

Dates ciphered in the monumental temple zodiacs of Dendera and Esna

1. THE ZODIACS FROM DENDERA AND ESNA AS PART OF THE GRANDIOSE ROYAL NECROPOLIS IN THE “ROYAL BIGHT” OF THE NILE

In the middle of the Nile’s current, near the Egyptian city of Luxor, one finds the enormous royal graveyard dating to the epoch of the “Egyptian Pharaohs”, carefully hidden from the profane eye. The site is a vast space with hills galore, which consist of soft rock. There are many ravines here that conceal ancient tombs, including those of kings, all cut into the rocky slopes of a near-inaccessible mountain valley known as “Valley of the Kings” (see figs. 17.1, 17.2 and 17.3). The famous tomb of Tutankhamen is also located here, by the way, qv in fig. 17.4. This entire upland area is located in the gigantic bight on the western bank of the Nile, qv in fig. 17.5. It is possible that this place was once known as the “Bight of the Kings”, since this is where we find the royal necropolis of the Ancient Egyptians.

The modern Egyptian city of Luxor can be found right across the Nile, on the eastern bank of the river. Egyptologists are of the opinion that Luxor had once been the famous “ancient city of Thebes” ([499]). This is possible. Let us also point out that the very name Luxor may be Slavic in origin, derived from “*Luka Tsarey*” (“Bight of the Kings”).

Luxor and the nearby Egyptian town of Karnak is where we find the two gigantic “ancient” Egyptian temples named after the two respective towns, qv in figs. 17.6 and 17.7. Both these fortress-like temples stand on the eastern bank of the Nile, whereas on the western bank, on the side of the necropolis, one sees the two cyclopean stone effigies of sitting pharaohs. These are the famous “ancient” colossi of Memnon, qv in fig. 17.8. They appear to guard the road that leads towards Luxor from the royal graves, qv in fig. 17.9. All these constructions appear to have been part of the royal necropolis as a single funereal complex.

Several other ancient temples that one finds nearby must have belonged to the same complex, among those the temple of Dendera named after the city where it is located ([2], fig. 17.10). In fig. 17.11 one sees a relatively recent photograph of several ancient constructions from Dendera. The modern Egyptian town of Esna is a little bit further down the Nile. It is considered to stand on the site of the “ancient Latopolis”. Several temples with zodiacs are located nearby ([2]).

The town of Dendera can be found in the actual “Bight of the Kings”, and Esna is close nearby, qv in fig. 17.5.

The two towns from the vicinity of the royal necropolis in the “Bight of the Kings” is where the gigantic stone zodiacs that we shall discuss further in



Fig. 17.1. “Valley of the Kings” (Biban-Al-Muluk) – one of the mountain gorges in Luxor, or the Bight of the Kings, where one finds royal tombs. 22 sepulchres have been discovered here to date ([499], page 44), including the tomb of Tutankhamen. A view of the entrance into the gorge from a dead end. Photograph taken in 2000.



Fig. 17.3. “Valley of the Kings” (Biban-Al-Muluk). The burial chamber with the sarcophagus. The wooden floor is modern. There is no mummy in the sarcophagus. When Europeans first came here (already after the Napoleonic expedition), all the sarcophagi stood empty, with their lids open, with neither mummies nor valuables inside them. Photograph taken in 2000.



Fig. 17.2. “Valley of the Kings” (Biban-Al-Muluk). A passage carved through the body of the rock leads from the entrance to the tomb that houses the sarcophagus with the mummy. There is a wooden floor here nowadays, for the convenience of the tourists. Photograph taken in 2000.



Fig. 17.4. “Valley of the Kings” (Biban-Al-Muluk). The mound over the tomb of Tutankhamen. Another royal sepulchre was made in the side of the mound. Photograph taken in 2000.

the present chapter were discovered. They come from the ceilings of the two temples. There are four such zodiacs altogether (there may be others in existence, but they remain unknown to us). Each one of them has got a certain date ciphered therein, which may relate to the holy events that said temples were consecrated to. The proximity of both Dendera and Esna to the royal necropolis gives us reasons to believe all

of these zodiacs to be of a funereal nature. If so, it would be most edifying to learn whom they are supposed to commemorate, as well as the temples where these zodiacs are found. Let us point out that the zodiacs from Dendera and Esna are much bigger than all of the Egyptian zodiacs found in the sepulchres of the “Valley of the Kings”. Furthermore, their style differs from that of the tomb zodiacs considerably.

