

Astrology of the Ancient Druids

**On the origins of Celtic astrology from prehistory to the
Medieval Ages**

By Michel-Gérald Boutet

Foreword by David Frawley

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Part 1

Foreword to Astrology of the Ancient Druids

Culture of the Aryas

The pre-Christian Europeans and the peoples of ancient India and Iran, as well as many related groups in Central Asia, Anatolia and the Near East shared a common culture that has been called Indo-European or Aryan. Arya was originally a term of nobility among various groups and was applied to the aristocrats and the elite of the culture. It was most used for great kings and sages who exhibited high standards of conduct, valour and wisdom, and who worked hard to spread this exalted culture throughout the world for the benefit of all people.

The Irish had their Arya princes and Arya gave the country its name, Ire-land, Arya-land. The Irish culture sustained perhaps the greatest historical and cultural legacy of Western Europe. Persian kings like Cyrus proclaimed themselves Arya and their land as the land of the Aryans, Iran. They challenged the hegemony of Mesopotamian despots and even freed the Jews from their Babylonian captivity. Western Afghanistan was also called Ariana or the realm of the Aryas. North India from sea to sea was called Arya-Varta, the land of the Aryas by the great law-giver and legendary first man or first king, Manu. Lord Buddha gave the name Arya Dharma, or the Arya Way of Truth, to his religion that today we call Buddhism.

This Arya tradition encompassed much of Asia and Europe. It included the most of the pre-Christian peoples of Europe including not only the Celts and Greeks but also the Romans, Germans, Slavic and Baltic peoples. In Asia it included the Hittites, Mittani, Kassites, Parthians, Armenians, Scythians and Tocharians, as well as most of the peoples of India. They shared a common culture that crossed over several ethnic groups and endured for thousands of years.

We should remember the noble and spiritual basis for Arya and remove from it the distortions that came by way of Nazi Germany and its fascist and German nationalist distortions. We should remember that fascism as such was born in Italy and had the tacit support of the Church, which also never officially challenged the Nazis. This church support was extended to Franco as well as to many petty dictators of South and Central America, as part of a century old alliance of authoritarian religious and political rulers.

The Arya heritage reflects one of the oldest and most profound legacies of the human race, which is not a tradition of tyranny but one of spiritual knowledge and respect for the earth. It has given us not only the great spiritual teachings of India-the Hindu, Buddhist and Jain-but the great wisdom traditions of ancient Europe as well, whose profundity we are just beginning to rediscover today. Much of the beauty and wisdom of European folklore comes from this tradition, including the older traditions of the Norse sagas, the German ring stories and Lithuanian mythology.

The Indo-Europeans are generally identified today by linguistic affinities, by the similar languages that they spoke. But these reflect a deeper cultural affinity. They had common words not only for basic human relationships, like mother and father, brother and sister, but also for concepts of class and kingship, for names of God and the word Divine itself. In fact, the Indo-European reflect more a culture than a simple linguistic grouping, as mere linguistic connections, which few ancients were aware of, cannot serve to unite people. It was their cultural practices like fire worship or similar bardic traditions that sustained their affinities.

There has been an attempt to identify the Indo-Europeans in terms of ethnicity, but this has often been naive. After all, culture is much more complex than similar body types. Great cultures reflect a diversity of peoples, customs and trades. Nineteenth century European scholars, reflecting their colonial and missionary prejudices, defined the Aryan in terms of a northern European ethnicity-blond hair and blue eyes. Naturally, it was difficult to explain how India, a land of dark skinned people, could have the oldest records of Aryan culture through its Vedic literature, or how Arya land was the name of Iran, which also lacks such northern European ethnic types. So an invasion/migration of European ethnic types into India and Iran was invented to explain how such things could occur. The invaders, after imparting their culture and language on the land, then got absorbed into the indigenous population, leaving little impact on the ethnicity of the peoples, so the theory went.

That the oldest Indian records of Aryan culture, like the Rig Veda, and India's own historical records, the Puranas, know of no such invasion, was ignored or made into a poor historical sense on the part of these non-European peoples. Even the Iranians place their origins in the east, not in the west. We should note that in the vast plains of Eastern Europe and Central Asia the population has always been a mix of northern European ethnic types, not all of whom spoke Indo-European languages like the Finns and Hungarians today, along with various Turkish, Mongolian and Iranian peoples. Racial or ethnic purity was not as important a concept for ancient peoples as it was for nineteenth century European scholars, living in the age of racism.

