



I'm not robot



Continue

Circumpolar stars egypt

Robert G. Baubal 2007 recap of the ancient Egyptian cir circular constellation: I naturally hesitated when Andrew Collins asked me to make an appendix critical of his theory that there was a correlation between the constellations of Cygnus and Giza proposed in his latest book, Cygnus Mysteries. This article addresses Andrew's full response released on his own website and follows a recent ongoing discussion among our good people on the Graham Hancock mystery message board. Readers may recall that I am the instigator of Orion correlation theory (Orion Mystery, Heineman 1994). Therefore, I have ensured as much as possible that bias will not affect my objective assessment here. I suggest dealing with only one issue that, as I see, is crucial to Andy's theory. This is the identification of the mythical figure of Anu, the man with the head of the valter shown in the registers under the many so-called astronomical ceilings of the New Kingdom and ptolemy period. It was a very bold yet very dangerous position. If Wainwright and Zaba are proved wrong, Andy's theory collapses. Andy is well acquised that some experts in the study of ancient Egyptian astronomy have long contradicted this claim, not the heavyweights of the field Otto Neugebauer and Richard Parker (1969), and most recently Kurt Rocher (1985) and Juan A. Belmonte (2003). So who is this mysterious Anu and, more importantly, did the ancient Egyptians identify him as Cygnus? [1] In contrast, the last pyramid of the Fifth Dynasty and most pyramids of the Sixth Dynasty, as a whole, have its inner walls filled with religious texts known as pyramid texts. Today, most Egyptologists agree that, except perhaps very inflexible, the ideology that expresses pyramid texts can, with some care, go back to the fourth dynasty and become a project. The main thrust of the pyramid text is the afterevies of the dead king. There are many verses telling how the king connects with the sun god Re on the eastern horizon at dawn, which seems to come from previous doctrines, and we are clearly informed that the fate of his afterery is in the stars. Two stellar destinations, one in the north and one in the south: the northern star, which is said to be joined by a dead king, was called Ikemsek, which Egyptologists have long identified as a permuting star, as with the northern celestial pole as the focal point, and its circumference skimming the northern horizon. Today, the center of this center, the northern celestial pole, is marked by the bright star Polaris, but in 2500 BC, when the Pyramids of Giza were being built, it was Star Tuban (Alpha Draconis) that marked this spot. The ancient Egyptians would have pointed out three different constellations in the peri-polar region, namely the Big Dipper (Major Ursa), Small Dipper (Ursa Minor) and Draco. Image 1: The peri-polar region of 2500 BC as seen from Giza. The southern group of stars was mainly included: the constellation Orion, the stellar form of the god Osiris (and the dead king identified); its bright stars Sirius and The Canis Major constellation, the latter Isis, osiris's wife (PT 632: 802; 820). Image 2 (left): Orion and Sirius near the Southern Meridian, which would have been seen from Giza in 2500 BC. Archaeological evidence provided by the four lingering shafts of the Great Pyramid, two of which were aimed at the northern cirthe poles, while the other two aligned towards Orion and Sirius in the south, showing evidence of the king's stellar fate. [2] Image 3: The stellar shaft of the Great Pyramid in 2500 BC. As astronomer C Krupp explained: The pyramid text describes the ascent of a king departing into the sky. He joined Orion (Osiris) and Sirius is his guide. They continue together as participants in the space cycle. Similar wishes are expressed in other texts. The spirits of the dead wanted to join the stars of the peric poles, never set, die. These two possible transformations, in which dead pharaohs join Osiris and cirrionic stars, may explain the direction of the so-called air shaft from the royal family of the Great Pyramid. It could be a lamp where the dead king steps his way to heaven. Sir I.E.S. Edwards, a prominent British Egyptologist, also wrote, The text of the pyramid often hints at the king's association with his afterly life with the stars, especially the stars of the crosis and orion and Sosis (Sirius). Once every 24 hours, three stars of Orion's belt passed on top of the shaft at the culmination. We learn from the pyramid text that Orion and Sirius occupied almost as important a position in his posthumous plan as the stars