



Pekka Mansikka

NEW CHRONOLOGY

using solar eclipses



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Contents

Prologue	10
The astronomy of Babylonia	11
Sargon's way	12
New studies	12
Shortcomings of current chronology	12
Guidelines for a new chronology	14
1. Esarhaddon's eclipses	16
The eclipse during campaign against Egypt	17
Theoretical reflection	23
2. Shimbar-Shipak's solar eclipse	24
A look at the Babylonian calendar	25
Closer examination of solar eclipses	26
Major changes to the Babylonian chronology	32
3. Assyrian solar eclipse	34
The options involved are as follows	34
Solar eclipse - June 763 BC	35
Solar eclipse - May 770 BC	35
Solar eclipse - June 781 BC	36
In a Traditional Way: Chronology 788/1052	37
Solar eclipse - June 791 BC	41
Solar eclipse in June 800 BC	42
Solar eclipse - June 809 BC	44

Solar eclipse - May 817 BC	44
4. Tiglath-Pileser III	46
Potential contradictions	48
Regnal years 789-770 BC	49
Necessary changes to the Assyrian chronology	50
5. Shalmaneser III's attacks on Urartu	51
Black Obelisk	51
Who was 'Arame'? Interpretation A	52
Who was 'Arame' and 'Agusi'? Interpretation B	53
Sarduri I, King of Urartu	54
6. Reign period of Elamite kings	57
Part I: Elamite kings and ABC1 Chronicle	57
Humban-nikaš as Elamite king	58
Part II: Confusion Introduced by Elamites to Current Babylonian Chronology	60
Conflicts emerge	62
Summary	65
7. Eclipses of Takelot II and Sheshonq I	67
Solar eclipses of Pharaoh Shoshenq I and of Pharaoh Osorkon II	67
Lunar eclipse in Takelot II's 15th regnal year	70
8. Akhenaten's and Hatshepsut's eclipses	74
The impact of the chronology of Babylon	74
Major changes to Egyptian chronology	75
9. Eclipses of Mursili II, Seti I and Ramesseses	81
Other considered solar eclipses	81
Other solar eclipses proposed by Ibrahem	82
Necessary changes to the Hittite chronology	90
Kingdom of Mitanni	90
Unknown time period in the history of Egypt in the 500 century BC	92

Jubilee of pharaoh Taharqa	93
Total solar eclipse of Ramesses II	93
10. Akhenaten's fourth regnal year	95
Solar eclipse on 11 April 1392 BC	95
Solar eclipse on 9 February 1389 BC	97
Solar eclipse on 15 September 1382 BC	98
Solar eclipse on 3 July 1378 BC	98
Solar eclipse 3 May 1375 BC	99
11. Lunar eclipse of Nabonidus	101
Duration of reign period of Cyrus and Astyages	103
Aryenis and Cyaxares II	104
Nabonidus' unrecognised regnal years	104
12. Observations of ancient astronomers	107
Nabopolassar case	107
Sargon II's lunar eclipse	108
Lunar eclipse of Ashurbanipal	109
Solar eclipse of Cyaxares	110
Lunar eclipses recorded by Babylonians	112
Ancient historical solar eclipses	112
13. New chronology tables	113
Old Assyrian chronology	113
Middle Assyrian chronology	116
Neo-Assyrian chronology	118
Kings of Tyre	120
Babylonian chronology	123
Egyptian chronology	133
Hittite chronology	141
Kings of Urartu	143
Kings of Mitanni	144
Kings of Medias	145

Kings of Persia	145
Appendix I	
View of the history of ancient Egypt (1125-1003 BC)	146
1. Egypt in 1125-1095 BC	148
Wenamun's writing	148
Conclusions of the Smendes' reign	149
Amenemnisu's short reign	151
2. Egypt in 1095-1035 BC.	152
Interpretation of the lines of Dahkla Stele	153
The reign of Amenemope	156
The tomb of Psusennes I and Amenemope	157
The first Libyan pharaoh	160
The discovery of Osochor	160
Other affirmations about Osochor	161
The length of the reign of Osorkon Older	161
3. Egypt in 1035-1003 BC	163
The reasons of the reign of Siamun	163
Siamun's building projects and monuments	164
The possible similarities of the Siamun to the Bible	166
The rise of the Amun's high priest to the pharaoh of the Egypt	166
Confirmations of the identity of Psusennes II	167
Psusennes II and the length of his reign	168
Appendix II	
Assyrian rise from the confused condition (789-730 BC)	170
1. The winds of change in Assyria	171
The official reign of Tiglath-Pileser III	174
2. Shalmaneser V and Sargon II	177
3. Interpreting the reign of Sargon II	181

Appendix III	
Corrected limmu-list	184
Appendix IV	
The astronomy of Babylonia	198
1. Nabonassar, Mukin-zeri and Marduk-Apla-Iddina	199
Lunar eclipses under Mukin-zeri and Nabonassar	199
Marduk-Apla-Iddina II's three lunar eclipses	199
Big contradiction	202
Did the Babylonians use the Egyptian calendar?	202
2. Clay Tablet VAT 4956	203
Possible options of the Clay Tablet VAT 4956	206
3. Impact of Egyptian history	209
Esarhaddon	209
Šamaš-šuma-ukin	209
Necho I	210
Psamtik II	210
Beginning of the reign period of Pharaoh Apries	210
Josephus' statement	210
Result	211
Appendix V	
Time of the reign period of Pharaoh Sensusret III	212
1. The rise of Sirius	213
Pictures used	216
References	218
Index	229
Tables	235

Prologue

What are the reasons for making this very extensive study to remedy chronologies of ancient peoples? There are at least two reasons for this.

