

## NILE VALLEY CHRONOLOGY AND THE DOUBLE GREAT YEAR

### PART IV

It is while the Children of Israel are sojourning in Egypt that the Polar Age shifts from Ta-Urt/Draco to the Jackal *Wep-Wat* ('Opener of the Way') or *Anubis* around 1,651 BC. Their religio-mythic history will be given to them by Moses/Osar-siph (after 1,230 BC) and this astromythical shift, as described earlier, will provide the core material for the Genesis story of 'the Fall.'

A word should be said about the so-called 'Intermediate Periods' of Egyptian history. The idea of an Intermediate Period is, in truth, a scholarly artifice and the term was invented by later 20<sup>th</sup> century Egyptologists. None of the ancient historical writers about Egypt—including Manetho—ever refer to an Intermediate Period. Neither do the Egyptologists of the late 19<sup>th</sup> and early 20<sup>th</sup> centuries. In fact, Nicolas Grimal, writing in 1988, says it is a term 'which is arguably almost meaningless.'<sup>1</sup> But modern Egyptologists have, for the sake of conceptual convenience, demarcated two—some say three—such Intermediate Periods, each delimiting, one from the other, the successive 'kingdoms' of Egyptian history: the Old Kingdom, the Middle Kingdom, and the New Kingdom. Even in New Kingdom times, and continuing down to the present, each of these Intermediate Periods has carried an obscure and mysterious air because each seems to represent a complete collapse of political, moral, and religious authority in Egypt, leading to more or less extended epochs of anarchy. Nevertheless, Grimal informs us,

It is...clear that the Egyptians themselves did not  
consider the First Intermediate Period a major dis-

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<sup>1</sup> Grimal N, **A History of Ancient Egypt**, translated by Ian Shaw, Cambridge (USA): Blackwell, 1988; 1992, p. 137.

ruption in the flow of their history.<sup>2</sup>

He goes on to say concerning the Second Intermediate Period,

Like the First Intermediate Period [the Second Intermediate Period] is not truly a historical phase in itself but simply a convenient label for a chronological gap.<sup>3</sup>

Since precious little historical information survives from those eras, conventional Egyptologists can only imagine the socio-political forces that defined these periods and are completely at a loss to explain them. But the modern insistence on the discontinuity that these periods supposedly represent undoubtedly requires significant re-evaluation. It is probably more fruitful to think of them as Grimal does as ‘chronological gaps.’

The first of these chronological gaps (First Intermediate Period), begins about 2,806 BC and brings the 6<sup>th</sup> Dynasty to a close. The end of this dynasty is customarily thought of as representing the termination of the Old Kingdom though this notion may reflect the somewhat artificial constraints imposed by scholarly convention. It might instead be true that the Old Kingdom lasted at least until the end of the 8<sup>th</sup> Dynasty. Flinders Petrie thinks that the 7<sup>th</sup> and 8<sup>th</sup> dynasties *in toto* lasted 216 years<sup>4</sup> so that the Old Kingdom, though on its last legs, might not have come to an end until 2,590 BC. The chronological information gap does not allow much more to be said about the events of these terminal dynasties of the Old Kingdom. From that point, the 9<sup>th</sup> and 10<sup>th</sup> Dynasties carry the history forward to about 2,320 BC at which time the

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<sup>2</sup> Ibid.

<sup>3</sup> Ibid., p. 182.

<sup>4</sup> Petrie WMF, **A History of Egypt**, Vol. 1, London: Methuen & Co., 1903, p. 110.

11<sup>th</sup> Dynasty commences, continuing until 2,261 BC with the inauguration of the 12<sup>th</sup> Dynasty and the rise of the so-named Middle Kingdom with its capital at Thebes (Eg. *Waset*).<sup>5</sup>

The second chronological gap (Second Intermediate Period), begins with end of the 12<sup>th</sup> Dynasty about 2,032 BC, though the Middle Kingdom probably continues at least to the end of the 13<sup>th</sup> Dynasty whose end date is uncertain. The end of the 12<sup>th</sup> to the beginning of 18<sup>th</sup> Dynasty around 1,580 BC encompasses a period of 452 years, the latter date marking the advent of the New Kingdom. The 15<sup>th</sup> and 16<sup>th</sup> Dynasties mark the era of Hyksos domination of Egypt that only partially abates during the Theban 17<sup>th</sup> Dynasty. It is impossible, given this chronological gap and the inaccurate information conveyed by Manetho's transmitters, to assign reliable dates for any dynasty during this 452 years. These 'Intermediate Periods' of the Egyptologists frustrate their attempts to reconstruct, let alone understand, the history and dynastic chronology of Egypt because of the extended information 'black-out.'

