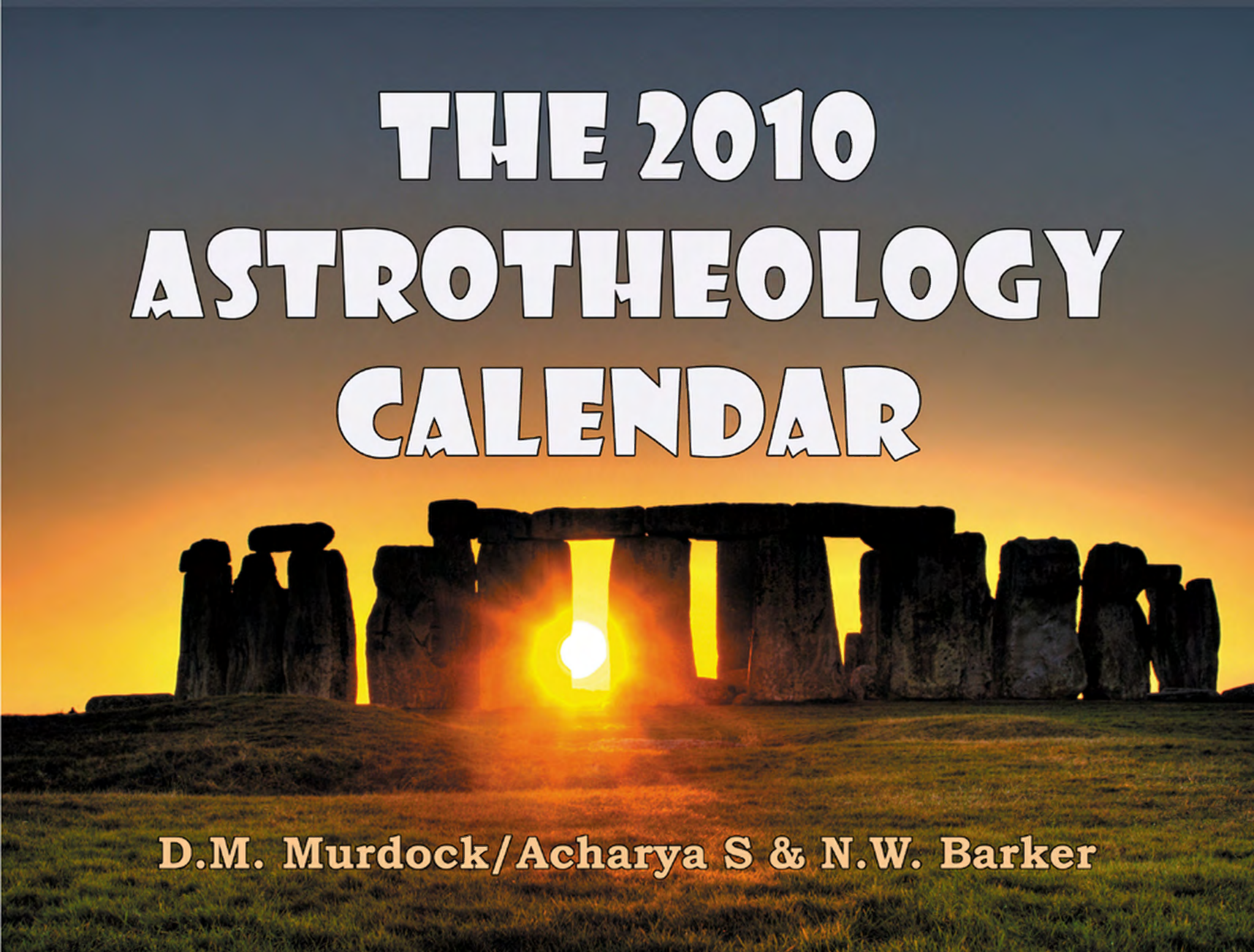
THE 2010 ASTROTHEOLOGY CALENDAR



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The 2010 Astrotheology Calendar

By Acharya S/D.M. Murdock and N.W. Barker

Thank you for your interest in the Astrotheology Calendar. The purpose of this calendar is to share with you a basic history of ancient concepts, practices and dates venerating the sun, moon, planets, stars and constellations that you may have never heard before or, at least, not from an astrotheological perspective. We hope to inspire an interest in archaeoastronomy, ancient history, mythology and astrotheology. The calendar used is the Gregorian, which is solar based, and with it we will introduce you to information relating to astrotheology in a light, easy-to-understand format with sources for further reading.

Although they are often overlooked, calendars constitute one of the most important cultural artifacts of human creation. Not only do they order our lives, which is in itself an extremely important function that allows for life on Earth to proceed with regularity, but the study of the history of calendars also reveals very important developments in the field of comparative religion and mythology, as well as the predominantly astrotheological nature of many of humankind's faiths.

Inspiration for the Calendar—Our Connection to Nature

In introducing the Astrotheology Calendar, I (Acharya) would like to direct you to how my friend N.W. Barker brought this project to my attention, by quoting him:

> Ever since I was a kid, I have always been amazed by the stars. A full moon, as well as the sunrise and sunset, can be absolutely wonderful to observe. I heard many stories and myths growing up but none quite as fascinating as those coming from an astrotheological perspective. Simply put, astrotheology is: "Theology founded on observation or knowledge of the celestial bodies," i.e. the sun, moon, planets, stars and constellations. Sadly, I didn't get to hear any astrotheological myths growing up, as the information was not available to me. I didn't find out about astrotheology until I was an adult. Your typical comparative religion or theology course doesn't discuss astrotheological concepts much, if at all. Hopefully, that will change. You'll probably have to request it. Recently, thanks to Acharya and others, more light has been shed on the subject, making it far more widely available today.
>
> In ancient times, many thousands of years ago, people were so fascinated by the heavens that they created carvings, petroglyphs, stone monuments (like Stonehenge) and elaborate myths and symbols about them. The sun, moon, planets, stars and constellations were all personified with symbols and myths. This fact is important because, as it turns out, astrotheology is intrinsically interwoven into the origins of many ancient religions and has historical links to our most popular religions today. Those connections are far too vast to discuss here, so further recommended reading is included. In the meantime, I have always found calendars fascinating too, and I can tell you that a calendar is a fantastic way to see the ancient astrotheology in action.

With that, we hope you will enjoy the Astrotheology Calendar!

What is Astrotheology?

From the preceding comments, you can get a feel for what astrotheology is, i.e., the observation and reverence of natural phenomena, including celestial bodies such as the sun, moon, planets, stars and constellations. Broadly speaking, however, we can incorporate general nature worship into the term as well, such that "astrotheology" could be used to describe the ancient global religion as a whole, which also personified perceived spirits in elements such as wind, water, fire and earth, as well as anthropomorphizing animals, such as the crocodile, hawk and ibis in Egypt, or the monkey and

elephant in India. Frequently, natural substances that merited reverence from the ancients, such as grain and wine, were assigned a genius, daemon or divinity of some sort. The most obvious entities in the astrotheological religion are the celestial bodies, which include planet Earth, while their influence and presence are often inextricably linked to other natural phenomena such as the growth of plants, the harvest time and the ripening and fermenting of grapes. Animals too are affected by the celestial bodies such as the sun and moon. Hence, the reverence of all of these entities and elements as expressed in numerous sacred celebrations is included in the definition of astrotheology.

In order to give meaning to and pass along knowledge about these entities and elements, the ancients personified and attached colorful stories to them. They also incorporated this ancient astrotheology and nature-worshipping religion into their daily lives, and entire cultures were built upon them, such as the Egyptian, but also the Greek and Roman to a large extent.

Thus, in ancient times sundry stories were passed on from one generation to the next, instructing them about the natural world and guiding them when to plant and when to harvest food, as one important example. Converting natural phenomena into myth was thus an easy way to relay the cycles of the sun, moon, planets, constellations, etc., onto later generations, enabling them to keep time.

Archaeoastronomical Alignments

One of the most prevalent aspects of the ancient astrotheological culture is the astronomical alignment of megalithic buildings and other artifacts, as studied through the discipline of archaeoastronomy, also called astroarchaeology. Archaeoastronomy has been defined as follows:

> The study of the knowledge, interpretations, and practices of ancient cultures regarding celestial objects or phenomena.[1]

[1] *American Heritage Dictionary.*

And:

> The branch of archaeology that deals with the apparent use by prehistoric civilizations of astronomical techniques to establish the seasons or the cycle of the year, esp. as evidenced in the construction of megaliths and other ritual structures.[2]

The recognition of cyclical patterns in the movements of heavenly bodies inspired the ancients to create massive stone monuments that served as both temples and calendars to mark the seasons, solstices, equinoxes, new and full moons, solar and lunar eclipses, and more.

Many people are aware of the archaeoastronomical alignments of the temple site at Stonehenge in England, while myriad more such discoveries have been made in numerous places in Europe, South America and elsewhere around the world. In this regard, an observatory discovered in 1991 at Goseck, Germany, reveals itself to be a 7,000-year-old temple of the sun, likewise combining both astronomy and theology to produce *astrotheology*. This find is just 23 kilometers from Nebra, where a 3,600 year-old "sky disc" was discovered in 2002. Other recent discoveries include the 13 solstice-marking towers at Chankillo, Peru, dating to 2,300 years ago, as well as a possibly extremely old site in South Africa called "Adam's Calendar" that appears to be a manmade stone calendar marking various celestial phenomena.

In his book *In Search of Ancient Astronomies*, Dr. Edwin Krupp, astronomer and director of the Griffith Observatory in Los Angeles, nicely sums up the global, astronomically aligned monuments:

> At Stonehenge in England and Carnac in France, in Egypt and Yucatan, across the whole face of the earth are found mysterious ruins of ancient monuments, monuments with astronomical significance. These relics of other times are as accessible as the American Midwest and as remote as the jungles of Guatemala. Some of them were built according to celestial alignments;

[2] *Random House Dictionary.*

> others were actually precision astronomical observatories... Careful observation of the celestial rhythms was compellingly important to early peoples, and their expertise, in some respects, was not equaled in Europe until three thousand years later.

While serving as temples to the gods and goddesses perceived to inhabit the heavenly bodies and other natural phenomena, these monuments often essentially functioned as calendars that marked the movements of the sun, moon, planets, stars and constellations. These artifacts reflect not only archaeoastronomy but also astrotheology and astromythology.

What is a Myth?

When we say that ancient religion is composed of myths, we are not being dismissive of either the cultures themselves or the knowledge possessed by them. On the contrary, myths are full of meaning that has proved itself highly important to human civilization, providing along with colorful and imaginative tales much practical information that would have been difficult to pass along otherwise. Rather than merely meaning something is "false," the term myth may be defined as follows:

> ...a traditional or legendary story, usually concerning some being or hero or event, with or without a determinable basis of fact or a natural explanation, esp. one that is concerned with deities or demigods and explains some practice, rite, or phenomenon of nature.[3]

As shown by the esteemed mythologist Joseph Campbell and others over the centuries, myth ranks as a very important facet of human culture that has enriched significantly entire civilizations. In addition to communicating interesting aspects of the human psychological, emotional and spiritual landscape, mythmaking has epitomized much highly germane and useful knowledge, without which mankind could scarcely progress.

[3] "Myth," Dictionary.com.

The Sun

In addition to being encapsulated in stone, the ancient astrotheology can also be found in marvelous myths from around the globe, as discussed by ancient authors such as the Greek historian Diodorus Siculus (90-21 BCE), who, writing about Egypt, remarked:

> Now when the ancient Egyptians, awestruck and wondering, turned their eyes to the heavens, they concluded that two gods, the sun and the moon, were primeval and eternal; and they called the former Osiris, the latter Isis...[4]

So abundant was the solar mythology in particular that the Roman scholar Macrobius (c. 400 AD/CE) asserted the predominant religion of his time to constitute essentially "heliolatry" or sun worship:

> ...All the gods of the Greek and Roman mythology represent the attributes of the one supreme divine power—the sun.[5]

There were indeed numerous gods and goddesses of the ancient world who were either viewed directly as solar deities or who possessed clear and significant solar attributes, such as:

Asclepius, Adonis, Amaterasu, Amun, Apollo, Ares/Mars, Arinna, Attis, Baal/Bel, Bacchus/Dionysus, Balder, Brahma, Buddha, Dumuzi, Hades, Hathor, Helios, Hephaistos/Vulcan, Hercules, Hermes, Horus, Hu, Iao/Yahweh, Indra, Inti, Isis, Janus, Jason, Jesus, Krishna, Mithra, Molech, Moses, Neith, Odin, Orion, Orpheus, Osiris, Pan, Perseus, Quetzalcoatl, Ra, Samson, Saturn, Serapis, Shamash, Shiva, Sol, Surya, Tammuz, Thor, Thoth, Viracocha, Vishnu, Zeus/Jupiter, Zoroaster and many more gods, goddesses, godmen, heroes and prophets.

Many of the myths associated with these gods and goddesses possess solar meaning, serving, for example, as allegories for

[4] Diodorus/Murphy, 14.
[5] Macrobius, 5.

the sun's annual journey along its ecliptic, passing through the 12 months and constellations of the zodiac, as well as the seasons of the year.

In a number of places, the myth of the sun can be summarized as follows: In the winter, when the days are the shortest, the sun is a baby. As "he" moves towards the spring, when the days and nights become the same length, the sun attains young adulthood. As he reaches the summer solstice, when the days of the year are the longest, he achieves full manhood, and then begins the decline towards old age, after the days become shorter than the night following the autumn or "fall." Eventually the sun "dies" and is reborn again at the winter solstice.

Summarizing this mythos, Macrobius related that the Egyptian year was depicted as follows:

Little child = Winter solstice.
Young man = Spring equinox.
Bearded man = Summer solstice.
Old man = Autumnal equinox.[6]

In the Egyptian mythology, the sun's daily voyage can be described as follows, from my book *Christ in Egypt*: As the sun progresses through the day and night, "he" becomes a number of characters—or changes his epithets and characteristics, as it were, as he merges with other gods—beginning with the rising sun, Horus, who at noon becomes Re, who at sunset becomes Tmu or Atum, who at midnight becomes Osiris, who becomes Horus at sunrise, and so on.[7]

The following are the characteristics of the "God Sun":

- The sun is born on December 25th (or the winter solstice) in a manger.
- He is of royal descent, and his mother is the "Great Virgin."
- His birth is announced by a star in the East and attended by "wise men."
- At age 12, he is a child teacher in the Temple, and at 30, he is baptized.
- He is presented "sun gifts" such as gold, frankincense and myrrh.
- The sun has 12 "companions," "helpers" or "disciples."
- He performs miracles, exorcises demons and raises the dead.
- He battles with or is tempted by the "Evil One" or "Prince of Darkness."
- The day star is the "Light of the World" who "cometh on clouds, and every eye shall see him."
- He is the "Savior of mankind."
- The sun wears a corona, "crown of thorns" or halo.
- He "walks on water," signifying the sun's reflection.
- He is "crucified" at the equinoxes between two "thieves," which are zodiacal signs.
- The day star is "buried" for three days in a "tomb" or "cave," is "born again" (Christmas) or "resurrects" (Easter).
- He is to reign for one thousand years, a solar cycle.[8]

As I write in my book *The Christ Conspiracy*, the sun has been considered the "Savior of the World," because it rises and brings light and life to the planet. It has been revered for causing seeds to burst and thus giving its life for plants to grow; hence, it has been seen to sacrifice itself in order to provide fertility and vegetation. The sun is the "tutelary genius of universal vegetation," as well as the god of cultivation and the benefactor of humankind. When the sun "dies" in the winter, so does the vegetation, to be "resurrected" in the spring. The first fruits, vine and grain were considered symbols of the sun's strength and were ritualistically offered to the divine luminary. The solar heroes and gods were said to be teachers as well, because agriculture, a science developed

[6] Lockyer, *Nature*, v. 47, p. 229.
[7] *Murdock, Christ in Egypt, 56.*
[8] See "Thousand-Year Cycle Signals in Solar Activity," *Solar Physics*.

out of astronomy, freed mankind to pursue something other than food, such as other sciences and the arts. [9]

Today, the sun is often taken for granted because we see it so often and because we think of it as an inanimate ball of gas. Once we reach those long, cold, gloomy winters, we become more aware of the day star's increasing absence. Indeed, where would we be without the sun? We would not last long; nor would plants and animals. In reality, the sun is far more than just an eternally burning, giant gas ball, since all life on Earth depends on it in a variety of ways. Plant life relies upon the sun's light energy to create photosynthesis, which enables plants to grow, providing us and animals with food. Photosynthesis is also crucial for maintaining normal levels of oxygen in the atmosphere, producing air to breathe. So, it is fair to say that without the sun, life would not exist as we know it today. The ancients abundantly recognized these facts as well. For billions of years, the sun has shared its light, warmth and energy, bringing forth all manner of life on Earth.