Firstly, professional researchers have done nothing to correct chronologies to match solar or lunar eclipses observed in ancient times. Of these, solar eclipses have naturally attracted the biggest attention. Here are a few:

1. Solar eclipse in Ashur-Dan III's 9th regnal year.
2. Two solar eclipses during Esarhaddon era: in his 1st year and during his campaign against Egypt.
3. Solar eclipse in the 7th year of Shimbar-Shipak.
4. Solar eclipse in ca. the 17th year of Pharaoh Shoshenq I.
5. Solar eclipse in the 10th year of Mursili II, king of the Hittites.

However, some suggestions about them have all been to what solar eclipses could respond to them. But there is no suggestion that the chronology should be corrected accordingly. One might ask, is it not the eclipse first mentioned currently already applied to the right place in the chronology on 763 BC? The answer is: it is not. The theory that a solar eclipse observed in 763 BC would correspond to the solar eclipse of Ashur-Dan III's 9th year, was introduced in 1867, 150 years ago. But the Assyrian chronology has never been corrected there, but that the year 763 BC is there in the 11th regnal year of Assur-Dan III.

The attitude has been similar towards those other eclipses that cannot be found in the current chronology of those

times. None of the existing chronologies has been corrected for the purposes of fitting more closely in the solar eclipses recorded in ancient times.

Secondly, in the current chronologies there are major errors when examining their suitability for ancient astronomical observations and also some major contradictions in the history of other peoples (such as Elam). Although the year 763 BC in the current chronology is not targeted at Ashur-Dan III's 9th regnal year, that solar eclipse has similarly become the basic pillar of historical chronology.

It may occur that the overthrow of this basic pillar of ancient history and the calculation of a new foundation could be a very challenging project for many researchers. In addition, examining chronological timing from a purely scientific point of view may seem a fresh alternative. Namely, it excludes all possible previous interpretations of the kind that long time ago a recorded solar eclipse had never happened since it was not found in the current old chronology of the desired time. Secondly, it excludes the theory that, for example, The Babylonian calendar would have been able to transfer about a month away only on the grounds that some archaeological finding was to have forced timing into a particular year.

The abbreviated name of this new thesis could be "Solar-chronology".

The astronomy of Babylonia

Ancient Babylonian astronomers were very competent. They had the ability to study the times of lunar eclipses and, on the basis of the eclipse time, they could later establish it for a certain regnal year of a king of Babylon. If they had a proper understanding of the times of the reign periods of the kings of Babylonia, then with these lunar eclipses, the kings of Babylonia and Assyria can obtain their right place in the chronology of the 8th century BC. Even though these astronomers were actually astrologers, this book will later refer to this option as the astronomy of Babylonia.

Sargon's way

According to researchers, Babylonian astronomers had the ability to time the movements of the Moon and planets for up to several centuries backwards. If they carried out these studies, for example, in the 4th century BC, they did not necessarily have accurate information on when the reign period of king of Babylonia who reigned 400 years earlier had started and when it ended. (They might have the same problem when defining other astronomical observations backwards until the 6th and 7th century BC). If so, the only reliable lunar eclipse in 8th century BC was the lunar eclipse seen by Sargon II and registered by himself. In this book, this option is referred to hereinafter as Sargon's way. This study applies this version to the chronology, the suitability of the two options is verified in the own attachment.

New studies

This study also introduces a new research of Egyptian hieroglyphs, which makes it possible to find several solar eclipses in Egypt's history, from the period of the Pharaohs reigning between 1510 and 610 BC. This new study is based on the Sed festival celebrations of the Pharaohs and it was performed by Egyptian astronomer Aymen M. Ibrahim. His research work has been very valuable for the timing of the new Egyptian chronology.

Shortcomings of current chronology

When looking at the solar eclipses recorded in ancient times, one can observe some shortcomings in the current chronology.

The solar eclipse during Esarhaddon's 1st regnal year (as King of Babylon) and during his Egyptian campaign

Neither of these is found in the current chronology's reign

period. It has been suggested that the latter solar eclipse could take place in 669 BC. However, this interpretation is distracted by an error of the present chronology in the reign period of Esarhaddon's predecessor - Sennacherib.

The reign period of Sennacherib, which appears in our calendar for 24 years, contradicts the chronologies of Elamite and Babylon. It is true that ABC1 Chronicle reports his reign period for 24 years, but is this number rounded up or down?

ABC1 Chronicle and the Assyrian limmu-list report Sennacherib's reign period within 1 day accuracy. He reigned 5 months and 8 days over a certain year. According to the chronology currently used, Sennacherib reigned 23 years and 5 months.

