

TRILOGY II OF STONE

When the Sky Moves

Precession as a test of transmission durability

VOLUME FOUR

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When the Sky Moves

The Durability Test

A Conclave Study in Two Hands

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What was asked

The sealed file was written before any searching and has not been edited. It asked one question.

Precession of the equinoxes moves the sky out from under any calendar anchored to a star, at roughly one day per seventy-one years, about fourteen days per millennium. It does this whether or not anybody notices. It is therefore the one process that attacks sky-traditions directly, on a timescale longer than any chain of transmission.

So: **what happened to traditions when precession happened to them?**

Not whether ancient peoples knew about precession. That is the question the popular literature asks and it is the less interesting one. The question is what the drift did to them, and what they did about it.

And it is a direct test of the claim both previous volumes have been circling. If a sky-narrative were genuinely carried for tens of thousands of years, precession would have broken its anchors many times over. Either the tradition was repeatedly repaired, or it was never anchored to the sky in the first place.

Five predictions were registered. **Two failed. One failed in a way that produced a better hypothesis. And one outcome appeared that the typology had no name for.**

THE THIRTEEN BREATHS

Breath 1. The Clock

What is actually happening, and how fast

The Earth's axis wobbles with a period of roughly twenty-six thousand years. The pole moves against the stars, the equinoxes slide backwards along the ecliptic, and the date on which any given star first rises before the dawn drifts against the solar year.

The rate is about **one degree every seventy-two years** [455, 471]. In calendar terms, roughly fourteen days per thousand years.

That rate is the entire study. It is slow enough that no single observer sees it and fast enough that it destroys any precise stellar anchor within a few centuries.

Two things it does not touch. The sun's rising position on a terrestrial horizon at the solstices is governed by the obliquity of the ecliptic, which changes far more slowly and over a much smaller range. And the seasons themselves, being solar, stay where they are. Precession attacks the link between **stars and dates**, and nothing else.

That distinction turns out to decide almost every case below.

Breath 2. The Anchor

What each tradition tied itself to

Case	Anchor	Type
Vedic nakshatra list	Krittika rising due east at the equinox	stellar, precise
The two zodiacs	0° Aries against the stars, or against the equinox	stellar or solar, precise
Egyptian civil year	heliacal rising of Sirius, and the Nile flood	stellar, precise
Babylonian MUL.APIN	dated heliacal risings of 66 stars	stellar, precise
Greek parapegmata	dated stellar risings and settings	stellar, precise
Pleiades new years	heliacal rising, setting or culmination	stellar, moderately precise
Polynesian star compass	rising and setting azimuths of named stars	stellar, **coarse**
Hopi and Zuni horizon calendars	sunrise against named landmarks	**solar and terrestrial**

Six precise stellar anchors, one coarse stellar anchor, one solar anchor. The sealed file predicted that the solar one would be immune and the stellar ones would drift. It did not anticipate that **precision** would be the variable that mattered most.

Breath 3. The Break

When, and by how much

Krittika. The earliest Vedic lists begin with Krittika, the Pleiades, and the usual reason given is that it rose due east at the vernal equinox [455, 456, 460]. The *Shatapatha Brahmana* states that the Krittikas do not swerve from the eastern direction, while the other constellations do [461]. That ceased to be true in the second millennium BCE; it is now Pisces that rises due east at the spring equinox [455]. The sun spends about thirteen and a third days in each nakshatra, and precession moves the equinox across one nakshatra in roughly a thousand years [458].

The absolute dating is contested and politically charged [459], and this study takes no position on it. The structural fact, that the stated reason stopped being true, is not in dispute.

MUL.APIN. The star data best fits an observational epoch around 1300 BCE, plus or minus about 150 years, and archaeoastronomers dated the composition precisely by comparing its listed heliacal rising dates against their true dates across the centuries [481]. The latest copies are dated

to around 300 BCE [479], and the text continued to be copied and quoted until at least the last couple of centuries BCE [482].

