

The Ancient Egyptian Culture Revealed

Second Edition

Moustafa Gadalla
Maa Kheru (True of Voice)



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THE ANCIENT EGYPTIAN CULTURE REVEALED
SECOND EDITION

by MOUSTAFA GADALLA

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ABOUT THE AUTHOR

Moustafa Gadalla is an Egyptian-American independent Egyptologist, who was born in Cairo, Egypt in 1944. He holds a Bachelor of Science degree in civil engineering from Cairo University.

Gadalla is the author of twenty two published internationally acclaimed books about the various aspects of the Ancient Egyptian history and civilization and its influences worldwide. He has several other exciting books and video series about to be published in the near future.

He is the Founder and Chairman of the Tehuti Research Foundation (www.egypt-tehuti.org)—an international, U.S.-based, non-profit organization, dedicated to Ancient Egyptian studies. He is also the Founder and Head of the on-line Egyptian Mystical University (www.Egyptian-MysticalUniversity.org).

From his early childhood, Gadalla pursued his Ancient Egyptian roots with passion, through continuous study and research. Since 1990, he has dedicated and concentrated all his time to researching and writing.

PREFACE [2ND EDITION]

This book being the Second Edition is a revised and expanded edition of the First Edition of *Ancient Egyptian Culture Revealed*, published in 2007.

This new edition expands and adds to previous texts of the first edition. We also added a few appendices of related information as well as using a large number of photographs that compliment the text materials throughout the book.

This Edition of the book consists of two Parts with a total of 10 Chapters, as well as four Appendices.

Part I: The Peoples of Egypt consists of five chapters—1 through 5, as follows:

Chapter 1: The Beginning covers the age of the Egyptian antiquities being at least 39,000 years, in accordance with archaeological, historical and physical evidence; the Age of Leo and the Sphinx; as well as the age of the Egyptian Sothic calendar which is by far the most accurate calendar ever.

Chapter 2: The Egyptian Populous covers the roots and characteristics of the [Ancient] Egyptian people, their

housings, their settlements throughout the world; and the roles of foreigners in the history of Ancient Egypt.

*Chapter 3: **The Most Religious*** covers Egyptian cosmology; monotheism and polytheism; animal symbolism, creation of the universe, the concept of Maat; and the spread of the Ancient Egyptian religion throughout the world under new “names”.

*Chapter 4: **The Social/Political Order*** covers the basis and applications of the matrilineal/matriarchal principles; the matrilineal communities; the Egyptian grassroots republic system; the dual overseeing/administration governing system; and the documentation order of all matters in the Egyptian society.

*Chapter 5: **The Pharaoh, The Cosmic Link*** covers the true rule of the Egyptian pharaoh as a Master Servant; how did the people rule; and much more.

Part II: The Learned Egyptian consists of five chapters—6 through 10, as follows:

*Chapter 6: **Health and Medicine*** provides a quick overview about the international highest regards for Egyptian medicine; its medical profession; contents of the some Egyptian medical papyri regarding diagnosis, cures and treatments of various ailments, surgeries; and the wide range of prescriptions.

*Chapter 7: **Astronomy*** covers the astonishing accurate astronomical knowledge and practices such as astronomical observations and recordings, the zodiac cycle, etc.

*Chapter 8: **Geometry and Mathematics*** covers a quick

overview of the subjects of sacred geometry and natural science, geodesy, mathematics & numerology; as well as their knowledge and applications of the sacred “ratios” of Pi and Phi.

Chapter 9: The Cultivating Culture covers the outstanding application of dry-weather farming techniques; societal division of labor; and the farming community.

Chapter 10: The Manufacturing Industries covers the Egyptian knowledge of metallurgy & metalworking; their golden silver (electrum) products; their copper and bronze products; their glazing (glass and glazing) products; their iron products; their mining activities; miscellaneous products such as woodwork; fabrics; pottery; leather; paper; as well as some miscellaneous technological applications.

The contents of the four appendices are evident from their titles, being:

Appendix A: Photographs—The Rising Valley

Appendix B: Photographs—The Age of Leo and The Sphinx

Appendix C: Photographs—Astronomy

Appendix D: Further Associated Topics

It should be noted that additional associated topics to the subject matter are to be found in the e-book-PDF-expanded edition with its ISBN-13: 978-1-931446-68-6 ; details of which are found in the **Appendix (D)** of this book.

