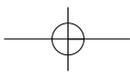
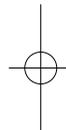
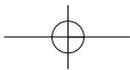




THE MESSAGE OF THE CLAY TABLETS REVEALED

The Seleucid Code

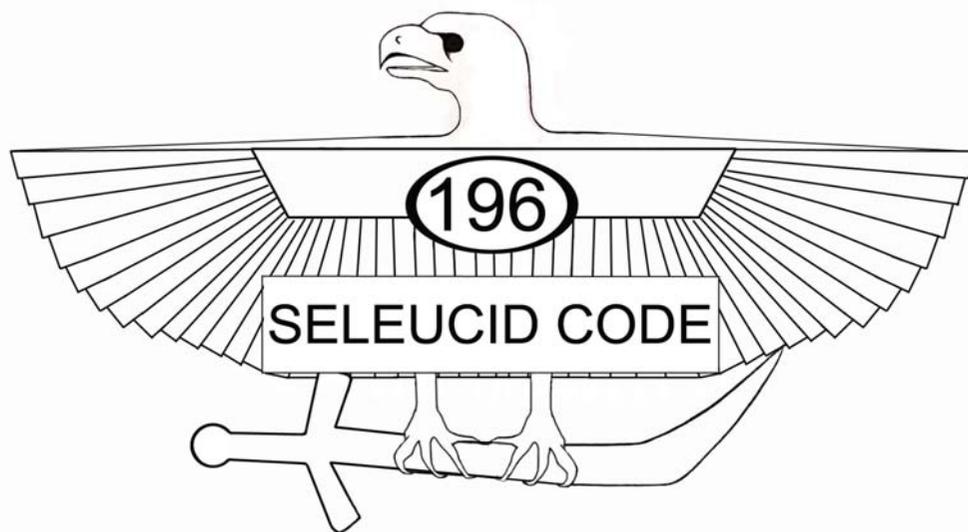






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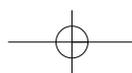


Zoltán HUNNIVÁRI

2009

The latest volume in the series:

200 YEARS THAT WILL SHAKE THE WORLD





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Budapest, 2009

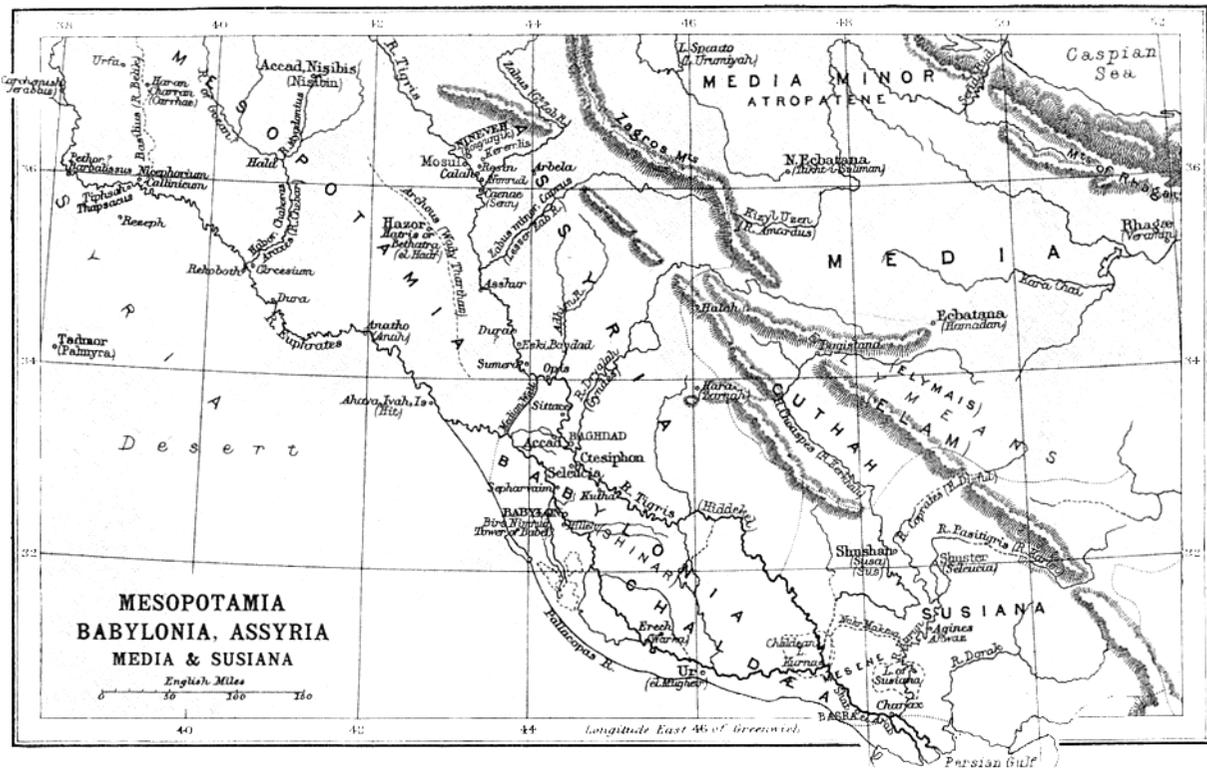
The English Language Editor
TOM OWENS

Library of Congress Catalog Card Number 196

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*In memory of George Smith, who did not have any „license”
to read and interpret the clay tablets.*



The Seleucid Code is decoded!

CE 1 = SE 115/116

or

SE 311/312 = CE 197!



A Szeleukida-kód megfejtve!

I. sz. 1 = SE 115/116

vagy

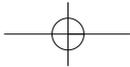
SE 311/312 = I. sz. 197!

Der Seleukidische Kode ist decoded!

1 n. u. Z. = SE 115/116

oder

SE 311/312 = 197 n. u. Z.!



DEAR READER

My first book, called the „Hungarian Calendar” in Hungary, was available for reading and studying as early as 2002. In that book I expressed my doubts about the correctness of traditional chronology.

It is my hypothesis that the beginning of the Julian calendar (its first day of introduction) is closer to us in time by 200 years than the official standpoint would have us believe. Consequently, the real number of years elapsed since its starting day has been inflated by 200 invented historical years, and these years are hiding somewhere within the inflated period of time.

In 2004, in my next book on the subject, which was published as the English-Hungarian edition of the same „Hungarian Calendar”, I determined with a one-day exactness the real starting date of the Julian calendar. In my opinion the Julian calendar actually started on January 1 of CE 154!

Calendar for January 154 (Julian calendar)

Sun	Mon	Tue	Wed	Thu	Fri	Sat
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31			
Phases of the moon: 1:● 9:☾ 17:☽ 24:☾ 31:●						

Calendar generated on www.timeanddate.com/calendar

<http://www.timeanddate.com/calendar/print.html?year=154&country=23&typ=1&display=1&lang=en&month=1&moon=on>

Later on I published further books in order to prove the correctness of CE 154 as the real starting time of the Julian calendar. I hoped to get some response from the circles of academic science, but what I got was almost nothing.

It does not seem to be widely known that in the creation of historical chronology the most important role was played by historical solar and lunar eclipses. We can firmly accept that, in the absence of mathematics and astronomy, historical science would be a mess, so that the legendary geese of the Capitol could be placed next to the capitulation of Sedan. Academic science is also based firmly on the mathematical and astronomical method, and assures us that our chronology is in complete order, safe and sound as far back as for a period of 2800 years. (Accordingly, this is the way it is taught in school.)



In recent times, the most important support for this academic self-confidence is a clay tablet, the content of which is assigned and connected (mistakenly, by the way) to the year of BC 763 by astronomer-historians or historian-astronomers.



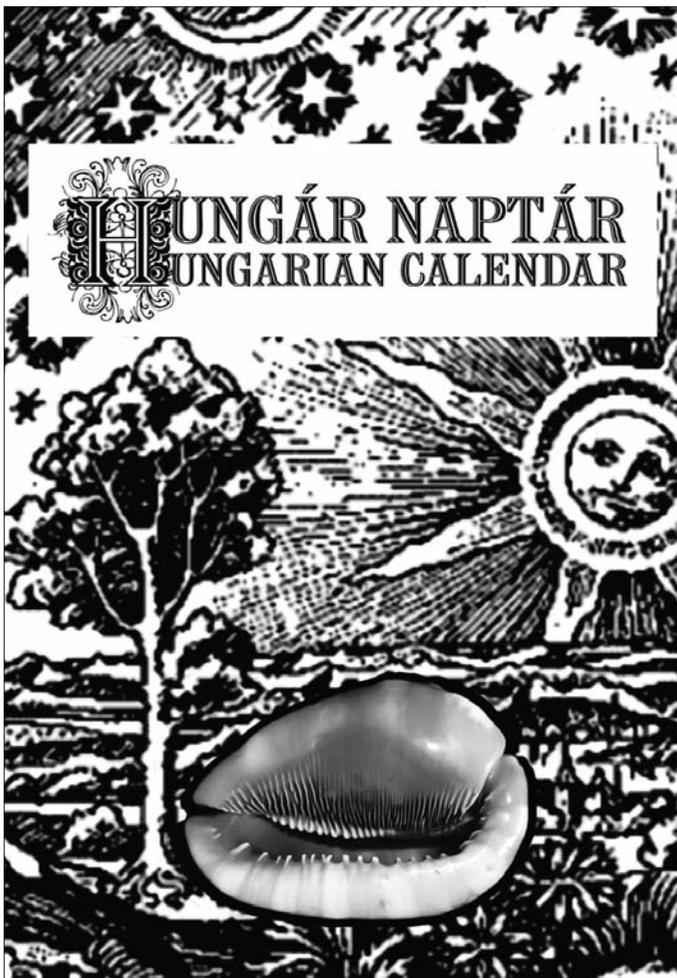
A copy of the Assyrian Chronicle containing a record for the sole eclipse of 763 BC

“By far the most well know observation of a solar eclipse from Assyria occurred in 763 BC This is recorded not an astrological text but in the Assyrian Chronicle. A copy of the Assyrian Chronicle containing a record of the solar eclipse of 763 BC.”

