8+/-8 sec / 10 deg and 18.2+/-6 sec / 9 deg. At the middle of these two values of Schaefer's being 9.5+/- degrees= which is under 11.06 (Pi-ramesses, above)– thus within the 0 to 11+ degrees range for which LD1 holds, in BG. On the other hand, 1279 BCE as Year 1 Ramesses II does not meet this requirement, and is made to work only by changing the Pi-ramesses date artificially, to the 28th day of Mechir (Christine Tailey's book, p. 425).)

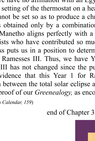

Above: Siamun *(21st Dynasty, bronze statue in form of sphinx)*

3c) The 85 years from 1 Smendes to 10 Amenemope is 1115 to 1030 in our list (B4) article, exactly 85 years, true. Also, 1024 as Year 1 of Siamun leads to 1015 Year 1 of Psusennes II, and a fascinating, needed connection between the Year 6 reigns of Siamun continues with the 25 Years of Year 6 of Psusennes II. And is just the same number of years as from Year 1 of Siamun to the end of Dynasty 21 (but with 135 years total for the Dynasty). We see now where the discrepancy lay– it was 41 years (5 missing years) for Psusennes I, or 46 in Africanus.[1] The only difference is that Psusennes I became, as told by Africanus and by Eusebius, are 5 years for Psusennes I (more for Africanus), and 21 years for Psusennes II, the difference between 35 or 14 years for Psusennes II seeming an eerie echo of the 21 years of Dynasty 21 and the 14 years of Dynasty 22, indicating a constant number, 56 years, for a combination of Shoshenq and Psusennes. Note that the 14 for Psusennes II seems wrong, because it is at odds with the stated total of 130-- which now looks to be truly 135 Smendes - Psusennes II = 100 yrs. The years of Dynasty 21 is obtained in Manetho, by taking the maximum total time attested for each Reign! This result is not entirely unexpected for Dynasty 21, because we know that Manetho has a Year 1 attested and yet his Year 10 is the same as Year 1 of Psusennes II. Mr. Krauss has argued for 24 years for Psusennes II, a figure considerably less than 35, but it lines up well with the years 1015-980, his likely Reign, and is also close to 25 years for Psusenes from the Book of Sothis.[2] Because the Egyptian year is one quarter of a day less than one year, the date Dec 26 in Year 17 of Siamun is four days less and comes on Jan 01 in Year 1, meaning, the Dec 28 1009 Year 17 date was Jan 01, 1024, Year 1. This could have been Siamun's accession date, or 1024 Year 1 was a pillar of the Middle Kingdom to Karnak, Year 17, has been confirmed in a graffito at Abydos, exceeding 9[.]3 Gertoux has the solution to this dilemma, in proposing that the death of Pinedjem (Pinudjem) II in Year 10 of Siamun marked the accession of his son, Psusennes III, who is identified later with Pharaoh Psusennes II, the successor of Siamun, so thought to be the same person.[4,5] With 1024-944 as the 80 years of Siamun, Psusennes II, Shoshenq I, and Osorkon I combined, Year 1 1115 is 91 years earlier than Siamun, and Amenemope Year 10 is 6 years earlier than Siamun in 1030 and 85 years after Smendes Year 1 (1115), while the work of Krauss showed that Ramesses Year 1 to Smendes Year 1 is 200-1 years, in agreement with the BG date of 1315 Year 1 Ramesses.

[1]*Manetho, with an English translation, by W. G. Waddell (Preamble), 1940, p. 172.*[2]*Ibid., p. 247.* [3]*Symbols of Ancient Egypt in the Late Period: The Twenty-first Dynasty, by Beatrice L. Goff, 1979, pp. 80-81.*[4]*Osorkhon Shoshenq I's Campaign to Palestine, by Gerard Gertoux, 2012 for latest, undated), p. 6.*[5]*Ancient Egyptian Chronology, 2006, pp. 225-45*


Above: The Abduction of Ganymede, Schwarzenberg Palace, Vienna *(1611-12 painting by Peter Paul Rubens, Oil on canvas, 203 x 203 cm)*

3c) At some point we will summarize the lunar dates in the reigns of Egyptian rulers which are known to confirm alignment, but the BG looks so far better than any we know about. Our detailed work is beyond the scope of this article. The 26 years Manetho gives for Smendes is encouraging, because there is a Year 25 for Smendes attested on the *Banishment Stela*, according to Tetley's p. 468. We are very grateful to Ms. Tetley, for this uncommonly thorough documentation of the lunar feasts is helpful. The lunar date is Apr 16 1091 BG, a LD4, III Smt 26, and the nature of it called for the Feast of Amon-Re-Kamutef. We seemingly appreciate its LD4, as we mention two above. We should perhaps save the discussion about Dynasty 20 for the next Chapter, for Manetho has scant data here. After Smendes, 26 years, Manetho puts 41 (Eusebius 46) years to the account of Psusennes I, who today has 46, by modern scholars to be the year him died after Amenemope. Amenemope is the King called Nephercheres by Manetho, and is given 4 years by him and by recent scholarship. Thus, 50 years are believed to pass after Smendes dies until Year 1 of Amenemope (cf. Krauss, 85 years Year 1 Smendes to Year 10 Amenemope), making his Year 1 1039.


Above: Pharaoh Merneptah, Thorvaldsens Museum, Copenhagen, Denmark *(2012 photo of statue)*

3c) Counting down from 1315 BCE, we have 200 years exactly (Krauss) to the last attested year of Ramesses XI (ie. Year 1 of Smendes 1115 BG). To reiterate, Krauss gives then 85 years remaining to Year 10 of Amenemope, 1030. This appears to be Year 1 of Osorkon the Elder 1030 BG and is followed by Year 1 of Takelot II BG, also above. Manetho (in both versions) has 4 years, for Osochor. The Year 2 Shoshenq I on priestly induction attested from the Reign of Osorkon the Elder becomes Jan 21 1028, in good agreement with Year 1 1030, and is a Lunar Day 2, seemingly quite appropriate for priestly inductions, a reference having been quoted by Krauss regarding LD1-2.[1] We merely use the relative dating of Krauss-- we state here that we have no affiliation with an Egyptologist. Unless, dare we say it, Manetho should qualify as one. Until the discovery of the thermodual on a bronze axe in the 1970s, we produce a desired temperature, the date of a king cannot be set so as to produce a chronology, but rather is the chronology determined independently. The BG is obtained only by a comparison of Manetho's data with the dates and the Reign lengths read in Manetho. Manetho aligns perfectly with a lunar relative dating. We would like to thank all of the modern Egyptologists who have contributed so much to our esteem of Manetho. The precise relative dating of Mr. Rolf Krauss puts us in a position to determine the beginning of Dynasty 20 by its assignment of a LD3 on Year 7, to Ramesses III. Thus, we have Year 1 of Ramesses III as 1223 BCE (BG). While the dating of Ramesses III has changed since the publication of the Courville, we are excited to present in the next Chapter evidence that this Year 1 for Ramesses (1223 BG) is true astronomically, based on the real connection between the total solar eclipse at Ugarit in 1223 and its late 19th Dynasty proximity. We show it in further proof of our Gravenolgy, as encouraging with chronology as it is user friendly.

[1] *(Quaternary Research, Vol. 74, 2010, pp. 207-215 "Late second-early first millennium BC abrupt climate changes in coastal Syria and their possible significance for history of the Eastern Mediterranean," by D. Kaniewski et al.) [2] (Ibid., p. 212, bottom right)*

end of Chapter 3: Manetho Offers Real Encouragement

Chapter 4: Ugarit Solar Eclipse Record Finds Realization In Egyptian Nineteenth Dynasty Late Years

For as the heaven is high above the earth, the Lord has so increased his mercy toward them that fear him.
(Psalms 103:11, Septuagint by Sir Lancelot Charles Lee Branton, 1851)

For as the heaven is high above the earth, so great is his mercy towards them that fear him.
(Psalms 103:11, Noah Webster, 1833)

Abowiem jako na niebiosa wysoko nad ziemią, tak jest utwierdzone miłosierdzie jego nad tymi, którzy się go boją.
(Psalms 103:11, Biblia Gdańska 1632. Revision 1738 also known as Biblia Krzlowska, Nowe Przymierze revised in 1881 (Polish))

4c) Our last article featured a new founding date for Rome (842 BCE) in Chapter 4, a 'parallel universe' to this! We might hope that this article will be equally great. I was seeking destruction layer dating models for any of the cities conquered by Shoshenq I on his campaigns, dated by us in 925 BCE, and found the very low radiocarbon results from the city of Dor, on the coast of ancient Palestine, and apparently far from typical. Since Dor was a Mediterranean, coastal city, it became vital to understand the difference between coastal and inland cities with regard to trading, it being pottery that determines the Carbon 14 seemingly appropriate for a city. Eventually, I hope to get back to that research, which really focussed on the transitions between the pottery phases (Late Bronze, Early Iron etc...), and how those transitions in city pottery associated with Dor seem to show a trend in these phases as aligned to Shoshenq I. However, I was sidetracked in a wonderful way during a literature search, when I came across an article about radiocarbon measurements near the city of Tell-Tweini.[1] To make a long story short, not to spread misleading, climatic analysis of layer dating models for assessing the dating of an invasion of the Sea Peoples to the collapse of the coastal city of Ugarit, a solar eclipse in "KTU 1.78," and to late 19th Dynasty Egypt.[2]

[1] *(Quaternary Research, Vol. 74, 2010, pp. 207-215 "Late second-early first millennium BC abrupt climate changes in coastal Syria and their possible significance for history of the Eastern Mediterranean," by D. Kaniewski et al.) [2] (Ibid., p. 212, bottom right)*

Above: Pharaoh Siptah's mummy *(without the shroud)*

4c) Kaniewski correlates the period of climatic disruption occurring from the "late 13th/early 12th centuries BC" with the Greek Dark Ages, which he determines "drier," a discovery which may have profound implications to an extended study of this subject, but will have to wait.[1] In the meantime, a brief treatment of this work should include the fact that Kaniewski's team does not come with core samples from river beds nearby to assess the climatic conditions, and radiocarbon dates were taken. If the Sea Peoples Invasion were correlated to the way that the climate appears "drier," then we would expect to see some climate change in 1216, which is Year 8 of Ramesses III in the BG and the date of their invasion. In Figure 3 of the cited article, reasonable agreement is forthcoming with the BG chronology date of 1216 BG.[2] For brevity, we propose 'BG' for us in place of 'BCE.' We are more interested in the eclipse KTU 1.78, as far as chronological accuracy is concerned, for this is an astronomical event that can obtain very high accuracy. The challenge always is, of course, that the recording of eclipses was not always good enough and the records were not always preserved nor found enough provenance.

[1] *(Quaternary Research, Vol. 74, 2010, pp. 207-215 "Late second-early first millennium BC abrupt climate changes in coastal Syria and their possible significance for history of the Eastern Mediterranean," by D. Kaniewski et al., p. 207) [2] (Ibid., p. 211)*

Above: Ras Shamra pot, The Louvre *(Late Bronze I Ugarit, terre cotta)*

4c) In their article they reject the invisible 1192 eclipse based on the fact that it isn't total (Jan 21 1192 BCE annular, and not 'late Feberly Mar'), and they argue against May 03 1375 BCE (total), as 1. wrong month, 2. uncorrected by Mars, and 3. not early historically.

Our reanalysis has led us to **reject** the identification of Sawyer and Stephenson [ed. **reject** May 03 1375 BCE] and to **redate the eclipse as the one having occurred in Ugarit on 5 March 1223** B.C. As we will show, this new date is more consistent with the astronomical information in the text and it is in good agreement with a dating of the tablet based on historical evidence **...the results of our analysis suggest that the secular deceleration of the rotation rate of the earth has changed very little over the past 3000 years.[1]** (Redating an Early Solar Eclipse Record (KTU 1.78): Implications for the Ugaritic Calendar and for the Secular Accelerations of the Earth and the Moon," by T. de Jong (Amsterdam) and W.H. van Soldt (Leiden), 1989), p. 69)

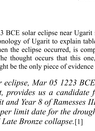
[1]*(Unesco and Ancient Societies, ed. by Susana Gomez et. al, 2013, p. 165)* [2]*Jaarbericht Ex Oriente Lux, Nd. 39 (1987-88) pp. 65-77, "Redating an Early Solar Eclipse Record (KTU 1.78): Implications for the Ugaritic Calendar and for the Secular Accelerations of the Earth and the Moon," by T. de Jong (Amsterdam) and W.H. van Soldt (Leiden), 1989), p. 69)*

Above: Fragment of an Egyptian stele, The Louvre *(New Kingdom Period, 13th-12th century, found at the acropolis of Ras Shamra (ancient Ugarit) in 1930 by Claude Schaeffer)*

4c) The 1223 BCE solar eclipse near Ugarit is a very "user friendly" eclipse, that does not require adjustment of the chronology of Ugarit to explain ticket 'KTU 1.78.' Furthermore, and most encouraging, the month of March, when the eclipse occurred, is compatible with the date given in the tablet, as is the time of day it appears. The thought occurs that this one, dated eclipse is the anchor of any other proof, or given the choice, might be the only piece of evidence needed to anchor the BG.

The solar eclipse, Mar 05 1223 BCE –1130 hrs UT (10:12 UT, NASA: Fred Espenak) north of Ugarit, provides us a candidate for KTU 1.78 which gives a viable seven-year window between it and Year 8 of Ramesses III (the BG)! Kaniewski et al. (2010) found a 1245 BCE 1 sigma upper limit date for the drought event associated by them to a 'Dark Age' c. 1200-825 BCE and Late Bronze collapse.[1]

[1]*Notebook 32, WG, p. 150, bottom of page)*


Above: Mycenaean stirrup vase from Ugarit, The Louvre *(14th-13th centuries BC, imported to Ugarit, found in the acropolis of Ras Shamra (ancient Ugarit), bomb 37, excavated by Claude Schaeffer in 1936.)*

6: The by now key, decisive work of de Jong and van Soldt leads us to imagine that the solar eclipse was seen at a location close to Ugarit, in 1223 BCE, that KTU 1.78 had enough of a window to be written and be deposited, in the city before its destruction by the Sea Peoples, and that a correct understanding the era of Ugarit would be destroyed about at the same time as the Sea Peoples invaded Egypt, which Ramesses III documents as Year 8.

[1]*Schaeberle J. Orome Lec. Vol. 30 1987-88 pp. 65-77. "Reducing an Early Solar Eclipse (1375 BC): Implications for the Ugaritic Calendar and for the Secular Accelerations of the Earth and the Moon,"by T. de Jong (Amsterdam) and W.H. van Soldt (Leiden), 1989)*

4: There is a 41-year difference between our date 1216 BG and 'a low' 1175 BCE Year 8 of Ramesses III, so that a terminus post quem of 1190 BCE (= 41 years) = 1231 BG. However, the eclipse itself differs by 1223-1192 = 31, and the BG is thus 10 years tighter than 'a low' time. 'Ras Shamra clay tablet 86.2230' is a letter sent from Niqa'Chief of the troops' of Egypt (who was killed by 'Pharaoh' in Sipitah's Year 5) no later than 1222, to Ugarit's King Ammurapi, on the basis of which letter a date for Ugarit's destruction is put at 5 years before Year 8 of Ramesses III, which is therefore 1227 BCE [1,2]. This is especially interesting, two years after 1223! Perhaps the best attestation of the BG, in that a date proposed in 'a low' chronology works better in the BG! Given that the destruction of Ugarit could date to any time up to Year 8 of Ramesses III, the BG determines a 7-year window for the arrival of KTU 1.78 at Ugarit, whereas it's a 'crude' 17-year window in 'a low' case. As usual, trying to make money only hurts "the truth."