That is about a thousand years of copying, during which the dates would have drifted by roughly a fortnight.

Egypt. The civil year was exactly 365 days, twelve months of thirty plus five epagomenal days, with no leap day [469, 471, 474]. Against a solar year of about 365.25 days it lost one day every four years, so that the calendar returned to phase with the seasons only after 1460 Julian years [469, 470]. This is the largest drift in the sample: **a full year**, and the heliacal rising of Sirius walked all the way through the calendar [474].

The zodiacs. The tropical and sidereal frameworks last broadly coincided around the second or third century CE and have since separated by about twenty-four degrees [466, 467]. The current gap under the Lahiri ayanamsa is approximately 23° 51’ [464].

Breath 4. The Notice

Did anybody detect it?

This is where the sealed file’s reasoning begins to come apart, and the failure is instructive.

Egypt detected it and said so. The sources are explicit that the priests knew the year to be inexact [472], and a modern treatment states that they knew the length of the solar year and knew the recipe for stopping the wandering [469].

India detected it. The first nakshatra in the list was changed from Krittika to Bharani and then to Ashvini as the vernal equinox moved [454]. In classical Sanskrit sources the equinox coincides with Ashvini, where in Vedic literature it had been Krittika [457]. In more recent compilations the list is anchored to the point opposite Spica [460]. That is detection followed by repeated correction.

Greece detected it and measured it, in 128 or 127 BCE, and Ptolemy recorded the discovery in the *Almagest* [466, 478].

Babylon leaves no evidence of detection in the material reached. One secondary source speculates that scribes may have noticed drift without a theoretical account of it; that is speculation on a low-quality page and is recorded here only to be set aside.

So detection is widespread, and it is **not** what distinguishes the cases. The sealed file assumed that traditions fossilised because nobody noticed. In at least three of the four best-documented cases, somebody noticed.

What varies is not noticing. It is what they did next.

Breath 5. The Choice

What they repaired, when repair was possible

Here is the study's best case, and it is the one the sealed file picked in advance as its strongest control: **one problem, two civilisations, opposite repairs, both fully documented.**

Precession pulls the equinox away from the stars. A zodiac can stay with one or the other. It cannot stay with both.

The West kept the equinox and let the names go. Ptolemy grounded the zodiac in the seasonal cycle rather than in the constellation patterns, canonising the tropical zodiac [466]. The consequence is that the sign called Aries no longer contains the constellation Aries, and has not for most of two thousand years. The **function** was preserved, exactly; the **names** became fossils in place.

India kept the stars and let the dates go. Indian practice retained a sidereal zodiac and developed the **ayanamsa**, a numerical correction measuring how far the two frameworks have drifted [462, 463, 465, 466]. The sign keeps its stars; the calendar dates move. And the correction was eventually **legislated**: the Lahiri ayanamsa was adopted as standard by the Indian government in 1955 [464].

Both noticed. Both repaired. **They repaired different variables**, and each kept what its own tradition regarded as the thing that mattered.

This is the single finding in the study that most needed a control and got one.

Breath 6. The Text

What happened to the canonical statement

And here the sealed file's first prediction fails, and a better one appears in its place.

P1 predicted that literacy produces fossilisation and orality produces correction. The reasoning was that a written list acquires authority independent of observation, while an oral calendar must be re-derived annually by somebody actually watching.

That is not what the record shows. Literate traditions both fossilise and correct, and frequently **at the same time**.

- The *Shatapatha Brahmana* still says the Krittikas do not swerve from the east [461]. It has been false for about four thousand years. The text was not amended. Meanwhile the working list moved Krittika to Bharani to Ashvini [454].
- MUL.APIN was the most widely copied astronomical text in Mesopotamia, and Steele notes that the composition was remarkably stable with extremely few differences between preserved copies [476, 482]. Its stale dates were copied for a millennium, in a tradition whose star catalogues stretch back to the Three Stars Each texts of the twelfth century BCE [480]. Meanwhile Babylonian astronomical diaries recorded actual nightly positions [477].
- Egypt preserved the 365-day year by law while continuing to observe and record Sothic risings [472, 474].

