



Fig. 15.72. Ancient Egyptian drawing of Osiris rising from the dead. We see him stand up from the coffin inside an anthropomorphic sarcophagus. The fact that we're seeing a sarcophagus is emphasised by the gigantic size of its only foot, which is exactly how the Egyptian anthropomorphic sarcophagi were made. Under the feet of the risen Osiris we see his grave with flowers on the gravestone. His symbol (the "Egyptian eye") is drawn on both sides of his head. We also see two poles to his sides, with two decapitated animals tied thereto. They might be symbolising the two robbers crucified next to Christ. A mural from the Valley of the Craftsmen ("the tomb of Sennedjem). Taken from [2], page 2.

celebrating the resurrection of Osiris, which starts when the Moon is full and 15 days of age. This fits the definition of the Christian Easter to the minor detail. Let us study this amazing artwork that depicts Christian Easter in the "ancient" Egyptian Zodiac EM. It consists of the following parts (see fig. 15.71):

1) Right above the boat we see a man in a coffin. He is dead, *qv* in fig. 15.71. It will shortly become clear that the figure in question represents the Egyptian Osiris, or Christ before resurrection.

2) Above the man in a coffin we see two Egyptian

eyes circumscribed by an oval. Egyptologists believe these to be the "eyes of Ra" (or "eyes of Horus"), the Egyptian symbols of the Sun and the Moon, *qv* in [1051:1], page 54. Alternatively, they are called "the eyes of Osiris" ([1062], page 68; also [2], page 2). Such eyes can be seen drawn on either side of Osiris in the ancient Egyptian drawing reproduced in fig. 15.72, for instance.

It has to be emphasised that in Zodiac EM both Egyptian "eyes of Ra" are circumscribed by an oval and not a circle. Therefore, the symbol in question is unlikely to represent either the Sun or the Moon (there would be a circle instead otherwise). Most probably, the symbol represents the resurrecting Osiris (or Christ). Let us recollect that, according to the "ancient" Egyptian tradition, Osiris had been killed and later rose from the dead ([532], page 419).

Underneath the oval we see seven stars. This can also be regarded as a direct reference to the fact that the Easter celebrates the resurrection of Christ on the seventh day.

3) Finally, the entire scene is topped by a symbol consisting of 15 stars arranged in a circle. This is a very obvious symbol of the Full Easter Moon, 15 days of age as counted from the day of vernal equinox. It is indeed closely associated with the Easter.

Thus, what we see in one of the "most ancient" Egyptian zodiacs is an explicit representation of the seven-day festivity commemorating the resurrection of Christ, which is connected to the 15-day Full Moon shortly following the spring equinox. We see a very detailed description of the Christian Easter!

All of the above is in excellent correspondence with the date transcribed in this zodiac, as revealed by astronomical calculations. This date is the 6-8 May 1404, and pertains to the XV century A.D., or a late mediaeval period. See more on the dating of the EM Zodiac below. Consequently, the actual Lesser Zodiac of Esna was compiled even later.

9.2. The solar bird in the Long Zodiac of Dendera (DL)

The Long Zodiac of Dendera has six symbols of an identical bird, which is drawn as though it were moving from one place to another over the course of the whole year represented by the zodiac. It is the

Sun on its annual journey across the Zodiac. The “stops” made by the solar bird in the Long Zodiac (or the places where we encounter this symbol) are as follows:

1) The second ten-degree segment of Virgo. Here it indicates the place of the secondary horoscope of autumn equinox built into the ten-degree figure (see above). Simultaneously, we see the Sun crossing the autumn equinox point.

2) In between Scorpio and Sagittarius, following the “wolf on a scythe” symbol, whose meaning remains unclear to us (this symbol can be found in both Dendera Zodiacs; see more about it below). Here the solar bird is wearing a tall hat.

3) At the tip of the wing belonging to the winged equine part of Sagittarius. Here it marks the Sun crossing the winter solstice point.

4) Next to the first ten-degree segment of Capricorn, right after the slaughter scene of a calf with one leg. Here the bird has horns and also acts as part of the secondary winter solstice horoscope, “overlapping” with the adjacent constellation of Capricorn.

