

Dating results for Egyptian zodiacs

1. THE GENERAL SITUATION WITH THE DATINGS OF THE EGYPTIAN ZODIACS

The full picture of how the dates ciphered in the Egyptian zodiacs that we studied are distributed temporally can be seen in fig. 19.1. Black circles stand for the zodiac with a single solution option, and white circles represent the ones with several possible interpretations; however, fig. 19.1 demonstrates that there are very few such cases.

We would usually come up with several versions for the “poor” zodiacs, by which we understand the ones lacking in secondary horoscopes and additional astronomical information in general. If it turns out that the primary horoscope of such a zodiac has got several interpretations, or cannot be deciphered unambiguously, there is no way to verify the solutions so as to choose the correct one.

Fig. 19.1 makes it perfectly obvious that the consensual chronology of the Ancient Egypt is most likely to be incorrect.

The dates of the zodiacs are telling us plainly enough that the ancient Egyptian history that we’re familiar with from textbooks has got nothing to do with the era of several millennia before Christ, which is how modern Egyptologists date it, but rather the

epoch of the XI-XVI century A.D. The gigantic Egyptian temples and pyramids are most likely to have been built in the XIV century A.D. the earliest; the dates inscribed in the zodiacs we find in these temples pertain to the XI-XVI century. However, this doesn’t mean that the dates refer to built on the dates ciphered in the zodiacs; they were most probably built a great while later, since the temple artwork usually reflects events of the epochs that precede the construction of the actual temples.

As for the painted “ancient” Egyptian wooden coffins, the art of their manufacture had existed in Egypt until relatively recently, according to Brugsch’s zodiac – namely, the middle of the XIX century. It is therefore possible that there are many genuine XIX century specimens among the coffins one finds exhibited in the Egyptian halls of modern museums.

Our datings of the ancient Egyptian zodiacs are as follows:

- 1) The Round Zodiac of Dendera – morning of 20 March 1185 A.D.
- 2) The Long Zodiac of Dendera – 22-26 April 1168 A.D.
- 3) The zodiac from the Greater Temple of Esna – 31 March – 3 April 1394 A.D.
- 4) The zodiac from the Lesser Temple (in the northern end of Esna) – 6-8 May 1404 A.D.

Flinders Petrie’s zodiacs from Athribis:

- 5) The Upper Zodiac of Athribis – 15-16 May 1230 A.D.
- 6) The Lower Zodiac of Athribis – 9-10 February 1268 A.D.
- 7) The Theban Zodiac of Heinrich Brugsch turned out to contain three horoscopes at once; each one of them contains a date of its own:
 - 7a) The demotic subscript horoscope – 18 November 1861 A.D.
 - 7b) The horoscope “without rods” – 6-7 October 1841 A.D.
 - 7c) The horoscope “with boats” – 15 February 1853 A.D.
- 8) The coloured zodiac from Thebes found in the Egyptian “Valley of the Kings and reproduced in the Napoleonic album on Egypt ([1100]: 5-8 September 1182 A.D.
- 9) The two zodiacs of Petosiris. Due to the paucity of additional astronomical data in these zodiacs, we came up with three possible solution options for these zodiacs, with the datings set apart by intervals of 100

years or less. We shall discuss the dating of these zodiacs in a separate publication.

9a) 5 August 1227 A.D. for the zodiac P1 from the outer chamber and 24-25 March 1240 A.D. for the zodiac P2 from the inner chamber;

9b) 10 August 1430 A.D. for P1 and 17 April 1477 A.D. for the zodiac P2 (the solution is somewhat imprecise in the latter case);

9c) 2 August 1667 A.D. for P1 and 2 April 1714 for P2.

Thus, it turns out that all possible datings of the zodiacs from the tomb of Petosiris date from the late Middle Ages.

We can now be quite certain when we claim that the events related to the “ancient” history of Egypt and the epoch of the Pharaohs really took place in the XI-XV century of the new era, and not several millennia before Christ, as it is presumed generally – a “mere” 400-1000 years ago, that is. Insofar as the grandiose temples of the ancient Egypt are concerned, the zodiacal dates they contain indicate at the epoch of the late XII – early XV century A.D.