However, using the admittedly imprecise chronology that the surviving annals permit, there are two very interesting correlations that reveal themselves. We can note that the termination of the first chronological gap (First Intermediate Period) occurs around 2,320 BC and a little over 43 years later, 2,277 BC, the Age of Aries (the Ram) commences. About this time, a pharaoh named *Amenemes*, whose name means 'born of Amen,' comes to the throne and from this time forward, Amen or Amon, whose sacred symbol is the Ram, rises to the pinnacle of the Egyptian pantheon which he rules for the next 21 centuries. The second chronological gap (Second Intermediate Period) is terminated some time between 1,600 BC and 1,580 BC. Just before that, the point of the polar precessional shift that replaces Ta-Urt with Wep-Wat takes

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<sup>5</sup> If the 'Intermediate Periods' represent scholarly artifices, so do the concepts of Old, Middle, and New 'Kingdoms.' The Egyptians never thought of their history in that way.

place 1,651 BC. Ta-Urt is also Draco one of whose Egyptian forms would have been the Serpent *Apep*. One of the last Hyksos kings to rule in Egypt was named *Apepa*, after the Celestial Serpent, and his reign would have ended close to the time that Ta-Urt/Draco (*Apep*) was ‘falling’ from the pole, to be superseded by the Jackal, Wep-Wat. This period would also have encompassed the 17<sup>th</sup> Dynasty, the transitional dynasty between Hyksos rule and the advent of the New Kingdom (with the rise of the 18<sup>th</sup> Dynasty). The 17<sup>th</sup> Dynasty probably arose in Thebes about 1,731 BC.

Once it is understood how closely and ineluctably Egyptian history was tied to such celestial cycles, it is evident that the timing of the noted shifts was unlikely a matter of coincidence. The chronological gaps or Intermediate Periods could represent nothing except periods of terrestrial adjustments to the celestial shifts, certainly in Egypt, and, looked at closely, beyond Egypt as well. During these gaps, the ground was prepared for the approaching Age; the society had to be ‘re-wired’ for the new dispensation. The disruption and discontinuity of the established social and political order may have been more apparent than real but, in any case, were not fatal to Egyptian civilization. In this way, Egypt exhibited a tremendous internal resilience, allowing the country to rebound with renewed vigor from seeming national catastrophes. Having said that, exact datings for these events can only be considered provisional, no matter who is proposing them. There are simply too many gaps in the chronological records for it to be otherwise.

Since it is being suggested that the alteration or re-direction of terrestrial events in Egypt’s history are tied to celestial shifts, we can think of these so-called Intermediate Periods, at least in part, as ‘Inter-Age Transitions.’ An Inter-Age Transition is a period of tremendous flux and fluidity in all domains of life and, in fact, represents a historical paradigm shift. Typically,

the transition occupies a time span between 100 and 200 years at the end of which a new order has emerged. This pattern is clearly evident in Egyptian history from the beginning of the dynastic period circa 4,300 BC. An Inter-Age Transition (Gemini to Taurus), from about 4,600 BC to 4,435 BC, had determined the course of events that eventually converted the earlier Two Lands of the Geminiian era into the unified kingdom of the Taurean Age. Subsequently, the transformation of the Old Kingdom into the Middle Kingdom and the Middle Kingdom into the New Kingdom are also distinguished by Inter-Age Transitions, as seen above: Taurus to Aries on the one hand; Ta-Urt (Draco) to Wep-Wat (Ursa Minor) on the other.