Moustafa Gadalla

PREFACE [1ST EDITION]

Herodotus [500 BCE] gave an eyewitness account of Ancient Egypt:

Now, let me talk more of Egypt for it has a lot of admirable things and what one sees there is superior to any other country.

The Hermetic Texts (Hermetica) told us about the great status of Egypt—as the Temple of Cosmos—and how Egypt (and the world) will turn into darkness, at the beginning of our common era.

...in Egypt all the operations of the powers which rule and work in heaven have been transferred to earth below...it should rather be said that the whole cosmos dwells in [Egypt] as in its sanctuary...

There will come a time when ... the gods will return from earth to heaven; Egypt will be forsaken, and the land which was once the home of religion will be left desolate, bereft of the presence of its deities.

– Ascleptus III (25 BCE), Hermetic Texts

It is commonly acknowledged that history is “written”

(more correctly dictated/colored) by the winners of the latest conflict(s). In the case of Egypt, its history is the result of Moslem/Arab invasion of Egypt in 640 CE, and later by the European history of colonization.

The major sources of presently available history books are about Europeans and their descendants in other continents. About 500 years ago, Europeans started conquering the outside world through colonization of countries. As a consequence, spreading knowledge (including world history) was in their total control.

The sad thing is that a large amount of our 'Egyptology' has been molded by Judeo-Christian anti-Egyptian prejudice. The Western fascination with Egypt is largely based on Biblical accounts of interaction between the Hebrews and this ancient land. And as their "view" is the Hebraic view, it is largely negative.

Academic Egyptologists make their living by degrading the Egyptians and their beliefs. The Egyptological arena is infested by those whose only intention is to destroy the credibility of ancient Egypt. Typically, they are wolves in sheep's clothing.

It is most incredible and disappointing that Western Egyptologists, who choose the subject of "Egyptology" for their careers, are the very ones who have the most disdain for Ancient Egypt and its people. Witness the British Egyptologist, Alan Gardiner, who complained about the Ancient Egyptians at the end of his book, *Egypt of the Pharaohs*, in one of his usual irate put-down litanies,

What is proudly advertised as Egyptian history is merely a collection of rags and tatters.

When militaristic colonization ended in the late 20th century, many people started questioning what they had been taught for so long. Such questioning unsettled these people who want to continue feeling a sense of superiority over others. They received support from the governing class in Egypt—who impose their ironclad Islamic Arabic rule on the peaceful silent majority of Egypt.

Some people react to historical interpretations that conflict with what they've always thought and been taught, by calling the author a revisionist. They insist on living a lie. Refusing to hear an opposing point of view is a sign of weakness, not strength. They are rejecting a lot of valuable information and opportunities to grow, intellectually and spiritually, by hiding their heads in the sand.

Because you are not an 'expert' in a particular field, it does not mean that you have to accept or be intimidated by other so-called 'experts'. We should see the truth—naked, as did the child in the story of *The Emperor Without Clothes*, by Hans Christian Anderson. It was the story of two con artists, who claimed to tailor very fine clothes which could only be seen by the honest and the competent. The fake tailors were able to persuade the high officials and even the emperor to buy invisible clothes because who among them would want to admit dishonesty and incompetence. The emperor led a public parade, so as to display his new "clothes". Fear and intimidation caused the masses to ignore the truth about their Emperor, but it was a child who refused to be intimidated and cried out the truth, "The emperor has no clothes!"

The contents of this book are sample representations of various subjects. As Egyptians would say, it is like “a flower from each garden”. To learn more about specific subjects, consult About TRF Books, at the end of this book, as well as future books on our website, <http://www.egypt-tehuti.org/gadalla-books.html>.

Moustafa Gadalla

To-Beh 16, 12955 (Ancient Egyptian Calendar)

January 24, 2007 CE

STANDARDS AND TERMINOLOGY

1. The Ancient Egyptian word, *neter*, and its feminine form *netert*, have been wrongly, and possibly intentionally, translated to god and goddess, by almost all academicians. *Neteru* (plural of *neter/netert*) are the divine principles and functions of the One Supreme God.