(F. Richard Stephenson, *HISTORICAL ECLIPSES AND EARTH'S ROTATION*, 1997, p.125–126.)

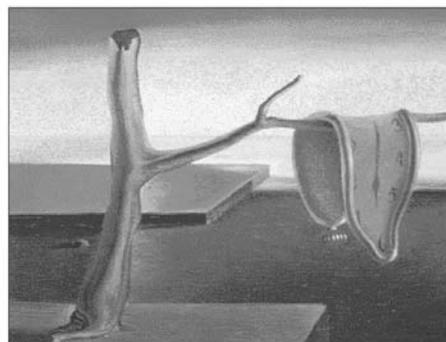
Late Babylonian astronomers passed their messages by the so-called „Seleucid code” to succeeding generations. But the finders of the clay tablet, those so privileged people, decoded the message mistakenly.

In this short study I try to scrutinize those clay tablets, accepted by academic science as the new „wonder weapon” supporting the correctness of traditional chronology, and I try to interpret the content of those tablets accurately, using the „Seleucid code” as I understand it.



HUNGÁR NAPTÁR

JÉZUS KRISZTUS KR. U. 194-BEN SZÜLETETT



HUNNIVÁRI ZOLTÁN

THE MESOPOTAMIAN TABLETS



In line with the river valleys of the Chinese Yangtse and Huangho, the Indus and Ganges from India, and the Egyptian Nile, the valleys of the Mesopotamian Tigris and Euphrates rivers were the most ancient cradles of human civilization. Around 5,000 years ago, the first state formations of humanity were established there. In the 19th century, excavations performed at the Mesopotamian locations produced very rich findings. Archeologists found tens of thousands of small

plates fully carved with the symbols of an ancient writing, and these are the plates that today are referred to as clay tablets.

Luckily for us we can safely state that any forgery of those tablets can be completely excluded from consideration. When those tablets reached the various museums, nobody could read them, or more precisely, nobody could interpret their meaning.

Towards the end of the 19th century, the cuneiform writing of the tablets came to be deciphered and their content understood. For the purposes of my study, the clay tablets with astronomical content are the important ones, especially the records made by the Babylonian astronomers during the eras of the Seleucids and the Parthian Arsacides. Those records were elaborated by Epping and Strassmaier, both of whom determined correctly the names of the planets and the signs of the zodiac, thus opening the way to decode the astronomical texts.

Unfortunately the clay tablets are in bad shape; the necessary means have not yet been found to make a perfect interpretation of their records. Furthermore, in spite of the

Astronomisches aus Babylon

oder

das Wissen der Chaldäer über den gestirnten Himmel.

Unter Mitwirkung von P. J. N. Strassmaier S. J.

von

J. Epping S. J.

Mit Kopien der einschlägigen Keilschrifttafeln und anderen Beilagen.

(Ergänzungshefte zu den „Stimmen aus Maria-Land“. — 44.)

Freiburg im Breisgau.

Herder'sche Verlagsbuchhandlung.

1889.

Zweigniederlassungen in Straßburg, München und St. Louis, Mo.
Wien I, Wollzeile 33: G. Herder, Verlag.



optimistic mood of mainstream scientists, an understanding of the ancient professional terminology is also far from perfection. However, as they are, thanks must go to the Austrian Academy of Science and Mr. Hermann Hunger, for making the astronomical texts of the tablets, together with their English translation, available for everyone to study.

At the start of the 20th century the Babylonian chronology was accepted by general agreement, thus year 311/312 of the Seleucid era is equivalent to the year CE 1 of our common era.

Calendar for year 1 (Julian calendar)



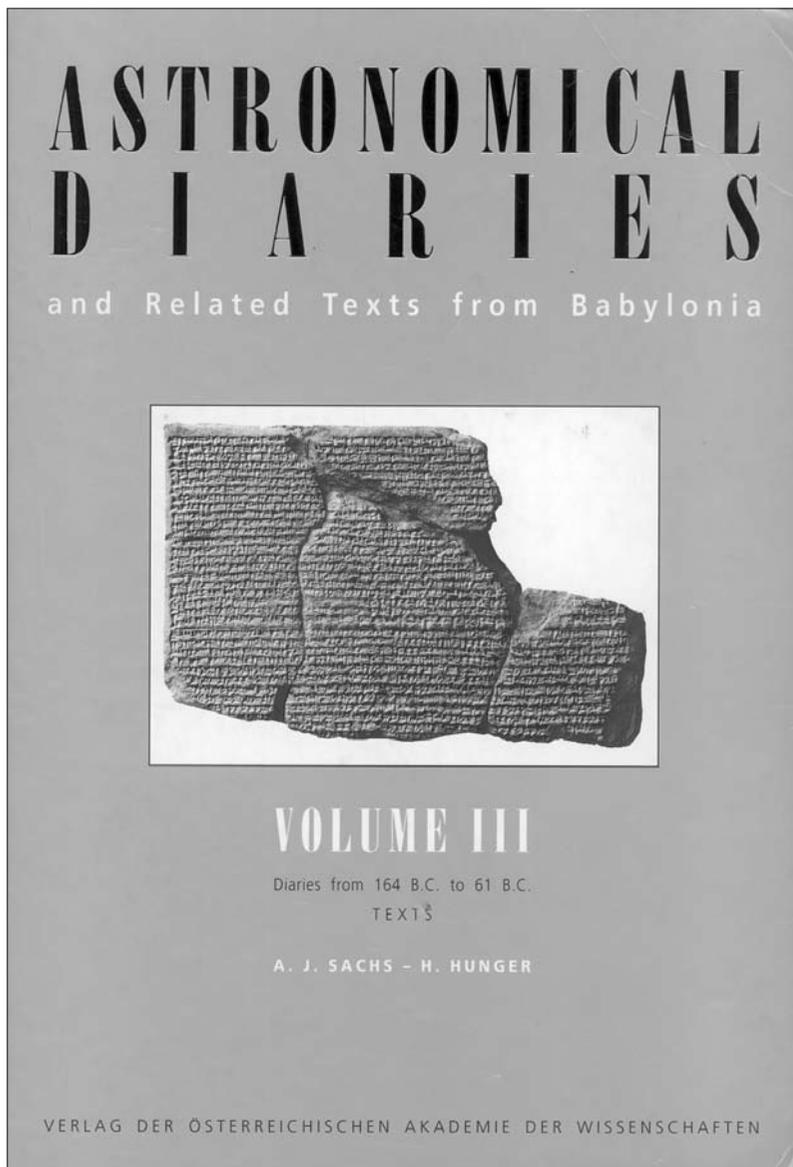
Calendar generated on www.timeanddate.com/calendar

<http://www.timeanddate.com/calendar/index.html?year=1&country=23>

Perhaps that is enough to say about the clay tablets, at the outset, reflecting on the fact that the “wonder weapon” nature of the content applies not just to adherents of traditional chronology but to my Hungarian Calendar as well. After reading my arguments in this study it will be left to the Reader to decide whose cause the „wonder weapon” serves better.



DETAILED STUDY OF THE CLAY TABLETS CONTAINING ASTRONOMICAL CONTENT



Based on Hunger's fundamental research, "ASTRONOMICAL DIARIES AND RELATED TEXTS FROM BABYLONIA" was published in Vienna in 1996. The book is about a collection of clay tablets together the translation of their content, for the time period between BC 164 and BC 61. His authoritative work, incorporating the life-work of Abraham J. Sachs, commands respect. A separate volume of the published photos and a few transcripts copied by hand give this publication high authenticity.

When I began to study the volume of more than 500 pages I searched eagerly for dates, having in mind my earlier experience with different articles and publications where we can always read where this or that clay tablet recorded an event from such and such a year, always mentioning the exact year and dates. I was quite disappointed, therefore, when I found only astronomical diaries, the content of which was

rendered by the authors to a retro-calculated astronomical situation. In other words, the dates shown for the era of the Seleucids were recalculated naturally from the Julian calendar's date.

