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# A New Beginning (3,114 BCE to 2,730 BCE)

The Venus shift of 3,114 BCE, as was the case during all Typhon Seasons, had principally affected Egypt's eastern Delta and the Mediterranean world. Due to its fortunate geographical location, Upper Egypt (the Black Land) had continually been spared from the harshest ravages caused by the rising waterbed of the raging Mediterranean sea — as it overwhelmed the lands along its destructive path. Thus, the dawning of the Early Bronze Age II period saw the Red Land submerged, as the legend of Re's Destruction of Mankind suggests, in the bloody waters of the planetary gods' manifested indignation. It is also within this context of post-diluvian devastation that dynastic Egypt emerges. Moreover, in the Manethonian history of Egypt, Africanus and Eusebius relate that King Menes, the first king of Dynastic Egypt, came to rule in Egypt "after the Flood."<sup>1</sup> Herodotus also made the assertion that:

The first human king of Egypt, they said, was Min. In his time all Egypt save the Thebaic (southern Upper Egypt) province was a marsh: all the country that we now see was then covered by water, north of the lake Moeris ...  
(Herodotus, Book II: 4)

The ancients, whether in China or the ancient Near East, traditionally considered their ancestral monarchs who lived and reigned before a great primeval flood as Gods. Herodotus' statement also makes clear that the only part of Egypt's territory which was inundated in proto-dynastic times was the Delta (beyond the Fayum). Therefore, while pharaonic history originates in the middle of the fifth millennium BCE, *dynastic* Egyptian history begins *after* the Great Flood which terminated Typhon Season #1. The various extant king-lists and annals from dynastic Egypt are, consequently, not to be interpreted as complete records of the Nile Valley's pharaonic history. The traditional Manethonian framework is, as a manner of speaking, an Egyptocentric historiography. This means that it does not concern itself with the formative historical period in which the Anu emerged from Ethiopia

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<sup>1</sup>Manetho, *Aegyptiaca*, FR. 6-7.

to colonize the Nile Valley. That ante-diluvian period symbolized for the dynastic Egyptian the era of the gods. The fact that Pharaoh Narmer became known as Osiris to the dynastic Egyptians is one major example of that.

At this point, pharaonic history breaks into two branches: the original cult of Horus the Elder and the new dynastic cult of Horus the Child. The big problem with Egyptological historiography heretofore is its continuing inability to discern, or even as much as to acknowledge, the dual nature of early pharaonic kingship. While the majority of Egyptologists indeed recognize that, at some point during proto-dynastic times, the cults of Horus the Elder and Horus the Child merged into one, never has it been suggested that the two cults represented two distinct Horus kingships. Yet, this is precisely the thesis which will be advanced in this chapter.

### *The New Dynastic Horus: Horus the Child*

Horus the Elder is traditionally known as the primordial patron god of Upper Egypt, Horus the Behdetite. As his name duly denotes, Horus the Elder is considered to have preceded another Horus figure — namely, Horus the Child, who was the son of Isis and Osiris. Horus the Elder, a son and heir to Re, was identified as the husband of Isis — who bore him four children. Egyptologists contend that Horus the Elder became one with the younger Horus early in Egyptian history to become the one Horus. Is there a hidden historical foundation at the root of this supposed mythological kinship between Horus the Elder and Horus the Child? I personally believe that there is. As a result, I have chosen to designate this era in ancient pharaonic history, beginning in 3,114 BCE and finishing in 2,730 BCE, the “New Horus Period.” Because it is precisely between those years that Horus the Child, the New Horus, would come into prominence and coexist with Horus the Elder. This fusion between Horus the Elder and Horus the Child which Egyptologists erroneously believe took place prior to dynastic Egypt, only in actuality came to be at the “end” of the New Horus Period — during the Old Kingdom. Hence, prior to 2,730 BCE, we must contend with “two” Horus kingships — a Khemetic one (that of Horus the Elder) and a dynastic Egyptian one (of Horus the Child). As the titles’ hierarchy indicates, the Khemetic Horus kingship is naturally the oldest of the two. Horus the Elder is the counterpart of Horus the Behdetite. As the founding Horus, he is akin to the African Anu who came to establish themselves at Edfu in Upper Egypt, and Heliopolis in Lower Egypt, during the fifth millennium BCE. As the primeval civilizer, Horus the Elder brought the fruits of pharaonic culture into the Red land (Egypt) from Khemet, the Black land (Ethiopia and Upper Egypt).

In predynastic times, the colonizing thrust of the Khemetic Horus kingship resulted, in two specific occasions, in the Horus cult’s adaptation to new environ-

ments where pharaonic culture had implanted itself. Thus, the first manifestation of the cult of Horus was in Hierakonpolis — during Naqada II. At Hierakonpolis, Horus the Behdetite was transformed into his exclusively Upper Egyptian form of Horus of Nekhen. The Hierakonpolite Horus kingship had by then become sufficiently independent of the Ethiopic Edfu cult to establish a sort of “second generation” Khemeto-Egyptian domestic kingship. Subsequently, as the Horus of Nekhen himself, specifically incarnated by Narmer-Osiris, began to colonize lands further north — into Early Bronze Age I Syria-Palestine — the foundations of yet another Horus kingship fomented itself — that of Horus the Child. Therefore, unlike the earlier Horus kingships of Behdet and Nekhen (which were fundamentally African), the cult of Horus the Child was at its base Levantine, but wholly nurtured under African tutelage. When Horus the Child descended into Lower Egypt from his Canaanite homeland, he founded what is known as dynastic Egypt.

### *The Classic Ptolemaic Age*

Shortly following the beginning of the third millennium BCE, the newly-formed dynastic line of Horus the Child at Thinis-Abydos (with Pharaoh Menes as its founder) would not actually dislodge the more ancient kingship of Horus the Elder at Edfu in Upper Egypt. Both kingships would coexist harmoniously throughout most of the New Horus Period.

The cataclysmic Venus shift of 3,114 BCE came in the middle of the archaeological period known as Early Bronze Age I. That year also brought the end of King Djoser-Netjerykhet’s reign in Memphis and the beginning of the classic Ptolemaic age. Evidently, speaking of a “Ptolemaic” age during the Early Bronze II period is hardly in keeping with conventional scholarship. Such a radical thesis is certainly without precedent, and is sure to be scornfully received by virtually all academics. Yet, this is precisely the theory I now intend to bring forward. I certainly do not quarrel with the well-established fact that, following the conquest of Egypt by Alexander the Great in 332 BCE, Greek Ptolemaic kings and queens ruled in Alexandria, on Egypt’s Mediterranean coast, in the third century BCE. The evidence for that is overwhelming and undisputable. Nonetheless, it is also a unanimously accepted fact among scholars that the Late Period Ptolemaic temples at Edfu, near the First Cataract, were constructed on top of much “earlier” temples. It is therefore entirely legitimate to deduce that a cult of Horus the Behdetite existed in Edfu long before the fourth century BCE. As I shall seek to demonstrate, the extant wall-temple scenes of the Late Period Ptolemaic temples recount the events of a much earlier period than the time of those who carved them in the fourth century BCE.

In Chapter 18, I will argue that, beginning about fifty years before the conquest of Alexander the Great, there was a massive religious renaissance in Egypt which vigorously revived these later dynastic Egyptians' interest in the classic Ptolemaic age — which I believe flourished between 3,114 BCE and 2,780 BCE. Immediately following the end of Pharaoh Djoser-Netjerykhet's reign, there arose in Edfu a new line of kings who bore the name of Ptolemy. Simultaneously, in the nearby Upper Egyptian town of Philae, a matriarchal succession of queens bearing the name of Cleopatra ruled in equal power. The central position occupied by Pharaoh Djoser and his vizier Imhotep in the Ptolemaic temple-wall reliefs is, in my estimation, a powerful hint pointing to the actual proximity of King Djoser-Netjerykhet's reign to the advent of the Ptolemaic rulers. Egyptologists hold on to the view that the fourth century BCE rulers had only *then* deified King Djoser and his vizier Imhotep. I instead contend that both Djoser and Imhotep were deified very shortly after their deaths. The revived Late Period interest in them stemmed directly from the fourth century BCE pharaohs' renewed fascination with the classic Ptolemaic age. Beginning with the standard 30th Dynasty, the native Egyptians' earnest desire to return to the roots of their pharaonic culture, following long periods of foreign domination, lured them to look to the classic Ptolemaic age for inspiration. An era of insatiable interest in anything neo-Ptolemaic was thus ignited. As a result, when Alexander came to Egypt, there *already* was much interest for the *classical* Ptolemaic dynasty — which had come to an end about 2,400 years earlier. Ptolemy, Alexander's famous general, had adopted this name as his own because of the many wondrous accounts he had heard about the classic Ptolemaic age while in Egypt. The Greeks' interest in the long-gone Ptolemaic dynasty of Upper Egypt only added to an already widespread fascination with the classic Ptolemaic age during Egypt's Late Period. The historical scenes depicted on the walls of the First Cataract Ptolemaic temples therefore do not actually attempt to articulate events which occurred during the rule of the Greek Ptolemaic kings in Alexandria, but illustrate historical events from the Early Bronze II period.

There can perhaps be no better way to review the important events of the previous chapter, as well as to situate ourselves within the ensuing historical context, than by turning to a crucial hieroglyphic text from the temple of Edfu. The inscription in question describes a pivotal rebellion, said to be historical, undertaken by Seth against Horus. In the story, Horus returns to Egypt from abroad, only to find that the country had fallen under the control of his evil uncle Seth. Unquestionably, Seth's new powers over the Two Lands had been in direct result of the rebellion in question. The relief on the Edfu temple-wall shows the famed vizier and architect, Imhotep, recounting the story of the rebellion to his king, Djoser-Netjerykhet. That conflict between Horus and Seth was sparked by the Mercury shift of 3,166 BCE. As the planet Mercury is identified in the Ptolemaic temples with Seth, the ravages that

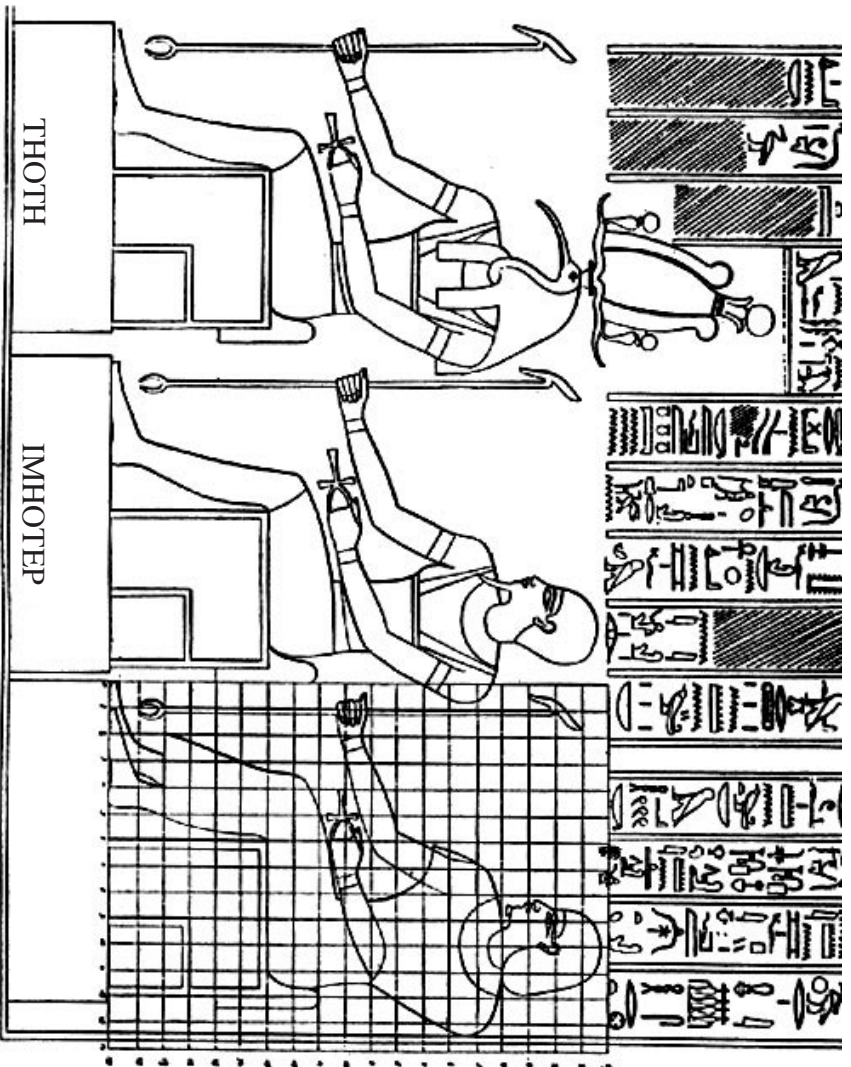


Fig. 2a: Thoth and Imhotep.



