



Standing on the Shoulders of Giants Curriculum

Excerpts from *Nile Valley Contributions to Civilization*

Chapters 1, 2 and 3

Reading Time: Approximately 40 - 50 Minutes

Chapter One—The Nile Valley

The emergence of civilization in ancient Egypt was nothing more than the outgrowth of the culture that developed along the Nile Valley. It is in the Nile Valley where one can find the greatest primary evidence of the earliest beginnings of agriculture, architecture, engineering, language, writing, philosophy, science and religion. In short, all of the essential components that would lead to the development of a great civilization. (45)

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The Nile Valley River system is the world's longest waterway (4,160 miles), and it irrigates approximately 2,800,000 acres of land in Sudan and 7,600,000 acres in Egypt. An interesting fact about the Nile is that it and the Amazon, which is the world's second longest river, are the only major rivers that flow from south to north. The migratory pattern of the people who navigated the Nile, from "up south" to "down north," was to later play a major role in the development of civilization in ancient Egypt... (46)

The country of Egypt, which lies in the lowlands of the Nile Valley, is nothing more than the extension of the lands that expanded northward from the south. It is generally believed that the delta region of northern Egypt was created by the accumulation of silt from the Blue Nile, which deposited upon the shore over the course of thousands of years during the annual flood season. The 600-mile narrow strip of fertile land that lies within the boundaries of Egypt (from what is now referred to as the First [Cataract](#) of the Mediterranean) exists only because of the waters from the south, which led to its development. (46)

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Ancient Egypt has often been referred to as the "Gift of the Nile" and it is believed by many scholars, both ancient and modern, that Egypt was nothing more than the extension of the civilization which had its origins in Ethiopia. (49)

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Many of the words currently used to describe ancient Egypt, its cities, artifacts and historical personalities, are not [indigenous](#) and were derived from Greek, Arabic, French and British interpretations. For example, the word Egypt is of Greek origin and was originally used to describe

the ancient capital city of Menes or Memphis. Today, the word Egypt refers to the entire nation... (50)

...

The kings of Egypt were later given the title “Pharaoh” by a foreign ruler. It is a word which means “great house,” and is derived from the term Pr-ah. (51)

Incidentally, the word “Pharaoh” is also of foreign origin. The term was first used in the New Kingdom by an Asian, to describe the king of Egypt. (51)

Chapter Two—The Peopling of Kemet and Egypt

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Recently analyzed artifacts suggests that the first Nubian civilization developed around 3800 B.C.E., and lasted until approximately 652 A.C.E. Although the civilizations of Nubia and Kemet emerged about the same time, the Nubian civilization actually lasted longer. (53-54)

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Of the numerous items discovered in Nubia, the most significant were found in a gravesite from the earliest period from 3800 - 3100 B.C.E., called Cemetery L, which yielded artifacts that were created six to seven generations (approximately 200 years) before the start of the First Dynasty in Kemet (3150 B.C.E.). The most impressive discovery unearthed was a stone incense burner, which was found in the city of Qustul, the ancient capital of the Nubian kingdom, called Ta-Seti. Engravings on the side of the incense burner are scenes depicting the following:

- A *serekh* or paneled palace façade
- The Falcon God Horus which substantiates the southern (Nubian) origins of the Holy Royal Trinity, which consisted of Osiris, Isis, and their son Horus
- A representation of a king or pharaoh, wearing the traditional beard and crown of Upper Kemet, while sailing in a boat toward the royal palace
- Elements of iconography, which were later to become an integral part of Kemetic writing and art.