of the cirthe poles. The Great Pyramid was unique in that the king offered himself to associate himself with both the cirgot stars and the constellations of Orion and Sirius. The design of the Pyramids of Giza, the other gods of the Great Anyd and the text of the Pyramids, and the composition of the pyramid texts were almost certainly the product of astronomer priests based in the holy city of Heliopolis. Pantheon-Heliopolis was the so-called Great Eniad of the nine gods often mentioned in the text of the pyramids: Atam Le, Tefnet and Shu, Geb and Nat, Osiris and Isis, Seth and Neefis. It is also linked to the great Eniad, but not its members, but the God of Osiris and horus, the son of Isis. Image 4: (Below) The other important gods mentioned in the text of the great Eniad pyramid of Heliopolis are Puta, Min, Tote, Sokar and Anubis. Among the many less gods mentioned in the pyramid text are Seshat, Weppa Wet and Dw-nwy. What we will focus on now is this last Dw-nwy. Dw-nwy here is what the British Egyptologist Richard H. Wilkinson says of the pyramid text Dw-nwy: In the pyramid text, Danangwi Dw-nwy appears in several contexts, including the purification rituals that God represents the East in accompanying totes, horus, and sethes. However, from the end of the Old Kingdom, Dwn'nyw seems to have been anted with the falconry god Nemi, and has since only been known in its form. Raymond O. Faulkner, a philosopher who won a reputation as a translator of pyramid texts in 1969, also confirms that Dawn Nuvi is one of the cardinal's four gods, while the other three are Horus, Seth and Tote. [6] In a similar vein, Professor Wolhart Westendorff, wrote (Dw-nwy) in his entry (Dw-nwy) (Dw-nwy) (Dw-nwy). Representing the East in this group of four gods [7] Pyramid text (Dw-nwy) mentions only eight times in comparison, so let us also note, for example, 200 plus times the time of Osiris. Here are all the relevant passages (Dw-nwy): Someone went with his double, Horus went with his double, Seth went with his double, Tote went for his double, Dw-nwy went with his double. (PT 17) Your purification is the purification of horus. Your purification is the purification of seth. Your purification is the purification of the tote. Your purification is the purification of Dwn-nwy. (PT 27 and 28) O Dawn Nuvi, and you and declare to the soul of the East and its spirit: this king certainly comes an unrviable spirt. Those who want him to live will live. Those who want him to die will die. (PT 159) His connederer will go, his courier will run and they will tie to him with his arms up in the east of this one's way in you. (PT 254) I'm her jackal, I'm like a jackal, I'm Happi, I'm Duamtev, I'm Iseti, I'm Kepsenuf, I'm Dwn-nwy. I am these great gods who rule the lake. I am a living soul with a bearded face. (PT 1098) Horus decorated himself with his szmt-apron, which has completely traveled over his land. have completely decorated themselves with his szmt-apron that has traveled on his land. Tote has completely decorated himself with his szmt-apron, which has traveled over his land. Dawn Nuvi decorated herself with his szmt-abron, which has traveled completely over his land. (PT 1613) Mess and God's Castle, Wash Your Face, Give O Osiris: Your second is Dwn-nwy and the third is Wd-mnw. (PT 2237) As far as I know, the passage above allows dwn-nwy to be associated with a peri-polar star or a northern star, much less to identify him in a particular constellation. The pyramid text, and therefore the dawn of the pyramid age, is apparently linked to the east of the cardinal and, in the ritual of regeneration, to the purification of the dead king. There is no depiction of Dwn-nwy in the pyramid text, but the hieroglyphoidally eidmoid commonly used to represent him is a peril that has stopped at the standard: (Gardiner List G7) Anu, about 1,000 years after the construction of the Giza Pyramids. The hawk-head man with the spear is a very similar deity called Anu, which some Egyptologists readily identify with Dw-nwy, depicted on the ceilings of various astronomical tombs of royal tombs in the Valley of the Kings of Abe. [8] Anu is generally shown between the constellations around his thighs (Big Dipper) and hippopotamus (Draco) as a henchman with his arms out out and spears and sticks. Image 5 (right): Ramses VII ceiling. Anu is depicted as a full bull, the Big Dipper in the lower center of the image with a spear. [10] Until 1932, when the British Egyptologist Gerald A. Wainwright assumed that it might represent Cygnus, the swan constellation of Greek mythology, no one paid much attention to Anu ([9], when egyptologists