In every literate case in this sample, **the canonical text fossilised and observation continued beside it, without the two being reconciled**.

Nobody tried to make the canon agree with the sky. Nobody appears to have been troubled by the disagreement. The text stopped functioning as a claim about the sky and became something else, an authority or a liturgy, and the change was never announced.

P1 as written is not supported. The replacement is this, and it is better:

> A canonical text does not get corrected. It gets **demoted** from description to authority, silently, and the working practice carries on beside it.

Breath 7. The Practice

What happened to the use

The practices, where they survived at all, tracked the sky.

India's nakshatra list moved twice. The West's zodiac was re-anchored to the equinox and still correctly predicts the seasons. India's sidereal positions still correctly identify the stars. The Hopi sun watchers still fix the solstice to within two or three days [494].

Where a practice died, precession was rarely the cause. The first volume found Pleiades calendars ended by a prophet, by a school timetable and by an empire, surviving by syncretism in one case, and in one case recovered from a manuscript and legislated into a public holiday.

Precession breaks statements. It does not usually kill practices. A practice is re-derived by somebody looking, and a person looking is self-correcting, whether or not they can read.

Breath 8. The Cost

The third prediction fails, and the replacement is about consequences

P3 predicted that the size of the drift determines the response: small drift silently corrected, large drift fossilised, because nobody alive would remember a correct version.

Put the two extreme cases side by side and it collapses.

Egypt had the largest drift in the sample, a full year over fourteen centuries, and did not correct it for roughly two millennia.

The zodiacs had an enormous drift, twenty-four degrees, and **both** traditions corrected.

Same magnitude of problem, opposite responses. Magnitude is not the variable.

What separates them is what correction would have **cost**.

The Egyptian civil calendar was the administrative instrument of the state. Every contract, tax record, regnal date and festival was keyed to it. Changing it does not fix a calendar; it breaks every document in the country. And the evidence suggests the refusal was explicit and institutional: an eighteenth-century source transmitted in the modern literature reports that each king on accession swore an oath before the priest of Isis at Memphis **not** to intercalate either days or months, and that the probable motive was avoiding confusion in the keeping of the feasts [472].

When the reform finally came, it came by decree. The Canopus Decree of 238 BCE, under Ptolemy III, changed the civil calendar from the wandering year to a fixed one by intercalating a leap day every fourth year, so that the rising of Sothis would hold its date [468, 475]. It inaugurated a year of 365¼ days, the most accurate in the ancient world [473]. The wandering

calendar nonetheless remained in use, which is why the Sothic cycle remains usable as a dating tool for later periods [470].

A zodiac costs nothing to repair. No taxes are keyed to it.

P3 as written is not supported. The replacement:

> Not the size of the error, but the **cost of correcting it**, determines whether a detected error is repaired. An anchor embedded in administration, law and record-keeping is effectively uncorrectable. A symbolic anchor can be repaired freely, and will be.

Which gives the Egyptian case a name the registered typology did not have. It is not fossilisation through forgetting. It is **fossilisation by law**: a known error, a known remedy, and a prohibition.

Breath 9. The Tolerance

The outcome nobody predicted

The Polynesian star compass divides the horizon into **thirty-two houses, each 11.25 degrees wide** [483, 487, 488, 489]. Navigators memorise the rising and setting points of dozens of named stars and steer by a sequence of them through the night [489], the whole body of knowledge passed orally from master to apprentice, often in the form of song [484], and the Hawaiian compass is built on the Carolinian system of thirty-two pits [486]. Steering by stars is described as the most accurate available technique because the rising points on the horizon stay the same through the year [485].

Now apply the clock from Breath 1.

Precession changes a star's declination and therefore its rising azimuth. Over a thousand years, for a star at tropical latitudes, that shift is on the order of a few degrees.

A few degrees is a fraction of one house.