The discovery of the artifact has led Dr. Williams to remark:

The idea of a pharaoh may have come down the Nile from Nubia to Egypt [and] that would make Nubian civilization the ancestor of Egypt’s at least in one critical aspect. (55)

The Egyptians of today are not the same people as the Ancient Kemites of 5,000 years ago, just as the Americans of today are not the same as the Native Americans of 500 years ago. The Egypt of today is an Islamic nation, which is currently inhabited by peoples from Assyria, Syria, Persia, Europe and other areas of the world, who have, through a process of miscegenation over a period of thousands of years, evolved into the Egyptian of today. (56)

In order to correctly address the issue of race in modern Egypt, one must have a clear understanding of the racial makeup of the peoples who originally occupied that land, where they came from and where their descendants currently live. They certainly haven't all disappeared into the modern Egyptian melting pot. These indigenous people are still called Nubians today. (56)

Nubia was much more than a source for the vital mineral resources, which were required for architectural, artistic and personal use in Kemet. Nubia was the lifeline of ancient Kemet, and the source of its language, philosophy and religion. (57)

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A Historical Overview of Kemet and Ancient Egypt

No one knows for certain when civilization in Kemet first began, though oral records indicated that a considerable amount of activity was taking place as early as 20,000 B.C.E. According to Sir Gaston Maspero in his publication *The Dawn of Civilization*:

...the Egyptians made their first appearance on the stage of history about 8,000 to 10,000 B.C.E.

It is generally agreed that a number of predynastic kingdoms (Ta-Seti and others) existed hundreds of years before the consolidation of power, which led to the unification of the country that is now geographically referred to as Egypt. The term *dynasty* refers to a family or period of rulership during a specific era. (62)

The practice of dividing the many kingdoms of Kemet into dynastic periods was first established by a Greco-Egyptian priest named Manetho during the third century B.C.E. Manetho was commissioned by Ptolemy Philadelphus to write the definitive history of the country, which he subsequently chronicled in a book entitled *History of Egypt*. Regrettably, much of this history was lost when the library of Alexandria was destroyed; however, the remaining fragments of Manetho's chronology provides us with some clues as to the names of the early rulers. (62)

There is general disagreement among modern Egyptologists and other historians regarding the exact dates of the dynastic periods. Some historians have recorded the establishment of the First Dynasty as early as the fifth millennium B.C.E., and others document it as beginning in the third millennium B.C.E. While most historians have adopted the conservative date of 3150 B.C.E. as the beginning of the First Dynasty, new data is continuing to surface which tends to support earlier dates for the establishment of the First Dynasty in Kemet. (62)

Even though the early history of Kemet remains shrouded in mystery, there is general agreement upon the division of Kemet into 30 dynastic periods, which lasted until the Greek conquest in 332 B.C.E. The Greco-Roman rulership of Egypt extends from 332 B.C.E. to 395 A.C.E., after which all traces of Egyptian culture were suppressed. The dynasties of Kemet have been divided into four kingdoms of stable rulership and three intermediate periods that were either wracked with internal disorder or periods of foreign occupation. (62)

All historical dates prior to the Twenty-sixth Dynasty are approximations and vary considerably from source to source. The following timeline is a very conservative and greatly abbreviated chronology of ancient Kemetic and Egyptian history: (63 – 65)

Chapter Three—The Historical Accomplishments of Kemet

The admiration of the accomplishments of Kemet has given rise to an entire field of study named in its honor—**Egyptology**—and the unearthing of her priceless treasures, which has brought wealth and fame to archeologists and their financial backers. No nation in the history of civilization has had a greater influence on the arts and sciences than Kemet and it is there where one can still find the only remaining one of the “Seven Wonders of the World.” (71)

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Every culture has had its classical period, a time of high achievement which provided the social, moral and intellectual impetus for succeeding generations. For Western culture, its classical period began in ancient Greece. For the ancient Greeks, their classical period began in Africa, in a country called Kemet. Herodotus, the reputed “father of history,” provided us with a written testimonial to Egypt’s relationship to Greece in the fifth century B.C.E. (74)

Early Astronomy and The Creation of the Calendar

Practically all of the art, science, architecture, religion and philosophy of Nile Valley civilization was directly related to man’s interpretation of his immediate environment. The sun, stars, moon, plants and animal life all appeared to have a relationship with one another; and after observation over a period of hundreds of years, it became clear that the movement and position of the sun and the moon had a direct effect on all objects on the planet earth. (74)

After studying the heavens, astronomers of Kemet developed stellar, lunar and solar calendars as a means of regulating agricultural, religious and civic activities. They also predicted eclipses, plotted the movement of numerous stars, described the method for determining the phases of the moon, and identified five planets. They called Mercury, *Sebku*; Venus, *Bennu-Asar*; Mars, *Heru-Khuti*; Saturn, *Heru-Ka-per* and Jupiter, *Heru-Ap-Sheta-Tau*... (75)

