Reading the heavens.

Scripture, the Church, and Power

What people observe in the sky, who interprets it, and how that interpretation becomes a calendar, a spiritual teaching or a decision.

Eight research trails / 40 claim records / 56 source entries / 23 timeline entries / 10 defined gaps

Selected-source deep dive. The register labels readings, institutional explanations, testimony and unacquired leads separately. This is not an exhaustive audit of every tradition, government or manuscript.

Prepared for Babylon Encyclopedia, 15 November 2026. Companion study: learn.babylonencyclopedia.com/research/reading-the-heavens/. Narrated edition: Who Reads the Heavens? on Babylon Story Time. Outreach questions remain prepared, not sent.

The story the documents support

The repeated dispute is over the use and authority of celestial interpretation. Knowing a season, predicting an eclipse, claiming a king's death, announcing revelation and assigning a person a destiny are different acts. The selected sources do not consistently draw that boundary in the same place across centuries. This is Babylon's comparative synthesis, not a quotation from any one source.

Investigating institutional inconsistency is strongest when it follows a named rule, a documented act and a contemporary response. Calendar calculation alone cannot establish prohibited divination; a historical exception cannot establish a universal secret program.

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Appendices: claim ledger; dated evidence trail; next documents and questions; source register.

Three witnesses, with independence

Seek the rule, evidence of the act, and separately sourced corroboration or response. Record when one is missing. Three websites copying the same edition are one lineage. The quality, provenance and independence of evidence matter more than the count.

Seven meanings to keep visible

Observation / measurement

A recorded position, visibility, rise/set time, eclipse, instrument reading or measured exposure. Ask for location, units, time system, method and uncertainty.

Calendar / ritual timing

A rule connecting cycles to dates, festivals, agriculture or civic administration. A rule can be conventional even when it approximates natural cycles.

Omen interpretation

A sign taken to indicate a collective event or outcome. Preserve what the source says without treating the outcome as verified.

Natal / electional astrology

A claim about a person from birth conditions, or a chosen time for action. Distinguish consultation from demonstrated predictive success or causal effect.

Prophecy / revelation

A source's claimed divine disclosure. Track its speaker, reception and tests within the tradition; distinguish these from astronomical computation.

Natural philosophy / physical mechanism

A historical explanation of how effects occur, or a modern measured mechanism. Record which kind it is; do not upgrade an old assertion into modern experimental evidence.

Babylon teaching

A named authored spiritual interpretation or reflective practice. Preserve Father/Yeshua devotion and personal agency; an ancient correspondence is claimed only when an ancient witness actually states it.

For every claim, record what would count against it: an ordinary scheduling explanation, a different copy preserving a missing chapter, or evidence that a claimed ancient date is really the age of a later edition.

1 / Creation, prophets and the authority to interpret

Does Scripture reject looking at the sky, or distinguish different uses of it?

Genesis gives the lights a role in marking signs, appointed times, days and years. Deuteronomy 4 warns against worshipping the heavenly host. Those are different actions: using a light to reckon time and making it an object of worship. Neither passage by itself supplies a complete personal horoscope method. [S01 / S02]

Deuteronomy 18 places forbidden divination beside an account of an authorized prophet, then asks how an unfulfilled prophetic claim can be recognized. The issue includes the source and accountability of claimed knowledge. Translating every ancient divinatory term as the same modern activity would erase that argument. [S03]

Isaiah 47 challenges Babylon's celestial advisers to save the city; Jeremiah 10 warns against being terrified by heavenly signs. Job's heavenly questions emphasize the limits of human mastery. Naming Mazzaroth, Pleiades and Orion does not itself provide a surviving 22-letter chart. These texts can be compared without treating their literary settings as interchangeable. [S04 / S05 / S06]

Daniel 2 dramatizes a contest over knowledge at court. Daniel's solution comes through revelation and prayer in the story, not a demonstrated superior stellar calculation. That makes it relevant to institutional authority, while leaving the historicity and composition of the narrative as separate research tasks. [S07]

What this establishes

- The biblical material contains positive sky language and boundaries on worship and prediction.

- A word such as "sign" needs a passage, speaker, purpose and interpretive history.

- The dossier's recurring question is who may interpret, by what means, and with what accountability.

What would deepen it next

Build a Hebrew-term concordance around ot (sign), moed (appointed time), kokhav (star) and mazzalot, preserving inflections and passage context. A lexical similarity is a starting point, not proof that every author taught the same system.

2 / Enoch: prohibited disclosure and approved instruction

Why are some heavenly teachings condemned while Uriel teaches the luminaries?

In the selected Charles translation, 1 Enoch 8:3 assigns astrology, constellations and solar/lunar signs to named Watchers within a wider disclosure narrative. In 72:1, Uriel is the authorized guide to the luminaries' courses and laws. Reading the two together exposes an internal distinction in authority and purpose, rather than a simple ban on all celestial knowledge. [S08 / S09]

The fuller luminary account includes portals, day/night proportions and a 364-day ideal year. Its schematic reckoning must be tested on its stated units. Four quarters of 91 days give 364 days and 52 weeks; that arithmetic does not establish agreement with the observed seasonal year or supply an intercalation rule that the selected witness does not state. [S09]

The existing Babylon study keeps the surviving Aramaic witnesses 4Q208 and 4Q209 apart from the fuller Ethiopic tradition. A later complete translation cannot silently fill every missing word of a fragment. Its discussion also records competing reconstructions of the calendar material. That is a live scholarly question, not evidence that no translation exists. [S10]

A transcription check surfaced another small but real issue: the CCEL rendering of chapter 74 contains a lunar eight-year numeral that should be checked against print before use. Treat that as an edition/transcription query. Do not turn an unchecked digital numeral into a discovery about ancient astronomy. [S09]

What this establishes

- The sharpest comparison is Watcher disclosure versus Uriel instruction.

- Surviving manuscript, reconstructed text and modern calendar calculation need separate records.