The key to the date recalculation is the following relationship (as mentioned earlier):

$$\text{CE 1} = \text{SE 311/312.}$$

Let me give you an example to illustrate how this procedure works. The content of tablet BM 45615 harmonizes with the astronomical situation of the year BC 164 (−163), which corresponds

to the 2nd and 3rd months of SE 148 when using the above recalculation key (see Hunger, 1996: 6-9).



Fig. BM 45615

Please understand it well dear Reader. The tablet is not dated, nor can you read on it any mention of the 148th year of the Seleucid era. The authors simply want us to believe that the record was really made about the year SE 148 since the content of the tablet harmonizes well with the astronomical situation in the year of BC 164 (among other possible candidate years of course). This is a typical case of circular argumentation. The real duty of the scientists would be first of all to determine the key of recalculation by the means of which an astronomical year according to our modern way of counting time could be synchronized with the era of the Seleucids. Instead of doing this, however, the scientists place their confidence in themselves and they start from the

(mistaken) assumption that SE 311/312 corresponds to CE 1 in astronomical terms beyond any possible doubt. The scientists are so full of their own self-confidence that they are blind to a missing logical step in their own thinking.

We can understand their approach better from their explanation of the tablet's content in the dating section. Their decisive argument is the invisibility of Mars and Venus, together with the additional appropriate position of the Moon.

“Date

The date can be found from rev.): among the dates derived from the positions of the three visible planets, only SE 148 II has both Mars and Venus invisible. The lunar positions confirm this date.” [p. 9.]

But this is only a proof for the year of BC 164, which I do not wish to deny at all. However the possibility remains that the given astronomical situation in the sky might also hold good for another astronomical year or years.

Nor is the situation any better when we have an undated clay tablet and the interpreters try to place it forcibly on the time axis using a solar eclipse (invisible in Babylon) or a lunar eclipse as a proof. That is what we have in the case of tablet BM 41462 (Hunger, 1996: 10-17).

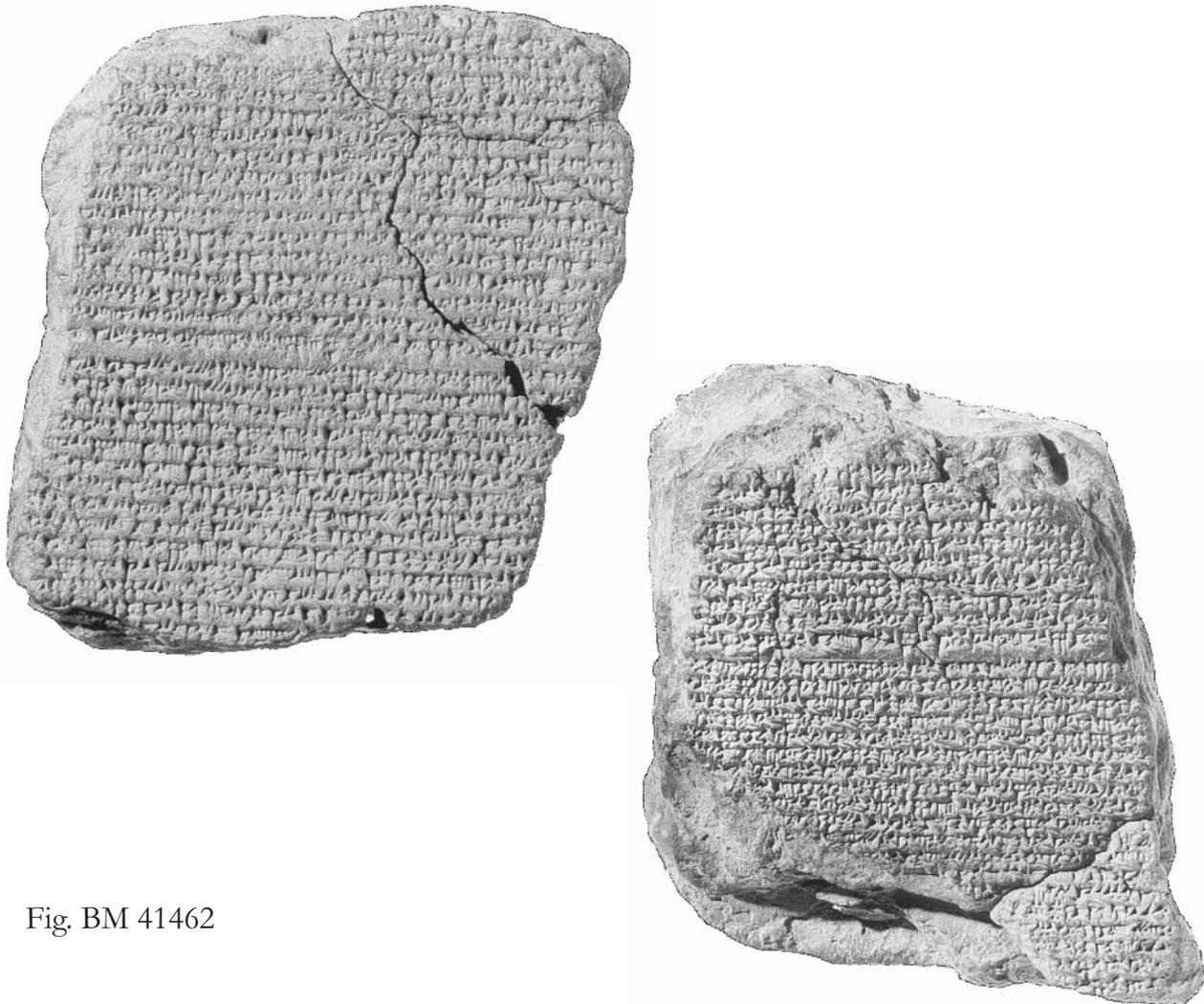


Fig. BM 41462

8' *"The 28th, at noon, clouds were in the sky, the north wind blew; solar eclipse; when I watched I did not see it, at [...]"*

....

21' *...in its eclipse, the north wind which was set to the west side blew; in its eclipse,*

22' *[...] The 15th, sunrise to moonset:...* "

[p. 15.]

A solar eclipse which is invisible or poorly observable in Babylon is a very frequent occurrence, and a lunar eclipse which is invisible in Babylon occurs in almost every half-year. In Babylon the observable lunar eclipse is also quite a common phenomenon.

I am very sure that the researchers, including Hunger, did their best to find the most suitable astronomical celestial situation matching the records of the examined tablets.

For example, in the case of tablet BM 41628, Hunger searched the whole period between the years of BC 500 and AD 1 before picking the year of BC 164.



Fig. BM 41628

It was from that year he created the „original” year of SE 148 (Hunger, 1996: 16-23).

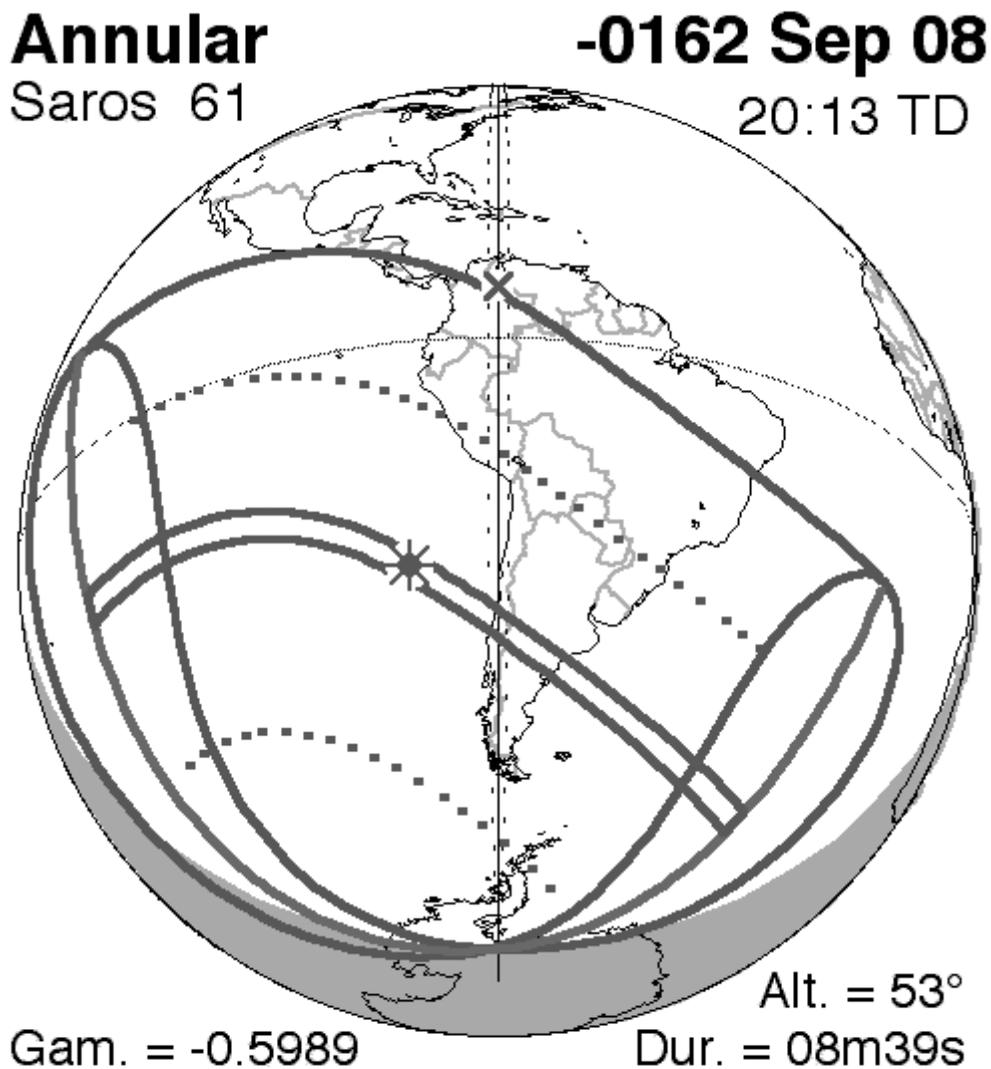
The long awaited first dated tablet we can find on page 24 of his book. Tablet BM 33850 was pieced together from a few fragments and it is crazed here and there, but is well-readable in spite of that. The most important data for us are the year and the month. The tablet has records about the 5th and 6th months of the 149th year of the era of Seleucides, giving the reigning king as Antiochos.