In 1,651 BC, the polar Age of the Jackal, Wep-wat—a form of Anubis—begins. In Greek times, this constellation will be given the name *Ursa Minor* ('Little Bear') while, however, retaining its 'canine' attributes with its secondary name *Cynosuris*, i.e., 'Tail of the Dog.' Moreover, the Greek sun deity, *Apollo*, is often figured as a wolf, in which guise he was called the *Lycian* ('wolfish') *Apollo*. However that may be, things change. Anubis the Jackal, assumes a central role in the funerary ritual as the embalmer of Osiris and therefore as the embalmer *par excellence*. In fact, though originally the son of Set and Nephthys, he is turned into a son of Osiris and Nephthys, the sister of Osiris and Isis. In truth, he had been the Lord of Abydos *before* that locale became sacred to Osiris. As the first Lord of Abydos, Anubis was *Khenti Amentiu*, 'Chief of the Westerners,' i.e., Lord of the spirits of the dead. Moreover, Anubis/Wep-Wat is the guide of the souls of the deceased as the 'Opener of the Way.' The Jackal, heretofore, had possessed a Sethian aspect—that it never entirely relinquishes, especially since Anubis had earlier been considered the son of Set—but now, as Anubis, it joins the ranks of the Osirian dispensation as an indispensable member. The embalment of Osiris, where he is washed, anointed, wrapped in linen bandages, and set upright in the mode of resurrection, turns him into

the *Krs(t)*. Much later (300 BC), the word *krst* will enter the Greek language as *kristos*, ‘the anointed,’ which in Roman times becomes *christ*. Thus, Anubis is the one who ‘christifies’ Osiris, anticipating by 16 centuries the role of Joseph of Arimaetha who, taking the body of Jesus down from the cross, washed, anointed, and wrapped it in linen bandages, turning him into *Krs(t)* or *Christ*.

Evidence that the impact of these celestial Ages affected peoples and societies beyond Egypt is particularly evident in the figure of Anubis/Wep-Wat. Mention has already been made of the so-called ‘Wolfish Apollo’ of Greek religious mythology and it must be pointed out that Apollo is the slayer of *Python*, the Serpent Deity of Delphos, thus a type of Draco. Apollo as the Wolf-co-type of the Jackal-replaces Draco the Serpent. Roman legendary history portrays the founders of Rome, Romulus and Remus, as suckled by a she-wolf. In Norse mythology, *Fenrir* the Wolf is chained to the pole and *Ragnarok*, the ‘Twilight of the Gods,’ that is to say, the end of a World-Age, will take place when Fenrir breaks his chain and away from the pole (2,050 AD). The Dogon say that the earth’s axis (or pole) is ‘turning under the movement of the Fox’s paws’ and the Dogon divination system depends on the footprints of the pale fox that has walked across the sand divination table because the fox is the ‘master of speech.’ Since he is sacred to Elegba among the Fon, also considered a master of sacred speech, this aspect of the dog or jackal abides among them as well. Among the southwestern Indians, the coyote is the symbol of chaos and disorder, a role he also plays among the Dogon and indicative of the inherently Sethian character of the dog, jackal, fox, coyote, or wolf, all co-types of one another.

Wep-wat/Anubis and Amon the Ram co-ruled celestially for more than 15 centuries (up to 119 BC). The two conjoined in the figure of the dog as shepherd; indeed the mythical Hermes

the Shepherd was dog-headed, called *Hermes Kuon* by name.<sup>6</sup> Moreover, in human affairs, dogs were trained to herd sheep, becoming indispensable assistants to man in this regard as shepherd-dogs. In addition, the pole-star is sometimes referred to as ‘the eye of heaven,’ making Wep-wat/Anubis a type of ‘Watcher.’ Thus the dog as a ‘guardian’ or ‘watch-dog’ resonated with heavenly elements. These are just some of the ways in which the dog became thought of as ‘man’s best friend.’