New archaeological evidence from Europe to India is pushing back the advent of the Aryas into all these regions. The civilization of India, including the great cities of Mohenjodaro and Harappa, now appears to be part of an older Vedic Sarasvati culture that existed before 3000 BCE, with the great majority of ancient ruins on the Sarasvati River of Vedic fame that dried up by 1900 BCE. Ancient India now shows an indigenous culture of the region going back to 7000 BCE (the Mehrgarh site). The advent of the Aryas into Europe and the Mediterranean is now also placed well before 2000 BCE, if not before 3000 BCE. The diffusion of Arya culture, therefore, occurred at an earlier era and came in various waves. Even when the Celts came to Europe they already found Indo-Europeans cultural groups already in existence there.

The Need for a new Paradigm of Civilization

The model of civilization as first invented in Mesopotamia and then transferred and developed further in Greece is the dominant model of Western civilization. It uncritically follows the Christian model, with Christianity coming out of a Judaic basis, which in turn derived from Mesopotamia, and then moving west and becoming the dominant religious and cultural force of Greece and Rome.

Today we are now in a post-colonial era in which Euro-centric and Christian-centric views are being questioned, and often rightfully rejected, of which the Aryan invasion/migration is one of the most important. We must recognize the greatness of non-European civilizations like India and China, which through most of history were ahead of their contemporary European culture, including in terms of science and technology. We must also recognize the greatness of pre-Christian religions of Europe, not only Celtic, Greek and Roman, but also Germanic, Baltic and Slavic, which were quite advanced in various ways and interconnected. We have to face the living greatness of non-Christian traditions

like Hinduism and Buddhism, with their powerful yogic and meditation paths, which have so far survived the missionary onslaught, though not without damage.

Such groups, pejoratively called pagans or barbarians, had a sophistication of philosophy, mysticism and spirituality that dwarfs Western creedal religions that mainly follow a hypnotism of belief, not any profound thinking or enquiry. Such so-called pagan groups had a tolerance that missionary cults have hardly ever approached. In fact it was the Greco-Roman pagan tradition that gave the modern world the basis for science, humanism and democracy. It was not the theocratic, authoritarian and divisive beliefs of dominant Biblical religions. The Biblical God appears not like a democrat, but like an oriental despot, demanding blind allegiance and threatening great suffering. If the world has progressed today it is not because of the spread of missionary religions but, rather, the resurgence of earlier and more tolerant attitudes, attitudes that they would call pagan.

At the two ends of the great Arya world stand the Celts and their Druids and the Hindus and their Rishis, reflecting much of what is noblest in the Arya tradition, and between the two were many related groups of similar sophistication. The Druid or Rishi is the true Arya, a person of great learning, contemplation, awareness of nature, and connection with the Divine not on the level of belief but that of consciousness. Both Druid and Rishi traditions were connected on many levels and reflect the same legacy of a spiritual and enlightened humanity.

The Arya traditions-whether of Europe or Asia-had advanced cultures in several key areas. They had deep mystical philosophies such as we see in the Hindu Upanishads, in Iranian mysticism, in Greek Gnosticism and in Druidical systems. They had strong natural medicine teachings using herbs and elixirs such as we find in Ayurveda today, in old Greek medicine, and in the remnants of European herbalism that survived through the Christian era. They had detailed systems of astronomy and astrology, along with sophisticated calendars for linking our human time with the eternal. They understood the directional and earth forces, which we see in the orientation of their towns, temples and monuments.

The Modern Revival of Ancient European Traditions

As we move out of the colonial and missionary age with its Euro-centric and Biblical centered view of humanity, we are once more discovering the importance of other civilizations. We must recognize the importance of India and China as prime centers of civilization that seldom looked to the West for anything before the last few centuries. We must also recognize the pre-Christian culture of Europe, not only the Greeks, but also the Celts, Germans, Slavs and Baltic peoples. These groups are strongly going after their ancestral Dharma today, and have worthy traditions of high philosophy, yoga and mysticism that we are just beginning to recognize. In them we find traces of an older heritage that had affinities with Asia, particularly India.