Following the usual recording habit of the tablets the records of this tablet start by describing the sky on the 1st day of the new month, when shortly after sunset the growing serpent of the Moon was firstly visible again.



To orientate readers at the end of his translation, Hunger gives an expository calendar which shows us immediately the „exact” astronomical identification. The „zero” (starting) day of the 5th month in year SE 149 corresponds to August 10/11 of year BC 163 in the Julian calendar.

It is strange that he did not take notice of the solar eclipse which is mentioned on the tablet as an occurrence at the end of the 5th month. The reason, probably, is that the Babylonian astronomer could not observe it. A quick check on the computer reveals that the contemporary observer had no chance at all to see the eclipse on September 8th in the year of BC 163. (Appendix N-1)



Five Millennium Canon of Solar Eclipses (Espenak & Meeus)

<http://eclipse.gsfc.nasa.gov/5MCSEmap/-0199--0100/-162-09-08.gif>

The clay tablet tells us about the time interval between sunset and moonrise in degrees and gives us, on a daily basis, the position of the growing Moon in relation to the different stars in the sky.

The diary is quite monotonous so the Babylonian astronomers used to make it more colourful by mentioning the most remarkable conjunctions of the planets, or by mentioning other interesting celestial phenomena (for example saying that Mars rises when the Moon sets, etc.). I fully understand the problem for the tablet's translator when he sees the name of the planet and the different degrees of time-interval, but has no idea what exactly was written down by the contemporary Babylonian astronomer-observer. As an interpreter, if I were sure about the date, I would prefer to use the retro-calculating program on my computer for the given period and I would be very creative to translate freely.

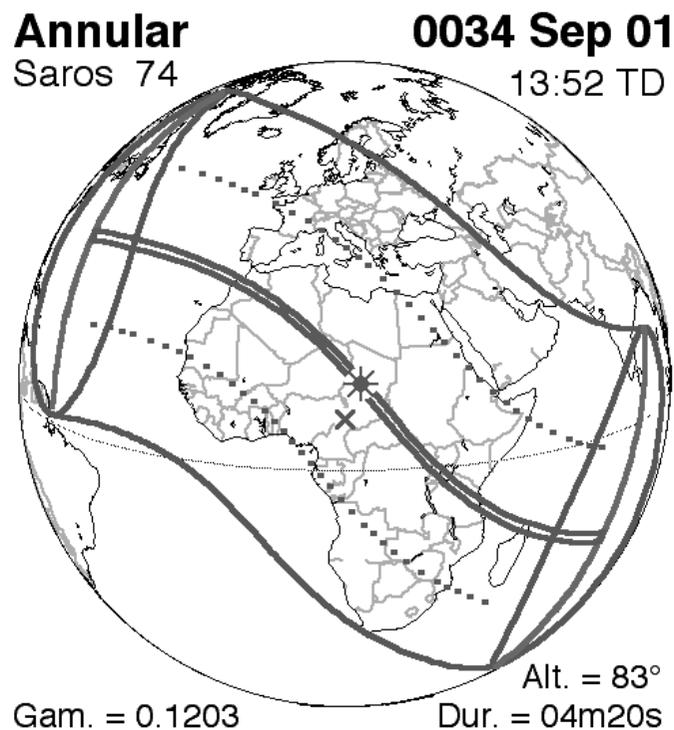
Such an approach made the translation contain statements like "Mars was near the Moon on the 7th day of the month, on the next day Venus was next to the star epsilon Leo." While the tablet does not contain any readings about Venus, the translation speaks about Venus. My intention is not to generate petty disputes. I know that in good faith it is possible to imagine a lot of things about the possible content of the tablet, especially when the same symbols might have several meanings.

Summarizing the above, in my opinion the tablet of SE 149 harmonizes with an astronomical situation which occurred 196 years later than the proposed and accepted year of BC 163.

My proposition is that: THE „ZERO” DAY OF THE 5th MONTH OF SE 149 CORRESPONDS TO AUGUST 3rd OF CE 34!

It is quite easy to check my statement. The conclusive proof for my case is the solar eclipse mentioned in the third line on the reverse side of the tablet. It was really hard to notice this eclipse. Its exact time of occurrence was September 1st in CE 34!

(See Appendix N-2).



Five Millennium Canon of Solar Eclipses (Espenak & Meeus)

<http://eclipse.gsfc.nasa.gov/5MCSEmap/0001-0100/34-09-01.gif>

However, the Babylonians knew about this eclipse, they were preparing to observe it, but the Moon's „bite” was too small to make it observable between 13:48 and 15:03 local time. At my selected time, which is closer to us by 196 years, the situation in the sky was very similar to the one of Hunger's offer (BCE 163), the only difference being the fact of a solar eclipse, which the Babylonian failed to observe.

Based on the above experience it seems reasonable to check only those dated tablets which have records about solar or lunar eclipses. Luckily for us we can find a few of that type. Tablet BM 36763+36891 introduced on page 34 of Hunger's book is also a dated one.



The year is SE 150, the months are the following: 1, 2, 3, 5, and 6.

Really useful information is contained only on the reverse side of the tablet since that side alone is readable. As in the manner indicated earlier, the tablet presents the positions of the Moon on a daily basis from the end of July till the middle of September. The tablet's content indicates a lunar eclipse on the 13th of the 5th month in year SE 150, an eclipse not seen by the observer because of some unknown reason (the sky might have been overcast and so on). This eclipse really happened on the night of August 7th in CE 35. It had started when the Moon was seen at 25 degrees elevation near the gamma of Capricorn.

August 14th of BCE 162 of the traditional chronology cannot be considered at all, since in that year the eclipse occurred in the daytime. As for the planetary motions, the text of the exactly dated tablet was adjusted by the English translator to match the requirements of the astronomical situation in the sky in August-September of the year BCE 162. In reality the content of the tablet has a perfect harmony with the period between July 24th and September 20th in the year of CE 35. Believe it or not, the difference in years between my proposal and Hunger's again comes to 196 years!



Evaluating the examination of the two dated tablets, I fear I must cause distress to the representatives of the academic sciences and their faithful followers. The mainstream scientists made a mistake amounting to 196 years when they synchronized the era of the Seleucids. It was in vain to apply cosmetics to the badly understood planetary positions of the tablet by adding to the original text new details taken from a date which physically elapsed 196 years earlier. The factual solar and lunar eclipses simply push all those fabricated hybrid descriptions out of the way!

Now that we have the correct key for the recalculation of the dates, the „Seleucid code”, according to which CE 1 is not other than year 115/116 of the Seleucid era, we can quickly check all the „synchronized pair-years” of H. Hunger.

For easy reference our code can be re-written into another form:

$$\mathbf{SE\ 311/312 = CE\ 197!}$$

The publication of the Hungarian Calendar in 2002 established as a fact that a difference of nearly 200 years exists between the CE dating and the AD time-counting connected to the birth of Jesus Christ.