- Babylon's letter interpretation can accompany the text while retaining its own named source.

What would deepen it next

Obtain the relevant critical-edition pages for 4Q208/209 and compare surviving, restored and disputed numerals with photographs. Begin with the existing fragment-to-photo concordance gap, not an invented complete chart.

3 / Yeshua, the Magi and celestial signs

What is actually attributed to Yeshua, and what belongs to the narrator or later readers?

Matthew's infancy narrative presents Magi following a star. USCCB's note identifies them as astrologers; the narrative itself gives them a positive role in seeking the child. This is a significant text for the investigation. It is not a recorded lesson by the adult Yeshua on making natal charts, and the account does not identify one modern astronomical reconstruction as certain. [S11]

Luke 21 places signs in the sun, moon and stars within an eschatological discourse. Luke 12 uses familiar weather observation to challenge interpretation of the present moment. The two passages have different arguments. Neither supplies the coordinates, statistical method or dated forecast needed to verify a contemporary prediction. [S12 / S13]

Benedict XVI's 2009 Epiphany homily reads the Magi through Christ and freedom from cosmic powers. Its cosmic imagery belongs to a theological address. This creates a useful reception trail: infancy narrative, church interpretation and later claims made in its name can be inspected separately. [S23]

What this establishes

- The Magi are an essential positive example to include.

- A narrative about Yeshua's birth is a different kind of evidence from a saying attributed to him.

- A theological interpretation may carry meaning without becoming a measured physical mechanism.

What would deepen it next

Compare a small, named set of commentaries on Matthew 2 and Luke 21, recording whether each affirms observation, symbolic fulfilment, astrology, or something else. Do not manufacture agreement among commentators.

4 / Solomon: the king, the literary voice and later books

Which “Solomon” is speaking in each work?

The Kings account praises Solomon’s wisdom, proverbs, songs and knowledge of plants and animals. In the NABRE this material is 1 Kings 5:9-14; many other Bibles number it 4:29-34. A reference mismatch can look like missing material when it is really a numbering difference. [S14]

Wisdom 7 places knowledge of the universe, seasons and stars among Wisdom’s gifts. USCCB’s introduction identifies an anonymous later Jewish author using Solomon’s voice, approximately fifty years before Christ in its dating. Traditional attribution, literary speaker and the age of a physical manuscript are different fields. [S15 / S16]

The Testament of Solomon is another work with its own textual history. Conybeare’s 1898 edition is an identified route into it, not evidence that the historical king wrote that edition’s contents. Its full manuscript and astral catalogue comparison remains pending in this dossier. The Testament, Key of Solomon and Lesser Key must not be merged under one title. [S17]

What this establishes

- Wisdom’s knowledge of the stars belongs in the study.

- Attribution is a claim to track, not a substitute for dating and provenance.

- A useful library identifies the exact work and edition before connecting its celestial vocabulary.

What would deepen it next

Collate the Testament’s astral passages against a named critical edition and manuscript images. Keep any proposed decan, planet or Hebrew-letter concordance version-specific; do not force its counts to equal 22.

5 / Churches: doctrine, calendars and documented exceptions

What do institutions authorize, prohibit and actually practice?

Catholic Catechism 2116 explicitly rejects astrology and other divinatory practices. That is one identifiable institutional position. Canon 36 of Laodicea provides an older clerical prohibition. A rule demonstrates an attempted boundary; it does not by itself establish the number of violations or the practice of every church. [S18 / S20]

Aquinas complicates the modern labels. In II-II q.95 he permits prediction of necessary natural effects, discusses alleged bodily inclinations, and denies direct stellar determination of intellect and free will. His own answer must be distinguished from the objections he stages. These are historical arguments within an older natural philosophy, not modern evidence that birth charts predict personality. [S19]

The Vatican Observatory publicly explains Easter's ecclesiastical calculation as an approximation to a solar/lunar relationship. WCC's 2025 volume includes named Orthodox, Coptic, Catholic and Lutheran perspectives, plus the 1997 Aleppo proposal for astronomical reckoning from Jerusalem. A proposal is not a universal change of practice. Calendar calculation alone cannot establish concealed divination. [S21 / S22]

A more relevant historical case is Campanella and Urban VIII. CNR's scholarly entry connects the seventh book, De siderali fato vitando, with papal attempts to avert predicted celestial harm. Its Italian translation is publicly available. This is a bounded historical case to investigate, rather than evidence for an unbroken hidden policy of every church. [S24 / S25]

The Smithsonian partner metadata says its 1629 copy lacks that seventh book. The remedy is to consult another witness, not call the whole work unavailable. The British Library catalogues an additional Latin tract on it in Add MS 8813, ff.156-166v, attributed to Giulio Rospigliosi. Its text has not yet been obtained. [S27 / S28]

One catalogue calls the 1629 imprint false; CNR discusses the Roman-printing claim as unresolved. That discrepancy is an excellent bibliographic question. The LOC bound-with record for Coeli et terrae is another traceable prohibition lead, but the bull's full wording and date convention still require collation. [S24 / S27 / S29]

What this establishes

- Calendar astronomy is publicly documented and should be described as such.

- Specific historical astrology cases exist to examine on their own evidence.

- The richest next comparison is the prohibition, the practice described, and the contemporary defence or criticism-not three repetitions of one modern summary.

What would deepen it next

Prioritize the complete seventh-book witness, Campanella's defence, the Rospigliosi tract, and the relevant bull clauses. Ask how contemporaries classified the conduct before judging whether it violated their stated rule.

6 / Ancient courts: an actual report to a king

Can we follow a celestial claim from a surviving object into royal advice?