The Moon

As is the case with the solar orb, there exist many myths about the moon from numerous cultures throughout history. Therefore, we have selected just a few prominent examples that clearly reveal astrotheological aspects. For instance, in the myth of the Egyptian god Osiris, who in addition to embodying the life force and water also was both solar and lunar, the deity "lives" to the age of 28, after which he is torn into 14 pieces by his enemy Set/Seth, symbolizing in this case the serpent of the night sky. The "age" of 28 or so represents the lunar month, while the 14 pieces, of course, reflect the days of the month when the moon wanes. Lunar mythology may likewise be revealed in stories involving the number 30, as in the "age" supposedly attained by Jesus before his death, but in reality denoting the days in a lunar month according to some ancient calendars.

The number seven also rates as important in lunar myths, as it signifies the days of the week of a 28-day lunar month perfectly divided into four. One of the earliest artifacts we possess is the 21,000-year-old "Venus of Laussel," a figurine of a voluptuous female or "goddess" holding a horn with 13 marks, undoubtedly denoting both the lunar months of the year and the yearly menstrual cycle.

The gravitational pull of the moon may likewise be present in lunar mythology, such as, perhaps, the biblical myth in which the solar hero Samson's hair is cut by the lunar goddess Delilah. This biblical tale possesses the knowledge also found in another widespread myth depicting the lunar goddess giving birth to the sun: To wit, the moon reflects the sun's light.

The Zodiac

One of the most common religious artifacts around the world is that of the cross, appearing in a wide variety of forms. This sacred cross frequently symbolizes the four seasons with the sun in the center, such as we see in the Celtic version. These four seasons are divided into sections of three months each, creating an image of the sun in the center surrounded by the "holy 12." These 12 "companions," "helpers" or "disciples" represent not only the months but also the hours of the day and night, as well as the signs of the zodiac.

As I write in *Christ in Egypt*:

> ...the association of the sun god with "the Twelve" constitutes a common motif, based on both the months of the year and the 12-hour divisions of day and night. Indeed, we find the theme of "the Twelve" in a number of other cultures, including the 12 Olympian gods of Greece, as well as those of the Romans, along with the 12 adventures of Gilgamesh, the 12 labors of Hercules and the 12 Tribes of Israel, all of which symbolize the months of the year and/or the zodiacal signs. The same can be said of the Christian Twelve.[10]

Significant aspects of the ancient astrotheology were therefore based on the 12 zodiacal divisions of the year.

[9] Acharya, *CC*, 149-150.

[10] Acharya, *CIE*, 261.

The origin of the zodiac can be traced to at least 5,000 years ago in Mesopotamia, while it reached its present form in Babylon and then Greece.

Lunar Calendars

One major reason for this calendar is to demonstrate the ancient astrotheology, while another is to show possible correspondences between the holidays of various cultures, including connections between ancient feast days and those of currently favored faiths such as Judaism, Buddhism, Hinduism, Christianity and Islam.

In analyzing possible correspondences between celebrations, however, it must be kept in mind that some of the holidays of certain cultures vary, based on lunar phases, including the Chinese, Buddhist, Greek, Hindu, Jewish, Muslim and Zoroastrian. What this fact means is that the months in a lunar calendar may begin on each new moon, with the year commencing on the first new moon after the summer solstice, as it was in ancient Greece, for example.

Therefore, unless we know exactly what year a particular holiday was instituted so we can calculate the lunar calendars, it would be impossible to conclude that such a fest could be founded upon any of the roving dates purely because of the day on which they fall. Nevertheless, there remain other factors, such as the popularity of a festival and its general placement vis-à-vis the solar calendar, which may indicate a possible appropriation by other cultures, religions, etc. Moreover, the inclusion here of these lunar-based commemorations is useful for other interesting and important developments.

Egyptian

> "The lost language of celestial allegory can now be restored, chiefly through the resurrection of ancient Egypt; the scriptures can be read as they were originally written, according to the secret wisdom, and we now know how history was first written as mythology."
>
> Gerald Massey, *The Natural Genesis* (II, 379)

The ancient Egyptian calendar starts with the month of "Thoth," which around the year 3000 BCE would have been on June 21st, with the heliacal rising of the star Sirius and the beginning of the summer solstice.[11] Having been composed originally of only 360 days, with five "epagomenal" days added later, the Egyptian calendar was "wandering" or "vague" because it was short a quarter day. The lack of this extra quarter day caused the calendar to diverge from the actual solar year by one day every four years. What this fact means is that every holiday in the wandering Egyptian calendar would have occurred eventually on each day of the solar year, completing a cycle every 1,460 years. After several attempts, the wandering/vague Egyptian calendar was finally fixed in 25/26 BCE with the establishment at the behest of Roman Emperor Caesar Augustus of the Alexandrian Calendar, which is largely the same as the Coptic Calendar in use to this day.

While modern conversions of the Egyptian festivities often place the Egyptian New Year on August 1st, when it is averred by some that Sirius now rises heliacally, for purposes of our study the various Egyptian festival dates have been converted to when they would have occurred after they were fixed with the Alexandrian Calendar, specifically to the 30th or 31st year of Augustus's reign, which corresponds to 1 AD/CE.

For example, in several Egyptian papyri the first day of the year—1 Thoth—is listed as the birthday of the sun god Ra-Horakhty. Again, in the year 3000 BCE, that date corresponded to June 21st, the heliacal rising of Sirius as well as the summer solstice. When the Egyptian Wandering Year was fixed with the introduction of the Alexandrian Calendar, 1 Thoth corresponded to what is now August 30th in the Gregorian calendar. By the year 1 AD/CE, Ra-Horakhty's birthday fell on August 29th, where it has been placed in the Astrotheology Calendar.

This conversion to the year 1 AD/CE is due to our interest in when the festivities may have been observed in the first

[11] Brier, 225.

centuries of the common era, during which much Christian doctrine and tradition was established, including many feast days.

Presuming that at least some of the important remembrances recorded in the various Egyptian calendrical papyri were still in currency during the 1st century AD/CE, we are interested in seeing whether or not they may have had an effect on the creation of other holidays, such as the Roman or Christian.

This assumption may be reasonable in consideration of the fact that, for instance, the day on which the Egyptian sister-goddesses Isis and Nephthys weep and wail over Osiris's death in earlier calendrical inscriptions and papyri is the same as that which the Greek historian Plutarch (46-120 AD/CE) reported at that time: 17 Athyr/Hathor.

Interestingly, in an inscription from the temple site of Dendera the date for this apparently same commemoration is 29 Khoiak, a completely different month, obviously, which corresponded in the Alexandrian Calendar to December. In this regard, we include here both dates for this important event, upon which so much of Egyptian religion in particular and life in general depended.

In any event, having determined that the date in certain calendrical inscriptions and that related by Plutarch are the same, it is reasonable to assume that other such events likewise continued to be commemorated on the same Egyptian dates by Plutarch's time, not long after the Alexandrian Calendar was created and these were fixed in time.

As another example, the Roman holiday of the Advent of Isis occurred on June 2nd (7 Tybi), as related by Plutarch. The first time in the Roman Era when 7 Tybi fell on June 2nd was during the reign of Augustus. Hence, since we are interested in that very time, we will use his reign to date the other commemorations found on different Egyptian calendrical papyri, specifically settling upon the 30th or 31st year because of its significance as the first year of the common era.

The continuity of the various calendars over the many centuries during which the Egyptian culture thrived is further confirmed by Dr. Jakob Krall, who, concerning the extensive festival calendar found at Medinet Habu, remarked:

> We are led to the same conclusion by a consideration of the festivals given in the calendar of Medinet-Habu. They are almost without exception the festivals which we have found in our previous investigation of the calendars at Esne and Edfu to be attached to the same days. We know already the Unya festival of the 17th and 18th Thoth, the festival of Hermes of the 19th Thoth, the great feast of Amen beginning on the 19th Paophi, the Osiris festivals of the last decade of Choiak, and that of the coronation of Horuz [sic] on the 1st Tybi.[12]

Much of the information here concerning the Egyptian festival days comes from the Cairo Calendar, a papyrus found at Cairo that contains an Egyptian "astrology calendar" or "book of fate" and dates to around 1200 BCE.[13] Not all of the "festival days" recorded in the Cairo Calendar represent actual celebrations, as the calendar was more like a horoscope in the sense that it was largely for private use and daily consultation, not for the establishment of public festivals and feasts. Some of the festival days listed there, of course, were genuine "holidays" that were celebrated en masse.

Where the Cairo Calendar has been used in the Astrotheology Calendar, the notation next to an Egyptian commemoration is (C). Holidays included from the calendar fragments in the Lahun archives of the pyramid-temple of Sesostris II (fl. c. 1897) are labeled (L).[14] The designation (A) after an Egyptian holiday denotes the calendar on the temple erected by Ramesses II (b. c. 1303 BCE) at Abydos.[15] The notation (H) signifies the papyrus from the Hibeh collection, which was created in the third century BCE, while (CD) represents the Canopus Decree (239 BCE). Egyptian festivities listed from the calendar at Dendera are marked (D), while (E) connotes the

[12] Lockyer, 276.
[13] Depuydt, 111.
[14] See El-Sabban, 9-10.
[15] See El-Sabban, 58.

calendar from the site of Esne. Again, all of these celebration days have been converted to the Gregorian for the year 1 AD/CE.

One thing to keep in mind as concerns the Egyptian feast days is that a number of Egyptian gods were largely solar in nature, including Ra, Osiris and Horus. Also, the "Ennead" who are celebrated on several days comprise groups of gods and goddesses that vary in number from eight or nine to 12.

Sumerian/Babylonian

The few Sumerian and Babylonian celebrations included here are based not on a particular calendar as with the Egyptian but represent traditions recorded in ancient texts. The incorporation of the Sumerian goddess Inanna in the Astrotheology Calendar is important because her myth tells of her "death" and descent into the underworld, three days after which she rises again. Her evident nativity near the winter solstice is telling, obviously, as to her possessing not only fertility but also solar attributes.

The Babylonian god Marduk's battle with the monster Tiamat is included here as well, as another example of an astrotheological myth. Marduk's passion is highly significant in the study of Christian origins, as indicated in the following concerning the Babylonian spring festival of "Akitu":

> In Babylonian religion it came to be dedicated to Marduk's victory over Tiamat. Marduk in the myth enacted in the festival is preserved in the so-called Marduk Ordeal Text (KAR 143). In this myth, Marduk appears as a life-death-rebirth deity, reflecting the festival's agrarian origin based on the cycle of sowing and harvesting. He is imprisoned in the underworld and rises again on the third day. The obvious parallel to the death and resurrection of Christ celebrated at Christian Easter has been noted at an early time, and elaborated in detail by [Heinrich] Zimmern in his 1918 editio princeps. [Svend] Pallis (1926) rejected some of the Christological parallels noted by Zimmern, but continued to stress that the death of Marduk, the lamentation over him, his subsequent restoration and the rejoicing over his resurrection is among the Near Eastern templates for the Christ myth. This theme of a dying young (harvest/vegetable) God (common throughout the Middle east) is also reflected in the legends of Tammuz, and is referenced in the Bible as "women weeping for Tammuz" even in the temple of the Hebrew God.[16]

It is important to note the phrase "Christ myth" here in the context of a *scholarly debate*, as it is frequently and erroneously claimed that "no real scholar doubts the historicity of Jesus Christ." While many mainstream scholars are clearly unacquainted with the extensive scholarship done in the field of Jesus mythicism, it is evident from such remarks concerning the "Christ myth" that numerous such scholars over the past several decades have indeed been aware of the mythological nature of at least certain aspects of the gospel tale.

Greek/Roman

A number of the Greek and Roman celebrations listed in this calendar undoubtedly preceded the turn of the common era, while a few of the Roman days in particular may have been fixed after that time, possibly in light of increased knowledge of the Greek, Egyptian and other festivities.

Most of the Roman and Greek holidays included here have been checked with accepted academic sources. Those that have not yet been verified with ancient primary sources are marked with (U), for "unverified." This notation does not mean that the dates are invalid, however.

Pagan/Wiccan/Celtic

A number of the Pagan holidays—usually Celtic, Welsh or other northern European—are the most difficult to verify, because there is less primary source material from which to draw. These dates often represent reproductions based on

[16] "Akitu", Wikipedia.

tradition not necessarily recorded literarily or the documentation of which has not survived the centuries of destruction.[17]

This present work is not meant to be a scholarly exercise in proving a thesis, so the sources used and contentions made are not as stringent as they were for my book *Christ in Egypt*, for example. Nevertheless, the majority of the feast days here have been double-checked and verified.

While the dates for Pagan/Wiccan festivals may not be exact in some cases, the figures involved, at least, are all ancient and not fabricated in modern times. For example, the festival of the dying-and-rising god Tammuz, for whom the Hebrew women wept (Ezek 8:14), occurred in early Spring, but the exact day is not specified.

As is the case with other cultures and religions—in some instances because of calendar variations—exact dates are at times impossible to determine, and a significant number of celebrations fell on different days in sundry places and eras.

Like various Greek and Roman celebrations, certain Pagan holidays that have not yet been verified by me from scholarly texts and primary sources are marked with (U).

Christian/Catholic

Major Christian holidays such as Christmas and Easter are founded upon Pagan celebrations and possess obvious astrotheological significance. In addition to these festivals, incorporated here are a number of feast days of Christian "saints," because these individuals are either clearly mythical, usually based on pagan gods and goddesses whose worship the Church was attempting to co-opt, or partially historical, with their names and/or biographies altered for the same reason of superseding Pagan gods and goddesses. Their feast days are included in order to provide insight into what they may have replaced in the non- and pre-Christian festival calendars.

[17] It is claimed that the Druids, for example, considered it "profane" to record their rituals in writing.

Thus, in a number of cases, such as that of St. Denis and St. Brigid, the saints were undoubtedly pre-Christian gods (Dionysus) and goddesses (Brighid). Like other supposed saints, St. Denis was said to have been beheaded; however, "beheadings" in ancient myth often have to do with a constellation backdropping the rising sun, thus appearing "heliacally," or having some other such position along the horizon or ecliptic.

As another example, although "St. Nicholas" is treated as a "historical" figure, skepticism is warranted in such a pronouncement, especially regarding individuals in the early Church who are purported to be involved in miracles. Knowing that so many mythical figures from the pre-Christian world were adopted into the Catholic pantheon as "saints," one must proceed with caution as concerns accepting claims to "historicity," particularly with the earlier figures such as "Ol' St. Nick." Indeed, it seems that St. Nicholas derived a number of his significant characteristics from the Norse god Odin, and some have postulated that the Christian "saint" is in fact a remake of Odin, Wotan, etc.

The myth of Odin, in fact, is notable in that the god is hung on a tree and stabbed in the side, while between two ravens, a bird that that in legend is depicted as a "thief." This story resembles the Christ myth in significant aspects.