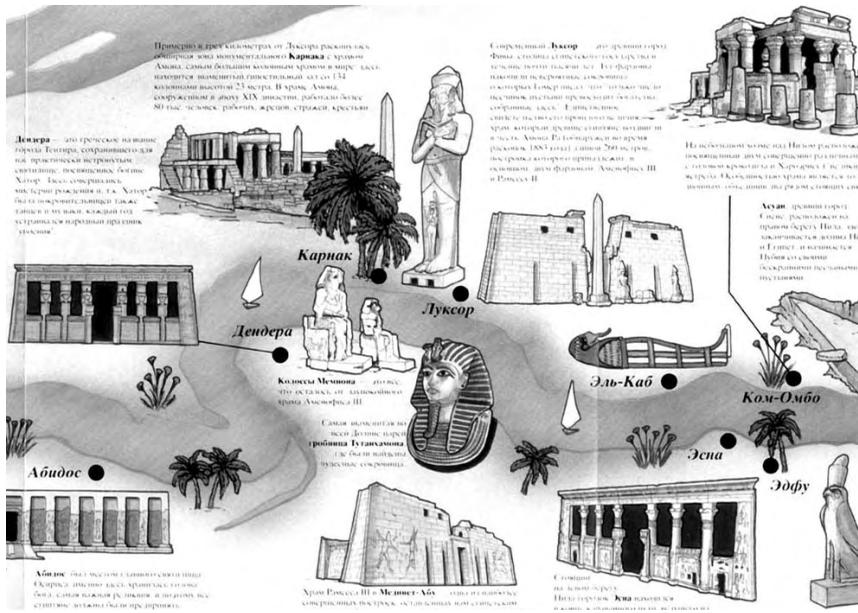


Fig. 17.5. A part of a modern tourist map of Egypt demonstrating the valley of the Nile where it forms a gigantic bight known as the “Bight of the Kings”, or Luxor. The tombs of the Great Empire’s rulers (also known as Egyptian pharaohs) were concealed in the hills here. The map has an icon here that looks like Tutankhamen’s golden mask. Let us point out that the orientation of temples and other monuments as given in this map is rather arbitrary, and their locations are rather approximate. Taken from [370], inset at the end of the book.

The zodiacs from the sepulchres of the “Bight of the Kings” can usually be classified as belonging to the “Theban type” – which is only appropriate seeing as how Luxor is considered to be the “successor of the ancient Thebes”, qv above.

Zodiacs of the Theban type can be seen in figs. 12.1, 12.3 and 15.25 above. They are simple murals – paint over plaster. Their interpretation is usually a rather difficult task, since constellation figures were usually omitted from such zodiacs, qv above. Unlike them, the zodiacs of Dendera and Esna contain easily identifiable constellation figures, and their symbolism is a great deal easier to understand.

As we mentioned previously, in order to represent a certain date as an “astral calendar” transcribed in a zodiac, ancient Egyptians only needed to know a modicum of astronomy. If the date in question had been contemporary to them, they could calculate nothing and simply observe the planets on the celestial sphere whenever the need would arise. However, the solution of the reverse problem, or decoding the

dates transcribed as zodiacs, is anything but an easy task. Nevertheless, nowadays we have all the means required for it.

In the following sections of the present chapter we shall tell the reader about how we deciphered the dates from all four zodiacs from Dendera and Esna. As you may remember, all these dates turned out mediaeval, which means that the “ancient” Egyptian builders were of the opinion that the holy events commemorated by the construction of the two temples had taken place in the Middle Ages. The zodiacs from the temples of Dendera date from the late XII century A.D., and the ones from Esna – to the late XIV – early XV century. The temples themselves could therefore only have been built later than these dates.

This result is naturally an absurd one from the point of view of the modern Scaligerian chronology. Nevertheless, it appears to be true.

On the other hand, the dates we came up with ideally fit the framework of the New Chronology which was reconstructed by the authors of the pres-



Fig. 17.6. The funereal pathway inside the Karnak temple lay between two rows of cyclopean columns that one can still see there. Photograph taken in 2000.