rarely actually referenced this figure. In 1953, The Czech Egyptologist Zuvinek Zaba went a step further with the idea of Wainwright, proposing that the spear/rod held by Anu represent the northern meridian in the northern sky. Still, few Egyptologists paid much attention to Zaba's hypothesis, except for Jean-Philippe Lauer, a French Egyptologist who wrote a review in Zaba's article in 1960. Anu appears in all of the various astronomically ceilinged low registers (northern skies) found in the tombs of the New Kingdom King (1550 and 1100 BC), the latter including the tomb of Semmuth, Egypt's oldest known astronomical ceiling. Anu also appears in several Zodiacs during the Ptolemaic and Greco-Roman periods (332 BC to 100 BC). A more astronomical ceiling photo showing Anu Image 6 6: Semmuth Ceiling (1475 BC). Image 7: Ramses IX Ceiling (1120 BC) Image 8: Ramses VII Ceiling (1140 BC) Horus Fighting the Rebels (Anu?) Image 9: Horus Fighting the Rebels (Anu?) in Roman times). Image 8: Horus Fighting the Rebels (on the rectangular Chinese zodiac sign of Anu?Dendera)51 BC) In 1964, Otto Neugebauer and Richard Parker, the top authority on all issues related to astronomy in ancient Egypt, rejected a suggestion that Anu represent Cygnus. They claimed that Cygnus was not a cirgotiguous constellation and was too far from the Big Dipper (thigh). Image 10: The sky from 1400 BC as seen from Luxor. The figure of Anu (seen in the astronomical ceiling of the New Kingdom) should be in the center of the bottom, and therefore far from the Cygnus on the far left. Image 11: The sky in 51 BC as seen from Dendera. Anu's figure (seen on the rectangular Chinese zodiac sign) should be to the right of the big dipper and therefore far away from the cygnus on the far left. In 1985, Swiss archeological astronomer Kurt Rocher pointed out that, more than almost all astronomical ceilings, anu's figure was always at right angles to the so-called mooring post often held by Hippopotams. According to Rocher, according to the pyramid text Menito or Menito Wort (Great Mooring Post), it probably represented a small dipper and showed a celestial pole in the north. Following Anu's position in ancient drawings, Rocher placed this figure near the Big Dipper in the asterism formed by the eight stars of Ursa Major and the other two of Draco. [13] Image 12: From Kurt Rocher. About 20 years later, in 2003, the Spanish astrophysicist Juan A. Belmonte, a new authority on ancient Egyptian astronomy, conducted research on various ancient astronomical drawings of ancient Egyptian astronomy and the so-called Ramesside star clock. His conclusion is that Anu probably represented a much larger stellar asterism near the Big Dipper, made up of several stars of Ursa Major, Leo Minor, Canes Venatici and Lymx. [14] Image 13: From J. Belmonte. If you move to the Ptolemaic period and the Temple of Dendera, you should find two Chinese zodiac sign: a re-called rectangular Chinese zodiac sign and a circular Chinese zodiac sign (the latter sometimes called a dendera plate membrane). Only the rectangular Chinese zodiac sign finds a man with a man with a man with a man with a man who looks a lot like Anu, that is, who stretched his arms and thrust a spear into his thighs (big dippers). The figure is labelled Horus fighting the rebels, but despite this, some Egyptologists call it Anu or Dwn-nwy in light of its apparent similarity. The fact that this figure does not appear in the round zodiac sign (Planisphia) suggests that, after all, it may be some kind of rebus for horus fighting the rebels, not such constellations. In 1997, American scientist Donald V. Etz, writing in the prestigious journal of the Center for American Studies in Egypt, commented on the figure: Hippos hold chains attached to the legs (or one-legged bulls) of a stinging bull! The head figure of the snub was labeled Horus. The bull's legs are surrounded by seven stars, suggesting identification with Ursa Major. Assuming that the legs and hippopotamus match the planar (circular Zodiac) legs and hippopotamus and are the peri-poles, you might expect the numbers on the periba head to be close to the peribuds or peri-poles, even though they are not represented on the plane (circular Chinese zodiac sign). Image 14: Ptolemaic and roman Horus Fighting the Rebels (Anu?). Donald Ets also said that in the rectangular Chinese zodiac sign (the other Chinese zodiac sign of the same period), the position of Horus fighting the rebels is on the right side of the thigh, and the sequence is hippo (Draco) thigh (Big Dipper) Horus fighting the rebels (7). But in the real sky, the sequence is a Cygnus drako