[1]*Ayo the Slave's Cry of Censure is on the tablet, recently translated by Richard Gyrecky, Ph. Ex. Research by Edward Ugenski, 2006, p. 24).* [2]*From the text of an astrocon that read: "Year 3 till Shema the 27th. On this day, the scythe of the tenth Peser came announcing 'Pharaoh I PH, lost blood from every orifice and died.' (and Dev. 7 Year 3 B.h), with the Year 3 as applying to Sipitah described as 'extinct,' Wikipedia, 'Ray Schaeuffer', primary source: Grandet, Bill #30 100, abstract)*

5: We will perhaps reserve judgment regarding whether the Ugarit Solar Eclipse (USE 1223 BG) is on face the best proof of the BG chronology, or whether we look better. Meanwhile, in 1223 BG the Israelites had been [Exodus] 1 the beauty of the alignment of Year 2 of Midian, 1245, with Year 5 of Merneptah, was one, incredible example![2] Actually, the events at the end of Dynasty 19, we see, are intertwined with the Ugarit Solar Eclipse Record. The USER is a rare example of an absolutely dated (or at least to 'within' about one year) ancient artifact. The TEMPEST was also recorded in a fire, and found (reportedly) in a burned section of the royal palace.[3]

[1]*Ugaritic Studies Through Second Records by Ward Grone et al., 2015, Chapter 2, pp. 45-67, Table 1, column 3, [reads]* [2]*The Church of Ugarit's Year "Just 10 Shema the 27th. On this day, the scythe of the tenth Peser came announcing 'Pharaoh I PH, lost blood from every orifice and died.' (and Dev. 7 Year 3 B.h), with the Year 3 as applying to Sipitah described as 'extinct,' Wikipedia, 'Ray Schaeuffer', primary source: Grandet, Bill #30 100, abstract)*

6: It is a downright lie that Ugarit was destroyed in the early 12th century-- it was the late 13th century BCE! The date of the USER makes this a veritable certainty. Ugarit was an Amorite centre in the 2nd millennium BCE.[1] The name of its King, 'Ammurapi,' fits well with this. In one Amorite cultic document, the 12th month is Ajaru, this corresponding to Adar in the Jewish calendar, in early Mar'late Feb (cf. hiyaru or hyr in ancient documents). Adar was the second 'top' month of the year, in ceremonial terms, and the calendar contained 6 sequences and starting the year with the month 'its yn', nearest the autumnal equinox according to De Moor (1971, 55ff. and 245ff.). Thus they show it is a mistake to think 'hiyaru' has a correspondence to the Babylonian 'ajaru' (cf. hyyar). As Amorite 'hiyaru' is 'Adar' and 'ajaru' is 'hyar,' so 'ajaru' is a Babylonian month corresponding to the Amorite month 'gaunu,' two months and later than 'hiyaru.' The USE is concerned with the month 'hiyaru,' Feb/Mar. This in fact rules out the 1375 and 1192 BCE eclipses.

[1]*Wikipedia, 'Ugaret')*

6: There is some interesting discussion about the mention of the planet Mars in KTU 1.78 USE, although it is not certain how definitive this adds anything to the eclipse, the meanings of the text being not entirely known, although this element favours the USE date of 1223 BCE also, in that Mars is very near the sun and would appear during a total solar eclipse, such as the rare event of 1223. Thus, even more weight can be added to favour 1223 BG:

At (the wake) six of the new moon of hiyaru
set Sapsu,
her gatekeeper (was) Sapsu
and it turned red.[1]
(Aula Orientalis, Vol. XXX/2-2012, "Rašpu-Mars, the red planet. A new reading of KTU 1.78.5," by Gregorio del Olmo Lete, 2012, p. 366)

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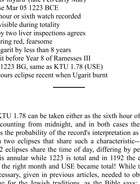

Above: Sun and Mars on Mar 05, 1223 BCE
(from Egyptian Date, Celestia 1.6). Mars invisible since it rises after the Sun, and looks about the same from Egypt as from Ugarit. Since it is on the horizon, however, the solar eclipse later that day Mars is calculated to have been visible to one looking toward the Sun during totality as viewed from near Ugarit)

6: Favourable circumstances involved in KTU 1.78 USE are:

1. Start of year new moon near autumnal equinox (4 days)
2. Month clearly identified as Hiyaru (late February/ Mar)
3. Totality of the solar eclipse Mar 05 1223 BCE
4. Time of the eclipse sixth hour or sixth watched
5. Mars understood as near, visible during totality
6. Unusual danger implied by two liver inspections agrees
7. Sun's eclipse apparently involved in Sapsu
8. Precedes destruction of Ugarit by less than 8 years
9. Sea Peoples destroy Ugarit before Year 8 of Ramesses III
10. Year 8 of Ramesses III is 1223 BG, same as KTU 1.78 (USE)
11. Historical provenance favours eclipse recent when Ugarit burnt

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6: The number 'six' given in KTU 1.78 can be taken either as the sixth hour of the day counting from dawn, or as the sixth double hour counting from sunset. Given that the text does have interpretations is very nearly accurate. This greatly increases the probability of the record's interpretation as a record of this eclipse, but it may not differentiate between two eclipses that share such a characteristic– at least not based upon that alone. Both the 1223 and 1192 eclipses share the time of day, differing by perhaps twenty minutes at their midpoint. However the 1192 is annular while 1223 is total and in 1192 the eclipse fell on Jan 21; it's the Julian equivalent of Dec 9 in the 17 in 851 BCE, and the record is that the "sky did not swallow the moon." As others also have, I rejected it because I didn't in my heart of hearts believe that it was an eclipse, the record of it being negative ("did not swallow") and it being the 'wrong' day when read as IV Shemu 25,' with the actual total eclipse dated to Year 6 in 851 BCE, on Dec 16. Nov 27 201-5 CE, I made note of **another** Year 6 eclipse, in 'Year 11' of Ugarit II, ostensibly, and a visible, nearly total one at Theben on Dec 03 856 BCE.[2] Some details of these eclipses are somewhat important as they relate to an absolute chronology for Egypt, so we will slow down somewhat in the subsequent analysis.

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Osorkon II

5: Egyptologists make a lot of assumptions, some of which are necessary, one of which is the assumption that any date written without its day number implies 'Day #1.' I happen to agree with this particular assumption, but only because I've very remarkable luck in guessing it. In the same way, I've been very 'collectively' wrong having no day numbers, showing the throne name of Osorkon II.[1] I'm going to talk about this first because the reign of Osorkon II, son of Takelot II, is the longest in Late Dynasty 22 and because it's important to the chronology of Takelot II's successor. Osorkon II, we might mention, is the son of Takelot I, and succeeded him in the Delta of northern Egypt, with the 'three other Kings' of Manetho preceding Takelot I for '25' years in Manetho after Osorkon I died. Most of Manetho were correct (the number of years would see the Year 1 of Takelot I in 944 + 25 = 969 BG, and the Year 1 of his son Osorkon II in 919 - 13 = 906 BG, since in Manetho (all versions) Takelot I is assigned 13 years). Wouldn't it be a miracle if the two dates in the Reign (possibly) of Osorkon II without day numbers could get lunar alignments with his Year 1 as 906 BCE in the BG? That was my reasoning, and I didn't really believe it. But, if it works, could we learn something from it--I mean, if it works, then perhaps the throne name Osorkon could be transliterated in such a way in which events were set in the Egyptian religion. Actually, I had none of such thoughts, on Nov 27 2015:

1. Year 14 I Shemu (Pachon) 1 Tepy Shemu Nov 29 892
(Osorkon II Lunar conjunction Nov 27 892 (TT))
2. Year 23 I Shemu (Pachon) 1 Tepy Shemu Nov 27 884
(Osorkon II) Lunar conjunction Nov 27 (HAT) 884

--'Year 1 of Osorkon II is thus proven to be 906 BCE."[2]

This cannot be obtained with a shotgun approach, which is probably a good reason to avoid such crude methods. The dates were absolutely aligned with Year 1 as new moon day as lunar conjunction (Nov 27 884), and if the Year number is counted from before 1 Shemu I (or maybe that day), after 22 years is exactly where the Year 1 of the other date (Nov 29 892) is. Lunar day 3 is more problematic, coming 14 years after 892 and in Year 14, but because the lunar conjunction may be considered as the salient feature of the dating, and the date has no day number, perhaps it refers to a backdated new moon. We might furthermore infer from this that the common instance of record dates in Shemu I is possibly the date from which Year numbers were counted, unless it may be true that I Shemu 1 is 'accession day' for Osorkon II.

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... The third example comes from KP1 fragment 3. This fragment is problematic for the chronology of the TIP as it stands. There are 5 successive names, all of which are only partly preserved. The order is:

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(iv) Repetition of year 14 (year 23, Shemu, of name lost)
(v) [Year lost...of Usr]maatre Setepenre son of Re Shoshenq Mery-nmn Sibket, God, Ruler of Heliopolis, [...day of induction of name lost] to be Great Chief of the Southern Ch...

The chronological reconstruction of this sequence is difficult, as there are a number of problems. The latest text is without doubt Shoshenq III... [end of quote]

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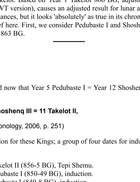
Epilogue

5: There is another possibility, and that is that I Shemu 1 represented a religious 'year' of sorts, there being a running total of 5 Shemu years' concurrent with the Regnal years of the Pharaoh, and that whenever I Shemu 1 fell within the first 5 Lunar Days, a feast was held and the date noted as simply "I Shemu," any other date having the calendar date for Day 1 of the lunar month. Since Tepy Shemu is a celebration of summer (Shemu), a logical interpretation is that of a lunar celebration, one in which the month I Shemu was involved. I don't know what to look for started up to 4 days before I Shemu, say. In this way the festival could include a secular first day of summer (I Shemu 1) at the Lunar Day 1 festival! There are endless possibilities, in fact, and we don't have the insight to consider many of them now take to be two years later, 1346[2] Although we moved dates alone. The probability of our success here was certainly low! Yet we apparently (possibly) succeeded, with bells on! Now we can only proceed to see which other dates work. We should reserve our conclusions until later, when we apply the interpretation of Tepy Shemu festival dates.

New, Irrefutable, Chronological Evidence (NICE)

5: A rising of Sothis on a calendar day Thoth 01, the New Year's Day of the Egyptian calendar, was celebrated in the Reign of a Pharaoh only once, because it signalled the rebirth of the Phoenix and the calendar progressed by 1 observed day every year for 1460 years. Such a day is the Year 1315 BCE, inscribed on Seti I Year 1 s 1318. The Year 2 inscribes it then puts Horemheb's death in 1320, which is 26 years after the death of Tutankhamun (who died when he was now take to be two years later, 1346).[2] Although we moved little, such dates are not absolute. There is a difference in the date of the Sothic rising. Yet, we are still very positive about the Amarna time. Takelot II, on the other hand, living 500 years later, is linked to much more precise dates. Takelot II's Year 1 Shemu 1 at the Lunar Day 1 festival! There are endless possibilities, in fact, and we don't have the insight to consider many of them now take to be two years later, 1346).[2] Although we moved dates alone. The probability of our success here was certainly low! Yet we apparently (possibly) succeeded, with bells on! Now we can only proceed to see which other dates work. We should reserve our conclusions until later, when we apply the interpretation of Tepy Shemu festival dates.

Chapter 55: New, Irrefutable, Chronological Environment



Above: Shawabti of Takelot II *(Pharaoh c. 865-841 BG, photo engravings and enhanced by Ward Grone on Dec 23 2015)*

ЯΣΠΚΓΗ ΗΔΕΙΙ ΣΔ ΚΓΤΔΕ : ΣΕΣ ΔΙΔΕΙ ΔΙ ΔΕΙΙΔΕ
(Proverbs 15:3, 1919 Chinese Union Version (Simplified) in Modern Pictorial)
The eyes of the Lord behold both the evil and the good in every place.
(Proverbs 15:3, Septuagint by Sir Lancelot Charles Lee Brenton, 1851)

5: We know that we accomplish things and that we discover things, but how often do we take accurate notes of it? The only reason I am passing my research to write this article is for documenting work, the importance of it. Research without documentation is like a stagnant air, or to Jehovah: "Focus on your life and your teaching."[1] We have searched and searched (research) and we found! The High Priest of Amun (HPA) Prince Osorkon stated in his Chronicle that he served from Year 11 to 25 of the Reign of King Takelot II (more under Shosheng III), in the performance of which duties he recorded one of the very few documented, lunar eclipses having provenance. But what makes this eclipse, recorded in Year 15, come under the category of irrefutable, the date being also commonly read as '25,' but also as: eg. Gertsou, 297' The Year is one to the church on time" theme is recurrent. In this case, we would tend to favour Gertsou, but for reasons best seen in this, our *NICE* chronology. The date when Dr Shemu 29 is the 17 in 851 BCE, and the record is that the "sky did not swallow the moon." As others also have, I rejected it because I didn't in my heart of hearts believe that it was an eclipse, the record of it being negative ("did not swallow") and it being the 'wrong' day when read as IV Shemu 25,' with the actual total eclipse dated to Year 6 in 851 BCE, on Dec 16. Nov 27 201-5 CE, I made note of **another** Year 6 eclipse, in 'Year 11' of Ugarit II, ostensibly, and a visible, nearly total one at Theben on Dec 03 856 BCE.[2] Some details of these eclipses are somewhat important as they relate to an absolute chronology for Egypt, so we will slow down somewhat in the subsequent analysis.

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5: There is another possibility, and that is that I Shemu 1 represented a religious 'year' of sorts, there being a running total of 5 Shemu years' concurrent with the Regnal years of the Pharaoh, and that whenever I Shemu 1 fell within the first 5 Lunar Days, a feast was held and the date noted as simply "I Shemu," any other date having the calendar date for Day 1 of the lunar month. Since Tepy Shemu is a celebration of summer (Shemu), a logical interpretation is that of a lunar celebration, one in which the month I Shemu was involved. I don't know what to look for started up to 4 days before I Shemu, say. In this way the festival could include a secular first day of summer (I Shemu 1) at the Lunar Day 1 festival! There are endless possibilities, in fact, and we don't have the insight to consider many of them now take to be two years later, 1346).[2] Although we moved dates alone. The probability of our success here was certainly low! Yet we apparently (possibly) succeeded, with bells on! Now we can only proceed to see which other dates work. We should reserve our conclusions until later, when we apply the interpretation of Tepy Shemu festival dates.

New, Irrefutable, Chronological Evidence (NICE)

5: A rising of Sothis on a calendar day Thoth 01, the New Year's Day of the Egyptian calendar, was celebrated in the Reign of a Pharaoh only once, because it signalled the rebirth of the Phoenix and the calendar progressed by 1 observed day every year for 1460 years. Such a day is the Year 1315 BCE, inscribed on Seti I Year 1 s 1318. The Year 2 inscribes it then puts Horemheb's death in 1320, which is 26 years after the death of Tutankhamun (who died when he was now take to be two years later, 1346).[2] Although we moved little, such dates are not absolute. There is a difference in the date of the Sothic rising. Yet, we are still very positive about the Amarna time. Takelot II, on the other hand, living 500 years later, is linked to much more precise dates. Takelot II's Year 1 Shemu 1 at the Lunar Day 1 festival! There are endless possibilities, in fact, and we don't have the insight to consider many of them now take to be two years later, 1346).[2] Although we moved dates alone. The probability of our success here was certainly low! Yet we apparently (possibly) succeeded, with bells on! Now we can only proceed to see which other dates work. We should reserve our conclusions until later, when we apply the interpretation of Tepy Shemu festival dates.

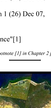
1. Part 1, Year 11 of Pachon 1 (8056-8 BC), Tepi Shemu.
2. Pachon (1), Year 7 of Pedubaste I (850-49 BG), induction.
3. Pachon 19, Year 8 of Pedubaste I (8049-8 BG), induction.
4. Pachon 26, Year 39 of Shoshenq III (825-4 BG), Tepi Shemu.