Fig. 17.7. Entrance to the Temple of Luxor. This is where the funereal procession arrived after passing through the sphinx road that led here from the Karnak temple. Taken from [499], page 8.



Fig. 17.8. The two colossi of Memnon “guarding the gigantic pylon of the temple where Amenothis III was buried” ([370], page 136). One sees gigantic Orthodox Christian crosses on the backs of the thrones that both statues are sitting on. It is presumed that these monuments were erected in the XIV century B.C. The hair on the head of the figure is woven into a braid. The colossi of Memnon stand on the western bank of Nile in Luxor, or “The Royal Bight”. They stand on a plain, but the hills begin several miles behind their backs. Those hills and mountains conceal the royal sepulchres. Taken from [370], page 137.



Fig. 17.9. Modern road built in the hills of Luxor (Bight of the Kings). It leads to the Biban-Al-Muluk gorge, where numerous royal sepulchres were found. Photograph taken in 2000.

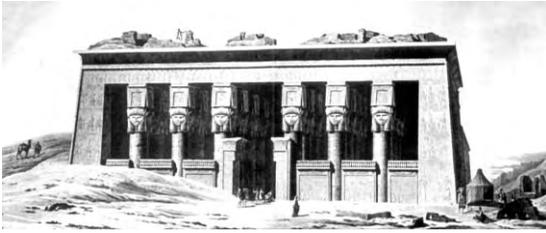


Fig. 17.10. A drawing of the Dendera temple from the Napoleonic Egyptian album. This is how it was seen and drawn by the artists who came to Egypt with Napoleon's army. Taken from [1100], A. Vol. IV, Pl. 7.



Fig. 17.11. Modern view of the ancient Egyptian constructions in the town of Dendera located in the Egyptian "Bight of the Kings". Taken from [2], page 55.

ent work with the aid of empirico-statistical and astronomical methods based upon the entire body of documented information that we had at our disposal, qv in CHRON1-CHRON3.

2. THE ZODIACS OF DENDERA: HISTORY OF DISCOVERY AND RESEARCH

The Long Zodiac of Dendera is a ceiling bas-relief carved in stone. Its size is 25 by 42.5 metres. It was discovered by the Europeans on the ceiling of a gigantic hypostyle hall in the "ancient" Egyptian temples of Dendera.

The first estimations made by the Egyptologists about the age of the temple claimed that it predated the new era by 15 thousand years ([370], page 162;

also [544], Volume 6, page 651). The dating was subsequently shifted to the beginning of the new era, qv in [544], Volume 6, page 651.

The entire ceiling of the hypostyle hall in the temple of Dendera where the Long Zodiac was discovered is covered in "ancient" Egyptian artwork, its content being astronomical for the most part. Both halves of the Long Zodiac that represent the celestial zodiac as a whole are rows of images one sees on either side of the ceiling. They span the entire space of the ceiling that appears to symbolise the celestial sphere, qv in fig. 12.15 above.

The second Dendera zodiac (the Round one) is a ceiling bas-relief carved in stone, measuring 2.55 by 2.53 metres. It was found in the antechamber of the same temple in Dendera and taken away to Europe; the original of the zodiac is kept in the Louvre nowadays ([1062], page 6).

This is how the entire history of the discovery and the subsequent study of the Dendera zodiacs by the Europeans was related in the 1930's by N. A. Morozov, who had researched these zodiacs meticulously ([544], Volume 6, pages 651-694).

"Dendera is a small town in Egypt that lies to the north of Thebes [modern Luxor – Auth.] on the banks of the Nile, with the population of some 9-10 thousand people.

The ruins of Tentyris, an ancient city, are located nearby; they include the remnants of a temple that can be considered truly splendid for that epoch. By the end of the XVIII century there had still been two well-preserved sculptural pieces of artwork on the ceiling. The first one, known as the Round Zodiac, comes from the temple's dome and was taken to Paris; the second one comes from the temple's antechamber and is known as the Rectangular Zodiac [the one we refer to as the Long Zodiac – Auth.]. There was a great amount of research conducted followed by many publications; the town of Tentyris became Dendera in the process" ([544], Volume 6, pages 651-652).