5) Over the heads of the little animals with their backs attached to each other – the symbol of dusk and dawn, which follows Venus in the primary horoscopes

of both Dendera Zodiacs, qv above. The solar bird is part of the symbol.

6) On top of the pole at the very end of the zodiac, after Gemini. This is a symbol of summer solstice, qv above, and it depicts the Sun as it crosses the respective point.

One might wonder why the spring equinox point in the Long Zodiac of Dendera isn’t marked by such a bird, given the paramount importance of this solar point in ancient astronomy. We shall explain this below, in the section about the dating of the Long Zodiac, and demonstrate that the spring equinox point on this zodiac is marked by a special symbol of unusually large size, proportional to its significance. The remaining three solstice and equinox points are marked with the solar bird symbol.

9.3. The symbol of dusk and dawn

The Egyptian symbol of dusk and dawn looks like two small animals with their backs attached to each other and a solar bird over their heads (see fig. 15.73). This symbol can be seen next to the figure of Venus in the primary horoscopes of both Dendera zodiacs. N. A. Morozov appears to be perfectly correct in his opinion that the symbol stands for the dusk and the dawn. This is what he writes about this symbol in the Long Zodiac: “the dusk and the dawn with two little animals with their backs attached to one another, with a falcon over their heads” ([544], Volume 6, page 677). It is easy enough to understand why it accompanies Venus in Egyptian zodiacs. Venus was considered a “double star” by the ancient astronomers, since it can be spotted twice – at dusk and at dawn.

9.4. The decapitation scene next to Aquarius

In both Dendera Zodiacs we see the “decapitation scene” next to the constellation of Aquarius. A man with a knife in his hand has grabbed some animal by the ears and demonstrates the intention to decapitate it. In the Long Zodiac the decapitated figure is human, qv in fig. 15.74. It is most likely that the scene depicts the decapitation of John the Baptist, symbolised by Aquarius. We have already discussed this issue at length above, in the section about the symbolism of Aquarius in Egyptian zodiacs.

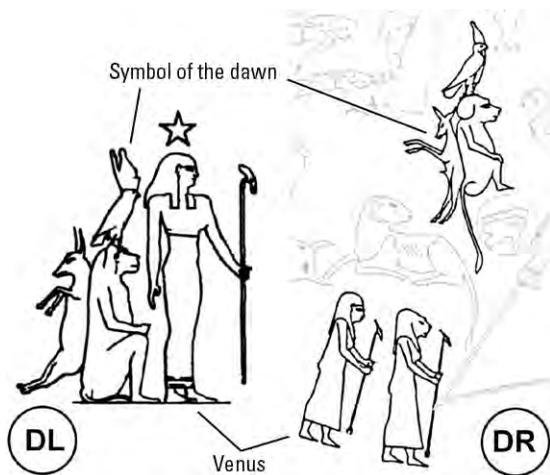


Fig. 15.73. Little animals with their backs grown together and a solar bird over their heads – a symbol of the dusk and the dawn. This symbol accompanies Venus in the Dendera zodiacs. On the left one sees a fragment of the Long Zodiac, and a fragment of the Round Zodiac on the right. Drawn copy fragments from [1100], A. Vol. IV, Pl. 20 & Pl. 21.