In one more instance of the Christianization of ancient astrotheological religion, the feast days of the archangel and saint Michael—clearly a mythical figure—have been assigned for the following reasons:

> This feast [November 8] spread over the entire Greek Church, and the Syrian, Armenian, and Coptic Churches also adopted it. It is currently the principal feast of St Michael amongst the Eastern Christians.... Other feasts of St Michael at Constantinople were: October 27, in the "Promotu" Church; June 18, in the Church of St Julian at the Forum; and December 10, at Athaea.

> The Catholics of Egypt placed their life-giving river, the Nile, under the protection of Saint Michael; they adopted the above Greek feast and kept it on November 12. On the twelfth of every month they celebrate a special Commemoration of the Archangel Michael. In addition, on June 12, when the Nile river commences to rise, they keep as a day of obligation the feast of *"St Michael for the rising of the Nile."*[18]

A number of these dates relate to Osiris, god of the Nile.

Holidays of Christian saints that evidently revolve exclusively around historical figures and not ancient gods and goddesses—therefore unlikely to possess astrotheological significance—have been omitted.

Where space permits, the identification of holidays as Christian has been included as "Xtian," "Catholic" or "Orthodox." Otherwise, the average reader will likely be able to determine which holidays are Christian.

Zoroastrian

Zoroastrianism is an important religion to include in this calendar because much of it is overtly astrotheological in nature. Modern Zoroastrians follow multiple calendars, the Fasli, Qadimi or Shensai, which are marked here (F), (Q) and (S). For purposes of space, the words "Ghambar" and "Jashan" have been omitted. The Zoroastrian calendars change on an annual basis, and several of the dates were not readily verifiable for 2010. Hence, some Zoroastrian holidays are also marked with the abbreviation (Zor).

The order of the entries on each day in the Astrotheology Calendar largely depends on the era in which they first would have been celebrated in antiquity, using the best approximation. In cases where the holidays are ongoing into modern times, however, such as the Zoroastrian, which may or may not reproduce an ancient date because of the divergent calendars, the holidays may be placed lower down than they would have been, according to a strict chronology of their appearance in the historical record, if we were able to determine it absolutely.

[18] "Michael [archangel]," Wikipedia.

The Solstices, Equinoxes and Peak Days

The most obvious astrotheological observances are those of the solstices, both winter and summer, and the equinoxes, spring or vernal and fall or autumnal. These times of the year are called in modern Paganism and Wicca the "quarter days," "solar festivals" or "Lesser Sabbats." Other important astrotheological days are termed "peak days," which occur near the midway point between the solstices and equinoxes. These four peak days are also called "cross-quarter days," "fire festivals" or "Greater Sabbats" in Paganism and Wicca. These eight days together compose the "Wheel of the Year" or the "Sunwheel."

Concerning these days N.W. Barker remarks:

> I enjoy celebrating the natural world that surrounds us with family and friends. Nature gives us plenty of opportunities to celebrate life throughout each year. There are eight festivals associated with the seasons. We have the four Solar festivals which fall on the solstices and equinoxes, marking the start of each new season. And we have the four Celtic Fire festivals marking the peak of each season and tied to the phases of the moon. Together the Solar Festivals and the Fire Festivals make up the Sunwheel of the year.

The quarter days and cross-quarter days of the yearly Sunwheel are as follows:

- Winter solstice is also called "Yule." It begins on December 21st and ends at midnight on December 24th.
- Summer solstice or "Litha" begins on June 22nd and ends on June 25th.
- Spring equinox or "Ostara" occurs on March 21st or 22nd.
- Fall equinox or "Mabon" occurs on September 21st or 22nd.

- Winter peak is also called "Imbolc" and occurs on Feb 2nd
- Spring peak is "Beltane" and occurs on April 30th to May 1st.
- Summer peak or "Lughnasa" occurs July 31st to Aug 1st.
- Fall peak or "Samhain" occurs on October 31st.

It should be noted that in modern Pagan/Wiccan celebrations the southern hemisphere is included, and these feast days would follow the opposite calendar date. For example, in Australia, the winter celebration of Imbolc occurs on July 31st or August 1st and so on. In general, these southern hemisphere celebrations are not marked in the Astrotheology Calendar because of space considerations.

The solstices are said here to begin and end on dates three days apart because the ancients believed the sun "died" or was otherwise immobilized at these times, before being "reborn" or "resurrected" three days later. This myth was based on the perception that the "sun stands still"—the meaning of the Latin word *solstice*—because its shadow on the sun dial changed minimally before the day star's long journey in the opposite direction.

The equinoxes too share certain myths that reflect a *triduum* or three-day period, such as the resurrection at springtime of the solar/nature god or goddess after three days in the underworld. Hence, it was claimed that a number of gods, including Attis and Christ, were resurrected after midnight on March 24th or the morning of March 25th,[19] nonetheless signifying the renewal of life at the vernal equinox.

Days of the Week

While much Western culture has been Christianized, the days and months of the Gregorian calendar remain named after ancient *Pagan* gods and goddesses. Each month in the Astrotheology Calendar will have a short introduction of the history of its name, while the history of names for the days of the week is as follows:

- The first day of the week, Sunday, was obviously named after the day star, the sun.
- The next day, Monday, was named for the moon, originally being "Moonday."
- The third day of the week, Tuesday, is styled after the Teutonic/Germanic war god Tiu or Tiw, who in the Roman mythology is the god Mars, as in the French "Mardi."
- Wednesday was named after the Teutonic/Germanic storm god Odin or Woden, hence "Wodensday."
- Thursday takes its name from the Norse thunder god Thor.
- Friday likewise is named after a Scandinavian deity, the goddess of love Freya, whose equivalent in Rome was Venus. Hence, in French the day is "Vendredi."
- Saturday is styled after the Roman harvest god, Saturn.

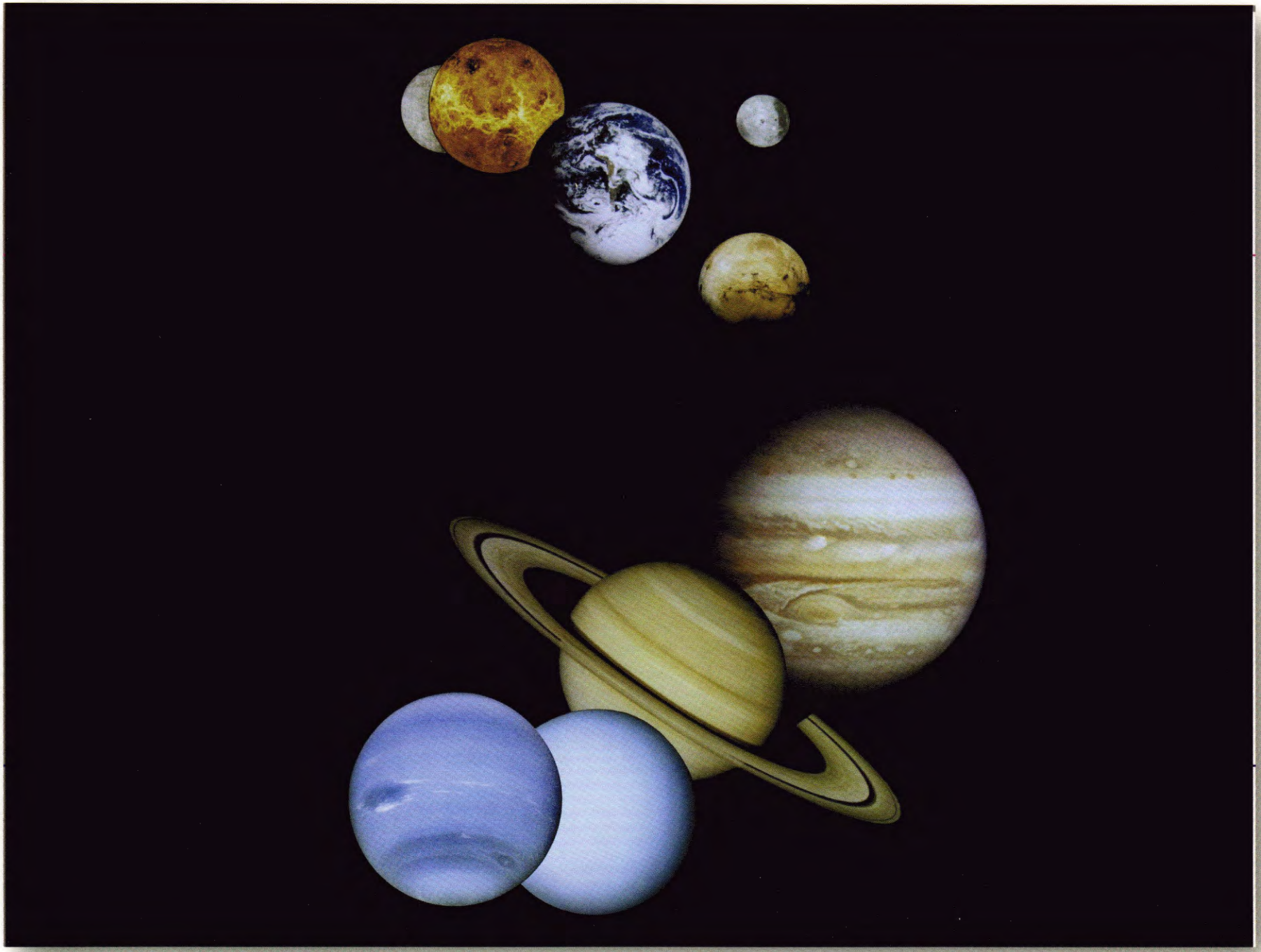
For the description of month names, as well as commentary about notable days in each month, please see the back matter following the actual calendar. This material is placed at the end so that you can refer to it without taking down the calendar.

[19] Gaster, 633; Senn, 90.

TRES
RE
GES.
VII
VII
VI
VII
Silvester
Al Bo
Corona XPI Spi
nea. Alias Cor
Gemosia.
S. Benedictus
cum Spinis Eiusd.
Al. Sergentarius.
cum Sergente.
40
30
20
Tropi
cus Æstivus
Solstit.
Colurus

January 2010

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
				(A)=Abydos Calendar (C)=Cairo Calendar (F)=Fasli Calendar (U)=Unverified (Zor)=Zoroastrian	**1** Solemnity of Mother of God (Xtian) Circumcision of Christ Maidhyarem/Mid-Winter (F)	**2** Nativity of Inanna (Sumerian) (U) Coming of Isis from Phoenicia (Roman) (U)
3 Festival of Ship of Isis (Roman) Festival of Pax/Peace Goddess (Roman)	**4** Day Gods are Joyful with Offerings of Sekhmet (C) Uayeb/5-Day Month begins (Maya)	**5** Birthday of Dionysus (Greek) Fest of Isis's Ship (Rome) Epiphany of Kore (Egypt)	**6** Osiris-Aion's Birth Christ's Birth (Armenia) Epiphany/Theophany Three Kings (Catholic)	**7** Old Coptic Christmas/ Nativity of Christ (Orthodox) ◑	**8** Justicia Day/ Goddess of Justice (Roman) (U) Uayeb ends (Maya)	**9** Day Isis & Nephthys weep for Osiris in Busiris (C) Festival of Janus (Roman)
10 Going Forth of Nun (C) Baptism of Christ (Catholic)	**11** Going Forth of Shu to Count the Crew (C) Juturnalia/Goddess of Wells & Springs (Roman)	**12** Going Forth of Nun to the Gods (C) Compitalia/Household Deities (Rome)	**13** Holiday in Restau/ Gods go to Abydos (A) (C) Lohri Fire Festival (Sikh)	**14** Midvintersblot (Norway) Makar Sankranti/ Solstice (Hindu)	**15** Feast of the Ass/ Vestalia (Rome) Surya Pongal/Sun God Day (Hindu) ●	**16** Concordia/Peace Day (Roman) Bahman/Day of Animals (Zor)
17 Day of Felicitas/ Good Luck Goddess (Roman) (U)	**18** Day to Honor Surya/Sun God & Goddess (Hindu) (U)	**19** Timkat/Epiphany (Ethiopian Orthodox)	**20** Establishing of the Great Cow (C) Saraswati Puja (Hindu) Capricorn ends	**21** Day of Yngona (Danish) (U) St. Agnes/Ines's Day (Catholic) Aquarius begins	**22** St. Vincent's Day (Catholic) Duruthu Puja (Hindu/Sri Lankan)	**23** Day of Thoth taking an Oath (C) Day of Banba/Earth Goddess (Irish Celtic) (U) ◐
24 Day of an Appearance in the Sight of Hu (C) Paganalia (Roman)	**25** Crossing over with Nun from the Nile (C) Conversion of St. Paul (Catholic)	**26** Day Ptah lifts Ra's Heaven (C) Day of Cernunnos/ Horned God (Celtic) (U)	**27** Day the Gods receive Ra (C) Feast Day of Ishtar (Babylonian) (U)	**28** Lenaea/Feast of Dionysus (Greek) Upelly-As/Fire & Sun Festival (Scottish/ Norse) (U)	**29** Day of Pax & Irene/Peace Festival (Roman) (U)	**30** Tu Bishvat/"Tree" New Year (Jewish) Mahayana New Year Sadeh/Mid-winter (Zor) ○
31 Raising the Djed Pillar for Osiris (A) (C) Imbolc Eve (Gaelic)						