ORACC supplies a short edition of SAA 8:42, also RMA 271A, by Nabû-ahhe-eriba. Its preserved and restored text reports that the Moon will be seen with the Sun in Elul and will let an eclipse pass. The damaged date line gives a proposed reading of Elul 13. The edition visibly distinguishes breaks and supplied words. [S31]

This is stronger than a general statement that kings consulted the stars: there is a named reporter, a locatable text and a specific prediction. It is still not an independently verified observed eclipse outcome, nor a secure modern date merely because a year can be proposed. The receiving king’s actual action requires another document. [S31]

Another indexed royal inquiry asks whether a solar eclipse will occur. It is a useful lead for pairing question and answer. Until the full edition and object record are collated, its evidentiary status remains lower than the retrieved short report. The modern categories “astronomer” and “astrologer” should not erase the source’s combination of computation and omen interpretation. [S32]

What this establishes

- The object/edition trail makes a royal celestial claim inspectable.

- Prediction, observation and political response are three different records.

- A proposed modern date must retain the assumptions behind it.

What would deepen it next

Pair one report with its museum photograph, full catalogue and an independent astronomical reconstruction. Then look for a matching royal instruction. Leave the action field blank if no document establishes it.

7 / Governments and measurable human effects

What is publicly operational today, and where is personal astrology documented?

USNO describes operational work on celestial positions, Earth rotation and precise time. Its Nautical Almanac is a navigational product. NASA's educational page distinguishes astronomy from astrology and describes star-based navigation. These are stated purposes and products; they do not prove or disprove an unrelated official's private consultation. [S33 / S34 / S35]

There are verified ways the sky matters physically: NOAA explains lunar/solar tide-generating forces; NIGMS describes light-driven biological timing; NASA describes space-radiation exposure and terrestrial shielding. Those specific mechanisms do not demonstrate natal-character or event-prediction claims. Conversely, rejecting a horoscope claim does not mean denying sunlight, gravity or radiation. [S36 / S37 / S38]

The strongest modern decision trail found here is Hoover's Quigley collection 2017C19. The finding aid lists correspondence and astrological charts, including Reagan cycle charts. It says the collection is open with advance requests; audiovisual material may require reformatting. That is an access procedure, not evidence that the records are secretly forbidden. [S39]

In his 2002 oral history, Michael Deaver recalls Nancy Reagan asking him to send schedules to Quigley. He also says he never changed the schedule during his years. That limits what his testimony establishes. Consultation is supported by his account; the extent and date of a particular schedule change need contemporaneous corroboration. Archive summaries describing broader influence are not substitutes for those records. [S40 / S41]

What this establishes

- Official astronomy missions and private astrological consultation are separate lines of evidence.

- Physical influence needs a mechanism, magnitude, exposure and measurable outcome.

- Quigley's records offer a concrete route to investigate decisions without inventing a government-wide astrology policy.

What would deepen it next

Select one event named in a chart or dated message, then compare the proposed time, advice, revised schedule and presidential diary. Test non-astrological scheduling explanations too. No new annual spending total is calculated in this dossier.

8 / Other traditions, in their own terms

Where do comparable sky practices share a purpose-and where do they differ?

Jewish evidence includes disagreement, not one timeless answer. Shabbat 156a preserves different views about astral influence and Israel. Maimonides' legal text prohibits auspicious-time astrology and rejects the divinatory arts he discusses. A debate, a code of law and an individual practitioner's conduct are different records. [S42 / S43]

Sefer Yetzirah supplies a genuine 22-letter cosmological structure: three mothers, seven doubles and twelve simples. Christ Church's Codex 188 study documents a particular textual witness and traditional Abrahamic attribution. That establishes a traceable letter tradition; it does not prove every Enoch, Vedic or governmental system contains those same letter assignments. [S44 / S45]

Qur'an 6:97 names navigation and 10:5 names reckoning years. Abu Dawud 3905 offers a warning translated as concerning astrology; the displayed grade is Hasan according to al-Albani. A manuscript catalogue describing calendars alongside astral influences demonstrates textual coexistence, not the approval of every Muslim institution. School-specific legal interpretations still need their own sources. [S46 / S47 / S48 / S49]

India's Vedic Heritage Portal identifies Vedanga Jyotisha's purpose in fixing ritual times and acknowledges textual difficulty. INSA identifies a critical edition with translation. Modern IMD Panchang services publish calendrical and positional information. These three roles-ancient ritual computation, modern textual scholarship and a present public almanac-should not be collapsed into a single doctrine of all Vedic or Hindu traditions. [S50 / S51 / S52]

Hong Kong Observatory explains Chinese lunisolar reckoning and seasonal divisions. The Polynesian Voyaging Society presents Nainoa Thompson's wayfinding system using horizon houses. They show distinct practical ways to read the sky. The 32-house navigational compass is not a 12-house natal chart, and neither culture needs to be translated into Hebrew letters to be heard accurately. [S53 / S54]

The Greater Bundahishn's second chapter describes twelve constellations and a protective cosmic order in a Zoroastrian account. West's translation of another recension provides a useful comparison, not a second independent observer. Its cosmology belongs beside the biblical and Enochic accounts with its own text, redaction and translation history intact. [S55 / S56]

What this establishes

- Similar sky functions do not establish identical theology or direct transmission.

- A calendar can be civic, agricultural, navigational, devotional or several at once.

- The comparison grows stronger when it keeps named communities, editions and disagreements visible.

What would deepen it next

Deepen one passage in each tradition with a specialist or critical edition. Next additions could cover Persian manuscript lineages, Chinese court records and additional Pacific community traditions; this selected survey does not claim to exhaust them.

Claim ledger

“Text reviewed” verifies the wording being discussed. It does not verify every historical or scientific assertion inside the text. Each limit remains part of the claim.

C01 / Genesis assigns a calendrical role to the luminaries.

Status: Text reviewed

Evidence: Genesis 1:14-18.

Limit: The passage does not provide a personal horoscope procedure.

Sources: S01

C02 / Deuteronomy distinguishes celestial objects from authorized objects of worship.

Status: Text reviewed

Evidence: 4:15-20 in its idol-warning context.

Limit: Observing and worshipping are not the same act.

Sources: S02

C03 / Deuteronomy 18 places divination restrictions and prophetic accountability together.