The system is too coarse to notice. The drift falls inside its resolution and simply vanishes. Nothing breaks, nothing needs repairing, nothing fossilises, and no correction is ever recorded because none was ever required.

This is a fourth response and the registered typology had no name for it. Call it **tolerance**.

And it generalises into what may be the most useful thing in this study. **A tradition's vulnerability to precession is a function of its precision.** The sharper your anchor, the

sooner precession breaks it. A system that specifies a date breaks in centuries. A system that specifies a thirty-second of the horizon does not break at all.

Which inverts something that usually goes unexamined. In a literate tradition, precision is an asset: you can state a date, record it, compare it, and detect drift against it. In an oral tradition carried by practice, **precision is a liability**, and coarseness is what lets knowledge survive a moving sky.

One caution against over-reading this. **Zenith stars are precise and are precession-sensitive.** The system uses a star passing directly overhead to fix latitude, Arcturus for Hawai'i and Sirius for Tahiti [489]. Declinations change, so a zenith star does not stay a zenith star indefinitely. How that was handled, or whether it was simply re-learned each generation by observation, is **open** and is the obvious next question for anybody with access to navigator traditions.

Breath 10. The Immune

The negative control, and it does its job

The sealed file included the Hopi and Zuni horizon calendars specifically as a negative control: solar and terrestrial anchors, which should show no precessional effect at all. If they drifted, something would be wrong with the method.

They do not drift.

Sun watchers track the rising and setting position of the sun against named landmarks, peaks, notches and mesa edges, from fixed observing points [490, 492, 494, 495]. The Zuni *Pekwin* and the Hopi sun watcher hold the office [492, 493]. Near a solstice the sun's horizon position barely changes from day to day, so watchers use advance markers set some days earlier [495].

The accuracy is high. The Hopi calendar at Walpi, first recorded by Alexander Stephen in the 1890s, generally keeps within two or three days of the true solar year [494]. McCluskey's survey found computed declinations for two sites differing by only 0.02 degrees, which corresponds to about two days of the sun's motion near the solstice, the same order as the variation from atmospheric refraction [491].

A precise, continuously maintained, still-functioning calendar, immune to the process that broke every stellar anchor in this study, because the sun's solstice positions against a terrestrial horizon are governed by obliquity rather than by precession.

The control holds. The method is not finding drift where there is none.

Breath 11. The Loss

Abandonment, and the recoveries

The sealed file warned in advance that abandonment would be under-counted, because traditions that stopped leave less evidence than traditions that fossilised. That warning stands and the count here is certainly low.

But the sample contains two recoveries, and they rhyme.

Matariki, from the first volume: a Pleiades new year interrupted, reconstructed from written record, taught, revived and in 2022 made a public holiday.

Hawaiian wayfinding. No Hawaiian had practised traditional wayfinding in over five hundred years. Nainoa Thompson reconstructed a Hawaiian star compass by combining the conceptual architecture of Mau Piailug's surviving Micronesian system with modern positional data [488]. The 1976 voyage of Hōkūle'a to Tahiti demonstrated that the navigation was a directed, repeatable practice rather than drift, and Finney calculated that its accuracy matched or exceeded what a trained Western navigator with a sextant would achieve [488]. In 2007 Mau conducted a Pwo ceremony initiating five Hawaiian navigators, transferring the lineage outside his own [489].

Both recoveries have the same shape. **A living lineage elsewhere, plus a record, plus people who decided it mattered.** Neither was a memory surfacing. Both were reconstructions, and both are now functioning traditions.

And both make the same quiet point against the hypothesis this project started on. **When a sky-tradition is genuinely interrupted, it does not re-emerge from inherited memory.** It has to be rebuilt from something external and written down or carried by another lineage.

Breath 12. The Claim

The fourth prediction, which was written to test against this study's own position

P4 predicted that no tradition in the sample would show evidence of having **measured or modelled** precession before Hipparchus, as distinct from having been affected by it. The registration stated explicitly that possession of the numbers 72, 432, 2160 or 25920 would **not**

count, since those have ordinary sexagesimal origins and permit but do not require a precessional reading.

