

**Pekka Mansikka**

**The Mystery**

**of**

*Ancient eclipses*







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of  
Ancient eclipses**



Title of the original Finnish work: Muinaiset pimennykset paljastavat salaisuuden

*Cover:*

"Planet earth in universe", Details, flickr.com; Background image: mybible.com

## IV edition

Images:

Eclipse photos: Pekka Mansikka,

Background map for graphic images: Google Maps

Information about other images in the caption

ISBN: 978-952-65255-7-0

Printer: Libri Plureos GmbH, Hampuri, Saksa

Publisher: Pekka Mansikka, Lapland, Finland, 2025

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## **The meaning of the abbreviations used:**

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AEM = Records of the past: being English translation of the Assyrian and Egyptian monuments, 1876

ABC 1 = [livius.org/sources/content/mesopotamian-chronicles-content/abc-1-from-nabu-nasir-to-samas-suma-ukin](http://livius.org/sources/content/mesopotamian-chronicles-content/abc-1-from-nabu-nasir-to-samas-suma-ukin)

ABC 1b = [livius.org/sources/content/mesopotamian-chronicles-content/abc-1b-from-nabu-nasir-to-esarhaddon/](http://livius.org/sources/content/mesopotamian-chronicles-content/abc-1b-from-nabu-nasir-to-esarhaddon/)

CTMMA = Cuneiform Texts in The Metropolitan Museum of Art III

CHA = Change. The change in the position of the eclipse in longitude compared to how NASA's calculator estimates the location of the eclipse. This change in position is due to a large change in the position of the Earth.

DAUB = Peter S. Huber: Dating of Akkad, Ur III and Babylon I

EAE = Enuma Anu Enlil, collection of cuneiform texts

NCUSES = New Chronology using Solar eclipses, Volume III

SAAO = [oracc.museum.upenn.edu/saao/corpus](http://oracc.museum.upenn.edu/saao/corpus)

SC = Short Chronology

UL = Ultra Low Chronology



# Foreword

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This study has progressed over the years to this point. Initially, it was called "*The New Chronology using Solar Eclipses*". This book uses the abbreviation NCUSES, after the English version of the book. The study has since expanded into more distant history. Since the 1st edition of this book, in 2020, it has had to include the major changes in the Earth's position described in the Bible. More on these later.

As this study progresses and more scientific light has been shed on certain historical events, numerous detailed chronological changes have been made to that outline.

However, since its first edition, this book has examined ancient eclipses from a completely different, even highly exceptional, perspective. This has been influenced by the clear incompleteness of solar and lunar eclipses, which has required and justified very radical conclusions about historical events.

So this book has several new chapters and new studies that provide a wealth of additional information. In addition, many chapters have been supplemented with additional information and, as a new feature, a few color images showing the location of the solar eclipse on a map.

Also making the overall picture somewhat easier is a new appendix, which lists all ancient eclipses whose dates have been sufficiently well identified.

One notable new feature of this study is a closer look at early history from the 23rd century BCE. onwards.

The dates of the reigns of various kings in this study that deviate from the traditional chronology may surprise the reader. Another surprising feature may be the application of Biblical chronology in a different way than many are accustomed to. In this study, secular history does not determine the date for Biblical chronology, but the opposite procedure is applied.

This preface begins by examining the background to how the conclusions of this study have been reached over the years. The author began studying recorded solar eclipses and their timing in the course of history in the winter of 2017.

Now that this research has been completed, the

question arises: What secret does the study of ancient eclipses reveal about historical events and the timing of chronology?

Although this study focuses on the study and application of ancient solar eclipses, the opening chapters of this book first review a few important archaeological results because they confirm a timing that deviates from traditional chronology.

## Solar eclipse of the Assyria

Even at the very beginning of this research, in January 2017, it was clear that the solar eclipse of June 763 BCE. could not fit into Assyrian history in the 9th year of the reign of AshurDan III.

In early March 2017, more than a month after the research began, a translation by Professor Smith of an arrowhead inscription from Esarhaddon's Chronicle was found.

The reason for this was its very blatant contradiction with Israeli history. This made it easy to start looking for that eclipse at other times. Thus, it was possible to conclude from the very beginning of the study that there were at least two other possibilities. Of these, the eclipse of June 13th 809 BCE. seemed the most likely, since it did not contradict Israeli history. But is there a third option?

As of 2022 - just over five years later - this study has highlighted how the timing of Shalmaneser III's reign also helps us to see more clearly the reign of Ashur-Dan III and the associated solar eclipse in 824 BCE.

## Timing of Esarhaddon's reign

In early March 2017, more than a month after the research began, a translation by Professor Smith of an clay tablet inscription from Esarhaddon's Chronicle was found.

This basis was applied at that early stage to the solar eclipse of October 704 BCE. The 1st year of Esarhaddon's reign. A new chronology was clearly taking shape.

