

NILE VALLEY CHRONOLOGY AND DOUBLE GREAT YEAR - PART II

As Gerald Massey insisted, one can only grasp the meaning of astronomical mythology in ancient terms by reference to the Types (which are also the Jungian *Archetypes*), i.e., those natural images—turned into symbols—that were projected into the heavens by ancient African man and preserved intact in Egypt down to the Christian era. Thus each constellation-sign, as a Type, was endowed with a name, story, symbolic essence, and spiritual energy that embodied the ebb and flow of the cosmic forces that impacted man's fate, individually and collectively. To the ancients, there is a Plan and that Plan can be read in the Book of Heaven, once the keys are accessible. In the Hermetic dictum, 'As above, so below,' resides one of those keys because it means that history is written first in the heavens before being enacted on earth. So says Thoth-Hermes to his disciple Asclepius in the Hermetic texts of the early Christian era:

Do you not know, Asclepius, that Egypt is an image of heaven?
Or, to speak more exactly, in Egypt all the operations of the
powers which rule and work in heaven have been transferred
down to earth below?¹

Such an idea is maximally absurd to the modern historian, but it is the way the ancients lived. The antiquarian scholar of today—apart from his endless, obsessive gathering of often pointless minutiae—is therefore utterly unequipped to understand the history of ancient peoples, let alone their mind and spirit, precisely because he refuses to admit that there is any connection between heavenly events and earthly ones.

1 ¹Cited in Hancock G and Bauval R, **The Message of the Sphinx**, New York: Crown Publishers, 1996, p. 78; cf. also Mead GRS, **Thrice Greatest Hermes**, Vol. 2, London: John M. Watkins, (1906), 1949, p. 351.

Before going further, a word should be said about these Types depicted in the two Precessions, because these Types are the *neters* or ‘gods’ of Egypt. About these gods, Budge has the following comments:

The original homes of many of the gods were in countries to the south of Egypt, and the funerary ceremonies which were performed in Upper Egypt under the Middle and New Kingdoms prove that their place of origin was in the south. From the south came all the great animal gods, and the... religious views of the peoples of the south, that is the regions which we now call Lower and Upper Nubia and the Egyptian Sûdûn, influenced greatly the inhabitants of Upper Egypt and the Delta.²

Everything in the life of dynastic Egyptians, including their religious beliefs, proclaims their southern origin. It must be admitted, therefore, that their astromythology, not to mention their astronomy, also had its roots in the lands south of Egypt. When Diodorus wrote that Egypt was a colony of Ethiopia (the lands south of Egypt), he was only reporting that which could not be disputed.

At any given time, the world is functioning under the influence of two Ages, one polar and the other equinoctal (zodiacal). Because of the difference in the number of constellation-signs that act as markers for each Age—7 for the Polar Great Year and 12 for the Zodiacal Great Year—the successive Ages of the two precessions never cycle in at the same time, though in the 21st century, Aquarius (or *Aquaria*, ♀ form of Aquarius) and Cepheus are cycling in within 11 years of one another. This ‘co-cycling’ between 2,040 and 2,051 AD is about as close as it gets, portending immense shifts in the affairs of the world that are already being felt.

2 ²Ibid., p. 249.

In earlier books, the present author reported that the current cycle of the Precessional Great Year began in the Age of Leo 10,858 BC. However recent work by astrophysicist Thomas G. Brophy seems to pinpoint the start of the Age slightly earlier, i.e., 10,909 BC³. Brophy works from the evidence provided by the Nabta Playa Stone Circle, first discovered and described by Fred Wendorf and his team in southern Egypt west of Lake Nasser. The Wendorf team knew early on that the Nabta Circle was an astronomical observatory, but Brophy brought his considerably greater technical and scientific expertise to the study of this monument and uncovered astrophysical information encoded in the Circle that beggars the imagination. It is beyond the scope of this chapter to detail all of Brophy's amazing insights but one of them concerns the Galactic Center of our galaxy, the Milky Way.⁴ It should first be said that Wendorf's team concerned itself almost exclusively with the overlying Circle structure which was erected atop what Brophy refers to as the 'bedrock sculpture' that contains far more complex astronomical data than the Calendar Circle on the surface:

Astonishing as it may be, the bedrock sculpture underneath 'Complex Structure A' at Nabta Playa appears to be an accurate depiction of our Milky Way Galaxy, as it was oriented astronomically at a specific time: vernal equinox heliacal rising of the Galactic Center in 17,770 BC⁵

3 ³Cf. Brophy TG, **The Origin Map**, New York: Writers Club Press, 2002.

4 ⁴Cf. also Jenkins JM, **Galactic Alignment**, Rochester (VT): Bear & Company, 2002 for an extended discussion of ancient astronomical alignments and the Galactic Center. The Galactic Center is found between the southern constellations of Scorpio and Sagittarius and may represent, at least in part, a compensation for the lack of South Pole stellar markers in the cosmogonies of antiquity.