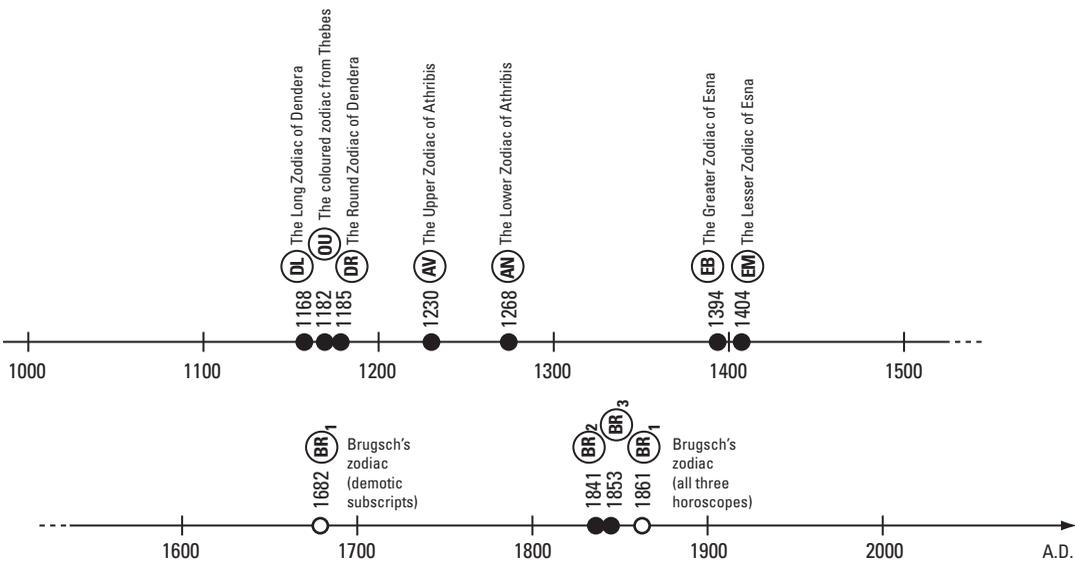


Fig. 19.1. The distribution of the dates found in the ancient Egyptian zodiacs across the time axis. Black circles stand for the dates that can be estimated unequivocally. Zodiacal abbreviations: DL – the Longer Zodiac of Dendera. DR – the Round Zodiac of Dendera. EB – the zodiac from the Greater Temple of Esna. EM – the zodiac from the Lesser Temple of Esna. AV – the Upper Athribis Zodiac of Flinders Petrie. AN – the Lower Athribis Zodiac of Flinders Petrie. OU – the Coloured Theban Zodiac from the Valley of the Kings near Luxor. BR – Brugsch’s zodiac.

2. THE STABILITY OF THE DATINGS THAT WE CAME UP WITH

The stability of the datings that we got as a result of our research is one of their most important characteristics.

Firstly, all of the preliminary solutions that we got for the primary horoscopes were stable in minor details, insofar as small variations of the selected interpretation option were concerned. We have been very meticulous about making it absolutely certain that every set of preliminary solutions that we came up with for the fixed decipherment of the primary horoscope would be stable in face of minor variations concerning the understanding of the zodiac in question in the present decipherment. The intervals of possible planetary disposition across constellations were always chosen with enough give. If two planetary figures were located too close to each other on the zodiac and their respective order wasn't defined explicitly, this circumstance would invariably be accounted for in the search of astronomical solutions. In general, we tried to take all possible solutions for the zodiac under study into account, in every sensible interpretation.

Secondly, all the exhaustive solutions that we discovered are stable as a whole, in general. That is to say, no variations in the interpretation of a given zodiac, no matter how great, could lead to the discovery of a second exhaustive solution for the same zodiac. This applies to the great temple zodiacs from Dendera and Esna primarily. The secondary horoscopes that they contain are detailed enough to exclude the possibility of an exhaustive random solution. Therefore, the stability of the exhaustive solutions that we came up with for the temple zodiacs from Egypt can be estimated as very high indeed. It is all the greater that both pairs of dates from the zodiacs found in Dendera and in Esna turned out to be very close to each other. The difference between the two dates from Dendera equals 17 years, said interval equalling a mere 10 years for the Esna dates. It is unlikely that such a coincidence could manifest randomly – and repeatedly, at that.