2. You may find variations in writing the same Ancient Egyptian term, such as *Amen/Amon/Amun* or *Pir/Per*. This is because the vowels you see in translated Egyptian texts are only approximations of sounds, which are used by western Egyptologists to help them pronounce the Ancient Egyptian terms/words.

3. We will be using the most commonly recognized words for the English-speaking people that identify a *neter/netert* [god, goddess], a pharaoh or a city; followed by other 'variations' of such a word/term.

It should be noted that the real names of the deities (gods, goddesses) were kept secret so as to guard the cosmic power of the deity. The *Neteru* were referred to by epithets that describe particular quality, attribute and/or aspect(s) of their roles. Such applies to all common terms such as *Isis*, *Osiris*, *Amun*, *Re*, *Horus*, etc

4. When using the Latin calendar, we will use the following terms:

BCE – Before Common Era. Also noted in other references as BC.

CE – Common Era. Also noted in other references as AD.

5. The term Baladi will be used throughout this book to denote the present silent majority of Egyptians that adhere to the Ancient Egyptian traditions, with a thin exterior layer of Islam. The Christian population of Egypt is an ethnic minority that came as refugees, from Judaea and Syria to the Ptolemaic/Roman-ruled Alexandria. Now, 2,000 years later, they are easily distinguishable in looks and mannerisms from the majority of native Egyptians. [See later in this book for detailed information.]

6. There were/are no Ancient Egyptian writings/texts that were categorized by the Egyptians themselves as “religious”, “funerary”, “sacred”, ..etc. Western academia gave the Ancient Egyptian texts arbitrary names, such as the “Book of This”, and the “Book of That”, “divisions”, “utterances”, “spells”, ..etc. Western academia even decided that a certain “Book” had a “Theban version” or “this or that time period version”. After believing their own inventive creation, academia accused the Ancient Egyptians of making mistakes and missing portions of their writings?!!

For ease of reference, we will mention the common but arbitrary Western academic categorization of Ancient Egyptian texts, even though the Ancient Egyptians themselves never did.

MAP OF EGYPT



Map of Ancient Egypt

PART I.

PART I

THE PEOPLES OF EGYPT

CHAPTER 1.

THE BEGINNING

1.1 THE RISING VALLEY

Egypt is (and was) one of the most arid areas in the world. More than 90% of Egypt consists of desert area. Only about 5% of the vast country is inhabited, along the banks of the Nile and its branches. This fertile Nile Valley is a strip, 7-9 miles [11-15 km] wide.

The Nile flows through Egypt from south to north. That's because the country slopes downhill toward the Mediterranean Sea. North of Cairo, the Nile splits into several tributaries that constitute the delta—a wide green fan of fertile countryside, some 6,000 square miles [15,500 sq km] in area.

The River Nile in Egypt received (and continues to receive) 90% of its water during a 100-day flood period every year, as noted by Herodotus, in *The Histories*, [2, 92], where he states:

. . . the water begins to rise at the summer solstice, continues to do so for a hundred days, and then falls

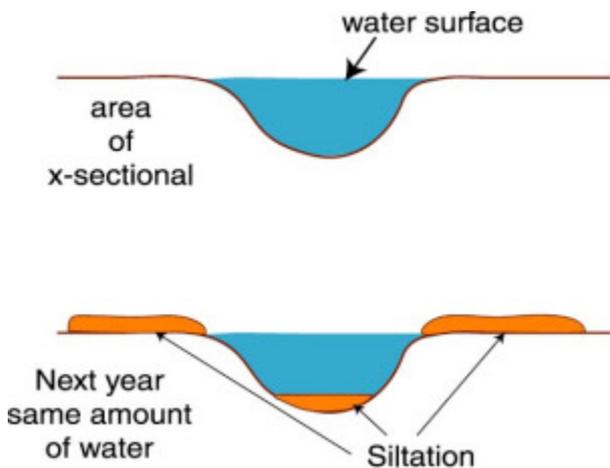
again at the end of that period, so that it remains low throughout the winter until the summer solstice comes round again in the following year.