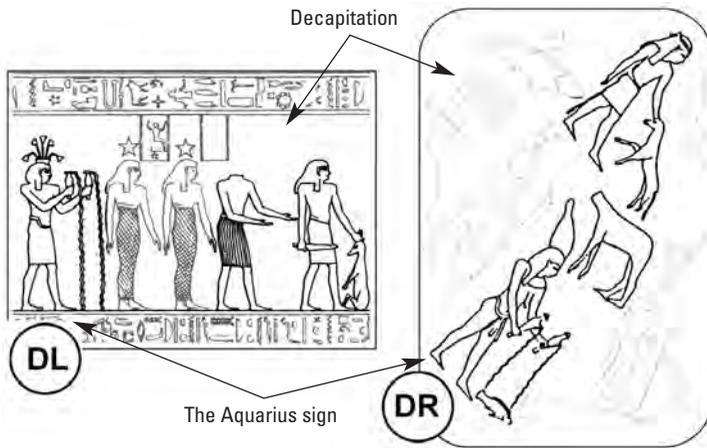


Fig. 15.74. Decapitation scene near Aquarius in the Dendera zodiacs. The man with a knife in his hand has grabbed some animal by the ears in preparation to decapitate the latter. Nearby we see a headless figure. In the Long Zodiac the headless figure is a human one. The Long Zodiac of Dendera is on the left, and the Round one is on the right. Drawn copy fragments from [1100], A. Vol. IV, Pl. 20 & Pl. 21.

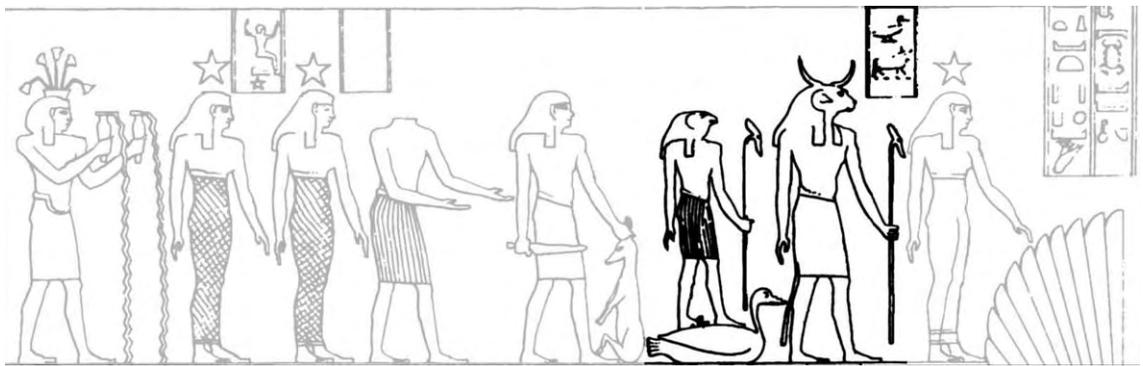


Fig. 15.75. Mars on a goose next to Saturn in the Long Zodiac of Dendera (DL). The goose under the feet of Mars serves as a transposition symbol, indicating the fact that the present position of Mars doesn't correspond to that in the primary horoscope. At the same time, the goose, which is an attribute of Mars in Egyptian zodiacs, emphasises that we are looking at Mars and not some other planet. The entire scene refers to the meeting of Mars and Saturn on the year transcribed in the present zodiac. We must point out that the figure of Saturn belongs to the primary horoscope. However, Saturn moves exceptionally slowly, and its primary horoscope position remains valid during the entire year. Fragment of a drawn copy from [1100], A. Vol. IV, Pl. 20.

9.5. The stabbed calf (bullfighting scene)

Let us consider fig. 15.76. Above we have already mentioned the scene where the man with a falcon's head is stabbing a calf, which has only got one leg, to death with a spear (in the context of winter solstice symbolism). We have voiced the assumption that the scene in question was somehow associated with solstice points. However, we are not completely sure of this, since the available data aren't sufficient for any finite conclusion. Furthermore, the exact meaning of the scene and the exact nature of its relation to the solstice points remain unclear.

It is therefore possible that the scene in question is not purely astronomical, and that the symbol is closer to religion and astrology, similarly to the decapitation scene as described above. In other words, it is possible that some scene from the Holy Writ has been represented in astral (or celestial) symbols. It is hard to decipher their exact meaning – we can simply point out that the feast of stabbing a calf (or a bull) to death was already well known in the Middle Ages, and hails from a Christian country – Spain, where it exists to this very day (the famous bullfighting). It is possible that the Spanish bullfighting is another memory of the same event as depicted in the Egyptian zo-

diacs as the scene with the one-legged calf stabbed to death. The event in question might be in some relation to Jesus Christ, since the ancient artwork that depicts “the god Mithras” stabbing a bull to death is most likely to be referring to Christ in each case (see CHRON1). However, the Gospels haven’t preserved the memory of this event.

