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The Origin of the Cult of Horus in Predynastic Egypt

by ANDIS KAULINS^{1,2}

I. Introduction: The Extern Stones (Externsteine) and the Falcon Stone (Falkenstein)

"*Star Stones: Representations of Prehistoric Astronomy in the Extern Stones*" was a paper I presented on May 6, 2005 in Horn/Bad Meinberg, Germany, near the location of the Extern Stones, to the 39th annual meeting of the Walther Machalett Study Group on Ancient History. That paper developed a hypothesis which I first published in the book **Stars Stones and Scholars**,³ claiming that the Extern Stones had been worked by human hand in the Neolithic period (New Stone Age) and that the figures in relief on the stones represented the stars of the heavens, marking also the solstices and equinoxes in approximately 3000 B.C.

Others have seen faces carved in relief on the Extern Stones long before my recognition of them.⁴ However, no one has known what meaning to attach to these sculptures. My interpretation of these reliefs showed that they were ancient "humanized" representations of stellar asterisms and constellations, which were seen as astronomical "gods" by the ancients.

I also interpreted the "**Falcon Stone**" (Falkenstein), Rock 11 of the Extern Stones, as depicting stars of the heavens. These stars were: **1)** the stars of the constellation Draco, represented by a lizard, marking the pole of the ecliptic; and, **2)** the stars Kochab and Pherkad of Ursa Minor as "guards of the heavens", marking the pole star as a **falcon** (the Egyptian "**Horus**").

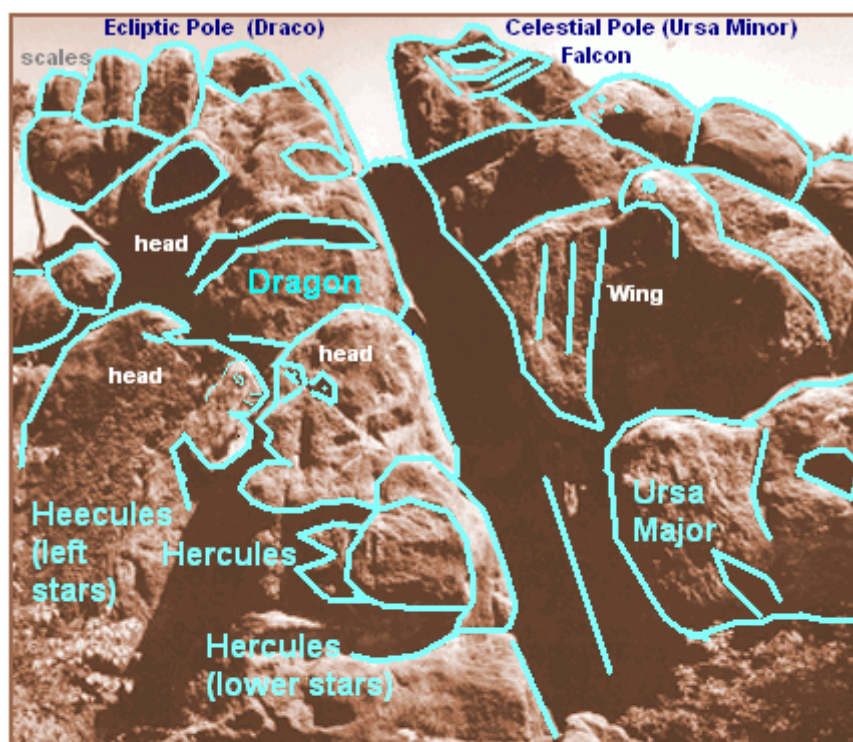
It is interesting to observe that the figure of a lizard (or dragon, or crocodile) on the Falcon Stone (Rock 11, Extern Stones) had already been identified by Walther Machalett previous to my independent recognition of it. This circumstance of a match of independent observations by two persons (reproducibility, as it were) gave me the feeling that my identifications of the other figures on the Falcon Stone were also correct.

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² The author would like to thank **Dr.jur. Gert Meier** (Law, Government, History and Modern Languages, University of Göttingen; former NATO Scholar at Stanford University) for important contributions to the content of this manuscript.

³ Andis Kaulins, **Stars Stones and Scholars: The Decipherment of the Megaliths as an Ancient Survey of the Earth by Astronomy**, Trafford Publishing, Canada, USA and Ireland, 2003. See <http://www.trafford.com/4dcgi/robots/03-1722.html>.

⁴ See Elisabeth Neumann-Gundrum, **Europas Kultur der Groß-Skulpturen**, Schmitz-Verlag, Giessen, 1981. See <http://www.amazon.de/exec/obidos/ASIN/398022354X/> and Walter Machalett, **Die Externsteine**, Hallonen-Verlag, Maschen, 1970.



**The FALCON STONE, Germany
(FALKENSTEIN, EXTERNSTEINE)
Represents the Stars
of Heaven's Center
ca. 3000 B.C.**

Decipherment
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by Andis Kaulins

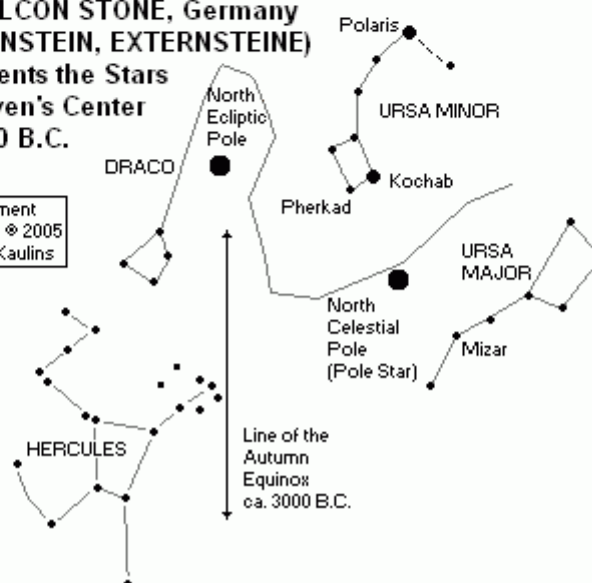


Figure 1: The Falcon Stone (Falkenstein) marks Heaven's Center⁵
(The Falcon Stone is located above the major group of Extern Stones).

Explanation of Figure 1

The star map above shows the position of the northern stellar poles in 3117 B.C.
No star was found exactly at the position of the north celestial pole in this era.
The weakly shining star Thuban marked the pole later, ca. 2800-2600 B.C. Since
no such pole star was available in ca. 3000 BC, the ancients used the bright stars
Kochab and *Pherkad* in Ursa Minor as their "pole stars".

⁵ This interpretation is based on a photograph found in Rolf Speckner and Christian Stamm, **Das Geheimnis der Externsteine: Bilder einer Mysterienstätte**, Urachhaus, Stuttgart, 2002. See <http://www.amazon.de/exec/obidos/ASIN/3825174026/>.

Machalett wrote as follows (our translation from the German):⁶

"The dragon on the back of the rock 11 [the Falcon Stone]:

If one goes up the steep incline to the left or right around the Falcon Stone and examines the Falcon Stone from the back, then one recognizes with astonishment and is indeed startled by the fact that the giant head which forms the Falcon Stone is crowned by a giant dragon. The dragon extends heavy and large from the right of the stone's ridge upwards to the middle of the stone, its glance directed toward the major group of Extern Stones below. Far above the eye level of the observer, one clearly recognizes the massive body and the serrated back, the hanging tail and the front and rear extremities of the dragon. The head is clear and distinctive together with eye sockets, neck and throat sac. It is a primal animal that we find before us, a lizard as a complete stone replica. The work was molded by human hand! Clearly recognizable are traces of work on the back, abdomen, and head. It is a distinct dragon, and we know that the Extern Stones are called the '**Dragon Stone**' in local vernacular."

The names "Falcon Stone" and "Dragon Stone" applied to the Extern Stones are thus confirmed in local vernacular. These are the first - if incomplete - indications that both dragon and falcon are portrayed there.

As marked in the photo above, a human-head also marks the stars of the constellation Hercules. These sculptures too I identified independently, without knowing Machalett's previous identifications.

In addition, there are two heads of figures that Machalett apparently did not see. To the right there is the head of a bear marking the stars of Ursa Major and to the left is another head that seems to represent a dog. These latter are the stars to the left of the constellation Hercules.

II. The Falcon and the Dragon in Conventional Astronomy

Problem 1. The Falcon at the North Celestial Pole

To support the hypothesis that the Falcon Stone represents Ursa Minor as a falcon, it was essential to demonstrate that the falcon had been used by the ancients as an early symbol for the stars found at heaven's center.

However, there was no such proof available in the conventional history of astronomy. According to the mainstream, the falcon is mentioned only in connection with a stellar constellation in Persian astronomy, indeed as representing Aquila, the constellation of the eagle. Aquila lies far from heaven's center and originally probably was chosen for this region of the sky because of the eagle-shaped "hole in the Milky way" found there.

⁶ Walter Machalett, **Die Externsteine**, Hallonen-Verlag, Maschen, 1970.

The falcon is the fastest animal of the entire animal kingdom⁷ and this surely did not escape the attention of the ancients. The falcon is something quite special. However, did this mean that the falcon served as the ancient guardian of the celestial pole?

There were only two possibilities: **either** my falcon identification at the Extern Stones was wrong **or** the falcon had once had a Pole Star function which it had later lost. This would be possible, for example, as an astronomical result of **precession** (the shift of the pole star position over time). Could this be proven?

Problem 2. The constellation Draco, the Dragon, in modern times extends to the star Thuban, which lies below present Ursa Minor

An additional problem with our interpretation was the fact that the constellation Draco has been extended in modern times to include the star *Thuban*, directly under the star *Kochab* in Ursa Minor. However, no ancient sources confirm that Thuban was counted to Draco in ancient days. Rather, the connection of the word Thuban with the dragon of heaven arises linguistically due to the false equation of Arabic *Al Dhib* "wolf" (*Thuban*, *Adib*) with the Greek *Drakon* "dragon" used by Ptolemy.⁸ In fact, the Arabic word *Al Tinnin* means "dragon". We will explain later where this confusion of the heavenly dragon with the wolf originally started. Thuban may have been viewed as the pole star ca. 2800-2600 B.C. by the ancients, but we have no evidence of this in available sources. In any case, it is clear that Kochab, Pherkad and the other stars of Ursa Minor were anciently viewed as a falcon. Can evidence be produced that the star *Thuban* ("wolf") originally did not belong to constellation Draco?

This is a difficult task, as mainstream astronomers negate the existence of such ancient constellations. Nevertheless, I have found further ancient proof that Thuban was originally not a part of Draco. This possibility was suggested by ancient Greek astronomy where Ursa Minor was seen to form the wings of Draco.⁹ We also find such a - thus far puzzling - winged dragon in the "*Descent from the Cross Relief*" at the Extern Stones, the largest such ancient relief sculpture north of the Alps.¹⁰

⁷ See <http://www.nationalgeographic.com/tv/explorer/exp072102.html>. Because other birds are afraid of falcons due to their great speed, falcons are even used today to guard airports by keeping other birds away. See Cameron Walker, *Falconry Used to Secure North American Airports*, **National Geographic News**, March 25, 2003. See http://news.nationalgeographic.com/news/2003/03/0325_030325_falconry.html.

⁸ See also **Smith's Bible Dictionary** which writes under *Dragon*: "The translators of the Authorized Version [of the Bible] ... have rendered by the same word "dragon" the two Hebrew words *tan* and *tannin*.... The syriac renders it by a word which, according to Pococke, means a 'jackal.'" <http://www.studydrive.org/dic/sbd/view.cgi?number=T1230>

⁹ For the origin of the constellation Draco see e.g. *Draco (constellation)*, **Wikipedia**, [http://en.wikipedia.org/wiki/Draco_\(constellation\)](http://en.wikipedia.org/wiki/Draco_(constellation)).

¹⁰ 200 Jahre Streit um die Externsteine, **WDR** <http://www.wdr.de/tv/q21/826.0.phtml>.

III. The Falcon and the Dragon in Ancient Astronomy

A. Which stars belonged in ancient days to the constellation Draco and which to the constellation of the Falcon (i.e. Ursa Minor)?

Clear evidence that Thuban did not belong to Draco in ancient times is found on the astronomical rock drawings of **Haugsbyn** (Högsbyn) in Dalsland, Sweden, west of Lake Vänern and northeast of the **Tanum** rock drawings at Tanumshede.

I already deciphered the Tanum rock drawings as astronomy several years ago.¹¹ **Tanum** as a word corresponds to the Egyptian term **Tanem**, the Hebrew **Tannim** and the Aramaic **Tannin**, all meaning "dragon".