The stability of the dates that we deciphered from the less informative zodiacs owes a lot to the fact that

they comprise pairs or even triads of closely related drawings (discovered in the same tomb, for instance). Thus, the datings transcribed in such pairs must be close to each other; this allows for highly reliable choice options of finite solutions from the multitude of preliminary ones.

Once again, we come up with mediaeval datings that fail to concur with the Scaligerian version of Egyptian history in any way at all. If all of the above is considered “random” and “chance”, why don't we get any “random” datings from the I century A.D., for instance? Such datings would satisfy the Scaligerite Egyptologists – if they existed, which very clearly isn't the case here. Au contraire, we get dates from the same time interval, and those correspond to the New Chronology perfectly.

3. UNRESOLVED ISSUES IN THE DECIPHERMENT OF EGYPTIAN ZODIACS

The problem of interpreting the horoscopes in the zodiacs of the “Theban” type remains unsolved. We must remind the reader that such zodiacs often don't contain any drawings of constellations whatsoever; the groups of planetary figures in such zodiacs appear in cells that the zodiacs are divided into in some manner. We cited a few examples of such zodiacs above – the LZ zodiac as seen in fig. 12.1, and the RM zodiac from the ceiling of the tomb ascribed to “Ramses VI” in the Valley of the Kings, qv in fig. 15.25.

It is likely that planetary longitudes in such zodiacs are given in a different system, where the ecliptic is divided into other units than constellations, unlike the rest of the Egyptian zodiacs. These parts may well be equal – a propos, this is the system used by the modern astrologists, who divide the ecliptic into the twelve so-called “zodiacal signs” that only bear a very distant relation to actual zodiacal constellations. They simply divide the ecliptic into twelve equal parts, and use the names of zodiacal constellations for referring to them.

It is possible that some such system was used in the Egyptian zodiac of the Theban type. In the zodiac from fig. 12.1, for instance, the ecliptic is divided into 36 equal parts, as we already mentioned above. However, the exact nature of this division remains un-

clear; we know nothing of whether the entire ecliptic was divided into 36 equal parts, or whether each of the zodiacal constellations is divided into three parts, which yields the same number.

As for the figures from the other zodiacs of the “Theban” type, they have got a lot in common with the other Egyptian zodiacs. Therefore, the identification of planets in such zodiacs should conform to the same rules as with other Egyptian zodiacs in general, although the Theban zodiacs also have a number of peculiarities in this respect that complicate the interpretation.

Note of 2004. Egyptian zodiacs of Thebes type were completely deciphered and dated by A. T. Fomenko and G. V. Nosovsky in 2003. Full details of this decipher are to be found in the 2nd expanded edition of “New chronology of Egypt” by A. T. Fomenko and G. V. Nosovsky (Moscow, Vetche publishers, 2003, in Russian). Actually, astronomical language of Thebes class is truly unusual and differs remarkably from Roman zodiacs we are accustomed to. Our decipher of astrosymbolisms of Thebes class of zodiacs has produced datings for all pharaonic burials in the Valley of Kings disposing of burial zodiacs. Of those zodiacs ones attributed to Ramses VI, Ramses IV, Ramses IX were Thebes class and zodiacs of Ramses VII and Seti I were of Roman type. These dates extracted from burial zodiacs are listed below. We do not know about presence of zodiacs in any other burial chambers. In most tombs the zodiacs were scraped off, in others they were not painted at all.

4. ASTRONOMICAL DATING OF SUMERIAN TABLETS

Our account of the Egyptian zodiacs, our research thereof and the datings that we came up with ends here. It turned out that none of our datings confirms the consensual chronology of Egypt; on the contrary, they appear to be contradicting it, and quite explicitly so.

The readers might ask whether our results can correspond to the astronomical datings of the “extremely ancient” Sumerian tablets, since the latter are said to be easily and reliably datable with the use of astronomical methods, and presumably confirm the

consensual chronology ([1287] and [1017:0]). Let us try and attain some clarity in the matter.