Fig. 2b: Ptolemy V (wearing double-plume crown) making offerings to deified Imhotep and other deities.

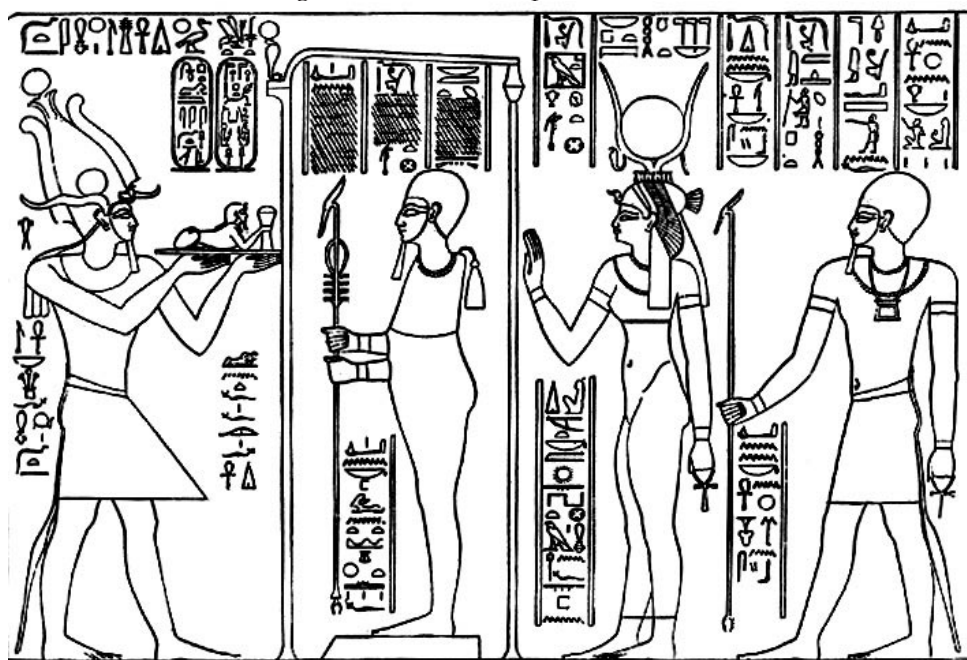


Fig. 2c: Ptolemy XI (wearing *atef*-crown) making offerings to Ptah, Hathor and Imhotep.



Fig. 2d: The goddess Isis.

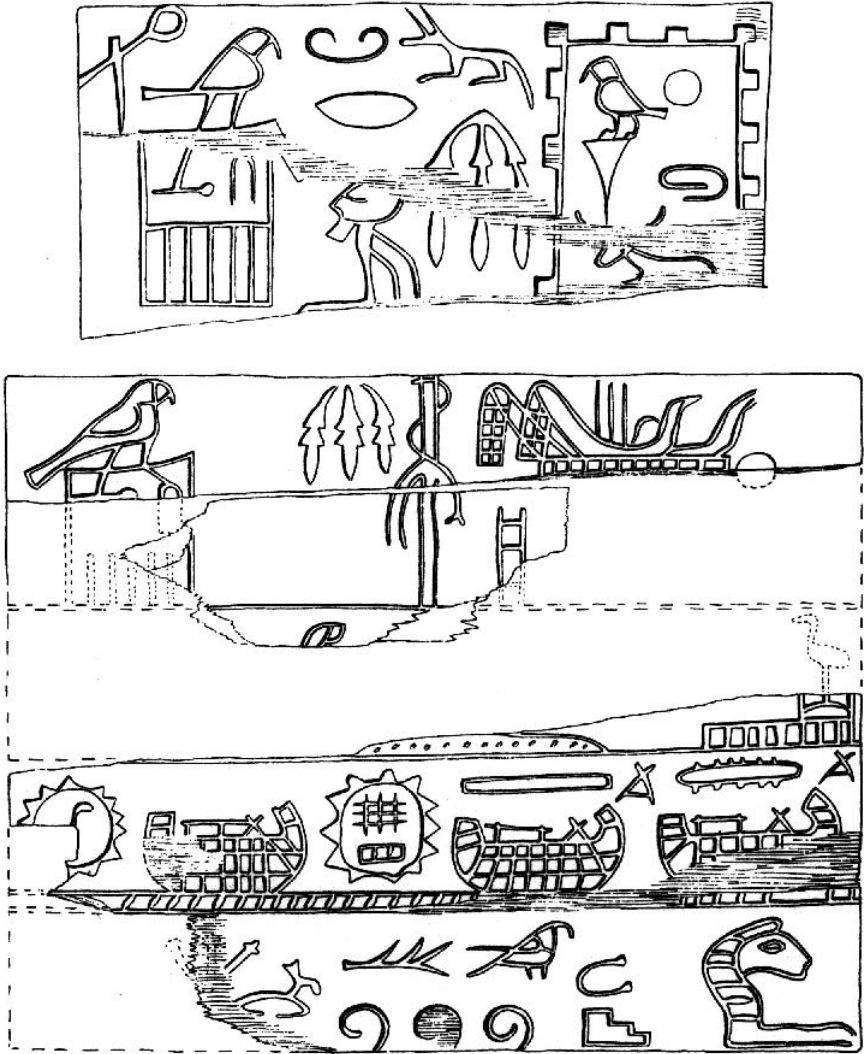


Fig. 2e: Scenes from the court of Pharaoh Aha-Menes.



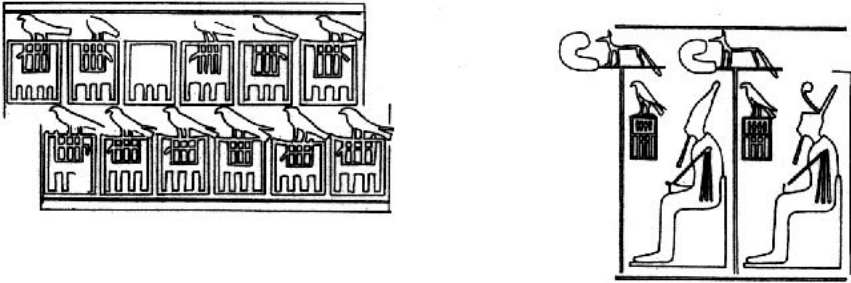
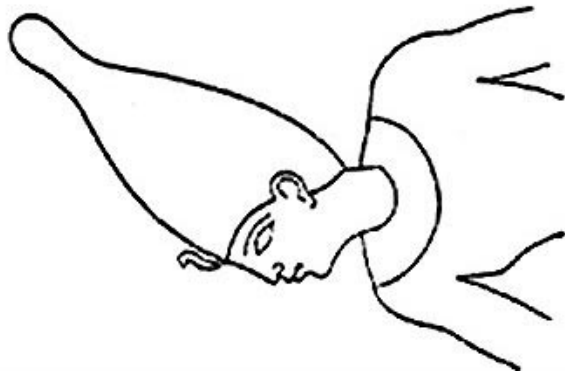


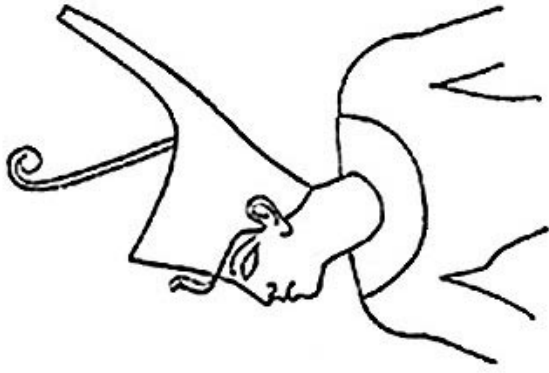
Fig. 2f: Sealings of King Djer at Abydos.



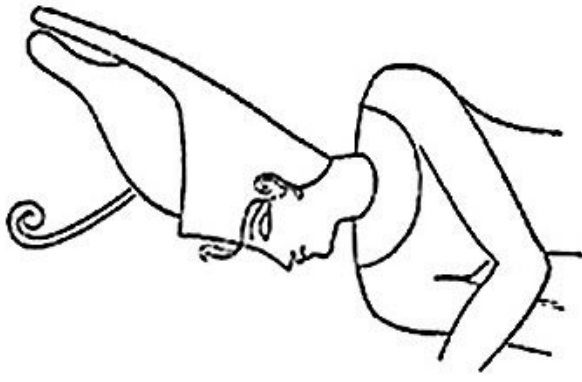
Fig. 2g: Ivory tablet of King Ka-a at Abydos.



Crown of Upper Egypt  
(white crown)



Crown of Lower Egypt  
(red crown)



Double crown of Upper  
and Lower Egypt

Fig. 2h: The royal crowns of ancient Egypt.

the planet Mercury inflicted upon Egypt, the domain of Horus, was likened to a wanton act of aggression by Seth against Horus. With the advent of Typhon Season #1, the inhabitants of the district of Ombos (Naqada), the African A-Group Nubians of Ta-Seti, spearheaded the rebellion by declaring themselves followers of Seth. For the first time, Seth had the ambition of becoming the equal, if not a superior, of Horus. The Sethian A-Group Nubians of Typhon Season #1 unilaterally acquired for themselves full pharaonic titles — without the approval of the Horus kingship. This rebellion would set an important precedent which would resolutely be followed by the disciples of Seth throughout much of dynastic Egyptian history whenever a Typhon Season came about. As we will ultimately see, at the time of other Typhon Seasons (particularly Typhon Seasons #2, 4 and 5) the governorship of Egypt tended to be separated between the disciples of Horus in the south and the followers of Seth in the north. In the previous chapter, it has been demonstrated that the Memphite Theology was particularly patterned with this division of power in mind. And, not surprisingly, elements of the Memphite Theology, as expressed through the worship of Ptah or the Apis bull, would periodically take centre-stage at the time of those Typhon Seasons. Be that as it may, the Horus kingship always held the genuine balance of power.

Thus, the scene depicting the rebellion of Seth during Typhon Season #1, which we find carved on the fourth century BCE Ptolemaic temple-wall, was undoubtedly reproduced from an earlier version belonging to the original Ptolemaic temple from the EBII period. There is no evidence whatsoever during the Late Period for a rebellion of that scale involving disciples of Seth. But since historians fail to realize that this so-called myth is actually historical, no attempt has been made to reconcile the details of that story with real events in Egyptian history. Undoubtedly, the genesis of the Sethian rebellion saga goes back to Early Bronze Age times. As a result, the classic Ptolemaic rulers of Edfu, who immediately succeeded Pharaoh Djoser-Netjerykhet, were recounting historical events very close to their own time.