The astronomers of Kemet were the first to develop a **solar** calendar which divided the year into 365 days, consisting of 12 months of 30 days each. Five additional days were added to the end of

the year, which corresponded to the birth of the Gods ([Netcherw](#)) Osiris, Isis, Horus, Set and Nephthys, who were the [progenitors](#) of the human race ($12 \times 30 + 5 = 365$ days). (75)

The Myth of Ausar

The Myth of Ausar (Osiris) was the earliest recorded story of a god-man who was symbolically crucified, resurrected from death and reigned eternally in heaven. The people of the Nile Valley believed if they lived righteously, in harmony with the teachings of Ausar, they would inherit eternal life. In the Nile Valley he became a powerful symbol and was associated with the physical and spiritual rebirth of man. Later, Ausar was associated with the essential element of nature, which represented the physical rebirth of vegetation. This concept of a “resurrected Christ” was the [prototype](#) for the numerous religious beliefs which later surfaced throughout the world.” (74)

Astronomy, Astrology and Agriculture

The study of the heavens and the mapping of the stars is an age-old science which requires centuries of observation and analysis. The early inhabitants of the Nile Valley identified groups of stars which were stretched across the sky, and whose rising followed each other by a period of ten days. These stars were associated with various Gods and called [decans](#). The division of the Kemetic year into 36 weeks of ten days each meant that each week was ruled over by a specific decan or [constellation](#). This is the process by which it was determined, thousands of years ago, that a circle would consist of 360 degrees ($36 \times 10 = 360$). (78)

The people of Kemet further divided the heavens into 12 divisions in the southern sky, 12 divisions in the northern sky and 12 divisions in the central sky. These 36 divisions were then divided among the three seasons and from that delineation emerged the regions for the 12 signs of the [zodiac](#). Each zodiacal sign was associated with a decan who was referred to as one of the *watchers of the hours*; they were regarded as messengers of the greater gods or of Horus himself, hence the origin of the word *horoscope*. (78)

The association of each zodiacal sign was purely symbolic, and represented the relationship between the appearance of certain stars overhead and specific activity taking place on the earth below. According to John Jackson, in his book *Introduction to African Civilization*:

When the agriculturalists of the Archaic Civilization of Africa were faced with the problem of determining the proper seasons for planting their crops by observing the motions of the stars, they projected the animal symbols of the totemic hunters into the skies, to become the Signs of the Zodiac. (78)

The original zodiac was located in the ceiling of an observatory in the Temple of Dendera. It was “discovered” by Napoleon’s troops in 1799 and dynamited from the ceiling. After a series of owners, it was sold to Louis XVIII for 150,000 francs and is now located in the Louvre Museum. The inner circle of figures, which move counterclockwise like the stars, shows the astrological signs of the zodiac circling around the North Pole, which is symbolized by the jackal. The outer circle of

figures represents the 36 decans, each one symbolizes the ten-day weeks of the Kemetic year. The 12 figures outside of the circle represent the 12 months of the year and their arms, the 24 hours of the day. (79)

The Development of Symbols and Symbolic Thought

Symbols and symbolic thought played a vital role in the development of all aspects of Nile Valley civilization. There was no dimension of life that was devoid of it. Architecture, religion, science, medicine, clothing, jewelry, philosophy, writing and many other facets of everyday living were influenced by varying forms of symbolic expression. It was a language which communicated on several levels simultaneously. The degree to which one understood the abstract and or practical aspects of symbolic thought was determined by the extent of one's education. (82)

The development of agriculture required the services of individuals who were capable of plotting the heavens and identifying the appearance or disappearance of certain stars which foretold the return of the annual floods, the rainy season and of the precise times to sow the various grains. These early astronomers were invaluable to their community and were exempt from the rigors of manual labor. Their responsibilities were to study the heavens, to catalog and [codify](#) their findings and transmit the information to the appropriate officials. (82)