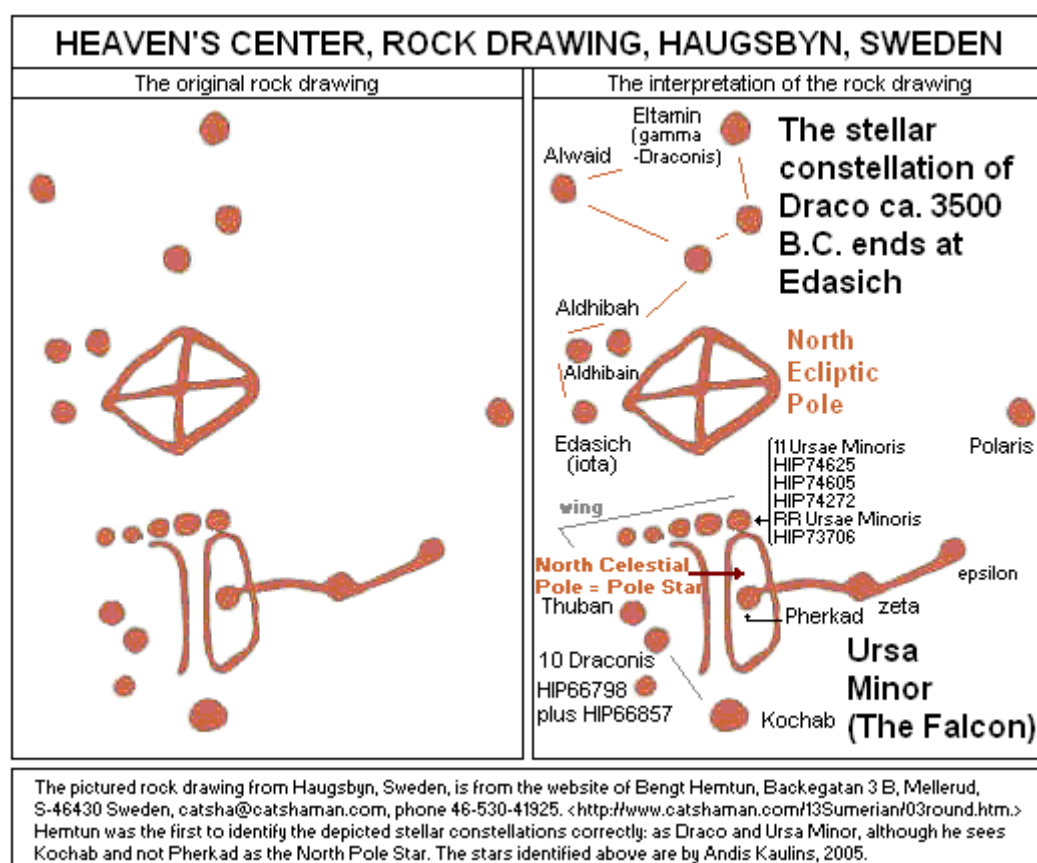


Figure 2: Heaven's Center
depicted on a Rock Drawing at Haugsbyn, Sweden.
The original rock drawing is left and the interpretation is right.

¹¹ Andis Kaulins, **The Norse Pharaohs: Prehistoric Astronomy and History**, 89 pages (also as a CD-ROM), published in the series, **Origins - Studies in the History of Mankind and its Languages**, Volume 9, 1999. A subscriber of this series is the Harvard University Library. See also <http://www.lexiline.com/lexiline/lexi251.htm> and <http://www.andiskaulins.com/publications/norsepharaohs/norsepharaohs.htm>.

Figure 2 is a rock drawing from Haugsbyn, somewhat more than 50 km removed from Tanum. It represents the stars at the center of heaven:

- 1) in the form of the stars of **Draco**, with the star delta-Draconis, the Arabic *Al Tinnin*, ("heaven's serpent, dragon") as the pole of the ecliptic, (represented as an **X** in a **square**); and,
- 2) in form of the stars of **Ursa Minor**, as stars of the celestial pole (represented at Haugsbyn as a **star** in an **oval**). The star *Pherkad* (near the star *Kochab*) marks the north celestial pole. The identification is clear, unless the "hammer" is seen to point to the North Star, which would then be Kochab. For our analysis, which is which makes little difference.

In that era - which I date to ca. 3500 B.C. on the basis of the rock drawings - Thuban was not found in the stellar constellation Draco, as one can see in **Figure 2**. Draco's tail, as at the Extern Stones, ends at the star *iota-Draconis* (the star called *Edasich*).

The illustration above left from Haugsbyn in Sweden comes from the website of Bengt Hemtun. He writes as follows:¹²

"Then I searched for a pole and read that it should be Thuban in Dragon, but it did not fit well. Then I saw the Little Bear at rock 1 in Haugsbyn.... A dominating figure on rock 1 is this and it is perhaps a mirrored Little Bear with a common centre marking on the pole star Koschab It became natural to try Koschab as a pole star and it fits for the time 3100 to 1000 BC. It is with the accuracy we need for this solving of the structures"

Hemtun is therefore the opinion that Thuban did not fit the rock drawing as the pole star and that the northern heavenly-pole was rather to be found in the constellation of Ursa Minor at Kochab.¹³

The name Edasich for *iota-Draconis* comes from the Arabic *Al Dhih* as well as *Al Dikh*, the dog-like hyena.¹⁴ It is a word which is easily confused with *Al Dibh* "Wolf" and also with Hebrew *Da'ah* "falcon-like bird". In the Bible, the same Hebrew word was translated as dragon, snake and jackal.¹⁵

¹² Bengt Hemtun, Backegatan 3 B, Mellerud, S-46430 Sweden, catsha@catshaman.com, phone 046-0530-41925. See <http://www.catshaman.com/13Sumerian/03round.htm>.

¹³ Hemtun is of the opinion that the star *Kochab* marked the pole star. *Kochab* is brighter than *Pherkad* and since the size of the cupmarks reflect the magnitudes (brightness) of the stars, *Kochab* appears to be located under *Pherkad*, so that *Pherkad* would mark the pole star position, unless the "hammer" form points to the North Star as being *Kochab*.

¹⁴ Richard Hinckley Allen, **Star Names: Their Lore and Meaning**, Dover, NY, 1963, p. 210, see also JAS, **Arabic Star Names**, <http://www.jas.org/jo/star.html>.

¹⁵ Gerardus D. Bouw, *Draco the Dragon*, **Biblical Astronomer**, Number 100, "The [translations of the] modern versions [of the Bible] avoid dragons like the plague they are. The NASV translates the Hebrew word as a serpent in Deu. 32:33, but then translates the same word as a "jackal" in Isa. 34:13. In Psa. 74:13 the translating committee felt it safe to translate the Hebrew as "sea serpent" but in Jer. 9:11; 14:6; Mic. 1:8, and Mal. 1:3, it's back to a "jackal" again. For some reason, the committee decided that it's all right to use "dragon" in Revelation." See <http://www.geocentricity.com/constellations/draco.pdf>.

Significant for our discussion of ancient celestial poles is the fact that the Arabic Bedouins in Egypt, instead of a dragon, saw a circle of camels **at heaven's center** that was being attacked by **hyenas**.¹⁶ We can thus understand why the Arabs have a heavenly "wolf" *Al-Dhib (Thuban)* where Ptolemy places the Draco the dragon. The Arabs did not originally have either dragon or falcon as symbols for heaven's poles but rather visualized dog-like animals. Thuban (*al-Dhib*) did not belong to Draco, but rather marked the Arabic center of heaven as either a dog, wolf, jackal or hyena.

We have thus solved one of our two initial problems. The dragon of the ancients did not occupy both heavenly poles but only one pole, the pole of the ecliptic, without the star Thuban.

According to R.H. Allen and Patrick Moore,¹⁷ Kochab and Pherkad, both neighboring stars in Ursa Minor and the brightest stars in the vicinity of the North Celestial Pole, were seen as "the guardians (or guards) of the pole". *Kochab* (magnitude 2.08), is virtually as bright as the present-day pole star *Polaris* (1.99). *Pherkad* has a magnitude of 3.05. In comparison, the more weakly shining Star Thuban has only a magnitude of 3.65. (The lower the magnitude number, the brighter the star.)

It is therefore astronomically understandable that Ursa Minor was seen as the "**heavenly throne of the Thor**" in Iceland and in Denmark.¹⁸ Lockyer wrote that the traditions of *Horus* (the **Egyptian** falcon) and of the prehistoric people of "**Hor-she-shu**" - or "**Schemesu-Hor**"- (the Followers of Horus in predynastic Egypt) related in some manner to the stars of Ursa Minor.¹⁹ **Is there a connection between them?**

In order to find that out, we must take our discussion to predynastic Egypt. **Was it actually the falcon that marked the North Celestial Pole (the polar-star) in Egypt in ancient times?**

B. The Falcon in Predynastic Egypt

The so-called "Followers of Horus" were the people who first occupied Egypt and who created Pharaonic Civilization, starting in the predynastic era. **Horus**, the Pharaonic **falcon**, was not only their "God of the Heavens" but also served as the symbol of the first Pharaonic kings, the Pharaohs, and their predecessors:²⁰

¹⁶ Gerardus D. Bouw, *Draco the Dragon, Biblical Astronomer*, Number 100: "Thus, in Draco, instead of the head of a dragon, they saw a ring of mother camels ... surrounding a baby camel.... The camels were seen protecting the baby from a line of charging hyenas (*Al Dhih*, q, h, and z)." See <http://www.geocentricity.com/constellations/draco.pdf>.

¹⁷ Patrick Moore, *Grosser Atlas der Sterne*, Naumann & Göbel, 2000.

¹⁸ Richard Hinckley Allen, *Star Names*, Dover, NY, 1963, p. 450.

¹⁹ Richard Hinckley Allen, *Star Names*, Dover, NY, 1963, p. 205.

²⁰ Alfred Grimm and Sylvia Schoske, *Am Beginn der Zeit, Ägypten in der Vor- und Frühzeit; Ausstellungskatalog*, Heft 9, Schriften aus der Ägyptischen Sammlung (SAS); München, Staatliches Museum Ägyptischer Kunst, 24.12. 2000 - 22.4.2001, pp. 2, 11.

"The Turin Canon of Kings (Turin Papyrus)... first presents the reigns of gods and then the reigns of the demigods (who were called **Achu**, the Followers of Horus, i.e. **Schemesu-Hor**).... Remarkable is... the frequent occurrence of the **falcon** in the early names of kings.... This preference could... trace back to a special meaning for the falcon-deity.... The process of unification in particular... must have had a very strong effect on those who experienced it and were affected by it. The **sovereign falcon (Horus)**... must have enjoyed extraordinary prestige.... This led ultimately to the formation of the **Horus Name of a king**, in which the falcon above the palace facade is not to be regarded as a component of the name, but rather as an epithet or title with programmatic character.... [our translation from the German]

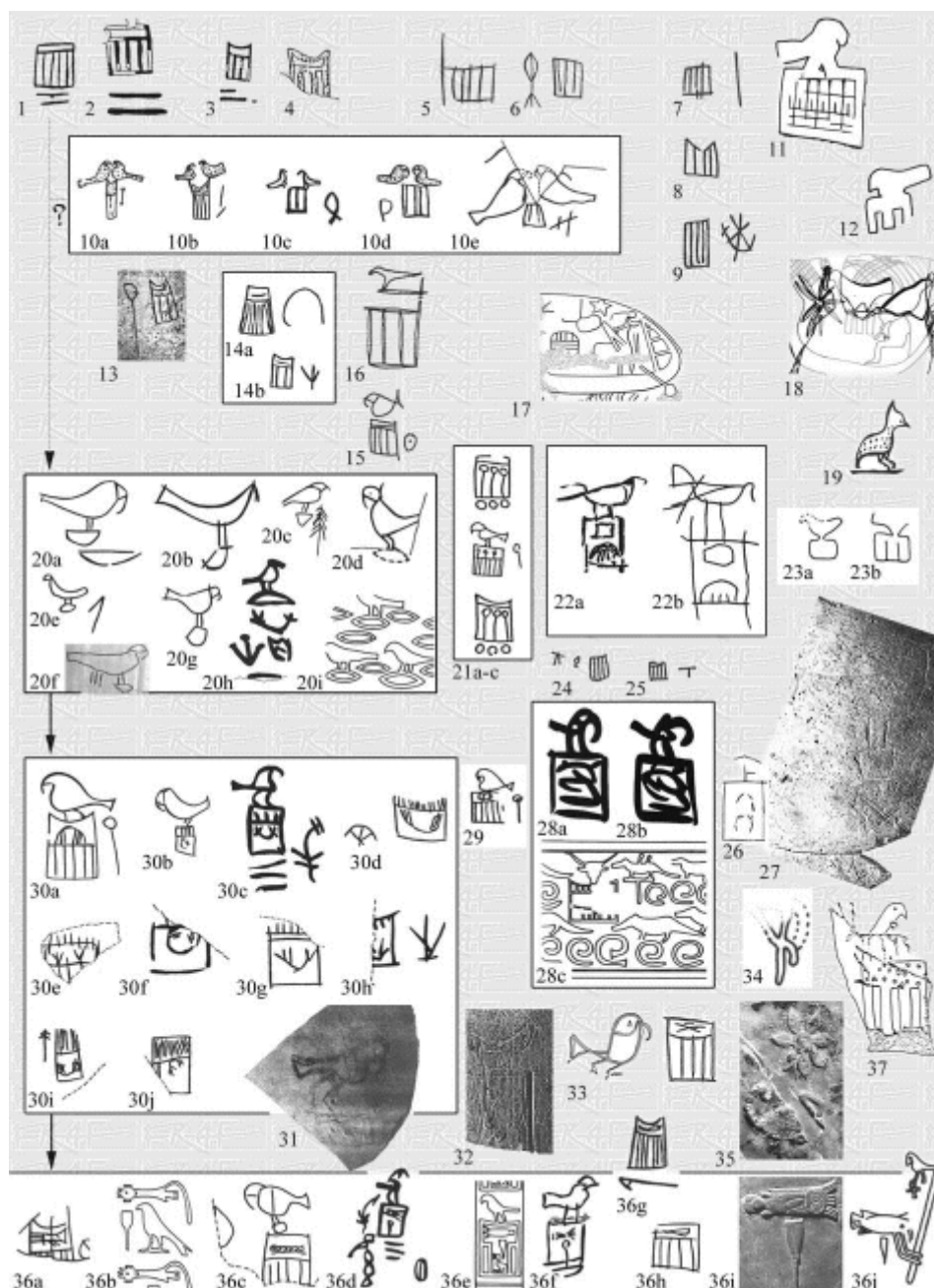


Figure 3: From Francesco Raffaele, **Predynastic Falcon Figures**
<http://xoomer.virgilio.it/francescoraf/hesyra/Egyptgallery04.html>