The prediction was written this way deliberately, to test against the proposal that prompted the study. A sealed file that can only confirm its author is worthless.

In this sweep, nothing earlier than Hipparchus was found. The discovery is dated to 128 or 127 BCE [466, 478], and Ptolemy's *Almagest* records it and confirms that the tropical and sidereal frameworks were separating [466].

Graded supported, not established. The claims literature on ancient precessional knowledge is enormous, this sweep did not exhaust it, and an absence found in a shallow search is weak evidence. What can be said is that the four best-documented stellar traditions in this study, Vedic, Babylonian, Egyptian and Greek before Hipparchus, show their anchors **breaking** and their statements **going stale**, which is not the behaviour of traditions that understood why.

The Egyptian case is the sharpest on this point. They understood the wandering year with complete precision and corrected nothing, and the drift involved there is not precessional at all but simply the missing quarter day. A civilisation that tolerated a known one-day-in-four error for two millennia is not a plausible candidate for having secretly tracked a one-day-in-seventy-one error.

Breath 13. The Return

What this says about transmission, which is why the study exists

P5 asked whether any tradition claimed to be more than ten thousand years old shows either a documented anchor-break or no stellar anchor at all, and predicted that the second case would be the common one.

The sample is consistent with it, and the sharper statement is this.

Every precise stellar anchor in this study broke. Krittika broke. MUL.APIN went stale. The Egyptian year wandered a full cycle. The zodiac separated by twenty-four degrees. Not one precise stellar anchor survived intact for even three thousand years, let alone a hundred thousand.

The things that survived were of three kinds. Anchors too coarse to break, like the Polynesian compass. Anchors not stellar at all, like the Hopi horizon. And **names**, which are not anchored to anything and therefore cannot come loose.

That is the first volume's central finding arriving from an entirely independent direction, by physics rather than philology. The first volume argued that what is widely shared about the Pleiades is a collective **name** rather than a story or a count, and that a name is better transmitted because it needs no teller.

This study adds the harder version. **A name is better transmitted because there is nothing in it for the sky to falsify.**

A date can go wrong. A count can go wrong. A rising azimuth can go wrong. "A heap of stars" cannot go wrong, in any century, at any latitude, for as long as the cluster stays unresolved to the eye.

The durable layer is durable **because it makes no claim precise enough to decay**.

WHAT WAS SEEN

- Detection was widespread. Egypt, India and Greece all noticed. Noticing is not what distinguishes the cases.
- In every literate case, the canonical text fossilised while observation continued beside it, unreconciled.
- One problem, two civilisations, opposite repairs: the West kept the equinox and fossilised the names; India kept the stars and moved the dates, and legislated the correction in 1955.
- Egypt knew the error, knew the remedy, and prohibited the fix by oath.
- The Polynesian compass is too coarse to break.
- The solar negative control is immune, accurate, and still running.
- Both recoveries in the sample were reconstructions from external records and surviving lineages, not resurfacing memory.

WHAT WAS UNSEEN

- Any pre-Hipparchan precessional model.
- Any literate tradition reconciling its canon with its observations.
- Any precise stellar anchor surviving three thousand years intact.
- Any case where precession alone killed a living practice.

THE GEOMETRY BENEATH

One degree per seventy-two years. Fourteen days per millennium. Too slow for one observer, too fast for any precise anchor.

Obliquity, not precession, governs the solstice sun against a terrestrial horizon. Which is why one case in this study is immune and the rest are not.

11.25 degrees. The width of one house on the Polynesian star compass, and larger than a millennium of precessional drift in rising azimuth at tropical latitudes. Resolution is protection.

Two or three days. The accuracy of the Hopi horizon calendar, achieved and held by continuous observation against fixed landmarks.

And zero. The precision of a collective noun, which is why it survives everything.