9.6. Wolf on a scythe in the zodiacs of Dendera

Let us take a look at fig. 15.77. In both Dendera zodiacs we see the rather strange symbol of a wolf (or a dog) standing on a scythe. In the Long Zodiac it is located between Sagittarius and Scorpio. In the Round Zodiac we find it at the centre of the zodiacal circle, where the celestial pole should be. The meaning of the symbol is unclear.

9.7. The conjunction of Mars and Saturn in the Long Zodiac of Dendera

In the Long Zodiac of Dendera, on the right of the decapitation scene, we see Mars with a planetary rod in his hand riding a goose (see fig. 15.75). The nearby figure is Saturn in the primary horoscope, with a crescent on its head. The goose is a transposition symbol (see more about such symbols above), and indicates that the current position of Mars does not correspond to that of the primary horoscope. Simultaneously, the goose, which is a symbol of Mars in Egyptian zodiacs (qy above) emphasises that the planet in question is Mars and none other. The entire scene probably describes the conjunction of Mars and Saturn falling over the year transcribed in this zodiac. Unfortunately, the scene gives us no new dating information, since it is implied by the primary horoscope with a large degree of probability and doesn’t add anything to it.

Nevertheless, what we see is a very obvious example of how astronomical events unrelated to the primary horoscope could be referred to in Egyptian zodiacs. In other cases, similar artwork might well prove useful for the decipherment of the zodiacal date.

We have to emphasise that the symbol of Saturn pertains to the primary horoscope. Due to the very slow motion of Saturn, its position doesn’t change all that much over the course of a year, which is why

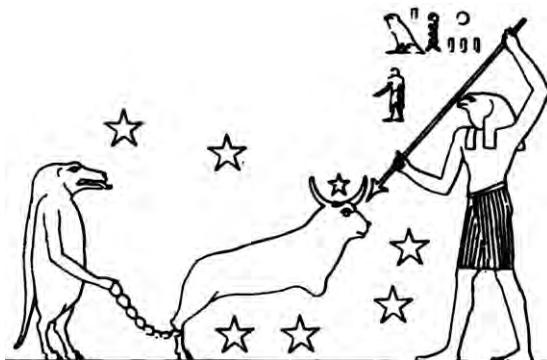


Fig. 15.76. The slaughter of a calf (bullfighting?). The man with a falcon’s head is using his pike to slaughter a calf with a single hind leg. Fragment of the Long Zodiac (DL). The scene might be some kind of an astral/religious symbol, likewise the decapitation of John the Baptist in the constellation of Aquarius. It is hard to say what exactly is meant here – still, one must remember that the mediaeval bullfighting tradition is still very much alive in Christian Spain (the famous corrida). Drawn copy fragment from [1100], A. Vol. IV, Pl. 20.

its position in the primary horoscope remains constant. Therefore, Saturn’s position in the zodiac can be indicated by a single figure that serves the primary horoscope and all the other astronomical aspects of a given year.

10. LEGITIMATE AND ILLEGITIMATE ZODIAC DECIPHERMENTS

We have calculated all possible (legitimate) decipherments of every zodiac’s primary horoscope in our research. Versions considered legitimate included possible correspondences between zodiacal figures and real planets that accounted for the most reliable and unambiguous conjectures of the previous researchers of Egyptian zodiacs in re the astronomical meaning of certain symbols and figures. The greatest advances in this direction were made in the works of N. A. Morozov ([544], Volume 6). Vital new discoveries were related in the work of T. N. Fomenko ([912:3]).

We have been very careful with our choice of conditions, striving to reject all extraneous and even slightly dubious data. Unwarranted restrictions might

lead to the rejection of correct astronomical solutions, and, ultimately, failure to find the astronomical dating of a given zodiac. Fortunately, in our approach erroneous restrictions do not spawn erroneous solutions as a rule – there are no solutions. Due to the effect of secondary horoscopes, errors in the decipherment of a zodiac usually make it impossible to come up with so much as a single ideal astronomical solution.