Over a period of many generations, the astronomers/priests became well acquainted with the "secrets of the universe." They discovered the movements of the stars and planets, the relationship between their phases and their influence on vegetation, human beings, animals and many of the various elements and minerals of the planet. As their knowledge grew, new areas of specialized interest evolved, thus allowing man to better understand his relationship with the infinite power that is called God. (82-83)

The universe was viewed as the [omnipotent](#) expression of one great Supreme Being, which manifested itself within all of the functions and principles that govern the universe and maintain balance and harmony. These facets of the one supreme God were referred to collectively as *Netcherw* and individually as [Netcher](#). Each manifestation of a Netcher was associated with a divine aspect of God, and was represented by a specific symbol. As time passed, the Netcherw became known as the many forces of *nature*, for example, the God of water, the God of air, the God of the earth, etc. (83)

Animals were usually selected to represent the qualities of a specific Netcher because the nature of an animal was unique to that particular creature and remained constant over the years. The following are examples of animal traits and their association with specific Netcherw:

The *falcon* is a symbol for the sun and light, because of its rapid flight and its ability to soar into the highest regions of the air where the light abounds. The Netcher [Heru](#) is represented by the falcon and his right eye symbolizes the sun and the sun's ability, like that of God, to see all things at times. The eye is also the organ which perceives light and represents the process of spiritual

awareness. Similar attributes have been incorporated into Native American names such as *Hawk Eye* and *Eagle Eye*. (83)

The *ibis* is a bird that sleeps with its head folded beneath its wing and its body assumes the shape of a heart, which was regarded as the seat of the soul and true intelligence. The footstep of an ibis was said to be equal to one cubit, which was considered a sacred unit of measurement. The Netcher Djhuiti was portrayed with an ibis head and he represented divine articulation of speech and intelligence. He was the keeper of the sacred cubic and the creator of science, writing and medicine. He was known to the Greeks as Thoth and Hermes. The Romans identified him with Mercury. (83)

The *ass* is a stubborn, passionate and often overburdened animal. It symbolizes the [recalcitrant](#) personality of humans. This personality, like the ass, bears the weight of our suffering and carries us through life but often refuses to go in the direction we think is best. The ass symbolizes the Netcher Set, because, like that animal, he is also a reddish color. Set represents the rebellious nature of the spirit and that which is often referred to as evil. We see this symbol in the gospels when Sampson defeats his enemies with the *jawbone of an ass* and when Jesus the Christ rides into Jerusalem mounted on the Ass. (84)

The *jackal* (dog) feasts on carrion which must be consumed at a specific point of decay in order for it to be a sustenance. This natural instinct of the jackal symbolizes the qualities of *fine judgment*. The jackal is represented by the Netcher Anpu (Anubis) who was responsible for adjusting the balance of the scale that weighed the heart/soul of the deceased at judgment. The natural homing instincts of the jackal are also reflected in Anpu who prepares the corpse to serve as a receptacle for the reincarnated spirit before guiding it through the underworld. (84)

One of the most significantly important symbols in the Nile Valley was the sun. The worship of the sun was a very complex affair, which continued to evolve throughout the ages. The people of Kemet not only deified the physical structure of the sun, but also considered its many different aspects: its light, its heat and its rays. Various Netcherw were designated to represent the physical sun in the heavens and the sun in its resting place. (85)

The representation of the sun as a supreme Netcher is understandable when you examine the importance of its relationship to the Earth. This planet, and all life on it, exists because of the sun. The sun's light illuminates the sky during the day and overpowers the light of the stars, which are always present, but cannot be seen because of the intensity of the sunlight. After the sun sets, its presence can be seen reflecting off the surface of the moon and the planets that are millions of miles away. The sun, therefore, makes a fine symbol for the omnipresent power of a Netcher. (85)