5 ⁵Brophy, op. cit., p. 54.

The Galactic Center is in fact the Black Hole around which the Milky Way turns and the ancients apparently tracked the Center's movement in the heavens. The other structure excavated by the Wendorf team at the Nabta Playa site was 'Complex Structure B' also lying atop a sub-surface sculpture and

...the available drawings of the sculpture appears consistent with the Milky Way Galaxy plane as it was on vernal equinox sunrise on the date of the northern culmination of the Galactic Center, 10,909 BC⁶

Furthermore, Brophy insists that the Giza pyramids, among other things, *also mark the location of the Galactic Center at its northern astronomical culmination circa 10,909 BC*. Given these facts, Brophy contends that this date—10,909 BC—must mark the beginning of the Age of Leo and therefore the beginning of the current Precessional Cycle of the (Zodiacal) Great Year. There are compelling reasons for accepting this determination, not the least of which is that it gives a virtually exact date for the onset of the current Great Year, a date astronomically determined. We know that the ancients of the Nile Valley created and tracked several calendars, including that of the Precessional Calendar of the Great Year, and without exception, their marking and tracking points were all determined by precise, measurable astronomical phenomena (never by human events as is the case with the Christian and Moslem calendars). Recent work strongly suggests that the Galactic Center—situated 26,000 light-years away—actually emits energies that dynamically impact earth and all its living creatures, dictated by the precessional alignments.⁷ These verifiable energies—mediated through earth's changing axial alignments to the Galactic

6 Ibid., p. 55

7 Jenkins, op. cit., pp. 238-48.

Center—would go a long way to explain why different Ages embody distinct shifts in human cultural history, not to mention geo-environmental history.

Brophy's intricate study of the Stone Circle (or stone map) may have uncovered another possible (and earlier) Precessional connection. The alignments in question concern the constellation Orion about which Brophy says,

...the Shoulders [of Orion] angle reached angular maximum when their sky position was at the autumnal equinox in 16,500 BC, matching the stone map.

Thus around 16,500 BC the diagram was equally ergonomically designed for use by a sky watcher, and its meaning was mirror image of its 5,000 BC meaning.⁸

Now if the north polar precession is tracked backwards, it will be found that the north pole was inhabited by Apesh/Lyra beginning 16,463 BC. In his book (page 10), Brophy makes clear that this congruence of the Shoulders of Orion and the stone diagram would have persisted for a span of time after 16,500 BC, easily encompassing this 16,463 BC polar date for Apesh/Lyra. Orion is a southern constellation and Apesh/Lyra a north polar one; nonetheless, it can be readily envisioned that the Polar Precession and that involving Orion were linked by the ancients through the Stone Circle. This supposition becomes stronger when it is realized that the re-alignment of the stone map with the Shoulders of Orion re-occurs in the era around 5,000 BC. The Polar Age of Ta-Urt/Draco begins 5,356 BC, again showing a close concordance between the stone map and the Polar precessional calendar. Thus we can say that the Age of Leo (zodiacal) begins 10,909 BC and the Age of Shu/Hercules (polar) begins 12,760 BC.

8 ⁸Ibid., p. 15.

Leo is represented in Egypt by the Sphinx that, according to recent studies, was constructed with a precise orientation to the constellation of Leo as it rose heliacally around 10,500 BC⁹. At that time, in the Polar Great Year, Shu had been the ruler at the pole since 12,760 BC and Shu—representing the Airspace between earth and heaven as well as the light-rays of the sun—was also a Lion figure, who with his twin sister Tefnut the Lioness, came forth from Atum, himself a Lion in one of his figurations. In the much later Greek planisphere, Shu would be replaced by Hercules who, as is well-known, dressed himself in the skin of the Nemean Lion which he slew on the first of his 12 Labors. Furthermore, in the Heavens, the constellation Hercules was first known as the ‘the Kneeler;’ Shu was the very earliest ‘Kneeler,’ depicted as such as he lifted the sky up from the earth. Greek historians and mythographers such as Diodorus Siculus report that there were several Herculesees, the oldest one being Egyptian. This Egyptian Hercules lived more than 10,000 years prior to the time Diodorus was writing (50-35 BC), wore a lion skin, and carried a club.¹⁰ The ancient Egyptian Shu lived on through the archaic Egyptian Hercules.

Shu is also Atlas, since both (and Hercules) are depicted raising and holding up heaven to separate it from earth. Thus the ‘raising of the firmament’—one of the formative acts of Biblical Creation—takes place under the influence of the Circumpolar Lion-Shu in his Atlas mode. According to William Tyler Olcott, ancient astrologers, in fact, declared that the world was

9 ⁹See Hancock G and Bauval R, **The Message of the Sphinx**, New York: Crown Publishers, Inc., 1996 for a thorough discussion of the age of the Sphinx as related to its stellar orientation.