The ancient Europeans had more in common with Indian or even Native American traditions than with later European Christianity. Our own European ancestors were more like such native peoples than we would think. They were the first victims of the religious intolerance and imperialism of exclusive beliefs. As we begin to appreciate indigenous traditions throughout the world, we must consider our own as well.

Today there is a new awakening in the pre-Christian European or pagan traditions that is part of the general planetary movement toward a new spirituality and universality. The very creeds that missionary beliefs sought to eradicate through centuries of oppression are coming forth again with new life and vigour. It appears that Europe was never entirely converted to Christianity. Scandinavia held out until the eleventh century and Lithuania until the fourteenth century, with pockets lasting yet longer. The old ways continued, sometimes in secret, sometimes in Christian garb, often as mere folk practices, and today can emerge again as spiritual paths as the authority of religious dogma disappears. Yet much of the New Age Native awakening remains trapped in fantasy and emotion, not real spirituality. The New Age movement has little real scholarship of the older traditions and seldom has a deep intuitive connection to them. New Age teachers take a few native terms and remake them in the image of their own more modern beliefs, colouring them with current political correctness or even adorning them with science fiction forms-and adding a good dose of modern commercialism to them as well. The result is that in spite of this large and growing movement the deeper spiritual tradition has yet to come forth. Our image of the Druids is part Hollywood and part New Age but seldom really grounded in the real venerable tradition.

On the other hand, there is also a large academic study of these older traditions. This, however, remains mired in academic and semantic concerns, looking at them more as fossil pieces or at best a kind of folklore culture of Europe, something quaint but hardly serious. Apart from preserving old texts it has little ability to open their secrets.

This is the importance of the work of Boutet. He represents a genuine scholar with an excellent knowledge of the Celtic languages and traditions, as well as the greater situation in ancient Europe. He does not project naive New Age ideas into his work but grounds it solidly in what the tradition really teaches. At the same time he is no dry academic. He approaches the tradition as a living teaching, embodied in the cosmic mind and not just a relic of old books. He remarkably balances both a scholarly and a spiritual vision. Notably he understands the greater Aryan picture, including India and does not approach the Celts in isolation or the Europeans by themselves.

Druidical Astrology

His current book deals with the Indo-European bases of astrology, particularly the Druidic and Celtic aspect of older Arya astrology, which is one of its most important Arya ways of knowledge (Arya vidyas). Astrology was in fact the science of cosmology and showed how the ancients understood time and space as a field of consciousness and karma. On this foundation Boutet weaves a fascinating and well-documented study of astrology and all of its implications, both externally and internally, astronomically and mystically.

The stars are the most natural mirrors of the soul. A culture's astrology shows its soul orientation and the key to its spiritual vision. The ancient Gods and Goddesses were, if not astrological manifestations, at least having astrological counterparts. In this way astrology comprehends and contains the essence of all the other ways of knowledge and culture.

Naturally, astrology as a science was shared to some extent by all ancient peoples. Much later, European astrology uses the model of Greek astrology that contains many Babylonian and Egyptian

elements. But there was an earlier system of Celtic astrology and there were early Indo-European astrologies, with their own relationships with Middle Eastern systems and their own independent forms.

Boutet explains and explores all these variant systems of ancient astrology, including such poorly understood systems as those of the Hittites and Sumerians, and shows their underlying coherence, as well as their historical development through the Middle Ages. He shows us many keys to ancient constellations, calendars, deities and rituals, revealing the world-view and culture behind them.

Another issue is who invented the zodiac or system of the twelve signs that we remarkably find with similar names and divisions from India to Greece and Ireland. Generally, Babylonia is made the home of this knowledge and Greece was made its main recipient and developer. The actual situation is much more complicated, as no culture existed in isolation. It is probable that the Aryas had more to do with the original formation of the zodiac than we might think. The Celts had terms for the zodiac that are pre-Greek and also not Babylonian either. India also had a tradition of animal signs for the heavens going back to the earliest era, connected to a wheel of heaven divided into twelve parts. Babylonia was a small state compared to the greater Indic culture that traded with it. If ideas and cultures went in one direction, it was more likely from India to Babylonia than the other way around.

Astrology was always part of various occult and spiritual sciences and with them was based upon a system of five elements and three qualities. Boutet unfolds the Druidical understanding of the elements with depth and clarity, showing the Druidical mind and its characteristic preoccupations much like that of the elemental speculations of the ancient Hindus and Greeks.