The most significant sun-Netcher was Ra or Re, who presented the creative aspect of God, and whose visible expression is the sun. He is the principal responsible for all creation and was referred to in the sacred text as self-created and all-powerful. The term "a ray of light," refers to the Netcher. Another significant sun-Netcher was Amen or Amon, the [personification](#) of the sun after setting, when it was hidden from view in the underworld. Amen was depicted as a man with the

head and horns of a ram. In the [Medu Netcher](#) (The words of God, later referred to by the Greeks as hieroglyphics, sacred carvings) the word “ram” means “concealment” and one of the common names for Amen was “the Concealed One.” In modern language the word “Amen,” which is often used at the conclusion of prayers, also means “the Hidden One.” These two concepts are identical, but what has been lost over the ages is the deeper meaning of the symbolism and the power of the word. (85)

The awesome force of the sun was recognized as the primary activator of life. When the sun rose on the eastern bank of the Nile all life began. Birds would sing its praises, man would begin his work, flowers would blossom and insects would fly about. Likewise, when the sun set on the west bank of the Nile all activities would cease—until the next morning. This drama of death and rebirth was played out daily in the sky as the east and west banks of the Nile became physical representations of the life and death principles associated with the sun. (85)

The sun was born each morning in the east; therefore, all activities pertaining to life were conducted on the east side of the river where cities, temples and palaces were constructed. The sun was said to die each night when it set in the west so, consequently, the dead were buried on the west bank of the Nile, which is where we find the tombs of the kings, queens, and nobles. Upon closer examination, all activities associated with life and death had a symbolic and spiritual relationship with the forces of nature, which were called the Netcherw. (85-86)

Nile Valley Religion

The people of the Nile Valley were the first human beings to express a profound belief in a doctrine of everlasting life. They preserved the bodies of their dead by a yet undiscovered process of embalming, and entombed these bodies in elaborately inscribed [funerary](#) monuments. Prayers and [litanies](#) played a major role in preparing the soul of the recently departed for its journey through the underworld and guaranteed its safe passage to God in the next world. (87)

The so-called “Book of the Dead” was a compilation of the prayers that were inscribed on the walls of the tombs or written on [papyrus](#) scrolls, which were buried with the dead. These sacred pronouncements were discovered by the grave robbers who violated these tombs in search of fame and glory, and regarded these writings as “the books of the dead.” According to Wallace Budge, celebrated translator of the *Book of the Dead*,

“these texts were...known to have existed in revised editions and to have been used among the Egyptians from about B.C. 4500 to the early centuries of the Christian era.”

Budge admits that the correct name for the “Book of the Dead” is derived from the words *pert em hru*, which has been translated as “coming forth by day,” a reference to the rebirth or resurrection of the soul of the deceased, a concept that first existed in the Nile Valley. (87)

There are a number of significant religious references which have emerged from the “Book of the Coming Forth by Day,” they include:

- The conception of heaven
- The soul of man going to heaven
- The soul of man sitting on a throne by the side of God
- The heavenly blessed eating from the tree of life
- God molding man from clay
- God breathing the breath of life into man's nostrils
- The concept of creation through the spoken word
- Moral concepts of good and evil
- Traditions of hell and hell fire (88)

One of the most celebrated Netcherw in all of Kemet was [Ausar](#), who is commonly known by his Greek name [Osiris](#). It has been written that at the time of his birth, a voice was heard to proclaim that the lord of creation was born. The story of Ausar is long and quite involved. He is recognized as a great mythical king of Kemet who brought civilization to his people and established a code of laws and instruction for the worship of God. He ruled Kemet along with his wife [Aset](#), who is better known by her Greek name [Isis](#). (89)

According to legend, Ausar was slain by his cunning (and evil) brother [Set](#), who cut his body into 14 pieces and scattered them throughout Kemet. After a long search, Aset found all of the parts of her husband's body except the [phallus](#), which, as legend has it, was consumed by a catfish when it was discarded into the Nile. Aset recreated the missing member of Ausar in the form of a [tekhen](#) (obelisk), which later became a symbol representing the resurrection of Ausar. (89)

Aset was without child before the murder of Ausar, but by means of certain powerful words given to her by the Netcher Djhuiti (Thoth), who represents divine articulation of speech, Aset resurrected her slain husband. Shortly thereafter, Aset conceived a child upon being [immaculately](#) impregnated by the spirit of her husband and gave birth to a son, [Heru \(Horus\)](#), who avenged the death of his father by slaying his uncle Set. (89)