On the other hand, even if we did miss certain justified conditions, this is of no consequence here, since the set of conditions already used suffices for a solution, which is a single astronomical date in case of each particular zodiac. A propos, the very existence of such a solution (which is unique, as we feel obliged to remind) tells us that the conditions we used really contain no unwarranted elements.

We could keep on making the decipherment conditions less rigid, keeping their set to a minimum. However, this would give us more dubious or a priori erroneous versions, which, in turn, would expand the volume of astronomical calculations dramatically. Apart from that, we seldom encounter novel solutions, even in this case. We have performed some additional calculations that demonstrate it to be true. Arbitrary and random decipherments of Egyptian zodiacs give us no satisfactory solutions.

Obviously enough, a given decipherment version has to fit all Egyptian zodiacs uniformly. The decipherment of a single zodiac can be altered in order to give another satisfactory solution (which translates as another date). However, this is impossible to do for all Egyptian zodiacs at once.

Let us therefore list our zodiac decipherment conditions. We have formulated the reasons for each of them elsewhere, and will therefore withhold from reiterating them presently.

1) *First condition.* The astronomical meaning of any figure or symbol in the zodiac shouldn't contradict the meaning of similar figures or symbols in other Egyptian zodiacs. In other words, our research was based on the assumption that all ancient Egyptian

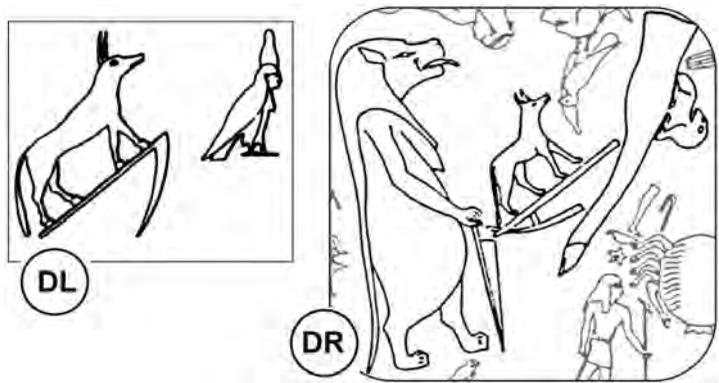


Fig. 15.77. Wolf (or dog) on a scythe. In the Long Zodiac we see this symbol between Sagittarius and Scorpio, and in the Round one it is in the centre of the zodiacal circle, where the celestial pole should be. The Long Zodiac of Dendera is on the left, and the Round one is on the right. Drawn copy fragments from [1100], A. Vol. IV, Pl. 20 & 21.

zodiacs shared a single system of symbols. Therefore, if we encounter one symbol or another in several different zodiacs, we are safe to assume that it means the same thing in every case (or, at least, that such meanings do not contradict each other).

It goes without saying that we cannot claim this to be true for all Egyptian zodiacs without exception. However, should this fail to be the case, we wouldn't have been able to find ideal astronomical solutions for each and every zodiac, acting on this assumption. Indeed, the amount of astronomical information found in zodiacs can be great enough, as we have already seen. Therefore, the possibility that there might be random ideal astronomical solutions of all Egyptian zodiacs based on an erroneous decipherment is right out of the question.

However, since ideal solutions were indeed found for each and every zodiac, we can consider the principle of uniform approach to the decipherment of all Egyptian zodiacs justified.

2) *Second condition.* If we find an inscription of some sort next to a planetary figure in a zodiac, it must be accounted for in decipherment. In other words, the stipulation is that the astronomical decipherment of a zodiacal figure should not contradict the adjacent inscription. This was, obviously enough, only taken into account in cases where translations of such inscriptions were available. One must admit that

said translations are more often than not ambiguous and vague, which makes it impossible to obtain any decisive astronomical indications from these inscriptions. Nevertheless, they are of some help in decipherment. Some such inscriptions were translated by H. Brugsch, a famous Egyptologist of the XIX century, who studied the issues of deciphering the astronomical content of Egyptian zodiacs, among other things. N. A. Morozov referred to his translations liberally ([544], Volume 6). We have also been using Brugsch's translations for reference in our research.