We shall use the astronomical edition of the texts contained in the Sumerian astronomical tables ([1017:0]). This work contains the English translations of several hundred Sumerian tablets, allegedly reliably dated to the period between 652 B.C. and 165 A.D.

Sumerian tablets refer to the presence of planets in zodiacal constellations; in other words, they contain horoscopes. The book ([1017:0]) contains a great number of dates that historians consider to be “implied astronomically” by the horoscopes from the Sumerian tables.

Needless to say, all of these dates fall into the framework of the consensual Scaligerian chronology and are said to “confirm” it perfectly. However, the picture becomes a great deal less idyllic once we begin to compare these dates to the original Sumerian texts that they were allegedly culled from, rather than Scaligerian chronology.

First and foremost, we must state that the texts of Sumerian tablets published in [1017:0] don’t contain a single exhaustive horoscope that could lead to a unique solution on the entire historical interval. All the horoscopes found in these tables are incomplete a priori; they often contain nothing but information on three or four planets. Such horoscopes can yield solutions with datings falling on almost every century, as the readers can witness themselves with the aid of the Horos software. It is always possible to select the desired solution from this multitude that will correspond to Scaligerian chronology and “confirm” the latter. Historians are doing just this, and in a very silly manner, too.

Secondly, the texts of Sumerian tablets often omit the names of the planets – either altogether, or simply by containing references to “a certain planet”. Just what planet the “ancient” Sumerian had in mind is naturally rendered to guesswork. For instance, these “guesses” can be made in any which way at all – whether or not they will concur with Scaligerian chronology only depends on the intention of whoever’s making the guess (or any other chronological system, actually). All of this guesswork has got absolutely nothing in common with the astronomical dates yielded by independent methods.