THE LEDGER

Prediction	Result
P1. Literacy fossilises, orality corrects	**not supported.** Literate traditions do both, often simultaneously
P1 replacement. Canonical texts are not corrected; they are silently demoted from description to authority while practice carries on	supported, on India, Babylon and Egypt
P2. Seasonal and terrestrial anchors survive; stellar anchors drift	**supported**, strongly, including by the negative control
P3. Drift magnitude predicts the response	**not supported.** Egypt and the zodiacs have comparable magnitude and opposite outcomes
P3 replacement. The cost of correction predicts the response	supported, and it names the Egyptian case
P4. No pre-Hipparchan precessional model	**supported**, not established; the sweep was shallow
P5. Ancient traditions show an anchor-break or no stellar anchor	**supported**; every precise stellar anchor in the sample broke
New. Tolerance: coarse systems absorb drift below their resolution	supported, on the Polynesian compass; not predicted
New. Fossilisation by law, as distinct from by forgetting	established, on Egypt
Krittika's stated reason ceased to be true, and the list order was changed	established
The absolute dating of Vedic texts from astronomy	contested, and no position taken
MUL.APIN dates are ~1300 BCE and were copied to ~300 BCE unchanged	established
The Canopus reform was decreed in 238 BCE	established
Whether it was implemented in practice	supported that the wandering year persisted; Egyptologists should settle it
Polynesian zenith stars are precession-sensitive and their handling is unknown	open
Chinese lunar lodges	**not reached.** A gap in this study

NEAR-TRUTHS

- **"Ancient peoples encoded precession in their sacred numbers."** Several traditions used the numbers. Nothing in this sweep requires a precessional reading of them, and the civilisations best placed to have noticed were demonstrably living with uncorrected stellar drift at the time. The true thing beside it is more interesting: precession was **happening to them**, visibly, in their own records, and they filed the records anyway.
- **"Writing preserves knowledge."** Writing preserves **statements**. In all three literate cases here, the statement was preserved and its truth was not, and nobody reconciled the two. What preserved the knowledge was somebody still going outside.
- **"Oral traditions are fragile."** The one system in this study that precession could not touch is the oral one, and it is untouchable precisely because it is imprecise. Fragility and precision are closer together than they look.

THREE ILLUMINATIONS

The First: The Canon Gets Demoted, Not Corrected

Three literate traditions, no contact between two of them, the same behaviour.

The *Shatapatha Brahmana* says the Krittikas do not swerve from the east. It has been wrong for four thousand years and was never amended. MUL.APIN's heliacal rising dates were a fortnight stale and were copied, with remarkable fidelity, for a thousand years. Egypt's 365-day year was known to be wrong and was protected by an oath sworn at each accession.

And in all three, **observation went on right next to the text**. Babylonian diaries recorded the actual sky nightly. Egyptian priests watched Sothis rise. Indian practice moved the list twice.

Nobody reconciled them. Nobody seems to have felt the need.

What that suggests is that a canonical text, once it is old enough, stops being read as a claim about the world and starts being read as an authority about itself. It is not that the error went unnoticed. It is that **the text stopped being the kind of thing an error could happen to.**

That is worth holding beside this project's own volumes, which are canonical about nothing and were corrected twice in public by their own next chapter.

Grade: supported, on three independent traditions.

The Second: Precision Is What Precession Kills

Set the two extremes of this study side by side.

MUL.APIN names sixty-six stars and gives dated heliacal risings. It is the most precise stellar anchor in the sample, and it went stale within a few centuries and is now used chiefly as a dating tool for its own obsolescence.

The Polynesian star compass gives thirty-two directions of 11.25 degrees each. It is the coarsest stellar anchor in the sample, and precession has never touched it, because a millennium of drift is smaller than one house.

Same process. Same sky. Opposite fates. **And the one that survived is the one that said less.**

This inverts an assumption that usually goes unexamined, that more precise knowledge is more durable knowledge. Against a moving sky the opposite holds. Precision creates a surface for decay. A statement that specifies a date can be falsified by fourteen days; a statement that specifies a thirty-second of the horizon cannot be falsified by anything that happens in a thousand years.