Status: Text reviewed

Evidence: 18:9-22.

Limit: Ancient terms require philology before a modern practice is identified.

Sources: S03

C04 / Mazzaroth is a textual astronomical term, not a complete attested 22-letter concordance here.

Status: Text reviewed

Evidence: Job 38:31-33.

Limit: Do not supply unrecorded modern correspondences.

Sources: S06

C05 / The selected Enoch passages distinguish Watcher disclosure from Uriel instruction.

Status: Comparative reading

Evidence: 1 Enoch 8:3 compared with 72:1.

Limit: Literary comparison; does not identify living people as fallen beings.

Sources: S08 / S09

C06 / The fuller luminary account states an ideal 364-day year.

Status: Text reviewed

Evidence: 72:32 and 82:4-6.

Limit: A textual year is not a newly measured seasonal year.

Sources: S09

C07 / 4Q208 and 4Q209 are separate physical witnesses.

Status: Earlier study

Evidence: Babylon fragment study and its references.

Limit: The date or reading of one cannot be transferred to the other.

Sources: S10

C08 / A digital lunar eight-year numeral needs a print check.

Status: Edition query

Evidence: Charles chapter 74 online transcription.

Limit: No anomaly in the heavens is established by a suspected transcription problem.

Sources: S09

C09 / Matthew gives the Magi a positive narrative role.

Status: Text reviewed

Evidence: Matthew 2:1-12; USCCB notes.

Limit: Adult Yeshua’s instruction is not established by the infancy narrator’s account.

Sources: S11

C10 / Luke’s celestial signs and weather sayings have different settings.

Status: Comparative reading

Evidence: Luke 21:25-28; 12:54-56.

Limit: Neither is a modern statistical chart-validation protocol.

Sources: S12 / S13

C11 / An Epiphany homily interprets the Magi in terms of Christ and freedom.

Status: Institutional interpretation

Evidence: Benedict XVI, 2009.

Limit: A theological homily is not a physical ephemeris or horoscope experiment.

Sources: S23

C12 / Verse numbering differs for the Kings wisdom passage.

Status: Text reviewed

Evidence: NABRE 1 Kings 5:9-14.

Limit: Common alternative reference is 4:29-34; do not call it missing.

Sources: S14

C13 / Wisdom 7 includes celestial knowledge.

Status: Text reviewed

Evidence: 7:17-22.

Limit: The literary speaker is not proof of historical authorship.

Sources: S15

C14 / USCCB attributes Wisdom to an anonymous later author.

Status: Institutional interpretation

Evidence: Introduction to Wisdom.

Limit: Its approximate date is an editorial assessment, not the physical age of every manuscript.

Sources: S16

C15 / The Testament of Solomon requires its own edition and provenance.

Status: Edition query

Evidence: Conybeare’s 1898 publication identified.

Limit: Full astral and manuscript collation remains pending.

Sources: S17

C16 / Current Catholic teaching rejects astrology as divination.

Status: Official teaching

Evidence: Catechism 2116.

Limit: This is a Catholic source, not a survey of all Christianity.

Sources: S18

C17 / Aquinas distinguishes necessary natural prediction and free human acts.

Status: Text reviewed

Evidence: II-II q.95, a.1, a.5, answer and replies.

Limit: His natural philosophy is not modern empirical verification.

Sources: S19

C18 / Easter computation is openly described by the Vatican Observatory.

Status: Documented practice

Evidence: Consolmagno’s public explanation.

Limit: An ecclesiastical lunar date is not necessarily the observed astronomical instant.

Sources: S21

C19 / The Aleppo astronomical proposal is not a universally enacted calendar rule.

Status: Institutional interpretation

Evidence: WCC 2025 introduction and reprinted recommendations.

Limit: Representatives’ perspectives do not automatically bind every communion.

Sources: S22

C20 / Campanella’s anti-fate work has a public translation route.

Status: Text reviewed

Evidence: Ernst’s Italian translation republished by CNR.

Limit: No claim of a complete new English translation or Latin collation.

Sources: S25

C21 / The Smithsonian digitized copy is catalogued as missing Book VII.

Status: Holding verified

Evidence: Partner copy metadata says the 24-page part is wanting.

Limit: Copy-specific absence is not a global absence or proof of concealment.

Sources: S26 / S27

C22 / A related Latin tract is catalogued in British Library Add MS 8813.

Status: Catalogue lead

Evidence: Item 8, ff.156-166v.

Limit: Catalogue inspected via indexed description; images and text not acquired.

Sources: S28

C23 / The Roman-imprint attribution is disputed.

Status: Open question

Evidence: Smithsonian partner note versus CNR bibliographical discussion.

Limit: Do not resolve the disagreement by silently choosing one catalogue.

Sources: S24 / S27

C24 / Urban VIII's conduct is a specific historical inquiry.

Status: Historical research

Evidence: CNR links the work to the pope; Rietbergen supplies a researched account.

Limit: Neither source establishes an unbroken present-day institutional secret practice.

Sources: S24 / S30

C25 / SAA 8:42 preserves a named royal celestial report.

Status: Edition reviewed

Evidence: ORACC edition with breaks and supplied text marked.

Limit: A proposed date and prediction are not an observed result.

Sources: S31

C26 / A royal response must be found separately.

Status: Open question

Evidence: The retrieved short report supplies no such instruction.

Limit: Absence here does not establish that no response ever existed.

Sources: S31 / S32

C27 / USNO publicly operates astronomical and precise-time services.

Status: Official purpose

Evidence: Mission and Nautical Almanac descriptions.

Limit: These pages do not document an astrology decision division.

Sources: S33 / S34

C28 / NASA distinguishes astronomy from astrology.

Status: Official position

Evidence: Space Place explanation.

Limit: An educational statement does not audit every individual's conduct.

Sources: S35

C29 / Specific celestial effects have measurable physical explanations.