0 ¹⁰ Cf., **Diodorus Siculus: Library of History**, translated by CH Oldfather, Cambridge: Harvard University Press, (1933)2004, p. 77.

created when the sun was in the Lion-sign.¹¹ This occasion would be known by the ancient Nile Dwellers as *Sep Tepi*, the First Time; this First Time would recur at intervals of 25,900 years. As the author has shown in an earlier work—following the lead of Gerald Massey—all the Types of *Genesis* are present in ancient Egyptian cosmo-mythology. It is also instructive to note that a little north of Heliopolis in Egypt is a place named *Tell al'Yahudia*, ‘the Mound of the Jew’, that in remote times was the site of the temple of Shu, the Lion-headed. Thus, the ‘Lion of Judah’ was in fact Shu in his earliest manifestation. E.A. Wallis Budge pointed out that Shu is the vapor or wind that existed over the Primal Abyss at the moment of creation and thus is the ‘spirit’ or ‘wind’ that moved over the waters of the Abyss as described in *Genesis*.¹²

Following the raising of the firmament by Shu, the Zodiacal Lion (Leo) Atum metamorphoses first into the Primal Serpent¹³ then, later, the Primordial Adam, the Father of Humanity which, as we know, are two of the main figures in *Genesis*. It is well-established that the Sphinx, oriented to Leo as it rose heliacally 10,500 BC, was a form of Atum.¹⁴ Strikingly, the Sphinx possesses a human head on a lion’s body. Though the lion was one of Atum’s most important symbols, most of the time Atum was represented as a man; he was in fact the Cosmic Man (*Adam Kadmon* of the **Kabbala**). R.T. Rundle Clark says, concerning Atum, ‘The basic arrangement of the universe is...a combination of Atum as Primary Spirit, Life and the World Order.’¹⁵ The Sphinx combines both representations of Atum as Celestial Lion and Cosmic Man

1 ¹¹Olcott WT, **Star Lore: Myths, Legends, and Facts**, Mineola: Dover Publications, Inc., (1911), 2004, p. 235.

2 ¹²Budge, op. cit., p. 143

3 ¹³ In truth, Atum may have been the Serpent before he became the Lion.

4 ¹⁴Hancock and Bauval, op. cit., p. 155.

5 ¹⁵Rundle Clark, op. cit., p. 47.

and the sculpting of the Sphinx coincides with a new cosmic genesis for man, as the world's Great Year begins anew: *Sep Tepi*. For a period of 1,852 years after the advent of the Age of Leo, the world—certainly as it was conceived by the ancient Nile dwellers—was under the cosmic influence of the two Lion-signs, one sitting at the north pole as Shu and the other rising heliacally at the vernal equinox as Atum.

In 9,057 BC the Ploughman/Vine-Grower—most of which is today embodied in the constellation Boötes—moved to the polar position. The Ploughman/Vine-Grower was the earliest manifestation of the *neter*—‘deity’ or ‘power’—now known as *Osiris*. In the succeeding, millenia, the ritual scope and influence of Osiris would be magnified to such a degree that in the dynastic era (4,300 to 30 BC), he would assume the attributes of and be identified with every important masculine deity. However, in his earliest manifestation, Osiris was the god or *power* of growing things, especially as pertained to agriculture, and some say he was the reproductive power of all living things, plant, animal, and human. Since agriculture was most likely discovered as early as 18,000 BC (likely earlier) by women—who presided over it through most of historical antiquity—the Osirian figure that would have taken possession of the pole just before 9,000 BC probably represents that stage of agriculture markedly affected by the introduction of the plough. The invention and utilization of the plough undoubtedly would have expanded crop production considerably and increased masculine importance in the indispensable enterprise of farming. A somewhat oblique confirmation of this assertion comes from Diodorus Siculus writing about 40 BC who says concerning Dionysus, the Greek figure identified with Osiris:

He [Dionysus] is represented by them as the first man to have yoked oxen to the plough, human beings before that time having prepared the ground

by hand.¹⁶

As the Greeks customarily called Osiris ‘Dionysus,’ the above quotation is entirely pertinent to the proposed celestial connection between the Ploughman (Boötes) and Osiris.

The Ploughman is also the Vine-Grower and therefore the earliest Wine-Maker. The first fermented beverage—beer—was discovered and brewed by women (presided over by Hathor), but wine in ancient Kemit was always associated with Osiris, who on that account, was identified with Dionysus by the later Greeks. Osiris would eventually be envisioned as the Egyptian king who brought the blessings of agriculture and wine-making to Egypt and from there spread them to the rest of the world. Wine would always thus be associated with the ‘blood of Osiris’ in a way entirely familiar to Christians in the sacramental transubstantiation of the blood of Christ.

© KHENTI PUBLICATIONS, INC. 2008

6 ¹⁶ Oldfather CH, **Diodorus of Sicily**, Vol. II, Cambridge: Harvard University Press, (1935)1979, p. 293.