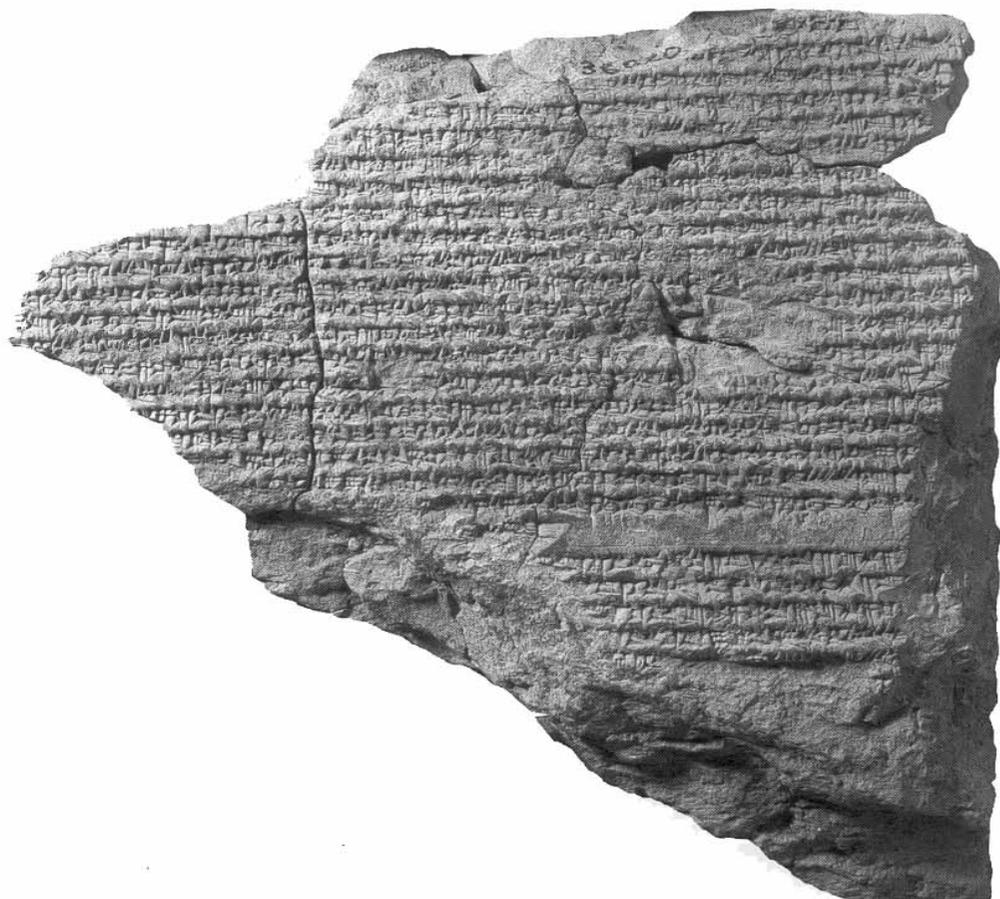
Consequently, my „Seleucid code” can also have the following form:

$$\mathbf{SE\ 311/312 = CE\ 197! = AD\ 1!}$$

On page 58 of Hunger’s book we can examine tablet BM 36724+36792+36920, which is joined together from several fragments. It is dated and also mentions a solar eclipse. I must say I was a little surprised not to find the usual added calendar for better orientation for months 1, 2, 4 and 5 of SE 155.

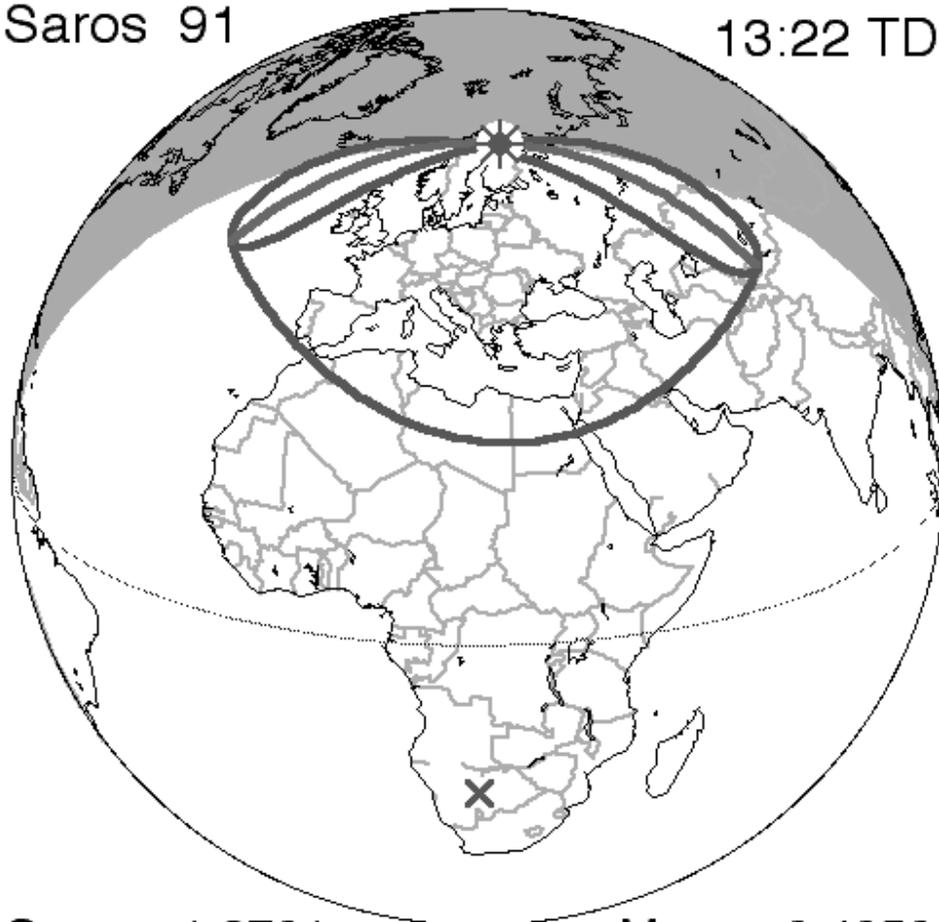
Traditionally the tablet’s year is synchronized with BCE 157 but the motion of Venus excludes this possibility. However we do not have any problem if we equal it to CE 40 where the SE 155 year begins on April 1st. The difference is again 196 years: $-156 + 40 = 196$. The position of the Moon can be followed nicely till April 29th when there might have been a solar eclipse in lucky circumstances. Although there is none, the Babylonian astronomer notes in the 15th line of the tablet that five months earlier there was such an event in the Babylonian area. In Julian calendar dating this solar eclipse happened on December 4th in CE 39! (Appendix N-3)





Partial
Saros 91

0039 Dec 04
13:22 TD



Gam. = 1.2781

Mag. = 0.4850

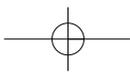
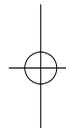
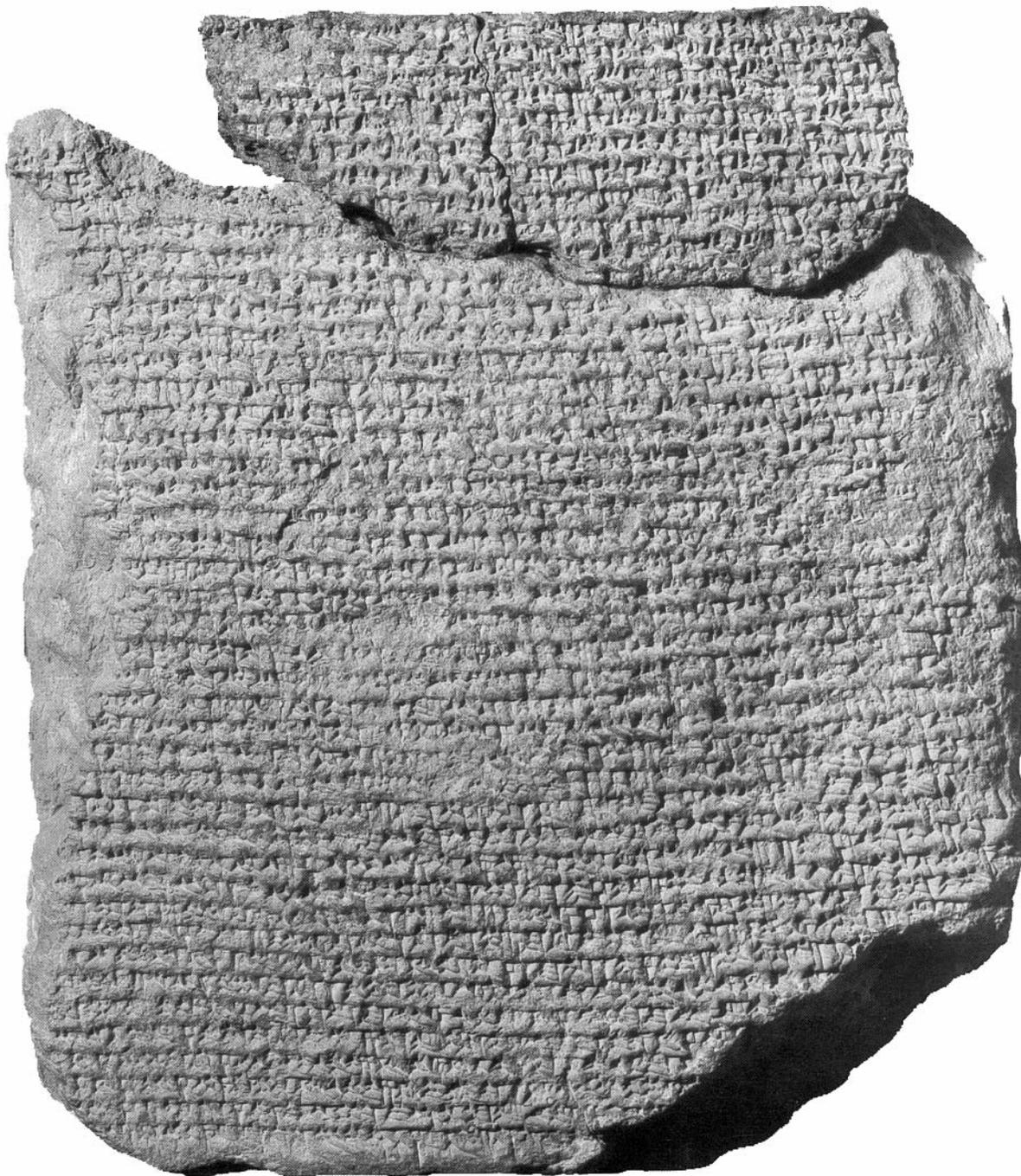
Five Millennium Canon of Solar Eclipses (Espenak & Meeus)