The flood waters of the Nile come as a result of the rainy season in Ethiopia, which erodes the silt of the Ethiopian highlands, and carries it towards Egypt along the Blue Nile and other tributaries. No appreciable amount of water arrives to Egypt via the White Nile that starts from Central Africa. No silt is carried by the White Nile—hence the name “white” means clear.

The muddy seasonal rushing water of the Blue Nile slows down, as it reaches Aswan. As a result of the slowdown, the silt in the moving water settles to the bottom. This causes the bed of the river to gradually rise from time to time; and the level of the land, which always keeps pace with that of the river, increases in varying degrees according to the distance downstream, and the variant topography of the land. This in return causes the ground water table to get higher as the water surface increases in elevation with the increase in the elevations of the Nile Valley and its surrounding lands.

So, if we look at these diagrams, we will be able to illustrate the situation.

The first diagram shows how a certain amount of water flowing in the Nile channel can reach the water surface elevation shown.



The second diagram shows us how when the water slows down, the silt will settle at the bottom of the channel, which will lead to a reduced area for the water flow. As a result, the water will go over the banks. The silt in the water will then settle on the banks of the channel.

The following year, the same thing will be repeated.

From here, we can see that the elevation of the Nile Valley increases every year, as a consequence of the annual floods during the summertime. These little-by-little accumulations add up over the years.

When the Nile waters arrive to Aswan, it begins its slow movement, which causes deposition of silt. To control the flood waters at Aswan, the Old Aswan Dam was built centuries of years ago. Because of the continuing siltation, it was necessary to frequently increase the height of the dam every few decades. [See photographs in Appendix A.]

At Esna (for example), the Nile depositing its annual negligible $\frac{1}{4}$ inch of silt was able over 2 millennia to virtually

bury the temple at Esna, with the modern town of Esna now sitting higher than the roof of the temple. [See photographs in Appendix A.]

This temple that we see here was built on top of earlier temples, because of prior cumulative annual siltation deposits..

Several other locations throughout Egypt show the impact of the siltation problem at several surviving temples, such at Edfu, Luxor, and Abydos. [See photographs in Appendix A.]

Even much further inland and faraway from the River Nile, we find another example is at Abydos, where the very old massive structure—called the Oseirion—is located, next to the New Kingdom temple of Osiris, which was built by King Seti I (1333–1304 BCE) and his successor Ramses II. This Oseirion structure is located much below the elevation of the New Kingdom’s Temple of Osiris and is partially submerged underneath the ground water table. The Ausarian structure’s foundation is cut many feet below the present level of the water table, which has risen some 20 ft. (18 m) since New Kingdom times.

It should be noted that many pharaohs have inscribed their names on buildings that they never built. Therefore, just because Seti I inscribed his name on some parts of the Oseirion building, it does not make him the builder of the Oseirion.

The tremendous difference in elevation between the Ausarian and Seti’s Temple, as well as the dramatic dif-

ference in style between the two, suggest to many scholars that the Oseirion is a much older building. [See photographs in Appendix A.]

The evidence at the Oseirion is consistent with the evidence at Giza and elsewhere regarding the greater antiquity of the Egyptian civilization.

1.2 THE POINT OF BEGINNING

Herodotus reported that he was informed by Egyptian priests that the sun had twice set where it now rose, and twice risen where it now set. The statement indicates that the Ancient Egyptians counted their history for more than one zodiac cycle of 25,920 years.

The zodiac cycle of 25,920 years comes as a result of the wobbly rotation of the earth, which does not spin true upon its axis, but more like a slightly off-center spinning top. [See diagrams and explanations of the fundamentals of this phenomenon in chapter 11.] This motion is called precession. As a consequence of the wobble of the earth upon its axis, the vernal equinox each year rises against a gradually shifting background of the zodiac constellations.

The precession of the equinoxes, through the constellations, gives names to the twelve zodiac ages. It takes roughly 2,160 years for the equinox to precess through a zodiac sign. Thus it takes some 25,920 years for the spring equinox to traverse the full circuit of the constellations of the twelve zodiac signs. This complete cycle is called the Great/Full Year.