Status: Mechanism documented

Evidence: Tides, light-driven timing, radiation exposure.

Limit: Different outcomes require their own evidence; one mechanism cannot validate all claims.

Sources: S36 / S37 / S38

C30 / Quigley’s charts and correspondence are held in an open research collection.

Status: Holding verified

Evidence: Hoover 2017C19 finding aid.

Limit: Open for research is not the same as already digitized or unrestricted republication.

Sources: S39

C31 / Deaver recalls sending schedules but denies changing them during his tenure.

Status: Testimony reviewed

Evidence: 2002 oral-history passage.

Limit: Retrospective memory does not settle later staff practices or every event.

Sources: S40

C32 / A particular astrological scheduling influence still needs event-level proof.

Status: Open question

Evidence: Compare chart, advice, schedule revisions and diary.

Limit: Consultation and policy causation must not be conflated.

Sources: S39 / S40 / S41

C33 / Jewish sources preserve differing treatments of astral influence.

Status: Comparative reading

Evidence: Shabbat debate versus Maimonides’ rulings.

Limit: Do not claim a uniform Jewish position across periods and schools.

Sources: S42 / S43

C34 / Sefer Yetzirah has a 3 + 7 + 12 letter structure.

Status: Text reviewed

Evidence: Selected text and Codex 188 study.

Limit: Exact assignments depend on the named recension.

Sources: S44 / S45

C35 / The Qur’an explicitly names navigation and time reckoning.

Status: Text reviewed

Evidence: 6:97 and 10:5.

Limit: These functions alone do not endorse personal predictive astrology.

Sources: S46 / S47

C36 / Abu Dawud 3905 is a distinct hadith source.

Status: Text reviewed

Evidence: Displayed text and Hasan grading by al-Albani.

Limit: Do not label it a Qur'anic verse or an all-school legal audit.

Sources: S48

C37 / Vedanga Jyotisha has an identified ritual-time purpose and a critical translation.

Status: Edition route

Evidence: Heritage Portal; INSA publication record.

Limit: The full edition has not been newly collated here.

Sources: S50 / S51

C38 / India's Panchang is a present public calendrical service.

Status: Documented practice

Evidence: IMD service description.

Limit: Publication of positions does not endorse every associated forecast.

Sources: S52

C39 / Chinese calendar and Pacific horizon-house systems have different structures.

Status: Documented practice

Evidence: HKO calendar explanation; PVS wayfinding explanation.

Limit: These are selected named practices, not all schools in either region.

Sources: S53 / S54

C40 / Zoroastrian cosmology supplies another specific twelve-constellation account.

Status: Text reviewed

Evidence: Greater Bundahishn II, compared with West's recension translation.

Limit: Parallel counts alone do not establish direct transmission or shared metaphysics.

Sources: S55 / S56

A dated evidence trail

A narrative setting, proposed composition, physical copy, modern edition and archive acquisition are different dates. This timeline leaves broad or unresolved dates broad.

Neo-Assyrian period

Object / letter tradition / Royal report SAA 8:42

Preserves a damaged Elul date. No exact Gregorian day is assigned in this dossier.

Sources: S31

Ancient textual settings; composition dates not fixed here

Literary setting / Genesis, prophets, Job and Daniel

Story time and composition time are recorded separately; no single author/date is imposed across books.

Sources: S01 / S03 / S06 / S07

Ancient Enochic literature; later complete textual transmission

Textual tradition / Watchers and luminary instruction

The fuller translation and Cave 4 fragment witnesses remain distinct.

Sources: S08 / S09 / S10

About 50 BCE in the USCCB introduction

Composition assessment / Wisdom in Solomon's voice

Approximate editorial dating; not a manuscript's laboratory date.

Sources: S16

Fourth century CE; exact synod date not assigned

Institutional rule / Laodicea canon 36

A clerical prohibition, not a count of cases.

Sources: S20

Medieval rabbinic reception; precise layers not redated here

Text and legal reception / Talmudic debate and Maimonides

Their distinct positions should not be collapsed.

Sources: S42 / S43

Thirteenth century

Theological argument / Aquinas, Summa II-II q.95

Necessary effects, bodily inclination and free will discussed in one argument.

Sources: S19

Sixteenth-century commentary in Codex 188

Physical witness / commentary / Sefer Yetzirah in the John Fell collection

Traditional Abrahamic attribution is not the date of this manuscript.

Sources: S45

1582, as explained by the Observatory

Calendar reform / Gregorian reform and ecclesiastical calculation

Changes to calendrical rules do not mean time itself changed.

Sources: S21

Rome 1586 publication; date convention to inspect

Printed rule lead / Coeli et terrae bound-with record

Catalogue date language needs comparison with the printed bull.

Sources: S29

1628 in historical research

Reported conduct / Urban VIII and Campanella

Case rests on a documentary/edition trail; it is not a current-policy claim.

Sources: S24 / S30

1629 / 1630

Publication history / Campanella's seventh book

Lyon and Frankfurt editions; missing-copy and disputed-imprint issues retained.

Sources: S24 / S25 / S27

Undated tract within Add MS 8813

Manuscript lead / Rospigliosi tract, ff.156-166v

Catalogue range for a whole volume cannot be transferred as an exact composition date to every item.

Sources: S28

1898

Modern edition / Conybeare's Testament of Solomon

Publication date of a translation, not the author's lifetime.

Sources: S17

1981-1988, per archive description

Consultation period / Quigley and Nancy Reagan

Particular event effects require charts and contemporaneous records.

Sources: S39

1984 journal installments / 1985 edition

Critical edition / Sastry-Sarma Vedanga Jyotisa

INSA's publication record verifies an edition route.

Sources: S51

5-10 March 1997

Proposal / Aleppo Easter consultation

Recommendations, not proof of universal adoption.

Sources: S22

12 September 2002

Recorded recollection / Michael Deaver interview

An interview made later than the events it describes.

Sources: S40

6 January 2009

Theological address / Benedict XVI on the Magi

A dated interpretation, not a new celestial observation.