<http://eclipse.gsfc.nasa.gov/5MCSEmap/0001-0100/39-12-04.gif>

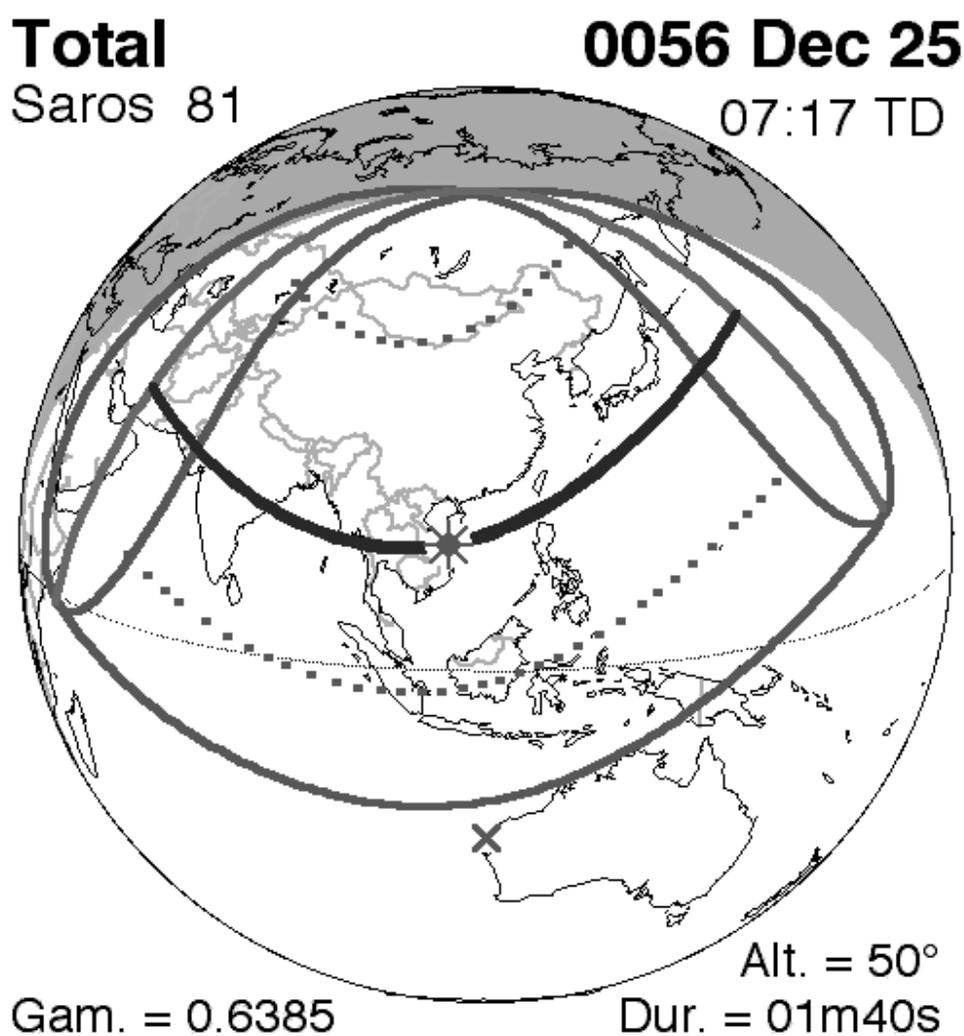
Continuing our search for dated tablets, on page 142 we can find one with double dating (BM 34050) which is in relatively good condition and is extremely valuable for us. The double dating means that we have an exact date on it not only of the Seleucid era but also of the Arsacide era which differs from the Seleucid era by 64 years. The diary relates to the 107th year of the Arsacide era which is stated to be analogical to the 171st year of the Seleucid era. The months are also recorded as 9 and 10.

The inflated English translation (or rather distortion!) of the tablet's content leaves no doubt at all about the sources used, which definitely were the retro-calculated astronomical celestial situations of BC 141 and BC 140. Based on these data the rendering to the calendar was performed.

I am sorry to disappoint the authors, but in my opinion the Babylonian astronomer was watching the sky in December of CE 56 and in January of CE 57, and he wrote what he saw with his "reed pen" on the mild clay for the information of future generations. Because of this fact, three very important sections of the tablet produce contradictions for the believers of the BC 141/BC 140 version of events.



On the obverse side of the tablet, in line 12, a lunar eclipse is mentioned, which at that time was not visible, and in addition the tablet mentions that there was a lunar eclipse 5 month earlier. This earlier eclipse was visible in the evening of July 15th in CE 56 of the Julian calendar. For the lunar eclipse which was not visible in Babylon the correct date is December 11th, CE 56. In line 23 of the tablet there is a note about the beginning of the winter solstice, which occurred on the 25th day of the 9th month. Recalculating this date we get December 21st, CE 56. Furthermore, it is unbelievably good luck for us that on the tablet we also have an intact piece telling us about a solar eclipse occurring 4 days later, although they could not see it. Retro-calculation helps us to see that the Sun was rising at the time of its eclipse, and the eclipse ended within not more than thirty minutes. The date of the eclipse after recalculation is December 25th, CE 56. (Appendix N-4)

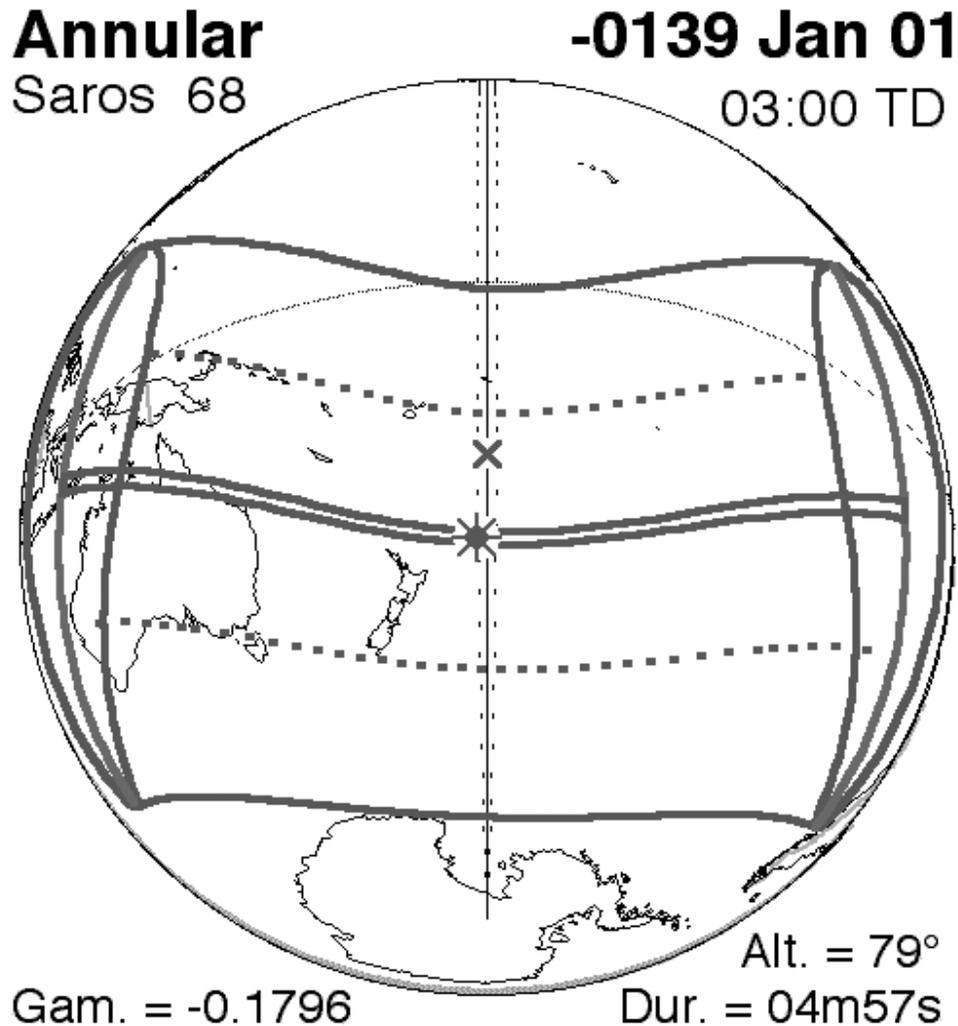


Five Millennium Canon of Solar Eclipses (Espenak & Meeus)