The timing of Esarhaddon's reign, already sketched out in the early stages of that thesis, also showed a strong need to extend the chrono-

logy. In the winter of 2020, it was felt necessary to move Esarhaddon's reign back another year. Since the latest editions, the reign of Esarhaddon has been re-examined by examining the reigns of the kings who preceded him. After this, the need to extend the chronology to the period after Esarhaddon is almost 30 years.

### **King Pul of the Assyria**

When the year 809 BCE. (and later 824 BCE) was applied. to the reign of Ashur-Dan III, it also opened the way to a new interpretation of the reigns of the Assyrian kings in the 700s BCE.

The history of Israel tells of this action by the Assyrian king Pul:

"And Pul the king of Assyria came to the land, and Menachem gave him 1,000 talents of silver. . . . So Menachem gathered silver out of Israel. . . and gave it to the king of Assyria. "<sup>f-1</sup>

Assyriologists have found confirmation of this event. Tiglath-Pileser III says that he collected taxes from Menahem, King of Israel.

According to the biblical chronology, however, Menahem's reign ended around 780 BCE. The 18-year reign of Tiglath-Pileser III did not extend that far back in time. So this opened the way - at the start of the study in winter 2017 - for the reign of the Assyrian king Pul, or Pulu, which seemed to last for several decades before the reign of Tiglath-Pileser III. Shortly after this discovery, a surprising discovery was made that, according to the historian Josephus, King Pul of Assyria reigned for a total of 36 years.

### **Finding the solar eclipse of Mursili II**

The solar eclipse scheduled for the 10th year of Mursili II's reign was, as of 2018, assigned to July 15, 1360 BCE.

In this new edition - more than six years later - this has been moved forward 20 years to 1340 BCE. This causes significant changes to the Babylonian and Assyrian chronology, but there is support for this change in Egyptian history. This major change in the Babylonian and Assyrian chronology is also influenced by the previously mentioned more accurate application of biblical chronology.

### **Date of Nebuchadnezzar II's reign**

The conflict over the timing of Nebuchadnezzar II's reign became very apparent early on, when the

Assyrian chronology shifted far back. In a more recent phase of research, in the winter of 2020, we moved on to examine Babylonian business documents.

The first of these was to see overlaps during the reigns of Nebuchadnezzar II, Amel-Marduk, and Neriglissar, the kings of Babylon.

Since it is unlikely that they would have ruled partly simultaneously, it was also simple to conclude that the beginning of Nebuchadnezzar II's reign must be moved back at least two years just to be correctly recorded in Babylonian business documents.

With this correction, the chronology has been extended by two years, leaving at least 23 years to go.

### **Length of Sin-shar-ishkun's reign**

A study of Babylonian business documents in the winter of 2020 found that for the first eight years of Sin-shar-ishkun's reign, there were records of inscriptions by Babylonian businessmen. However, this entire period does not fit into the post-Kandalanu Babylonian chronology. However, the chronology could be extended by five years at that point. After that, the chronology only needs to be extended by about 18 years.

This paper recounts the rationale for these changes in the reigns of Nebuchadnezzar II and Sin-shar-ishkun.

### **Amel-Marduk and Nabonidus**

As the thesis progressed, the length of the reigns of these kings raised a number of questions.

However, when considering the current longer reign, strange questions arise that need to be answered: what could be the reason why this "unknown king" - here given the name Nebuchadnezzar V - is missing from history? Was it a mistake? And is there any other evidence that such a 'strange' Nebuchadnezzar was king of Babylon in the 500 BCE.?

This dissertation answers these seemingly problematic questions.

### **A scientific perspective on ancient eclipse**

The space agency NASA says that the calculated position of ancient solar eclipses could be within an error of about 10 kilometres.<sup>f-2</sup> This paper applies this strict criterion to ancient eclipses. It also seeks to apply the assyriologists' assessment that the annotated eclipses were likely to be

well cover.

These criteria can lead to some very surprising and even strange findings about ancient history.

One oddity is how well the eclipses fit the above criteria.

## **The Babylonian business documents**

The NCUSES paid closer attention to the dating of business documents written by ancient Babylonians. In this paper, we recapitulate the results revealed by these business documents, which extend the chronology by several years. A new feature of this thesis is the use of the *Stellarium* program. It provides new, more detailed information about Babylonian history and distant history. A few images have been imageprocessed to make the constellations more visible.

The date of these Babylonian business documents supports the very early conclusion that the solar eclipse of 763 BCE. cannot be applied to Assyrian history.

## **Strange disruptions in eclipses**

Let's start here with the theories of black holes. Their existence has not been detected by telescopes because they do not emit light. Their existence can only be detected by the effect they have on their surroundings. For example, the bending of light or the rotation of a star around a point where there appears to be nothing suggests the existence of a black hole.