Finally, the dates suggested by historians still fail

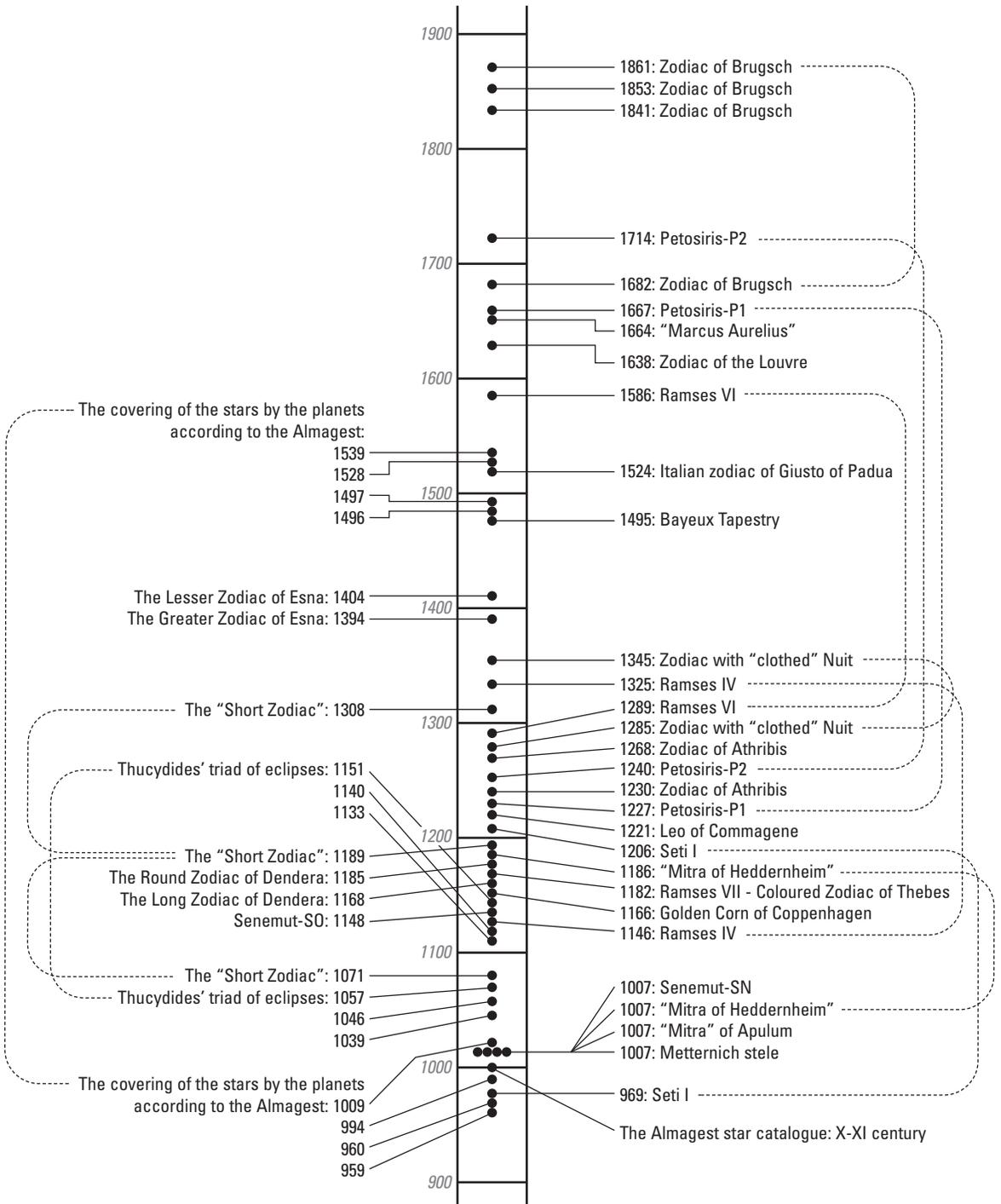


Fig. 19.2. Consolidated table of astronomical datings obtained by the authors, including those of ancient zodiacs with horoscopes. In case of multiple astronomical solutions, the latter were linked up by dashed lines.

to correspond with the astronomical content of the Sumerian tablets. The “plight” usually begins whenever the tablet under study contains a more or less detailed horoscope, which naturally makes it easier for the historians to make it fit the desired answer.

Let us just cite a single example of the above. We are referring to the tablet numbered 418, dated to the 5th year of Darius II:

“The dating ... that we agreed upon herein is based on planetary descriptions (Jupiter in Leo, Venus and Mercury in Taurus, and Saturn in Cancer) ... This dating unfortunately fails to be confirmed ... [this is followed by complaints about the fact that the “ancient” Sumerian author “misnames” the king who was his contemporary and should be identified as Artaxerxes according to the dating as well as Scaligerian chronological tables – Auth.] ... Worst of all, Venus was invisible, whereas ... it is referred to as the “morning star” in the first observation. In the third observation, the reference to the “northern horn” indicates that the Moon should ... unfortunately ... the latitude of the Moon had roughly equalled +3 degrees when it was passing by the Delta of Capricorn ...” ([1017:0], Volume 1, pages 60–61). And so on, and so forth.

The above fragment gives a good impression of just how low the precision of correspondence is between the astronomical descriptions of the Sumerian tablets and the Scaligerian datings ascribed thereto. This “precision” rate can hardly be called satisfactory – all of this considering how the horoscope in question only consists of four planets – Jupiter, Saturn, Mercury and Venus. A horoscope like this should have a great number of solutions, which makes it relatively easy to choose the desired one out of their number. And yet Venus turned out to be invisible in the solution desired by the historians, despite the explicit indications of the contrary contained in the Sumerian tablet. Furthermore, the tablet contains a more precise stipulation concerning the mutual disposition of the Moon and the Delta of Capricorn, which also fails to fit the Scaligerian dating as suggested by the historians.

In general, the work ([1017:0]) makes it perfectly clear that any kind of “confirmation” that the Scaligerian datings allegedly get from the astronomical dating of Sumerian tablets is right out of the question.

It appears that Sumerian tablets still await an independent astronomical dating – should it prove pos-

sible at all, due to the vagueness of the astronomical indications pertinent to these tablets. According to the translations of tablets given in [1070:0], almost all of the Sumerian astronomical indications are very dubious and imprecise.

One could also enquire about just how well the modern translators of Sumerian tables understand the meaning of the astronomical terms used by the “ancient” Sumerians. It is possible that astronomical meaning of Sumerian texts is much different from whatever the opinion of modern specialists implies.