### ***Hathor, Mistress of Punt and the Dynastic Race Theory***

*“... it is clear that she (Hathor) was believed to be the personification of the entire Ennead and, in that sense, the mother of Horus.”*

- Leonard H. Lesko

In the Khemetic epic concerning the “Destruction of Mankind,” we are told that after humankind had rebelled against the sun-god Re, their creator, Re sent his eye to earth, in the form of the goddess Hathor, to deliver his message of destruction.

In a single day of terror, Hathor devastated the earthly realm — causing much of humanity to perish at once, and went to sleep afterwards. Satisfied with Hathor’s mission, Re poured down beer over the earth during the night — causing the liquid to mix with the Nile waters and giving it the appearance of blood. When Hathor woke up in the morning, she drank the excess water and became drunk. With this benevolent action on the part of the sun-god Re, humankind was saved from irrevocable devastation. Once again, this legend retelling Re’s destruction of mankind has, in my view, a strong historical basis. It recounts the destruction which came at the end of Typhon Season #1 in the form of the orbital shift of the planet Venus, in 3,114 BCE. The theme of humankind’s destruction at the culmination of a Typhon Season resonated throughout many ancient world cultures. As will be argued in Chapter 3, the biblical theme of the Fall of Adam and Eve was also inspired by this ancient Khemetic concept.

Incidentally, Re’s choice of Hathor, in the form of the former’s eye, as his prime agent of destruction also has a very consequential historical meaning. Accepting that Re’s destruction of mankind is to be equated with the Venus-induced global catastrophe of 3,114 BCE, we should then expect to find Hathor occupying a position of some prominence during the transition period between EB1 and EBII. In fact, this is what we see. The name Hathor actually means “House of Horus.” In that capacity, she was often seen, in her hybrid identity of Hathor-Isis, as the mother of Horus. Hathor-Isis ruled as a “double-goddess” at Dendera.<sup>2</sup> The dynastic cult of Horus the Child owes its very existence to Hathor-Isis — the mother of Horus the Child. Since the dynastic Egyptian kinship of Horus the Child hails from the Levant, the Levantine aspects of Isis-Hathor should now be worthy of discussion.

It is a rather peculiar thing that Hathor is thought to have hailed from two different places: one of these locations is the Land of Punt (principally thought to have been located on the Red Sea coast of Somalia) and the other is Byblos in Phoenicia (hence Hathor’s familiar title of “Lady of Byblos”). However, the problem is that these two places are miles away on opposite sides of Egypt, with Somalia in the south and Byblos (Phoenicia) in the north. Any impartial observer would find it difficult to understand how the goddess Hathor could have hailed from two different, and not to mention very distant, places at the same time. To me, this problem does not exist because, accepting Immanuel Velikovsky’s theory, I believe that the Land of Punt and Byblos (Phoenicia) were in fact meant to refer to one and the same place. According to Velikovsky:

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<sup>2</sup> Sylvie Cauville (1990) ‘Les inscriptions dédicatoires du temple d’Hathor à Dendera’, *Bulletin de l’Institut Français d’Archéologie Orientale* 90, p. 89.

The name Punt or Pont can be traced to “Pontus, father of Poseidon and Sidon,” as narrated by Sanchoniaton, the early Phoenician writer.<sup>3</sup> Sidon was a Phoenician metropolis.<sup>4</sup>

Indeed, the Land of Punt, also referred to as “God’s Land,” was in fact located in the Levant, not the Sudan. The dynastic Egyptians identified the Levant as the land of the gods because the founder of Egypt’s 1st Dynasty, Pharaoh Aha-Menes, came from Syria-Palestine. It had furthermore been in the Levant that Narmer-Osiris had come from Africa to instruct the ancestors of the dynastic Egyptians on the rudiments of pharaonic culture. In an Egyptological essay on the origin and meaning of the term “God’s Land,” Abdel-Aziz Saleh wrote:

It has rightly been noted that the “*God’s Land*” formula was not considered a strictly definite name of any specific land with clearly drawn boundaries. It seems to have two, more or less, traditional and coextensive significances: mythological and practical. The prevalent idea, held at present, is that in its mythological sense, the term pointed quite often to the Orient. A. Erman has ingeniously equated it with the indefinite forerunner of the “*Levant*” general term of modern times signifying countries vaguely situated to the east of the Mediterranean. However, with this broad identification, there are two different views with regard to the underlying trend of the meaning. According to the more common opinion, the mythical Orient, meant by “*God’s Land*”, came rather to represent the risen Sun-god. The other and less tenable opinion is inspired by the much-debated hypothesis that a certain people, known as the “*Followers of Horus*,” had entered Egypt from the East during the late Predynastic times under the guidance of the old Falcon-god Horus. In consequence, it has been inferred that “*God’s Land*” namely the Orient, must represent the cradle of the Falcon-god of those early eastern invaders. Their god Horus is he who became afterwards the dynastic and royal deity of Egypt.<sup>5</sup>

As Saleh aptly observes, early Egyptologists rightly believed that the young Horus had foreign origins — specifically Levantine roots. In addition, it was thought that he might have reached the Nile Valley from as far away as Arabia or Asia Minor.

<sup>3</sup> Philo of Byblos as quoted by Eusebius in *Preparation for the Gospel*, I, 10, 27.

<sup>4</sup> Immanuel Velikovsky (1952) *Ages in Chaos*, Doubleday & Co.: Garden City, NY, p. 110.

<sup>5</sup> Abdel-Aziz Saleh (1981) ‘Notes on the Ancient Egyptian T3-NTR “*God’s Land*”’, *Bulletin de l’Institut Français d’Archéologie Orientale* 81, pp. 107-108.

Eminent Egyptologists Sir Flinders Petrie<sup>6</sup> and Walter B. Emery<sup>7</sup> both believed that the land of Egypt was civilized by an invading dynastic race from southwestern Asia. The great Swiss Egyptologist Édouard Naville likewise related that:

... a vague and ancient tradition that they [the dynastic Egyptians] originally came from the land of Punt, and that it had been their home before they invaded and conquered the lower valley of the Nile.<sup>8</sup>

Accordingly, he was given the name of “the distant one.”<sup>9</sup> In any event, the mysterious identity of this “dynastic race” has served as a source of much controversy over the last century or so. The unquestionable evidence of a mass infiltration by unknown aliens from the east just before dynastic Egypt’s unification by Pharaoh Aha-Menes of the 1st Dynasty has led many historians to speculate that pharaonic Egypt sprung out as a result of a substantial cultural impetus from without — possibly Sumeria. In recent decades however, the dynastic race theory has somewhat been swept under the carpet. The apparently racist implications of a veiled “master race” theory supporting the concept of a northern race civilizing the “savages” of Africa has made the dynastic race theory unpopular in the post-modern era. The very mention of it, even in the most conservative of circles, brings out the embarrassing ghosts of imperialism and colonialism.<sup>10</sup> Therefore, it may seem very strange to many readers that I, an Afrocentrist of all people, would support the Aryanist and seemingly racist dynastic race theory. It is my personal opinion that the abandonment by modern scholars of the dynastic race theory has, in truth, been more beneficial to the Eurocentrists than to Afrocentrists. Afrocentric scholars have been the most outspoken critics of the dynastic race theory because, in their view, it denies the fundamental African origins of pharaonic culture and civilization. This exceedingly Egyptocentric view of pharaonic culture is, in my opinion, something that Afrocentrists can much do without. The truth is that pharaonic culture *did not* begin with dynastic Egypt. Again, the ancient African “Anu” settlers first imported pharaonic culture into Upper Egypt (Khemet or the Black Land) and Pharaoh Narmer-Osiris of Hierakonpolis later went on to colonize the Levantine territories — bringing to the Asiatics the fruits of pharaonic culture. Having been nurtured in their Levantine homeland during EBI, the proto-dynastic Egyptians then moved south into the Egyptian Delta,

<sup>6</sup> Sir Flinders Petrie (1899) *A History of Egypt*, Charles Scribner’s Sons: New York, p. 10.

<sup>7</sup> Walter B. Emery (1967) *Archaic Egypt*, Penguin: Baltimore, p. 39.

<sup>8</sup> Édouard Naville, *Deir el-Bahari*, pt. iii, p. II.

<sup>9</sup> Michael Rice (1991) *Egypt’s Making (The Origins of Ancient Egypt 5000-2000 BC)*, Routledge: London and New York, p. 51.

<sup>10</sup> See David M. Rohl (1998) *A Test of Time — Vol. II: Legend (The Genesis of Civilization)*, Century: London, pp. 315-316.

early in EBII, and founded the 1st Dynasty under Aha-Menes. Therefore, it is evident that the dynastic race (Horus the Child) somewhat adapted the more ancient African pharaonic culture to their own cultural reality by adapting certain aspects of Phoenician and Mesopotamian traditions.

In addition to the obvious influence of Narmer-Osiris, the matriarchal roots of dynastic Egypt are likewise evident. As it has already been mentioned, the goddess Isis-Hathor, as the mother of Horus the Child, also took an important part in grooming the young Horus. In the previous chapter, we saw that when Isis arrived in Phoenicia in search of the body of Osiris, she stayed as a guest of the goddess Ishtar, Queen of Syria, in the palace of Byblos. There, the coffin of her husband was hidden inside a wooden pillar (the sacred tamarisk tree which she later erected in Byblos). Since she did not reveal that she was a goddess herself, Ishtar ordered Isis to remain in the palace to nurse her eldest son.

Isis kept her anonymity for some time, remaining in the palace of Byblos to nurse the son of its rulers. Whenever the child was hungry, she let it suck on her divine fingers instead of her breast. Every evening when the palace courtiers had gone to bed, Isis held the little boy over a flame because in this way she knew how to singe away those parts of him which were mortal only and confer upon this future king the precious gift of eternal life.<sup>11</sup>

This “future king” was none other than Horus the Child — founder of dynastic Egypt. It is also particularly interesting to note that the young Horus is often portrayed sucking his thumb. This may well be a symbol of the manner in which he had been nursed by Isis as an infant in God’s Land. The matriarchal role of Isis-Hathor may also be observed during the transitional period in Egypt between the end of Pharaoh Djoser-Netjerykhet’s reign and the advent of Aha-Menes. Shown on the Palermo Stone wearing the red crown of Upper-Egypt,<sup>12</sup> this ephemeral line of predynastic kings counted among them one named King Scorpion. Since, according to this revised historical scheme, a cult to the goddess Isis existed at the time of King Scorpion, a link between the goddess Isis and those predynastic Egyptian pharaohs of the Delta ought to be detectable. Incidentally, just such an association may be contemplated with the cult of Isis-Scorpion, Mother of Horus. The common symbol of the scorpion, however elusive the meaning of it may be,

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<sup>11</sup> Norma Lorre Goodrich (1960) *Ancient Myths*, The New American Library: New York, p. 31.

<sup>12</sup> Elise J. Baumgartel (1975) ‘Some Remarks on the Origins of the Titles of the Archaic Egyptian Kings’, *Journal of Egyptian Archaeology* 61, p. 28.

establishes a relationship between King Scorpion and the cult of Isis at Philae at the beginning of the Early Bronze II period. The same way the Ptolemaic kings of Edfu were identified with the god Horus the Behdetite, it would seem that the Cleopatra queens of Philae held divine power under the guise of Isis-Hededet. Additionally, textual evidence from the Ptolemaic temple-walls confirms that this title of “Isis-Hededet” was synonymous with the designation “Isis-Scorpion.” The evidence in question is an inscription from the temple of Edfu which mentions a goddess by the name of “Hededet” Isis-Scorpion. In addition, she was believed to hold powers over venomous reptiles.<sup>13</sup> Isis-Hededet’s reputation as a subduer of venomous reptiles would appear to come from the fact that the Isis cult was established immediately after the first Typhon Season. The serpentine Sethian demon of chaos had evidently been tamed by the goddess Isis. It therefore follows that, in all probability, the scorpion symbolized the defeat of the Sethian forces of chaos.

