ANNOTATIONS TO TABLE XI.

(Refer also ¶¶ 48-63, 73-75d. 214, and 250-253)

(1)

THE PHOENIX CYCLE OF THE HYKSOS.
B.C. 1861.

At this date, the last Hyksos' king (Asseth of the Lists) introduced a new year-beginning. Until this date, the *Egyptian Civil Year* had consisted of a calendar year of 360 days intercalated on the 103 years' cycle (¶¶ 31 and 63 and Tables II-IV). An intercalated year of 365 days had existed contemporaneously. Asseth adopted the latter for the Egyptian Civil Year. Obviously his intention was to intercalate the year, thus adopted, to synchronise periodically with the Hyksos' native luni-solar year.

The Egyptian War of Independence intervened before the date of the intended first intercalary year. No intercalations were made during the war. The XVIIIth Egyptian Dynasty therefore received the inheritance of the vague (un-intercalated) year. The Egyptian priests found it a useful adjunct to their policy of State control (¶¶ 123-125), and, while retaining and observing secretly the known ancient cycles, put a curse on any king who should dispense with the vague year.

In 1861 B.C., the Phoenix Cycle ended at 2138½ A.K. Asseth celebrated the 1st year of the new cycle by beginning Day I Month I of the Egyptian Calendar coincident with the day of the *astronomical* new moon nearest the Autumnal Equinox 2139 A.K. Day 1 Month I in B.C. 1861, therefore—30th Sept. (Julian)= 14 Sept. (Greg.), thus cancelling the ancient November Agricultural year until then in use in Egypt,

Day 1 Month 1=30 Sept. (Julian) hi B.C. 1861 forms the basis for all XVIII Dyn. vague calendar datings and until the 27th year of Ramessu II, B.C. 1532.

The initial 31 years (as Table XIB) being required to complete the alleged cycles of 1522 and 500 years, confirms the astronomical Phoenix dating as 31 years prior to Dyn. XVIII beginning. Dyn. XVII is known as contemporaneous with Hyksos.

(2)

THE PHOENIX CYCLE OF RAMESSU II.
B.C. 1532.

The vanity of Ramessu II had led him to adopt the name of the legendary Sesostris (Maspero " Struggle Nations " p. 426), originally Senusert III. At the new Phoenix date, in the 27th year of Ramessu II, Ramessu adjusted the Calendar to make the heliacal rising of Sirius occur on Day I Month I. The identity, thus effected, is noted in inscriptions at Medinet Habu and in the Ramesseum. Adopting his 27th year as an epoch for a series of *pseudo-Sed* Hebs at short intervals, Ramessu II celebrated *pseudo-Bed* Hebs—or ' End festivals '—in his 30th, 33rd, 34th, 36th, 37th, 40th, and 46th regnal years.

The purpose of this series of festivals was to legalise a corresponding series of experimental Calendar intercalations devised to ensure that a heliacal rising of Sirius would occur again on Day 1 Month I at the next Phoenix date 2796½ A.K. or B.C. 1203. Here we see the first fictitious chronological scheme in operation, and its motive. The scheme was obviously devised to represent that the 1461 years' cycle, that ended in the 7th year Senusert III, had repeated itself in B.C. 1203 ; that the 7th year of Senusert III, as alleged, was therefore 2664 B.C., and that the Phoenix cycle was a cycle of 1461 years. The evidence also seems to indicate the desire of Ramessu II to appear as the original Sesostris.

A complaint concerning the confusion arising from the revision effected by Ramessu II, appears in the Anastasi Papyrus IV, of the time of Menephtah.

The datings of Ramessu II and the Hyksos Epoch are independently fixed (I) by the astronomical datings of Dyn. XVIII (Table XIV Annotations). (2) By the Sed Hebs of Table XVI.

Refer next columns for resulting vague year datum.

(3)

THE PHOENIX CYCLE OF RAMESSU III.
B.C. 1203.

The Calendar revision of Ramessu II (Column 2) was completed at his last *pseudo-Sed* Heb in his 46th year, B.C. 1513. The final experimental adjustment made in this year, placed Day 1 Month I coincident with 4th Oct. (Jul.) = 20th Sept. (Greg.) to ensure that the slip back of the vague year, in the 310 years to the next Phoenix date at B.C. 1203, would bring Day 1 Month I into coincidence with the heliacal rising of Sirius in that year.

From 1513 B.C. the vague year remained undisturbed until the Phoenix date 874 B.C., the 22nd year of Uasarkon II. At the intermediate recurrence of the Phoenix date, in B.C. 1203, vague Day 1 Month I fell on 19th July (Julian), which is the date of the heliacal rising of Sirius in that year. The identity therefore occurred as Ramessu II had arranged it should occur.