In 119 BC, the Egyptian Double-Fish Sign of *Ant* and *Abtu* moved into the heliacal position at the vernal equinox, initiating the Age of Pisces. By this time, Egypt was coming to the end of its effective history; in ninety years it would become merely a province of Rome and cease permanently to exist as a sovereign kingdom. And yet, even in its final throes, currents flowed out of Egypt that would continue to affect the course of history. In the 3<sup>rd</sup> century BC, the Hebrew holy book, the Torah, was, for the first time, translated into Greek, the lingua franca of the Mediterranean world, in Egypt (Alexandria) by 70 learned Hebrew scholars. This seemingly innocuous occurrence would eventually have profound consequences for the world and for the first time, the sacred scripture of the rather obscure Canaanite kingdom of Judah (Israel) came to wider notice. The Septuagint (‘the 70’), as it came to be called, would become the ‘enabling document’—as the Bible—for a new religion that would sweep the world.

In an earlier book,<sup>7</sup> the present author summarized the biographical story of the Essene sage Yahushua Ben Pandera who, though born Jewish, lived most of his life in Egypt in a community of Essenes known as *Therapeutae*, so called because of their wide reputation as

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<sup>6</sup> See Hall M, **Secret Teachings of All Ages**

<sup>7</sup>Cf. Finch, op. cit., pp. 208-10; also Mead GRS, **Did Jesus Live 100 BC?**, London: Theosophical Society, 1903; 1949.

healers. Clearly, the sacred thought of these Therapeuts was monumentally informed by the vast and ancient wisdom of Egypt, though they seemed to have adopted much of that wisdom as had been handed down through the Pythagoreans. This Yahushua—*Jesu* in Greek—was born probably 120 BC and through training received in the community of Egypt-based Therapeuts would become a great healer, sage, and teacher. He began an itinerant teaching and healing ministry in Palestine, probably around 73 BC, but in 70 BC was arrested, tried, and hanged by Jewish authorities for practicing ‘magic.’ A century-and-a-half later, sacred stories about his life and teachings began to circulate, eventually referred to as the *Gospels*, i.e., ‘the glad tidings’ or ‘good news.’

Though there came to be at least a dozen known Gospels (some say as many as 80), only four were canonized (from *kānon* meaning ‘rule’ or ‘standard’) at the Council of Nicaea in 325 AD. But throughout these scriptures, fish symbolism abounds. Jesus, for example, as he approaches his future disciples says to them ‘Come, I will make you fishers of men.’ When he feeds the crowds after the Sermon on the Mount, he multiplies two fishes and five loaves. When the Pharisees demand of him a sign, he replies, ‘The only sign I will give..is the sign of Jonah,’ the fish-man. What is more, before they were called *Christiani*, the followers of Christ referred to themselves as *Pisiculi*, ‘Little Fishes.’ Only by studying the ancient Egyptian astromythical typology embodied in the Great Year is it possible to make sense of the life, work, and symbolic essence of the man Yahushua who, after crucifixion, death, and resurrection, became *imitatio Osirii*, the *Krst* or the *Christ*. That the Gospel Jesus was the re-manifestation of Osiris cannot possibly be doubted once the vast saviour mythology of ancient Egypt is examined, particularly since Egypt is the first country, as a whole, to convert to Christianity. Moreover, the infrastructure of historic Christianity was, step-by-step, elaborated in Egypt for more than 200

years and Alexandria was the first capital of Christendom before Rome. It must also be pointed out that Yahushua Ben Pandera, the historic Jesus, was born 120 BC; just a single year separates the birth of this Piscean avatar and the advent of the Piscean Age in 119 BC.