After Heru reached adulthood, he ruled as "king on Earth" and Ausar journeyed to the underworld, where he reigned as king. Some of the titles conferred upon Ausar were Lord of Eternity, Ruler of the Dead and Lord of the Underworld. Images of Ausar in his new position of rulership portray him as a mummified, bearded king who carries the shepherd's crook and the flail, and sits on the throne of judgment, which was ornamented with a checkerboard pattern that represented the good and evil who were to come before him. Ausar also becomes the representation of the deceased king, as well as all deceased individuals. He was commonly referred to as the "good shepherd," and is the personification of the cycles of death and rebirth, and of spiritual salvation. (89)

Ausar's role as judge of the souls of the recently departed was of paramount importance, because his decision determined where and how the soul would spend eternity. The heart of the deceased was believed to be the seat of the soul and it was weighed on the scale of the Netcher Maat, against a feather, which represented the principles of truth and righteousness. The scene of judgment is referred to as "The Weighing of the Soul," and each participant plays a critical role. (90)

1. The person whose soul is to be judged stands before Maat and declares his innocence.
2. The scale of Maat was attended to by the Netcherw Heru and Anpu (Anubis) who verify its accuracy. On the left side of the balance was a vessel which represented the heart/soul of the deceased, and on the right balance was an ostrich feather, which represented Maat, and the principles of truth, justice, righteousness and reciprocity. This symbolic weighing of the heart against the feather of truth was performed to establish the righteousness of the deceased. If the scale remained balanced after the recitation of the “42 Declarations of Innocence,” it was an indication that the soul was righteous and deserving of its heavenly reward in the afterlife. The concept of one’s heart being “as light as a feather” is derived from this ancient ritual.
3. The Netcher Djhuiti (often identified by his Greek name Thoth) is the principle associated with science, writing, literature and divine speech. Djhuiti’s role was to record the outcome of the weighing in the book of life.
4. All of this activity took place in the presence of Ausar who was seated on the throne of judgment and made the final decision regarding the deceased. (90)

The statement uttered by the deceased as he stood before the Netcherw were called the *Declarations of Innocence* or *Admonitions of Maat*. These were the 42 laws by which the person was to have lived his life and the standard by which he would be measured at the time of judgment. (91)

By conservative estimates, the 42 Declarations of Maat were written approximately 1,500 years before the writing of the Ten Commandments. By comparing the two documents, one will find striking comparisons. The following list reflects the numbering most commonly used in English-language references to the Ten Commandments, and those which are similar to the 42 Declarations are highlighted by parenthesis. (92)

1. I am the Lord thy God. Thou shalt have no other gods before me. (41)
2. Thou shalt not make unto thee any graven image...
3. Thou shalt not take the name of the Lord thy God in vain... (7, 37, 41)
4. Remember the Sabbath day, to keep it holy...
5. Honor thy father and mother. (1, 12, 28)
6. Thou shalt not kill. (4)
7. Thou shalt not commit adultery. (11, 20, 21)
8. Thou shalt not steal. (2, 3, 5, 6, 7, 9, 39, 40)
9. Thou shalt not bear false witness against thy neighbor. (8, 13, 18, 29)
10. Thou shalt not covet thy neighbor’s house or wife...(13, 20, 21, 29, 33)

When one thinks of the Ten Commandments an association is automatically made with Moses, the law giver. But we must ask ourselves, who was Moses and where did he acquire the laws that he gave? We are told that Moses is credited with the declaration and dissemination of monotheism, and we are also told that he was raised and educated in Egypt. (93)

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Peter Tompkins, author of *Secrets of the Great Pyramid*, references Moses' presence in ancient Kemet:

Heliopolis, the one of the Bible, was considered the greatest university in the world. It had existed since much earlier times under the domination of the priests, of whom there were said to be 13,000 in the time of Rameses II, 1225 B.C. More than 200 years earlier, Moses was instructed at Heliopolis "in all the wisdom of the Egyptians," which included physics, arithmetic, geometry, astronomy, medicine, chemistry, geology, meteorology and music. (93)