So, let's examine when I Shemu 1 falls for every year:

1. Nov 20 = LD 03 : 856 BG Date = Pachon 1 (11) Nov 30, *Takelot II Year 11 (Pachon 1 LD 3) Tepi Shemu*
2. Nov 20 = LD 11 : 849 BG Date = Pachon 1 (1+) Nov 18, Pedubaste I Year 7 -not- summer festival
3. Nov 18 = LD -01: 848 BG Date = Pachon 1 (19) Dec 06, Pedubaste I Year 8 -not- summer festival
4. Nov 12 = LD 08 : 825 BG Date = Pachon 1 (26) Dec 07, *Shoshenq III Year 39 (LD 4) Tepi Shemu*

--"New, Irrefutable, Chronological Evidence"[1]

[1]*Notebook 32, WG, p. 176, 6432 hrs Nov 28 2015*) [2]*See footnote [1] in Chapter 2 paragraph 12)*



Above: The Nile Delta, northern Egypt *(Satellite photo, NASA)*

Waxing Moon

5) Pachon (I Shemu) 1 is the first day of the first month of summer (Shemu), and is celebrated in the above four cases only two out of the four years, by both of those years falling on a positive lunar day, or waxing moon. The other two years (Pedubaste I Years 7, 8) on waning moons can also imply that Pedubaste I's succession came late in our calendar (year 18) for his Year 1 856 BG. This would be concisely explained by the lunar eclipse of Dec 03 856 at the time of his failed rebellion, the time in Year 11 of Takelot that marked his own Year 1. While he failed to take Thebes in 856, he was crowned. The priestly inductions of Years 7 and 8 of Pedubaste, while not automatically assigned to Pachon 1 (Pachon 19 and 26 are from Tepi Shemu data), and both have been waxing. With Pachon 13 a LD1, Pachon 01 was a LD-11 in Year 7, yet the induction event Pachon 19 fell 13 or later. Year 8 may have been a negative corrector for LD1. For these four dates, we did explain the lowest Regnal Year numbers (7 years lower than his accession year in Year 7, 8 in Year 8, perhaps etc... instead of 6 Years lower in Year 7, 7 in Year 8, as usual for dates later in the Julian Year) for Pedubaste I as being due to an accession date correlated with the Dec 03 856 eclipse. But the first new moon in Pachon could have marked the beginning of a new religious year; we can't know that. Their religious rites were secretive, secret, anyway. Comparing these four induction dates with the two from the Reign of Osorkon II, we find that Osorkon's Pachon 1 dates were both waxing moon (favourable) situations, implying that the accession date is accounting for it, or perhaps dates before 1 Shemu 1 antedate by one cycle: Isi, Year 14 extended to Pachon 1 of Year 15, or Tepi Shemu dates (in Year 7, Shemu lacks a day dates; not both have been waxing. With Pachon 13 a LD1, Pachon 01 was a LD-11 in Year 7, yet the induction event Pachon 19 fell 13 or later. Year 8 may have been a negative corrector for LD1. For these four dates, we did explain the lowest Regnal Year numbers (7 years lower than his accession year in Year 7, 8 in Year 8, perhaps etc... instead of 6 Years lower in Year 7, 7 in Year 8, as usual for dates later in the Julian Year) for Pedubaste I as being due to an accession date correlated with the Dec 03 856 eclipse. But the first new moon in Pachon could have marked the beginning of a new religious year; we can't know that. Their religious rites were secretive, secret, anyway. Comparing these four induction dates with the two from the Reign of Osorkon II, we find that Osorkon's Pachon 1 dates were both waxing moon (favourable) situations, implying that the accession date is accounting for it, or perhaps dates before 1 Shemu 1 antedate by one cycle: Isi, Year 14 extended to Pachon 1 of Year 15, or Tepi Shemu dates (in Year 7, Shemu lacks a day dates; not

Osorkon III Flood Date

6) First, we do the calculation of Year 1 of Osorkon III. Osorkon III became King after 25 years for his father, plus another 17 years (39 - 22) for Shoshenq III, with Year 25 of Takelot being equal to Year 22 of of Shoshenq. Year 1 of his father, Takelot II, is 868 BG, and thus:

866 - 25 - (39 - 25) - 3
= 866 - 25 - 17
= 824 BG Year 1 Osorkon II (*OWP*)

"Oct 04 (868) Year 3 Pharmouthi 22 coronation Phamenoth 22 exact correspondence, perfect confirmation of Takelot II cf. TWT Oct 01 819 lunar conj. (date of Oct 03, calendar)"[1]

A procession of Amun is mentioned in Year 3 of Osorkon III, on Phamenoth (III Peret) 22, and there is a dated Tepi Shemu feast which might be his, noted from a Year 18, Pachon (1 Shemu) 06 (Year 1 824 BG in *QWP*).[2] According to Borchardt, line 5 of the inscription gave this information about the procession of Amun, Year 3.[3] But Krauss says that according to MHC 135 the feast of the valley began on LD1 in I Shemu and: "Amun crossed the Nile... in a procession," then spending the night, received offerings on LD1 and LD2 (this from MHC 159).[4] Hence, the procession of Amun on LD1 Oct 04 822 BCE in Year 3 of Osorkon III is an improvement on the former *TWT* date, Oct 01 819 BCE, as Year 1 Takelot II.[5] Since the festival procession on LD1 in II Shemu 22 and an exact lunar conjunction, we find, in our BGQWP:

[1]*Notebook 32, WG, p. 174, 1444 hrs Nov 27 2015*) [2]*Ancient Egyptian Chronology, 2006, pp. 372-3*) [3]*Ibid., p. 373, footnote 25*) [4]*Ibid., p. 414, Note: MHC is Medinet Habu Calendar*) [5]*Notebook 32, WG, p. 174, 1444 hrs Nov 27 2015*)

Year 18

7) If we had any doubt about the two lunar eclipses, this puts it completely beyond question, and since we place Takelot II at 21 and 32 years higher than Krauss, both 845 and 834 are 'wrong,' seeing as 21-year and 32-year intervals actually both "can't match" our lunar phase.[1] In summary, one considers also the Year 18 Tepi Shemu:

1. Oct 04 = LD 01 : 822 BG Date = Phamenoth 22
2. Nov 13 = LD 10 : *Osorkon III Year 3 (Pharmouthi 22 LD 1) Procession of Amun*
2. Nov 13 = LD 09 : 806 BG Date = Pachon 6
(Osorkon III) Year 18 (Pachon 01 LD 4) Tepi Shemu

Item 2. above looks correct for a Tepi Shemu feast, as we saw for Takelot II an example in Year 11 Pachon 1 (Pachon 01) was within the range of LD1 to LD4, as it also is for this case, of Year 18 "of Osorkon III". In other words, as we saw earlier, Pachon 01 fell in a 'waxing moon' phase as it did in Year 39 Shoshenq III. Thus, with our limited sample size, appears to prove a correlation between waxing moon phases and Tepi Shemu. It is a fascinating discussion, but we've got two more paragraphs to sum up the overall impact of *QWP*.

[1]*Ancient Egyptian Chronology, 2006, p. 410)*

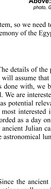
QWP

8) It's so good there's literally too much to talk about. The three years after Shoshenq V in the B4 TWT waiting for the campaign of Piye is now eliminated by shifting Osorkon III and his father up three years, and it also means that Tefnakht, assumed to be ruling from 770 QWP (was 767 TWT) is still interrupted by Piye's incursion, in Year 20 of Piye 769 QWP (was 764 TWT), now up about 5 years, although Shoshenq V doesn't move even a year. At 805 QWP (same in TWT), Year 1 of Shoshenq V is even with 20 of Osorkon III (Year 1 824 QWP-- was 821 TWT), and Takelot III dies in 788 QWP (was 784 in TWT), Year 1 of Piye being now 788 BG QWP, moving Alara to 756, a position well suited to the death of Shabaka after the 50 years of Herodotus, about 706 QWP (Dar(e)i Kahn), to make Shabaka's Year 1 about 720 QWP (721, Dar(e)i Kahn) and thus Bocchoris dies 719 QWP making 44 years of 763 Year 1 for Bocchoris (Eusebius), Tefnakht Year 1 seven years earlier, as above, and seeming brilliance to it. The time that elapsed from Year 1 of Takelot II to his discovery of his Year 1 in our absolute chronology *QWP* is 866 − 2014 (when *QWP* and doesn't exist) = 2880, and 2880 = 12 x 12 x 2 x 10-- a divinely organized number. The apis bull in Year 28 of Shoshenq III with dies in Year 2 of Pami at age 26 now starts three years sooner in QWP (Year 1 863, for Shoshenq III, was 860 in TWT), and this allows Pami to have a longer Reign, ~7 years:

805 + (7 - 2) + 26 + (28 - 1)
= 805 + 58
= 863 BG Year 1 Shoshenq III (*QWP*)

Above: Pasenhor Stela *(Hadrat maze)*

Chapter 6: Absolutely Institutional Moon Secured



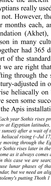
Above: Full Moon *(dec 07 1992 photo, Galileo spacecraft, NASA)*

And let the heaven reveal his iniquities, and the earth rise up against him,
(Job 20:27, Brenton)

Himlen bringer hans Brøde for Lyset, og Jorden reiser sig mod ham.
(Job 20:27, Danish Bible, 1933)

1) It is an aspect of Egyptian religion that an Apis bull is always stimulated on the religious full moon (LD15), defined as 14 days after the first day it's invisible. The day of invisibility is thus Lunar Day 1, and after 14 more days comes the "religious" full moon, an event which differs from an astronomical opposition (or full moon) by as much as one day or even, as it is observed. The fragmentary nature of the Egyptian records and the distance of time separating us from them may not allow us to know if Egypt used a lunar religious

system, so we need to make assumptions about their belief system. Our consideration of the Apis installation ceremony of the Egyptians should be as thorough as we can make it.

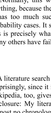


Above: Full Moon *(dec 07 1992 photo, Galileo spacecraft, NASA)*

2) The details of the priests' daily duties we will leave for later consideration at some more appropriate time. We will assume that the priests kept accurate records. This is because everything about the Apis bull in fact was done with, we believe, the utmost care, viewing as they did this animal with awe, as they made him a god. We are interested in the care that the priests took in the performance of their office, in this instance, for technical reference to the religious calendar of the Egyptians, and in accord with respect to Apis installation. We are most interested in the date of installation, as regards one IV Peret 4 in Year 12 of Shoshenq V, a day recorded as a day on which an Apis bull was installed. In order to translate that Egyptian calendar date into our ancient Julian calendar, it is necessary to get an alignment with a religious full moon on that same day. The astronomical lunar conjunction date was found as a starting point, from which we calculated Lunar Day 15.

3) Since the ancient Egyptian calendar has come down from antiquity, we are not sure about whether the Egyptians really used it without correcting for the seasons, and so the assumption is generally made that they did not. However, the Egyptian calendar had 360 days, plus the 12 months of 30 days each, in 3 seasons of four months each, and an Epagomenal month of 5 days at year's end. These three seasons are: Season of Inundation (Akhet), Season of Emergence (Peret), and Season of Harvest, an enthusiastically celebrated season in many cultures as we know, called summer (Shemu)-- each lasted 120 days. Since the calendar altogether had 365 days after the 5 days were added at the end of the year, it was about a quarter of a day short of the standard Julian year, as it then was, which adds an extra day every four years. This assumption that we are right that in Egypt no days were ever added to the Egyptian calendar, the calendar was forever drifting, because the seasons (at constant rate of progression) came day every four years, this being also century-adjusted in our Gregorian calendar. It is this drift of the Egyptian secular calendar that causes Sothis to rise helacally on Thoth 1 every 1460 years, being detected on that day just before sunrise.[1] Since we have seen some success in the B4 by assuming this to be so, that the calendar drifts, we continue this search for the Apis installation date in the same way.[2]

[1]*Each year Sothis rises progressively earlier after its first helacal rising of that year, until it begins to set just before dawn some months later than in Nov at Egyptian latitudes. ~Nov 26/29 for 885/884 BCE), which is called its 'cosmical setting' (when rising Jul 17). It then rises acronychally (just after sunset) after a wait of three and a half weeks (Dec 23) and continues, rising at sunset until late spring (1 May 1911), where it vanishes until its next, helacal rising (~Jul 17), when it continues rising just before dawn (until Nov). The Sothic Cycle has very nearly the same Julian dates each year, while moving through the Egyptian calendar, for Thoth 1 gets progressively earlier as Julian years advance, seeing as the Egyptian year is shorter, while Sothis rises later in the Egyptian calendar each year, eventually, after 1460 years, returning to be Thoth 1. The first helacal rising of any year is called its 'Sothic Beginning of the Year' (Censorinus, 21.10).*
[2]*In this case we are searching a very specific Egyptian calendar date in the Julian calendar, and we convert it to the Julian calendar because lunar phases of that era are tabulated only in the Julian calendar. We know that the Egyptian calendar drifts with respect to the Julian calendar, but we need an alignment date, and alignment of the Julian calendar is determined for 'all times past and future' with the Egyptian calendar by Ptolemy's putting Thoth 1 as Jul 21 for 132-133 CE.*)



Above: Summer, Royal Collection, Windsor *(1620's painting by Peter Paul Rubens, oil on canvas, 142.8 x 222.8 cm)*

4) These two points form the basis of the synchronization of the Apis installation date in Year 12 of Shoshenq V with the cycles of the moon, which in modern astronomy are calculated rather precisely, as are the new moon (the first day of visibility) and of course the lunar conjunction, which is believed to be the "day of the Day 1'. I have used PLSV 3.1.0 to verify all lunar visibility, and in the following Lunar Day 15 is always full moon. The full moon was used for religious purpose in Egypt, and the actual full moon often arrived after the LD15. We assume that the Apis bull was installed, during the year in question, exactly on (religious) Lunar Day 15.

5) Any year in which the full moon falls on IV Peret 4 is an important candidate year for Year 12 of Shoshenq V. Normally, this would be a foolhardy exercise, but here there is a very small probability of finding throughout the lunar cycle two years separated by exactly 30 days, the problem with the Egyptian method is that it has too much cautious, gathering too much information, which is the reason it is well suited to low technology societies. I will stay exact foolishly to use a method with a low probability of finding anything, but this is precisely what we want: to test the rigourous success of the BG. Will the BG QWP succeed where many others have failed?

6) A literature search shows that an Apis installation in Year 12 of Shoshenq V is not too often cited in print, surprisingly, since it is chronologically so valuable. Christine Tetley mentions it in her book pp. 512, 545,[1] but gives, I am sure, the data in the Egyptian Calendar of Years, Months, Days as the source of the record. Full disclosure: My literature searches are done these days with a single, or perhaps more, Google search(es). Almost no chronologists consider the Apis installation, a most serious shortcoming, as synchronizing it with a full moon would narrow its place in time considerably. The problem with the Egyptian method is that it has too much cautious, gathering too much information, which is the reason it is well suited to low technology societies. I will stay exact foolishly to use a method with a low probability of finding anything, but this is precisely what we want: to test the rigourous success of the BG. Will the BG QWP succeed where many others have failed?

[1]*The Reconstructed Chronology of the Egyptian Kings, by M. Christine Tetley, 2014 posthumously, pp. 512, 545*) [2]*Wikipedia, "Stela of Pasenhor"*

7) There are many circumstances that, together, determine the appropriate way to approach a statistical problem. When variables are well-determined as to expectations, the shotgun approach (brute force method) can be used. The shotgun approach may actually be good in our case, seeking an exact religious full moon, as computed from the exact day of conjunction, on a date of IV Peret 4. The reason is that the lunar day is assumed to be more specific for an Apis installation, and when we believe that it *must* have been Lunar Day 15 except for the outside possibility of low atmospheric visibility, which has a low likelihood in Egypt, for LD15 to have to fall on IV Peret 4 in the Egyptian calendar is one, big ask-- it may not happen strictly for some decades.