<http://eclipse.gsfc.nasa.gov/5MCSEmap/0001-0100/56-12-25.gif>

These four dates following each other in such a sequence cannot be reproduced within a time period of 1000 astronomical years, including of course the turn of BC 141/BC 140. I can fully understand the non-committal attitude of the author of the analyzed book when he does not specify the calendar positions of these three very important events in the time-interval which was determined by him.

His mistakenly identified solar eclipse was perfectly visible in the area of the Pacific Ocean.
(Appendix N-5)



Five Millennium Canon of Solar Eclipses (Espenak & Meeus)

<http://eclipse.gsfc.nasa.gov/5MCSEmap/-0199--0100/-139-01-01.gif>

Before I finish once and for all with the mistaken synchronization of the Seleucid era (by using my own “wonder weapon”, the clay tablets for SE 177), I would like to quote a few thoughts from Neugebauer’s “The Exact Sciences in Antiquity”. The original English edition was published in 1957 when everything was already known about Babylonian astronomy. According to him “There is scarcely another chapter in the history of science where an equally deep gap exists be-

tween the generally accepted description of a period and the results which have slowly emerged from a detailed investigation of the source material" (Page 109). On the basis of the discovery and research works of Epping and Kugler, Neugebauer could only conclude that "it very soon became evident that mathematical theory played the major role in Babylonian astronomy as compared with the very modest role of observations, whose legendary accuracy also appeared more and more to be only a myth" (Page 109).

Let's just stop for a moment here! Does this mean that knowledge reaching the 20th century from ancient Greece, filtered through the Middle Ages, has started to evaporate? Can it be true that the Babylonians or Chaldeans were not the inventors of astronomy and astrology? Is it possible that they reached a high standard in astronomy purely on the basis of mathematics and mathematical theories only, and that observations (accurate or otherwise) did not play any role? That cannot be said in good faith! Things work contrary to that idea, as we know very well since the time of Francis Bacon (1561–1626). The speculative system of medieval scholasticism leads nowhere; we need to start from mother-nature and not from folklore about nature. The basis of knowledge must be observation.

Neugebauer does not really understand the cause of the inaccurate observations. He decided the legendary brightness of the Mesopotamian skies could not be true in reality, being merely a literary commonplace. According to him the "inaccuracy of measurements and observations", in the case of the Babylonian astronomers, was also caused by sand-storms arising from the nearby deserts and obscuring the horizon (page 110). "This is the more essential as the majority of problems in which the Babylonian astronomers were interested are phenomena close to the horizon" (Page 110), or at least in the opinion of Neugebauer.

We know very well that the Babylonians possessed an extremely exact lunar calendar. In order to keep their calendar in good shape they were forced to watch, with great attention, the first appearance of the crescent on the western horizon after the new-Moon. They also measured the height of the crescent relative to the sunset and they had given the measurement in degrees. The last observation of the crescent before new-Moon had happened above the eastern horizon.

I cannot imagine that they could make mistakes, not with their experience and good knowledge of mathematics. If there was a sand-storm, or if there were clouds in the sky, or if something else prevented them from observation, they indicated the obstacle on their tablets. Their accurate calendar proves for us that they observed very accurately the height of the Moon above the horizon before and after the full-Moon and that they measured the height and documented it on the clay tablets. On the basis of these observations they created their theory of the Moon, by means of which they determined the distance between the Moon and the Sun. The distance of these two celestial bodies depends on their velocities relative to each other.

To simplify the theory greatly, we can say that during a day the Moon travels 13 degrees while the Sun moves only 1 degree. Thus the discussed distance, the so called „elongation" increases by 12 degrees every day. To understand this fact required previously systematical measurements during many, many years. A Babylonian "scholastic scientist" would not be capable of working this theory out independently. The only other solution could be that aliens presented him with the knowledge!

According to Neugebauer, the accuracy of the Babylonian measurements can be dismissed as pure legend. His only basis for such a conclusion, though, is the fact that if we take for example



an observation indicated on the clay tablet with an exactness of 7 degrees 20 minutes, it is not supported by retro-calculation performed by the scientists of the 20th century. But what happens if those scientists of the 20th century made their retro-calculation wrongly? And what does it mean if the backward synchronization was performed by identifying a mistaken astronomical date? What if the scientists overlooked the correct astronomical time by 196 years?

In general, the accuracy of retro-calculation is verified by the matching serial of solar and lunar eclipses. In all of my above examined cases it can be seen that those solar and lunar eclipses do not fit properly, something is fishy about them. However, moving in time closer to us by 196 years the picture starts to become clear; those eclipses can be identified quite well.

What happened was nothing more than that the over confident scientists of the 20th century synchronized the astronomical events with the Babylonian sky described on the clay tablet, to a time earlier by 196 years than was the reality. Later, their mistaken identification became a matter of common knowledge, fully accepted by fellow scientists and the academies. The way was now open to heap insults continuously on the brilliant astronomers of ancient Babylon.

In order to explain the mistaken identification, at least to a certain extent, the scientists also deployed the enigmatic delta-T. However, upon noticing that we have buttoned our coat wrongly, perhaps we had better re-button our coat instead of blaming the tailor. It is never be too late to fix things up properly. What we must do is re-examine the definitely dated astronomical events by the means of my „Seleucid code”, and draw the proper conclusions. The application of my code has already given surprising „results”, and these results will cause revolutionary changes, not only in historiography but in physics as well.

After this small intermission let us go back to the clay tablets, in particular to pages 192-199 of Hunger. These tablets are destined to finish off the traditional identification.

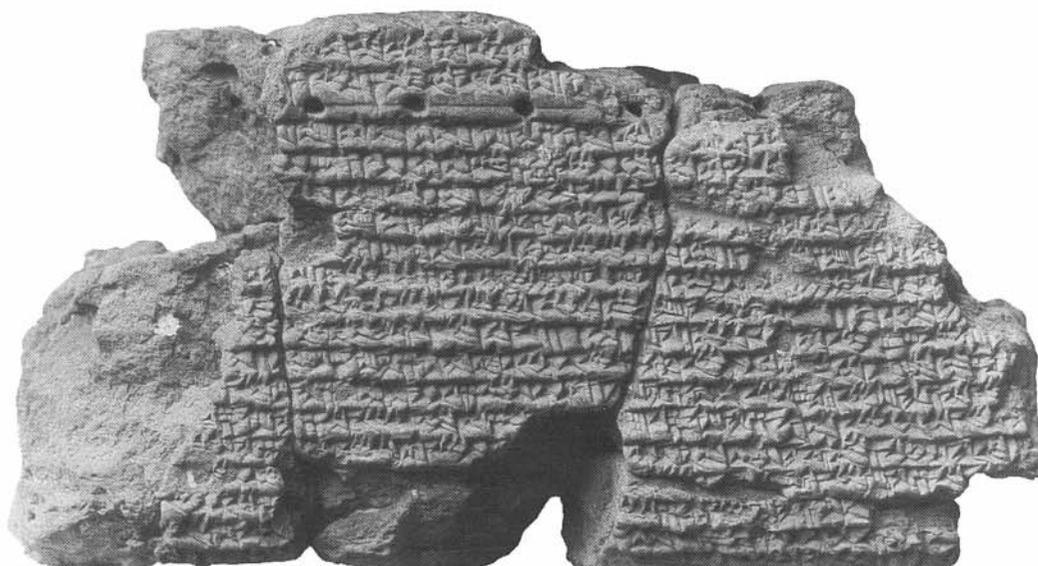
The tablets' inventory numbers are: BM 34669 and BM 34918. The diary on the tablets relates to the 113th year of the Arsacide era, which is analogical to the 177th year of the Seleucid era.