Sources: S23

2017 acquisition; finding aid produced 2025

Custody and description / Quigley papers at Hoover

Acquisition, record creation and catalogue publication are separate dates.

Sources: S39

2020

Public translation reissue / CNR republishes Ernst's Campanella translation

A modern access event, not the first existence of the work.

Sources: S25

2025

Institutional discussion / WCC Faith and Order Paper 241

Named contemporary perspectives and reprinted historical proposal.

Sources: S22

15 November 2026

Research review / Babylon dossier

Selected texts, holdings and source limits checked; not an exhaustive audit of all traditions.

Sources: S01 / S39

The next documents and exact questions

Priority 1 can materially advance the central inquiry now. These questions are prepared, not sent. Ask for item references, copies, costs and reuse terms before treating an access limitation as deliberate concealment.

G01 / Priority 1 / Campanella and the papal boundary

Missing: Complete Latin Book VII witness, defence, and contemporary response compared with the actual prohibition clauses.

Route: CNR's text/edition references; British Library Add MS 8813, item 8; LOC bull holding.

Question: Can you identify the best complete Book VII witness, its item-level images and any published transcription of Add MS 8813 ff.156-166v? Which bull provisions and contemporary classifications should be compared?

Status: Public translation located; item-level comparison incomplete; no new inquiry sent.

Sources: S24 / S25 / S28 / S29

G02 / Priority 1 / Quigley: advice versus an actual changed decision

Missing: One dated chart/advice item linked to before-and-after schedules and presidential diary.

Route: Hoover 2017C19 and the relevant presidential scheduling records.

Question: Which folders contain dated Reagan scheduling advice and associated charts? Are research copies available, and what are the costs and publication permissions? Can you identify the corresponding official schedule or diary series?

Status: Open collection identified; individual items not obtained; no new inquiry sent.

Sources: S39 / S40

G03 / Priority 1 / Enoch's astronomical text

Missing: Photograph-to-critical-edition concordance and disputed numeral readings for the selected 4Q208/209 passages.

Route: Existing Babylon manuscript study and named scholarly editions.

Question: Which edition and photographs support each restored numeral, and how do the competing reconstructions differ? Is a new calibration or reassessment available for the specifically identified physical sample?

Status: Existing study linked; critical collation still open; no new inquiry sent.

Sources: S09 / S10

G04 / Priority 2 / Assyrian prediction to political action

Missing: Museum object/photo cross-reference, secure historical dating and a matching royal response.

Route: SAA 8:42 / P336571 and related royal letters.

Question: What is the confirmed museum registration and photograph for this edition? Which dating arguments and related letters, if any, connect the report with an actual royal instruction?

Status: Short edition read; full object-to-action chain incomplete.

Sources: S31 / S32

G05 / Priority 2 / Exact church rule over time

Missing: Full text and exceptions of named bulls/canons; changes in jurisdiction and enforcement.

Route: LOC bound copy; contemporary legal editions; named church archives.

Question: Could you identify a complete publicly accessible edition and translation of the relevant clauses, including permitted practices and exceptions? What contemporary case records show how the rule was applied?

Status: Rules and leads identified; no exhaustive legal history claimed.

Sources: S18 / S20 / S29

G06 / Priority 2 / Islamic distinctions in practice

Missing: School-specific legal reception and a folio-level comparison with a named astronomical/astrological manuscript.

Route: Qur'an and hadith locators; LOC 2008401927; qualified manuscript and legal scholars.

Question: Which terms in this manuscript distinguish calculation from influence or divination? What published translation and juristic commentary address those exact terms, and what images can be reused?

Status: Primary passages read; manuscript full reading and legal-school comparison pending.

Sources: S46 / S47 / S48 / S49

G07 / Priority 2 / Vedic textual chronology

Missing: Full INSA edition, variant readings, and a clear separation of observed epoch from composition and copy date.

Route: INSA's named Sastry-Sarma edition.

Question: Is there a lawful research PDF or current acquisition route for the 1985 edition? Which verses and manuscript readings support its calendar rules, and where does the editor distinguish an astronomical epoch from textual composition?

Status: Published translation identified; not classified untranslated.

Sources: S50 / S51

G08 / Priority 2 / Solomonic astral catalogues

Missing: Critical-edition and manuscript concordance for the Testament, separate from Keys and later compilations.

Route: Conybeare edition and subsequent critical scholarship.

Question: Which manuscript and critical edition should anchor the astral passages? Where are variants in names, counts and order recorded, and which manuscript images are public?

Status: Edition lead identified; detailed collation pending.

Sources: S17

G09 / Priority 3 / 22-letter comparison

Missing: Version-specific attributions and a source for each Babylon correspondence.

Route: Sefer Yetzirah recension; Codex 188 study; Babylon's authored teaching.

Question: Which text actually states each proposed correspondence? Is it ancient wording, later commentary or Babylon's synthesis? Preserve all three fields rather than silently filling a gap.

Status: 3 + 7 + 12 structure supported; universal one-to-one mapping not established.

Sources: S44 / S45 / S10

G10 / Priority 3 / Independent cultural voices

Missing: Additional named Chinese, Persian and Pacific primary witnesses and community interpretations.

Route: Community institutions, manuscript catalogues and specialist editions.

Question: Which specific community or historical school is represented, and what date and source support this practice? Who can clarify our comparison without speaking for all traditions?

Status: Selected orientations reviewed; larger cultural history remains open.

Sources: S53 / S54 / S55

How Babylon can track this well

Use linked records for works, physical witnesses, modern editions and claims. Separate claimed author, identified copyist, astronomical epoch, proposed composition, physical-copy date and dating method, discovery, custody and translation coverage.

Translation states: translated in a named edition; partially translated with exact range; identified edition not yet obtained; no translation located in the sources searched; unreadable or damaged; source not securely identified. “Not online,” “not acquired,” “not translated,” and “withheld” are different conditions.