8) Another lunar criterion is the full moon falls on IV Peret 4 as an important candidate year for Year 12 of Shoshenq V. Normally, this would be a foolhardy exercise, but here there is a very small probability of finding throughout the lunar cycle two years separated by exactly 30 days, the problem with the Egyptian method is that it has too much cautious, gathering too much information, which is the reason it is well suited to low technology societies. I will stay exact foolishly to use a method with a low probability of finding anything, but this is precisely what we want: to test the rigourous success of the BG. Will the BG QWP succeed where many others have failed?

9) As I was not born on Nov 29 2015, Pharmouthi 4 falls upon Oct 02, in 769 BCE, and some more recent calculations show that it is a borderline case, vascillating at an arcus visionis of 9.26-9.27 between success and failure, and since the arcus visionis for this case is estimable at about 10.8+-.8 degrees above the horizon (Schaefer for azimuth, from Celestia 1.6.1, of 1 degree interpolated between 0 and 10 deg of azimuth during September), based on the 9.26-9.27 above (Memphis, PLSV 3.1.0), it fails as a LD15, and must be taken instead to be LD16.[1-3] In agreement with LD16, Gasnochy's tables give, in 769 BCE, Sep 16 as last visibility and Sep 17 as new moon. This date represents the lower chronology (BG) as well as Christine Tetley's Year 12 for Shoshenq V (c. 780).[4,5] Somewhat between the two, the year 769 BCE (BG), one should be warned, is subject to a one-day shift if calculated according to LD16 should visibility conditions be exceptional.

[1]*Notebook 32, WG, p. 181, 2139 hrs Nov 29 2015*) [2]*Notebook 33, WG, p. 8, 0238 hrs Dec 17 2015*) [3]*Ancient Egyptian Chronology, 2006, p. 397*) [4]*Ed Krupp.~ Beyond the Blue Horizon, p. 207*) [5]*The Reconstructed Chronology of the Egyptian Kings, by M. Christine Tetley, 2014 posthumously, pp. 512, 545*)

10) Some other prospects:

1. The full moon of Oct 15 819 is a virtual, viable LD15. However, it antedates the QWP by 25 years, and is thus involving a higher chronology, not 'fitting' our data. For example, we can reckon from 856 Year 1 Pachon/Takelot I to 720 Year 1 Shabaka using the 92 years for Manetho's Dynasty 23 and the 44 years of Manetho's Dynasty 24-I:[1]

856 - 92 - 44 = 720 BCE
Year 1 Shabaka (*QWP*)

[1]*Notebook 32, WG, p. 181, 2139 hrs Nov 29 2015*) [2]*Notebook 33, WG, p. 8, 0238 hrs Dec 17 2015*) [3]*Ancient Egyptian Chronology, 2006, p. 397*) [4]*Ed Krupp.~ Beyond the Blue Horizon, p. 207*) [5]*The Reconstructed Chronology of the Egyptian Kings, by M. Christine Tetley, 2014 posthumously, pp. 512, 545*)

For absolute example, we can reconstruct from Years Year 21 Year 1 Year 1 Year 1

also has some relation to Manetho's Dynastic durations in the QWP chronology:

733 + 44 + 89 = 866 BCE
Year 1 Tatkeiti II (QWP)
44 : Dyn. 26, Eusek.-A, and 89 : Dyn.23, Athic.

733 - 44 - 163 = 526 BCE
=Year 1 Cambyses (QWP)
44 : Dyn. 26, Eusek.-A, and 163 : Dyn. 26, Eusek.

[1]*Also:*

733 - 49 - 167 = 526 BCE
= Year 1 Cambyses (QPP)
49 : Dyn. 25, Africanus, and 167 : Dyn 26, Euseb.-A)

Victory Stela

7th In his Victory Stela, the pronouncements first month of the inundation, Day 9, and March 11 (when we interpret the date given as Thoth 09) in Year 19 of Pyer's Reign (according to Christine Tetley, campaign Year 1), his Stela shows an 769 QWP-BCE year as LD7 (sic Mar 11), which is a waning moon, with uncertain significance for now. But when we take Day 9 as intended for LD9, assuming a Day 1 for the secular month of Thoth, then it can only mean "the Year in which Thoth 01 fell on LD9," and the Year in question is actually the same Year as Dyn. 26/Eusek.-A's 733 - 44 = 689 to be counted. Guatschy's tables for 769 and Year 20 fall with arcus visionis of 8.3 (Feb 23 sz. 16 deg, Celestia 1.6.1, Scheafer -8.3 a.v), the result holding with an a. v as high as 10.08, at Thebes, in 769 BCE. Guatschy's tables agree with our date of LD1 (Feb 24), for Feb 22 last visibility (cf. Feb 23, PLSV 3 above). 769 BCE is considered a leap year (astronomically -768 for mathematic simplicity), and so there are 3 days to Feb 29 (LD6) and 3 more days to Mar 03 (LD9), which is the same date as Thoth 01 in the Egyptian Year (less than One Year 769, our year!)[1]

[1]*In the chronology of the book "Ancient Egyptian Chronology," Pyer's Year 1 is 733, and it's found that once again, only in pyer's reign, the Thoth 01 fell on the 9-10 Day (Feb 7 a.v.). This is different also in being Year 20+ not Year 19 in 733 BCE Thoth 01 is Feb 23, and the Feb 13 moon has an azimuth, from Celestia 1.6.1, of -13 degrees, which for Feb from Schaefer is -8 deg a.v -1.5 in Celestia 1.6.1 appears to be this not enough moonset, since the Feb 14 moon has an azimuth of -23 deg, from Schaefer is comparable to a.v. -2.8 (while in Celestia 1.6.1 it appears to be -3.5). Therefore, Celestia gives Feb 16 733 as invisible of daily moonset, even though a.v. -3.8 (while in Schaefer it is -4.8). Celestia gives Feb 15 733 as invisible of daily moonset, a.v. -4.2, even though a.v. -3.6 in Schaefer. Celestia gives Feb 14 733 as visible of daily moonset, a.v. -4.6, even though a.v. -4.4 in Schaefer. More importantly, DT is established as firmly Feb 16. So the 1st invisibility is Feb 16 and Feb 23 is LD8, a Day number which fails the criterion of LD9, by a day. The highest probability is that by this criterion 768 We should, however, be cautious about assumptions here, as "discrepancies within" in Celestia have been "accurate" only "within a few thousand years of the present day." Pyer Year 1 "Ancient Egyptian Chronology," p. 494).*

7th There are three dates in the Victory Stela of Pyer, so we now turn to the second date of interest, which is a mention of Pyer's intention to celebrate "afterwards":

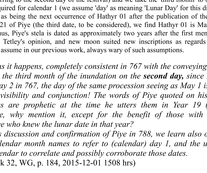
> **Now, afterward when the ceremonies of the New Year are celebrated, I will offer to my father, Amun, as beautiful feast, when he makes his beautiful appearance at the New Year, that he may send me forth in peace, to behold Amun at the beautiful Feast of Opet; that I may bring his image forth in procession to Luxor at his beautiful feast (called: "Night of the Feast of Opet," and at the feast (called): "Abiding in Thebes," which Re made for him in the beginning; and that I may bring him in procession to his house, resting upon his throne, on the "Day of Bringing in the God," in the third month of the first season, second day; that I may make the Northland taste the taste of my fingers."**
>
> *(Pyer's Victory Stela)*

Applying the same theory as we did for the Thoth 01 Lunar Day 09, which apparently worked, we see: "the third month of the first season, second day," when the 'second day' relates to "Lunar Day 02" (although also, possibly, referring to the second day of the festival) and we take the 'third month' to be Hathyr 01, with Lunar Day 02 falling on Feb 25 (LD2). Pyer's "Beautiful Feast of the New Year" is the 'New Year Day' for this discussion, and the Year "afterwards" as being the next occurrence of Hathyr 01 after the publication of the Victory Stela on Thoth 01 of Year 21 of Pye (the third date, to be considered), we find Hathyr 01 is May 02 in 767 BCE, which we take. Thus, Pyer's visit to Amun-Ra's temple is supposed to have been after the first mentioned date of the campaign, as was Tetley's opinion, and new moon suited new inscriptions as regards the time of their designation, as we assume to our previous work, always with some uncertainty:

> *This is, as it happens, completely consistent in 767 with the conveying of Amun to rest in the third month of the inundation on the **second day**, since Hathyr 1 fell on May 2 in 767, the day of the same procession seeing as May 1 is the first day of invisibility and conjunction! The words of Pye quoted on his Year 21 Stela that are prophetic at the time of the campaign in Year 19 (not 20)! Otherwise, why mention it, except for the benefit of those with religious knowledge who knew the lunar date in that year?*
>
> *From this discussion and confirmation of Amun in 788, we learn also of the use of the calendar month names to refer to (calendar) day 1, and the use of the lunar calendar to correlate and possibly corroborate those dates.*
>
> (Notecbook 32, WG, p. 184, 2015-12-01 1508)

7th Finally, the Victory Stela of Piye in his "Year 21" is dated: "Year 21, first month of the first season," and Thoth 01 in the Year 767 BCE is an exact Lunar Day 01! Since the calendar day is not mentioned, we take it as Thoth 01, which is truly a new moon in the year given. It falls on Mar 03 767 BCE, which is 20 years and some months after the rising of Sothis in July of 788, when we take the Begrad years as counting from Sothic rise. Probability favours Year 21 in early 767 also assuming an accession after early March 788, and its reckoning. Thus, in many ways, 788 is a suitable, fitting Year 1.

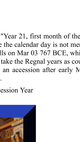
end of Chapter 7: Piye's Accession Year



Above: Joseph Interprets the Dreams of the Pharaoh's Servants Whilst in Jail, Private Collection *(1738-31 painting, by Alessandro Magnasco, oil on canvas, 134 x 177 cm)*

Chapter 8: B4 Affirms Carbon-14 Kings

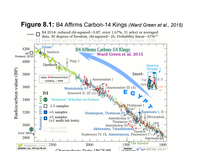
The absolute dates... are systematically earlier than the conventional chronologies of southern Greece by between 70 and 100 years.
(Kenneth Wardle, Dating the End of the Greek Bronze Age: A Robust Carbon-Based Chronology from Assiros Toumba, PLOS one, Sept 15, 2014, Abstract)
There's a lot in the future for radiocarbon.
(Ward Green, 1113 hrs, 2015-08-18)



Above: Joseph Interpreting Pharaoh's Dream, Nationalgalerie, Berlin *(1816-17 painting, by Peter Cornelius, fresco with tempera, 236 x 290 cm)*

1: There are many time periods for which radiocarbon data are valuable, something Tetley's book fails to embody.[1] Wardle's work at Assiros Toumba addresses the new data showing that the results of the Thera volcano are real and that absolute dates are generally decades too low. As we know, this would agree with B4 and the BG, also. The dates of Egon's New Kingdom and the *Exodus* are included in the period of the proposed adjustment, affecting the middle of the 2nd millenium (~1500 BCE). One of the consequences of raising the dating for this era is that, interestingly, the pottery which had been previously associated with the New Kingdom of Egypt is now clearly updated to the Hyksos Dynasty, interesting in that Late Minoan IA, contemporary with the time, is also "considered a high point of Minoan civilization."[2] Manning would date the LM IA years higher at least, dates P Betancourt derived 15 years earlier (in 1987) working backwards from the LH III/A2 sherds at Armarna. Late Helladic (LH in Greece) shares Late Minoan (LM in Crete) ordinal numbering: [LM, LH] IA to [LM, LH] IIIB (*except for LM IB = LH IIA and LM II = LH IIB).* Betancourt's LM IA (LH IA) was "tentatively" 1700-1610 BCE and his LM IIIB (LH IIIB) dated ca. 1365-1200 BCE. Basically, the dates of some pottery periods are being raised by 50-150 years by these retrospective studies, where radiocarbon is now contextually well understood. In this regard, we will consider some radiocarbon data to see how the *B4-BG/QWP* chronology affirms it.

[1]*In the introduction to her book, Tetley is brief on 14C, and puts it 11th on her list of chronological resources for Egypt: "11. Scientific studies, such as carbon-14 dating, tree-ring counting (dendrochronology), fix-score testing, can supply approximate dates in the absence of any written record." From "The Reconstructed Chronology of the Eggian Kings," by M. Christine Tetley, 2014 posthumously, p. 4*) [2]*Nodebook 32, WG, p. 123*)



Above: Ganymede (Jupiter's largest moon)
(Mar-04 1979 photo from Voyager 1, NASA, enlarged and enhanced by Ward Green Dec 23 2015)

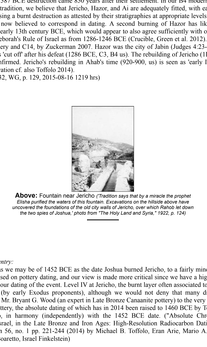
2: The radiocarbon work of Bronk Ramsey has recently been receiving attention in the media, and it statistically was modelled on late chronologies of Shaw and Hornung.[1] A landmark study by Ramsey, it provided correspondence between the radioactive dating for Old, Middle and New Kingdom Kings and accession Years based on chronology, and the Bayesian method used resulted in small errors.[2] However, the New Kingdom, too many years were raised to agree with Egon's chronology, and Thutmose III (in our chronology 32, vs. their 46, Shaw), which made the resulting dates model too low for Thutmose III and too high for Amnose I, according to the chronology. Using a 50-year adjustment, Ahmose I would be lowered to 1552 BCE (from 1559, 1 sigma mean), the Year 1 we have determined in our present work (within a year 1552/1). Stuart Manning stated (2003, 2007) regarding Ahmose I:

> **All modern discussions of the last two decades place the beginning of the 18th Dynasty around 1550-1540 BC.**
> *(Stuart W. Manning, Vienna, 2003, 2007)*

Likewise, raising the accession of Thutmose III by the same 7 years as we lowered Ahmose I, it becomes 1496/5 BCE (from 1489/8, 1 sigma mean), not more than 3 years higher than his true Year 1 date in the QWP, 1493 BCE. Such close agreement shows that some 50-year shift in the model the radiocarbon data would have greatly improved them, and that the radiocarbon results are greatly affirmed! A chi-squared fit showed a 29% improved probability of a linear fit to the data using our QWP (B4), vs. Shaw, and we represent this by a graph (Fig 8.1, see below):

[1]*Science, Vol. 328, pp. 1554-1557, Radiocarbon-Based Chronology for Dynastic Egypt, by Christopher Bronk Ramsey et al., 2010*) [2]*Ibid., p. 1556).*

Figure 8.1: B4 Affirms Carbon-14 Kings *(Ward Green et al., 2015)*



War," p. 164 (1985, 1998), and Kenneth Wardle et al., "Dating the End of the Greek Bronze Age: A Robust Radiocarbon-Based Chronology from Assiros Toumba," p. 7 (2014)

Since Mr. Wardle's work (Ibid) significantly raises LH IIIC from the conventional date of 1200 BCE to at latest 1282, IIIB pottery chronology is reduced from the proposed 165 years duration of P Betancourt (1987) to a more reasonable 83 years (or less), and ends before 1275 BCE, the date we give for the end of the above-dated Trojan War.
(Notebook 32, WG, p. 132, 2015-08-22 1300 hrs)

It appears clear from the "robust" radiocarbon chronology of Mr. Wardle (above) that Troy VI city level corresponds to the time of Pharaoh Ramesses II, and did in 1275 BCE. The low authority of pottery for dating purposes, however, is hardly a threat to the B4 chronology based on the success of B4 in all areas, supported by pottery and radiocarbon, but being based of the Highest Authority, Jehovah, aligning dates with remarkable precision, with known history in the harmonizing of the Bible with the national traditions of all. The Jubilee Cycle of 50 years beginning 1422 BCE is able to account for Jewish tradition and the Bible effortlessly.
(Notebook 32, WG, p. 132, 2015-08-23 1400 hrs)

Above: Palm date harvesting (*Jericho*)

8.

Notebook entry:

Gezer VIII, and Tel Rehov VI, both Iron IIA cities of the time immediately following Iron IB, may be readily seen as of King Solomon's day, as established by architecture at Gezer and radiocarbon measurements at Tel Rehov.