In Chapter 12 we mentioned that the first Egyptologists dated the Temple of Dendera to the fifteenth millennium before Christ, no less. Then its dating started to shift "upwards", having subsequently "frozen" at the III millennium B.C. Then historians suggested to consider the Long Zodiac to date to the epoch of Tiberius (14-37 A.D.), and the Round Zodiac

– to the epoch of Nero (54-68 A.D.). When astronomers tried to verify these dates with astronomical calculations involving the horoscopes contained in the zodiacs, the results proved negative. These planetary horoscopes didn't appear until the III century A.D. There were two solutions – either to date the imperial Roman reigns to other centuries, or declare the horoscopes to be of a fantasy nature. Egyptologists were most reluctant to contradict the Scaligerian tradition and chose the latter, despite the fact that, according to N. A. Morozov, “the veracity of both horoscopes becomes blatantly obvious as soon as we exclude the introductory religious processions” ([544], Volume 6, pages 651-652).

N. A. Morozov lists these processions. We shall omit his list, since he mistook the symbols from the secondary horoscopes of the Dendera zodiacs for “extraneous religious scenes”, which he erroneously considered to bear no relation to either the astronomic content of the zodiac or the problem of its dating.

N. A. Morozov also informs us of the following:

“All the other figures with staves represent planets and constellations, and some of them can be identified immediately as follows:

In the rectangular zodiac [the “Long Zodiac” of Dendera – Auth.], for instance, we see a lone figure of a man bearing a staff, which identifies it as a planet, and the head of a falcon in Pisces, closer to Aquarius, with an inscription near his head saying Hor-Tos, which stands for “red planet”, according to Brugsch (also known as Hor-Teser or Hor-Tesher) – Mars, in other words.

In the very same constellation of Pisces we see another man with a falcon's head – somewhat to the right, though, closer to Aries, bearing a planetary rod and wearing a luxurious tiara, with an inscription saying Hor-Apis-Seta, standing for “planet Jupiter”.

In Aries we see a wayfarer in a head priest's head-dress, bearing a rod, which means the figure in question is planetary. The double-faced head (one of the faces being aquiline and the other human) could identify the planet as Mercury whose faces can be seen on either side of the sun – however, according to Brugsch, we see the inscription saying Phouter-Ti (god or goddess of the morning), which identifies the figure as Venus. However, one may well doubt his guess. On the right of this figure we see the symbolic represen-

tation of the dusk and the dawn – two little animals with their backs grown together. We see two young women bearing rods right above, one with a human face and the other with a canine snout [it is leonine and not canine – one of the symbols pertaining to Venus, qv in CHRON3, Chapter 15:4.8 – Auth.]: this must be the double representation of Venus as the morning and evening star.

Between Libra and Scorpio one sees the full Moon drawn as a circle, with a young woman carrying a staff inside. This is clearly a reference to a full Moon in May [actually, in this position the reference isn't necessarily to a full Moon in May, but always a vernal one which either takes place in March, April or May – Auth.].

All the other stars and planets are defined just as explicitly in the Round zodiac from the palace temple of Dendera [N. A. Morozov is exaggerating a trifle bit here, qv below – Auth.].

If all of this is nothing but the artist's fantasy, it is hard to explain the fact that in both zodiacs Mercury and Venus are in their rightful place, near the Sun, and not in some other impossible location which would nevertheless be convenient for the artists. Also, why would they want to draw a fantasy horoscope, anyway?” ([544], Volume 6, pages 652-653).

Let us point out that both ideas voiced by N. A. Morozov in re the zodiacs from Dendera proved to be perfectly correct. However, due to the fact that he hadn't managed to decipher the Egyptian astronomical symbolism completely, N. A. Morozov came up with an erroneous answer, misdating the Dendera zodiacs to the VI century A.D. ([544], Volume 6, page 651). See CHRON3, Chapter 13:1 for more details.

3.