The idea of star beings as our ancestors and star worlds as our place of origins is found in many ancient mythologies. Whether this is a fact of space travel or a connection on the level of the cosmic mind, or both, is an interesting speculation. In fact it could be both. Boutet unfolds this knowledge as well, showing how the ancients were quite aware of the greater universe in which they lived and in which the Earth is just one inhabitable sphere, not the centre of the universe as in Biblical thought. In the Vedic view we all return to the stars after death according to our karma, reflecting also our return to our place of origins in the cosmic mind. The stars are the world of heaven, which is realm of the expansion of consciousness, not a glorified realm of bodily pleasures. Boutet shows how the soul sojourns in the realms of the planets and what qualities it can learn from them, as the individual human being seeks its integration into the cosmic being, the supreme Purusha.

He discusses the signs of the zodiac in the broadest sense and reveals an entire range of animal symbolism, of which the present animal signs for the zodiac, like the ram and the bull, are but one variety, if not a simplification. In discussing the houses Boutet shows a Celtic view that regarded Libra as the analogue for the first house, not Aries, Scorpio as an analogue for the second house, not Taurus and so on. Several Vedic astrologers have noted the same idea to me. This affords a new view on the houses that can bring in many important new insights. In this context he introduces new tools of astrological interpretation for astrologers to explore that could revolutionize the practice of astrology. He also discusses the lunar mansions in Celtic lore, which parallel the Nakshatras of Vedic thought, giving to a new slant to them as well.

On the predictive side of Druidic astrology Boutet discusses the yogas or combinations that bring about certain results in the chart, which parallel those found in Vedic astrology. His discussion of

colour in the astrological context reminds one of the importance of gems and colours as remedial measures in the Vedic system. He moves into tree signs and omens, much like the Brihat Samhita of the great Vedic astrologer Varaha Mihira, showing the spiritual and occult meaning of such symbols. Similarly, he tackles stars, meteors and comets, long seen as messengers from the heavens indicating important changes in the world.

His discussion of Druidic medical astrology provides a good introduction to Druidic medicine and its Greek and Ayurvedic counterparts. In this context he introduces the yogic or spiritual practices of the Druids with their Vedic equivalents, including an interesting discussion of the chakras and their astrological equivalents, including various Celtic mantras. He shows the universality of the yogic path in the Arya wisdom traditions that has great relevance to all true spiritual seekers.

The book contains a wealth of sacred lore that can afford the reader many hours of deep contemplation. It is bound to aid not only in a true revival of the Celtic soul but of our planetary connection to the ancient sages. The book probably contains the most authentic presentation of Druidic astrology from both scholarly and spiritual angles and is a foundational work in this field. Druidical Astrology should be carefully studied by all students of astrology, by all those interested in Celtic lore and by all those interested in East-West connections. Boutet is like an ancient Druid taking birth in the modern world to teach those who really want to understand the older wisdom. Let us hope that readers will have the acumen to be able to study and appreciate his in-depth presentation that reflects not only years, but lifetimes of serious study.

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Preface

Why another book on Celtic astrology?

Simply because this isn't just another book on Celtic astrology but rather an in-depth research on what was, or must have been, the views of the ancient Druids on cosmology and astrology. Our present understanding of what was Celtic astrology is based mainly on the speculations of modern authors such as Robert Graves, et alia, and thus suffers many misconceptions. To my knowledge, no other book has thoroughly expounded this difficult subject. Many prefer to add on to the wild imaginings of these

authors, or to the contrary, choose to avoid the subject altogether. Serious scholars rarely bring the discussion beyond the known commentaries of classical Greek and Roman authors. Although this safe intellectual stand is commendable, it unfortunately doesn't yield much progress. Then again, the sheer mention of the subject of astrology is sure to attract ridicule and misunderstanding. My interest on the subject started more than two decades ago when I was introduced to the presence of astronomical and astrological symbols found in ancient Rock Art. I wasn't interested by the conclusions of Art historians claiming that abstract symbols escape interpretation or that the keys to their interpretation are hopelessly lost. My gut feeling was that if one was able to put himself in the shoes of an ancient seer, one had the way to penetrate his cosmic vision. I am not concerned with what astrology may mean to contemporary horoscope readers, but what it meant to those in the past. I take the Carlos Casteneda approach. If one is to understand the productions of a Shaman one must think like a Shaman!