5. A LIST OF 28 ANCIENT ZODIACS, DISCOVERED AND DATED BY THE AUTHORS RECENTLY

Our study of sources and ancient artwork of all sorts made it possible for us to discover a large enough number of ancient zodiacs. We have managed to date many of them. Let us list a total of 28 ancient zodiacs, Egyptian as well as European, that the authors of the present book managed to date (see fig. 19.2). A detailed description of the datings was provided in a number of our other works, such as “New Chronology of Egypt” (2002, 2004), “Ancient Zodiacs of Egypt and Europe” (2005), “The Baptism of Russia” (2006) and “Regal Rome between the Oka and the Volga” (2007). We shall simply cite our end results presently. All the post-1582 dates in the list that follows were rendered to the Julian Calendar (“old style”, that is).

1. Zodiac of Pharaoh Seti I (SP), Egypt: 969 A.D. (14-16 August) or 1206 A.D. (5-7 August).
2. The Stele of Metternich (MT), Egypt: 1007 A.D. (14-16 August).
3. The “Mitre” of Apulum, Europe: 1007 A.D. (14-16 August).
4. The “Mitre” of Heddernheim, Europe: 1007 A.D. (14-15 October) or 1186 A.D. (14-15 October).
5. The Zodiac of Senenmut (SN), Egypt: 1007 A.D. (14-16 June).
6. The Brief Zodiac (KZ), Egypt: 1071 A.D. (15-16 May), 1189 A.D. (30-31 May), or, alternatively, 1308 A.D. (6-8 May).
7. Zodiac of Pharaoh Ramses IV (RC), Egypt: 1146 A.D. (15-16 April) or 1325 A.D. (16 April).

8. The Second Zodiac of Senenmut (SO), Egypt: 1148 A.D. (17-18 June).
9. The Golden Horn of Copenhagen, Europe: 1166 A.D. (17-28 May).
10. The Long Zodiac of Dendera (DL), Egypt, 1168 A.D. (22-26 April).
11. Zodiac of Pharaoh Ramses VII – “Coloured Zodiac of Thebes”, that is. Luxor Valley of the Kings (OU), Egypt: 1182 A.D. (5-8 September).
12. The Round Zodiac of Dendera (DR), Egypt: 1185 A.D. (morning, 20 March).
13. The “Lion of Commagena” zodiac (LK), Turkey: 1221 A.D. (morning, 14 September).
14. Zodiac from the Tomb of Petosiris, external chamber (P1), Egypt: 1227 (5 August) or 1667 (2 August, old style).
15. The Upper Athribean Zodiac of Flinders Petrie (AV), Egypt: 1230 A.D. (15-16 May).
16. Zodiac from the Tomb of Petosiris, internal chamber (P2), Egypt: 1240 A.D. (24-25 March) or 1714 A.D. (2 April, old style).
17. The Lower Athribean Zodiac of Flinders Petrie (AV), Egypt: 1268 A.D. (9-10 February).
18. The “Clad Nuit” zodiac (NB), Egypt: 1285 A.D. (31 January – 1 February) or 1345 A.D. (29-31 January).
19. Zodiac of Pharaoh Ramses VI (RS), Egypt: 1289 A.D. (4-5 February) or 1586 A.D. (20-21 February, old style).
20. Zodiac from the Greater Temple of Esna (EB), Egypt: 1394 (31 March – 3 April).
21. Zodiac from the Lesser Temple of Esna (EM), Egypt: 1404 (6-8 May).
22. The Carpet of Baillet, Europe: 1495 (15 March).
23. The Italian Zodiac by Justo of Padua (PZ), Europe: 1524 A.D. (7 March).
24. The Louvre Zodiac (LV), Europe: 1638 A.D. (12-17 June, old style).
25. The gemma of “Marcus Aurelius” (RZ), Europe: 1664 A.D. (8-9 December, old style).
26. Brugsch’s zodiac, known as the “demotic subscript zodiac” (BR1), Egypt: 1682 A.D. (17 November, old style) or 1861 A.D. (18 November, new style).
27. Brugsch’s zodiac, known as “the horoscope with no rods” (BR2), Egypt: 1841 A.D. (6-7 October, old style).
28. Brugsch’s zodiac, known as “the horoscope in boats” (BR3), Egypt: 1853 A.D. (15 February, old style).