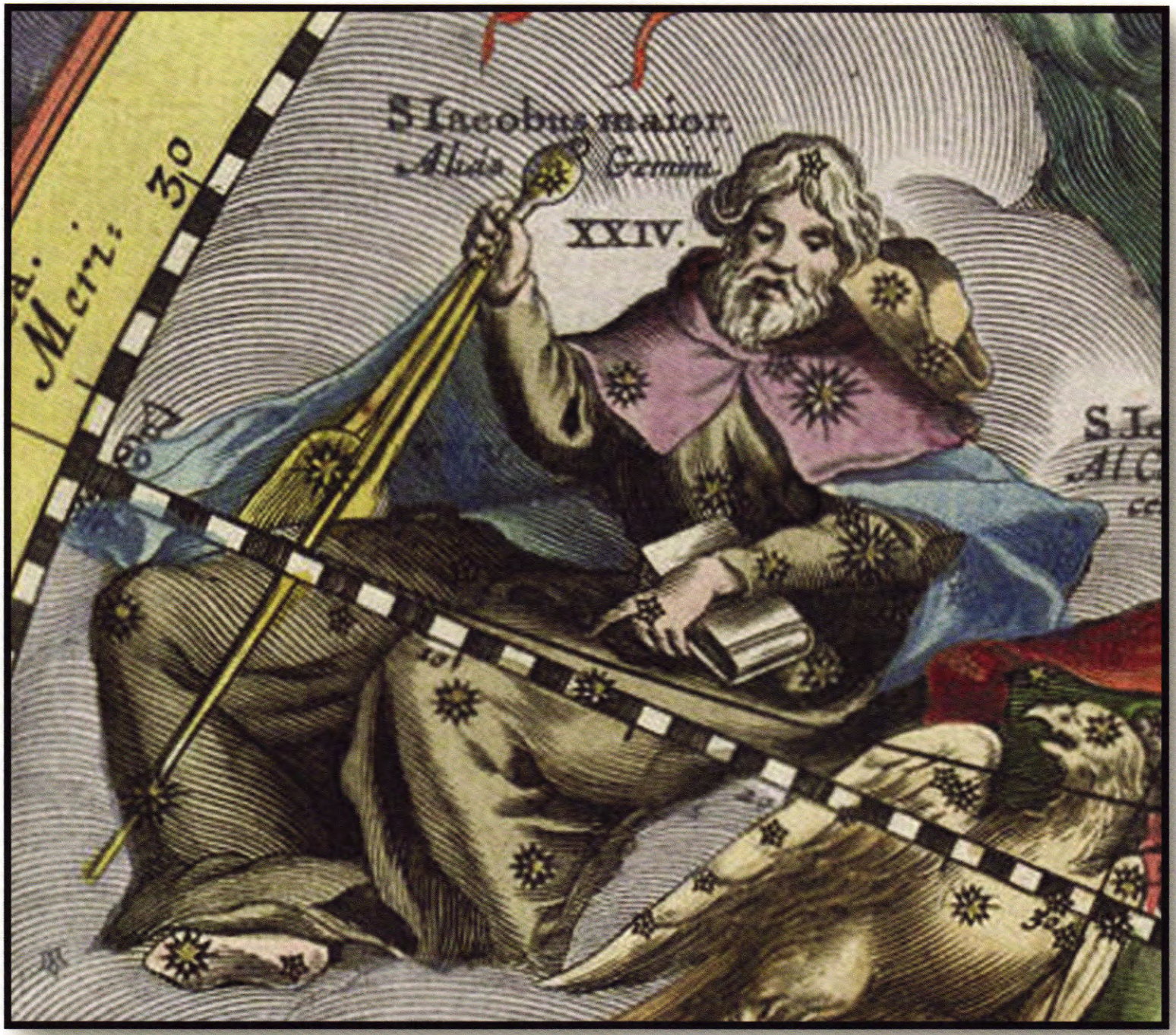
February 2010

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
(A)=Abydos Calendar (C)=Cairo Calendar (F)=Fasli Calendar (L)=Lahun Calendar (U)=Unverified	**1** Brighid's Feast Day (Celtic) St. Brigid's Day (Catholic) Losar/New Year begins (Tibetan)	**2 Peak Winter** Imbolc/Lughnassad Candlemas (Catholic) Purification of Mary Presentation of Christ in the Temple (Xtian)	**3** Day of Sul-Minerva (U) Setsubun/Day of Sun Goddess Amaterasu (Shinto/Japanese) St. Blaise Day (Catholic)	**4** Going Forth of the Udjat-Eye (Sun/Moon) for Singing in Heliopolis (C)	**5** Feast Day of Neith (C) Day of Tyche/Goddess of Luck (Greek) (U) Feast Day of St. Agatha (Christian)	**6** Festival of Aphrodite (Greek/Roman) (U)
7 Proceeding of Sekhmet to Letopolis (C) Day of Selene/Semele (Greek/Roman) (U)	**8** Parinirvana/ Buddha's Death (Buddhist)	**9** Feast of Apollo (Greek/Roman) (U) St. Apollonia's Day (Catholic) St. Maroun's Day (Lebanese Catholic)	**10** Day of Awakening Isis by Ra (C) St. Paul's Shipwreck (Christian) Li Chum/Spring Festival (Chinese)	**11** Day of Keeping the Things of Osiris's Wabet (C) Feast of Our Lady of Lourdes (Catholic)	**12** Feast of Artemis/ Diana (Greek/Roman) (U) Maha Shivaratri (Hindu) Powamu/Fest of Bean Goddess (Pueblo/Hopi)	**13** Day of Mourning the God (C) Parentalia begins (Roman)
14 Juno Februa (Roman) Lupercalia/Fertility (Roman) St. Valentine's Day Chinese New Year	**15** Day of the Birth of Cattle (C) Clean/Ash Monday Great Lent begins (Catholic)	**16** Celebration of Victoria/Victory Goddess (Roman) (U) Shrove Tuesday/Mardi Gras (Catholic)	**17** Day of Ishtar (Babylonian) (U) Quirinalia/Ascension of Romulus (Roman) Ash Wednesday (Xtian) Lent begins (Catholic)	**18** Day Gods Descend into the River (C) Spenta Armaiti/Earth Day (F)	**19** Aquarius ends	**20** Going Forth of Min/Fertility & Bull God (C) Pisces begins
21 Feast of Sokar in Restau (C) Parentalia ends (Roman) Feralia/All Souls (Roman)	**22** Feast of Osiris at Abydos (A) Carista/Feast of Dear Kindred (Roman)	**23** Uproar among Children of Geb (C) Terminalia/Day of Janus Terminus/God of Endings (Roman)	**24** Anthesteria/Fest of Dionysus begins (Greek) Regifugium/Sacrifice of Year King (Roman)	**25** Great Burning (L) Entering into Heaven & the Two Banks (C)	**26** Anthesteria ends Mawlid al-Nabi/ Birthday of the Prophet Mohammed (Muslim)	**27** Equirria/Festival of Mars (Roman) Feast of Esther/Purim begins (Jewish)
28 Holi/Phalgun Purnima (Hindu) Day of Zamyaz/Earth Goddess (Persian) (U) Purim ends (Jewish)						

COELI
CHRISTI
SPHÆRIUM
STELLATI
ANI HÆMI
POSTERIUS.
Circulus Polaris Sept.
Circulus Polaris Merid.
Circulus Eclipticæ Austri.
Aequinoctialis.
Tropicus Hyberna.
Colurus Eclipticæ.
Solstit.
Tropicus Æstivus.
Polus Eclipticæ Boreus.
Polus Eclipticæ Austri.
Axis Mundi et Definit. aut Colur. Aequinocc.
Axis Eclipticæ Polus Eclipticæ
Definitor seu Colurus Aequinocc. et Axis Mundi.
S. Stephanus
S. Gabriel
S. Andreas
S. Iosephus
S. Iudas Thaddeus
S. Matthæus
S. Iob.
Hydra
Hydra et Syrenhus
Velites
Cabalistæ

March 2010

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
(C)=Cairo Calendar (F)=Fasli Calendar (S)=Shensai Calendar (U)=Unverified (Zor)=Zoroastrian	**1** Going Forth of Neith from Sais (C) Matronalia/Feast of Juno (Roman) Feast of Iduna (Scandinavian) (U)	**2** Day of Jubilation of Osiris (C) Going Forth of Anubis (C) Ceadda/Holy Wells Goddess (Celtic) (U)	**3** Day when Ra's Eye calls the Followers (C) Aegir/Festival of Sea God (Celtic) (U)	**4** Day of Making Way for the Gods by Khnum (C) Feast of Rhiannon/ Mother Goddess (Celtic/Welsh) (U)	**5** Day of Judgment in Heliopolis (C) Navigum Isidis/Vessel of Isis (Roman)	**6** Day of the Coming of Thoth (C) Day of Mars (Roman) (U)
7 Day the Dead go about in the Necropolis (C) Junonalia/Day of Juno (Roman)	**8** Day of the Feast of Nut (C) Diasia/Fest of Zeus (Greek) Festival of the Earth Goddess (Chinese)	**9** Going Forth by Thoth & His Spirits (C) Feast of the 40 Martyrs (Catholic)	**10** Day of Making Health (C) Feast of Adonis & Aphrodite (Greek) (U)	**11** Day of Rebellion in the Shrine (C) Day of Herakles/ Hercules (Greek/ Roman) (U)	**12** Day of Opening the Windows & Court at Karnak (C) Feast of Marduk (Babylonian) (U)	**13** Purification Feast (Balinese)
14 Feast of Nut/Sky Goddess (C) Equirria/Mars Festival (Roman) Mamuralia/Old Year Death (Roman)	**15** Day of the Rebirth of Nut (C) Attis/Procession of the Reed-Bearers (Roman) Anna Perenna/New Year (Roman)	**16** Bacchanalia/Feast of Dionysus (Roman) Hamaspathmaidyem/ All Souls (S)	**17** Liberalia (Roman) St. Patrick's Day (Catholic) Chahar Shanbeh Suri (Persian)	**18** Birthday of Apophis (C) Sheela-Na-Gig (Irish) (U)	**19** Feast Day of Horus in Kemwer (C) Festival of Minerva/ Quinquatrus begins (Roman) St. Joseph's Day (Xtian)	**20 Vernal Equinox** Nowruz/ "New Day" (Persian) Chunfen/Vernal Equinox begins (Chinese) Pisces ends
21 Nowruz (F) Ostara (Celtic) Paucar Raymi (Inca) Passion Sunday (Xtian) Aries Begins	**22** Asklepia (Greek) Festival of Attis/ Cybele continues (Roman) Procession of the Tree-Bearers (Roman)	**23** Greater Dionysia begin (Greek) Quinquatrus ends (Roman)	**24** Feast of Osiris at Abydos (C) (A) Day of Blood (Roman) Ramanavami/Rama's Birthday (Hindu)	**25** Anabasis (Greek) Hilaria/Emergence of Attis (Roman) Creation Day (Xtian) Feast of Annunciation/ Conception of Christ	**26** Day of the Feast in Busiris (C) Plowing Day (Slavic) (U)	**27** Day of Smiting the Enemies who Rebelled against their Mistress (C) Bathing of Cybele (Roman) Lazarus Saturday (Xtian)
28 Palm Sunday (Xtian) Khordad Sal/ Zoroaster's Birthday (F) Birthday of Kuan Yin (Buddhist)	**29** Festival of Ishtar (Babylonian) (U) Birthday of Artemis (Greek) (U)	**30** Hanuman Jayanti (Hindu) Magha Puja (Buddhist) Passover begins (Jewish)	**31** Day Horus is Well when the Red One sees His Form (C) Eve of Venus Festival (Roman) Feast of Luna (Roman)			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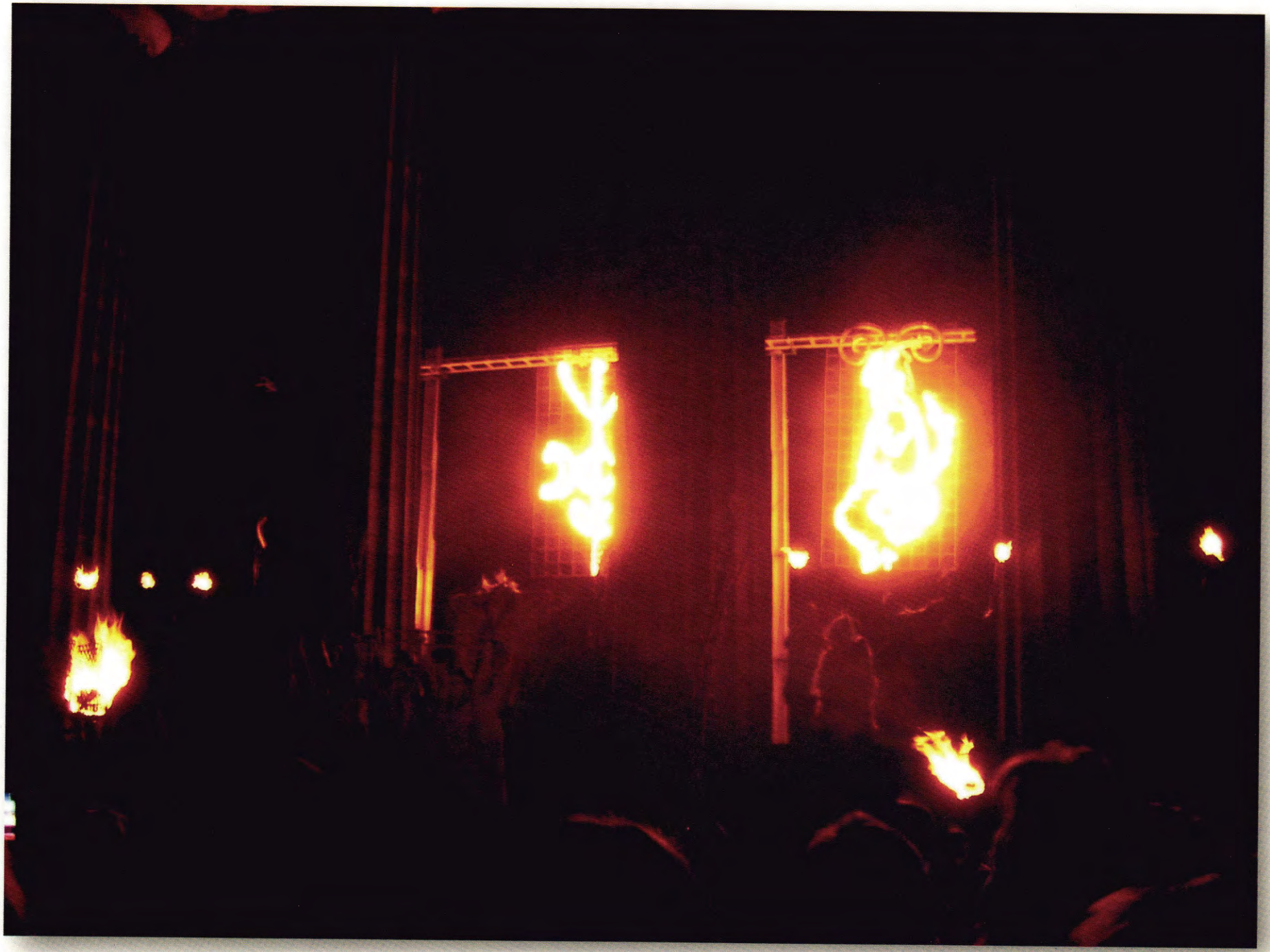
April 2010

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
			(C)=Cairo Calendar (L)=Lahun Calendar (U)=Unverified (Zor)=Zoroastrian	**1** Veneralia/Venus Festival (Roman) Holy/Maundy Thursday (Catholic) Tin Hau/Queen of Heaven (Hong Kong)	**2** Going Forth of Min into the Tent in Festivity (C) Good Friday (Xtian)	**3** Persephone/ Proserpina's Rise (Roman) Lent Ends (Catholic) Holy Saturday (Catholic)
4 Magna Mater/ Megalesia begins (Roman) Easter Sunday (Xtian) Chunfen ends (Chinese)	**5** Sham El Nessim (Egyptian) Festival of Fortuna (Roman) Easter Monday (Catholic) Passover ends (Jewish)	**6** Christ's Nativity (Mormon) ◑	**7** Blajini/Day of Spirits (Romanian) (U)	**8** Day of Conducting Osiris in His Ship to Abydos (C) Farvardigan/All Souls (Zor) Vesak (Japanese)	**9** Day the Crew goes with the Gods to look for Confederates of Set/Seth (C)	**10** Happy Day in the Eastern Horizon of Heaven (C) (L) Magna Mater/ Megalesia ends (Roman)
11 Going Forth of Kephri (C) Baking Diana's Bread (Roman) (U) Anahita/Goddess of Love (Armenian) (U)	**12** Going Forth of Set (C) Cerealia/Festival of Ceres begins (Roman) Maha Thingyan/Water Festival begins (Buddhist)	**13** Festival of Libertas (Roman) Songkran New Year begins (Buddhist)	**14** Ra Goes Forth in Barque across Heaven (C) Summer Day's Feast (Norse) (U) Baisakhi/Harvest (Sikh) ●	**15** Day Ra repels Rebels against their Master (C) Fordicalia/Festival of Tellus Mater (Roman) Songkran ends	**16** Victory Celebration (L) Day of Apollo (Greek) (U)	**17** Day of Killing of Children of Bedesh (C) Eroteia (Greek) Matsyendranath/Rain God (Nepal) (U) Maha Thingyan ends
18 Day of making Offerings at Abydos to the Spirits (C)	**19** Day of Set's Rebellion against Onnophris (C) Delphinia (Greek) Cerealia ends	**20** Day of Cutting out Sobek's Tongue (C) Feast of Aphrodite (Greek) (U) All Saints (Irish Medieval) Aries ends	**21** Palilia/Parilia/Day of Shepherd God Pales (Roman) Taurus begins ◐	**22** Day Sekhmet is Angry in the Land of Temhu (C) Ardavisht/Fire Fest (Zor)	**23** Vinalia/Day honoring Venus (Roman) St. George's Day (Xtian)	**24** Day the Gods are Satisfied adoring Onnophris (C) Luna Regia (Gnostic) (U)
25 House of Ra, Osiris & Horus (C) Festival of Robigalia/ Fertility Goddess (Roman) St. Mark's Day (Xtian)	**26** Feast of Horus, Son of Osiris (C)	**27**	**28** Floralia/Day of Goddess Flora begins (Roman) Theravada New Year ○	**29**	**30 Peak Spring** Feast of Ra-neb-dedet/ Fertility (C) Brauroneia/Fest of Artemis (Greek)	<= St. James the Great (Eastern Orthodox)