Similar perturbations are found when you look carefully at the eclipses recorded in ancient times and insist that they did indeed occur in the first place within the strict scientific criteria described above. So the astonishing question arises: what exactly has happened to make them not nearly as opaque in NASA's calculations as they were thousands of years ago?

The very widespread occurrence of these strong disturbances is the main reason why scientists generally stick to the 763 BCE. application of the Assyrian eclipse. This paper will examine the magnitude of these disturbances and finally consider what might be the 'black hole' in ancient history that is causing the disturbances and whether the disturbances can be corrected.

## **Egyptian Civil Calendar**

This new edition takes a closer look at the origins of the Egyptian civil calendar. While it is

still studied by calculating how far back the calendar has flown, it can also be calculated back into the past. Once we understand how the calendar was timed in the past, what options does it reveal about the calendar's early days?

The timing of this Egyptian civil calendar is also helpful in finding the lunar eclipse of Pharaoh Takelot II, as will be discussed in this book.

## **New theory challenges researchers**

Researchers have developed some fictional representations to make historical narratives seem more vivid. This is not fiction, but - from a scientific point of view - a new theory of how things might have gone in the distant past.

This can be said, although in this thesis these things are presented as facts that happened. These facts, however, are ones that cannot be fully measured by science - just as literal black holes cannot be fully investigated - only the outlines, the 'disturbances' caused by 'black holes' can be detected.

This is where we can take into account a very interesting finding from the various research findings of the scientific community as a whole. Let's take the example of the study of remote history. Studies are published solely on the basis of what might have happened at some point in history if it is considered likely that God does not exist. And if God does exist, it is considered likely that for some reason he did not intervene in a concrete way in human affairs in such a way as to alter observed historical events. While such a *beliefdriven* view is very understandable, it can be restrictive and can tie up the freedom of science to investigate more widely.

This thesis breaks free of this presumption, which binds researchers, and which could hinder the progress of the study if something strange had happened. It also considers another possibility: is it possible that God has intervened in the course of historical events and that is why many ancient solar and lunar eclipses are missing?

Considering this option is in no way unscientific, any more than the current studies which assume that God could not have had any influence to things. Instead, as surprising as this perspective may seem, it is more scientific than the assumptions used so far. Why can this be said? Let's take a closer look. What is the basis for the assumption that God could never have intervened in such a way as to change the course of history? Is it a scientific point of view? No, it is not. It is a belief in the same way that it is a belief to suppose that God exists and, if he so wished, has been



able to intervene in the course of history in a radical way. It's scientific to take both of these perspectives into account. Thus, in this thesis, no belief is an obstacle to a thorough investigation of the matter.

Considering this option is by no means unscientific, nor are current studies that assume that God has not influenced things. Instead, as surprising as this perspective may seem, this is more scientific than the assumptions used so far. Why can I say that? Let's take a closer look. What is the basis for the assumption that God could in no way have intervened in a way that could change the course of history? Is it a scientific perspective? It is not. It is a *belief* in the same way that it is a *belief* to assume that God exists, and if desired, he has been able to intervene in the course of history in a radical way. It is scientific to take both of these aspects into account. Thus, in this dissertation, no religious point of view is an obstacle to a thorough investigation.

Naturally, people who are very strongly driven by the view that it is impossible that God could have influenced the course of history in an exceptionally radical way may well have a strong desire not to read this treatise. Of course, everyone can come to a completely personal decision as to how to deal with this book.

However, the following point should be taken into account. While this paper emphasises the scientific importance of finding suitable eclipses, science has its limits. However, these limits should not prevent the research from being carried out, as the research can be continued within the limits of what is available. This method has been applied to the study of black holes in space. Numerous scientists may take it for granted that these black holes will be studied in this way. However, it may seem very surprising that something that has happened here on Earth would have to be investigated using the same method.

Millions of people today are also happy to repeat the refrain "It is not possible to scientifically prove the existence of God". However, this refers to the fact that it is not possible to detect the existence of the spirit world with the help of technical devices developed by humans. This treatise does not focus on this issue, but as a side note states that it would probably be possible to investigate the existence of God, based on other observable evidence. The aforementioned 'refrain' therefore does not mean the same as the statement that "the existence of God cannot be proven".

## ***References***

***f-1*** The Bible: 2. Kings 15: 19, 20

***f-2*** [timeanddate.com/eclipse/accuracy.html](http://timeanddate.com/eclipse/accuracy.html)

Many have taken up the study of ancient history. It may come as a little surprise that there are many accounts of solar eclipses.

History records at least eleven observations of different solar eclipses, five of which are named for a specific year of the reign of a king. History also records many other events that are thought to be related to solar eclipses. It is therefore no wonder that many people have been interested in wondering when any of these solar eclipses occurred.

When these solar eclipses are studied, it can be seen that they conceal a very great secret about what happened in ancient times.

This book brings these secrets to light.



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