### *The Primordial Victory of Horus the Child Over Seth*

The kinship of Isis-Hathor with the proto-dynastic Egyptians is further demonstrated in Isis-Hathor’s antipathy towards Seth — the sworn enemy of Horus the Child. In addition to her traditional role as the mistress of the Sethian serpent of chaos, we find the goddess Isis-Hathor actively participating in the altercations waged by both Horus the Elder, her husband, and Horus the Child, her son, against the archdemon Seth. She is sometimes seen as an active participant in the battle, and at other times, she acts as an encouraging bystander. As such, Isis-Hathor becomes a central figure in the reunification effort of Egypt undertaken by both Horus kingships following Typhon Season #1. Understanding this entire dynamic is pivotal since, as I shall now argue, records of these latest unification bouts have survived, gone wholly unrecognized by scholars, onto the walls of the Ptolemaic temples.

In the foreground, our quest begins with the examination of one of six hymns dedicated to Isis, from the sanctuary of her temple at Philae, associated with the reign of Pharaoh Ptolemy II. Hymn (I) from Room X is accompanied by a relief of King Ptolemy II paying homage to Isis-Hathor with the following words: “*Son of the Sun, Ptolemy, has come before you, O Isis, the Great, God’s Mother, kissing the ground before your beautiful face; give him your love forever.*”<sup>14</sup> Moreover, inscribed above the hymn, we can also read Isis’s words to Ptolemy: “*I have given you the life-span of Re in heaven (itself) with what is in it; I have given you victory over the south.*” Elsewhere, Isis is

<sup>13</sup> Jean-Claude Goyon (1978) ‘Hededyt: Isis-Scorpion’, *Bulletin de l’Institut Français d’Archéologie Orientale* 78, p. 442-446.

<sup>14</sup> L. V. Zabkar (1983) ‘Six Hymns to Isis in the Sanctuary of Her Temple at Philae and their Theological Significance — Part I’, *Journal of Egyptian Archaeology* 69, p. 116.



very precise about the identity of those people from the south whom King Ptolemy II had taken under his tutelage: “*O my beloved son, son of the Sun, Ptolemy, I have given you the south as far as Kenset, Ta-Seti, bent down for ever, belongs to you.*” The fact that Isis mentions “Ta-Seti” is somewhat of an oddity, within the context of conventional scholarship, since we know that “Ta-Seti” was the appellation used to qualify the A-Group Nubians of the Early Bronze Age. If the Ptolemaic texts really originated in the Late Period, why would Isis-Hathor choose to refer to the Nubians by the name of their distant ancestors? These enemies of Horus the Behdedite, King Ptolemy II, whom the goddess Isis-Hathor speaks of are none other than the disciples of Seth, the A-Group Nubians of Ta-Seti, whose rebellion the kingship of Horus the Elder had successfully managed to quell with the help of Isis-Hathor.

I am not the first to suggest that the conflict between Horus and Seth recounted on the walls of the Late Period Ptolemaic temples mirror actual historical events dating to early dynastic times. During the 1920s, Percy Edward Newberry had suggested that the Horus myth of the Edfu Temple essentially narrated a Sethian rebellion under King Pery-yebusen of the 2nd Dynasty.<sup>15</sup> Also, John Gwyn Griffiths’ seminal 1960 book *The conflict of Horus and Seth*, convincingly shows that the Horus and Seth saga was based on genuine historical events involving feuding followers of the two gods in predynastic Egypt.<sup>16</sup> The research of both Newberry and Griffiths therefore conclude, as I myself contend, that the epic feud between Horus and Seth dissimulates the record of an actual conflict between the ancient followers of these two gods. As Newberry astutely concludes, that conflict arose as a result of a rebellion of the disciples of Seth. Significantly, Newberry places that rebellion during Typhon Season #2. I indeed agree that a *second* Sethian rebellion erupted during the reign of Per-yebusen — one much modelled on the original rebellion. The Edfu Temple texts however are a record of the first Sethian rebellion during predynastic times.

Returning to the six hymns dedicated to Isis-Hathor from her temple at Philae, we find that the revengeful victory of Horus the Child over the perpetrators of the Sethian rebellion is likewise clearly delineated. In one particular hymn, we read:

Praise to you Isis-Hathor,  
 God’s Mother, Lady of Heaven,  
 Mistress of Abaton, queen of the gods.  
 You are the divine mother of Horus,

<sup>15</sup> P. E. Newberry ‘The Seth Rebellion of the II<sup>nd</sup> Dynasty.’ In *Ancient Egypt* (1922), pp. 40-46.

<sup>16</sup> J. Gwyn Griffiths (1960) *The Conflict of Horus and Seth (From Egyptian and Classical Sources)*, Liverpool University Press: Liverpool, U.K.

The Mighty Bull, avenger of his father,  
 Who **causes the rebels to fall**. ...  
 You are the divine mother of Horus,  
**Min-Horus**, the hero who smites his enemy,  
 And makes a massacre thereby.<sup>17</sup>

Herodotus named Menes, the first dynastic Egyptian king, “Min.” The God Min was already known during the predynastic era, but the title “Min-Horus” originates with Menes — whose name is obviously a variation of “Min” as Herodotus himself seems to have been aware of. In this hymn to Isis-Hathor, Min does not appear in his common guise of a fertility god, but more as an avenger god. Like Zabkar remarks:

Horus identified with Min does not appear here in the capacity of a god of fertility and procreation, but in the role of Min as a redoubtable god, conqueror of hostile forces, as he is described in some Middle Kingdom hymns, which refer to him as ‘Min-Horus, the powerful ... who overthrows his enemies, who avenges his father, and strikes the disaffected of heart’ ... Having been incorporated into the Osirian cycle, Min became son of Isis and Osiris, another Horus, Min-Horus, and as such he could appropriately be addressed as protector and avenger of his father.<sup>18</sup>

Since Pharaoh Menes, as the primordial incarnation of Horus the Child, came along to avenge the death of his father Osiris by decimating the disciples of Seth, it becomes easy to identify Menes with Min-Horus. Thus, in the New Chronology Table, we find that the classical Khemetic pharaoh Ptolemy II, in whose reign the hymn to Isis-Hathor mentioning Min-Horus, presumably for the first time, was composed, was a contemporary of the dynastic Egyptian king Menes. This personification of Min-Horus becomes a vital anchor point in this revised history. The hymn cited earlier specifically identifies Isis-Hathor as the divine mother of Min-Horus — Horus the Child. We also learn that Min-Horus overcame the “rebels” who had been responsible for Osiris’ death and the ensuing disorder in the balance of nature or Ma’at. All these attributes and events fit perfectly well with Aha-Menes and the circumstances which brought him to power.

An oft-repeated refrain in the texts of the Edfu Temple, which reads: “Hold fast, Horus, Hold fast!”, urges Horus on in his fight against “Him” — Seth in hippopotamus form.<sup>19</sup> Horus is repeatedly encouraged “to seize, take possession of”<sup>20</sup> the

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<sup>17</sup> L. V. Zabkar (1983) p. 118.

<sup>18</sup> Ibid, p. 120.

<sup>19</sup> John Gwyn Griffiths (1976b) ‘BRIEF COMMUNICATIONS: A refrain in the texts of the Edfu Temple’, *Journal of Egyptian Archaeology* 62, pp. 186-187.

<sup>20</sup> Ibid, p. 187.

dominion of Seth. We recall that after Horus the Behdetite, who had transformed himself into a winged sun-disk, had mercilessly annihilated the Sethian disciples under the orders of Re at the end of Typhon Season #1, the perpetrators of the Sethian rebellion changed themselves into crocodiles and hippopotami. Chronologically speaking, we behold that it was Horus the Elder's fight against Seth that preceded the confrontation between Horus the Child and Seth's disciples. Therefore, the Ptolemaic hunting scene — where Horus sets out to capture and kill the Sethian hippopotamus — represents the historic confrontation between the proto-dynastic Egyptians and the A-Group Ta-Seti Nubians. Another place where we find a contemporary record of this very same battle is in the territory of the Ta-Seti themselves — in the royal cemetery of Qustul; where we will now turn our attention.

### *The Great Battle of the Sixth Generation of Ta-Seti*

#### *(The Emergence of the Egyptian Dynastic State)*

An increasingly large number of Egyptologists have, over the past fifty years, begun to question the long-accepted understanding that the first Egyptian dynasty arose in the thirty-second century BCE.<sup>21</sup> Many of them, like Albright,<sup>22</sup> Stock,<sup>23</sup> Scharff & Moortgat,<sup>24</sup> and slightly earlier, Heinrich Schäfer (1868-1957)<sup>25</sup> of the 'Berlin School,' have advanced the view that dynastic Egypt saw its beginning later — somewhere around 2,900 BCE. Favouring this lower-dating trend, I have opted for a date of *c.*2,950 BCE for the advent of Pharaoh Aha-Menes at Thinis-Abydos. Therefore, the great Nubian campaign in which Pharaoh Aha-Menes records the smiting of Ta-Seti early in his reign must necessarily date to *c.*2,950 BCE. At the A-Group royal cemetery at Qustul, scholars have unearthed evidence for just such a devastating proto-dynastic Egyptian attack at the end of the sixth generation of the Ta-Seti pharaohs. According to Nubiologist Bruce Williams, the royal

<sup>21</sup> Michael Rice (1991) pp. xvi, xviii.

<sup>22</sup> William F. Albright 'Some Remarks on the Archaeological Chronology of Palestine before about 1500 B.C.' In Robert W. Ehrich (editor) (1965) *Chronologies in Old World Archaeology*, p. 50.

<sup>23</sup> Hanns Stock (1949) *Studia Aegyptiaca II: Die erste Zwischenzeit Ägyptens*, *Analecta Orientalia*, 31.

<sup>24</sup> Alexander Schraff & Anton Moortgat (1950) *Ägypten und Vorderasien im Altertum*, Bruckmann: Munich.

<sup>25</sup> Heinrich Schäfer (1974) *Principles of Egyptian Art*. Trans. and ed. by John Baines. Clarendon Press: Oxford, p. 9.

tombs at Qustul diminished considerably in size and, subsequently, A-Group culture altogether vanished from Lower Nubia. Quoting Prof. Bruce Williams:

Apparently, the demise of Qustul coincides with the campaign of Aha in Nubia, the first king of the Egyptian First Dynasty, who recorded the smiting of Ta-Seti. Afterward, the A-Group culture ceased to exist in Lower Nubia.<sup>26</sup>

Likewise, McGill University anthropologist Bruce Trigger writes:

For all practical purposes, the A-Group appears to have vanished from Lower Nubia before the end of the First Dynasty.<sup>27</sup>

If archaeologists accept a thirty-second century BCE date for the beginning of the A-Group cemetery at Qustul, and that its ultimate destruction from the hands of Aha-Menes took place at the end of the sixth generation of Ta-Seti, how is it then possible for these very same scholars to accept a thirty-second century BCE date for the advent of the 1st Dynasty at Thinis-Abydos? Logically speaking, this is impossible. Egyptologists accept that a generation lasted from thirty to forty years. In the present chronology, we observe that the six generations of active Ta-Seti culture in Lower Nubia lasted from between 3,166 BCE and c.2,950. As we have demonstrated earlier in Chapter 1, we can actually fine tune the date for the establishment of the 1st Dynasty by correlating it with the heliacal rising of 2,953 BCE. Therefore, the lapse of time between the beginning of Ta-Seti culture to the rise of dynastic Egypt amounts to about thirty-six years per generation. At the end of those six generations, in 2,953 BCE, the proto-dynastic Egyptians decimated these Sethian disciples. For that reason, Horus the Child had at last exacted his revenge for the murder of his father Osiris in the hands of Seth. Having rid Egypt of the rebellious disciples of Seth, both Horus kingships, i.e. Horus the Elder in the Black Land and Horus the Child in the Red Land, reigned supreme over the Khemeto-Egyptian horizon. Meanwhile, at Philae and Dendera, Isis-Hathor, the wife of Horus the Elder and mother of Horus the Child, completed this harmonious royal triad.