3) *Third condition.* Venus, being a female planet, has to be symbolised by a female figure, not male. N. A. Morozov was the first to point this out, correcting the mistake of Heinrich Brugsch, who identified a male planetary figure from the Round Zodiac as Venus, qv above.

In some of the zodiacs a single planet is symbolised by a whole procession of wayfarers and not just a single figure (Zodiac EM, for instance). In this case, the procession of Venus must contain a single female figure at the very least.

Vice versa, neither Saturn, Jupiter or Mercury were ever depicted as female figures – those planets were believed to be “strictly male” in their symbolism.

The Sun was also considered a male planet in European and Egyptian astral symbolism ([532], page 145; also [370], pages 14-15). However, in case of the Sun we have made no ban on female figures in zodiac decipherment. This is of little importance, at any rate, since the Sun in the primary horoscope was usually drawn as a circle and not a human figure, thus rendering the gender issue irrelevant. However, the Sun is often drawn as a human figure in secondary horoscopes of Egyptian zodiacs. Our research has revealed that the figures in question are always male (see the secondary horoscopes in Zodiac DR, for example).

As for Mars – the figure itself is male, according to mythology, but may be accompanied by female figures. In Roman mythology, for instance, Mars was often accompanied by the female image of “Mars's Valour”: “The wife of Mars was Nerio, or Neriene, identified as Venus and Minerva, initially the ‘Valour of Mars’” ([532], page 349). In Greek mythology, where Mars was known as Ares, “his companions were Eris, the Goddess of Discord, and the blood-

thirsty Enio” ([532], page 58). In other words, Mars had female companions; it is possible that some of them ended up in the zodiacs as well. Also, Greek mythology employs the female figure of Athena as a “double” of Mars, in a certain sense.

Therefore, we considered couples and processions consisting of figures of either gender acceptable for Mars, and even solitary female planetary figures, as long as this didn't interfere with the identification of Venus. However, our study of finite solutions revealed that Mars was always portrayed as a male figure in Egyptian zodiacs.

By the way, we have already discussed how male and female figures can be told apart in Egyptian zodiacs. The easiest way is to take a look at the width of a given figure's step, which is always substantially smaller in case of female figures as drawn by the “ancient” Egyptian artists.

4) *Fourth condition.* A two-faced male figure holding a planetary rod stands for the planet Mercury in every Egyptian zodiac. See more in the section on the symbols of Mercury in the primary horoscope above. As for the error of Brugsch, who identified the two-faced figure in the Zodiacs of Dendera as Venus (see more on the primary horoscope's symbols of Venus above, in the corresponding section). Unfortunately, Brugsch's mistake has been recurring in the works of numerous Egyptologists to this day ([1062:1]).

The two-faced wayfarer doesn't necessarily appear in an Egyptian zodiac. Mercury could be portrayed differently, qv above. However, no other planet than Mercury has ever been portrayed as a two-faced wayfarer.

5) *Fifth condition.* If we see a male wayfarer with a crescent (or crescent-shaped horns) on his head, the planet in question is Saturn. Let us remind the reader that this conclusion was made by N. A. Morozov after his study of the Round Zodiac of Dendera. Morozov noticed that the planetary figure with a crescent on its head was also carrying a scythe in one of the cases – a well-known attribute of Saturn. This is how Saturn was portrayed in the ancient astral symbolism, qv above.

6) *Sixth condition.* The sign of circle stands for either the Sun or the Moon in Egyptian zodiacs.

The fact that a circle contains a crescent doesn't necessarily identify it as the Moon. Such circles can

just as easily symbolise the Sun – possibly, in order to emphasise that a new moon is always “born” in the vicinity of the Sun. Also, a circle without a crescent doesn’t necessarily stand for the Sun – it can also refer to a full moon, which is observed as a disc and not a crescent.

However, an independent crescent that isn’t part of a circle must by all means represent the Moon.

Due to such similarity between solar and lunar symbols in Egyptian zodiacs, the issue of which circle stood for which celestial object was usually solved by simple computer calculations involving all possible variants. All identification options of circles (solar and lunar) were considered equally possible.