As moderns, we have the tendency to underestimate the state of science professed by the ancients. Nothing was arbitrary for them. Everything belonged to an ordered system. And the reality of this system was permeated with ideological views that belonged more to the mythic than to the mundane. The Celtic Druids maintained a sacred language comparable to the Sanskrit of the Vedic Brahmins and this shows clearly in the few examples we have in the old Gallic language. Indeed, a fundamental artifact for the comprehension of ancient Celtic astronomy is the *Coligny Calendar* discovered in France. The material that follows consists of collected data from the known commentaries found in manuscript sources from Antiquity to the medieval ages. This carefully collected material was then compared with cosmological and astronomical lore found in the existing and surviving Celtic cultures. Also used were the vast data bases of the other past and present Indo-European peoples. For this analysis, the methodology of compared myths and languages as devised by Georges Dumézil was put to use. Also used was Ewin's Panofsky's iconographical methodology for images in Art.

Specific nomenclature

Astronym, astronomical term, designation for a heavenly body, star, constellation or astral object.

Decan, a ten degrees division of the zodiacal circle.

Mythonym, mythological term, usually the name of a god, hero or legendary figure.

Drummondville, Québec, Canada, September 2015.

Introduction



The Two Druids, 19th century engraving after a bas-relief from Autun, Burgundy, France. Reproduction from the original by Thiroux for Bernard de Montfaucon, in *Antiquitas explanatione et schematibus illustrata*, vol. ii, 1719, p. 436 (public domain).

Although star divining was practised within the shamanic Stone Age cultures of Eurasia and beyond, the twelve sign Zodiac, falsely attributed to the Chaldeans, finds its beginning in the proto-Indo-European culture. The zodiacal system, as a divining art, then reached a higher level of sophistication as it was coupled with mythological motifs and the early naked eye astronomical science of these early Indo-Europeans. Indeed, the celestial movements of the heavenly bodies found their explanation in cosmological tales in which the mythological players performed in the theatre of the stars.

Many attempts have been made at restoring or reconstructing the ancient Celtic Zodiac. These models are for the most part, hypothetical, when not completely fabricated. Not surprisingly, these tree Zodiacs bear very little resemblance to both Western and Eastern Astrology. This being that most of the “re-constructionists” have worked from assumptions picking-up from those proposed by Robert Graves who seems to have confused the lunar-based Almanac with the solar-based Zodiac.

Certainly, the Almanac is lunar and the Zodiac, solar, but nevertheless, these are two different systems, the first is based on the yearly lunar cycle of 354.3 days comprising of approximately 12 lunations and the second, is based on the solar cycle of 365.6 days. An important consideration is that the Moon visits the zodiacal constellations in but one month only while the Sun takes a full year to complete the same course. The cosmic workings of the luminaries around the ecliptic and the zodiacal belt were organized in a neat system. This conceptual model was adopted (and slightly adapted) by the main agricultural civilizations of Eurasia and Northern Africa with little variation from culture to culture. The earliest Zodiac was probably of 8 constellations. But because of the discrepancy in the time and space the sun had to travel between constellations, a twelve house astral course was imposed. Therefore, what is the reasoning behind these very different Zodiacs proposed by our modern Celtic astrologers? Since these authors often fail to give

their references, it becomes almost impossible to verify their claims. In short, all we have to go by is their only word, or again, desperately try to follow the paper trail. And once we do follow this bread crumb trail leading to the original Tom Thumb, we inevitably stumble on one heck of a storyteller, Robert Graves, The Goose that laid the Golden Egg, the one who started it all in the first place. Therefore, to fully understand the origins of this Celtic Tree Zodiac and its workings, one must inevitably start with Robert Graves.

Robert Graves, seeing the impossibility of the Zodiac as being a "perpetual calendar," erroneously thought that the Beth-Luis-Nion letter sequence could not reconcile the equinoxes and solstices with the twelve zodiacal constellations. He believed that the Zodiac emerged from the thirteen month lunar calendar and suspected that the dual Gemini constellation was fused into one sign in order to harmonize the lunar-solar cycles. His hypothesized tree order starts on Christmas Eve in December on the 24th; which is an impossibility since the Celtic lunar-solar year commenced earlier in mid-Fall around October-November moon. Also impossible are his fixed dates, we now know from archaeological data collected on the Coligny plates from France that the Druids had reconciled, in a most ingenious way, the discrepancies between the two cycles. Monthly dates followed the Moon phases with the zodiacal months overlapping. Corrections were made by indexing the shorter lunar cycle with the longer solar cycle and adding an extra month every two and three years following a five years turn-around. Thus, there were no fixed dates in the druidical scheme, just floating or moving dates!