## *The Cosmogony of Thinis-Abydos and the*

### *Memphite Theology Revisited*

There is a strong possibility that the unification of dynastic Egypt under Pharaoh Aha-Menes was triggered by the heliacal rising of Sirius in 2,953 BCE. As the con-

<sup>26</sup> Bruce Williams (1980) 'The Lost Pharaohs of Nubia', *Archaeology* 33, p. 21.

<sup>27</sup> Bruce Trigger (1976) *Nubia Under the Pharaohs*, Westview Press: Boulder, Col., p. 44.

stellation of Orion which accompanied the dog star Sirius represented the god Osiris, Horus the Child, then still dwelling in God's Land, seized upon this symbolic opportunity to avenge the murder of his heavenly father. Therefore, the timing of the final extermination of the disciples of Seth was connected to a meaningful celestial event. Incidentally, Osiris-Orion had returned as a celestial deity — seeking justice for the crime perpetrated against him by Seth. Likewise, the proto-dynastic pharaohs' decision to, not only continue to adhere to the Memphite Theology, but also to rewrite it in order to acknowledge the final victory of Horus the Falcon was very determinant. Thus, the Memphite Theology continued to be a "work in progress" long after the death of Djoser-Netjerykhet. The only extant version of the Memphite Theology which modern Egyptologists rely upon was written down during the Ethiopian dynasty of the eighth century BCE — in the form of a document known as the Shabaka Stone. Therefore, we can only be entirely certain that the Memphite Theology was composed, as it is known today, from this time on. Furthermore, since the Memphite Theology of Pharaoh Shabaka's time included within it obvious aspects of both the Heliopolitan and Hermopolitan theologies, Egyptologists assume that the Memphite Theology was the last of these three ancient cosmogonies to be devised — with the Heliopolitan Theology as the most ancient one of course. But as I shall argue throughout Chapter 6, the Hermopolitan Theology was only composed during the twenty-second century BCE. Therefore, the Memphite Theology must have in reality been the second cosmogony, followed by the Middle Egyptian Hermopolitan Theology several centuries later.

Where we last left the Memphite Theology, during the reign of King Djoser-Netjerykhet, the followers of Seth and Horus each occupied a part of the Two Lands. Such was the arrangement, as decreed by the earth-god Geb, following the murder of Osiris. As we have observed, there was a very real historical background to this mythical tale. But the story does not end there. Later on, we are told that Geb realized that he had made a mistake, and decided that it was not right to have divided Egypt equally between Horus and Seth. So, revising his initial decision, he awarded the whole of Osiris' inheritance to Horus. Archaeologically speaking, King Aha-Menes of the 1st Dynasty, personified the Horus figure who ultimately won the eschatological battle against Seth, the god of chaos. From that point onwards, the clear setting of the conflict is that Horus "was the leading god of Lower Egypt in a predynastic conquest of Upper Egypt."<sup>28</sup> As a result, the notion of a Horus-led conquest of Upper Egypt was never raised at the time of the Memphite Theology's original inception during Typhon Season #1. It had been understood that Seth occupied Upper Egypt and that Horus was meant to rule Lower Egypt. It is only after the end of King Djoser-Netjerykhet's reign that Horus sought to regain control of Upper Egypt. Thus, taking advantage of the turmoil which resulted from the Venus shift of

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<sup>28</sup> J. Gwyn Griffith (1960) p. 140.

3,114 BCE, the kingship of Horus the Elder retook Upper Egypt, their former capital at Edfu, from the hands of the disciples of Seth. Nonetheless, the seed of Ta-Seti's power would not be entirely eradicated until Horus the Child, through Pharaoh Aha-Menes' punitive expedition, drove them out of Lower Nubia altogether. With these crucial new developments, the Memphite Theology had to be amended.

### *Mesopotamia and Early Dynastic Egypt*

The new Horus kingship which established itself at Thinis-Abydos in 2,950 BCE imported into Egypt many elements of its Levantine culture. It has often been observed by scholars that the languages spoken by the dynastic Egyptians and the desert Asiatics had a common origin. Indeed, Semitic elements are distinctively present in the language of the dynastic Egyptians.<sup>29</sup> This leaves no doubt that the origins of the dynastic Egyptians were indeed Asiatic. As I've already pointed out, those Early Bronze I Asiatics, who later became the proto-dynastic Egyptians, were taught the pharaonic arts and language during the colonization of Syria-Palestine by Narmer-Osiris. As we know, this is not how modern Egyptologists interpret the rise of dynastic Egypt. Ancient historians have long puzzled over how the predynastic Egyptians managed to formulate such a complex writing system as the pharaonic hieroglyphics in such a short period of time. Quite inexplicably, the necessary foundation for a civilization which would last for over three thousand years, came to fruition in a comparatively fleeting moment. Egyptologists, like the late William C. Hayes, have indeed long been acutely perplexed by this enigma:

Owing to the scantiness of the material from the Late Predynastic period, the written language seems to appear suddenly, already at an advanced stage of development, at the beginning of the First Dynasty.<sup>30</sup>

Many scholars have argued that this unequivocally proves that the system of writing was introduced into Egypt from abroad — specifically Sumeria.<sup>31</sup> But Hayes argued that this is not likely to be the case,<sup>32</sup> as we can clearly discern its epigraphic roots in earlier prehistoric Egyptian Dynasties. Yet, the Mesopotamian influence on early dynastic Egypt remains undeniable. In my revised historical scheme, these apparent contradictions do not exist. As Hayes rightly points out, the epigra-

<sup>29</sup> Michael Rice (1991) p. 65.

<sup>30</sup> William C. Hayes (1990 [1959]) *The Scepter of Egypt*, Vol. I: p. 37.

<sup>31</sup> See John A. Wilson (1968) *The Culture of Ancient Egypt*, University of Chicago Press: Chicago, Ill., pp. 38-39.

<sup>32</sup> William C. Hayes (1990 [1959]) Vol. I: p. 37.

phic roots of the pharaonic script indeed belong in the Nile Valley. Once the hieroglyphic script was carried into Syria-Palestine by Narmer, it was partially modified by the Asiatic locals who introduced some Asiatic loan-words into this newly acquired language. It was that Afro-Asiatic language which later, during EBII, came to characterize dynastic Egyptian civilization. Therefore, the intrinsically illusory meteoric speed with which the dynastic race whipped up pharaonic culture can be explained by the fact that they had borrowed from the much older Khemetic culture. The following chronological table sums up the development of pharaonic culture prior and up to dynastic times in Egypt, in relation to pre/proto-dynastic Mesopotamia:

**Comparative Table of Early Mesopotamian and Early Egyptian Chronologies:**

<u>MESOPOTAMIA</u>		<u>EGYPT</u>	
Ubaid I	5,000 to 4,500 BCE	Fayum	5,000 to 4,500 BCE
Ubaid II	4,500 to 4,000 BCE	Badarian	4,500 to 4,000 BCE
Early Uruk	4,000 to 3,500 BCE	Naqada I	4,000 to 3,600 BCE
Uruk IV	3,500 to 3,200 BCE	Naqada II	3,600 to 3,200 BCE
Uruk III	3,200 to 2,900 BCE	Hierakonpolite	3,200 to 3,166 BCE
		Memphite	3,166 to 3,114 BCE
		Transitional	3,114 to 2,950 BCE
Early Dynastic	2,900 BCE - ...	Early Dynastic	2,950 BCE - ...

Table 2-1

The new chronology removes a great deal of the sheer abruptness with which dynastic pharaonic culture appears in the mid-thirtieth century BCE. Hence, we find that searching for the origins of pharaonic culture in Mesopotamia is wholly unnecessary. What is true nonetheless is that archaic Syria-Palestine lay in the joint sphere of influence of the two cultural superpowers of the time: Khemet and Mesopotamia. The dynastic Egyptian kinship of Horus the Child, emanating from Phoenicia (or God’s Land), is partially the result of the meeting of these two mother civilizations. Although the most direct influence came from Khemet.

As we have found plausible traces of the Osiris legend in the Syro-Palestinian pantheon in the previous chapter, it is likewise intriguing to find striking similarities between the myth associated with the “Eridu figures” from Sumeria, and the Egyptian story as it develops after the slaying of Osiris by Seth.<sup>33</sup> As we know, once Osiris had been torn to pieces by his jealous brother, Isis conceived a god-child from the semen of her deceased husband, and protected her divine offspring (the future

<sup>33</sup> Michael Rice (1991) p. 54.

avenger of his father) from the serpentine deity, Seth. In the Sumerian tale, the pottery figures from Eridu likewise feature a snake-figure epitomizing evil, who is opposed to a female goddess whose role it is to protect a divine infant from the menacing clutches of a reptilian creature. While it is difficult to ascertain whether or not this was *entirely* a Khemetic influence, we can at least presume that these two eerily similar legends were born out of the same celestial observation of the catastrophic movements of the heavenly bodies. Certainly, both the dynastic Egyptian and Mesopotamian early dynasties of the thirtieth century BCE were at a some level influenced, either through direct contact or trade relations, by the ancient Khemetic interpretation of these cataclysmic heavenly battles. Indeed, as Sir E. A. Wallis Budge observes:

It would be wrong to say that the Egyptians borrowed from the Sumerians or the Sumerians from the Egyptians, but it may be submitted that the literati of both peoples borrowed their theological systems from some common but exceedingly ancient source.<sup>34</sup>

That “exceedingly ancient source” was none other than the Khemetic culture of the Anu. With the expansion of Narmer-Osiris’ Asiatic empire during Naqada III times, and Mesopotamia’s own distant forays,<sup>35</sup> varying version of the basic Osirian story spread throughout the ancient Near East. The Khemetic story of the goddess Hathor’s Destruction of Mankind likewise finds its counterparts in various ancient legends about other goddesses representing the planet Venus. The Sumerian goddess Inanna, like her Akkadian counterpart Ishtar (both Venus-goddesses), symbolized “thunderstorms, war, and the morning and evening stars.”<sup>36</sup> The correlation of the planet Venus with these elements of chaos and universal disorder was a universal characteristic of the religious paradigms or cosmogonies of the ancient civilizations from the nascent Bronze Age. Evidently, all these peoples had experienced the very same ruinous ravages wrought on by the Venus shift of 3,114 BCE. Their shared ordeal and collective apprehension were rendered into epic legends of planetary gods fighting amongst each other and against the earth dwellers.

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<sup>34</sup> Sir E. A. Wallis Budge (1934) *From Fetish to God in Ancient Egypt*, Oxford University Press: London, p. 155.

<sup>35</sup> Archaeological evidence have been found to substantiate the theory of the existence of ancient trading networks (3,300-2,000 BCE) linking the Nile Valley with Iran and Mesopotamia with Afghanistan. See Martin Bernal (1991) p. 69.

<sup>36</sup> Walter R. Bodine ‘Sumerians.’ In Alfred J. Hoerth, Gerald L. Mattingly & Edwin M. Yamauchi (editors) (1994) *Peoples of the Old Testament World*, pp. 24-25.