DECIPHERING THE DATE OF THE LONG ZODIAC OF DENDERA (DL)

3.1. The Long Zodiac of Dendera and the various representations thereof

As it was pointed out, the attempts to date the Long Zodiac of Dendera astronomically were made in the numerous works of the XIX-XX century. It was studied by Dupuis, Laplace, Fourier, Letron, Holm, Biot, Brugsch, B. A. Turaev and N. A. Morozov ([544],

Volume 6, pages 655-672), and more recently N. S. Kellin together with D. V. Denisenko ([376]) as well as T. N. Fomenko ([912:3]). We mentioned this research in CHRON3, Chapter 13.

The research conducted by N. A. Morozov, N. S. Kellin and D. V. Denisenko, and T. N. Fomenko, involved a great body of work on deciphering the astronomical content of the Dendera zodiacs. We shall be referring to the results of this research.

At the same time, we appear to be the first to have noticed the existence of secondary horoscopes in Egyptian zodiacs. This very fact allowed us to eschew the “optimal interpretation problem” in our efforts to date the Egyptian zodiacs. Our approach involves all possible interpretations at once, without the need to choose the “best one” the way our predecessors had to do. They were doomed to trust rather ambiguous considerations in order to decide which one of the two equally possible interpretations was better than the other. This problem does not exist in our approach. See more on our method in CHRON3, Chapter 16:7.

In the dating of the Egyptian zodiacs it is necessary to use copies of high enough quality with the sufficient amount of detail. The use of low quality copies of the Egyptian zodiacs can lead to mistakes in their interpretation, and false datings eventually.

In the Napoleonic Egyptian album ([1100]), the Long Zodiac from Dendera occupies a rather large amount of space; we see both a drawn copy of the zodiac and a detailed shaded copy, qv in figs. 12.11-12.14 above.

Bode’s *Uranography* (XIX century) contains a copy of a substantially lower quality (see figs. 13.3 and 13.4 above). This is the copy that N. A. Morozov had used in his research of the Dendera zodiacs ([544], Volume 6). However, T. N. Fomenko discovered several errors and distortions in this copy; they happen to affect the astronomical dating most ostensibly. Morozov came up with a wrong result in his dating of the Long Zodiac; a more detailed account can be found in CHRON3, Chapter 13.

A modern photograph of the Long Zodiac’s small fragment that gives one an idea of what the original looks like can be seen above, in fig. 12.16.

In the present chapter we shall need a much more detailed rendition of the Long Dendera Zodiac than the ones found above. In figs. 17.12 – 17.15 one finds

a detailed drawn copy of the Long Zodiac, with all of the details that we shall be mentioning below represented thereupon.

Let us give a step-by-step account of how we dated the Long Zodiac of Dendera (see CHRON3, Chapter 16:7).

3.2. The Long Zodiac of Dendera in colour

Step 1, qv in CHRON3, Chapter 16:7.1. The interpretation of the Long Zodiac’s primary horoscope and the compilation of a “coloured zodiac”.

The compiled tables of Egyptian astronomical symbols as cited above in CHRON3, Chapter 15, helped us to identify the figures of planets and constellations from the primary horoscope in the Long Zodiac of Dendera, qv in CHRON3, Chapter 15:1, and CHRON3, Chapter 15:4. We compiled the coloured version of the Long Zodiac as a result – see figs. C1, C2, C3 and C4; the colours are represented by the following codes: *R* for red, *J* for yellow, *B* for blue, *G* for green and *BR* for brown. Below, in our discussion of the Long Zodiac, we shall presume the reader to possess a both the “coloured zodiac” and simple drawn copies (see figs. 17.12-17.15).

3.3. Constellation figures in the DL zodiac

Constellation figures are shaded red in figs. C1, C2, C3 and C4; the colour is represented by the letter *R*. All the constellations are easily recognizable – they look conspicuously canonical. Our interpretation of the zodiacal constellation symbols in the Long Zodiac doesn’t differ from the respective interpretation as found in the works of Egyptologists – [1062], for instance.

The same interpretation was offered in the work of N. A. Morozov ([544], Volume 6), the work of N. S. Kellin and D. V. Denisenko ([376]) and the work of T. N. Fomenko ([METH3]:3, Chapter 12).

3.4. Planetary figures of the primary horoscope from the DL zodiac

Planetary figures of the primary horoscope are shaded yellow (letter *J*) in figs. C1, C2, C3 and C4. Among them we find every single figure of a wayfarer