The radiocarbon measurements from Tel Rehov (Mazar et al. 2005) strongly support the 973 BCE B4 date for the Shoshenq I incursion into Palestine during Tel Rehov stratum IV, the time of Solomon agreeable to earlier phase of this Stratum VI at Tel Rehov, as appears correct.

It is becoming clear that 'B4' is the true conventional chronology, rather confusingly so, as the middle of the Reign of Ramesses III is placed near 1200 BCE in 'B4,' at a time when Mycenaean IIIC pottery is found, at the early phase of Iron I, in phase S-4 at Beth Shean, dated 46 years lower (c. 1160) by pseudo-conventional datings. (Mazar, A. 2006 "Debate Over Chronology," Ch. 2 'Bible & C14') So, 'B4' agrees with Myc IIIC pottery beginning in 1200 BCE (ie. the same date as is assigned by the pottery convention).

The work of Toffolo in 2013 ("Towards an Absolute..") maintains the commencement of LH IIIC at 1200 BCE, so it is relevant to this discussion to note that Mr. Toffolo in 2014 (Chronology of Megiddo) dated a Levantine city (on hog-back ridge) to c. 950 BCE using radiocarbon ages. Iron IIA, as determined by one sample from H-7 (2808 BP), yields nearly 1030 BCE for the upper 95% confidence limit. The destruction of the preceding city (H-8) may thus have come before King Solomon, whereupon he built Megiddo (1Ki 9.15). (Toffolo et al. 2014, "Absolute Chronology of Megiddo")
(Notebook 32, WG, p. 139, 2015-09-02 0409 hrs)

Above: Rounded altar in Canaanite temple in Megiddo
(2008 photo courtesy of Avshal Teicher)

9.

Notebook entry:

That Iron Age IIA corresponded to the architecture of King Solomon, with casemate walls and six-chambered (or four-entry way) gates being constructed under his administration, is an association originally proposed by Yigael Yadin, and in subsequent debate concerning Yadin's theory that gates for Hazor, Megiddo, and Gezer were built by a solitary plan by one architect, remains sound as to its Solomonic association, with which assertion by Ms. Suzanne Richard all scholars agree ("Near Eastern Archaeology," (2003), p. 375, par. 4).

In other words, Solomon and IIA are firmly associated. As a result, the conventional date of Iron IIA is 46 years higher in 'B4,' based on authentic Biblical tradition, as opposed to the compromise 'convention' of Edwin Thiele.

2003 Golbua ("An Archaeological Contribution") p. 43 makes the assertion that at the city of Dor:

"At Dor, the only vessels reflecting the LC IIIB (and possibly slightly later) horizon were in the late Ir Ia [Iron IA]"

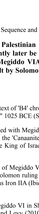
Thus, at Dor the strata agree with Iron IA ending before 1050 BCE, and the Iron IB at Dor was (Ibid.) "early or mid-LC 1." by convention (B.M.) 1050-1025 BCE. Typologically, therefore, Dor presents us with no problems.

Gilboa (Ibid.) p. 65 notes at Dor two vessels with:

"affinities with LC IIIB and early CG I [ideas]."

The area, G-9, a late Ir IA [Iron IA] context, is conventionally right.[1]
(Notebook 32, WG, p. 140, 2015-09-02 1755 hrs)

[1]*The British Museum chart gives [Late Cypriot] LC IIIB as 1190-1050 BCE. Iron IA is called Late Bronze III in Toffolo 2014 and he dates its end to between 1130 to 1045, generally 1100-1080.]*



Above: Tel Megiddo *(Photo, aerial view)*

9.

Notebook entry:

Megiddo VII, which was covered in debris up to four feet deep, is described by excavation pottery expert Geoffrey M. Shipton as Late Bronze II (1550-1170 BCE), ending in the 'early' 20th Dynasty of Egypt (cf. Ramesses VI 1141-1173).

With Megiddo Stratum VIII the 'best defined LB I stratum so far excavated in Palestine' ("Notes on Megiddo Pottery," by G.M. Shipton (1939), p. 10), according to Shipton, we may be fascinated by Dame Kathleen Kenyon's assessment of the destruction of the Jericho site as at the end of Middle Bronze, by owning the comparison to Megiddo Stratum IX. Stratum IX at Megiddo is beneath VIII, and IX we date as 1550-1450, reflecting Israel as destroyer in 1450 (c. [actually 1452]). Thus IX may be considered 'Middle Bronze II' or 'the end' of the period MB II, and is thus classified by Mr. Shipton.

Stratum VIII at Megiddo contains Mycenaean sherds (Ibid., p. 11), which means it ended after 1400 BCE (ie. 1350 BCE) and the subsequent (ie. on top) level VII had cartouches of Rameses III and VI (1223-1173 BCE).

Stratum VI was Canaanite in its pottery, and was followed by Israelite pottery in layer V, although a sizable (50 years, say) occupational gap is seen between VI and V, after VI. was destroyed under a layer of three feet of ash, possibly by an earthquake in ca. 1100 BCE (Egypt Dyn. 20, Ibid. p. 4, Table).

It has been proposed that King David destroyed VI at Megiddo, consistent with radiocarbon dating of its destruction to 1034 +/- 26 (90%) BCE (Megiddo 3, Timothy P. Harrison (2004) Final Report Stratum VI).
(Notebook 32, WG, p. 141, 2015-09-03 1216 hrs)

9.

Notebook entry:

"Dor and Iron Age Chronology: Scarabs, Ceramic Sequence and 14C," by Gilboa et al. asks:

"Could a Siamun scarab in a Palestinian context paralleling the end of Megiddo VIA or slightly later be squared away with the conventional wisdom that Megiddo VIA was destroyed by David and that IVB-VA was built by Solomon and destroyed by Shosheng I?"

In B4, our chronology, the answer is "easily."

Reading further in the same article, and in the context of 'B4' chronology, "one can still argue that all it proves is that the Iron Age I ends somewhere after 1025 BCE (Siamun Year 1, 'B4').

Iron Age IIA, as noted on p. 135 (this), is correlated with Megiddo level V and its 'Israelite fabrics,' which logically implies that King David destroyed the 'Canaanite' city VI Megiddo, which was later replaced by the Israelite city V under Solomon the King of Israel, as recorded at 1Kings 9.15 with regard to the building of the wall of Megiddo.

Mr. A. Mazar (2006) confirms the Iron IIA nature of Megiddo V, with the conventional date of Iron IIA's beginning at 1000 BCE also agreeing with Solomon ruling from 1017 to 977 BCE (B4 dates). "The Debate..." Table 2.2, confirms Hazor 4a as Iron IIA (Ibid.) (see p. 135 also, this notebook).
(Notebook 32, WG, p. 138, 2015-09-01 2025 hrs)

That Israelite pottery 'fabrics' are not found in Megiddo VI in Shipton (1939) at all, but appear first in V therein, is well-correlated in Toffolo (2014) and Levy (2010, 2005) to (according to both) Iron Age IIA, the four-chambered gate of Levy's Stratum 3 at Khirbet en-Nahas area M being in the Younding Phase' of the century there, having its beginning, as dated by both Solomon's Temple (B4 1014- 1007) and the underlying Stratum 4 at KEN, in the last two decades of the 11th century BCE, a remarkable and very convincing proof, especially considering that such gates have been associated with King Solomon in other locations, for example Megiddo IVA, Gezer VIIB (Ortiz 2012) (six-ch.), Megiddo VA-IVB (six-ch.) (Knoppers 2000), Hazor X. Iron IIA contexts include Hazor X/X and Megiddo (VA-IVB). (The Hebrew Bible and Radiocarbon Dating (2005) Levy & Higham).
(Notebook 32, WG, p. 135, 2015-08-27 1127 hrs)

9.

Notebook entry:

Radiocarbon dating of Nahal Elah in the Negev highland area yielded a value 2840 +/- 15 BP, equating to ~1005 BCE (Solomon's Reign in B4 context), and might not be easily dismissed as "old wood," as Ms. Beaumont reports in Radiocarbon 52 no. 1 (2010).

Coincidentally, the same author dismissed another three samples, these from Kadesh-Barnea, as "too high according to all chronology systems," they being in an Iron IIA context (Negev) with a radiocarbon value "in the middle of the 2nd millenium BCE," exactly the time of the Exodus in 1493 in our chronology, importantly.

In our Chronology (B4 2015), Shishaq's invasion is precisely dated to 2811 BP (973 BCE, sic), and this is in excellent agreement with the latest values (Gilboa et al., Tel Aviv 36 (2009), Fig. 1) from Level 4 of Kadesh-Barnea, 2826 +/- 10 (1 sigma) (+/- 20, 2 sigma) BP.

According to Lester Grabbe, "Israel in Transition 2: From Late Bronze II to Iron IIA," p. 77 (2010), there is 'wide agreement' that 'Arad XII and related Negev sites are to be related to Shoshenq's invasion," and the "sites most uncontroversially associated with the campaign of Shosheng are found in the Negev."

Yokneam Level XVII is parallelled by Megiddo VI (slightly pre-Solomon), and has been radiocarbon BP dated to 2866 +/- 14 and 2816 +/- 20 (Sharon et al. 2007), or 1042 +/- 17 BCE and 978 +/- 25 BCE calibrated (by me). (Yokneam XVIIb, olive pits, reported also by Finkelstein, 2007). This dates to pre-Solomonic times and to Shoshenq (B4).
(Notebook 32, WG, p. 136, 2015-08-29 1327 hrs)

"These cities peaked in prosperity in late Iron Ic– the horizon of Stratum VIA at Megiddo– and were then destroyed in a violent conflagration. Radiocarbon dates from Tel Rehov, Dor, Yokneam, Megiddo, and contemporary Tell Hadar put this destruction sometime in the 10th century B.C.E. (Boaretto et al. 2005; 965 +/- 40 in Finkelstein and Piasetzky in press)."

(publ. 2006 in "Essays on Ancient Israel in Its Near Eastern Context: A Tribute to Nadav Na'aman," ed. by Yairah Amit, Ehud Ben Zvi, Israel Finkelstein, and Oded Lipschits)

The above destruction date (remaining cautiously optimistic) of 965 +/- 40 BCE (Finkelstein (2006) p. 181) agrees with a date in our B4 of 973 BCE for Shishaq's (Shoshenq I's) incursion into Israel in Year 5 of King Rehoboam, and it likewise (Finkelstein et al. 2008, "Three Snapshots of the Iron IIa," p. 35) best exemplifies the end of Iron I from Tel Rehov VI/D-3, dated 1001-971 (Mazar et al.) and 975-905 (Finkelstein and Piasetzky, 1 sigma) from radiocarbon data.
(Notebook 32, WG, p. 137, 2015-08-30 1832 hrs)

9.

Notebook entry:

While the 2004 Megiddo 3 report included a 10% probability for a date of 1112-1102 BCE for Stratum VI's destruction, more recent measurements by Toffolo et al. (2014) indicate that Megiddo VI (early Iron I - early Iron II), with its still destruction layer (max. 1 meter thick), ended in 973 BCE. Figure 8 of Toffolo 2014 shows that 973 BCE is close to correct for the Iron I-II transition, and Figure 6 shows a destruction of H-9 (Iron 1 late) at 1000 BCE, with a post-destruction occupational phase dated 980 +/- 10 (1 sigma). H-9 was destroyed by fire, and the post-destruction phase is coincident with the 973 BCE Shoshenq I incursion date. H-10 (Stratum VIB, oldest part of VI level) was also dated. Since the 'floor' of H-10 was found by five measurements to date between 1125 and 976 within 1 sigma, 1050 BCE being the common mean, it becomes logical to state and discuss whether H-10 was built by King David, and H-9 by Solomon.

The reconstruction of Megiddo VI after 973 BCE is clearly demarcated by the 980 +/- 10 BCE C14 date for re-occupation eliminating some of the old wood effect in the destruction date, seeing also as 973 would be when Shoshenq would have had our terminus post quem for erecting his 10-foot high stela, post-destruction VI. The exact provenience of the stela is unknown, except that it was found in a dump from excavations above (ie. before the excavation of) Megiddo VI, meaning that reoccupation coincided with both our chronology for this incursion and with the stela, a fact hard to fully ignore (agree then further dictates that half of VI was built by King David, ie. H-10 c. 1058-1018, King David's Reign) and the later half (H-9, destroyed by Shoshenq) by King Solomon, meaning city levels V-IV are not by Solomon.
(Notebook 32, WG, p. 142, 2015-09-03 1418 hrs)

9.

Notebook entry:

The problem of the 9th century dating of the pottery found in Megiddo V-IV buildings, called by Dame Kenyon a difference between 'Building Period' and 'Pottery Period,' is now resolved by the attribution of V-IV to the period of the divided Kingdom, this city ending c. 925 at Megiddo (when we accept the radiocarbon dating, with Shoshenq I's incursion in 973 BCE), which date in 'B4' is lowered by Thiele's compromise to c. 880 BCE (c. 9th century).

Correction to previous paragraph regarding the end of V/IV at Megiddo: Radiocarbon dating of this level places its destruction between 880 and 820 BCE (Toffolo 2014), and there is a 50-year gap following were 973 VI end level VII (Megiddo Expedition Chronology), thus our chronology would be c. 923 BCE for level VB start. This is Ahab's time (920-900 BCE) in our 'B4,' and it might be Jehu who established VA/IVB with its great architecture c. 887-859 BCE (Jehu's B4 Reign), with it ending c. 850 (not likely) or ending after 75 years (as per Harrison 2004 Table 1., Megido 3 Report) it would have (ie. V/IVB) began c. 920 with Ahab as King in the northern Kingdom after only 53 years for VB and any occupational gap (all told lasting 120 years instead of 175 years from Shoshenq I as per Harrison [ed. j]). The end of V/IVB in this case is not well defined yet, so that the total period might be 90 up to 150 years. The so-called 'stables of Ahab' in IVA are now dated to later than 880 BCE (c.), and thus may become the 'stables of Jehu' and of his sons (in the case of 90 yrs), or the 'stables of Jeroboam' (in the case of 150 years total). More study of various scenarios can be considered with regard to the length of the different periods concerned.
(Notebook 32, WG, p. 143, 2015-09-04 0143 hrs)

The Omride enclosure at Jezreel exhibits pottery very similar to that of its own constructional fill, both typologically similar in turn to the pottery assemblages of Megiddo Stratum VA-IVB, (Lester L. Grabbe, "Ahab Antagonistes: The Rose and Fall," p. 304, 2007)

This 'Solomonic mirage' of Yadin's proposal regarding certain architectural styles is mentioned and dismissed by Finkelstein and Silberman ("David and Solomon..." App. 3, p. 288, 2006), who note that similar masons' marks are borne by the ashlar blocks in the palace at Samaria and the southern palace at Megiddo, an unmistakable similarity that was first noted by the early excavators and subsequently (conveniently) forgotten in deference to Mr. Yadin.

Cities and their strata at the time of Shishak's incursion (left):

City	Stratum
Tel Rehov	VI
Taanach	IIA
Megiddo	VA-IVB

Megiddo 3 Final Report: Table 1, (from Harrison, 2004) (*University of Chicago*)

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Notebook entry:

The problem of the 9th century dating of the pottery found in Megiddo V-IV buildings, called by Dame Kenyon a difference between 'Building Period' and 'Pottery Period,' is now resolved by the attribution of V-IV to the period of the divided Kingdom, this city ending c. 925 at Megiddo (when we accept the radiocarbon dating, with Shoshenq I's incursion in 973 BCE), which date in 'B4' is lowered by Thiele's compromise to c. 880 BCE (c. 9th century).