Let us conclude with a list of certain specific traits of Egyptian planetary symbolism in zodiacs, which haven’t been known previously. They weren’t accounted for in decipherment. Such traits manifested in the course of our astronomical calculations and the comparison of resulting solutions.

Falcon’s head – Mars. If the zodiac in question contains a planetary figure with the head of a falcon and without any other distinctive characteristics, it can be identified as Mars. In general, Mars was drawn with a falcon’s head more often than any other planet in Egyptian zodiacs.

The head of an ibis – Saturn or Mercury. A planetary figure with the head of an ibis identifies as Saturn or Mercury in Egyptian zodiacs, qv above.

Jackal’s head – Saturn or Mercury. Jackal’s head might also identify a planetary figure as Saturn or Mercury, qv above.

Bull (or a bull’s head) – Saturn. The bull-shaped sign or hieroglyph stands for planet Saturn. In some of the Egyptian zodiacs (those from Dendera, for example), Saturn has apparently got the head of a bull.

Goose – Mars. The goose is a symbol of Mars in Egyptian zodiacs. It was usually depicted next to the head of a planetary figure, or under its feet. In the latter case, the Goose stood for Mars in a secondary horoscope, simultaneously acting as a transposition sign, qv above.

Lioness – Venus. The lioness is a symbol of Venus in Egyptian zodiacs, qv above.

Crocodile – Venus (in a number of cases). In some of the zodiacs, the sign of the crocodile appears to symbolise Venus, qv above.

11. OBSERVATION POINT: CAIRO OR LUXOR (IBRIM)?

The visibility of planets may depend on the observer’s position in certain cases. Let us remind the reader that the visibility of certain planets is indicated in Egyptian zodiacs, and therefore has to be verified in the analysis of astronomical solutions. Sometimes the observer’s location can affect the calculation results.

We have used Cairo in Egypt as the assumed observer’s position in our calculations. Moreover, in ambiguous cases we have also checked planetary visibility for the Egyptian city of Luxor on the Nile, some 500 kilometres further south than Cairo. Luxor was chosen as the possible observer’s location due to the fact that the temples of Dendera and Esna, where the large ceiling zodiacs were found, are located in its immediate vicinity. Moreover, the royal necropolis is very close to Luxor on the Nile. Royal tombs were carved in the rocks of the nearby hills. The ceilings of some tombs were also decorated with zodiacs.

As it has already been stated, Egyptologists identify the Egyptian city of Luxor as the ancient Thebes, the city described in detail by Herodotus. It must be noted that in several ancient Russian maps the loca-



Fig. 15.78. Egypt on a Russian map of the XVIII century entitled “Drawing of the Terrestrial Globe”. The actual compilation date is absent from the map, but its publishers date it to the middle of the XVIII century. We see the town of Ibrim (Abram = Abraham?) on the site of Luxor, where the city of Thebes is presumed to have been located. This is where the Nile makes a great turn and forms the great bight, known as “Bight of the Kings”. This is also the location of the royal graveyard, concealed from sight in the hills. Map fragment from [306:1].



Fig. 15.79. A close-in of a fragment of the previous illustration. We see the Egyptian town of Ibrim (Abram = Abraham?) and the “Bight of the Kings”, or the royal necropolis of the Nile bight. Map fragment from [306:1].

tion of Luxor (or Thebes) is occupied by the city of Ibrim ([306:1], fig. 15.78). The name “Ibrim” is very similar to that of Abraham. Therefore, Luxor (or some city close nearby) was once known as the “City of Abraham”. This may be owing to the fact that the Biblical Abraham was considered the founder of the Empire’s royal dynasty. At any rate, we can see that the royal cemetery was located next to the city that was formerly known as Abraham’s City, or Ibrim (see fig. 15.79). It must also be said that modern maps of Egypt tell us nothing about any geographic location called Ibrim.

12.

THE BEGINNING OF A YEAR IN EGYPTIAN ZODIACS

Since an Egyptian zodiac was the astronomical description of a whole year that the zodiacal date falls on, it was important to find out what date the ancient Egyptians used to mark the beginning of a year. Nowadays, years are counted off January, but this hasn’t always been the case. The beginning of a year could be chosen in a variety of ways for different times and geographical locations. In the Middle Ages, for example, New Year could come in March or September. There were other dates for starting a year as well. When did the Egyptian year begin?