The name "**Schemesu-Hor**" applied to the early kings in the Turin Canon of Kings can be understood quite literally as "**Followers of Horus**". Neither the number nor sequence of the kings who ruled from "Falcon" to Narmer, the so-called "Dynasty 0", is known exactly at the present time, but one can possibly equate them with the sovereigns having the double crown on the Palermo stone (and its fragments) as well as with the demigods who ruled before First Dynasty." [our translation from the German]

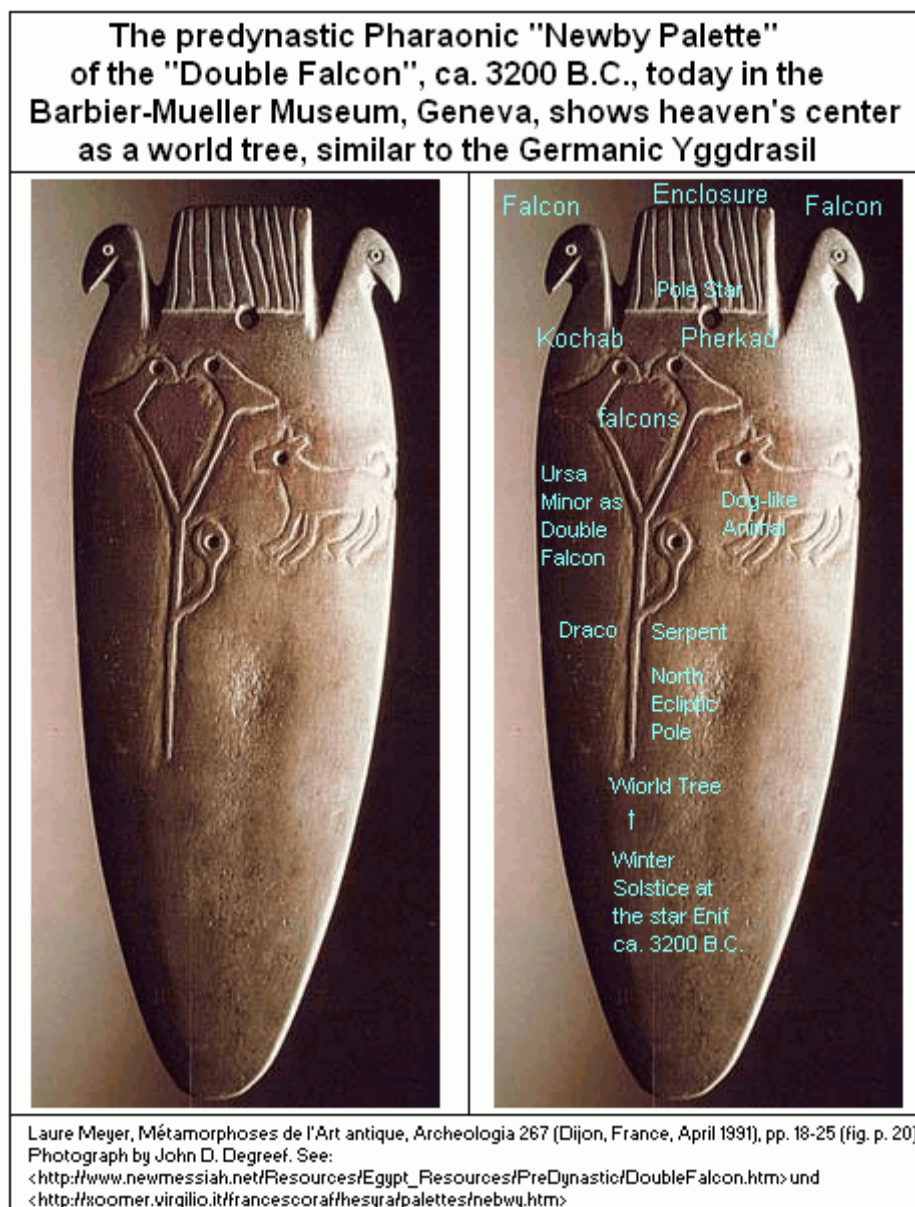


Figure 4: the Newby Palette,²¹ Barbier-Mueller Museum,²² Geneva
 (Decipherment by Andis Kaulins in the year 2005)

The predynastic period of the falcon cult (**Figure 3**) is testified to by many predynastic "falcon serekhs" (serekh = king's name enclosure) in Egypt, all originating from the period about 3300 to 3100 BC.²³

²¹ See Francesco Raffaele, **Late Predynastic and Early Dynastic Egypt**
<http://xoomer.virgilio.it/francescoraf/hesyra/Egyptgallery04.html> and
<http://xoomer.virgilio.it/francescoraf/hesyra/palettes/nebwy.htm>

²² See <http://www.barbier-mueller.com/>

²³ See <http://xoomer.virgilio.it/francescoraf/hesyra/Dyn0serekhs-fig.htm>.

The little-known "**Newby Palette**" of the "Double Falcon King", dated to approximately 3300-3200 B.C. and found today in the Barbier-Mueller Museum in Geneva, Switzerland,²⁴ (**Figure 4**), virtually begins the era of predynastic kings in Egypt.²⁵

The Newby Palette is nearly a Pharaonic comparable to **Yggdrasil** ("rotating column"), the world tree (*Weltenbaum*) of the ancient Germanic peoples. It is an artefact containing all motives of our present discussion. We interpret it to be the representation of the stars at heaven's center.

According to Germanic mythology,²⁶ an eagle (or **hawk**) *Wderfölnir*, [instead of a falcon] sits in the crown of the world tree. A snake (or dragon) *Nidhögg* gnaws at the root of the tree. Another "gnawing toothed animal" (*Ratastöskr*) [squirrel?], is mentioned:²⁷

"The tree *Yggdrasil*... was the central - both pictorial as well as abstract - construction of the Germanic religion.... *Yggdrasil* as the central axis connected the worlds of the universe.... *Ratastöskr* continuously raced up and down the trunk, trying – successfully - to keep in check the permanent battle between the hawk *Wderfölnir* in the crown of the world tree and the envious dragon (serpent) *Nidhögg* gnawing at one the three roots of the world tree...."

The Pharaonic Newby Palette²⁸ shows a similar world view. The two falcons, that I interpret to be the stars *Kochab* and *Pherkad* in *Ursa Minor*, known as "guardians of the pole" in ancient tradition, sit together with the serpent [dragon] and another "gnawing toothed" animal (hyena jackal, wolf or dog) at heaven's center. Although the place of discovery (provenance) of the Newby Palette in Egypt is not known, its genuineness is verified by a very similar piece in a museum in Munich, Germany, where the falcon on one side is broken off.²⁹

²⁴ Laure Meyer, *Métamorphoses de l'Art antique*, **Archeologia** 267 (Dijon, France, April, 1991), pp. 18-25 (fig. p. 20) . Photograph by John D. Degreef. See: http://www.newmessiah.net/Resources/Egypt_Resources/PreDynastic/DoubleFalcon.htm and <http://xoomer.virgilio.it/francescoraf/hesyra/palettes/nebwy.htm>.

²⁵ See <http://xoomer.virgilio.it/francescoraf/hesyra/egypt/NaqadaIIIB-table.jpg>.

²⁶ **Ygg'drasil'**, E. Cobham Brewer, **Dictionary of Phrase and Fable**, 1898, "In the tree, which drops honey, **sit an eagle [hawk, falcon]**, a squirrel, and four stags. At the root lies the serpent Nithhögg gnawing it....<http://www.bartleby.com/81/17685.html>. See also **Weltesche**: "Vier Hirsche laufen ständig den Stamm entlang und beißen dem Stamm die jungen Knospen ab. Ein Drache mit Namen "Nidhögger" macht das gleiche mit den Wurzel...." <http://www.asathor.de/seiten/weltesche.htm>.

²⁷ Alfred Stolz, **Schamanen. Ekstase und Jenseitssymbolik**, Cologne, 1988 (Dumont Taschenbücher 210). See <http://www.physiologus.de/weltenbaum.htm>.

²⁸ "It is also believed that **Double Falcon** may have ruled in Upper Egypt (Adaima), the Memphite Region (Turah/ Ezbet Luthy), and the Delta and North Sinai (Tell Ibrahim Awad, El-Beda, N. Sinai). It is unclear whether or not he may have established himself a rule of Abydos and the Southern Levant region (Palmahim Quarry). These assumptions are results of the areas in which his serekh was found." See http://www.newmessiah.net/Resources/Egypt_Resources/PreDynastic/DoubleFalcon.htm.

²⁹ Alfred Grimm and Sylvia Schoske, *Am Beginn der Zeit, Ägypten in der Vor- und Frühzeit; Ausstellungskatalog*, Heft 9, Schriften aus der Ägyptischen Sammlung (SAS); Munich, Staatliches Museum Ägyptischer Kunst, 24.12. 2000 - 22.4.2001, p. 59.



Figure 5: Falcon Palette, Egyptian Collection (SAS), Munich

The following later artefact shows the "double falcon":



Figure 6: The "Double Falcon" in simplified representation

This simplified representation³⁰ was surely the initial stage for the later writing of the so-called Horus name³¹ of the king. The Horus name was written in a protective serekh,³² with the Horus falcon above it.

³⁰ This Double Falcon is from El-Beda in the Northeast Delta Region of Egypt. See <http://xoomer.virgilio.it/francescoraf/hesyra/dynasty0.htm>.

³¹ Dr. Zahi Hawass, in "**The Falcon God**", writes: "The name **"HORUS"** stems from the ancient Egyptian word **hr (her)** which in its simple form was the preposition "above", "upon", so Horus the falcon soars above all the land and its inhabitants, and was the natural symbol of the King who reigns over all Egypt....Horus, represented by the hawk, was the god of the Sky, a symbol of divine Kingship, and **protector** of the ruling King.... Horus was the god of the Nile Delta (Lower Egypt) and Seth was the god of Upper Egypt.... The Kings of predynastic Egypt were known as the Followers of Horus...." <http://www.guardians.net/hawass/horus.htm>.

³² See Königstitel, **Das alte Ägypten** <http://www.selket.de/koenigstitel.htm>.



Figure 7: Serekh of the king NEB-RE [Nebra], Metropolitan Museum (New York)

The mainstream-authoritative **British Museum Dictionary of Ancient Egypt** describes a "serekh" as follows:³³

"The term [**serekh**] is usually employed to refer to a rectangular frame surmounted by the **HORUS** falcon, within which the king's 'Horus name' was written.... This frame seems to have effectively symbolized the domain of Horus, the royal residence [as in Figure 7 above]. For a brief period, in the 2nd Dynasty... **SETH** replaced Horus as the god surmounting the *serekh* [for the kings Peribsen and Khasekhemwy], thus transforming it into a 'Seth name', but the change was short lived...."³⁴

As we explain in great detail later, this short-term replacement of HORUS through SETH is of enormous importance for understanding and interpreting the Horus and Seth names of the Pharaohs as astronomy.

The Egyptologists think that the lower part of the serekh represents a stylized palace facade. In this regard, the Newby Palette of the Double Falcon shows that this "enclosure" was first found above the falcon and thus could not originally have represented a palace on earth.

Rather, the Pharaohs seem to have viewed heaven's center as a fenced-in "area of the pole star", which was then subsequently used as the insignia for the name of the king.