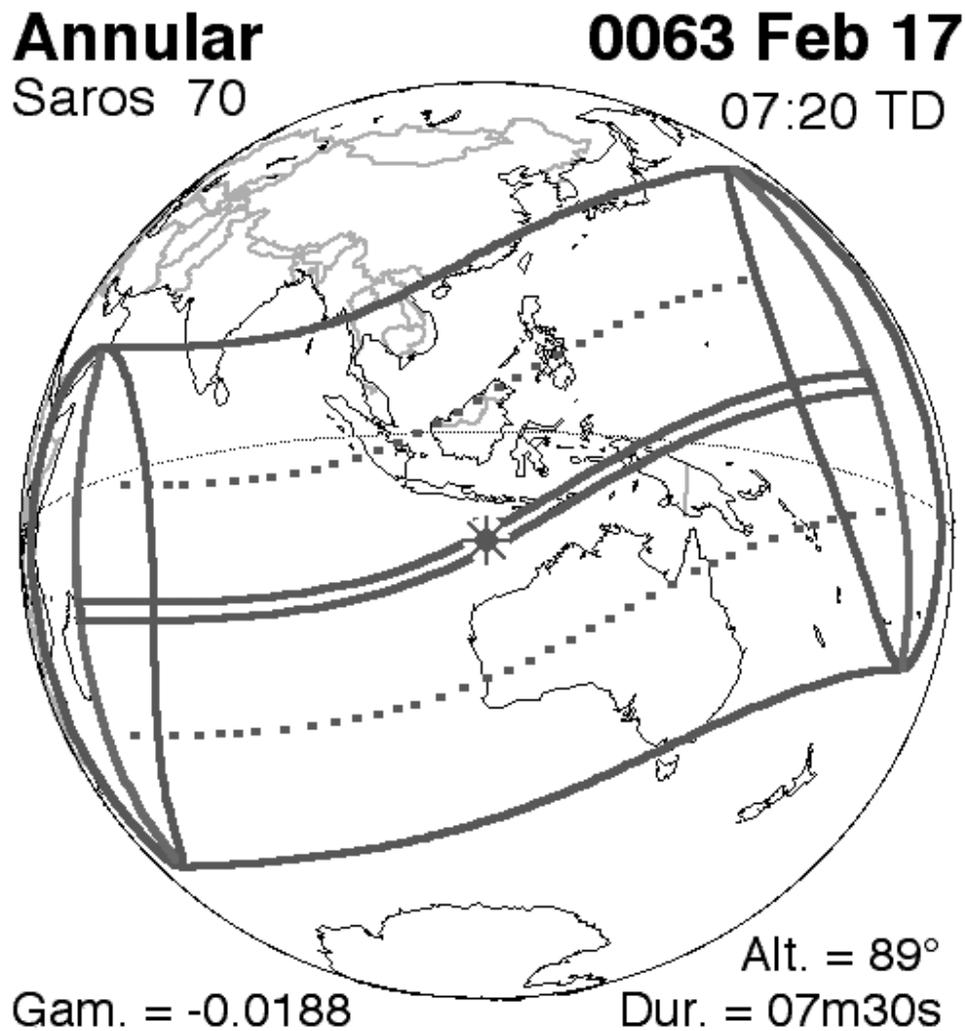
Hunger attaches the clay tablets to the events of BC 135/BC 134. His identification is not convincing since he does not comment on the solar eclipse occurring at the end of the 11th month. It is true that he equals the lunar eclipse (indicated on the tablet for the middle of the 12th month) to the lunar eclipse of March 10th in BC 134, but the texts and the data on the tablet do not support his conclusion.

I should say here that I rely fully on the Babylonian astronomers, and I start from the assumption that the contemporary astronomers were carefully watching and measuring in order to improve their calendar continuously and to predict more and more precisely the solar and lunar eclipses. As I have already mentioned, the first day of the month was very important, beginning at sunset and describing the position of the first crescent after the new Moon.

Turning to my Starry Night program, we can see that on February 17th in CE 63 at 4:27 (UT) there was a conjunction and a solar eclipse at the same time, consequently on February 18th there was the first possibility to observe the first crescent and to measure the height of the same crescent above the horizon in the moment of sunset.







Five Millennium Canon of Solar Eclipses (Espenak & Meeus)

<http://eclipse.gsfc.nasa.gov/5MCSEmap/0001-0100/63-02-17.gif>

The retro-calculated value of the same height is 13 degrees, based on the fact that the Sun sets at 17:50, and the Moon sets a little over an hour later at 19:03. The recording from the Babylonian astronomer is completely different, because according to him 21 degrees was the real value for the height.

This difference of 8 degrees only means that the moon had set 40 minutes later, somewhere about 19:43. This result is nothing to be ashamed about, for a retro-calculation performed after an interval of some 2000 years. But for me this 40 minutes difference is a tremendous help in deciding about the question of Babylonian visibility of the solar eclipse occurring at dawn in February, since according to the traditional retro-calculation the solar eclipse just could not be seen in that area.

If the Moon sets 40 minutes later, then it also rises 40 minutes later and the biggest obstacle of „invisibility” is averted automatically. The Sun was rising as it was eclipsed. The Babylonian astronomer dutifully recorded on a daily basis, the position of the Moon, indicating its relation to



the nearest star, and in such a way he reached the 12th day, when the Moon sets a bit earlier than the Sun rises. The value recorded by the Babylonian astronomer is exactly 7 degrees 20 minutes. The result from the retro-calculation of the 20th century is less than 1 degree, calculating that the Moon sets at 6:30, while the Sun rises at 6:33.

From this situation, an astronomer of today understands that the conjunction of the Moon-Earth-Sun might be very close, irrespective of the fact that they did not see it in Babylon. And really, we can check it out that between 11:32 and 14:26 of local time the Earth-shadow covers the Moon, but an observer might have seen that phenomenon only on the other side of the globe, let's say in America.

At sunset, that is at 18:00 in Babylon, the Earth-shadow had already surpassed the Moon which was just rising. The Babylonians could not know the retro-calculations of the 20th century; they got their knowledge from the sky. That is why they wrote immediately after the recording of the degree's data that they observed a lunar eclipse.

It is plausible that after a 7 degrees 20 minutes position of the Moon at dawn, a lunar eclipse could occur at the close of the following day. The only thing required for such an event is a moonset in the morning occurring 40 minutes earlier (as I have already indicated), and of course a moonrise at about sunset occurring 40 minutes earlier accordingly. In that case, the rising Moon and the Earth-shadow meet each other after 18:00 hour; in other words a lunar eclipse happens.

So much for that! I hope that my argumentation was convincing for everybody. And on the basis of the above said, everything must be recalculated by the means of my Seleucid code, relying firmly on the dead certain data of the Babylonian clay tablets.



EPILOGUE

Everyone can continue to examine the dated clay tablets using my „Seleucid code”; the result will be always analogical. The academic standpoint is very straight in connection with the clay tablets: If the lunar eclipse is definitely mentioned on the tablet, but the retro-calculation cannot show one in the traditional chronology, then they determine the case as „prediction”. In about 50 percent of the examined cases, of course, they find lunar eclipses retro-calculated in the traditional chronology and they generously accept those as „observations”, suffering greatly of course from the inaccurate measurements committed by the Babylonian astronomers.

Dear Reader, please understand the essence of what I say. Every recorded event was misplaced in time by 196 years; none of the identified solar or lunar eclipses are correct, all of them being forcibly adjusted to the purpose, into a kind of scientific strait-jacket. Today we have this as the modern science, Assyriology, and the astronomical chronology which proves the previous one using retro-calculation! And from these mistaken basic data, the physicists happily calculate the value of delta-T.

After the publication of my first book, the Hungarian Calendar, there was observable a slight worrying in the circles of Hungarian astronomers, but Keszthelyi, by giving his unruffled critical remarks, calmed their fears. He could not accept my published results as good proofs since the 24 solar eclipses examined in my book did not always differ with the same time-distance from the historical solar eclipses which were declared by me as mistakenly identified ones. (I tried to defend my statements by saying that during the time of the examined solar eclipses humanity had not yet possessed a universal system of chronology, but this argument was not acceptable to my critic). However, in this current short study the above mentioned defects in my 2003 book cannot be assigned to me. In a closed chronological system, the Seleucid era, the astronomical events of my proposal can always be found at a distance of 196 years from the forcibly synchronized and mistakenly identified ones.

A roughly 200 years of time-slip in our history has been proved once again, not only by the means of the earlier retro-calculation of the vernal equinoxes, but this time by the means of the „Seleucid code”. The Reader has a right to ask what will happen next. After all, this study can also be left without any comments (as happened with the Hungarian Calendar), but the main question then would be what good this silence would be for universal science.

I do try my best to spread the news about my „Seleucid code” in more and more circles of our society, which is why I incorporate in one edition the English and German translations of my study.

One only needs a minimum of astronomical knowledge to check out my statements and to come to the only possible conclusion. I believe that the assyriologists and astronomer-historians can very quickly become the first supporters of the Hungarian Calendar, and after that we should not have to wait long for actions to erase the invented 200 years from all of our history books.