Here is a quick recall for the reader's sake:

The Sidereal Month is defined as the mean time of the Moon's revolution in its orbit from one constellation back to the same constellation again (the zodiacal constellations here defined as lunar mansions) in precisely 27 days, 7 hours, 43 minutes, 11.5 seconds of mean time.

The Sidereal Year is defined as the mean time in which the earth completes one revolution in its orbit around the Sun measured with respect to the zodiacal constellations as fixed stars (i.e. from the vernal point and back, from Aries and back to it again): in precisely 365 days, 6 hours, 9 minutes, and 9.54 seconds of solar time.

Indexing cycles

Difficulty arises as one tries to combine the lunar cycles with the solar year. In fact, the average Moon year of twelve months is of 354. 3669 days compared to the average 365. 2422 days of the solar cycle. The task was to combine these two years into one synchronous year but still keeping tract with seasonal changes. The solution was found in the intercalary month and year, which introduces every third year a thirteenth month called Santarana (Santaros\ -a\ -on "aside"). This technique of inserting an extra month is qualified as embolismic for "clotting" or leap month. Apart from the use of an additional leap month there was the possibly of adding an extra day in July thus complicating things further. The first leap month was called Ciallosbuis Sonnocingos which means, "check-up of the Sun's course," and it returns every five years while the second, Mens in Dueixtionu, inserted between October and November, also runs every

five years, but at the beginning of each lustrum. Mens in Dueixtionu means “month in duplication,” and is found abridged as MIDX in the Coligny Calendar.

Duration of the Planetary Cycles

-Moon: 19.00011 years, lunation on the same zodiacal degree for one Metonic cycle;

-Sun: 33.00004 years, for return to the same zodiacal position, same time of the day;

Positions of the Sun and Moon in the Zodiac

Sun in:	Full Moon in:	Last Quarter in:	New Moon in:	First Quarter in:
Libra	Aries	Cancer	Libra	Capricorn
Scorpio	Taurus	Leo	Scorpio	Aquarius
Sagittarius	Gemini	Virgo	Sagittarius	Pisces
Capricorn	Cancer	Libra	Capricorn	Aries
Aquarius	Leo	Scorpio	Aquarius	Taurus
Pisces	Virgo	Sagittarius	Pisces	Gemini
Aries	Libra	Capricorn	Aries	Cancer
Taurus	Scorpio	Aquarius	Taurus	Leo
Gemini	Sagittarius	Pisces	Gemini	Virgo
Cancer	Capricorn	Aries	Cancer	Libra
Leo	Aquarius	Taurus	Leo	Scorpio
Virgo	Pisces	Gemini	Virgo	Sagittarius

From Claude Ptolemy’s chart.

Under the assumption that the Celtic alphabet derived from the Greek and Roman ones, Graves then went through great pains in trying to explain the tree order through the Classical myths. But where he really went wrong, was when he took poetical licence for the literary truth. Ironically, his muse, the White Goddess, took him down the wrong path. One wonders which Celtic white goddess he was referring to, was it Branwen (< Branna-uinda), the white raven of fallen heroes, or was it Gwenhwyfar (Irish Finnabhair < Soibra-uinda), the white spectre, the White Lady, a haunting of the past?

Robert Graves’ Tree Calendar:

B Birch: December 24	L Service tree: January 21	N Ash February 18
F Alder: March 18	S Willow: April 15	S (Z) Prune tree: April 15
H Whitethorn: May 15	D Oak: June 10	T Holy: July 8
C Hazel: August 5	C (Q) Apple: August 5	M Vine: September 2
G Ivy: September 30	NG Reed: October 28	R Elder: November 25

I Ivy: November 25	E Poplar: December 23	U Heather: December 23
O Furze: December 23	A Spruce: December 23	A Palm: December 24



Mother Nature, anthropomorphic tree, engraving by the Italian painter Pietro Ciafferi (1600 – 1654), also known as lo smargiasso, “the braggart”.