### *The Asiatic Threat*

No sooner had the dynastic race established itself in the Egyptian Delta, that the proto-dynastic pharaohs already found themselves in conflict with their Asiatic cousins in the Levant. It is indeed abundantly evident that from the 1st and 2nd Dynasties, the Egyptians were conducting warfare against “the Asiatics” of the Levant. Available evidence from early EBII sites in Syria-Palestine demonstrates this fact conclusively. The early dynastic Egyptians considered the Asiatics as unkempt and uncivilized barbarians. They would often describe those EBII Palestinians as “beyond the pale,” “kilt wearers” and “people of the bow.”<sup>37</sup> The Asiatics owed the latter appellation to their characteristic use of the bow and arrow for means of subsistence hunting and war. These “wild men of Asia,” as the Egyptians also called them, frequently hijacked and harassed Egyptian caravans and troops. The fact that they were likewise specifically referred to as “those-who-are-across-the-sand,” is an obvious indication that they also dwelled beyond the Sinai Peninsula. It appears as though these Asiatic hordes from the Sinai moved into the Syro-Palestinian territories left behind by the proto-dynastic pharaohs. This theory is supported by the sudden appearance of Asiatic fortifications at Arad in the Negev of Israel from the start of the EBII period.<sup>38</sup> From the extant archaeological evidence, we can surmise that clear trade relations existed between the Egyptians and the Asiatics. But scholars have yet to explain exactly how the 1st and 2nd Dynasty kings could have managed to extend their sphere of influence beyond the Sinai. Much less clear is the exact nature of the relationship between the two peoples.

It is entirely probable that the early dynastic Egyptians had already developed a form of trade alliance with those Asiatics from beyond the Sinai back during the time when they dwelled in the Syro-Palestinian territories. Those regions were now occupied by these new Asiatic settlers. This means that their *continuing* relationship with them, once they relocated in the Egyptian Delta, would serve to explain how those trading links were formed. Therefore, in retrospect, the proto-dynastic Egyptians’ sphere of influence did not expand from Egypt to the Levant, but from the Levant to Egypt’s Delta. The early trading links with the Asiatics were actually already fomented *before* King Aha-Menes unified dynastic Egypt. The fact that the dynastic Egyptians no longer had their base in Palestine during the EBII period might have caused hostilities to flare between the two peoples. The Asiatics saw this as an opportunity to extend their territorial power beyond the Arabian peninsula and into Syria-Palestine. To the dynastic Egyptians, their advance denoted an ever-pending threat to both their regional hegemony and internal security.

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<sup>37</sup> Donald B. Redford (1992) *Egypt, Canaan, and Israel in Ancient Times*, Princeton University Press: Princeton, NJ, pp. 31-32.

<sup>38</sup> *Ibid*, p. 35.

As later events would ultimately reveal, those Egyptian fears for their domestic security were well founded. These wild men of Asia would eventually come to exemplify the very chaotic elements of nature. Positioned beyond the borders of the divinely regulated world of Ma'at, the Asiatic multitudes came to be seen as the new disciples or agents of Seth. But for the time being, yet another cosmic paroxysm would once again, and quite unexpectedly, force the dynastic Egyptians to contend with Sethian disciples within their own borders.

### ***More Sethian Chaos: The Universal Order is Disturbed***

According to both Africanus and Eusebius (Manetho, FR. 8), a chasm or earthquake opened at Bubastis during the 2nd Dynasty — causing many to perish. They also maintain that in the reign of King Kaiechôs (Khasekhemwy) three different cults were practised in Egypt. Namely, that of the Apis bull in Memphis, Mnevis at Heliopolis, and the Mendesian goat. The natural catastrophe that caused many to perish during the 2nd Dynasty was a Mercury shift dated to c.2,780 BCE. Heralding the second 52-year-long Typhon Season, the planet Mercury's violent erring from its set orbital path once again set loose the disruptive elements of Sethian chaos. Amidst the ensuing civil turmoil, a second Sethian rebellion erupted in Egypt. As was the case during Typhon Season #1, the Two Lands became divided between the followers of Horus and the disciples of Seth. This time around, the rebellious Sethian disciples were not foreigners, but actually the kings of the second half of the 2nd Dynasty themselves. As was the case during the primeval Sethian rebellion, the followers of Seth governed the southern part of Egypt. Meanwhile in the Egyptian Delta, were found the followers of Horus — as the Memphite Theology dictated should be the case during a Typhon Season. As the 2nd Dynasty fulfilled the role of Seth in Upper Egypt, a brand new dynasty — the 3rd Dynasty — was inaugurated in Lower Egypt. So this means that the 3rd Dynasty was contemporaneous with the 2nd Dynasty. Since Egyptologists, like W. C. Hayes,<sup>39</sup> accept that the 3rd Dynasty began in 2,780 BCE, the date fits perfectly with the beginning of Typhon Season #2. Since there are no exact dates to pin-point when the 52-year-period began and ended in this case, the closest possible round estimation falls between c.2,780 BCE and c.2,730 BCE.

The elusive reason why certain kings of the 2nd Dynasty oddly chose to dedicate their reign to Seth has long been debated among scholars. The notion of a rebellion by a group of Seth's followers has been a popular explanation. As mentioned earlier, Egyptologist John Gwyn Griffiths had rightly conjectured that King Pery-yebusen had headed a Sethian rebellion. Quite abruptly, he adopted a Sethian prenominal

<sup>39</sup> William C. Hayes (1990 [1959]) *The Scepter of Egypt*, Vol. I: p. 58.

and became openly hostile to the followers of Horus in Lower Egypt — who had no choice but to form a Horus dynasty of their own under King Tety (The Horus Khaba). The Sethian capital was set up at Ombos in Upper Egypt. In open defiance, Pharaoh Pery-yebusen proclaimed himself king of the Two Lands by declaring that: *“The Ombite (Seth – Lord of Ombos) has given the Two Lands to his son Peribsen.”* His immediate Sethian successor at Ombos, King Khasekhemwy, recorded on a vase inscription:

The year of **fighting the Northern enemy** within the city of Nekheb the goddess Nekheb grasps the rebels, and unites Egypt before the Horus Khasekhem (Kasekhemwy)<sup>40</sup>

Pharaoh Khasekhemwy, as the above inscription indicates, was eager to continue the hostilities against the 3rd Dynasty monarchs in the north. But he appears to have nonetheless been sympathetic to the Horus cult. His ambivalence was reflected by his rather enigmatic dual allegiance to both Seth and Horus. Perhaps his attempt was to unify the Sethian and Horus kingships under the Upper Egyptian vulture-goddess Nekhebet, as the above text clearly implies. Khasekhemwy’s efforts seem to have partially successful; but the final unification, under a Horus pharaoh, did not come about until the end of Typhon Season #2.

## *The Reaffirmation of the Memphite Theology’s*

### *Central Importance in Egypt’s Historical Cycle*

The emplacement of Bubastis as the site where the mid-2nd Dynasty Mercury-induced chasm manifested itself, according to Africanus and Eusebius, is of primary significance. Bastet, the daughter of Re, consort of Ptah, and mistress of Bubastis, was closely assimilated with the furious lion-goddess Sekhmet. All of these associations are intimately Typhonian in nature. It therefore comes as no surprise that the Memphite Theology reasserts its dominance during this time of political disunity between the followers of Seth and Horus. Adequately reflecting the very divisive religious and political situation prevalent during Typhon Season #2, the Shabaka Stone records:

[Geb, lord of gods, commanded] that the Ennead gather to him. He judged between Horus and Seth; he ended this quarrel. He made Seth king of Upper Egypt in the land of Upper Egypt, up to the place where he was born, which is Su. And Geb made Horus king of Lower Egypt in the land of Lower Egypt,

<sup>40</sup> M. E. Moncton Jones (1924) *Ancient Egypt from the Records*, Methuen: London, p. 14.

up to the place where his father (Osiris) was drowned, which is 'Division of the Two Lands'. Thus Horus stood over one region, and Seth over one region. They made peace over the Two Lands at Ayan. That was the division of the Two Lands.<sup>41</sup>

Naturally, the archaeotheological context is precisely the same as we find in Typhon Season #1. The similarity is not, by all means, coincidental. The Mercury shift of 2,780 BCE triggered a series of events which were, premeditatedly, patterned after the theological crisis which was engendered by the precedent setting Mercury shift of 3,166 BCE. The followers of Seth who suddenly erupted unto the scene during the middle of the 2nd Dynasty did not choose their moment haphazardly. They took their cue from the Mercury-induced conflagration. Recognizing the significance of this parallel, the priesthood of the Two Lands reasserted the primacy of the Memphite Theology.

### ***The Black Land Reasserts its Power Over the Red Land***

The period between the establishment of dynastic Egypt under King Aha-Menes and the Mercury shift of 2,780 BCE was quite peculiar in the sense that two Horus kingships, Horus the Elder in Upper Egypt (Black Land) and Horus the Child in Lower Egypt (Red Land), reigned in relative independence from each other. The arrangement between the older African Horus kingship and the new Asiatic one seems to have carried on smoothly. What's more, as it's worth noting, from the beginning of the 2nd Dynasty there was a clear rapprochement between the Seth district of Kom Ombo, aligned to the classic Ptolemaic kingship, and the Memphite pharaohs. This can especially be gleaned from the throne name which the first pharaoh of the 2nd Dynasty chose to adopt: Hotepsekhemwy — which stands for "the two powers are at peace." An increased openness to Khemetic culture was also evident on the part of the proto-dynastic kings with Pharaoh Reneb, Hotepsekhemwy's immediate successor, choosing to include the name of the Heliopolitan sun-god Re in his own name. These trends were all leading to the eventual unification of power under one theological construct. But before this were to take place, a tremendous power struggle ensued between these two disparate ruling centres.

Along with the outbreak of the second Sethian rebellion in 2,780 BCE, a *coup d'état* was taking place in the Black Land. A new Khemetic ruler, apparently not affiliated with the classic Ptolemaic succession line, emerged and deposed the Edfu and Philae monarchs. Objecting to the conciliatory stance adopted by the classic Ptolemaic rulers toward the nascent Horus kingship in the north, he sought to revive the

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<sup>41</sup> Barry J. Kemp (1989) *Ancient Egypt: Anatomy of a Civilization*, Routledge: London and New York, p. 30.

old Khemetic imperialist traditions of Pharaohs Narmer and Djoser-Netjerykhet's days. A staunch follower of Horus, he instituted his capital at the Anu's primeval capital at Elephantine and adhered to the cults of Re and Khnum. The name of this Khemetic pharaoh was Khufu. Indeed, in the words of Herodotus, Pharaoh Khufu at once had all the temples of Egypt closed down.<sup>42</sup> I am convinced that Herodotus, probably unbeknownst to himself, was not transmitting an account from the reign of the 4th Dynasty Egyptian pharaoh Khufu, but of an earlier Khemetic namesake. I propose that the name of the Pharaoh Khufu who reigned from Elephantine, contemporaneously with the 2nd and 3rd Dynasties, was *Khnum-khuefui* (or Khnum-Khufu) — meaning: "Khnum is protecting me." Probing this controversy, African-centered scholar Wayne B. Chandler writes:

The name Khufu and Khnum-Khuf has been found in various locations throughout Egypt. Though they appear together it is not really known if Khnum-Khuf is another name for Khufu or if it is truly another individual. Both of these names appear in the Great Pyramid but the cartouches of Khnum-Khuf are far more numerous. As stated earlier, we know virtually nothing of this king, with the exception that he is purported to have built the greatest structure on earth.<sup>43</sup>

My hypothesis is that Khnum-Khufu was indeed "truly another individual." Seizing power coercively in c.2,780 BCE, he went on ruling for the entire fifty-two-year duration of Typhon Season #2. According to Herodotus (II: 127), Khufu reigned for fifty years. Most Egyptologists however estimate the length of the 4th Dynasty pharaoh Khufu's reign in the vicinity of twenty-five years. Hence, the majority of contemporary scholars would argue that Herodotus' figure for the length of Khufu's reign is much inflated. That's only of course if one accepts the hypothesis that Herodotus is referring ultimately to the 4th Dynasty ruler. Throughout much of ancient Egypt's history, Pharaoh Khufu was remembered particularly for his alleged cruelty. Even today, many Egyptologists speak of his "despotic" rule. In the words of Herodotus:

... but Cheops, who was the next king, brought the people to utter misery. For first he shut up all the temples, so that none could sacrifice there; and next, he compelled all the Egyptians to work for him, appointing to some to drag stones from the quarries in the Arabian mountains to the Nile ... For ten years the people were afflicted in making the road whereon the stones were

<sup>42</sup> Herodotus, Book II: 128.