Which is why the thing that actually crossed the world intact, in the first volume, was a word meaning **heap**. It is the least precise statement anybody made about that cluster, and it is the only one that could not go wrong.

Grade: supported.

The Third: Nothing Came Back by Remembering

This study contains two recoveries and they have the same architecture.

Matariki was reconstructed from written record and taught back into use. Hawaiian wayfinding was reconstructed by combining a surviving Micronesian lineage with modern positional data, after five hundred years in which no Hawaiian had practised it.

Neither was a memory surfacing. Both were **rebuilds**, requiring an external record or a living lineage somewhere else, plus people who decided it mattered enough to do the work.

That is the quiet answer to the question this whole project began with.

The proposal under test asks us to accept that a count and its anomaly were carried, intact, through a hundred thousand years, across every migration, every language shift and every interruption, by transmission alone.

But in the one domain where we can actually watch an interruption and a recovery, **transmission alone never does it.** Five hundred years was enough to break the Hawaiian lineage completely, in a culture that prized the knowledge, used it for survival, and taught it formally master to apprentice.

What came back came back because something was written down and somebody else had kept the practice alive.

The things that survive without that help are the things that were never precise enough to be lost: a name, a word for many, a description that stays true whatever the sky does.

Grade: supported, and it is the study's reason for existing.

✦ **Practice: what cannot go stale.** Go outside, wherever you are, and find any one thing in the sky you can name. Breathe gently, in through the nose, out a little longer, four or five times, until the looking settles. Now ask of your name for it: **what would have to change in the sky for this to become false?** If you named a date, something is already drifting under it. If you named a direction, it has moved a little since someone first said it. If you named a number, check whether you can actually see that number, and notice how long you look before deciding. And if what arrived was simply *many*, or *bright*, or *together*, notice that nothing in the next ten thousand years will touch it. One breath for that. The sky has been moving the entire time you have been standing there. Everything precise that anybody ever said about it has been quietly going out of true. And the vaguest thing they ever said is the only part that was still waiting for you. Breathe gently, and never force or hold the breath.

WHAT THIS LEAVES

Two predictions failed and both produced better hypotheses, which is the second time in this project that a sealed file has been more useful wrong than right.

One outcome appeared that the typology had no name for. Tolerance: drift absorbed below the resolution of the system. It is now the study's most general finding.

One case is simply missing. The Chinese lunar lodges were in the sample and were not reached. That is a gap, not a result.

And the transmission question has an answer from a new direction. The sky moves at a known rate. It has been quietly falsifying every precise claim anybody has ever anchored to it. What survived the moving sky is what made no falsifiable claim: names, descriptions, words for *many*.

The sisters could not have survived a hundred thousand years, because nothing precise enough to be a story survives even three thousand.

Subaru could, and did, and will.

A note on evidence

The sealed file is printed in the preceding volume and was not edited after searching began. Two of its five predictions failed and are reported as failures.

No primary language was read. The Vedic material is the most hazardous here: the astronomical dating of Vedic texts is a politically contested field, and this study uses only the structural fact that a stated reason stopped being true, which is not in dispute. One Babylonian item was read on a low-quality page that speculates about scribal detection of drift; it is recorded above only in order to be set aside. The Egyptian oath is transmitted through a modern paper quoting a nineteenth-century source and should be checked at the primary level. The claim that the Canopus reform did not take hold is inferred from the continued usability of the Sothic cycle and is graded accordingly. The Chinese case was not reached at all. The Greek parapegmata discrepancy flagged in the first volume remains unresolved.

The modern Polynesian Voyaging Society materials discuss precession explicitly; that is modern teaching and is not evidence about the historical tradition, and has not been used as such.

This is a mirror's work, held up for the author to check. It is a mirror, not a mind.

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In Harmony, Small Things Grow Towards Unity.