Furthermore, we suspect that the Egyptian word *serekh* is related to the Indo-European root term **ser-* "**protect**"³⁵ as found e.g. in Latvian *sarg* "protect, guard" and German *Sarg* "coffin, protection of the body". The center of heaven was thus seen as a zone protected by the falcon(s).

³³ **Serekh**, Ian Shaw & Paul Nicholson, **British Museum Dictionary of Ancient Egypt**, British Museum Press, 1995, p. 261.

³⁴ See also in German, **Horus-Name**, "In dem oberen Teil eines sog. Serech (stilisierte Palastfassade...) steht der Horus-Name des Pharaos. Der untere Teil repräsentiert die Palastfassade. Oberhalb des Serechs befindet sich der Horusfalke mit den entsprechenden königlichen Attributen (Verbindung Pharaos/Horus). Statt des Horus-Falken kann auch das (mythische) Seth-Tier oberhalb des Serechs erscheinen, wie z.B. bei Peribsen (Seth-Name), einem König der 2. Dynastie.... Ein anderer König derselben Dynastie führt sowohl den Horus-Falken als auch das Seth-Tier auf dem Serech; sein Horus-Seth-Name lautet 'Chasechemui'...." <http://www.pernefer.de/dynastie.htm>.

³⁵ **ser-*¹, **Indo-European Roots** <http://www.bartleby.com/61/roots/IE459.html>.

This "protective enclosure" is present in the myths of many cultures... represented by many symbols... in Egypt for example as **Aakhut**.³⁶

³⁶ David Talbott, **On Testing the Polar Configuration**, schreibt:

"Because the north celestial Pole is its pivot or center, it is the polar configuration...."

[Heaven's Center as the "Eye of Heaven"]

The **Egyptian** Book of the Dead reads: "I am the lord of the crown. I am in the Eye, my egg. My seat is on mythrone. I sit in... the pupil of the Eye."...

[Heaven's Center as a Protective Enclosure. Settlement or Temple of Heaven]

"[T]he **Hebrew** celestial Jerusalem, "Sublime in elevation in the uttermost north. . . the City of the King; the **Chinese** "Imperial City," defined as an enclosure around the north celestial Pole; the **Hindu** celestial city of Brahma, "the all-containing city" at the celestial Pole.... To the **Egyptians**, the celestial enclosure possessed the magical quality of *protecting the inhabitants from the dark* [see Narmer later] and chaotic forces outside the enclosure, and this simple fact will explain why the enclosure was conceived as a shield...."

[Heaven's Center as a Column or Mountain]....

The **Hindus** knew the famous mountain as **Meru**, on whose summit stood the primeval dwelling of the gods. In the beginning this "golden mountain" or "jewelled peak" rose in the cosmic sea to serve as a universe pillar holding aloft the celestial city of Brahma. Around the summit of this axis-mountain turned the starry heavens.

Chinese myth recalls a similar mount.... On the summit of Kwen-Lun stood the great palace of Shang-ti, the universal emperor at the celestial Pole ... Tze-wei, "a celestial space around the north Pole."

The **Japanese** recalled the world mountain Shumi, described as "a fabulous mountain of wonderful height, forming the axis of every Universe, and the center around which all the heavenly bodies revolve." ...

According to the **Zend Avesta**, "The Maker **Ahura Mazda** [see Narmer later] has built up a dwelling on the **Hera-Berezaiti**, the bright mountain around which the many stars revolve...."

Altaic races remember the cosmic mountain whose "peak rises to the sky at the North Star where the axis of the sky is situated, and where, on the peak, the dwelling of the Over-god and his 'golden throne' are situated." This was "at the navel of heaven, on the peak of the famous mountain."

The **Greek** Olympus, where stood the original city of the gods and home of Kronos ... was the "wholly shining," a cosmic mountain rising into the fiery aether and called the "navel" and "axis" of the world.

The **Hebrew** celestial Jerusalem stood on the summit of the cosmic Zion, after which the Hebrews named the local hill in Palestine. "Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is mount Zion." "Mt. Zion, thou '**far reaches of the North**,' an emperor's citadel."

Many remarkable counterparts to these traditions will be found in the myths and symbols of the **New World**. One of the better known instances is the White or Shining Mountain Colhuacan, recognized by many writers as a polar column. On the summit of Colhuacan dwelt the original divine race [**Achu**, the demigods].

The **Omaha** recall... "the great white rock, standing and reaching as high as the heavens, enwrapped in mist, verily as high as the heavens."

In the **Eskimo** tradition the world of the gods is situated above a great mountain around which the celestial bodies revolve.

[Heaven's Center as a Mountain, Column (Pole), Phallus, Serpent, World Tree, Bird]

The hypothesized cosmic mountain could hardly have failed to produce a great variety of symbols.... Taking the most obvious examples, we list these mythical images as the logical and predicted figures of the cosmic column, if such a thing was actually witnessed by ancient man: World Mountain, Pillar, Binding Post, Phallic Column, Serpent-Column, Trunk of the World Tree

Egyptian symbolism presents the four life-bearing streams as the **Four Sons of Horus**, identified as "four blustering winds," "four blazing flames" or four streams of water. But the same figures are presented as "four pillars of heaven" placed at the four corners of the celestial habitation.... [T]he outstretched wings of the thunderbird or winged god or goddess, signified the same thing as the cosmic ship, the two peaks of the world mountain The stationary god rests within the band of the **Aten** (presented in its popular form as a circular serpent). Within the enclosure the god's seat is the **Aakhut, the two-peaks of the Mountain of Fire-Light**."

We find Talbott's main hypothesis to be totally false, but his above discussion of ancient mythologies of heaven's center (the pole) are excellent. See <http://www.kronia.com/library/journals/polrmyth.txt>.

Aakhut [=Egge?, =Achu?] marks the two summits of the heavenly mountain of the Pharaohs. These two summits are accordingly:

- 1) **the North Ecliptic Pole** (which never changes), and
- 2, **the North Celestial Pole**, the changeable pole we call the *Pole Star*, which is not always marked exactly by a particular star and where the position of the pole star is determined by precession.

I have been able to find an ancient representation from Egypt of the heavenly throne in the center of the heaven, guarded by one or more falcons. It is shown below.

The artefact below was found in the year 1995 in the western desert of Egypt and is shown here as deciphered by this author in 2005.

The assignment of the individual symbols to the respective stars manifests my unequivocal interpretation of the meaning of the symbols.

ANCIENT EGYPTIAN SKY MAP (PLANISPHERE)

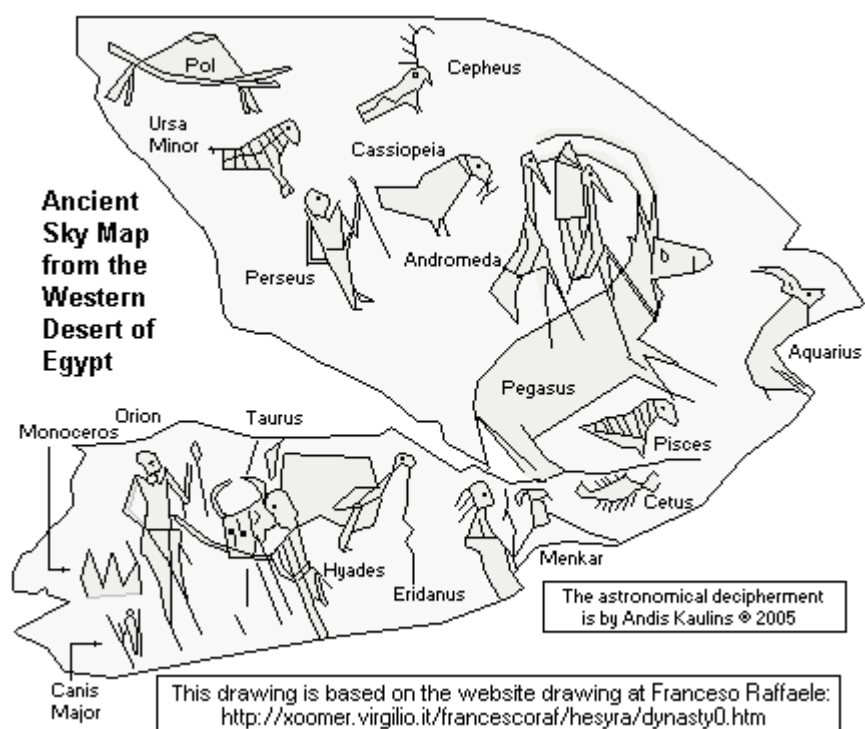


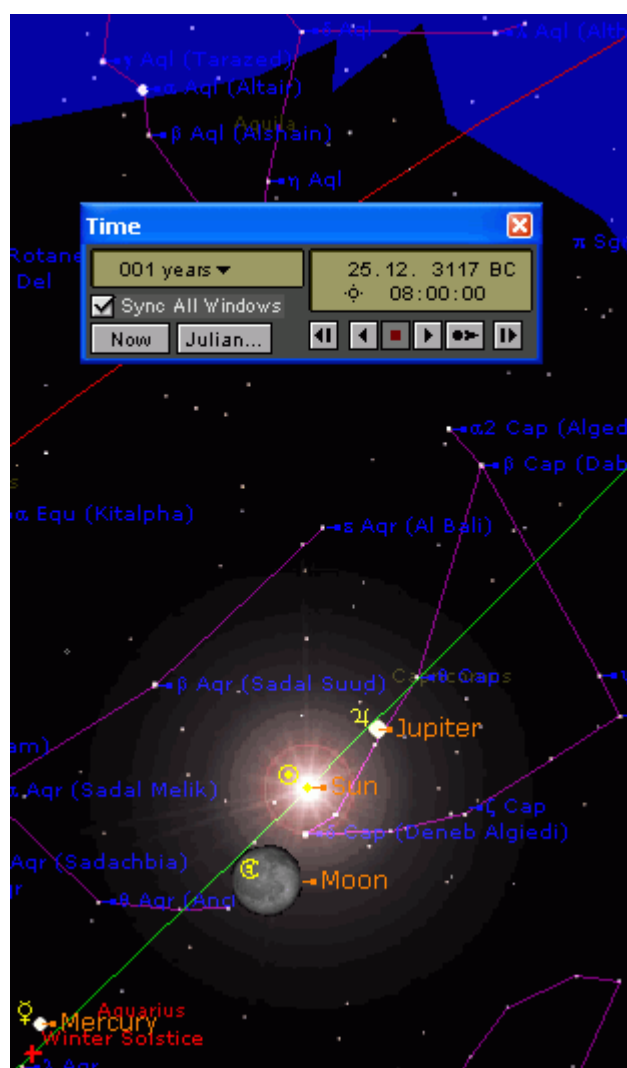
Figure 8: heaven-card, western desert, old-Egypt

Above, one can clearly see that the center of heaven is represented as a throne, guarded by falcons.

C. The Horus Falcon Names of the Egyptian Kings

1. The Horus Falcon Names are a Calendar of Kings: The calendar begins on December 25, 3117 B.C. (astronomically -3116).

The interpretation of the names of Egyptian kings has been a point of dispute among Egyptologists for quite some time.³⁷ Our discovery that the Horus falcon marked heaven's celestial pole in predynastic Egypt shows that the Horus names of the Egyptian kings were astronomical in nature. These names of kings were written below the falcon in the serekh and claimed certain heavenly stellar regions for the king. These heavenly regions basically correspond to the modern Zodiac in principle. The Horus names were therefore a type of calendar of kings. Using that calendar, one can determine the reigns of the early Pharaonic kings astronomically.



Start of the calendar

Figure 9: the solar eclipse of December 25, 3117 B.C.

It took place at sunrise on the day of the winter-solstice

(According to Starry Night Pro 3.³⁸ The Delta-T value is disputed among astronomers.)

³⁷ See Jürgen von Beckerath, **Handbuch der ägyptischen Königsnamen**, 2nd ed., von Zabern, Mainz, 1999, <http://www.amazon.de/exec/obidos/ASIN/3805325916/>.

³⁸ According to **Starry Night Pro 3** http://www.starrynight.com/pro_plus.html.

2. The Horus Falcon Name of Narmer: "Sovereign of the Pole"

The First Pharaonic Dynasty starts with Pharaoh **Narmer** (*Nir-Mr*), whose **serekh** (royal name enclosure) has also been found in present-day Israel.³⁹ Our research shows that at the beginning of the Pharaonic dynasties, Narmer was represented as "*the sovereign of the pole*", this perhaps even indicating an origin of the Pharaohs from the North.

The Mesopotamian name of the pole star **Mismar**⁴⁰ is possibly written out as *Mis-Mar* on the world-famous Narmer Palette in the hieroglyphs on the right side. Indeed, we read **M-Z M-R**. Could the name Nar-MER be related linguistically to the name Mis-MAR? The Narmer Palette is shown below. For the first time ever, this Palette is deciphered subsequently as the astronomy of the Pharaohs, **who are uniting heaven and earth**.