Following the reasoning elaborated above, there would have been an Inter-Age Transition in and around the shift into the Piscean Age. The dynamics of this Inter-Age Transition unfolded largely outside Egypt. It involved Rome, which, however, would eventually annex Egypt and become, in time, the sacred center of burgeoning Christianity. This Inter-Age Transition would have begun with the outbreak of the first of the three Punic Wars—the culminating life-and-death struggle between Rome and Carthage—in 264 BC and ended with the destruction of Carthage in 146 BC. Carthage was the westernmost outpost of the Phoenician world, located near the present coastal city of Tunis in Tunisia, North Africa, and as such, closely connected to ancient Egypt as its parent Phoenician cities had been 1,000 years earlier. With Carthage destroyed, Rome now stood alone as the paramount power in the Mediterranean, free to pursue her obsessive empire-building for another 300 years. However, relatively soon after the fall of Carthage, Rome herself underwent a period of upheaval—sometimes referred to as the ‘times of revolutions’—beginning 133 BC and ending 27 BC. In that fateful period, Rome, because of increasing Republican decadence and the intractable unrest of its plebeian classes, eventually succumbed to the ambitions of the first Caesars, Julius and Augustus, that turned Rome into an *imperium* ruled by an emperor. Egypt, despite the clever manipulations of the remarkable Cleopatra, was at last conquered for good and incorporated into the Roman empire by Augustus in 30 BC. The old Roman republic thus enters its death throes and expires, interred forever when Augustus Caesar is formally crowned emperor in 27 BC. From that date, the Roman Republic is no more. It is not without interest that the later Egyptians came to know Rome as *Remu*, a name

associated with *Remi*, the Divine Fish; Remu was therefore ‘the Fish-City.’ The Aries-Pisces Inter-Age Transition would have lasted 145 years, from 264 BC to 119 BC. The final *dénouement* that culminates in the establishment of imperial Rome at the turn-of-the-Age comes 92 years later.

Christendom, that would in time conquer most of the world, turned its back on Egypt, its vast knowledge, and above all its astronomical mythology. Though coming into being through Egypt and achieving global dominance in the Piscean Age, the Christian world paid no attention to its role in the Piscean dispensation, and still does not. Informed and enlightened men like the Renaissance polymath Giordano Bruno were burned at the stake by the Papacy for professing an admiration of and belief in the wide wisdom of ancient Egypt. However, the deep and venerable astromythic system of ancient Egypt, especially as related to the Piscean Age, did not die or disappear; it was preserved in what might seem to be an unlikely place—southeastern Mali among the Dogon.

The Dogon of Mali are among the most unusual, and fascinating, people of Africa. They live along the Bandiagara Cliffs of southeastern Mali, eking out an agricultural existence in the harsh scrub-land at the base of the Cliffs. They report that they originally came from the northeast, beginning their migrations into the Western Sudan 1,460 years ago (circa 545 AD). Some writers locate their original home in what is now Libya.<sup>8</sup> However, there are so many close similarities—amounting to clear identities—in their thought to that of ancient Egypt, it is impossible to look elsewhere other than the Nile Valley for their remoter origins. In fact, the present author thinks that they undertook their migration out of the Nile Valley on the occasion

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<sup>8</sup>See Temple R, **The Sirius Mystery**, New York: St. Martin’s Press, Inc., 1976, pp. 158-9.

of the closing of the last functioning Egyptian temple, the Temple of Isis on the island of Philae, by the Roman Emperor Justinian in 540 AD. Undoubtedly, after the forcible closing of this temple, there were persecutions launched against the people of the region still loyal to Isis and the remaining relic of Egyptian religion. It is surmised that this closing and its attendant persecutions impelled the last great migration out of the Nile Valley, westward to what is now Mali toward the middle of the 6<sup>th</sup> century AD.

In the Dogon system, *Amma* is the Creator who, like Amon-Ra, caused creation to be set in motion when he ‘opened his eyes.’ The connection between the Dogon *Amma* and the Egyptian *Amon* is further enhanced when it is noted that *amma* (Dg.) means ‘to hold firmly’ or ‘to keep in place’ while *amon* (Eg.) means ‘to make firm’ or ‘establish permanently.’ Moreover, there are four paired Primordial *Nommos*, eight in all, who correspond to the four paired Primal Neters of Egypt (8 in all), from which all that exists comes. One of these *Nommos* is *Ogo*, the Fox, who is the agent of all disorder (and also the turner of the earth’s axis). *Ogo* is, therefore, the counterpart to the Egyptian Jackal who is Set/Anubis (in earlier times, Anubis was the son of Set). Moreover, we can see that Anubis was an aspect of Set from E.A.W. Budge who tells us that Set ‘...was incarnate in the so-called ‘Set animal’, a kind of hunting dog which became extinct in Egypt before the close of the dynastic period.’<sup>9</sup> As we have indicated earlier, dog, jackal, wolf, fox, and coyote are all co-types. Having said that, with the exception of *Ogo* who was turned into the Fox, all other *nommos* are Fish-Beings. One of these, *Nommo Anagonno*, the Twin of *Ogo*, personifies the seeds and growing plants and will be sacrificed–killed by *Ogo* as Osiris was killed by Set–then resurrected to bring back order into *Amma*’s creation. Beyond a shadow of a doubt, this *Nommo Anagonno* is none other than Osiris himself. *Nommo*

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<sup>9</sup>Budge, op. cit., p.207.