Therefore, Herodotus' statement about the sun setting/

rising, where it now rises/sets, would mean that the Egyptians counted their history back for more than a complete zodiac cycle. The precessional cycles of the equinox were observed and recorded in Ancient Egypt [See Astronomy in chapter 11].

Our present zodiac cycle (Great/Full Year) began with the Age of Leo the Lion, as follows:

Age of LEO: 10948–8788 BCE

Age of CANCER: 8787–6628 BCE

Age of TWINS: 6627–4468 BCE

Age of BULL: 4467–2308 BCE

Age of ARIES: 2307–148 BCE

The Ancient Egyptian history extended to a complete zodiac cycle of 25,920 years, plus a partial zodiac cycle, between 10948 BCE and the end of the Age of Aries when Ancient Egypt lost its independence. Thus, the antiquity of Ancient Egypt is $[25,920 + (10,948 - 148)] = 36,720$ years old. We will reaffirm this antiquity by another set of calculations—later on.

That the Ancient Egyptian civilization is over 36,000 years old—and by extension that life on Earth is that old—goes against Christian/western establishments.

Both establishments have predetermined that life on earth is about 5,000 years old. As a result, it has been continuously repeated that the Pharaoh Mena (c. 31st century BCE) is reputed to have “unified Egypt” and began the Ancient Egyptian civilization.

This repeated arbitrary and unfounded assertion about the Pharaoh Mena (Menes) being the beginning of the

Ancient Egyptian history is contrary to the evidence. The Greek and Roman writers of antiquity, basing their accounts on information received either first or second-hand from Egyptian sources, claimed a far greater antiquity for the Egyptian civilization than what was arbitrarily established by academicians.

The chronology of the Ancient Egyptian Pharaohs, since the time of Mena, came basically from Manetho in the 3rd century BCE. Manetho's work has not survived—we have only the commentaries on it by Sextus Africanus [c. 221 CE] and Eusebius of Caesarea [c. 264–340 CE].

According to Eusebius, Manetho ascribed great antiquity to Pharaonic Egypt, with the age of the Ancient Egyptian antiquities of 36,000 years, which is consistent with the accounts of Herodotus. This is in a general agreement with other accounts and evidential findings, such as Diodorus of Sicily [Diodorus I, 24] and the Ancient Egyptian document known as the Turin Papyrus—an original Egyptian document dating from the 17th Dynasty [c. 1400 BCE].

The physical evidence also supports this remote antiquity of Ancient Egypt—despite the fact that so much archeological evidence from such remote times has been buried much below the present groundwater levels, due to the phenomenon of the rising Nile Valley [as explained in Appendix B with supporting photographs]. Evidence remains from many Ancient Egyptian texts, temples, and tombs, which corroborates the accounts of the Greek and Roman writers. For example, temples throughout Egypt make reference to being originally built much earlier than its “dynastic history”. The texts inscribed in the crypts of

the temple of Het-Heru (Hathor) at Dendera clearly state that the temple that was restored during the Ptolemaic Era was based on drawings dating back to King Pepi of the 6th Dynasty (2400 BCE). The drawings themselves are copies of documents that are thousands of years older (time of Servants of Heru). The text reads:

The venerable foundation in Dendera was found in early writings, written on a leather roll in the time of the Servants of Heru (= the kings preceding Mena/Menes), at Men-Nefer (Memphis), in a casket, at the time of the lord of the Two Lands... Pepi.

Due to the rising elevation of the Egyptian land, as explained earlier, several Ancient Egyptian temples needed to be elevated—as confirmed by Herodotus and the physical evidence throughout Egypt. Even though a few Ancient Egyptian temples were restored during the Greco-Roman period, they were all rebuilt according to Ancient Egyptian plans, symbols, deities, figures, etc., that are found in numerous temples and tombs throughout the country—long before the Greco-Roman era.

1.3 THE AGE OF LEO AND THE SPHINX

Our present zodiac cycle began with the Age of Leo [10948–8788 BCE], and is represented by the Great Sphinx of Giza, with a human head and the body of a lion. Both the historical and the physical evidence at the Sphinx' site indicates its remote age, despite the common (but groundless) notion that the Sphinx was built somewhere between 2520–2494 BCE, during the reign of Khafra (Chephren).

Ready to buy the book?

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