Correction to previous paragraph regarding the end of V/IV at Megiddo: Radiocarbon dating of this level places its destruction between 880 and 820 BCE (Toffolo 2014), and there is a 50-year gap following were 973 VI end level VII (Megiddo Expedition Chronology), thus our chronology would be c. 923 BCE for level VB start. This is Ahab's time (920-900 BCE) in our 'B4,' and it might be Jehu who established VA/IVB with its great architecture c. 887-859 BCE (Jehu's B4 Reign), with it ending c. 850 (not likely) or ending after 75 years (as per Harrison 2004 Table 1., Megido 3 Report) it would have (ie. V/IVB) began c. 920 with Ahab as King in the northern Kingdom after only 53 years for VB and any occupational gap (all told lasting 120 years instead of 175 years from Shoshenq I as per Harrison [ed. j]). The end of V/IVB in this case is not well defined yet, so that the total period might be 90 up to 150 years. The so-called 'stables of Ahab' in IVA are now dated to later than 880 BCE (c.), and thus may become the 'stables of Jehu' and of his sons (in the case of 90 yrs), or the 'stables of Jeroboam' (in the case of 150 years total). More study of various scenarios can be considered with regard to the length of the different periods concerned.
(Notebook 32, WG, p. 143, 2015-09-04 0143 hrs)

Megiddo	VI	———	Megiddo Expedition Stratum	[84 Chronology (BC)]
Geser	[IX]	———	IVA	925-800	887-800
Arad	[XII]	———	VA/IVB	1000-925	973*-887
Lachish	[V]	———	VB	1050-1000	973-932
Yokneam	[XVI] / XVII-XIV	———	VIA	1150-1100	1150-973
Tel Kesaná	9	———		*as low as 932 BCE	

Our dating Megiddo VI as ending in 973 BCE is in agreement with the statement by Mr. Harrison in the official Megiddo 83 Final Report on the Stratum VI Excavations:

"The accumulated evidence continues to favor a late eleventh or early tenth century date for this transition."
(p. 12, last sentence)

(Notebook 32, WG, p. 144, 2015-09-04 1557 hrs)

Megiddo is the King of context among Levantine cities, which makes its radiocarbon results (Toffolo) reported weightier, one would expect, than many from elsewhere, and the study of its Strata is likewise much improved. Notwithstanding this, B4 upholds C-14 in all contexts. So, the B4 chronology (aka QWP BG) affirms radiocarbon dating on many levels, and places the Shoshenq IV 973 BCE!

end of Chapter 8: B4 Affirms Carbon-14 Kings

Chapter 9: Radiocarbon Egypt's Archaeometric Logic

Above: The Medinet Habu Calendar *(Year 4 Ramesses III, 1220 BCE)*

Happy is the man that keeps on enduring trial, because on becoming approved he will receive the crown of life, which Jehovah promised to those who continue loving him.
(James 1:12, a New World Translation, 1984)

Now you have a surfboard!
(Tony Robbins)

1) Shaw's chronology (2000) and our chronology differ for the Egyptian Kings by 14 to 46 years, for the range in Dynasties 18 through 21 of Manetho, from 1493-993 BCE. Figure 8.1 (see below) shows the comparison for Shaw's chronology vs. ours (B4)

using the recent, radiocarbon results of Bronk Ramsey (2010, Science 328:1554, SOM). We have already compared them using a chi-squared fit, as discussed above, for a linear-modelled calibration. The improvement of 29% we reported is visible from the Figure 8.1 as a shifting of points closer to the line, specifically by raising the dates by the delta amount, which go from 14 for Thutmose III to 46 for Amenemope. The corrected values are in colour with white in back. The Trojan War (1285-1275) of the time of Rameses II, and battle of Megiddo (Thutmose III, 1486) are marked. For our detailed chronology, our previous B4 is valid.

Figure 9.1: Radiometric Egypt's Archaeometric Logic
(simple model translation, B4 (2015) chronology vs. Shaw (2000))

2) We should explain the reasoning behind our chronology. In fact, our chronology had nothing to do with carbon. B4, also called BG, TWT and QWP incorporated all known factors, including astronomic alignment and science of human birthing cycles, often missed by chronographers. For example, the average age of a father for the birth of a firstborn son in ancient Egypt is currently 27.28 years. For the case of Shoshenq I to Pasenhor, 9 generations, from the death of Shoshenq in 959 BCE to the estimated death of Pasenhor (assuming that his 75th birthday was 55 years after an installation of an Apis bull in Year 37 of Shoshenq V, his age being 20 at its installation and 75 at his death, or 35 and 90, etc...), we reckon:

(959 - 805 + 37 + 55) ÷ 9 = 27.3 years/gen.
ave. generation, death-to-death (TWT, QWP)
Year 1: Shoshenq I 993, Shoshenq V 805
Birth: Shoshenq I 1049, Pasenhor 788
(1049 - 788) ÷ 9 = 29 years/generation, birth to birth

The Exodus date determined from the Bible, starting at the destruction of Jerusalem in 587 BCE, was 1493 BCE. This date agreed with the Sothic rising read in Year 9 (Epeiphi 9) of Amenhotep I, but referring back to Year 1 of his Reign, which began in 1526/5 BCE and from the Year 1526/5 the Year 1 of Ahmose by Manetho is 1552/1. There are specific lunar alignments in 1493, we found.

Above: Mount Olympus, Alte Pinakothek Museum, Munich, Germany
(c. 1613 painting by Abraham Janssens (1567-1632), oil on canvas, 206 x 239 cm)

3) The Year 1 of Shoshenq I is aligned because in Year 21 he began to build the memorial relief to his father Osorkon I which nearly align with Year 7 of Rehoboam in Judah, 973 in the BG, while a rest feast in Year 5 of Shoshenq has an alignment with a LD1 on Dec 17 989 to the very day.[1] These factors alone strongly favour 993 as Year 1, BG. Osorkon I is the Zerah who died in Year 14 of King Asa of Judah, based on the prophecy in Asa's Year 15, the lowest point of his reign, and the death of Zerah. The death of Osorkon I in 944 determines his Year 1 as 959 BCE by Manetho, making his Year 3 II Akhet 14 LD2, an appropriate date for offering to Amun, a priestly induction being recorded, in this case Jan 01 957 BCE. Manetho's Dynasty 22 agrees in both versions in giving 21 years to Shoshenq and 15 years to Osorkon, while in Dynasty 21 both versions record 130 years total, 35 of those allowed to Psusennes II in the tallying version, the version of Africanus allowing 14 for Psusennes II, but tallying 114, 16 years short of the indicated 130. The total of the years given by Manetho for the Reigns of Psusennes II, Shoshenq I and Osorkon I tallied, is:

[35] + 21 + 15 = 71 years total
Reigns of Psusennes II, Shoshenq I, Osorkon I
(Manetho, tallying version, Eusebius)

[1]The writ (sic) feast was 'assumed' to be a lunar festival, and corresponds to a new moon Dec 17 989 BCE in the BG, but for Krauss and Warburton, in *Ancient Egyptian Chronology, 2006 p. 474,* was now Dec 05 979, as we determine from their Year 1 of WI BCE.)

4) Psusennes II Year 1 is reckoned, from Osorkon's death:

944 + 71 = 1015 BCE
Year 1 Psusennes II (B4, TWT, QWP)
(Manetho, tallying version, Eusebius)

5) With Year 1 Rameses II 1315 BCE, determined by Sothic alignment alone, and 200 years in the interim, Smendes Year 1 is 1115 BCE, determined by relative chronology. The first six Kings of Dynasty 21 in Africanus get 100 years from Manetho, and yield the Year 1 Psusennes II:

1315 - 200 - 100 = 1015 BCE
Year 1 Psusennes II (B4, TWT, QWP)
(BG, Huber (1315); Krauss (200); Manetho, Africanus (100))

6) Siamun (Psinaches) Year 1 is determined, from Manetho:

1015 + 9 = 1024 BCE
Year 1 Siamun (B4, TWT, QWP)
(-1/-18 mos; Manetho, both versions (Psinaches 9))

From Manetho in Africanus, we logically adduce that 14 years before Shoshenq Year 1 993 BCE, Siamun dies, and Psusennes II accedes in 1007, meaning Siamun has 16-17 years after Year 1, and has a doubly attested Year 17!

7) What we offer serves to show how the BG chronology may be independently established, and was, before any work was done comparing it to Egyptian radiocarbon results. Amenemope Year 1 1039 is 76 years below Smendes Year 1 from the lunar chronology of Krauss (par. 3-11, this),[1]

[1]*Ancient Egyptian Chronology, 2006, p. 414)*

8) Manetho's Dynasty 21 has 135 years in total with every Reign maximally allowed according to the two versions, and thus Dynasty 21 ends in 980 BCE, a date which fell 21 years before the Reign of Osorkon I, providing here the reason, at last, for the '21' years of Shoshenq I!

9) Now, the *Banishment Stela* is an excellent piece of evidence, in showing a Year '25' followed by a Year of unknown but small ordinal number ('5' or lower), as adjudged by the space allocated to write five strokes. The Year 25 of an unnamed King is unanimously Smendes, whereupon the feast date, as Epeiph 29, is Lunar Day 4 exactly Apr 16 1091 BCE, Year 25 Smendes, where Year 1 Smendes = 1115 BCE (– 24 years and some days earlier).

10) Here once again, a second reference to a Year 25 finds the consensus view that it belongs to Smendes, Thouth 4 or 5 being attested in that Year 25, which in our case is 1091 BCE, and Thoth 05 in 1091 is LD15 in BG, an auspicious day of religious full moon, and the priest, Menkheperre, is summoned to Thebes on this actual day, and made High Priest and Commander-in-Chief of Armies.

11) Last, the *Banishment Stela* refers to a feast of Amon "at the New Year" and states that it was also the "fifth day of the (feast)," Ms. Tetley arguing with us that the feast began on the second epagomenal day, the fifth epagomenal day being the fourth of the feast and the last day of the year (p. 469, Tetley's 2014 Book). This is the entry with the short, missing Year number, which followed a Year '25,' agreeably Smendes, and the argument of Ms. Tetley (p. 469) is that Amenemnisu did succeed Smendes directly and ruled four years, meaning circumstances favoured Amenemnisu (as Kitchen stated). When we are humble, we will acknowledge that there are possibly an infinite number of reasons we could invoke to explain a feast Day 5 falling on New Year's Day, or it might be that Epagomenal 2 was LD1 May 18 1086 BCE. This is true, that a Day 5 of a feast beginning on LD1 Epagomenal 02 does arrive on New Year's Day, as given, and the Year 1086 is Year 4 of Amenemnisu in BG as he reigned from 1089 to 1085, Year 4 being below 5, so the requirement of a low year number is met by Year 4. In the *Crucible* article, we left Amenemnisu out of the chronology, so we could have missed this jewel. The rarity of specificity is making this alignment one in six as believable to have occurred by chance alone. Therefore, radiocarbon and archaeometric logic go hand in hand and are not separable, as God shows in our BG. This might be comparable to attempts to force religion into a box, although it makes no partial distinctions.[1]

[1]*(James 3:17, New World Translation of the Holy Scriptures, 1984)*

end of Chapter 9: Radiocarbon Egypt's Archaeometric Logic

Above: Hor IX block statue, Cairo Museum
(Reign of Pedubaste I, speckled granite, 110 cm tall, found in Karnak Cachette Jan 06 1904, by Georges Legrain)

Chapter 10: Whitelaw On Real Life Deluge Attested in *Radiocarbon* Study

Above: Whitelaw's Chart of Radiocarbon Dates *(from Whitelaw, R. L., "Time, Life and History in the Light of 10,000 Radiocarbon Dates," Creation Research Soc. Quart., Jun 1970)*

Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.
(Colossians 2:8, King James Version, 1769)

あなたがたは、だらしに思いこの哲学で、人のとうじこされないように、 **気をつけなさい。それはキリストにはよらず、世からもらわの霊たに従う人間の** **盲伝えに基くものにすぎない。**
(Colossians 2:8, (Kougo-yaku) Colloquial Japanese Bible, 1954-55)

12) Nuclear physicist Robert Whitelaw was a creationist, a believer in creation by God, rather than by evolution. This to evolutionists made him appear to be a fanatic. Anyone who believes that the earth is 14 billion years old finds it absurd to believe that it is a lot younger. Unless you have read the first chapter, or in Genesis. There are several questions that could use our

answer. One, is it possible to believe that the earth was only created a few thousand years ago, and on the evidence? Is it possible to be a real scientist and creationist? Can a person believing in God be an objective student? How does a person own their faith and believe science? What kind of science would God be wanting us to have? Does God have any interest in science or teaching us? Are creationists scholars of serious scientific works? How do we treat others whose beliefs differ from ours?

13) It is not the objective of this chapter to answer only these questions, but to examine the faith creationism. Whitelaw did something that no one had done before, by examining the radiocarbon work of all other scientists and cataloguing it according to the 14C ages obtained. "Pay constant attention to yourself," was the message, and, "Treat others how you would have them treat you."[1,2] Scientists who reject creationism are exercising their free will to choose what they believe, though Whitelaw saw value in their work, and sought to embrace it all. The publication *Radiocarbon* is a world-renowned journal that reports on work done by carbon-14 dating, and there were 30,000 results that had been published, at the time that Whitelaw catalogued all the findings. The results he obtained were interesting, because they showed that not all radiocarbon ages occurred with the same frequency, as they would in a truly random world.

[1]*(Timothy 4:16, New World Translation of the Holy Scriptures, 1984)* [2]*Matthew 7:12, translated by Ward Green)*

14) What Mr. Whitelaw found was that there is an abundance of life at a certain point of history, which he called correctly the time preceding the global deluge, and it all disappeared at that time, then slowly was restored in time corresponding to the radiocarbon measurements. The radiocarbon gave him the time scale for a catalog.

15) We post the results of Whitelaw's work in Figure 10.1:

Whitelaw On Real Life Deluge
Attested In Radiocarbon Study
Modern
1.0
Ice Age
Deluge
Ice Melt
Ice Melt
Ice Melt

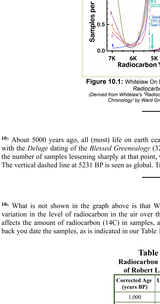


Figure 10.1: Whitelaw On Real Life Deluge Attested in *Radiocarbon* Study
(Derived from Whitelaw's "Radiocarbon" dates chart (1970) & '94 Chronology' by Ward Green et al. (2014/ 2015))

10: About 5000 years ago, all (most) life on earth ceased. In Figure 10.1, we compare Whitelaw's catalog with the *Deluge* dating of the *Blessed Greenealogy* (3282 BCE) in order to show that they agree very well, the number of samples lessening sharply at that point, whereas prior to the Deluge all types were increasing. The vertical dashed line at 5231 BP is seen as global. Trees, which we consider in Chapter 12, also vanished.

10b: What is not shown in the graph above is that Whitelaw, in plotting the data, was correcting for the variation in the level of radiocarbon in the air over the period of time before and after the Deluge, which affects the amount of radiocarbon (14C) in samples, and thus, ages. These corrections are larger the further back you date the samples, as is indicated in our Table 10.1, below:

Table 10.1
Radiocarbon Corrections of Robert L. Whitelaw

Corrected Age (years BP)	Uncorrected Age (years BP)
1,000	1,115
1,500	1,730
2,000	2,310
2,500	2,900
3,000	3,500
3,500	4,110
4,000	4,725
4,500	5,350
(Flood) 5,000	5,990
5,500	8,860
6,000	12,530
6,500	19,100
7,000	Infinite

10c: The graph in Figure 10.1 shows marine specimens 50 ft. above sea level immediately after the Deluge, which is exactly what one would expect with the water above the tops of the mountains, as the Bible described (Gen 7). About a thousand years after the Deluge, the number of these marine specimens is reduced to none, as compared to all of the other marine specimens (E) which remain.

10b: The numbers of men and animals in America decreases on the post-Diluvial side, compared to the Afro-Eurasian. The dots on the graph show the numbers of samples that are found in each 500-year period, and were published, while the curves are an estimate of the yearly number.

10b: The assumption is that the age of the samples found is completely randomly distributed, so that the number is thus indicative of the population present at the time. In the absence of proof to the contrary, this is true. What the graph then represents is proof of the Deluge.