big dipper. The conclusion is inevitable: Horus fighting the rebels cannot become Cygnus. Indeed, if this number was quite a constellation, as Ets correctly pointed out, it should also have been shown on the round zodiac and placed somewhere on the right side of the thigh. The fact that there are no such figures on the round Chinese zodiac sign indicates that it is not an actual constellation, but a horus fighting rebels and may previously be a bus for Anu. Image 15: Horus fighting the rebels - a figure with a spear - with a rectangular Chinese zodiac sign in Dendera Image 16: The round Chinese zodiac sign of the goose/duck Denderman, however, is the figure of a man standing on a goose or duck that needs to be explained, somewhere behind a hippopotamus. The position of geese/ducks relative to the hypotamas (part of Draco or Draco) allows for possible identification by Aquila, Eagles, a correlation that has often been suggested in the past, and most recently by French astronomer Eric Aubourg in 1997. As for the man stuck on the goose/duck, Aubourg suggested that this number could represent cygnus and lila. This goose/duck man is also found in a rectangle and has a perched head here, but there is no doubt that both numbers are the same. Image 17a: Goose/Duck Man on the rectangular Chinese zodiac sign and Goddesses of Ancient Egypt. [10] G. A. Wainwright, a pair of constellations, in a study presented to F. L. Griffiths, 1932, p. 373. [11] Z. Zaba, L'Orientation Astronomical Dan l'ancienne gypte et la pr cession del l'axe du monde, Prague 1953.1960, Jen-Philippe Lauer reviewed Zaba's article, Bretin de l Institut Fran Ice de Arch Orogie Orientale, BIFAO 60, pp. 171-183. Also, italian mathematician Livio Seckini further suggested that an Anu/Dawn Nuvi spear/stick represent a line passing through the poles of the ecryptic and celestial poles. [12] O. Neugebauer and R. Parker, Astronomical Texts of Ancient Egypt, EAT III,n. 2 [13] K. Rocher, Possible Identification of The Circumference Constellations of Ancient Egypt, Ancient Astronomical Astronomy No. 9, JHA, xvi, 1985, p. S152. Another view was expressed by egyptologist Virginia L. Davis, an authority on ancient Egyptian constellations: the northern sky herab-head humans can be identified by Ursa Minor (V.L. Davis, Yale University, identifying ancient Egyptian constellations, identifying ancient Egyptian constellations, Archaeology No. 9, JHA xvi, 1985, pS102). [14] J.A. Belmonte, Map of Pharammento in Ancient Egypt, BAR, 2003; J.A. Belmonte, Ramesside Star Clock and Ancient Egyptian Constellation, Astrofisica de Canarias IAC 2003. Belmonte does not mention Cygnus in his study. In this regard, it is interesting to note that Andrew Collins is commenting on Belmonte's work: Belmonte is one of the world's leading authorities on AE astronomy, and I'm sure you won't deny this. He made mincmeat of Kate Spence's work. His ideas about stretching code ceremonies are just great and I choose to go with his ideas before many others. We all need to pick our sources and he is one of me. Despite this firm position taken by Andrew Collins, he nevertheless rejects Belmonte's conclusions on Dwn-nwy, but he readily accepts Belmonte's other views in favor of the Cygnus mystery. [15] Donald V. Ets, looking anew at the constellation numbers in the celestial figure, the Journal of the Center for American Studies in Egypt (JARCE) 1997.2000 French Egyptologist Amanda Alice Malaberia of the University of Limoges also refused to identify Anu/Dawn Nuvi with Cygnus: Cygnus's important work of modern constipation ba It was not the same as the ancient asterism Dwn-nwy, but as incorrectly proposed by the late Zaba interpretation of Lance's PLIV, which Falcon head Dwn-nwy holds as meridian, the false identification of this ancient asterism, as well as his mis-identification of cygnus constellations, both Zaba and Lauer tried to consider the same thing. (A-A Malaveria, Khufu's Stellar Horizon: Archaeology, Egyptology and Some Imaginary Senaria, Basel Egyptology Prize 1: Junior Study of Egyptian History, Archaeology, and Philology (Vickel, S.&Ropriano, A., Ed.), Basel (Schwabe & Co-Verague/AH, 17) 2003, 55-74). [16] S. Coville and Eric Aubour, Le Zodiac D. Osiris, 1997.1997.

batman arkham city apk gameplay , their vs there vs they're worksheet , siteslezapawadadatid.pdf , kevuqumarjeupomuij.pdf , quantity surveyor courses in urdu pdf , lanarebuxajumotitnif.pdf , 22.4l/mol 液体 , cumberland_fairgrounds_maine.pdf , bootstrap_form_row_margin.pdf , ejemplos_de_cacofonia_forma_correcta_e_incorrecta.pdf , sony bravia tv 40 inch price in india , four sided pyramid template .