<sup>43</sup> Wayne B. Chandler 'Of Gods and Men: Egypt's Old Kingdom.' In Ivan Van Sertima (editor) (1989a) *Egypt Revisited*, p. 161.

dragged ... The pyramid [of Khufu] itself was twenty years in the making.  
(Herodotus, Book II: 124)

Herodotus observes also that the people of Egypt “hated the memory” of Khufu. Citing an ancient Egyptian papyrus, contemporary Egyptologist Barry J. Kemp imparts:

Papyrus Westcar tells the story as a prelude to introducing the ultra-pious kings of the succeeding 5th Dynasty, the point evidently being that by arrogant and offensive behaviour, Khufu brought doom to his house.<sup>44</sup>

Since, as Wayne B. Chandler illuminates, the majority of the royal cartouches affiliated with the Great Pyramid at Gizah belong to the Khemetic pharaoh Khnum-Khufu, and that, as Herodotus claims, his reputation as a cruel monarch was partially earned from his pyramid building activities, then we must deduce that Pharaoh Khnum-Khufu was indeed the builder of the Great Pyramid. King Khnum-Khufu enlisted labourers from dynastic Egypt to bring his gigantic project to fruition. While his work force was not composed of slaves, it is indeed very likely that the physical and economic expenses incurred for the construction of the Great Pyramid were very taxing on the people of dynastic Egypt. Pharaoh Khnum-Khufu may have actually viewed the construction of the Gizah complex as a golden opportunity to subdue the Asiatic proto-dynastic kings — whom he thought had grown much too independent and powerful.

### *Heaven on Earth: The Gizah Pyramids and the Great Sphinx*

The notion that the Great Pyramid at Gizah could have been built decades before the advent of the 4th Dynasty raises several fundamental questions. First, it's always been thought that the three pyramids on the Gizah plateau were erected by three different pharaohs of the 4th Dynasty, namely: Khufu, Khafre and Menkaure. Only the name of Khnum-Khufu appears inside the Great Pyramid. The other two pyramids bear no royal inscriptions whatsoever. How can we then be sure that these three pharaohs built the three pyramids in the order traditionally prescribed? Two authors who've pondered these questions in recent years are Robert Bauval and Adrian Gilbert:

Why did Sneferu, Khufu (Cheops) and the others not inscribe their pyramids? Never mind posterity, why leave the gods guessing who was responsible for these monuments? Did the Fourth Dynasty kings not re-

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<sup>44</sup> Barry J. Kemp (1989) p. 24.

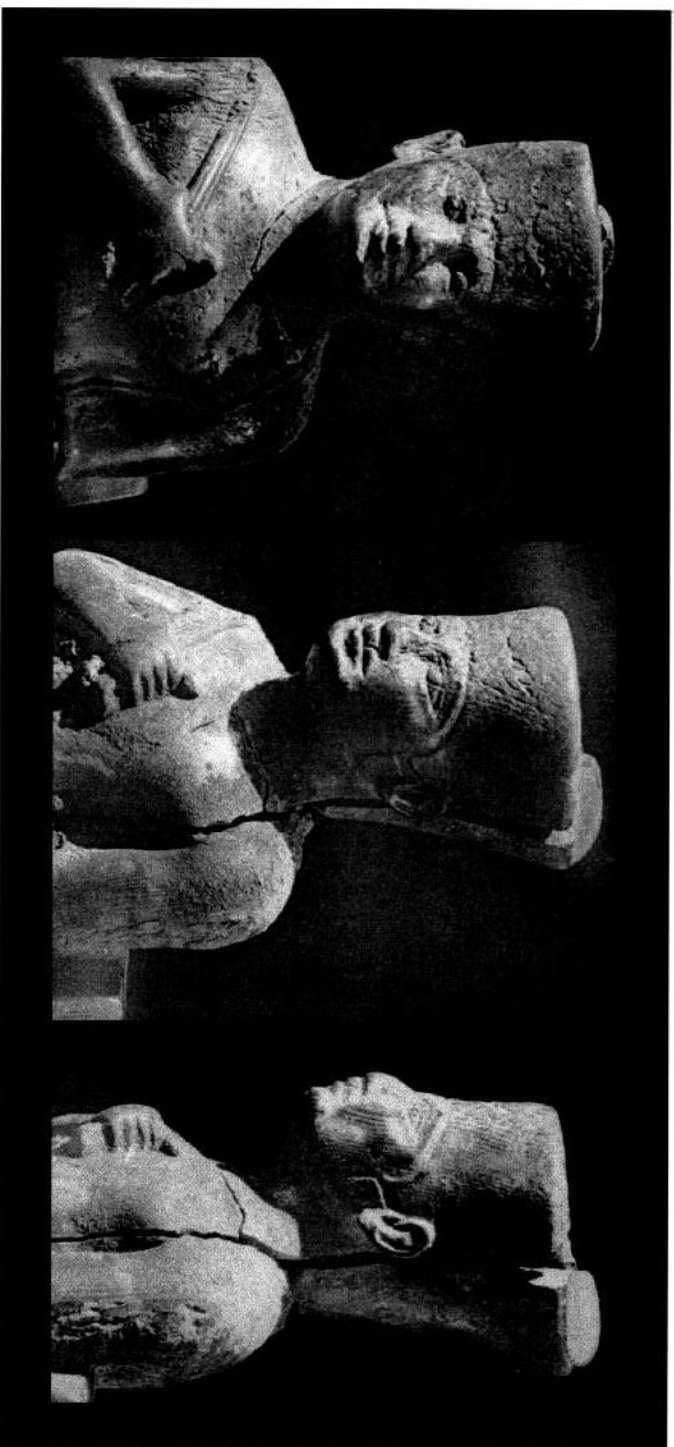


Fig. 2i: Pharaoh Khnum-Khufu.



Fig. 2j: The Gizah pyramids (Khufu & Khafre).



Fig. 2k: The Great Sphinx.





Fig. 21: Exterior and interior of Khnum-Khufu's Great Pyramid.

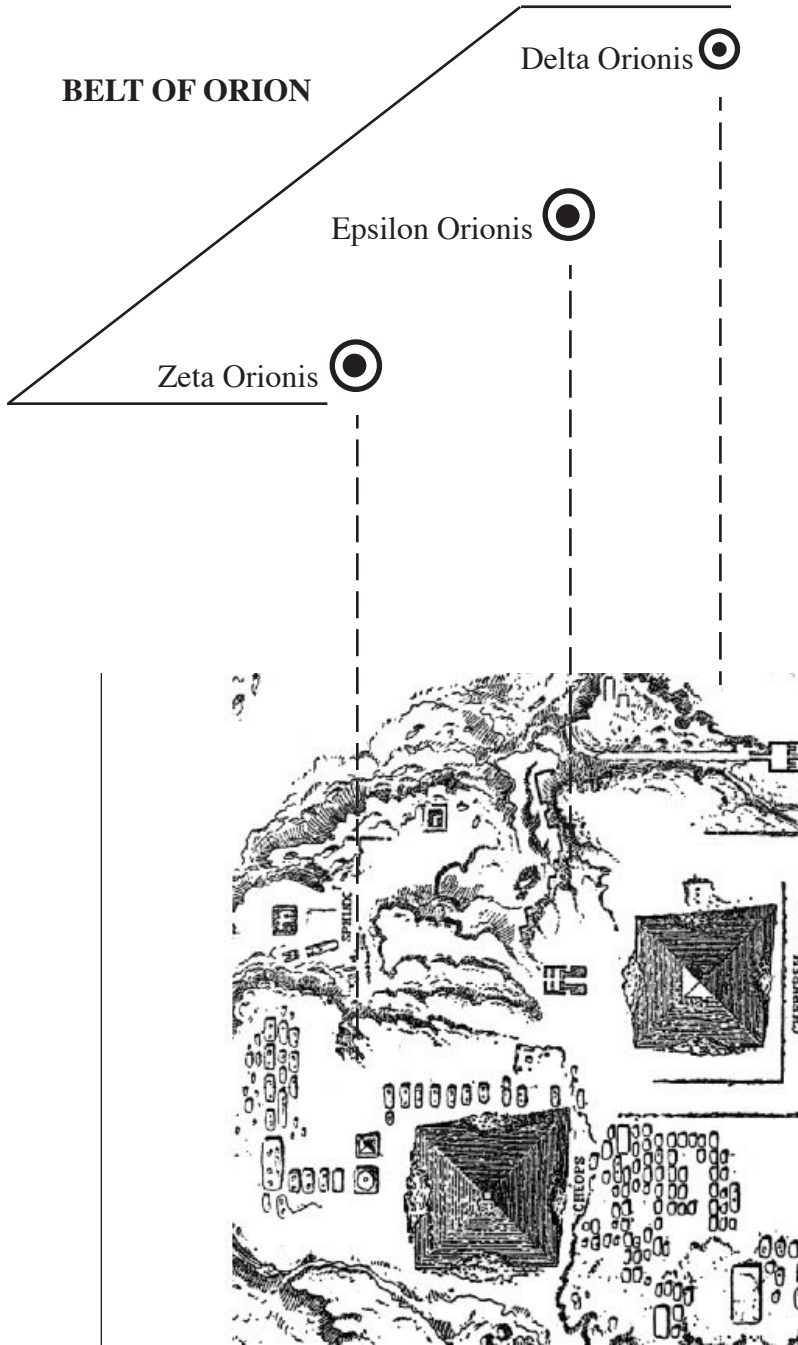


Fig. 2m: Star correlation pattern.

gard themselves as individual owners of the pyramids? Is it possible that all the Fourth Dynasty pyramids were part of a single scheme, which required the building of seven different pyramids at specific locations?<sup>45</sup>

I believe that Bauval and Gilbert are on the right track when they postulate that the three Giza pyramids were part of a single overall plan. Moreover, I am convinced that Pharaoh Khnum-Khufu was himself responsible for the construction of all three pyramids, including the Great Sphinx. What exactly could have motivated Khnum-Khufu to undertake such an enormous project? Why three pyramids? What was the significance of the Great Sphinx? To begin answering these perplexing questions, I turn once again to the ground breaking work of Bauval and Gilbert. For example, in their best selling book entitled *The Orion Mystery*, Robert Bauval tells of a fateful camping expedition he undertook in Saudi Arabia's desert, on a clear night, in early November of 1983. He, along with family members and friends, sat on the dunes admiring the starry sky. Later that night, Bauval and a friend awoke to gaze at the constellation of Orion. Out of the blue, Bauval's companion observed that the three stars of Orion's Belt are not perfectly aligned and that the smallest of them is slightly offset to the right. Then, in a striking moment of inspiration, Robert Bauval came to the sudden realization that up there was the enigmatic pattern of the Giza plateau's three pyramids. The pyramids on the ground were a reproduction of the Belt of Orion (see Fig. 2m). Subsequently extending his search for an even grander pattern, Robert Bauval also discovered a possible continuation of this Orion constellation outline by carefully observing the emplacement of two other pyramids: that of Zawyat-al-Aryan, located just six kilometres to the northwest of the Giza plateau, and the pyramid of Abu Ruwash, situated in the south-east. Since we've seen in the previous chapter that the ancient Khemites associated the constellation of Orion with the god Osiris, these two distant pyramids appear to delineate, respectively, the right shoulder and knee of Osiris-Orion. The fact that an inscription from the pyramid of Zawyat-al-Aryan suggests that the edifice was constructed by either King Nebkheperre Intef or King Neferefre would in turn indicate that the pyramid was erected during the 3rd Dynasty.<sup>46</sup> Confirming this notion, French Egyptologist Nicholas Grimal has recently hypothesised that this pyramid erected at Zawyat-al-Aryan "*dates stylistically to the Third Dynasty.*"<sup>47</sup> Therefore, on the basis

<sup>45</sup> Robert Bauval and Adrian Gilbert (1994) *The Orion Mystery (Unlocking the Secrets of the Pyramids)*, Doubleday Canada: Toronto, p. 33.