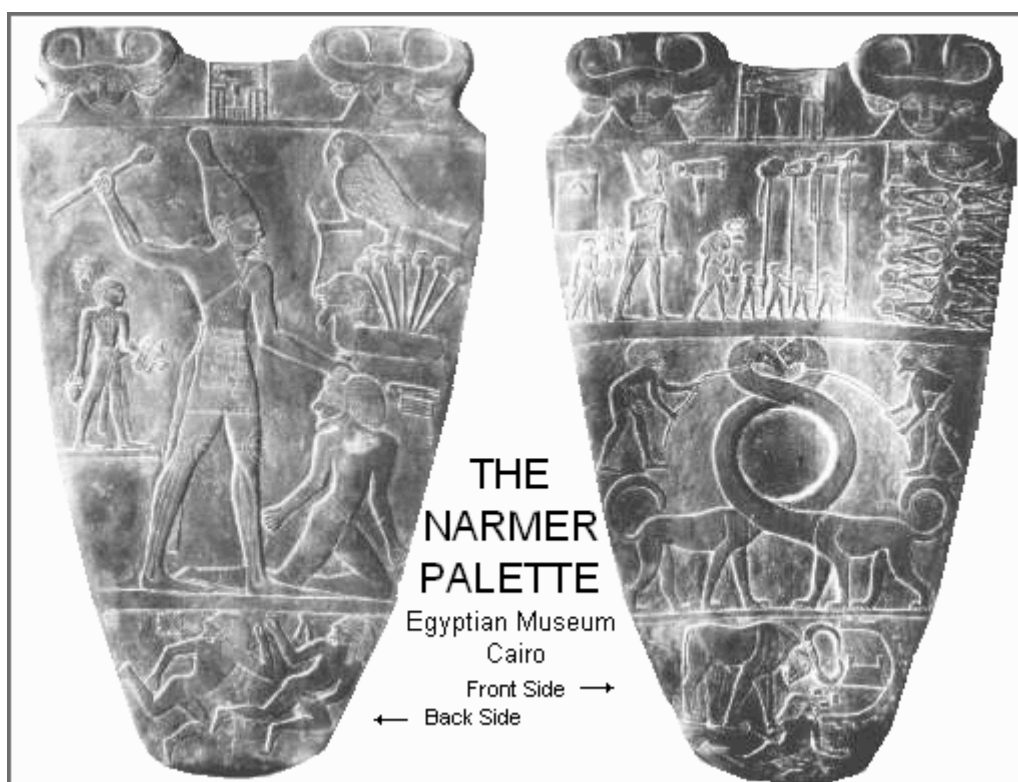


Figure 10: The world-famed Narmer Palette, Egyptian Museum, Cairo

Mainstream archaeology dates Narmer to approximately 3100 B.C. Similarly, my research indicates that the first calendar of mankind started exactly on December 25, 3117 B.C. when a total solar eclipse was visible at sunrise at the winter solstice point, an incredible astronomical event. Narmer represents this event and date. As I show here, this astronomical event is clearly documented on the Narmer pPalette.

³⁹ Thomas E. Levy, Edwin C.M. van den Brink, Yuval Goren and David Alon, *New Light on King Narmer and the Protodynastic Egyptian Presence in Canaan*, **Biblical Archaeologist**, 1995 Volume 58, Number 1. See <http://weber.ucsd.edu/Depts/Anthro/classes/tlevy/Tillah/recent.html>.

⁴⁰ R. H. Allen, **Star Names: Their Lore and Meaning**, Dover, NY, 1963, p. 457.

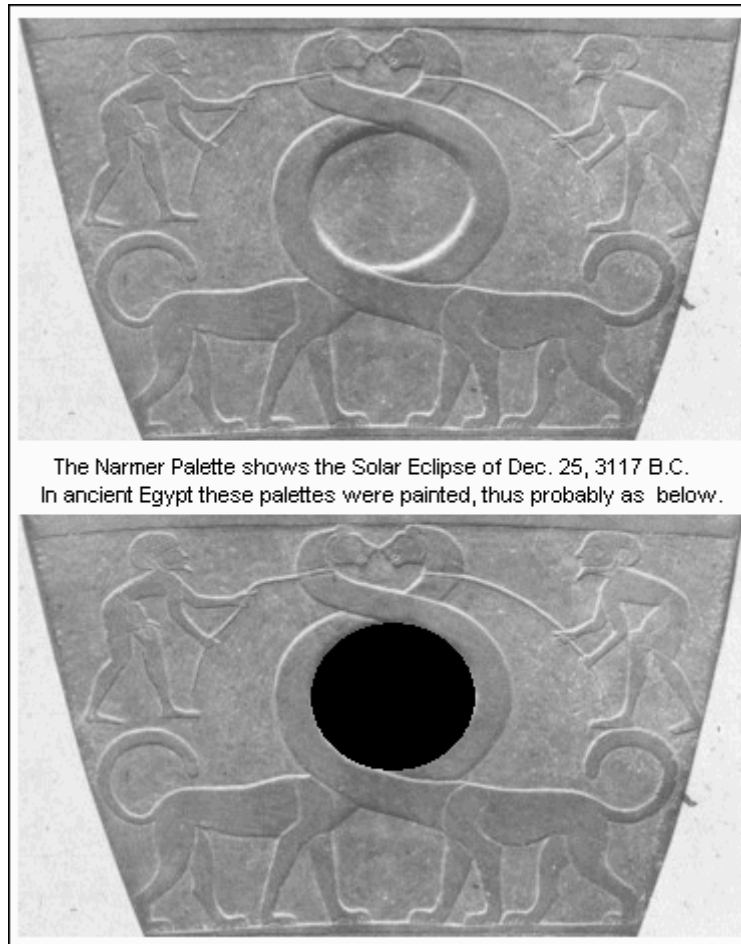


Figure 11: The Narmer Palette front side, middle, shows a solar eclipse

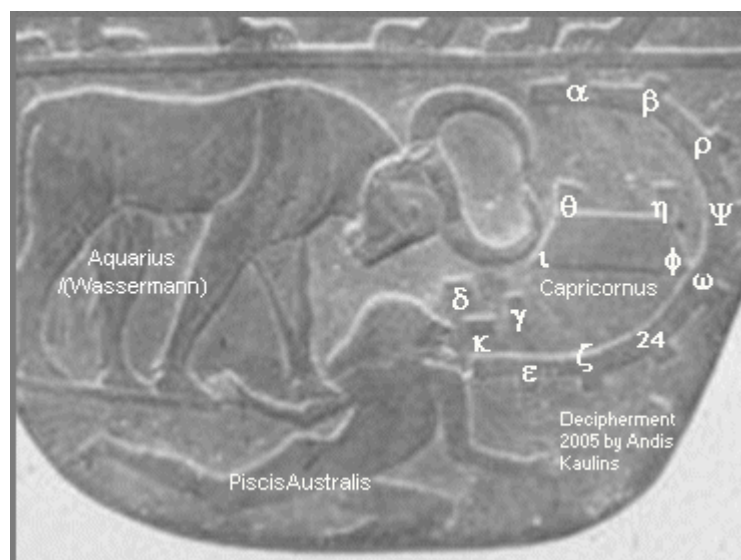


Figure 12: The Narmer Palette, front side, bottom.
This shows that the solar eclipse occurred in the stars of Capricorn
near the star Deneb Algiedi.
That was unequivocally December 25, 3117 B.C.
The small squares on the Narmer Palette mark stars of the heavens.

One can verify that stars were represented in ancient Egypt by means of small squares - as on the bottom of the front side of the Narmer Palette - by examining the *Abydos City Palette*, located in the Egyptian Museum in Cairo. Also here, we have deciphered the astronomical meaning:

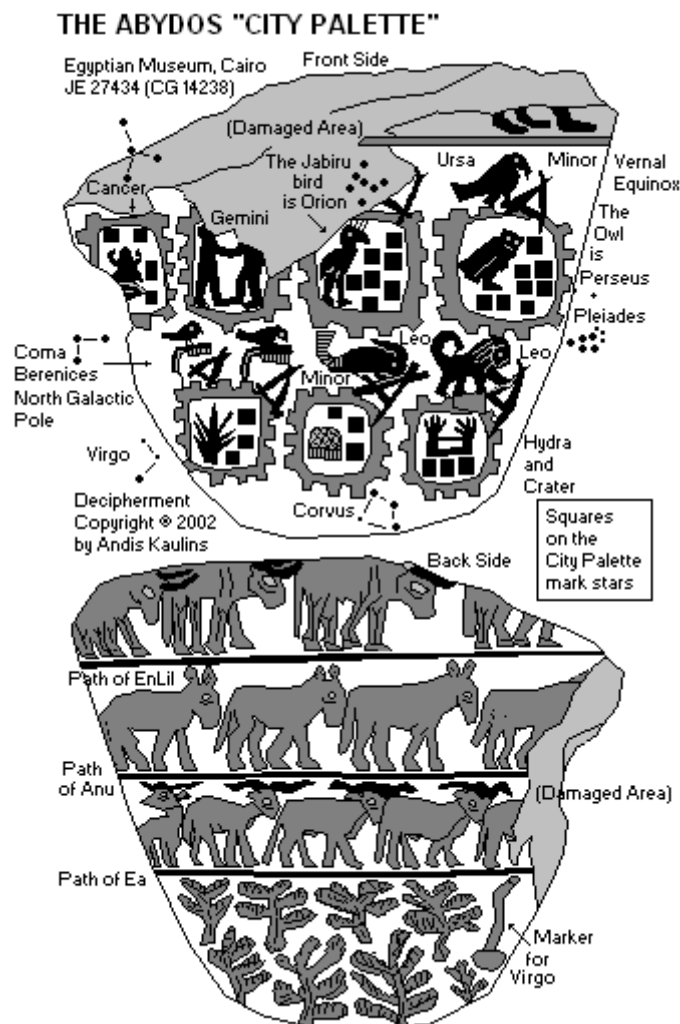


Figure 13: The Abydos "City Palette"

In the graphic above, I have placed the stars of the appropriate constellations beside the corresponding hieroglyphs, for example, the Pleiades, Orion, Cancer, Virgo. Small squares clearly represent stars.

3. The Front Side of the Narmer Palette shows the Solar Eclipse of December 25, 3117 B.C.

The middle part of the front side of the Narmer Palette (**figure 12**) shows the solar eclipse of December 25, 3117 B.C. Two lion-like animals, who symbolize the sun, are in battle. With their artistically formed overlapped intertwined necks, they show the "**O-Form**" of the total solar eclipse.

The lowermost part of the front side of the Narmer Palette shows the exact location in the stars at which the solar eclipse took place. It occurred in the stars of Capricorn, near the star Deneb Algiedi. A bull hovers over the defeated enemy. On the oldest artifacts, such beaten enemies always mark the bygone years. The oldest known human symbols for the stars of Capricorn are all bull-like animals, indicating a common origin for this star symbol. The Chinese, for example, first marked Capricorn by a bull or ox, the Hindus had an antelope and the people of ancient Mesopotamia had an ibex, as also the NAR-mer related term NIRu, the yoke, for Capricorn.⁴¹

Starry Night Pro 3.0 correctly represents this solar eclipse. Later versions have apparently altered the Delta-T value (speed of the rotation of the earth over time) so that it now looks as if the eclipse takes place around midnight rather than sunrise on December 25, 3117 B.C. That is wrong. The Delta-T value used in Starry Night Pro 3.0 was correct.

Years ago I corrected the Maya dating and thereby determined that December 25, 3117 B.C. marked the start of the first long-term human calendar.⁴² According to conventional theory, the Maya calendar "began in the dark" [In my opinion, this was the darkness of a solar eclipse,] at **13 Baktun 4 Ahau 8 Cumku**. Those three calendar units in each case mark the end viz. the begin of a new calendric count. It is a date that mainstream Maya researchers **wrongly interpret** as **August 13, 3114 B.C.**, a date without any astronomical significance whatsoever. The Maya scholars have chosen this date *without making leap year-corrections (!)*, the most elementary and necessary application of calendric calibration. That is where the mistake in Maya chronology is to be found.⁴³

Armin Naudit writes respecting the Maya calendar:⁴⁴ [our translation]

"An exact determination [of Maya chronology] is not possible, since we know in the interim that the Maya used a 360-day calendar for a long time, but later also a calendar having 365.25 days....

The Mayas fixed this date [the start of the calendar] for unknown reasons. G. Ifra writes... 'It was said that the reason was cosmic-catastrophic. Only a very extraordinary astronomical event could have given rise to the start of such a long-term calendar tradition.'"

Exactly! The event was indeed astronomically singular and spectacular. It was a solar eclipse at sunrise at the winter solstice. The date was **December 25, 3117 B.C.**

⁴¹ R. H. Allen, **Star Names: Their Lore and Meaning**, Dover, NY, 1963, pp. 138-139.

⁴² See **LexiLine**, THE MAYA CALENDAR, PIEDRAS NEGRAS, and HALLEY'S COMET <http://www.lexiline.com/lexiline/lexi75.htm>.