For institutional outreach, retain the question, item identifier, sending date, response, cost, permission terms and next action. A corrected reference is progress. Private mail headers, credentials and research-only scans remain in the back office.

Proposed first stories

The Pope and the Missing Seventh Book

Who Chose the President’s Time?

The Watchers and Uriel

These are editorial proposals. Each story should follow a root question, original source, competing reading and the document still needed, without presenting an unresolved conclusion as proved.

Source register

56 entries with source-specific review limits. Each source ID is a clickable link to its public origin. Full URLs are also retained in the companion text and structured data files.

S01 / Genesis: lights, signs and appointed times

1:14-18; NABRE

Primary text in modern translation. Selected passage and context reviewed.

S02 / Deuteronomy: worship and the heavenly host

4:15-20; NABRE

Primary text in modern translation. Selected passage reviewed.

S03 / Deuteronomy: diviners, prophets and testing a claim

18:9-22; NABRE

Primary text in modern translation. Selected passage reviewed; no independent Hebrew philological edition collated.

S04 / Isaiah: Babylon and its celestial advisers

47:12-15; NABRE

Primary text in modern translation. Selected passage reviewed.

S05 / Jeremiah: fear of signs in the heavens

10:1-5; NABRE

Primary text in modern translation. Selected passage reviewed.

S06 / Job: heavenly ordinances and Mazzaroth

38:31-33 and note; NABRE

Primary text in modern translation. Passage and literary setting reviewed; exact ancient star identifications remain separate questions.

S07 / Daniel: court experts and revealed knowledge

2:1-28; NABRE

Primary text in modern translation. Selected narrative reviewed.

S08 / 1 Enoch: Watchers and disclosed arts

2:1-3; 8:1-3; R. H. Charles edition

Primary text in historical translation. Selected passages reviewed, not a new critical edition.

S09 / 1 Enoch: Book of Heavenly Luminaries

72:1-32; 74; 75:1-3; 82:4-6; Charles

Primary text in historical translation. Selected passages reviewed. Digital numerals need comparison with print before calculation.

S10 / Babylon’s existing Astronomical Enoch evidence study

4Q208 / 4Q209; calendar and sources sections

Earlier Babylon research. Local source module inspected. Earlier study retains its own acquisition and review limits.

S11 / Matthew: the Magi and the star

2:1-12, notes 2:1-2; NABRE

Primary narrative and editorial commentary. Narrative and USCCB interpretive notes reviewed separately.

S12 / Luke: celestial signs and expectation

21:25-28; NABRE

Primary text in modern translation. Selected passage reviewed.

S13 / Luke: interpreting weather and the present time

12:54-56; NABRE

Primary text in modern translation. Selected passage reviewed.

S14 / 1 Kings: Solomon’s knowledge

5:9-14 NABRE; commonly 4:29-34 elsewhere

Primary text in modern translation. Passage and numbering reviewed.

S15 / Wisdom: seasons, stars and learning

7:17-22; NABRE

Primary text in modern translation. Selected passage reviewed.

S16 / USCCB introduction to Wisdom

Authorship and literary persona

Institutional editorial interpretation. Introduction reviewed; its approximate dating is attributed, not treated as an autograph date.

S17 / Conybeare, The Testament of Solomon

The Jewish Quarterly Review 11.1 (1898), pp. 1-45

Historical edition / translation lead. Edition identified; complete edition not collated in this pass. A later Solomonic work is not assigned to the historical king on the strength of its title.

S18 / Catechism: divination and magic

2115-2117, especially 2116

Official Catholic teaching. Selected paragraphs reviewed; this is not the policy of every Christian denomination.

S19 / Aquinas: divination by the stars

Summa Theologiae II-II, q.95, a.1 and a.5

Primary theological argument in translation. Answer and replies reviewed as distinct from objections; historical natural philosophy, not a modern experiment.

S20 / Synod of Laodicea

Canon 36

Historical canon in translation. Selected canon reviewed; a prohibition alone does not measure how frequently it was broken.

S21 / Vatican Observatory: a note on the date of Easter

Guy Consolmagno, 3 April 2018

Public institutional explanation. Article reviewed; formula-based ecclesiastical dates distinguished from observed full moons.

S22 / Towards a Common Date for Easter

WCC Faith and Order Paper 241 (2025); introduction, named perspectives, reprinted Aleppo recommendations §§11-12

Institutional discussion and reprinted proposal. Selected portions reviewed; the 1997 recommendation is not represented as a universally enacted reform.

S23 / Benedict XVI, Epiphany homily

6 January 2009

Primary theological address. Selected discussion of the Magi and cosmic freedom reviewed.

S24 / CNR Campanella scholarly archive: Astrologicorum

Luigi Guerrini, scheda 7 (2010); 1629 publication and seventh-book history

Scholarly bibliographical research. Entry reviewed, including its unresolved Rome-imprint question; cited 1634 letter not independently collated.

S25 / Campanella: How to avoid astral fate, Italian translation

Germana Ernst translation; CNR 2020 reissue of 2003 edition; I.1-2, III and IV

Primary work in scholarly translation. Selected sections reviewed. The PDF contains the named treatise, not every work listed in its bibliographic cover citation.

S26 / Smithsonian digitization: Campanella's Astrologicorum

1629 copy; DOI 10.5479/sil.87351.39088002183689

Holding / copy metadata. Internet Archive partner metadata and OCR obtained. Copy note says seventh book wanting; do not claim this scan supplies it.

S27 / Smithsonian partner copy metadata

metadata.description: seventh book, 24 pages, wanting

Machine-readable holding metadata. Full metadata saved privately; missing-part note verified. False-imprint attribution is disputed by CNR entry S24.

S28 / British Library Add MS 8813

Item 8, ff.156-166v; Animadversio in Sciolos ad Libello de Fato siderali vitando

Institutional manuscript catalogue. Indexed catalogue description reviewed; manuscript images and full Latin text not obtained. Catalogue attributes tract to Giulio Rospigliosi.