When that Sennacherib's reign period is prolonged by a year, the contradictions with the chronologies of Elamite and Babylon are eliminated. As a result, however, Esarhaddon's reign period would occur one year later.

Solar eclipse in Ashur-Dan III's 9th regnal year

It is supposed to have occurred in 763 BC. For this to be accurate, the Assyrian chronology should be moved to two years later. How would this move work? To begin with, there would occur a small contradiction to the chronology of Babylon.

Solar eclipse in Shimbar-Shipak's 7th regnal year

Researchers have generally estimated that this eclipse would have occurred in 1012 BC. Applying this would necessitate to reduce the Babylonian chronology by seven years. This would cause some contradiction. Ninurta-apal-Ekur's reign period of approx. three years would have moved to end in 1178 BC or 1177 BC. Then the reign period of Meli-Sipak II, King of Babylon, his coeval, would have begun in 1179 BC. One might try to apply the 7th regnal year

of Šimbar-Šiplak also to the eclipses occurred in July 1015 BC and in June 1024 BC. However, they have their own drawbacks as well.

Solar eclipse in the 10th regnal year of Mursili II

In the current chronology, it occurred in 1312 BC, and other alternatives to the current chronology cannot be applied. However, this is connected to some detailed information. Archaeology reports that Mursili II's predecessor, Suppiluliuma I died soon after the death of an unnamed Pharaoh. According to the current chronology, Suppiluliuma I died in 1322 BC, while Pharaoh Tutankhamun died in 1324 BC. This two-year difference in their death dates is somewhat contradictory to the archaeological discovery mentioned above.

Solar eclipse during Pharaoh Akhenaten's reign

This is usually applied to the solar eclipse occurring in 1352 BC. This would mean that it only happened a few months after Akhenaten had become Pharaoh. This early time may cause some contradiction, as it was said he took the name Akhenaten as a result of a solar eclipse he saw.

Guidelines for a new chronology

Thus, we realise that it makes no sense to start making some minor changes to the chronology as mentioned above. Instead, the correction of chronology should start with a clean slate. It is also useful to compare the new studies that have been performed about solar eclipses, whether they are justified or not. This is closely related to the studies by Egyptian astro-nomer Aymen M. Ibrahim. In this studies, he has listed four new solar eclipses in Egyptian history, which have been carefully timed for a particular Pharaoh's regnal year. In addition, he has referred to three other solar

eclipses.

Thus, it can be realised that in the event of many individual years, the chronologies begin to resemble a spider's web filled with “traps”, solar eclipses, where the “flies”, the regnal years of certain kings, become caught.

We can see that the correction of chronology needs to emanate from an open-minded attitude, as the reign periods of kings may have to be moved a lot from their present places. But when we think of it as solving puzzles, we get all of the tens of pieces of information in place.

1. Esarhaddon's eclipses

From time to time have researchers, somewhat incidentally, made some statements about the current chronology. Most of them have been praising, especially related to the solar eclipse of 763 BC. However, there have been some discords.

Scientist David Brown, who does presumably belong to a “younger generation of researchers” (born in 1968) wrote in his thirties that perhaps some of the lunar eclipses recorded by Babylonian astrologers were recorded only in the 4th century BC.¹ This is a consistent conclusion, especially since some lunar eclipses were recorded using the Egyptian calendar. This would seem to indicate that Egyptian culture had a very strong impact on Babylon during the time when the lunar eclipses in question were recorded. Egypt is not known to have had any effect on the Babylonian culture in the 6th to 8th centuries BC.

Another discord was involuntarily spotlighted when professor Sidney Smith translated the cuneiform of Esarhaddon Chronicle in 1924. He translated the event that occurred in the 1st regnal year of Esarhaddon, in the Tashritu month so that it could be interpreted as meaning the solar eclipse.² However, it was never thought to refer to any solar eclipse because it was not found in autumn 680 BC. Finally, after a long time, researcher A. K. Grayson performed a new translation of Esarhaddon Chronicle.³ But Sidney Smith's “witticism” preserved and due to this is known that the autumn of Esarhaddon's first regnal year

Perhaps everyone interested in reading, for example, the history of Assyria, Babylon and Egypt, has at some point noticed some references to solar eclipses observed at that distant time.

Taking a glance at the chronologies of those peoples, it can be stated that the solar eclipses observed cannot be found in the reign periods of those kings.

The Author has discovered this scientific vacuum and he has considered it to be an appropriate opportunity to specify the chronologies of the peoples reigning in the Middle East in 1600-530 BC in connection with accordance of the observed eclipses.

This study raises justified questions: did the solar eclipse observed in Ashur-Dan III's 9th regnal year in 800 BC or in 809 BC? Or could it have happened in 791 BC?

This study presents a new feature of applying new studies by Egyptian astronomer Aymen M. Ibrahim for the first time in practice to the history of the peoples.

This new study can be regarded very exceptional, as this is the world's first major encouragement of how a chronology can be timed using solar eclipses.

This Book includes 57 images and more than 40 tables and text boxes.



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