⁴³ See <http://www.lexiline.com/lexiline/lexi75.htm>.

⁴⁴ Armin Naudit, *Der Mayakalender und sein katastrophischer Hintergrund*, **EFODON-SYNESIS**, Nr. 10/1995, <http://www.efodon.de/>.

I am of the opinion that the three "world-calendars", Maya, Pharaonic, and Hindu, whose start is today dated to -3100, -3113 and -3102, all had the same common origin and that the date discrepancies are based on miscalculations made by scholars over the millennia. Christine Moore of the Supreme Yoga Council writes in this regard:⁴⁵

"It is noteworthy that the date of 3102 BC ... appears to have been important in the traditions of Ancient Egypt, Central America and other Ancient Civilisations ... the year 3101 BC commemorates the unification of Upper and Lower Egypt. Similarly, in the Maya tradition of Central America, 3114 BC marks the beginning of a New World Age."

The Narmer Palette shows that a new calendar was established:

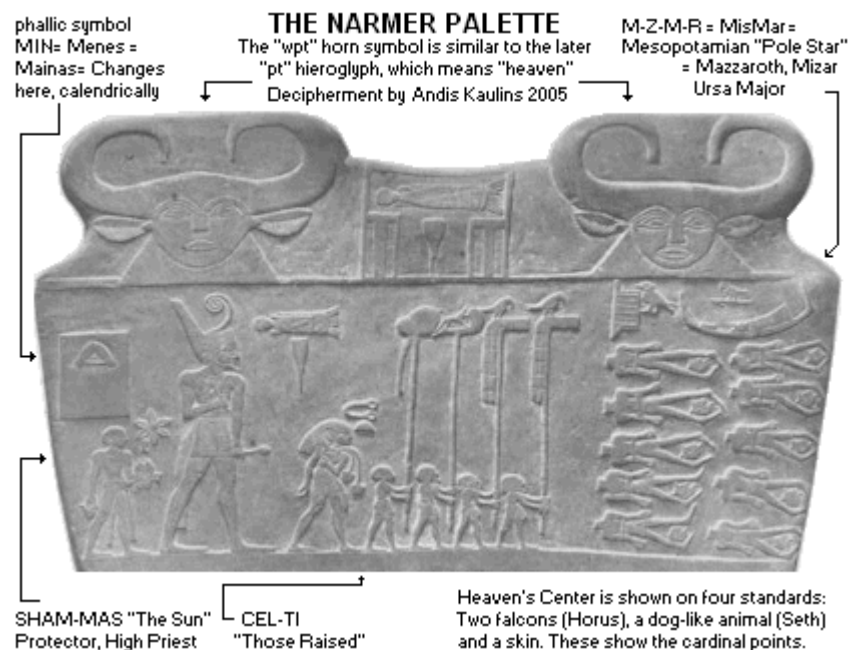


Figure 14: the Narmer Palette, front side, top, shows heaven's center

The Narmer Palette, front side, top, represents the center of heaven. *Min* = *Menes* "change of time ". The bull *Wpt* represents heaven. *Nar-mer* is the "sovereign of the pole", literally "king of Heaven and Earth", which are now united as *Nar* (Milky Way) and *Mer* (Earth). The four standard-bearers, show the four cardinal points of the sky. Ursa Major was regarded as the ancient heavenly cup or enclosure for the deceased.

4. The Rear Side of the Narmer Palette (see Figure 10)

As shown, the front side of the Narmer Palette has an astronomical, calendric significance. What about the back side? **The back side of the Narmer palette (figure 10)** shows Narmer as the "sovereign of heaven's pole" vanquishing the solar eclipse. The God of Light defeats the God of Darkness. " As written by David Talbott (Footnote 36): " *To the Egyptians, the celestial enclosure possessed the magical quality of protecting the inhabitants from the dark....*"

⁴⁵ Christine Moore, **The Indian (Hindu) Calendar and Kali Yuga**
http://www.christinemoore.freemove.co.uk/yoga/indian_calendar.htm.

The solar eclipse is represented by Narmer's dark enemy. Narmer is protected to the right by the falcon of heaven above. We read the graphic elements with the falcon as *HR-M(r)DZ* "**God of Light**", as in the later Persian *Ahura Mazda*. The defeated enemy kneels before Narmer. This enemy is identified by the hieroglyphs as *ANG(r)-MEN*, i.e. "Angru Mainyu", the later "Ahriman", or the "**God the Darkness**". These are the two opponents of the much later teachings of Zarathustra (Zoroaster).⁴⁶ The back side of the Narmer Palette therefore shows the victory of light over the powers of the eclipse. Perhaps this was the origin of the later Persian cuneiform view that Capricorn was "the father of the light".⁴⁷

5. The Sequence and Significance of the Horus Names of the early Pharaohs after Narmer are interpreted as "Heavenly Houses".⁴⁸

The previous analysis puts us in a position to be able to read and understand the sequence and meaning of the mainstream Horus Names of the early Pharaohs.⁴⁹ Pharaoh means "big house" in Pharaonic language and the Pharaoh's name should thus be understood to apply to a heavenly house. All Horus Names mark a particular stellar region of the heavens, which was assigned to each Pharaoh as his starry realm.

Figures 15 and 16 show the hieroglyphic Horus Names of the Pharaohs in the left column. The middle column shows the transcription (writing) of these Horus Names in Latin letters by the Egyptologists, accompanied under that by our astronomical explanation of these Horus Names.

Each Horus Name Corresponds to an Area of the Heavens, similar to our division of the sky into Constellations of the Zodiac.

In the right column, the dating of the reign of each Pharaoh is noted. The right column shows also Manetho's⁵⁰ originally Greek-written names of the Pharaohs in Latin letters, as well as the lengths of reign assigned to these individual kings by Manetho.⁵¹ All of these names have astronomical meaning and help to explain Horus Names as having an astronomical origin. Since the months are missing in Manethos reigns, I have calibrated the chronology to account for these missing months.

⁴⁶ A. Smith, *Angra Mainyu*, http://www.pantheon.org/articles/a/angra_mainyu.html.

⁴⁷ Richard Hinckley Allen, **Star Names**, Dover, NY, 1963, p. 139.

⁴⁸ Narmer used to be regarded almost everywhere in Egyptology as the first king of Dynasty 1. Now many Egyptologists erroneously count him to a non-existent Dynasty 0. Correct is that Narmer marks the beginning of the first long-term human calendar, initiated by a solar eclipse at sunrise at the winter solstice on December 25, 3117 B.C. Kings prior to Narmer were not part of this new era, which Narmer began.

⁴⁹ Peter A. Clayton, **Die Pharaonen: Herrscher und Dynastien im alten Ägypten**, ECON Verlag, Düsseldorf, 1995.

⁵⁰ Manetho was an Egyptian priest under Ptolemy I (ca. 300 B.C.) who divided up Egyptian history into 30 dynasties. He wrote the names of the Egyptian kings in Greek letters, which we give here in Latin letters. See <http://www.selket.de/ahnenfor.htm>.

⁵¹ See **Manetho & the King Lists** <http://www.egyptologyonline.com/manetho.htm>.

Manetho gave the reigns of pharaohs in full years only, leaving the months of partial years unaccounted for. That would be approximately six months per king (the average from 0 to 12), which would extend the total chronology for the first 13 Pharaohs by ca. 6 years. Therefore, I have added 1 year every two kings to the calculated chronology of Manetho.









Serekh	Horusname of the King	Length of Rule according to Manetho
	NAR-MER MAINAS TINITIS Solar Eclipse at Sunrise Winter Solstice Capricorn (Deneb Algiedi, Nashira) 25 December 3117 B.C.	MENES 62 Years 3117 BC - 3055 BC
	HOR-AHA Athotis = arabic Kaitos = Cetus Cetus and Pisces	Athothis 57 Years 3055 BC - 2997 BC
	DJER Taurus Kenkenis = Greek Ar-Gion "Orion" and Orion's Belt of 3 Stars Vernal Equinox	Kenkenis 31 Years 2997 BC - 2966 BC
	DJED Hydra Hydra (the head)	Ogenephis 23 Years 2966 BC - 2942 BC
	DEN Leo (Regulus)	Ogsaphaidos 20 Years 2942 BC - 2922 BC
	ANEDJIB Denebola	Miebidos (Miebis) 26 2922 BC - 2895 BC
	SEMERCHET al Simak Virgo (Spica)	Semempsis 18 Years 2895 BC - 2877 BC
	QA'A Boötes (Arcturus) Corona Borealis (Arabic IL-KIL)	Binechis (Qebhu) 26 Years 2877 BC - 2850 BC
The star names of the kings do not always refer to the stars which applied to the start of the reign, but sometimes also to its end.		
Decipherment Copyright © 2005 by Andis Kaulins. Non-commercial fair use is permitted as long as this attribution notice is retained attached.		
Manetho gives the length of rule of each king in full years only, so that the months are ignored (an average of 6 months per king), which extends the chronology for the first thirteen kings by about six years. Hence, to the running chronology BC, we add 1 year every two kings to account for this.		

Figure 15: The First Dynasty of the Old Kingdom of Egypt

The Pharaohs of the Old Kingdom divided the year up into 12 months of 30 days each, plus 5 days at the end = 365 days. Our modern 365-day calendar is similar, except that we add February 29 every four years⁵² for a year of 366 days, since the actual year is ca. 365.25 days. Without such a calendric correction, the calendar would quickly come into disarray, lacking one day to actual seasonal time every four years.

⁵² See here e.g. *Leap year*, **Wikipedia** http://en.wikipedia.org/wiki/Leap_year.

6. Calendar Reform was Long Overdue after 479 years

After 479 years (i.e. in Pharaonic year 480), which was at the time of the Pharaoh Khasekhemwy in Egypt, the calendar, since Narmer's establishment of that calendar, was a full 120 days in error. The seasons no longer agreed with actual time. A calendar reform was sorely needed.

At the same time, the North Celestial Pole had moved by nearly 7 degrees in the heavens. This deviation of the civil calendar from the actual "heavenly" calendar was surely clearly apparent to all and surely gave reason to doubt the heavenly falcon's supreme position. In other words, the inaccurate calendar in use gave rise to a calendric crisis between the godly falcon, **Horus**, and the usurper, **Seth**, represented by desert peoples in Egypt as a dog-like animal, i.e. either a dog, hyena or a jackal.







Serekh	Horusname of the King	Length of Rule according to Manetho
	HETEPSEKHEMWWY Autumn Equinox Dschubba, Graffias in Scorpio Solar Eclipse Nov. 19, 2837 B.C.	Boethos 38 Years 2850 BC - 2812 BC
	NEBRE, NEBRA Lyra, Phoenician Nabla ("Lyra") Sagittarius, Arabic Nasl	Kaiechos 39 Years 2812 BC - 2772 BC
	NINETJER Aquila, Hebrew NESHR Because of precession, the calendar is now already strongly out of phase with the seasons and the Pole Star has moved to Thuban. Clayton refers to the eradication of the "House of the North" during Ninetjer's reign, indicating that the Pharaohs recognized precession. This can not have been Ninetjer however, as the Palermo Stone is interpreted currently, but rather Sechemib, who makes that change. We know this because the birth of Khasekhemwy is written as occurring in the 15th year of rule of that king, which can only mean that Khasekhemwy was the following king.	Binothis 47 Years 2772 BC - 2725 BC
	SECHEMIB Pegasus, the star Scheat Sechemib still retains the falcon in the serekh.	Tlas 19 Years 2725 BC - 2705 BC
	SETH-PERIBSEN Pegasus - Andromeda, the star Al-Pheratz. Sechemib now abandons the falcon and calls himself Seth-Peribsen. Thuban and the dog-like animal "Seth" replace the falcon at heaven's center.	Sethenis 41 Years 2705 BC - 2664 BC
	KHASEKHEMWWY Vernal Equinox 120 days are intercalated to reform the calendar for lacking leap years since 3117 B.C.. The falcon thus obtains an equal position with Seth.	Necherophis (Zazai) 28 Years 2664 BC - 2635 BC
Manetho gives the length of rule of each king in full years only, so that the months are ignored (an average of 6 months per king), which extends the chronology for the first thirteen kings by about six years. Hence, to the running chronology BC, we add 1 year every two kings to account for this.		
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Figure 16: The Second Dynasty of the Old Kingdom of Egypt

7. A dog-like Seth and Horus the Falcon

We now can connect the names and serekhs of the Pharaohs to our original discussion of the fact that the North Celestial Pole for the first Pharaohs was found in the stars of **Ursa Minor**, protected by its guards, the stars *Kochab* and *Pherkad*, symbolized as **falcons**.