S29 / Library of Congress: Index bound with Coeli et terrae

LCCN 57052441; call number Z1020 .I559; bound-with note, Rome 1586

Institutional copy catalogue. Indexed catalogue reviewed; bull text not collated. Date in bound-with note requires original imprint/calendar check.

S30 / Rietbergen: Power and Religion in Baroque Rome

2006, ch.8, especially printed pp.344-346, 361-363

Historical research with primary-source references. Selected pages and footnotes reviewed; not a primary eyewitness account. One late passage dates the Dauphin horoscope to 1635, so that date is not repeated here.

S31 / Nabû-ahhe-eriba’s report to the king

SAA 8:42; RMA 271A; obverse 1-3, reverse 1′-4′

Primary tablet in scholarly digital edition. Full short edition retrieved; supplied and broken text preserved. Edition adapted from Hunger 1992; CC BY-SA 3.0.

S32 / Another royal eclipse inquiry

P237237; king asks whether a solar eclipse will occur

Primary letter edition lead. Indexed text reviewed; full edition/copy record not collated in this pass.

S33 / US Naval Observatory: mission

Celestial positions, Earth rotation and precise time

Official institutional purpose. Public mission reviewed; no department-wide funding or secret-program audit claimed.

S34 / USNO Nautical Almanac

Navigation publication

Official product description. Public product description reviewed.

S35 / NASA: constellations, astronomy and astrology

Difference between astrology and astronomy; navigation sections

Official educational statement. Page reviewed. Scientific position is separate from individual officials’ private beliefs.

S36 / NOAA: tides

Differential lunar and solar gravitational effects

Official scientific education. Mechanism explanation reviewed; ocean response is not evidence of a natal personality mechanism.

S37 / NIGMS: circadian rhythms

Light, dark and biological timing

Official scientific education. Selected explanation reviewed; no claim that a birth sign diagnoses a person.

S38 / NASA: the human body in space

Space radiation and terrestrial shielding

Official scientific education. Selected section reviewed; exposure and dose are essential to interpreting effects.

S39 / Joan Quigley papers

Hoover collection 2017C19; scope, access and provenance

Official archival finding aid. Collection description reviewed; individual charts and correspondence not yet inspected.

S40 / Michael Deaver oral history

Interview 12 September 2002; Nancy Reagan, Quigley and schedules passage

Primary retrospective testimony. Relevant passage read in full; memory-based testimony, not a contemporaneous schedule log.

S41 / Hoover announces Quigley papers access

Collection announcement and access status

Official archive interpretation. Reviewed. Shares institutional lineage with finding aid; not an independent witness to every asserted decision.

S42 / Shabbat 156a

Rabbi Ḥanina / Rabbi Yoḥanan debate and Abraham discussion

Primary rabbinic discussion in translation. Selected indexed passages reviewed; not all tractate manuscript variants collated.

S43 / Maimonides, Avodat Kochavim chapter 11

11:8-9 and 11:16; Eliyahu Touger translation

Primary legal text with modern commentary. Main rulings distinguished from later notes; forbids auspicious-time astrology and rejects these arts as falsehood.

S44 / Sefer Yetzirah text

1:2; letter groups and cosmic correspondences

Primary cosmological text in translation. Selected passages reviewed. Recensions and allocations must be named before claiming an exact correspondence.

S45 / John Fell Hebrew manuscript catalogue

Jeremy I. Pfeffer; Codex 188; printed pp.23-25 / PDF pp.31-33; fols.3r-7r and 136r-137r

Institutional manuscript study. Selected catalogue and image-description pages reviewed. Tradition attributing work to Abraham is distinct from dating this physical codex.

S46 / Qur’an: stars as guides

6:97; Mustafa Khattab, The Clear Quran

Primary scripture in modern translation. Passage and immediate context reviewed.

S47 / Qur’an: reckoning years

10:5; The Clear Quran

Primary scripture in modern translation. Selected verse reviewed.

S48 / Sunan Abi Dawud 3905

Book 30, hadith 2; grade Hasan according to al-Albani on page

Primary hadith in translation. Text and displayed grading reviewed; not a Qur’anic verse or an exhaustive juristic ruling.

S49 / Arabic and Coptic calendrical manuscript

Wasīlat al-mubtadiʾīn li-ʿilm ghurrat al-shuhūr wa-al-sinīn

Institutional manuscript catalogue. Indexed description identifies calendrical and astral-influence contents; manuscript not fully read or translated in this pass.

S50 / Vedic Heritage Portal: Jyotisha

Vedanga ritual-time purpose and textual difficulties

Official heritage description. Entry reviewed; no single precise composition date adopted.

S51 / INSA history-of-science publication record

Sastry / Sarma Vedanga Jyotisa, 1984 journal installments and 1985 edition

Publisher research record. Edition existence verified; full critical edition and Sanskrit readings still to obtain.

S52 / India Meteorological Department: Rashtriya Panchang

Tithis, nakshatras, planetary positions and calendrical information

Official public service. Service description reviewed; no endorsement of every predictive use inferred.

S53 / Hong Kong Observatory: Chinese agricultural calendar

Lunisolar reckoning and solar terms

Official educational explanation. Short article reviewed; modern explanation not evidence that every ancient Chinese school held identical views.

S54 / Polynesian Voyaging Society: wayfinding

Nainoa Thompson’s star compass and navigation

Named living practice / community institution. Explanation reviewed; 32 horizon houses are not 12 natal houses.

S55 / Greater Bundahishn

Chapter II, especially §§1-4; B. T. Anklesaria translation

Primary cosmological text in historical translation. Selected chapter reviewed; redaction, manuscript date and modern physical astronomy remain distinct.

S56 / Bundahishn, Indian recension translation

Chapter 2, E. W. West translation

Primary work in another historical translation. Selected comparison reviewed. A second recension/translation is not a wholly independent eyewitness to ancient cosmology.