May 2010

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
					(C)=Cairo Calendar (U)=Unverified (Zor)=Zoroastrian	**1** Bona Dea/Maia (Roman) Beltane/Walpurgis Feast of St. Joseph the Worker (Catholic)
2 Followers of Horus in Foreign Lands (C) Olympeia (Greek) Maidhyozarem/Mid-Spring (Zor)	**3** Sacrifice to Leucaspis (Greek) Bona Dea (Roman)	**4** Sacrifice to Tritopatores/Three Elder Gods (Greek)	**5** Day the White One of Heaven proceeds Upstream (C)	**6** ◑	**7**	**8** Day of Mens/Mind & Consciousness (Roman) Horned God (Wiccan) (U) St. John the Apostle (Orthodox)
9 Day of Cutting out Sobek's Tongue (C) Festival of Lemuria/All Souls (Roman)	**10**	**11** Second Festival of Lemuria/All Souls (Roman)	**12**	**13** Third Festival of Lemuria/All Souls (Roman) Ascension Day (Catholic)	**14** Day of Counting by Thoth (C) ●	**15** Mercuralia/Day of Mercury (Roman) Sacrifice Day to the Tiber River (Roman)
16 Day of Vomiting Things back from the Boat (C)	**17** Sacred to Aphrodite, Hermes, Hercules & Eros (Greek) Festival of Dea Dia (Roman)	**18** Feast of Pan (Greek) Sacred Day of Apollo (Roman)	**19** Thargelia/Birthday of Artemis (Greek) Shavuot/Pentecost (Jewish)	**20** Thargelia/Birthday of Apollo (Greek) ◐	**21** Agonalia/Festival of Veiovis (Roman) Vesak/Wesak/Buddha Purnima (Buddhist) Taurus ends	**22** Gemini begins
23 Rosalia (Roman) Pentecost/Whit Sunday (Xtian)	**24** Heimdal (Norse) (U) St. Cyril/Methodius Day (Xtian)	**25** House of Ra, Osiris & Horus (C) Day of Apollo (Greek) (U)	**26**	**27** Day Heart of the Gods listens Well (C) ○	**28** Feast Day fixed in Heaven & Earth (C) Bendideia/Goddess of Moon & Hunt begins (Greek/Thracian)	**29** Day Geb & Nut are Judged (C) Ambarvalia/Fest of Fertility Goddess Ceres (Roman)
30 Trinity Sunday (Xtian) All Saints (Orthodox)	**31** Day Horus avenges Osiris (C)					

June 2010

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	(C)=Cairo Calendar (U)=Unverified	**1** Festival of Carna/ Goddess of the Heart (Roman) Day of Tempestas/ Goddess of Storms (Roman)	**2** Shapatu/Sabbath of Ishtar (Assyro-Babylonian) (U)	**3** Festival of Cataclysmos (Greek) (U) Bellona/War Goddess (Roman) Corpus Christi (Catholic)	**4** Kallynteria/Feast of Athena (Greek)	**5** Day of Catching Birds & Fish by the Followers of Ra (C)
6 Domna/Goddess of Sacred Stones (Irish) (U)	**7** Plynteria/Fest of Athena (Greek) Vestalia/Day of Vesta Asperit/Hearth Goddess begins (Roman)	**8** Festival of Mens/ Goddess of Mind & Consciousness (Roman)	**9** Day of Fighting (C) Feast of Vesta (Roman) Feast of St. Columba of Iona (Catholic)	**10**	**11** Matralia/Day of Mater Matuta (Roman) Day of Fortuna (Roman) Feast of the Sacred Heart (Catholic)	**12** Going Forth of Osiris from His House (C) Day of Zeus (Greek) (U)
13 Judging of the Great Ones (C) Lesser Quinquatrus of Minerva (Roman)	**14** Arrephoria/ Mysteries of Athena (Greek) Day of Jagannath (Hindu) (U) Day of Vidar (Norse) (U)	**15** Day of the Living Children of Nut (C) Vestalia ends (Roman)	**16** Ludi Piscatari/ Festival of Fishermen (Roman) Duanwu/Solstice (Chinese)	**17** Day Crew rests seeing Enemy of Master (C) Day of Eurydice (Greek) (U)	**18** Festival of Anna (Roman) (U)	**19** Day Everyone is Pacified by Akhet-Eye/Sun Disk (C) Day of All Heras/ Minerva (Roman) Midsummer Eve
20 Going Forth of Neith (C) Cerridwen (Celtic) Summanus/Thunder God (Roman) Midsummer Day	**21 Summer Solstice** begins Litha (Celtic) Yule (Southern Hemisphere) Gemini ends	**22** Day of Purifying & Offering in Busiris (C) Day of Cu Chulainn, Son of the Sun (Celtic) (U) Cancer begins	**23** Skirophoria/Feast of Athena (Greek) St. John's Eve (Catholic)	**24** Inti Raymi/Winter Solstice (Inca) St. John's Day (Catholic) Summer Solstice ends	**25** Day of Great Feast in Southern Heaven (C) Bouphonia/Dipolia/ Oxen Sacrifice (Greek) Ludi Taurii/Bull Games (Roman)	**26** Day Gods & Goddesses spends in Festivity & Great Awe in Sacred Temple (C) Partial Lunar Eclipse
27 Day of Divine Majesty's Anger (C) Initium Aestatis/ Summer Fest (Roman) Sun Dance (Native American)	**28** Day of Hemera (Greek) (U) Vidovdan/St. Vitus's Day (Serbian Xtian)	**29** Hathor's Return whence She came (C) Hercules Musarum (Roman) Feasts of St. Peter & Paul (Catholic)	**30** Day Every Goddess Temple in Uproar (C)			

S. Maria
Magdalena
Cassiopeia
S. Paulus.

July 2010

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
			(C)=Cairo Calendar (Q)=Qadimi Calendar (U)=Unverified (Zor)=Zoroastrian	**1** Sailing of the Gods after the Majesty of the Goddess (C) Day of Felicitas (Roman)	**2** Massacre of the Goddess Followers (C)	**3** Day the Gods are Happy because Ra is at Peace with the Akhet-Eye/Sun Disk (C)
4 Day of Pax/Peace Goddess (Roman) ◑	**5** Day of Introduction of the Great Ones by Ra (C) Poplifugia/Flight of the People (Roman)	**6** Reception of Ra (C) Ludi Apollinares/ Games of Apollo begin (Roman)	**7** Sailing of Ra Westward (C) Consualia/Festival of the God of Sowing (Roman)	**8** Day of the Anger of Horus's Eye (C) Nonae Caprotinae/ Fertility (Roman) Vitulatio/Joy (Roman)	**9** Day Horus hears Words (C) Shab-e-Barat/ Ascension of the Prophet (Muslim)	**10** Day of transporting Maat to Shrine by Ra (C)
11 Day of Escape of Fugitive Eye (C) St. Benedict Day (Catholic) Total Solar Eclipse ●	**12** Going Forth of Maat & Ra (C) St. Peter's Day/ Petrovdan (Serbian Orthodox)	**13** Ludi Apollinares ends (Roman) Ullambana/Ghost Festival begins (Buddhist)	**14** Aphrodisia/Festival of Aphrodite (Greek) (U)	**15** Ullambana ends (Buddhist) Ti-Tsang/Earth-Store Bodhisattva (Buddhist) (U)	**16** Coming from Heliopolis of the Sepa of Tura (C) Our Lady of Carmel (Catholic)	**17** Honos/Honor/ Victoria (Roman) Day of Amaterasu (Shinto)
18 Day of the Children of Bedesh (C) ◐	**19** Day of the Great Enemy of Sekhmet (C) Lucaria/Sacred Grove (Roman)	**20** Jamshedi Noruz/ New Year (Q) Sirius Rising	**21** Sailing on the River & Tearing down the Enclosure Wall (C) Lucaria/Sacred Grove (Roman)	**22** Day of Creating Misery & Bringing Terror into Existence (C) Kronia (Greek) Mary Magdalene Day Cancer ends	**23** Festival of Mut in Shera (C) Neptunalia (Roman) Leo begins	**24** House of Ra, Osiris & Horus (C)
25 Furrinalia/Water Festival (Roman) Khordad Sal/ Zoroaster's Birthday (Q)	**26** Sleipnir (Norse) Lailat al Bara'a/12th Imam (Muslim) Khordad Sal (Q) Maya New Year ○	**27** Going of Goddess to Heliopolis of Ra (C) St. Pantaleon Day (Catholic) Buddhist Lent Day (Thai)	**28** Procession of Sopdu & His Followers (C)	**29** Day the Temple becomes Festive (C)	**30** Transporting the Rejuvenated One to Restau (C) Day of Gloosca/ Creator God (Micmac)	**31** Day the Dead One Goes about in Cemetery & Arrives on Earth (C) Lammas/Lunasa Eve (Celtic)

CAPRI-
CORNVS
AQVARIVS
AQVARIVS
Vrna
Scheat
Pisces Austr.

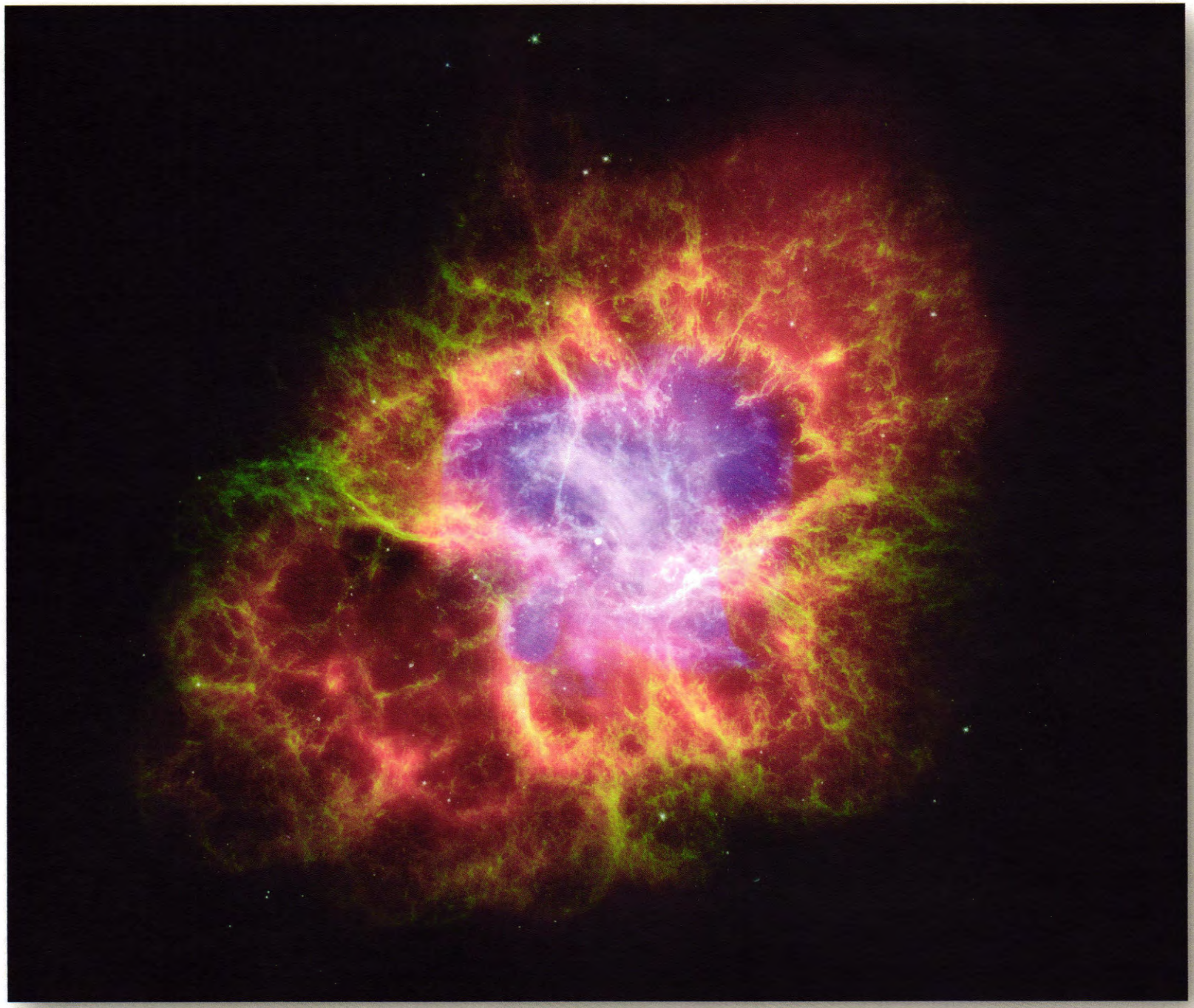
August 2010

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1 Peak Summer Lughnassadh/ Lammas (Celtic) Feast of Spes (Roman) Fast in Honor of the Virgin Mary (Catholic)	**2** Day of Anahita/ Goddess of Love (Persian) (U)	**3** Day of repelling the Crew in the Delta (C)	**4** Destruction in the Presence of Ra's Followers (C)	**5** Sacrifice Day for Salus/Goddess of Health (Roman)	**6** Holiday for defending Horus (C) Feast of Vartavarh/ Aphrodite (Armenian) Transfiguration of the Lord (Catholic)	**7** Adonia/Mourning for Adonis (Greek) (U) Panathenea (Greek)
8 Going Forth of Ra to Propitiate Nun (C) Eve of the Festival of Venus (Roman) Sacrifice to Sol/Sun (Roman)	**9** Vinalia Rustica/ Festival of Venus (Roman) Day of Sol Indiges (Roman)	**10** Opisconsivia/ Opalia/Goddess of Abundance (Roman)	**11** Day the Crew leads the Rebels (C) Ramadan begins (Muslim)	**12** Day the Eye of Horus is Complete (C) Lychnapsia/Birthday of Isis (Egypt/Roman) Hercules Invictus (Roman)	**13** Cleansing & Renewal of Noble Ones (C) Nemoralia/Rites of Diana (Roman) Vertumnalia (Roman)	**14**
15 Festival of Vesta (Roman) (U) Assumption of Blessed Virgin Mary Dormition of the Theotokos (Orthodox)	**16** Metageitnia/ Festival to Apollo (Greek) (U)	**17** Abet-offerings to the Gods in the Presence of Ra (C) Portunalia (Roman) Festival of Diana (Roman) (U)	**18** Day the God is established in Front of Ra's Crew (C)	**19** Day the Gods Sail (C) Vinalia Rustica/Venus & Jupiter (Roman) Jamshedi Noruz (S)	**20** Leo ends	**21** Feast of Min (C) Consualia/Festival of Sowing (Roman) Virgo begins
22 Holiday in the Temple of Sokar, on the Estate of Ptah (C) Nu Kwa/Life Goddess (Chinese)	**23** Last Day of Year (C) Vulcanalia (Roman)	**24** Birth of Osiris (C) Eleusinia begin (Greek) Mania (Roman) Ghost Festival (Chinese) Khordad Sal/Birth of Zoroaster (S)	**25** Birth of Horus (C) Opisconsivia/Opalia/ Goddess of Abundance (Roman)	**26** Birth of Set (C) Ilmater/Day of Water Goddess (Finnish) (U)	**27** Birth of Isis (C) Eleusinia ends (Greek) Volturnalia/Waters (Roman) Day of Consus/Grains (Roman) (U)	**28** Birth of Nephthys (C) Assumption of Virgin Mary (Orthodox)
29 Birth of Ra-Horakhty (C) Rising of Sirius (A) Beheading of John the Baptist (Catholic)	**30** Day the Ennead go before Ra (C) Festival of Charisteria/ Thanksgiving (Roman)	**31**	(A)=Abydos Calendar (C)=Cairo Calendar (S)=Shensai Calendar (U)=Unverified			