At the Temple of Medinet Habu, the heliacal rising of Sirius on Day 1 Month I is noted on work of the 12th year Ramessu III, which fixes that 12th year as 1203 B.C., and therefore the accession of Set-Nekht, the first King of Dyn. XX (who reigned 1 year) at B.C. 1215. Manetho's 868 years for Book III then gives, from the latter date, 2784½ A.K.=B. C. 1215, the Epoch of Okhos as 3652½ A.K. = B.C. 347, which is correct (¶ 214).

The 12th year dating of Ramessu III for the heliacal rising of Sirius was formerly suggested tentatively as a Sothic cycle prior to A.D. 139 (Rec. Past. 2nd Ser. Vol. VI, pp. 2, 3, and 6), Similarly the 27th year Ramessu II was originally adopted by Mahler *(Ibid.*, p. 148) as a Sothic cycle prior to A.D. 139, the Sirius datum of Censorinus.

Refer Column 5 for associated data confirming.

(4)

THE PHOENIX CYCLE OF UASARKON II.
B.C. 874-

Uasarkon II, in *his* 22nd year, celebrated the new Phoenix date by instituting a new Epoch for the vague year. He omitted the ist calendar month *(Mesore)* from the last year of the old cycle, purposely to begin the new cycle with Day 1 Month I at the Vernal Equinox. Actually 29 days were omitted. The alteration placed Thoth—hitherto Month II—as Month I.

The precise extent of alteration was ruled by another requirement. This was that the 2nd Calendar Season should begin at Summer Solstitial full moon, thus forming the precedent for the early Greek Olympic year-beginning. Thus, by the revision, Day 1 Month I = 3Oth Mar. (Julian) = 22nd Mar. (Greg.) and Day 1 Month IV=28th June (Julian) —21st June (Greg.); the latter date, in B.C. 874 being full moon date. Hence that Uasarkon II, in his 22nd year celebrated an astronomical festival on Day1 Month IV and named it a *Sed heb.*

Prior to this year, the vague year datum is the 46th year of Ramessu II, the year of the last *pseitdo-Sed heb* of that king (Col. 3). Thus in the 3rd year Uasarkon II (B.C. 893), the high Nile at Thebes is recorded for Day 12 Month V. By calculation this is 11th Sept. (Julian) = 3rd Sept. (Greg.) B.C. 893. Col. Ross, quoted by Lockyer, gives corresponding high Nile as generally 1st to 8th Sept. (Greg.), prior to Assouan Dam. The calendar dating therefore agrees on the vague year datum of cols. 2 and 3. But by the usually accepted vague year datum of Censorinus, extended back prior to 874 B.C., the high Nile dating of Uasarkon is a month too early. Such a displacement is unknown for ancient or modern times.

Refer next column for associated data confirming.

(5)

THE PHOENIX CYCLE OF AMASIS II.
B.C. 545.

Tacitus states that a Phoenix cycle ended in the reign of Amasis II, and that the cycle was confused with the 1461 and 500 years' period. Hence the fictitious systems of Tables XI (B) Plate XVI and Table XV Annotations (D). The identity is generally associated, in the Lists, with the last year of Amasis II By Column 3, Dyn. XX began 2784½ A.K., and the Egyptian Dynasties ended, 868 years later, at 3652½ A.K. (as in *Old Chronicle).* The totals of Africanus, adding 868 as above, being placed beginning at 2784½ A.K., give Amasis II ending at his Phoenix date, 3454½ A.K. Africanus therefore confirms the 2 Phoenix cycles from 12th year Ramessu III to reign of Amasis II. The *Old Chronicle,* again gives 1st year Ramessu II (following alleged 55 years of Sethos, as Eusebius) as 2467½ A.K., and as 1 Phcenix cycle prior to the 12th year Ramessu III, the interval including the *Old Chronicle's* interregnum of 178 years (Plate XVI Table E) and the 1 year of Set-Nekht.

(a) Eusebins also gives 1 Phoenix cycle from 1st year Dyn. XX to 22nd year Dyn. XXII, *in lieu* of 22nd year Uasarkon II of Dyn. XXII.

(b) Again, from the Phoenix date of Uasarkon II, B.C. 874 to the actual end of reign Amasis II at B.C. 525, is an interval of 349 years; and 349 years is the total in Eusebius for Dyn. XXII to Amasis both inclusive.

Eusebius, therefore, represents Dyn. XXII as beginning (a) in 895 B.C., or 308 years after the Phoenix date of Ramessu III; and (b) in 874 B.C. the Phoenix year of Uasarkon II.

The former (a) is the true date of the beginning of the reign of Uasarkon II and the latter (b} is the true date of the 22nd year of Uasarkon II (Column 4). This shows that the version of Eusebius erroneously placed Uasarkon II as the 1st King of Dyn. XXII, or *vice versa,* thus omitting 1st 3 actual reigns prior to Uasarkon II. The known duration of these 1st 3 reigns is 71 years, and the difference between *the* versions of Eusebius and Africanus for Dyn. XXII is 71 years;