Serekh	Horusname of the King	Length of Rule according to Manetho
None.	Manetho includes these kings between Sethenis and Necherophis. All four kings are simply "calendric kings" who never actually ruled. Their alleged length of rules sums up to 120 and these are only "year-days". After 479 years, the 480th year after 3117 B.C. required the intercalation of 120 days for the lack of leap years. The pharaohs had used a calendar of 365 days, but the actual year is 365.25 days. The intercalation of these 120 days was made by the Pharaoh Khasekhemwy. December 25, 3117 B.C. was Julian Day 583297.7. 479 years of a 365-day calendar are 174835 days, which we then add to 583297.7 giving us Julian Day 758132.7, which is August 28, 2638 B.C. To this we add the intercalated 120 days, giving us Julian Day 758252.7, which is December 26, 2638 B.C., bringing in this manner the calendar back into sync with the actual seasons. This 480-year period for leap year intercalations was retained throughout Egypt and the ancient world, including its use in the Bible, and extending into the Roman period. See calculations at: http://www.lexiline.com/lexiline/lexi760.htm	Chaires - 17 Nepercheris - 25 Sesochris - 48 Cheneres - 30 There is absolutely no archaeological evidence for the rule of these four calendric kings. The are not on the Abydos list of kings
The intercalation of 120 leap year days is confirmed by the Turin Canon (Turin Papyrus), where "four months" (4 x 30 days = 120 days) are noted additionally for the Pharaoh Sethenis, whereas months are otherwise never given by the chronologers in marking the length of rule of a king.		
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Figure 17: The Calendar Reform of Khasekhemwy

Allen writes about **Horus**⁵³ that it represents one of the oldest heavenly "myths".⁵⁴ The desert-peoples, on the other hand, saw the North Celestial Pole as a herd of camels, protecting themselves in a ring against the attack of the hyenas or the jackals. In this manner, the jackal and the hyena, as **Seth**, entered the Pharaonic heavens as foreign symbols. The original symbol of the falcon now had competition at the center of heaven.

⁵³Richard Hinckley Allen, **Star Names**, Dover, NY, 1963, p. 434.

⁵⁴ Marija Gimbutas writes that a falcon-like heavenly bird goddess is in evidence for the peoples of Europe from the very earliest of times. – is that the Pharaonic Horus origin? Marija Gimbutas, **Die Sprache der Göttin: Das verschüttete Symbolsystem der westlichen Zivilisation**, Zweitausendeins, Frankfurt, 1998, originally *The Language of the Goddess: Unearthing the Hidden Symbols of Western Civilization*.

The oldest similar representation of heaven as containing dog-like animals is found in the **Cucuteni Culture** 4500-3500 B.C. (northeast Romania). As below, heavenly snakes or eels or worms are surrounded by four dogs. These dogs have substantial similarity with the later Seth in Egypt:⁵⁵



Figure 18: Painted Conic Vessel, Cucuteni Culture, 4500-3500 B.C.

As noted by Richard Hinckley Allen, **Seth** also has been equated with the stellar constellation of Ursa Minor. Allen writes⁵⁶ that the old Egyptians equated the *Jackal of Set* with the circumpolar constellations "even as late as the Denderah zodiac". Seth is also portrayed in the Ramesseum.

Allen writes that the representation of the jackal in the Ramesseum has great similarity to Ursa Minor. Allen is of the opinion that Seth as a dog-like animal had something to do with the circumpolar stars for a long time prior to that. Plutarch equates Seth with "*Anubis, Apap, Apepi, Bes, Tebba, Temha, and Typhoeus*", pointing to a relation to the Dragon (lizard, snake), which in Egypt first was represented as a crocodile or serpent. Plutarch also notes that the Phoenicians called Seth *Doube* or *Döbher*. This would coincide with the star *Thuban* in then Ursa Minor.

8. Khasekhemwy Carries out the required Calendar-Reform

Pharaoh Khasekhemwy understood that neither Seth nor Horus, the falcon, were responsible for the calendric difficulties of the Pharaohs, but rather the calendar-makers themselves. Accordingly, Khasekhemwy carried out the necessary calendric correction of adding 4 x 30 days.

He inserted the necessary 120 intercalary (leap) days as "year-days", symbolized through four purely monthly "calendric kings": *Chaires*, *Nepercheris*, *Sesochris*, and *Cheneres*, none of whom actually reigned in real life. That is why these kings are not found on the list of kings at Abydos and also are not archaeologically verifiable up to this day.

⁵⁵ Marija Gimbutas, **Die Sprache der Göttin: Das verschüttete Symbolsystem der westlichen Zivilisation**, Zweitausendeins, Frankfurt, 1998, p.161, originally *The Language of the Goddess: Unearthing the Hidden Symbols of Western Civilization*.

⁵⁶ Richard Hinckley Allen, **Star Names**, Dover, NY, 1963, p. 450.

As further proof of Khasekhemwy's calendar reform, four intercalated months are found listed in the **Turin Canon (Turin Papyrus)** for the Pharaoh **Sethenis**. The chroniclers of the Pharaohs otherwise only list the full years of reign of a pharaoh, but never the months. This absolute exception from the rule involves the **4 x 30 day intercalation** which was made between the reign of Pharaoh **Sethenis** (Seth-Peribsen) and Pharaoh Necherophis, also known as **Zazai = Chasechemui**.

The last and surest proof for the calendar-reform is the famed statue of Khasekhemwy himself. The intercalation of 120 days after the elapse of 479 years is engraved at the foot of Khasekhemwy's statue.



Figure 19: Khasekhemwy and his Calendric Statue

The numbers (see subsequent magnifications) are to be read from the right to the left.

The Egyptologists have erred in believing that the right-hand hieroglyph stands for "10000 ". They assume that this hieroglyph in Khasekhemwy's day already had a fixed decimal place value. There is no proof to support this assumption. The Egyptologists erroneously think that the numeric hieroglyphs on Khasekhemwy's statue represent the number 40279, the alleged number of enemies killed during Khasekhemwy's reign. That is impossible. Not even Napoleon had more than 50000 soldiers when he invaded Africa. In the year 2638 B.C., in an era of much smaller populations, more than 40000 enemies killed is simply too many. No one in antiquity counted dead enemies to this exactness – for what possible reason? The hieroglyphs actually count the dead, bygone **479** years.

The casualties that are portrayed at the side of the pedestal to Khasekhemwy's statue symbolize the dead, expired years. It is quite clear that the first nail-formed hieroglyph, written four times consecutively, stands for four 100's and not for four 10000's. The seven middle flower-shaped hieroglyphs represent seven 10's. This is not disputed. The nine left "stick" hieroglyphs represent nine 1's. This is also not disputed. The number represented here is thus the number 479 and not, as the Egyptologists would have us believe, the number 40079. A study of the magnified hieroglyphs confirms our analysis.

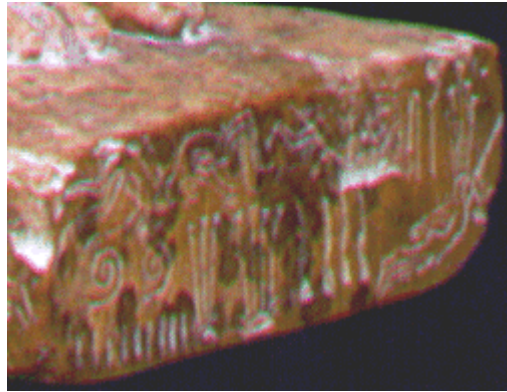


Figure 20: Khasekhemwy and his Numbers (slightly magnified)

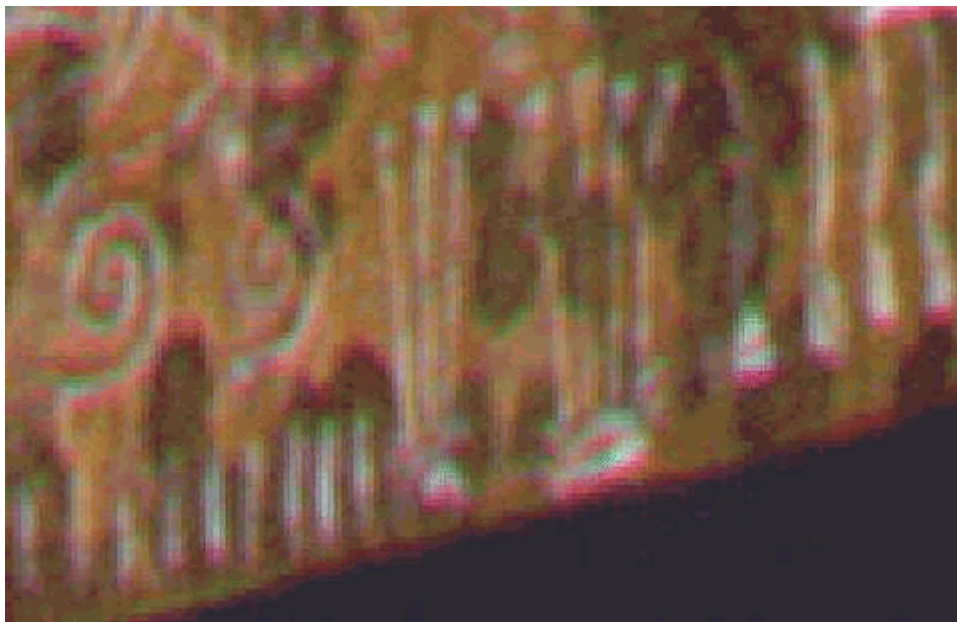


Figure 21: Khasekhemwy and his Numbers (strongly magnified)

The individual numbers from the right to the left are 4-7-9 = 479 years, plus 120 days intercalated (2×60), the @-shaped hieroglyphs. These numbers are clear. The Pharaohs would never have written the number 40279 this way, with 100's between the 10's and 1's, above the 1's.

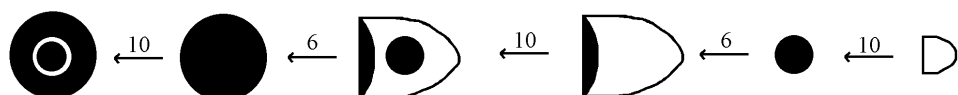
The two circular @-shaped hieroglyphs over the nine decimal hieroglyphs for the decimal 1s (ones) are read incorrectly twice by the Egyptologists. On the one hand, they erroneously see these hieroglyphs as a decimal part of the number below. That is wrong. If these two hieroglyphs were integral parts of that number, the Pharaohs would have written them that way. The Egyptologists argue that the unusual numeric Pharaonic notation found here was thus adopted for "reasons of beauty". Nonsense.

Erroneous is also the reading of the @-shaped hieroglyphs as 100's, which in fact they were in much later dynasties. Here they stand for 60's, i.e. 2×60 days = 120 intercalary (leap) days. It appears as if this hieroglyph might derive from the similar Sumerian numeric symbol for 60 (or vice versa). We must emphasize that there is no dispute with the fact that the @-shaped hieroglyph represented 100s and that the nail-formed hieroglyph represented 10000s, but in much later dynasties. However, in Khasekhemwy's day, these numbers were not yet decimally standardized. In 2638 B.C., their decimal value depended on their placement only.⁵⁷

Duncan J. Melville writes that the Sumerian locking of symbols to specific fixed decimal place values occurred only at the end of the 3rd millennium B.C. (2000 B.C.). Prior to that, there was much variation:⁵⁸

"By about 3000 BC, the Sumerians were drawing images of tokens on clay tablets....

Ten cones equaled one small circle, six small circles equaled one big cone, ten big cones was a big cone with a circle inside it, six of those was a large circle and ten large circles was given by a large circle with a small circle inside....



... a single sign might be used in several systems, where it could mean different multiples of the base unit. In particular, the small circle could mean 6, 10 or 18 small cones, depending on context....

The final step in this story, occurring probably some time in the Ur III period, right at the end of the third millennium, was the introduction of a sexagesimal place value system.

The price paid [for this system] was that a vertical wedge could now mean 1, or 60 (6×10), or 3600 (60×60), and so on. Its actual value was determined by its place."

Surely it was similar in the Old Kingdom of the Pharaohs. **4 – 7 – 9.**

⁵⁷ See Duncan J. Melville, **Bibliography of Mesopotamian Mathematics** <http://it.stlawu.edu/~dmelvill/mesomath/erbiblio.html#NDE> and Duncan J. Melville, **Sumerian metrological numeration systems** <http://it.stlawu.edu/~dmelvill/mesomath/sumerian.html>.

⁵⁸ Duncan J. Melville, **Sumerian metrological numeration systems** <http://it.stlawu.edu/~dmelvill/mesomath/sumerian.html>.

9. The Cult of Horus, the Falcon, after Calendar-Reform

The falcon serekhs were retained by the Pharaohs up to Pharaoh **Huni** (*Kerperis*), the last king of the 3rd Dynasty. Thereafter, the Pharaohs of the 4th Dynasty, the astronomy-oriented pyramid builders, began to write their names into round, modernly so-called *cartouches*. These were based on the Pharaonic *shen-Ring* rather than the *falcon serekh*.