COELI
CHRISTI
MISPHÆ
STELLATI
ANI HÆ
RIUM PRIUS.
Circulus Polaris Sept:
Circulus Polaris Merid.
Aequinoctialis
Ecliptica
S. Jacobus maior
S. Joannes
S. Rex David
Arca Noe
Agnus Paschalis
S. Benedictus
S. Michael
S. Jacobus minor

September 2010

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
		(C)=Cairo Calendar (F)=Fasli Calendar (L)=Lahun Calendar (S)=Shensai Calendar (U)=Unverified (Zor)=Zoroastrian	**1** Gods Go in a Contrary Wind (C) Juno Regina (Roman) Ecclesiastical Year begins (Orthodox Christian) ◑	**2** Gods are Peaceful in Heaven (C) Grapevine Festival/ Day of Ariadne & Dionysus (Greek) (U) Krishna's Birth (Hindu)	**3** Maiden of the Four Directions/Lakon (Hopi) (U)	**4** Welcoming the Rising of the River (C)
5 Going Forth of Ra (C) Day of Jupiter Stator (Roman) Laylat al Kadr/New Year (Muslim)	**6** Day of Pacifying the Hearts of Those on the Horizon in front of Ra (C)	**7** Going Forth of Hedj-Hotep/Goddess of Weaving (C) Day of Goddess Daena (Parsee) (U)	**8** Going Forth of Great Flame/Fire Cobra (C) Nativity of Our Lady (Catholic) Chaand Raat/Moon Night (Muslim) ●	**9** Niketeria/Victory (Greek) Rosh Hashanah begins (Jewish) Ramadan ends/Eid al Fitr (Muslim)	**10** Day of Killing of Meret Shemat/ Goddess of Music (C) Rosh Hashanah ends (Jewish)	**11** Coptic New Year Ganesha Festival (Hindu)
12 Day of Rage of Set battling Horus (C)	**13** Lectisternia/Meal Couches for Gods (Roman) Paitishahem/Harvest Festival (F)	**14** Day offering to Sobek taken away (C) Wag Festival (L) (A) Boedromia/Apollo in Distress (Greek) (U) Holy Cross Day (Xtian)	**15** Day Horus judged greater than Set (C) ◐	**16** Ennead in Festivity in front of Ra (C) Feast of Thoth (A)	**17** Followers of Horus & Set in Conflict (C) Feast of Drunkenness (L) Feast of Demeter (Greek) (U)	**18** Feast of Osiris (C) Yom Kippur (Jewish)
19 Day Ra swallows all Gods (C) Procession of Osiris (L) Demokratia/ Democracy Celebration (Greek)	**20** Day of Causing the Heart of Ra's Enemy to Suffer (C) Day of Quetzalcoatl (Aztec) (U)	**21** Eleusinian Mysteries (Greek) Quilla/Coya Raymi (Inca) Mabon (Pagan/Wiccan) St. Matthew's Day (Xtian)	**22 Autumnal Equinox** Going Forth of Sekhmet & Repelling of Set's Confederates (C)	**23** Epidauria (Greek) (U) Day of Apollo/Ceres (Roman) Sukkot begins (Jewish) Conception of St. John Virgo ends ○	**24** Day of Peace between Horus & Set (C) Obatala/ Hermaphrodite (Yoruban) Libra begins	**25** Gods are Happy when Seeing Children of Nut (Horus & Set) (C) Day of Horae/Seasons (Greek) (U)
26 Venus Genetrix/ Mother Venus (Roman)	**27** Feast of Osiris & Ennead (C) Day of Moon Hare (Chinese)	**28** Ennead in Festivity (C)	**29** Day of the Procession of Horus to his Mother Nut (C) Michaelmas (Xtian) Sukkot ends (Jewish)	**30** Thoth in Presence of Ra healing Horus's Eye (C) Meditrinalia/Day of Wine & Health Goddess (Roman)		



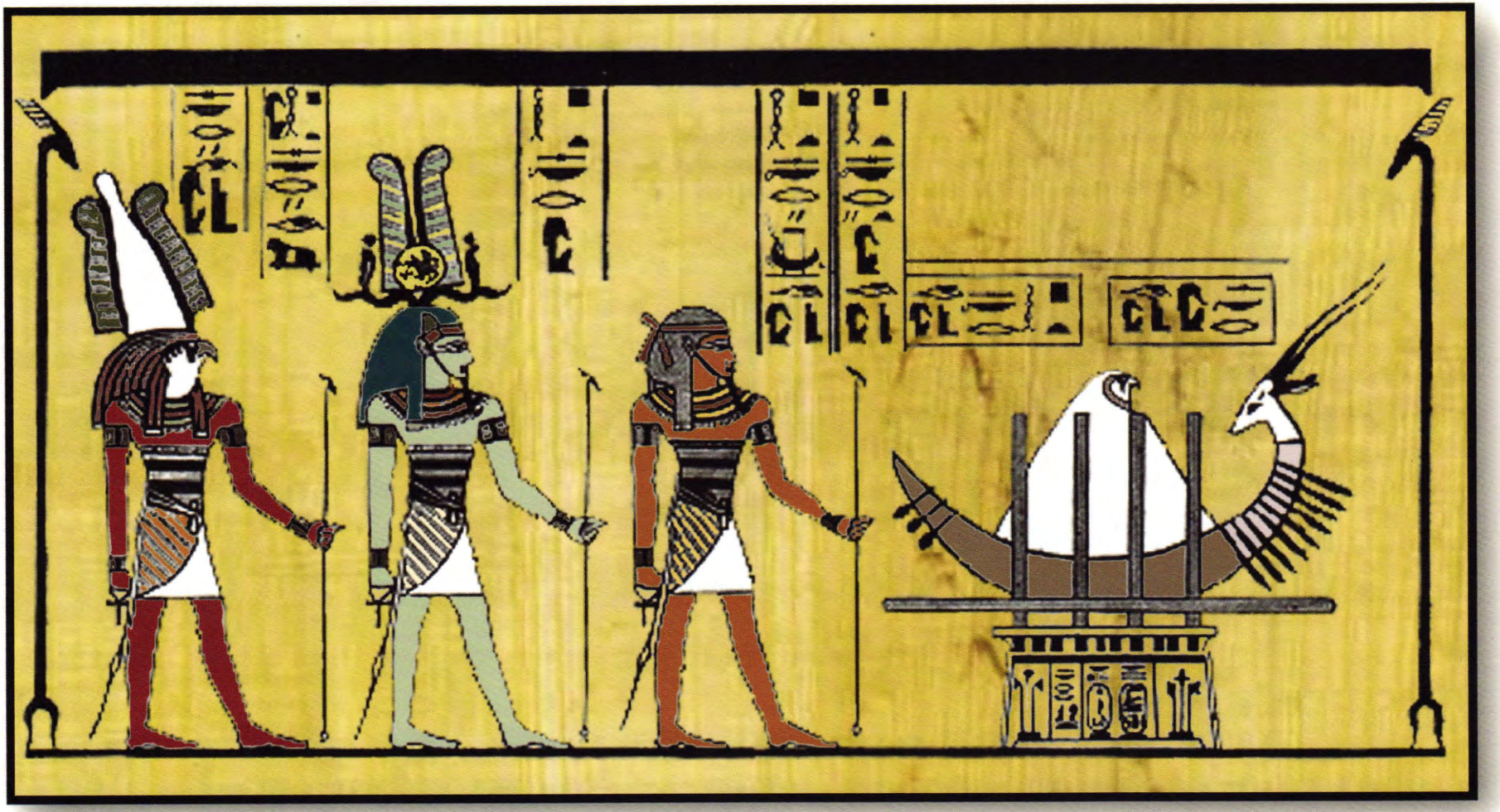
October 2010

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
				(A)=Abydos Calendar (C)=Cairo Calendar (F)=Fasli Calendar (L)=Lahun Calendar (Zor)=Zoroastrian	**1** Day of Fides/God of Trust (Roman) Mihragan/Festival of Mithra (F) ◑	**2** Day of Offering to Hedj-Hotep & Montu (Weaving & War) (C) Feast of Osiris & Ennead (A)
3 Happy Day for Ra in Heaven (C) Feast of Dionysus/Bacchus/Wine God (Roman)	**4** Going Forth of Ra against Rebellion (C) Fast of Ceres (Roman) St. Francis Day (Catholic)	**5** Festival of Mania/Mundus Patet (Roman)	**6** Day of Jubilation in the Heart of Ra (C)	**7** Day of Bastet (C) Juno Curitis (Roman) Sacred Day to Victoria (Roman) ●	**8** Day of fixing the Prow on the Sacred Boat (C) Navaratri/Fall Fest begins (Hindu)	**9** Day of Felicitas (Roman) St. Denis's Day (Catholic)
10 Day satisfying the Hearts of the Great Gods with a Feast (C) Juno Moneta/Money Goddess (Roman)	**11** Vinalia/Meditrinalia/Wine Goddess (Greek/Roman) Proerosia/Pre-Planting (Greek)	**12** Going Forth of Ra at Night with His Followers (C) Ayathrem/Feast of the Herds (F)	**13** Day of Osiris/Onnophris (C) Day of Osiris & Ennead (A) Fontinalia/Water God (Roman)	**14** Mourning of Isis & Nephthys at Abydos (A) Oschophoria/Wine Harvest/Dionysus (Greek) ◐	**15** Day Anubis inspects Funerary Tent (C) Harvest Festival of Mars (Roman)	**16** Going Forth of Nun to Raise Djed Pillar (C) Navaratri ends
17 Reckoning in Presence of Ra & Thoth (C) Dasera/Rama's Victory (Hindu)	**18** Nut in Presence of Atum-Ra-Horakhty (C) Day of Goddess of Refreshment (Greek) St. Luke's Day (Xtian)	**19** Day of Cutting Sobek's Tongue (C) Armilustrium (Roman) Gods of Good Luck (Shinto) (U)	**20**	**21** Day of Ursala/Moon Goddess (Slavic) (U) St. Ursula's Day (Catholic)	**22** Finding of Rebellion Children in Burial Mat (C)	**23** Opening & Closing of Windows at Busiris Palace (C) Feast of Sokar (L) Libra ends ○
24 Feasts of Montu & Horus (L) Feast of the Spirits of the Air (Hebrew) (U) Scorpio begins	**25** Feasts of Montu & Horus (L) Festival of Han Lu (Chinese) (U)	**26** Abanagan/Day of Waters (Zor)	**27** House of Ra, Osiris & Horus (C) Karwa Chauth/Moon God Festival (Hindu)	**28** Day of Baal (Babylonian) (U) Day of St. Simon & Jude (Xtian)	**29** Return of Wedjoyet from Dep (C)	**30** Xipe Totec/Lord of Death/Day of the Dead (Mexico) ◑
31 Peak Fall Trembling of Earth under Nun (C) Samhain (Celtic) Halloween						

S. Andreas.
Al. Taurus.
S. Iosephus.
Al. Orion.

November 2010

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
(C)=Cairo Calendar (L)=Lahun Calendar (P)=Plutarch (U)=Unverified (Zor)=Zoroastrian	**1** Pomona (Roman) Samhain (Celtic) Rite of Hella (Scandinavian) Hanal Pixan (Maya) All Saints Day (Xtian)	**2** Encouragement of Gods of Two Lands (C) Festival of the Dead (Celtic) All Souls Day (Xtian) Day of the Dead (Inca)	**3** St. Hubert's Mass (Catholic)	**4** Going Forth of Isis (C)	**5** Day of Blaming of the Great Ones (C) Diwali/Deepavali/ Festival of Lights (Hindu)	**6** Day of Great Rejoicing in Heaven (C) Birthday of Tiamat (Babylonian) (U) ●
7	**8** Festival of Mania (Roman) Mitrovdan/St. Demetrius (Orthodox)	**9** Sailing Forth of Osiris to Abydos (C)	**10** Day the Gods' Hearts are Sad (C) Old November Eve (Celtic) (U) Kali Puja (Hindu)	**11** Old November Day (Celtic) Vinalia/Bacchus Day (Roman) Martinmas (British/ Celtic/Xtian)	**12** Day of Ennead Appearance (C) Chhath Festival of Surya (Hindu)	**13** Passion of Osiris (C) (P) Feast of Jupiter (Roman) Festival of Feronia/ Woods & Springs (Roman) ◐
14 Day of Strife for Geb's Children (C) Day honoring Children's Goddesses (Hindu) (U)	**15** Finding of Osiris's Body (P)	**16** Going Forth of Bastet in front of Ra (C) Resurrection of Osiris (P)	**17** Feast of Shu, Son of Ra (C)	**18** Raising of Maat to See Ra (C) Festival of Ceres (Roman) Day of Ardvi Sura (Persian) (U)	**19** Day Ra Judges (C) Pompaia/Festival of Zeus Meilichios (Greek)	**20** Going Forth of Isis, Who with Nephthys Sees Osiris (C)
21 Day of Kulkulcan/ Quetzalcoatl (Maya/ Aztec) (U) Christ the King Archangel Michael Day (Orthodox) ○	**22** Establishing Djed of Atum in Heaven (C) Scorpio ends	**23** Judging Horus & Set (C) Nihinahe/Shinjosai Festival of Rice & Saki (Shinto) Sagittarius begins	**24** Gods in Jubilation over Horus (C) Brumalia begins (Roman) Adargan/Fire Festival (Zor)	**25** Maimakteria/Zeus, God of Weather (Greek) Sacred Day of Proserpina/Persephone (Roman)	**26** House of Osiris & Ra (C) Ashi Vanguhi/Goddess of Treasures (Persia) (U) Festival for Goddesses of Light & Fire (Tibet) (U)	**27** Day Ra is Joyful in His Beauty (C) Periplus of Hathor (L)
28 Day Gods & Goddesses in Festivity (C) Day of Sophia (Hebrew) (U) First Sunday of Advent (Catholic) ◑	**29** Festival of Saturnus (Roman)	**30** Day of Andros (Greek) (U) St. Andrew (Catholic) Day of Skadi/ Underworld Goddess (European) (U)				