10c: According to the BG chronology, we may agree that this date for the Deluge agrees well with our own, and thus the correction of Whitelaw for the time of the Deluge.

10c: We would probably disagree with Whitelaw's corrections for the dates at the time of Jericho, since that would make our date for Jericho 500 years lower, which could hardly improve on our results, which may mean that the correction from the time of the Deluge is due to brief transient effects, or things that remain to be proven.

10c: In the meantime, one would like to put Mr. Whitelaw's theory to use at the time of the Deluge, by trying to date wood found by Mr. Wyatt (at the Durupinar) site. We set aside Chapter 11 for this brief consideration.

end of Chapter 10: Whitelaw On Real Life Deluge Attested in *Radiocarbon* Study

Above: Robert L. Whitelaw as presented by T.V. Oomen *(Digitized by Ward Green)*

Chapter 11: Adjusting Whitelaw's Estimate (Radiocarbon Ark Wood)

Above: Petrified Ark Wood
(Found by Ron Wyatt on the site of Noah's Ark National Park in Turkey during a public ground-breaking ceremony)

OK, we did have a radiocarbon dating done, although radio-, uh..., radiocarbon dating methods are totally fallacious, no value at all, you know... there are better ways... uh... We did have it done, and it showed that the material was 5700 years old, plus or minus, which is certainly in the ballpark.
(*Ron Wyatt, 1997 talk in Chico, California, uploaded to Youtube Mar 02, 2009, 8 of 8, 2:37-3:03 min. of 7:48 [min:sec] talk clip*)

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

11: We have seen previously how radiocarbon results out of the publication *Radiocarbon* present the Deluge. The corrections of Whitelaw for the time of Jericho in 1452 BCE did not work for us because we already had an excellent theory that fit the recent radiocarbon data.[1,2] Mr. Ron Wyatt, who worked at the Noah's Ark site while he was yet living actually found a piece of wood which then dated to 5700 years old using radiocarbon dating. We evaluated this finding in light of Whitelaw's work.

[1]*John article*; [2]*Science, Vol. 328, pp. 1354-1357, Radiocarbon-Based Chronology for Dynastic Egypt, by Christopher Bronk Ramsay et al., 2010.*

11: The corrected results are shown in Figure 11.1, below.

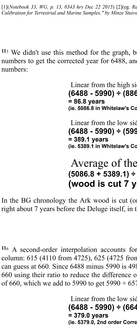


Figure 11.1: Adjusting Whitelaw's Estimate
(Radiocarbon Ark Wood)

11: At first, we had assumed that the 5700 years stated by Mr. Wyatt as the radiocarbon dated age of the Ark wood was a calibrated age, and (subtracting 1950, the standard year of calibration), we obtained 3750 BCE as the calendar date for the tree being cut down ('Ark'). Using 5700 and Mr. Whitelaw's corrections table, Table 10.1 (Chapter 10, above) would then lower this date to some date lower than his flood date of 5000 BP, seeing that that date is at 5990 and thus older than 5700 BP. It may still be, as Mr. Wyatt said, "in the ballpark." In this regard, we note that our *Deluge* date of 3282 BCE (BG) is equal to 5231 BP calibrated years and it is relative to the standard, 1950 CE (no year 'O').

11: More recently, we adjusted our assumption that 5700 BP was a calibrated age, and assumed that it was now raw. We searched Mr. Wyatt's website looking for specifics. Not finding any information online, and not wishing to trouble anyone, we decided to model it hypothetically. Based on this new assumption, we produced Figure 11.1. Fairbanks (2005) online calculator was used to get the calibration for the date 5700 BP and produced 6485 BP. However, That was July 07 2015, and the calibration of Fairbanks no longer goes back to 5700 BP, so we used a calibration by Stuiver and Reimer from Queen's Belfast Ireland to calibrate 5700 +/- 100 BP to 4624-4454 BCE, 1 sigma at 80% total probability, for a mean 4539 BCE, adding 1949 to get a calibrated age of: 6488 years BP.[1,2]

[1]*Southon& 33, WG, p. 13, 0343 btn Dec 22 2015*;[2]*Org. Radiocarbon, Vol. 40, No. 3, 1998, pp. 1127-1151, "High-Precision Radiocarbon Age Calibration for Terrestrial and Marine Samples," by Minze Stuiver, Paula J. Reimer and Thomas F. Braziunas*

11: We didn't use this method for the graph, but we can do an interpolating from both sides of Whitelaw's numbers to get the corrected year for 6488, and then calculate the corrected year as an average of those two numbers:

Linear from the high side:
(6488 - 5990) + (8860 - 5990) x 500
= 86.6 years
(ie. 5086.8 in Whitelaw's Corrected Age Column)

Linear from the low side:
(6488 - 5990) + (5990 - 5350) x 500
= 389.1 years
(ie. 5389.1 in Whitelaw's Corrected Age Column)

Average of the two:
(5086.8 + 5389.1) ÷ 2 = 5238.0 BP calibrated
(wood is cut 5 years before 5231 BG)

In the BG chronology the Ark wood is cut (or, the wood begins to lose radiocarbon by radioactive decay) right about 7 years before the Deluge itself, in this model.

11: A second-order interpolation accounts for the changing increments in Whitelaw's 'Uncorrected Age' column: 615 (4110 from 4725), 625 (4725 from 5350), 640 (5350 from 5990), so that the next increment we can guess at 660. Since 6488 minus 5990 is 498 and not 660, there should be an adjustment downward of the 660 using their ratio to reduce the difference of 660 and 640 to 20x498/660, or 17, say, making 657 instead of 660, which we add to 5990 to get 5990 + 657 = 6647, to interpolate as 6488:

Linear from the low side (second order):
(6488 - 5990) + (6647 - 5990) x 500
= 379.0 years
(ie. 5379.0, 2nd order Corrected Age)

Similarly, with the high side, 8860 from 12530 is near 3700, and 5990 from 8860 is near 2900, so we guess the next one would be about 2000 and it affects 6488 by an interpolated amount between 2900 and 2000, about 2500:

Linear from the high side (second order):
(6488 - 5990) + ((2900 - 2000) x (6488 - 5990) ÷ (5990 - 3090) + 2500) x 500
= 93.6 years
(ie. 5093.5, 2nd order Corrected Age)

Average of the two (second order):
(5379.0 + 5093.8) ÷ 2 = 5236.4 BP calibrated
(wood is cut 5 years before 5231 BG, 2nd order)

11: In the second order calculation, in the BG chronology, the Ark wood is cut a fraction more than 5 years prior to the Deluge, and according to the Book of Jasher the Ark is built in "5 years," an incredible result, which suggests kiln drying of wood or advanced technologies.[1] The success must be tempered by the fact that we don't know for certain whether the 5700-year age reported by Wyatt was calibrated or not, but this kind of accuracy would tend to imply a divine influence on the numbers, and that the said 5700 years actually is uncalibrated.

[1]*Book of Jasher 5:34*

11: Whitelaw's numbers don't look too bad at the Deluge it would appear, but Ron Wyatt I would hope is resting in peace after the calculation that used his wood dating. The Ark wood that was dated for this purpose, and that showed the 5700-year age was actually a glue-laminated piece of timber, and the word "gopher" that is used in the Bible to describe it is said to mean exactly that, "laminated," in the Aramaic tongue from which it came.

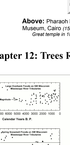
11: I should give what we know about the provenance of the Ark wood, a piece of fossilized wood actually found at a "ground-breaking" ceremony which Mr. Wyatt attended, and was unearthed during the "breaking of the ground." The public nature of the discovery gave it provenance. The dripping material on the outer edge of the wood is now believed to be glue, after the cutting of sections in the wood revealed it to be an actual lamination, so it looks like Noah used lamination in the Ark's parts.

11: The Durupinar site is near Uzengili in Turkey, and now is called officially: *Noah's Ark National Park.* It is near Mount Ararat, an area which draws very much attention over the fact that the Bible says Noah's Ark came to rest in the "mountains of Ararat," rather than "Mount Ararat," a place frequently sought by hopefuls. We are greatly indebted to the late Ron Wyatt, for his tireless work in bringing us Noah's Ark-- we love you!

11: In our second order approximation, then, correcting by interpolating the amounts given by Robert L. Whitelaw, we obtained a 5-year construction from woodcut to Ark, something that brought to mind the Book of Jasher, and how in 5:34 the Ark could begin with 5 years to spare.

11: We hope to conclude our article with a summary of each of the 12 Chapters thereof, with the beauty of a tree.

end of Chapter 11: Adjusting Whitelaw's Estimate (Radiocarbon Ark Wood)



Above: Pharaoh Khyan Statue (lower part), Egyptian Museum, Cairo *(19th Dynasty, Hyksos, Bubastis, found in the Great temple in 1887, reproduction by Edouard Naville)*

Chapter 12: Trees Represent Empirical Evidence

He will certainly become like a tree planted by streams of water, that gives its own fruit in its season, and the foliage of which does not wither, and everything he does will succeed.
(*Psalms 1:3, New World Translation, 1984*)

So they grow strong, like a tree planted by a stream– a tree that produces fruit when it should and has leaves that never fail. Everything they do is

Above: Mississippi River Prisey Palaeoflood Histories *(Figure 9.6 from Large Rivers - Geomorphology and Management edited by Avijit Gupta 2007, p. 157)*

trees has a role to play in proving the actual date of the Deluge. A tree begins with the destructive act of a lightning bolt.[1] Rings in a tree record its age; and echoes a Big Bang. In Chapter 1, we saw how time is viewed relative to an observer's frame of reference, so that at the energies required for protons and neutrons to form (until now), only 5.5 days have passed in our time, the time having been dilated to manage our background radiation today.

[1]*(1Corinthians 15.36)*

12: Chapter 2 showed us a truer Sothic alignment of Egypt. We use astronomy to help us with our chronology, since God gave us luminaries in the heavens for timekeeping.[1] Similarly, trees have been with us from our beginning.[2] With this in mind, we present a graph showing the tree population today as a function of age[3] for older trees:

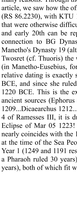
[1]*(Genesis 1.14)*[2]*(Genesis 1.12)*

Figure 12.1: Trees Represent Empirical Evidence *(Benchmarking)*

Note that in the graph above the years are to 2015 CE, and all of the trees known from today are seen grouped into millenium-sized age brackets, and a curve fitted.

12: In Chapter 3, we took much encouragement from Manetho, showing how his account of the Kings of Dynasty 18 may be found consistent with the 164 years of the Bo, from the Exodus to Ramesses I, using all Manetho's variants. We also saw how Dynasty 19 of Egypt ran from Ramesses I to the BG for Dynasty 21 and the BG death date of Osorkon I 944 BCE, and how the BG 'adopts' the relative dating of Kraus.

12: Manetho's encouragement extends to the time at Ugarit, when a documented total solar eclipse occurred in 1223 BCE (called by Ugarit *Shar Elgme*, or USE). Only in Chapter 4 do we read the details of the USE, a solar eclipse at Ugarit in 1223 BCE, there identified, the KTU 1.78 USER favouring 1223 BCE for many reasons. Through the proof it offers of the OWP chronology that was identified even as early as the C3 article, we saw how the official Days (Day) of Egypt (see Manetho's Epagomenal Days) in the Sothic Cycle (RS 86.2230), with KTU 1.78 being burned in a fire around that time. In our chronology (C3-QWP), events that were otherwise difficult to sort, become much more easily understood. This is because the 19th Dynasty and early 20th can be represented in a tighter time frame in our chronology. USER eclipse has a direct connection to BG Dynasty 19. Year 7 of Thuoris, "...in whose reign Troy was taken," mentioned in Manetho's Dynasty 19 (although, "in future is called Polybus, husband of Alcandra"), unmistakably refers to Tawaret (cf. Thuoris by wife of Sirtah who is Pharaoh from 1227 BCE (C3) after Siptah (1234-1227) dies (in Manetho-Eusebius, for 7 full years) although the Amenmesse and Seti Reigns and continued to 1226, and such relative dating is exactly shown by Kraus (AEC p415). Thus, in our chronology she began to rule in 1227 BCE, and since she ruled 7 years (including Siptah's years) her Year 7 could possibly be seen as roughly 1220 BCE. This is the exact average date for the Fall of Troy as taken from the nine most authoritative ancient sources (Ephorus 1135... Sosibius 1172... Eratosthenes 1184... Timaeus 1193... "The Parian marble' 1209...Dicaearchus 1212... Herodorus 1250, Ferex 1271, Douris 1334). Since 1220 BCE falls during Year 4 of Ramesses III, it is during the Time of the Sea Peoples' Invasions, only 3 years after the Ugarit Solar Eclipse of Mar 05 1223! The fall of Ugarit is believed to have occurred in the period 1223-1216, which nearly coincides with the 1220 date of Troy's Fall, although they were derived almost independently and both at the time of the Sea Peoples. 1220 in 30 years after Merneptah Year 1, also 30 Years before Ramesses IV Year 1 (1249 and 1191 respectively) and the Trojan War has a 30-year Pharaonic legend (ie. prior to the war, a Pharaoh ruled 30 years) and also a post-war Pharaonic legend (after the war the same King ruled many years), both of which fit well (in the BG). The Sea Peoples can thus 'explain it all' in 1220 BCE.



Above: The Consequences of War, Galleria Palatina, (Palazzo Pitti), Florence *(1637-38 painting by Peter Paul Rubens, oil on canvas, 206 x 342 cm)*

12: From Chapter 5, the chronology of QWP is now absolute! The Year 14/23 Tepy Shemas of Osorkon II now prove it. The death of Osorkon I in 944 BCE confirms Osorkon II. The newly discovered lunar eclipse of 836 BCE makes it now irefutable that Year 1 of Takelot II is absolute, with 836 as Year 11, and a lunar eclipse of Year 15 as recorded on Mesore 29 shortly after the war broke out. The four days from Mesore 25, the record date accepted by most, to an actual eclipse occurrence on Mesore 29, formerly what prevented us from accepting it, may have resulted from the confusion of the events of the night of the eclipse, during which time Pothadnie I defeated the forces of Osorkon the High Priest (record keeper), ousting him from Thebes, and prevented record keeping. In retrospect, Osorkon III (as he later became known), in his capacity as Pharaoh, likely restored the record of that night as he could, from his recollection. This would explain the date given for the insurrection as being too early for the eclipse date, as during the war it may have seemed that more days passed than did. The absolute dating of the Year 1 of Takelot as 866 is not proven by the eclipse date alone, but by very many other dates that are aligned with it, before and after it which had, due to time, been, formerly, overlooked. The irrefutable nature of it includes a Year 3 date at Karnak of Osorkon III (II Akhet 14 822 BCE LDI) and an Apis installation in Year 12 of Shoshenq V, full moon. Year 1 of Piye is raised to 788 BCE, allowing the time required for the few last years of Pami (807-805 BCE).

12: The 'discovery' of Chapter 6 is that the Apis bull, as always installed on an exact religious full moon LDI/5, in Year 12 of Shoshenq has a 794 BCE IV Peret 04 date! The dates of the *Blessed Greenooligy* are really absolute, but we owe many debts to fine Egyptologists.

12: Chapter 7 reconciles the Year 1 of Piye at 788 BCE, by dead reckoning and lunar alignments of the inscription of Piye found on his *Victory Stela*, dated Thoth of his Year 21 (Thoth 01 implied), dated by us as 767. The Ethiopian King List is consistent with such dates, and Taharqa later identifies Alara as Dynasty founder. We pray that Jehovah will continue to give us guidance for insight into the chronology of any obscure period.

12: Detailed study of the radiocarbon work published up to 2015 has revealed an excellent agreement with our own. Consideration of Jericho and many other ancient cities proves that confidence in our chronology is justified. This is the work of Chapter 8, with notebook excerpts.

12: The details of the chronology of the BG as compared to Shaw (2000) are seen for Dynasties 18-21 in Chapter 9. One includes proof of a very specific lunar alignment.