Let us consider the actual Egyptian zodiacs first of all. Apparently, there are no explicit indications of

this sort anywhere – it might be that the Egyptian New Year symbolism remains beyond decipherment to date. Nevertheless, the beginning of a year as observed by the authors of a given zodiac can be calculated reliably enough. Judging by the order of constellations on the zodiacs, the New Year started in the constellations of Leo and Virgo – the month of September, in other words.

Indeed, let us consider the rectangular zodiacs once again: the Long Zodiac of Dendera (DL), the Lesser Zodiac of Esna (EM) and the Greater Zodiac of Esna (EB), figs. 12.13, 12.14, 12.20 and 12.18.

In the Lesser Zodiac of Esna the entire zodiacal row is stretched into a single procession of constellations and planets. It is therefore easy enough to find the zodiacal constellation that opened the year – it must lead the procession. Unfortunately, the part that must depict the beginning of the procession is missing. But even the remaining part suffices to conclude that the leader of the procession is the constellation of Virgo, which means that the Egyptian year began in September.

The situation with the Long Zodiac of Dendera and the Greater Zodiac of Esna is somewhat more complex, but it is possible to make a conclusion nonetheless. In each case, the zodiacal procession is divided into two parts (see figs. 12.13 and 12.14). Therefore, there can be two candidates for leadership among the constellations depicted on these zodiacs.

In the Long Zodiac of Dendera it’s either Leo or Aquarius (see figs. 12.13 and 12.14). There are close ties between the symbols of Leo and Virgo in this zodiac (which is the case with many other Egyptian zodiacs as well). Therefore, strictly speaking, we should name the Leo-Virgo couple as the first constellation here.

In the Greater Zodiac of Esna the constellation that leads the procession is either Virgo (Leo) or Pisces (see fig. 12.18).

A final comparison of all cases tells us that the first constellation in the “annual procession” of constellations and planets in Egyptian zodiacs must have been Virgo. In other words, according to the zodiacs, the Egyptian year began in September. No other Egyptian zodiacs known to us contradict this conclusion.

Apparently, the conclusion made on the basis of our purely formal analysis of the Egyptian zodiacs is

in perfect correspondence with the known peculiarities of Egyptian climate. According to N. A. Morozov, the September beginning of the year must have truly been an Egyptian tradition, since it is defined by the annual floods on the Nile ([544], Volume 6, page 641). N. A. Morozov has put forth the proposition that the custom of beginning the year in September, which the Russian Orthodox Church managed to preserve for so many years, came to the Orthodox East (and Russia in particular) from Egypt ([544], Volume 6, page 641).

It has to be said that the Russian Orthodox calendars in Church Slavonic indicate the 1st September (old style) as follows: “Beginning of the Indiction, or the New Year”. Before the reforms of Peter the Great, Russians celebrated New Year in September.

Therefore, Egyptian year began in autumn – September, to be more precise. The day of autumn equinox in September fell over the New Year already, since the symbols of autumn equinox are at the head of the annual procession (see the zodiacs in figs. 12.13, 12.14, 12.20 and 12.18. More details concerning the symbolism of the vernal equinox point can be found in fig. 15.61 above.

Consequently, the annual order of equinoxes and solstices as implied by the Egyptian zodiacs was as follows:

- 1) Autumn Equinox in September – beginning of the year.
- 2) Winter Solstice in December (same year).
- 3) Spring Equinox in March (same year).
- 4) Summer Solstice in June (end of the year).

We have referred to this very sequence of solstice and equinox points in our analysis of the year’s secondary horoscopes – assuming the year to begin in September, that is. All the astronomical solutions that we have discovered satisfy to the secondary horoscopes under the assumption that the Egyptian year began in September.

Nevertheless, we didn’t consider September to be the mandatory beginning of a year. In order to make the solutions more reliable, we have checked concurrence with secondary horoscopes for all possible beginnings of a year. However, in final solutions the year turned out to begin in September (insofar as the zodiac in question permitted to calculate it in the first place).