December 2010

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	(A)=Abydos Calendar (C)=Cairo Calendar (CD)=Canopus Decree (D)=Dendera Calendar (E)=Esne Calendar (H)=Hibeh Calendar	(L)=Lahun Calendar (P)=Plutarch (U)=Unverified (Zor)=Zoroastrian	**1** Going Forth of Hathor (C) Hopi New Year (U)	**2** Day of Ra's Boat to overthrow Enemies (C) Hannukah begins (Jewish)	**3** Day of Rhea (Greek) (U) Festival of Bona Dea/ Cybele (Roman)	**4** Festival of Minerva (Roman) Feast of Santa Barbara (Catholic)
5 Day of Action by Thoth (C) Faunalia/Forests (Roman) Feast of Lucina (Italian) St. Nicholas Eve ●	**6** Sinterklaas (Dutch) St. Nicholas Day (Catholic)	**7** Feast of Osiris in Abydos (C) Al-Hijra/Muharram/ New Year (Muslim)	**8** Day of Bennu (C) Festival of Osiris begins (D) Bodhi Day (Buddhist) Immaculate Conception (Catholic)	**9** Going Forth of the Great Ones (C) Plerosia/Zeus (Greek) <=Birthday of Amaterasus (Japan) (U) Hannukah ends	**10** Festival of Lux Mundi/Libertas (Roman)	**11** Day of Bruma/ Goddess of Winter (Roman) (U) Agonalia/Feast of Sol (Roman)
12 Feast to Athena (Greek) (U) Coatlique/Mother Goddess (Aztec) (U) Our Lady of Guadalupe (Catholic)	**13** St. Lucia Day (Catholic) Koto-hajime/Time Feast begins (Japan) ◐	**14** Mysteries of Osiris begin (A) Halcyon Days begin (Greek) (U)	**15** Day of Making Embalming Ointment for Osiris (C) Consualia (Roman) Navidades begin (Puerto Rico)	**16** Day of Looking at Sun Disc (C) Day of Sapentia/ Wisdom Goddess (Roman) (U)	**17** Going Forth of Mysterious Great Ones to Look for Sun Disc (C) Saturnalia begins (Roman)	**18** Lesser Dionysia (Greek) Feast of Epona (Celtic/Roman) Feast of Our Lady of Solitude (Mexican)
19 Waiting to Annihilate Horus, Savior of His Father (C) Pongol/Solstice (Hindu)	**20** Funeral of Osiris begins (D) Tsao Chun/Kitchen God (China) Yalda/Longest Night (Zor)	**21 Winter Solstice** begins Isia/Feast of Isis Yule/Litha (Celtic) Capac Raymi (Inca) ○	**22** Festival/Rising of Osiris (H) (CD) (D) Festival of Sokar (D) (E) Winter Solstice (Shinto) (U) Sagittarius ends	**23** Night of Mistletoe (Celtic) (U) Day of Semele & Dionysus (Armenian) (U) Saturnalia ends (Roman) Capricorn begins	**24** Nodresnach/ Mother Night Goddess (Anglo-Saxon/German) Christmas Eve Winter Solstice ends	**25** Voyage of Osiris/ Kikellia (CD) Horus/Aion's Birthday Sol/Mithra's Birthday Yule (Celtic) Christmas Day
26 Resurrection of Osiris/Raising of Djed (D) Feast of the Holy Family (Catholic) Death of Zoroaster St. Stephen's Day	**27** Periplus of Hathor (L) Nehebkau Festival (L) Feast of Freya/Frey (Norse) (U) St. John the Apostle (Catholic)	**28** Halcyon Days end (Greek) Holy Innocents Day (Catholic) ◑	**29** Day of Nymphs (Greek) (U)	**30** Haloa/Day of Demeter & Dionysus (Greek) Name Day of Day-pa-Mirh/Creator before Mithra (Zor) (U)	**31** Day Sekhmet places Flame in front of the Great Ones (C) Watch Night (Xtian) New Year's Eve	

January

January was named from the Roman double-faced god Janus, who was the keeper of doors, also representing sunrise and sunset, and facing backwards and forwards.

Notable days in January include the first, which is New Year's Day in many locales, as well as the "Solemnity of the Mother of God" and a traditional date for Jesus's circumcision, Catholic commemorations deliberately placed on this day in order to Christianize widespread Pagan celebrations.

The birthday of Dionysus can be listed on both the 5th and 6th of January, while the god Aion who is born on January 6th is called by Joseph Campbell a "syncretistic personification of Osiris."[20] Dionysus was likewise identified with both Aion and Osiris in ancient times. In antiquity too, Jesus Christ's nativity was also placed on the 6th or 7th of January, when it remains celebrated in some factions of the Orthodox Church, such as in Armenia, as well as the Coptic Church. Concerning these dates, Christian theologian Dr. Hugo Rahner remarks:

> As to the dates, Norden has shown that the change from January 6 to December 25 can be explained as the result of the reform introduced by the more accurate Julian calendar into the ancient Egyptian calculation which had fixed January 6 as the date of the winter solstice.[21]

It thus appears that in ancient times these dates of January 5, 6 and 7 represented the winter solstice, which is fitting for sun gods. Indeed, Macrobius later places Dionysus's birth on December 25th, again appropriate for a sun god.[22]

January 6th is also the Catholic celebration of the "Three Kings," who purportedly attended Christ's birthday but who are in actuality mythical and astrotheological figures.[23]

[20] Campbell, 338.
[21] Rahner, 141.
[22] Rahner, 140.
[23] See my book *Christ in Egypt.*

As another notable day showing Christianization of Pagan holidays, St. Agnes/Ines was supposedly a Christian martyr beheaded on January 21st. However, in consideration of the fact that the same day was sacred to an ancient Danish goddess by the name of Yngona prior to the advent of Christianity,[24] it is likely that this Catholic tale was fabricated in order to usurp the Pagan holiday.

The Christian "St. Vincent," whose Feast Day is celebrated on January 22nd, is claimed to be a remake of the Greek god Apollo, another solar deity.

February

February was named after the Roman goddess of purity, Juno Februa or Februata, from the verb *februare*, meaning "to purify." The word "Februa" seems to have some relationship with the Gaelic "Feabhra," which in turn was said to be derived from "Fhéile Bríde," the first day of Spring.

The month starts off with a feast day important to Celts which was preempted by the Catholic Church: That of the goddess Brighid, Brigid, Brigit or Bride, who was turned into "St. Brigid." The month is also notable for February 2nd representing "Peak Winter," one of the cross-quarter days called "Imbolc," "Lughnasad" and "Candlemas," among other titles. In its attempt to supplant this widespread Pagan festival, the Church placed the Purification of Mary and the Presentation of Christ in the Temple on this day, the Purification of Mary in the month named after the purification of the goddess Juno constituting an obvious appropriation.

Candlemas is followed on February 3rd by the feast day of St. Blaise, whose name led him to become associated with lighting fires. Blaise's story is full of fantastic tales, and it is possible that there was no historical figure under all the myths but that he was himself a Catholic rehash of an earlier Pagan deity.

February 10th is supposedly the day of Anahita/Anaitis, the Persian love/moon goddess. It has also been the time of the

[24] Dunwich, *WBD,* 10.

Gamelia, when the Greek goddess and god Hera and Zeus's marriage was celebrated, a popular fest that may have been deliberately overshadowed by the Catholic Church's placement on that date of the commemoration of St. Paul's purported shipwreck.

The inclusion of the feast of Our Lady of Lourdes on February 11th is because Lourdes was traditionally a place of the Greek goddess Persephone, one of the many faces of the Divine Feminine that the Virgin Mary supplanted.

The date of February 14th as a day of love was copied from the Roman celebration of Lupercalia by the Catholic Church, who put in its stead the feast day of "St. Valentine," a name for several early Christians, including one who is purported to have led armed mobs in Rumania and Hungary to slaughter and rape Pagans.

St. Lucia's Day on February 22nd is said to be a Christianization of the Roman holiday for the ancient Italian goddess of light, Lucia.

March

March was named after the Roman god of war, Mars, also known as Ares in Greek mythology and Tiu/Tiw in Teutonic or Germanic mythology.

Along with the notorious Bacchanalia of the Greek god Dionysus on March 16th, March is known for its abundant observations of the vernal equinox, which is celebrated in various cultures on March 20th, 21st or 22nd. This latter day was known in ancient times for its important festival of the goddess Cybele—the Great Mother—which began on March 22nd and ended on the 27th. As stated by Rev. Alexander Roberts in *The Ante-Nicene Fathers* (VI, 496):

> The festival of Cybele, the "Mother of the Gods," began on the 22d of March, when a pine tree was introduced into the mysteries, and continued, until the 27th, which was marked by a general purification (*lavatio*), as Salmasius observed from a calendar of Constantine the Great. [An equinoctial feast, which the Church deposed by the Paschal observances. March 22 is the *prima sedes Paschae.*][25]

Regarding the Cybele equinox festival, Dr. Marvin W. Meyer remarks:

> The most well-known Roman festival in honor of the Anatolian deities [Cybele and Attis] was celebrated in the spring, during March. Presumably this festival began to take shape during the first century C.E. Much of the evidence for specific components of the festival, however, dates from later centuries, so that the following schedule of events most accurately describes the festival as it was celebrated in the third or fourth century C.E. On March 15 the ceremonies opened, with the reed-bearers (*cannonphori*) carrying their reeds into the sanctuary. The cut reeds may have been a symbolic representation of a feature of the story of Kybele and Attis: either the abandonment of baby Attis by the side of a river or his self-castration later in his life. The next several days of the spring festival were spent in fasting from bread, wine, and other food, as well as abstaining from sexual intercourse.
>
> Then, on March 22 the tree-bearers (*dendrophori*) carried into the sanctuary a pine tree that was freshly cut and decorated with ornaments such as purple flowers or ribbons and an image of Attis. On that day and the day following, the worshipers mourned over the tree, for it commemorated the death of Attis. According to the sacred myth, Attis castrated himself and died under a pine tree and even could be identified with the tree. As the pine tree was cut down in death, so also was youthful Attis cut down.
>
> March 24 was aptly named the Day of Blood (*Dies sanguinis*). On this day some of the fanatical celebrants flogged themselves until they bled and sprinkled their blood upon the image and the altars in the sanctuary, while others are said to have imitated

[25] Roberts, A., 496. See also 531, fn 2,

> Attis by castrating themselves. Such painful and dramatic acts allowed the worshipers to identify with the passion and death of Attis. The Hilaria on March 25 brought renewed joy and hope. There was feasting in honor of the Great Mother and good cheer. At least in some fourth-century celebrations of the Hilaria, there also may have been affirmations of the resurrection of Attis. (CP. the hints in Arnobius, *The Case Against the Pagans*, 5.7, and the denial of Attis's actual return to life. In Firmicus Maternus, *The Error of the Pagan Religions*, 3.1ff., explicit mention is made of the resurrection of Attis.) The spring festival came to a close with a much-needed day of rest (March 26) and a final day (March 27) on which the holy image of the Great Mother was bathed in the Almo River.[26]

As we can see, there are several important correlations here with the Christ myth.

In *City of God* (28.54), Augustine stated that Christ died on March 25th.[27] The Christian Creation Day on March 25th was recorded in *De Pascha Computus*,[28] evidently also reflecting Christ's conception, which was likewise placed on the 25th, exactly nine months before "Christmas." As noted, Jesus's resurrection was likewise placed on the 25th of March, while the Romans had previously celebrated the "Hilaria" on that date, representing the resurrection of life from the death of winter. It is obvious that the Christian celebrations on this date constituted an imitation of Pagan vernal equinox festivals.

March 27th was an auspicious day, as it was traditionally the end of the March Roman Cybele festival, the day of the "*lavatio*" or washing of Cybele in the Almo River. When the calendar was Christianized in the 5th century, Christ's Resurrection was placed on March 27th for the specific reason of usurping the *lavatio*.[29]

[26] Meyer, 114. See also Borgeaud, 90-91.
[27] Trench, 184.
[28] Matthews, 96.
[29] Borgeaud, 90.

April

April is named from the Roman month Aprilis, "perhaps derived from *aperire* or Latin for 'to open.'" One tradition holds that the month was named for Aphrodite, the Greek goddess of love.

Another important Roman festival of the Great Mother/Magna Mater, called the Megalesia, commenced on April 4th, which this year happens to coincide with Easter, the Christian celebration of the resurrection of life that supplants the Pagan vernal equinox celebrations. On April 5th, the day of the Roman festival of the goddess Fortuna as well as Easter Monday this year, occurs the very ancient Egyptian spring festival of Shamo, which dates back some 4,500 years.

Based on Eastern European traditions combining the two, St. George's Day on April 23rd was likely contrived to co-opt the Roman festival of Parilia, which occurs two days earlier.[30] The Catholic feast may have been placed on the 23rd to supplant the Roman feast of Venus as well, essentially killing two birds with one stone. As is common with saints and prophets, St. George appears to be an amalgam of both mythical and historical figures.

St. James the Great's Feast Day has been placed on April 30th in the Eastern Orthodox Church and July 25th in the Western. In consideration of the repeated takeover of Pagan holidays by the Church, it is likely that the placement of this feast day on April 30th was in order to "overwrite" the "Peak Spring" celebration of Beltane/Walpurgis. Beltane was named for the Celtic god of light, Bel or Beli, also known as Belinus in the Roman, who appears to be related to the Phoenician sun god Baal.

The Catholic commemoration of St. James may also have been designed to replace the Artemisian festival of Brauronia, explaining the date's significance in the Eastern church in particular. However, the latter holiday would be based on the lunar month, so it would be difficult to determine whether or not it was on the mind of the Christian usurpers. In any

[30] Frazer, *OF*, 415.

event, in the year 1 AD/CE and subsequently, the Feast of Ra-neb-dedet, the Egyptian God of Fertility, fell on the same day as that which was later established as the Feast Day of St. James the Great.

May

May is named after the Roman goddess of the Spring, Maia, mother of the god Mercury, also known as Hermes in the Greek mythology.

May 1st is "Peak Spring," also signifying the "Coming of the Great Ones from the House of Ra," in the year 1 AD/CE, presuming that the Cairo Calendar was still in currency. Peak Spring is represented by Beltane or Walpurgis in the Celtic/Pagan calendar, a date preempted by the Catholic Church as that of St. Joseph, stepfather of Jesus. The Church apparently also appropriated Walpurgis by claiming it was the feast day of "St. Walpurga," who supposedly lived in England in the 8th century but who is evidently the remake of the fertility goddess Waldborg.[31]

The feast day on April 18th of St. John the Apostle likewise may have been placed in order to arrogate Pagan holidays on or around that date. There exists no scientific evidence that the Apostle John as depicted in the New Testament and Christian tradition was a single, historical personage.

Like other "Ascension Days," that of Jesus occurs on the day before the new moon, representing the disappearance of the sun's light as the moon wanes. In 2010, the Christian Ascension Day occurs on May 13th.

On May 21st of this year occurs the Buddhist celebration of Wesak/Vesak, which commemorates not only the birth of Buddha but also his enlightenment and death. This "coincidence" of all three milestones happening on the same date is an indication of the mythical nature of "the Buddha," who is in reality a soli-lunar godman, as demonstrated in my book *Suns of God: Krishna, Buddha and Christ Unveiled.*

[31] *Encyclopedia Americana*, 270.

June

June is named for the chief Roman goddess, Juno, queen of heaven and wife of Jupiter.

June is the month of the summer solstice, which begins on June 21st but which is celebrated for a few days before and after, including as "Midsummer Day" on the 20th, as well as Inti Raymi or the day of the Inca sun god Inti on the 24th. The Catholic Church superseded the summer solstice by placing the nativity of John the Baptist on the 24th, precisely six months before Christmas Eve, when his "cousin" Jesus—the winter sun—was born. In the New Testament, the Baptist's mother is six months pregnant when the Virgin Mary conceives (Lk 1:36), and John is later depicted as making an enigmatic remark concerning Jesus: "He must increase, but I must decrease." (Jn 3:30) This statement makes sense when it is understood that Jesus and John represent the sun at the winter and summer solstices, respectively.

The placement in June (28th) of Vidovdan or the Feast of St. Vitus, who is known as the patron saint of dancers, appears to have been designed to Christianize the "midsummer dancing madness" of the Pagans. Likewise, the placing of the feasts of Sts. Peter and Paul on June 29th also served to override Pagan holidays, including possibly the Roman fest of Hercules Musarum or "Hercules of the Muses."

July

July was the month of Quintilis ("Fifth") before being named after the Roman emperor Julius Caesar.

Like that of Jesus, the Ascension of Mohammed also occurs on the day before the full moon (July 9th in 2010), indicating various astrotheological aspects of Islam as well.

July 11th in the year 1 AD/CE and for centuries following would have been the "Day of the Escape of the Fugitive Eye" in the Egyptian Calendar, referring to the sun god Ra. Oddly enough, the Catholic feast day of St. Benedict was also placed at that time centuries later, peculiar because of the story wherein Benedict had turned a temple of the Greek sun god

Apollo into a Christian "oratory of St. John," after which it was said that the "enraged god returned to torment him in the form of a black monster with flaming eyes."[32]

The heliacal rising of Sirius varies from place to place and era to era, in this modern era usually occurring on July 20th, although alternative dates include the 26th of July[33] and the first of August.[34] The 27th of July is the feast day of the Catholic St. Pantaleon, who is said to be a Christianized Italian god.