12: The greatness of Chapter 10 is that Whitelaw's efforts proved the Deluge using only the journal publications. The date of the Deluge he obtained agrees with our BG.

12: We arrive at some fantastic conclusion, in Chapter 11, that the *Book of Jasher,* in 5:34, had it right: Noah's Ark, we calculate, was partially built in 5 years. We find this using Whitelaw's correction Table and the radiocarbon date for the Ark wood stated by Ron Wyatt.

12: Dendrochronology, or the study of annual tree rings to date events, is used to calibrate radiocarbon numbers. As we gather in paragraph two, there are no trees that may be known today that are any older than the Deluge.[1]

[1]Studies of the sediments of river Dellas have shown that these, too, do not date to earlier than 3282 BCE.

end of Chapter 12: Trees Represent Empirical Evidence

Trojan War—
Year End Report
(Quilt Work Patch)

Historical Notes:

Some images may have been restored.

Astronomy professor Bradley E. Schaefer wrote in 2000:

> In summary, sadly, I conclude that the current large uncertainties in predicting lunar visibility and in ancient Egyptian procedures do not allow for any possible astronomical solution of Egyptian absolute chronology with lunar dates.
> *("The Heliacal Rise of Sirius and Ancient Egyptian Chronology," Journal for the History of Astronomy, Vol. 31 (2000), Part 2, p. 154)*

M. Christine Tetley quotes from Erik Hornung regarding his proposal to abandon previously held dates in favor of lower ones, in Egypt, and to leave astronomy alone, he stating, in going along with a general 'consensus:'

> Egyptology has relied too much for a long time on so called absolutely fixed astronomical data.
> (*The Reconstructed Chronology of the Egyptian Kings, by M. Christine Tetley, 2014 posthumously, p. 5, primary source: "E. Hornung's Paper" High, Middle or Low? University of Gothenburg, Sweden, international colloquium on absolute chronology Aug 20-22 1987 Part 3, 34-35*)

At the Gothenburg colloquium of August 20-22, 1987, it was decided by a vote in favour of low Egyptian dates. Krauss concluded that Ramesses II's accession could be lowered to 1290, 1279, or 1278 (from 1304), while Erik Hornung shockingly wrote of a low Egyptian chronology:

> We have not to rely on kinglists like Manetho or the Turin Canon and we have not to rely on astronomical computation for the famous Ebers' datum or for lunar dates of the New Kingdom...
> I think it is now very clear that Ramesses II cannot have started his reign before 1279 and Thutmosis III before 1479...
> So I think our chronology of the New Kingdom is fairly well established without all the problems connected with astronomical data.
> (*The Reconstructed Chronology of the Egyptian Kings, by M. Christine Tetley, 2014 posthumously, p. 9, primary source: "E. Hornung's Paper" High, Middle or Low? University of Gothenburg, Sweden, international colloquium on absolute chronology Aug 20-22 1987 Part 3, 34-35*)

Erik Hornung wrote later (ie. in 2006), on Gothenburg:

> Already at Gothenburg, there was general agreement about the dates for beginnings of the New Kingdom. Helk, Kitchen and Hornung/Krauss all worked with the very narrow range of 1540 to 1530 for the start of the reign of Ahmose, and after some debate, there is now general acceptance for the reign of Amenhotep II at 1279–1213 BCE. Although we must be wary of confusing consensus with actual fact, for the New Kingdom we now have such a fine mesh of evidence that the dates themselves woven into NE dates that major adjustments can probably be excluded. While there is room for minor cosmetic corrections, we are relatively confident about the framework.
> (*The Reconstructed Chronology of the Egyptian Kings, by M. Christine Tetley, 2014 posthumously, p. 13, primary source: Ancient Egyptian Chronology, 2006, p. 13*)

The preposterous notion that Egyptologists would agree to abandon Manetho and astronomy in favour of (what is left?) dead reckoning from fragmented, partial records of Kings Reigns by a 'consensus' of opinion is at odds with the idea of using every resource available to us.
(*cf. Proverbs 15.22; 11:14; 20:18.*)

Dead reckoning itself is fraught with compounded error the further back you go from a known date, and is thus precisely the least accurate of all available methods. To their credit, however minimal, some did warn of the danger of confusing consensus with fact (eg. Richard Gozzoli [1]).
[1]*(The Reconstructed Chronology of the Egyptian Kings, by M. Christine Tetley, 2014 posthumously, p. 9, primary source: Idem, "Supplementary Notes on 'The Basics of Egyptian Chronology;' High, Middle or Low? University of Gothenburg, Sweden, international colloquium on absolute chronology Aug 20-22 1987 Part 3, 158.*)

Without a continuous sequence of Years for any, single King, Mr. Jansen-Winkeln called the TIP (the period in Egypt following the new Kingdom) "imprecise" in dates, while: "The general framework of this age is certain." It is clear that the Assyrian Eponym Canon with a date thereby derived as 926/925 BCE for Shoshenq's invasion on Judah comprises, for many, the "general framework."
(*The Reconstructed Chronology of the Egyptian Kings, by M. Christine Tetley, 2014 posthumously, p. 13, primary source: Ancient Egyptian Chronology, 2006, pp. 235, 264*)

Ms. Tetley, like us, would differ significantly, here, she taking 977 and we 973 BCE for Shoshenq's invasion.
(*The Reconstructed Chronology of the Egyptian Kings, by M. Christine Tetley, 2014 posthumously, pp. 1, 18*)

Table Supplementary:
Proposed Titles For This Article

	(August 16, 2015 — December 31, 2015 CE) Note 32, p. 128 — Note 32 p. 182	
1.	Not Impossible Chronology	The Purpose of Faith
3.	Storm of Descent	Post-Polygraphic Parametrics
5.	Markers of Pleasantness	Measures of Pleasantness
7.	Tempting Over Perfection	Temporary Of Perfection
9.	Temper Of Perfection	Natural Israelite Chronology Embraced: Measures Of Pleasantness
11.	Modern Egyptology Sadly Sacrilegious	Natural Israelite Chronology Embracing Measures of Pleasantness
13.	Moon Over Thebes	Moon Over Ancient Thebes
15.	Moon At Ancient Thebes	Moon Above Ancient Thebes
17.	Alara's Authority Assures Apt Ancestry	Quilt Work Patch
19.	Ancient Installation Moons Synchronized	The Installation Moon Egypt
21.	Apis Installation Moon	Now Investigating Contextual Egypt
23.	Nerds Investigating Contextual Egypt	Studying Into Contextual Egypt
25.	Trojan War *Year End Report* (Quilt Work Patch)	

RECENT ARTICLES:

Now in PDF Format (Web versions in REFERENCES: below):
The order of the articles written by Rolf Ward Green is:

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

2. SIgtrIdings (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.)
(Easter calculator used and stopped working before Feb 25, 2010)

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

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

9. Moses (with A. R. Rutledge; Jul 31-Sep 23, 2010)

10. The Ark of Uvrits (with A. R. Green), Dec 24, 2010–Jul 11, 2011

11. The Crucible of Credible Creed (with R. E. Green and A. R. Rutledge; Apr 27, 2012–Jun 20, 2013)

12. 84 Crucible of Credible Creed (with R. E. Green and A. R. Rutledge; Apr 27, 2012–Jun 12, 2013)

13. Trojan War (with R. E. Green, M. F. Green (Skanes), and A. R. Rutledge; Dec 25, 2005–Sep 26, 2008 (the present article)

- Dec 25, 2015 par. 2-2 Thoth is Jul 29 in [136-139] CE, because the years CE are not effective by '0' year; par. 2-6 in a graffito is now dated [ed. grammar fix]; par. 2-7: [25 years] of Ahmose I, we would set Year 1; par. 2-8 the upper one, had fallen over the outer one; par. 4-1 on that list female [appears] "drier," the year; par. 5-6a-2 moon [can] also imply that Podualbe 1s; ending for par. 6-2 [same day. T]he astronomical lunar conjunction date was founded as a starting point, then Wikipedia's current date was [to] 1 Nov 2015 and changed to 7-6 missing ref. # 2] added; par. 7-7= ref. [1]; par. 7-9 with Herodotus[' account of] Shabaka's Reign; par. 8-5= I that finding to the recent [Wanfried's] dig; par. 8-6-a-3= I middle of the Reign of [Ramesses III]; par. 8-9-a-5= Mr. A. Mazar. 2006] [confirms] the Iron; par. 8-10b Tel Rehov VI D-3, [dating] 1001-971 BCE; Manser:
- Dec 26, 2015 par. 8-12m as per Harrison [ed.]) and 8-12m who [note] that similar masons' marks are known 9-3 Year 1 Year 1 Year 1

the error limits permitting visibility on Feb 16. Visibility only slightly better than Schaefer's values estimate may have made the moon visible on Feb 17, and then Feb 18 was 1st invisibility, and Feb 25 thus LD8. The higher probability is thus the Year 769, our year![1]
]]
and was:
[
PLSV 3.1 was used to compute LD1 for Feb 769 and found Feb 24, with arcus visionis of 7.6 (38.82 hr moon age= 20 deg azimuth, Schaefer ~7.6 a.v), the result holding with an a. v. as high as 10.08, at Thebes, in 769 BCE. 769 BCE is considered a leap year (astronomically -768 for mathematic simplicity), and so there are 5 days to Feb 29 (LD6) and 3 more days to Mar 03 (LD9), which is exactly the same as Thoth 01 in the Egyptian year 769! Only in 'poor' visibility could this same LD9 occur on Thoth 01 in 744 BCE ('Schaefer ~9.1 a.v.' [cf. 8.89] - vernal equinox Mar 28/winter solstice Dec 28, in 744). In 744 BCE Thoth 01 is Feb 25 and Feb 17 moon is 20:52 (hr:min) old, giving an azimuth of about 11 deg, which for Feb at 9.2 interpolated for 10 deg is near 9.1 for 11 deg azimuth, only changing to Feb 16 with a.v. 8.90 or higher, in PLSV 3.1, meaning it passes, but barely, so the 1st invisibility is Feb 17 and Feb 25 is LD9, a Day number which is normally the case, but borderline. Visibility only slightly better than Schaefer's values estimate may have made the moon visible on Feb 17, and then Feb 18 was 1st invisibility, and Feb 25 thus LD8. Schaefer's tabulated values are +- 0.9 for this range, thus making the probability of a 0.2 error quite high. The higher probability is thus the Year 769, our year![1]
]

4. Note [1] paragraph 7-10, is:
[[
[1](*In the chronology of the book "Ancient Egyptian Chronology," Piye's Year 1 is 753, and it's found that once again, only in poor visibility and only in 733 is Thoth 01 exactly LD9 (ie. 9.16 cf. Schaefer 7.6 a.v.). This is different also in being Year 20-- not Year 19. In 733 BCE Thoth 01 is Feb 23, and the Feb 15 moon has an azimuth, from Celestia 1.6.1, of ~15 degrees, which for Feb from Schaefer is ~8 deg a.v. (~5.5 in Celestia 1.6.1 appears to be thus not enough elevation to see); the Feb 14 moon, in Celestia, with an azimuth near ~25 deg, from Schaefer is extrapolated to a.v. ~6.3 (while in Celestia visually ~12 is thus plenty of elevation). Gautschy gives Feb 16 733 as (middle of day) new moon, even though Feb 14 she also tables as last visibility. Espenak concurs with a midday, Feb 16 733 conjunction. In PLSV 3.1 last visibility changes to Feb 14 for a.v. > 9.15, compared to ~8 (above), but with est. error of 1.2 this also might agree with Feb 14 last visibility. More importantly, LD1 is established as firmly Feb 16. So the 1st invisibility is Feb 16 and Feb 23 is LD8, a Day number which fails the criterion of LD9, by a day. The highest probability is thus by this criterion 769. We should, however, be cautious about exactness, here, as "planetary orbits" in Celestia have been "accurate" only "within a few thousand years of the present day." Piye Year 1 "Ancient Egyptian Chronology," p. 494*)
]]
and was:
[
[1](*In the chronology of the book "Ancient Egyptian Chronology," Piye's Year 1 is 753, and it's found that once again, only in poor visibility and only in 733 is Thoth 01 exactly LD9 (ie. 9.16 cf. Schaefer 7.6 a.v.). This is different also in being Year 20-- not Year 19. In 733 BCE Thoth 01 is Feb 23 and Feb 15 moon is 35:45 (hr:min) old, giving an azimuth of about 18 deg, which for Feb at 7.3 interpolated for 20 deg becomes 7.6 for 18 deg azimuth, only becoming Feb 14 with a.v. > 9.15, so the 1st invisibility is Feb 16 and Feb 23 is LD8, a Day number which fails the criterion of LD9, normally. The highest probability is thus by this criterion 769. Piye Year 1 "Ancient Egyptian Chronology," p. 494*)
]

- **Dec 31, 2016 add par 3-9 note [2] Gautschy source:**
(Gautschy's table from R. Gautschy, "Monddaten aus dem Archiv von Illahun: Chronologie des Mittleren Reiches" in the journal: Zeitschrift für Ägyptische Sprache und Altertumskunde 178, Vol. 1, 2011, 1-19, or an internet site www.gautschy.ch/~rita/archast/mond/mondeng.html)

- **Jul 24, 2017 Chapter 2 starting quotes, added name of M. Christine Tetley (last name Tetley was missing); par. 2-10 correct [Akenaten being] [[Akhenaten also]]; par. 6-11 note [2] renamed, now numbered as: note [1]; par. 3-9 increased width Siamun image to 39% from 29%; fixed centring of Title Illustrations, top and bottom.**

- **Sep 16, 2017 par. 3-2 s4 typo fixed plus change of the sense [has been assocated] [[is also associated]].**

- **Sep 21, 2017 par. 12-4 [Siptah (1334-1227)] now to be correctly stated to read as [[Siptah (1234-1227)]].**

- **Mar 16, 2018 add to 3-5 Fotheringham p. 122 image; add note [2] to 3-9 regarding the 1314 date of Krauss; add 3-9 p. 123 of Fotheringham's Chronology OT, image; 3-10s5 amend text [totals of 130,] [[total of 130--]]; 3-11-last3rd reverse word order [him put] [[put him]].**

- **Mar 30, 2018 8-5s1 [radicarbon] = [[radiocarbon]].**

- **Jun 15, 2019 8-3 fixed: [Crucible, Green 2012 BCE] 2012 article aka "C3" [[Crucible, Green et al. 2012]]; 9-2 [, at the birth of his firstborn son (generation)] - [[for the birth of a firstborn son (a generation)]].**

- **Jun 18, 2020 12-5 typo in 'occurrence' [the actual eclipse occurence] ~ [[an actual eclipse occurrence]].**

- **Jun 24, 2020 5-5 typo ' ['Day '1.'] [['Day #1.']].**

- **Sep 05, 2020 3-2 Book of Sothis is also associated with him. [has been assocated] [[is also associated]].**

REFERENCES:

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

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

Odysseus and Circe by Salomon de Bray, 1650-55 CE

The lines have fallen to me in the best places, yea, I have a most excellent heritage.

(*Psalms 16:6; Brenton*)

Trojan War—
Year End Report
(Quilt Work Patch)

Chapter 1: Relativistic Earthly Age Lesson
Chapter 2: Chronology Aligned Under Sothic Egypt
Chapter 3: Manetho Offers Real Encouragement
Chapter 4: Ugarit Solar Eclipse Record Finds Realization In Egyptian Nineteenth Dynasty Late Years
Chapter 5: New, Irrefutable, Chronological Environment
Chapter 6: Absolutely Institutional Moon Secured
Chapter 7: Piye's Accession Year
Chapter 8: B4 Affirms Carbon-14 Kings
Chapter 9: Radiocarbon Egypt's Archaeometric Logic
Chapter 10: Whitelaw On Real Life Deluge Attested in *Radiocarbon* Study
Chapter 11: Adjusting Whitelaw's Estimate (Radiocarbon Ark Wood)
Chapter 12: Trees Represent Empirical Evidence