Anagonno, the Fish-Being, is also the Image of Man and was separated from his penis at his sacrifice which was swallowed by a fish; similarly, Osiris at the time of his death and dismemberment was separated from his penis which was swallowed by a fish. But the Dogon mythic imagery is yet more striking: Nommo Anagonno is the sacrificed victim who will be resurrected; he is tied to the *kilena* tree standing up, fins outstretched, then attached to two branches extending at right angles from the tree. Nommo Angagonno is thus the Dogon Crucified Savior. As if that weren't enough, the Dogon say that the sacrificed Nommo, in order to 'reorganize the world' must suffer greatly in the course of being crucified.<sup>10</sup>

There is more that can be adduced to interrelate the Dogon world-system to that of Egypt but the above examples show clearly that not only do the Dogon have an unmodified Osirian figure in their system, *but also a Christ-figure*, exactly like the one crucified in the Gospels.<sup>11</sup> They show in an irrefutable way that, astromythically, Jesus the Christ could only have been the re-manifested Osiris. Whoever and whatever else the man Yahushua Ben Pandera—whom later followers worshiped as *Jesus the Christ*—may have been, his story was/is locked inextricably into the cosmic astromythology of the ancient Nile Valley. What is more, Ogo, veritably the 'Master of Speech' and the 'Opener of the Way,' is none other than Wep-Wat/Anubis who (still) rules the pole. Unlike in Christianity, one finds in the Dogon world-system a more-or-less seamless the interdigitation of the current Polar astromythic archetype with the Zodiacal one; the Jackal and the Fish, cosmically speaking, conjoin in the Dogon system in a way undetectable in the

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<sup>10</sup> Griaule M and Dieterlen G, **Pale Fox**, translated by Stephen B. Infantino. Chino: The Continuum Foundation, 1986.

<sup>11</sup>Cf. Temple, op. cit., p. 32 for another author who recognizes the explicit Christ parallels in the Dogon world-system.

world-dominating Christian system. Thus, if one really wants to study and understand the ethos of Piscean Age, along with that of the (polar) Jackal Age, it is to the

Dogon system, as detailed in Marcel Griaule and Germaine Dieterlen's magisterial **The Pale Fox**,<sup>12</sup> that one must refer. Official Christianity simply threw away—or perhaps buried—the keys to understanding its true mission, in heaven and on earth. Robert Temple, author of **The Sirius Mystery**, reflecting on the impurity represented by Ogo, the Dogon Cosmic Fox, offers an interesting observation on Christianity that resonates with this assessment:

The perversions of Christianity have always seemed to me to incorporate a perversion of the notion of 'sin' and the means by which 'sin' can be exploited as a means of temporal blackmail over other human beings. To rid ourselves of some impurity may be closer to what is needed...<sup>13</sup>

What we have attempted to do in this chapter is outline the supra-historical dynamics of Nile Valley—indeed world—history linked to and dictated by definitive and measurable cosmic events. It is simply impossible to understand the subject otherwise. Nonetheless, the conventional historian of antiquity refuses to consider the matter in this light. Such persons, therefore, remain fundamentally clueless concerning who the people of the ancient Nile Valley

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<sup>12</sup>Griaule M. and Dieterlen G, op. cit.

<sup>13</sup>Temple, op. cit., p. 32.

were and what they accomplished. Thus, they possess mountains of facts yet seem incapable of deriving any real knowledge from those facts. Because facts may be true without on that account leading to the truth, they are in mortal danger of making themselves irrelevant.