The five epagomenal days upon which the gods Osiris, Isis and Horus, etc., were said to be born are generally placed in the middle of July. However, in the year 1 AD/CE, these would not have occurred until the following month.

August

August was previously called Sextilis ("Sixth") before being renamed after the Roman emperor Caesar Augustus.

The first of August represents "Peak Summer," with attendant Pagan holidays obviously commandeered by the Catholic Church placing the Fast in Honor of the Virgin Mary on this day. This day of Lammas was also co-opted by the Church as the supposed date of St. Peter's miraculous escape from prison in the book of Acts of the Apostles. As is the case with John the Apostle and many others, there is no concrete evidence of Peter's existence, and he appears to be a remake of Pagan deities, including the Roman god Jupiter.

As with other Catholic feast days, the Transfiguration of the Lord on August 6th was designed to appropriate a Pagan celebration, according to the *Catholic Encyclopedia* ("Feast of the Transfiguration of Christ," August 6th):

> The Armenian bishop Gregory Arsharuni (about 690) ascribes the origin of this feast to St. Gregory the Illuminator (d. 337?), who, he says, substituted it for a pagan feast of Aphrodite called Vartavarh (roseflame), retaining the old appellation of the feast, because Christ opened His glory like a rose on Mount Thabor.[35]

The original Pagan celebration was "an early harvest festival celebrated in the western highlands of Asia (Persia, Iran, maybe Afghanistan) dedicated to a goddess called Vartavarh, or Roseflame (early chroniclers identified her with Aphrodite, the Greek goddess of love)."[36]

August 15th is also noteworthy because it was the day of an ancient festival of the Roman goddess Vesta, while both the Catholic and Orthodox Churches placed festivities of the Mother of God on that day as well, including the Assumption of the Virgin Mary. August 15th is said to have been chosen by the Catholic Church because on that day the sun rises and sets near the constellation of Virgo, the Virgin, whom the Christian Virgin was designed to supplant.

Although they are often placed in July, the important five epagomenal days from the Egyptian calendar constituting the birthdays of the children of Geb and Nut would have occurred from August 24th to the 28th during the year 1 AD/CE.

August 29th is another notable day, as it would have served as the birthday of the Egyptian sun god Ra-Horakhty and the beginning of the Egyptian New Year in 1 AD/CE and for centuries afterward. The calendar inscription of Ramesses II at Abydos also names this date as that of the Rising of Sirius, which, again, would signify the beginning of the Egyptian New Year. Meanwhile, centuries later the Catholic Church usurped the day by making it the commemoration of the beheading of John the Baptist. However, the Baptist is demonstrably a mythical figure, and his beheading represents an astrotheological motif.

As Rev. Dr. Robert Taylor remarks:

> John the Baptist is beheaded on the 29th of August, because, on the fourteenth and a half of that day, the

[32] Seznec, 48.
[33] Rayor, 329.
[34] Brier, 227.
[35] Herbermann, 19.
[36] Hill, 190.

bright Star of Aquarius rises in the calendar of Ptolemy, while the rest of his body is below; and as the direct adversary of Aquarius is Leo, whom I have shown to be none other than King Herod: so King Herod, every 30th of August, at half after two in the morning, annually repeats the operation, of cutting off John Baptist's head.[37]

September

September is named after the Latin term for "Seven," *septem*, because it used to represent the seventh of the 10 months in the original Roman calendar.

In 2010, September 5th is the Muslim festival of Laylat al Kadr, which is held to be the date when the first verses of the Koran/Quran were received by Mohammed. However, this celebration is an evident takeover of an earlier Arab New Year Festival. Another indication of the astrotheological nature of elements within Islam exists in the celebration of Chaand Ra or "Moon Night," which occurs on the new moon (Sept. 8th). Interestingly, "Chandra" is the name of the Indian moon god, whose main festival, Karwa Chauth, falls in October (27th in 2010), about nine days before the Hindu holiday of Diwali.

The Jewish celebrations included here, Rosh Hashanah, Yom Kippur and Sukkot, are likewise based on the phases of the moon, both Islam and Judaism constituting lunar cults, while Christianity, Hinduism and Buddhism are largely solar cults.

September 21st, 22nd and 23rd contain various vernal equinox celebrations, including the Coya Raymi of the Inca, as well as the Pagan/Wiccan Mabon and the Catholic Conception of St. John, nine months before his birth at the summer solstice. St. Matthew's Day was also placed on the 21st of September in order to preempt the Pagan equinox celebrations.

October

October comes from the Latin/Greek word for "Eight," *octo*, originally representing the eighth month of the year.

[37] Taylor, 74.

October is full of harvest and wine days. The Zoroastrian/Persian festival of Mihragan or Mehregan on October 2nd is an important date, as it represents the vernal equinox and harvest time, dedicated to the ancient Persian sun god Mithra, whose feast day represents a sort of resurrection and whose birthday was traditionally celebrated at the winter solstice, specifically on December 25th, before the Catholic Church usurped that date.

It appears that the placement of the feast day of St. Denis, Dennis or Denys on October 9th was designed to supersede the Oschophoria/Oskophoria celebrations of Dionysus, as well as the other Dionysian festival on the 3rd, as this Christian saint is evidently a remake of the Greek god.

The Feast Day on October 18th of St. Luke, who was associated with horns, may be an appropriation of a Pagan celebration having to do with the Horned God or Herne, also known in the Celtic as Cernunnos. It seems that the placement of St. Luke's Day on this date was an attempt to co-opt Pagan harvest and fall festivals.

Another such supplantation occurs on the 21st of October, with the feast of the Teutonic moon goddess Urschel, as well as the Slavic moon goddess Ursala, being turned into the Catholic St. Ursula's Day. Ursala or Ursula means "Little bear," derived from the Latin for "bear," *ursus*, and these moon goddesses may also have been bear goddesses equivalent to the Greek deity Artemis.

The placement of the Feast Day of St. Simon & Jude on October 28th may have constituted a Christianization of the first day of the Celtic month of Ngetal or "Reed." The story of the martyrdom of Simon in Britain, as well as his purported death also in Persia, having allegedly been sawn in half, making him the patron saint of woodcutters, causes one to believe he may be a remake of the Celtic woodcutter god Hesus or Esus.

Halloween, while celebrated in largely Christian countries, is an ancient "Peak Fall" festival, one of the many "day of the

dead" commemorations at this time, which represents a transition to the death of winter.

November

November was named for the Latin word for "Nine," *novem*, was originally the ninth month of the Roman year.

The Christian festivals of All Saints and All Souls Days were obviously placed in order to usurp the various Pagan peak fall festival days. The day after Halloween, All Saints Day is also called Hallowmas or All Hallow, followed by All Souls Day, likewise termed the Day of the Dead, as it is in the Maya calendar as well. The Rites of Hella were a Scandinavian festival in which the goddess of the underworld was beseeched to raise the dead.

All Souls in the Roman Empire originally occurred on May 13th, likewise appropriated by Christianity:

> The chosen day, May 13, was a pagan observation of great antiquity, the culmination of three days of the Feast of the Lemures, in which the malevolent and restless spirits of the dead were propitiated.[38]

The commemoration of St. Hubert's Mass on November 3rd is said to be the Christianization of a feast day of the popular Pagan Horned God, this Catholic "hunter's day" celebrated with dogs, horns and antlers. Although it is claimed that Hubert or Hubertus himself is a remake of the Horned God, his biography indicates he may have been a historical figure who has been reworked to co-opt the Pagan deity and religious motifs and celebrations. The apocryphal story of Hubertus becoming a more devout Catholic after being threatened, while out hunting on a Good Friday, with eternal damnation by a stag with a crucifix between its antlers sounds like a legend designed to convert the Horned God into a Christian saint, the stag or deer with antlers associated with the Celtic Cernunnos or Herne. The stag in the Hubert myth was at times identified as being white, such white stags figuring prominently in pre-Christian myths as well as in Christianity, with Jesus himself identified as a white stag.

The deliberate takeover of a Pagan festival is evident in the placement of St. Martin's Day or Martinmas on November 11th, which was previously the Roman festival of Vinalia, celebrating the Greek wine god Dionysus/Bacchus and the vine. This appropriation is expressed in an old ecclestiacal calendar:

> As the feast of Martinmas occurs at the genial period of the year when the harvest is in, and cattle are slain for the winter season, and new wine is first opened and tasted, it followed that Martin became the embodiment of good cheer and inherited some of the characteristics of the ancient Bacchus. There is certainly a strong resemblance between the Vinalia of the ancients and the Martinalia of the mediaeval period.... an ancient ecclesiastical calendar...under the head of November 11 expressly says, "The Vinalia, a feast of the ancients removed to this day, Bacchus in the figure of Martin."[39]

The celebration of the Passion of Osiris on November 13th is from the date set forth in the Cairo Calendar and Plutarch, 17 Athyr/Hathor, as it would have occurred in the Roman historian's era. By this chronology, Osiris is resurrected on the 16th of November, whereas the same or similar important festival is also recorded at Dendera centuries earlier as having taken place from the 18th to the 30th of the month of Khoiak, which in Plutarch's time would have corresponded to December.

One of several dates for the alleged birth of Christ, as put forth by early Church father Clement of Alexandria (c. 150-215 AD/CE), is November 17th or 18th, which actually represents the New Year and feast day of the sun in "the province of Syria."[40] Christ's purported November birth is one

[38] "Lemuria (festival)," en.wikipedia.org/wiki/Lemuria_(festival)

[39] Walsh, 663.

[40] Roll, 77.

or two days after the resurrection or rebirth of Osiris, according to the Athyr/Hathor dating of that festival.

The placement of the celebrations of Christ the King and Archangel Michael on November 21st was likely designed by the Catholic Church to preempt a Pagan festival. It is interesting to note the contention that the Mexican god Kulkulcan/Quetzalcoatl likewise has his feast on that day. It is possible that the Feast of Christ the King was established in order to supersede the ancient Mexican festival.

The Brumalia beginning on November 24th apparently constituted a Roman festival celebrating Bacchus, lasting a month, while the Brumalia fest that honored Bacchus/Dionysus on December 25th was evidently a Greek commemoration. The confusion comes from two different roots for the word *brumalia*, one of which, *bruma*, means "shortest day."

The celebration of St. Andrew on November 30th also likely represents a replacement of a Pagan holiday, as the evidence points to Andrew himself being a rehash of an ancient Greek god representing manhood or "Andros."[41]

December

December comes from the Latin word for "Ten," *decem*, originally representing the 10th and final month of the Roman calendar.

The feast of "Saint Barbara" on December 4th appears to be a remake of the Roman festival dedicated to the important goddess Minerva, also known in the Greek pantheon as Athena. The word *barbara* in Latin simply means "barbarian woman," which may have signified the Pagan goddess.

December is full of winter solstice celebrations beginning in remotest antiquity. For example, the date of December 21st as the festival of Amaterasu represents her "coming out of the cave," a typical solar myth. The placement by the Catholic Church of St. Thomas's Feast Day on December 21st is indicative of his role in questioning Christ's resurrection, as Jesus is the sun, and "Doubting Thomas"—the "Twin"—symbolizes the time when the day star takes a "stutter step," unsure whether or not it will return on its long journey back to fullness at the summer solstice.

Likewise noteworthy is the festival of the Egyptian baby sun god Sokar occurring on 26 Khoiak, as related in the Calendar of Hathor at Dendera,[42] corresponding at the turn of the common era to December 22nd. The longstanding ritual of Sokar being carried out of the temple on this day in an "ark" closely resembles the censored commentary by Church father Epiphanius (c. 310/320-403) concerning the Egyptians bringing forth the baby sun born of a virgin at the winter solstice.

This Egyptian "Christmas" celebration, styled by Epiphanius the "Kikellia,"[43] has also been called the "Rites of Isis" and has been asserted elsewhere to begin a few days earlier than December 25th, such as the "true" solstice of the 21st or 22nd, corresponding to the Sokar festival.

The winter-solstice celebrations were so important that at times they exceeded the one or two days of the actual solstice in the Gregorian calendar, i.e., December 21st or 22nd. Solstice celebrations therefore do not necessarily fall on the traditional time of the solstice but may occur up to several days before or after, such as is exemplified by the Roman celebration of Saturnalia, which began on the December 17th and ended on the 23rd.

Hence, a "winter solstice" birth as asserted for a number of gods would not necessarily be celebrated on those exact days or even on the more commonly accepted date of December 25th, which signifies the end of the three-day period of the solstice, as perceived in ancient times.

The nativity of Inanna and advent of Isis—who possesses solar attributes—as well as the winter-solstice celebrations in India, all of which fall in January, nevertheless representing

[41] Walker, 32.

[42] Cauville, 25.

[43] See my book *Christ in Egypt*, 84ff.

the return or rebirth of the sun, provide examples of this development. The winter-solstice birthday of the Greek sun and wine god Dionysus was originally recognized in early January but was eventually placed on December 25th, as related by Macrobius. Regardless, the effect is the same: The winter sun god is born around this time, when the day begins to become longer than the night.

In 275 AD/CE, December 25th was formalized by Emperor Aurelian as the birthday of Sol Invictus, the Invincible Sun, and it is claimed that Aurelian likewise combined the Greek festival of the sun god Helios, called the Helia, with Saturnalia as well to establish this solstice celebration.[44]

The highly important Mysteries of Osiris, which begin on the 14th of December and end with his resurrection on December 26th, follow a winter-solstice pattern similar to the Brumalia, Saturnalia and Christmas celebrations. The facts that this period comprises several festivities having to do with the passion, death and resurrection or rebirth of this prominent Egyptian sun god, and that the dates for these mysteries happened to correspond to the winter solstice when the wandering Egyptian Calendar was finally fixed, are extraordinary.

The commemoration of the death of the Persian prophet Zarathustra or Zoroaster during this solstice time (21st or 26th) is also extraordinary, especially in consideration of the memorial of Osiris's death around the same time. Although many people believe Zoroaster to have been a real person, apocryphal tales surrounding him similar to those of mythical figures, as well as his very name, which in Greek means "living star," indicate he too may be a mythical figure, possibly a (sun) god made into a prophet, a common act in the ancient world.

December 26th is likewise the feast day of St. Stephen, who also is likely a mythical figure, possibly based on the Crown/Corona constellation, *stephanos* in Greek meaning "crown." Stephen's Feast Day may have been placed at this time in order to preempt the resurrection of Osiris, which would have been fixed to this day, based on its Khoiak date, after the Alexandrian Calendar was created. Also, as Dr. Arthur Drews remarks, the Corona constellation "becomes visible at this time on the eastern horizon."[45] As I further relate in my book *Suns of God*, the "Northern Crown" or *Stephanos Arcticos* is the "First Martyr" at the vernal equinox.[46]

The date of December 27th for the feast day of St. John, according to tradition the "disciple whom Jesus loved" (Jn 13:23, et al.), may be a contrivance by the Church to co-opt the festival of the Egyptian god Nehebkau, who was the right-hand man of the sun god Ra. Interestingly, Nehebkau is considered a snake god, i.e., a master of the snake, while John's legend has the saint being immune to snake venom and miraculously producing a snake from the venom in a chalice. Moreover, as I demonstrate in my book *Christ in Egypt*, the Gospel of John is highly Egyptian in nature and obviously created for an Egyptian audience.

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forums.truthbeknown.com/viewtopic.php?t=2326

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www.sundials.org

Stellarium (Free astronomy program for your computer)
www.stellarium.org

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[44] Saperstein, 473.

[45] Drews, 211.

[46] Acharya, *SOG*, 429-430.

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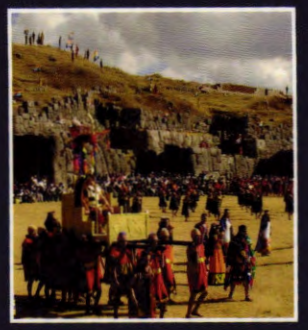

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