The *shen* has been described as a round rope without start or end, as a **symbol for eternity**. This ring is often represented as being in the clutches of *Horus*, the falcon, or *Mut*, the vulture, who hover over it as protectors.⁵⁹

"[Shen is a] loop of rope that has no beginning and no end, it symbolized eternity. The sun disk is often depicted in the center of it. The shen also seems to be a symbol of protection. It is often seen being clutched by deities in bird form, Horus the falcon, Mut the vulture. Hovering over Pharaohs head with their wings outstretched in a gesture of protection. The word shen comes from the word "shenu" which means "encircle," and in its elongated form became the cartouche which surrounded the king's name."

Maria Carmela Betrò writes in this regard (we translate the German):⁶⁰

Already in the representations of the 1. Dynasty, where the shen ring is still empty inside, the gods extend the magic ring to the Pharaoh. Very soon, however, at the end of the 2nd Dynasty and the beginning of the 3rd Dynasty, one begins to write the mundane name of the king within the ring.

The cartouche thus represents heaven's precessional "circulating" center and gradually replaces the falcon serekh of Ursa Minor. In his book, **Der Sturz des göttlichen Falken [Fall of the Godly Falcon]**,⁶¹ Peter H. Schulze writes (we translate from the German) that "*Ever since the 3rd Dynasty, Rê...more and more took the place of Horus as the god of the world and creation...so that its appearance in the title of the king was logical....*" Schulze refers to an old Egyptian papyrus (our translation):

Behold, he who was interred as a falcon [the embodiment of Horus],
is torn from his coffin....
Behold, things have gone so far,
that the powerful serpent diadem of Rê [Uräus on the king's crown] has fallen.

Both the heavens as well as the calendar of seasons had shifted. The era of the falcon was gone.

⁵⁹ See Richard Deurer, *Egyptian Symbols and Definitions*, **Egypt and Art** <http://members.aol.com/egyptart/symlst.html>.

⁶⁰ Maria Carmelo Betrò, **Heilige Zeichen**, Gustav Lübbe Verlag, Bergisch Gladbach, 1996, p. 195, originally as **Geroglifici**, Arnoldo Mondadori, Mailand.

⁶¹ Peter H. Schulze, **Der Sturz des göttlichen Falken: Revolution im Alten Ägypten**, Pawlak Verlag, Herrsching, 1986.

10. Other Supporting Evidence: We have come Full Circle

A strong indicator of the correctness of our previous calendric interpretations relating to Narmer and Khasekhemwy is the so-called "Chronology Tablet" (Jahrestafel) of Narmer.⁶²

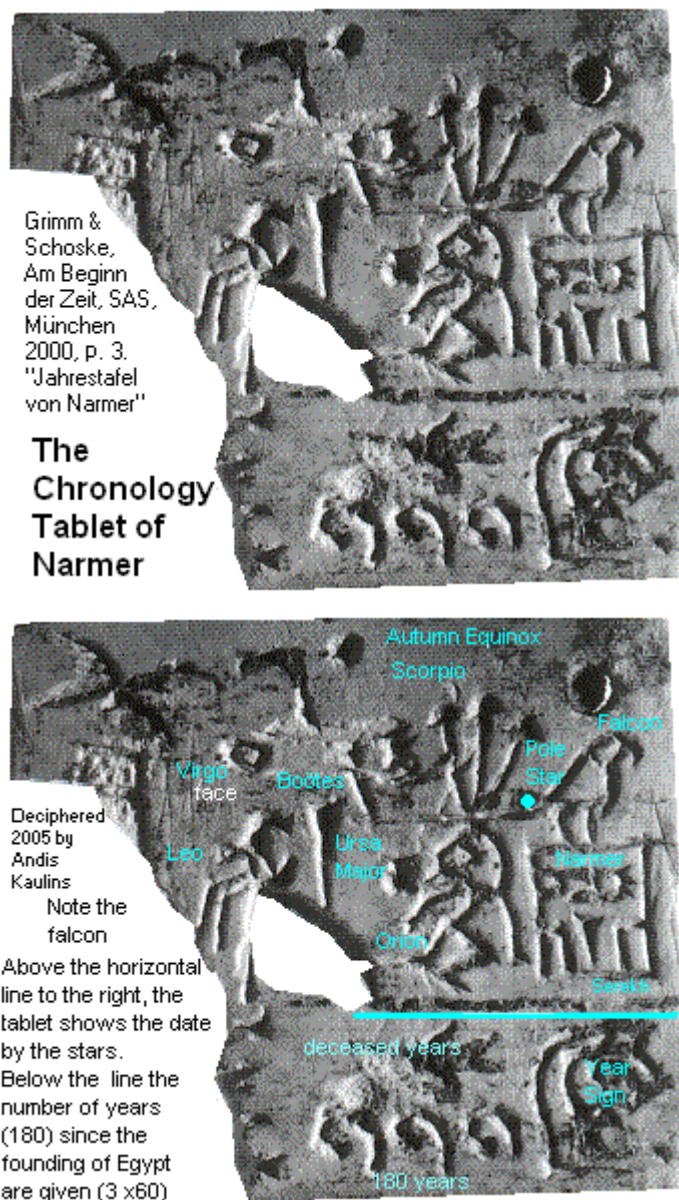


Figure 22: Chronology Tablet (Jahrestafel) of Narmer

The portrayed "deceased" represents the bygone years. Narmer is heaven's pole, accompanied by important constellations. The @-shaped signs meant 60 rather than 100 in early Egypt, so 180 years have elapsed prior to Narmer, giving us the year ca. 3300 B.C. for Dynasty 0, which corresponds to the archaeological findings.

⁶² Alfred Grimm and Sylvia Schoske, *Am Beginn der Zeit, Ägypten in der Vor- und Frühzeit; Ausstellungskatalog*, Heft 9, Schriften aus der Ägyptischen Sammlung (SAS); München, Staatliches Museum Ägyptischer Kunst, 24.12. 2000 - 22.4.2001, p. 3.

Another confirmation of our analysis is provided by a "*Relief Palette Fragment*", found today in the Egyptian Museum in Berlin, pictured in Grimm and Schoske, **Am Beginn der Zeit**:⁶³[At the Beginning of Time]:

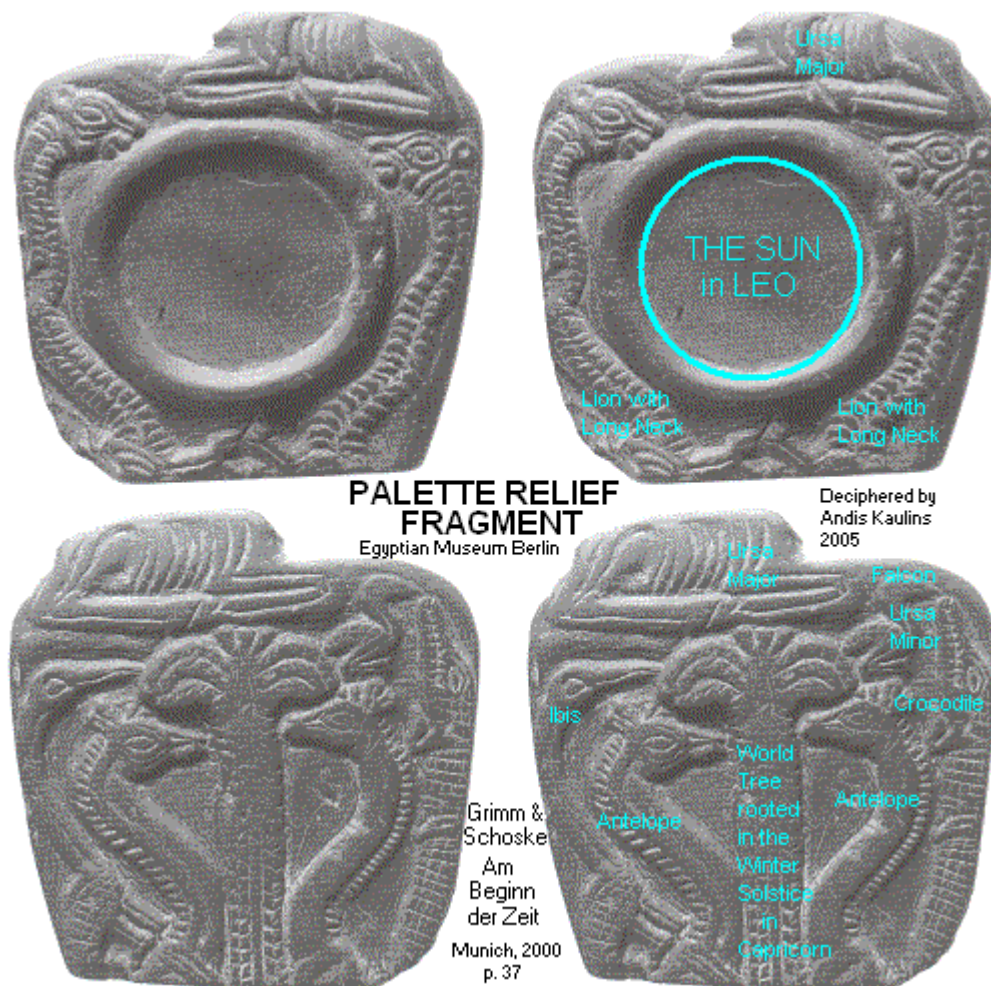


Figure 23: Protodynastic Palette Relief Fragment – SAS, Munich

This palette relief fragment shows the classic symbols of the summer solstice ca. 3000 B.C. The sun is represented as a round circle, flanked by two lions with overlong but **not** intertwined necks. Grimm and Schoske write: (our translation) "*the upper part is formed by a reclining ungulate.*" This ungulate [hoofed animal], a bull, represents the constellation **Ursa Major**. In later times, this was portrayed only by a bull shank (lower leg).

That ungulate is shown in reverse on the palette back side. That makes sense, since we are then viewing Ursa Major from the other side. The ribs of the bull correspond to the fence-like enclosures on other artifacts, as found on the serekhs.

⁶³ Alfred Grimm and Sylvia Schoske, *Am Beginn der Zeit, Ägypten in der Vor- und Frühzeit; Ausstellungskatalog*, Heft 9, Schriften aus der Ägyptischen Sammlung (SAS); München, Staatliches Museum Ägyptischer Kunst, 24.12. 2000 - 22.4.2001, p. 37.

The world tree of this relief palette marks the line of the winter-solstice. The bird, a falcon, marks Ursa Minor. The crocodile is the early Egyptian symbol for the constellation Draco, as also carved as a lizard on Rock 11 of the Extern Stones in Germany.

Found additionally on the relief palette are two antelopes. The ibis and antelope symbolized the constellation Capricorn, where the winter-solstice occurred ca. 3000 B.C.

That the antelopes on the palette portray the stars of Capricorn is found confirmed by Richard Hinckley Allen. Allen writes about the stars of Capricorn:⁶⁴

"It was thus shown [as a goat] on some Egyptian zodiacs; although on that of Denderah it appears in its double form, where "an ibis-headed man rides on Capricornus...." Jewish Rabbis asserted that the tribe of Naphtali adopted this sign as their banner emblem, -"Naphtali is a hind let loose," - as if Capricorn were a deer, or antelope...."

We finish with a quotation about the falcon's role in ancient Egypt (our translation):⁶⁵

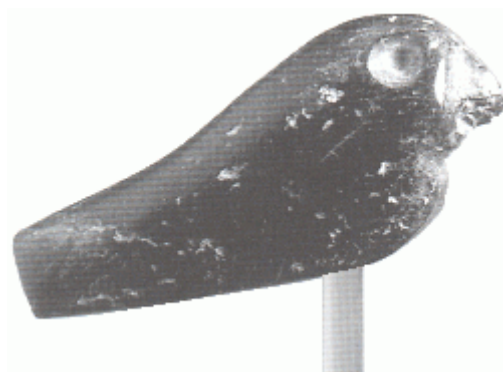


Figure 24: Protodynastic Falcon on a Falcon Standard

"Already in the Protodynastic period, the king is represented on official monuments, palettes and relief-designed mace-heads, all fronted by the Horus falcon standard bearers. This is a group of usually four priests carrying four long standards surmounted by carved figures of their gods.

The [above pictured] small falcon is a miniature version of such a carved top of a standard, as evidenced by the original hole on its underside. On the basis of its ducked posture, this falcon belongs to the oldest known falcon representations, whose evolution over time is substantiated unbroken by the oldest inscriptions. From the "falcon name" of a prehistoric ruler, the oldest title of kings developed, Falcon = Horus.

It is a title of kings, taken from the stars.

⁶⁴ Richard Hinckley Allen, **Star Names**, Dover, NY, 1963, p. 138.

⁶⁵ Alfred Grimm and Sylvia Schoske, *Am Beginn der Zeit, Ägypten in der Vor- und Frühzeit; Ausstellungskatalog*, Heft 9, Schriften aus der Ägyptischen Sammlung (SAS); München, Staatliches Museum Ägyptischer Kunst, 24.12. 2000 - 22.4.2001, .p. 41.

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