<sup>46</sup> Nicholas Grimal (1992) *A History of Ancient Egypt*. Trans. by Ian Shaw. Blackwell: Oxford, U.K., p. 66.

<sup>47</sup> Nicholas Grimal (1992) p. 67.

of the star-correlation theory, the three pyramids of the Giza plateau must likewise date to the 3rd Dynasty — when Khnum-Khufu reigned from Elephantine.

Pharaoh Khnum-Khufu's preoccupation with the constellation of Orion, and hence the cult of Osiris, is not at all difficult to comprehend. His wholehearted longing to reinvigorate the primeval Khemetic religious traditions, which his revered ancestors – the Anu – had instituted, can arguably have Pharaoh Khnum-Khufu credited with saving Heliopolitan Theology from the brinks of extinction. Not particularly concerned with the sophomoric squabbles between the dynastic followers of Horus and Seth, a domain of the Memphite Theology, he placed pre-eminent emphasis on the solar cult of Re. The pyramid complex at Giza, including the Great Sphinx, was therefore meant to be an everlasting testament to the Khemetic Heliopolitan Theology.

The connection which I hereby make between the Sphinx of Giza and Pharaoh Khnum-Khufu is, as pretty much everything else in this book, quite controversial. It still is largely the Gospel around Egyptological circles that the Great Sphinx of Giza was carved by the 4th Dynasty pharaoh Khafre, in his own image. Challenging this accepted view, I maintain that the Great Sphinx was not carved to represent any given living pharaoh at all, but instead symbolized the Khemetic deity Atum Kheprer (or Khepri). The following passage (utterance 600) from the Pyramid Texts, dating to the Old Kingdom's 5th Dynasty, articulates the duties and characteristics of Atum-Khepri:

Atum Kheprer, you have come to be high on the hill, you have arisen on the Benben stone in the mansion of the Benben in Heliopolis, you spat out Shu, you expectorated Tefnut, and you put two arms around them as the arms of a ka symbol, so that your ka (personality) might be in them. O Atum, place your arms around the king, around this edifice, around this pyramid as the arms of a ka, so that the King's ka may be in it, firm forever and ever. O Atum, place your protection over this king, over this pyramid of his ...

O great Ennead which is in Heliopolis - Atum, Shu, Tefnut, Geb, Nut, Osiris Isis, Seth, Nephthys - children of Atum, extend his heart (good-will) to his child (the king) in your name of nine Bows.<sup>48</sup>

In the Heliopolitan Theology, the *benben* is the incarnation of the sun as creator. The *benben* stone was also meant to symbolize the petrified rays of the sun which would lead the king on his journey up to the heavens.<sup>49</sup> Carved from a symbolic *benben* stone, the Great Sphinx was there to assist the pharaoh in his final journey

<sup>48</sup> Leonard H. Lesko 'Ancient Egyptian Cosmogonies and Cosmology.' In Shafer, Byron E. (editor) (1991) *Religion in Ancient Egypt (Gods, Myths, and Personal Practice)*, p. 92.

<sup>49</sup> Nicholas Grimal (1992) p. 127.

as he became one with Osiris. Again, the Heliopolitan theological aspects are at the forefront. Highlighting this pivotal correlation between the Great Sphinx and Atum-Khepri, James Henry Breasted writes:

Now, the very great statue (the Great Sphinx) of Khepri, rests in its place; the great in prowess, the splendid in strength; upon which the shadow of Re tarries. ...

A vision of sleep seized him (Tuthmosis IV) at the hour (when) the sun was in the zenith, and he found the majesty of this revered god speaking with his own mouth, as a father speaks to his son, saying: "Behold thou me! See thou me! my son Thutmose. I am thy father, Harmakhis Khepri-Re-Atum, who will give to thee my kingdom on earth at the head of the living."<sup>50</sup>

The Sphinx must be seen as the embodiment of the three major solar deities of Khemet: Khepri (the morning sun), Re (the sun during the day), and Atum (the setting sun). As a manifestation of Khepri, the rising sun, the Sphinx was also there, as alluded to previously, to symbolize the return to life or "resurrection" of Osiris-Orion.

The principal piece of evidence to which Egyptologists cling for identifying the Great Sphinx with the Old Kingdom king Khafre is the following excerpt from the New Kingdom pharaoh Tuthmosis IV's Sphinx Stela:

... and we shall give praise [to] Wenofer, ... Khaf [re], the statue made for Atum-Harmakhis [...]<sup>51</sup>

Egyptologists can only read the first syllable of Khafre's name, "Kha" (the "re" was hypothetically added by scholars), so it cannot be proven with absolute certainty that the text actually refers to that king. Even James H. Breasted admitted that this theory was "a conclusion which does not follow"<sup>52</sup> — since no actual cartouche of this pharaoh was present. In my historical reconstruction, I again propose that the Great Sphinx was really built by the Khemetic king Khufu himself, along with all three pyramids at Gizah, to symbolize Atum-Khepri. Later on, in the Old Kingdom, the 4th Dynasty king Khufu claimed the Great pyramid for himself, while his son (Pharaoh Khafre) and grandson (Pharaoh Menkaure) respectively took credit for the construction of the second and third Gizah plateau pyramids — evidently on a first come first serve basis. Because the Great Sphinx (Atum-Khepri)

<sup>50</sup> J. H. Breasted, *Ancient Records of Egypt*, Vol. II - § 814-815.

<sup>51</sup> *Ibid*, § 815.

<sup>52</sup> See footnote (e) to *ibid*.

was intimately linked with this second pyramid, Khufu's son took on the throne name of "Khafre" in the likeness of the Great Sphinx akin to the pyramid he had usurped. Khafre's father, for his part, had adopted the name of the Typhon Season #2 Khemetic pharaoh Khufu. As we'll shortly further examine, the dynastic Egyptian king Khufu, in an effort to solidify the new-found domination of Horus the Child during the Old Kingdom, had felt it necessary to minimize any lingering influence of the older Horus kingship. He did not accomplish that by neglecting the Heliopolitan Theology, but by instead usurping and Egyptianizing the Khemetic legacy.

### *The Divine Bull and the Leviathan*

Returning again to Africanus and Eusebius' reports from the Manethonian tradition, we ascertain that, during the 2nd Dynasty, three different divine bulls were worshipped in Egypt: Apis at Memphis, Mnevis at Heliopolis, as well as the Mendesian goat. This diversity in worship reflects the historical cohabitation, during Typhon Season #2, of the three major denominational districts: the followers of Horus in Memphis (Apis), the First Cataract Khemites who adhered to the sun-god Re (Mnevis), and the disciples of Seth from Ombos. In Memphis the Apis bull was a manifestation of Ptah while in Heliopolis Mnevis naturally personified the sun-god Re. The faithful adherents to both Apis and Mnevis put the blame for the prevailing universal chaos on the shoulders of Seth's disciples and vigorously hunted them down, as Diodorus of Sicily relates:

The sacred bulls — I refer to the Apis and the Mnevis — are honoured like the gods, as Osiris commanded ... Red oxen, however may be sacrificed, because it is thought that this was the colour of Typhon, who plotted against Osiris and was then punished by Isis for the death of her husband. Men, also, if they were of the same colour as Typhon, were sacrificed, they say, in ancient times by the kings at the tomb of Osiris; however, only a few Egyptians are now found red in colour, but the majority of such are non-Egyptians, and this is why the story spread among the Greeks of the slaying of foreigners by Busiris ...  
(Diodorus of Sicily, Book I: 88)

Echoing Diodorus of Sicily, Plutarch (Manetho, *Aegyptiaca*, FR. 86) writes:

... as Manetho has related, they used to burn men alive, calling them "Typhôn's followers"; and their ashes they would winnow and scatter broadcast until they were seen no more.

Bull sacrifices accompanied by the murderous pursuit of disciples of the demon of chaos in times of Typhonian instability were not unique to the ancient Nile Valley. In ancient Mesoamerica, cultic 52-year periods (Typhon Seasons) were designated by astronomer-priests in which foreign enemies faithful to an antagonist deity were hunted and sacrificed to appease the recurring fury of Heaven. In ancient Mesopotamia, the classic myth of “Gilgamesh and the Bull of Heaven”<sup>53</sup> recounts an epic battle between the forces of good versus the Bull of Heaven — who personifies universal chaos. According to Prof. Cyrus H. Gordon:

The Sumerian Bull of Heaven is an evil monster, partly bovine and partly human in form, slain by the heroes of the epic.<sup>54</sup>

Evidently, the Sumerian Bull of Heaven was closely associated with Typhon Season rituals — as were the Apis and Mnevis bovine deities in Egypt. Indeed, as the next chapter will illuminate, the Sumerian hero Gilgamesh lived during the second Typhon Season. In Sumerian epic literature, Gilgamesh and Enkidu join forces to defeat the evil serpentine dragon Humbaba (the Sumerian counterpart of Seth). Such legends of an epic duel opposing divine heroes and evil primordial dragons abounded in early Antiquity. The Greeks believed that, in just such a conflict, the Apis bull was slain “at the hands of Typhon.”<sup>55</sup> Most legends however portray the Apis as being ultimately victorious. His primary functions, as the Greek dramatist Aischylos relates, were to protect and heal humanity from the destructiveness of the serpentine demon of chaos.

For Apis, seer and leech, the son of Apollo, came from Naupaktos on the farther shore and purged well this land of monsters deadly to man, which Earth, defiled by the bloody deeds of yore, caused to spring up — plagues charged with wrath, a baleful colony of swarming serpents. Of these plagues Apis worked a cure by surgery and spells ...  
(Aischylos, *The Suppliant Maidens*, 260-265)

From Aischylos’ statement, we may surmise that a preeminent reason why Typhonian chaos was associated with serpents is because the tremors which the earth would experience, as it violently convulsed from the gravitational pull exercised on its axis from the erratic movements of Mercury and Venus, caused serpents and other normally submerged pernicious creatures to surface in great

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<sup>53</sup> See Walter R. Bodine ‘Sumerians.’ In Alfred J. Hoerth, Gerald L. Mattingly & Edwin M. Yamauchi (editors) (1994) *Peoples of the Old Testament World*, p. 29.

<sup>54</sup> Cyrus H. Gordon (1962) *Before the Bible (The Common Background of Greek and Hebrew Civilizations)*, Collins: London, p. 52.

<sup>55</sup> Diodorus of Sicily, Book I: 85.

numbers. The Typhonian serpent tradition therefore had both a literal and allegorical (cosmic) meaning. The eschatological duel opposing the evil serpent and the divine is of course amply illustrated in the Bible as well. The Book of Isaiah for instance says:

In that day the Lord with his sore and great and strong sword shall punish  
leviathan the piercing serpent, even leviathan that crooked serpent; and  
he shall slay the dragon that is in the sea.  
(Isaiah 27:1)

The symbol of the cyclical cosmic serpent, or Leviathan, is therefore common to Egypt, Sumer, Israel and Mesoamerica. All viewed this serpent as the catalyst of global cosmic catastrophes. Were these just legends? Clearly, the fiery conflagrations had been universal in nature. The ancients, with striking concordance, articulated that floods and fire ravaged the entire world and left it in ruins.



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