Moses is said to have been raised in the Pharaoh's household as the grandson of the Pharaoh, and to have lived with him in Egypt for forty years. John Jackson, in his book *Ages of Gold and Silver*, suggests that Moses was educated as a young priest and received his theological education at the Temple of Heliopolis, where he was a disciple of Akhenaton. Akhenaton was the Pharaoh who broke with the long-standing Kemetic religious tradition of acknowledging the Netcherw, and focused the nation's attention on a singular personification of God whom he worshiped as Aton. (93)

Akhenaton's religious conversion was not accepted by the established priesthood and after his death (some suspect that he may have been murdered), Moses led a group of [heretics](#) out of Kemet and reestablished this new religious doctrine in Palestine. (94)

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Akhenaton's influence on the Old Testament texts can be seen in a careful analysis of the similarity between *Akhenaton's Hymn to the Aton* and "Psalm 104." (94)

Comparison Between Akhenaton's Hymn to the Aton and Psalm 104

Akhenaton's Hymn (ca. 1353 B.C.E.)

The world is in darkness like the dead.
Every lion cometh forth from its den:
all serpents sting. Darkness reigns.

When Thou risest in the horizon...the
darkness is banished. Then in all the
world they do their work.

All trees and plants flourish...the birds
flutter in the marshes...All sheep
dance upon their feet.

The ships sail up stream and down stream
Alike...The fish in the river leap up
before thee: and thy rays are in the
midst of the great sea.

How manifold are all Thy works!...Thou
didst create the earth according to
Thy desire, men all cattle...all that
are upon the earth.

Psalm 104 (ca. 1000 B.C.E.)

Thou makest the darkness and it is night,
wherein all the beasts of the forest do creep forth,
The young lions roar after their prey...

The sun riseth...Man goeth forth unto his work
and to his labour until the evening.

The trees of the Lord are full of sap...wherein
The birds make their nests...The high hills are a
refuge for the wild goats.

So is this great and wide sea, wherein are thing
Creeping innumerable, both small and great and
Beasts...There go the ships.

O Lord how manifold are thy works! In wisdom
has Thou made them all...The earth is full of thy
creatures.

The story of Ausar, Aset and Heru is the first story in the recorded history of man of a holy royal family (the Trinity), immaculate conception, virgin birth and *resurrection*. Evidence of this Trinity is known to have existed in ancient Nubia as late as 3300 B.C.E. Carved on the walls of the Temple of Luxor (circa 1380 B.C.E.) are scenes which depict the following:

1. **The Annunciation** – The Netcher Djhuiti is shown announcing to the virgin Aset the coming birth of their son, Heru.
2. **The Immaculate Conception** – The Netcher Kneph, who represents the Holy Ghost, and the Netcher Het-Heru (Hathor) are shown symbolically impregnating Aset by holding ankhs (symbols of life) to the nostrils of the virgin mother-to-be.
3. **The Virgin Birth** – Aset is shown sitting on the birthing stool and the newborn child is attended by midwives.
4. **The Adoration** – The newborn Heru is portrayed received gifts from three kings, or Magi while being adored by a host of gods and men. (95)

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Geoge Massey reproduced these images in his book *Ancient Egypt: the Light of the World, Vol. II*, which was published in 1907. In this work Massey cited more than 200 similarities between the lives of Ausar and Heru and the life of Jesus the Christ, who was born at least 3,300 years later. (96)

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As an adult, Heru becomes a symbol for good overcoming evil after he avenges the death of his father by slaying his wicked uncle Set. Cosmologically, Set (Satan) represents the setting sun (sunset), which brings on darkness (evil, fear and ignorance). Set also represents the destructive forces of nature. Heru personifies the forces of life and his symbol (the rising sun) banishes the night and overpowers the forces of evil. (97)

In the final analysis, Heru becomes in life what his father Ausar is in death, prototypes for the living and the dead respectively. As other cultures infused elements of Nile Valley symbolism, philosophy, and religion into their society, names were changed and symbols were modified, but not all of the original African components were lost. One has only to develop a finely tuned eye to rediscover the remnants of Nile Valley Civilization, which can be found in the symbolism and religions of today. (97)

Source:

Nile Valley Contributions to Civilization, Anthony Browder