Robert Graves’ Tree Zodiac:

Winter Solstice: A/I, Spruce/Yew		
Sagittarius: B/R, Birch/Elder	Capricorn: L, Service tree	Aquarius: N, Ash
Spring Equinox: O/E, Furze/Poplar		
Pisces: F, Alder	Aries: S, Willow	Taurus: H, White-thorn
Summer Solstice: U, Heather		
Gemini: D/T, Oak/Holy	Cancer: C, Hazel	Leo: Q, Apple
Fall Equinox: E/O, Poplar/Furze		
Virgo: M, Vine	Libra: G, Ivy	Scorpio: NG, Reed

Then again, much of this relies on modern interpretations derived from the book *Ogygia* by the seventeenth century bard Roderick O’Flaherty. O’Flaherty claimed that his information was gained from Duaid MacFirbis, clan bard of the O’Briens. Credited scholars such as R.A.S. Macalister, not least, argue

that the Ogham ascriptions given by O'Flaherty were "artificialities" having little to do with the original bearings (Nigel Pennick 1991). If these were late musings inspired from the Bardic tradition, then these had to be re-adaptations of the old medieval ascriptions. Since the Bardic schools were essentially Christian, it is very unlikely that the druidical ascriptions were carried on intact that long into the Christian era.

If you may pardon the pun, the Druids, as were the other sages of Antiquity such as the Mathematici, Rishis, Chaldeans and Magi, certainly not "lost in space." That they would confuse the 13 month lunar cycles with the 12 month zodiacal cycles, says much more on the lack of credibility of some of these contemporary astrologers than on the state of astral-science during late Antiquity. As fine observers of the skies, the Druids worked within the limits of "naked eye" astronomy. That is, they always worked from direct observation. For example, in *Barddas the Isle of Britain*, it is written that there were formerly fifteen planets. Which in reality means that the ancients knew five planets or "vagabond stars," besides the two luminaries, and that the tripling of five expresses a sacred notion well understood even by the Christian Bards. In short, according to the mythic plan, each of the five planets is also simultaneously in all of three worlds. This notion of multidimensional places was found in Celtic cosmology and referred to as Sid or Sidh. In Vedic astrology, we also find this concept expressed in the multiple worlds called Lokas, "places," seen as astral planes or heavenly planetary places or spiritual sojourns. Again, although worlds apart, there is agreement with the Indian and Celtic traditions!

We also know, that the Druids had such mastery of astrology or astronomy and natural sciences for which they were envied not only by the Romans and Greeks, but also by the other ancient peoples surrounding them, this included the Germanic and Thracian tribes along with the Etruscans who were quite astute sky gazers. Latin Classical authors are strong to mention that of all the peoples of the empire, the Gauls were the most receptive to astrology. Astrology was in those days a speculative science and a divining art which was not only widespread, but also very popular. Julius Caesar and later Pomponius Mela (ca. 43 A.D.), had noticed how much the Druids were very highly admired for their "speculations on the stars." There is also a mention by Ammian Marcellinus Jornandes (or Jordanis), a Goth scholar quoting from Cassiodorus (Flavius Magnus Aurelius Cassiodorus, ca. 490-583 CE), about the Getae, a Celticised Thraco-Dacian people of the Danube, which he confused with the Germanic Goths, on their knowledge of astronomy. In *The Origin and Deeds of the Goths*, Book XI, verses 68 to 78, he states that the Getae knew the course of the twelve signs of the zodiac as well as the planets passing through these signs and the entire astronomy. In chapter III, we will explore this in detail.

For the Druids, the order (recton / rextion) of the Cosmos or Multiverse reveals the presence of a higher state of being, a higher intelligence which is not defined by human standards. This monist conception of the universe implied that the Supreme Being, referred to as Guton Uxellimon, is both transcendent and immanent. This non-anthropomorphic, omnipresent, divinity could not be defined or named through the limited language of man. For these reasons, neutral terms were used to evoke this abstract entity. Theon, the neutral or collective Greek form of *theós*, "god," is also found in the Greek name Pantheon meaning "all the gods." It also appears in the name of the Mother Goddess Meter

Theon, a title given to both the goddesses Rhea and Phrygian Cybele. In the old Greek translation of the Gospels, God the Father is respectfully referred to as Theon. The Hindus, also used the neuter case to designate the Brahman or Atman, the Soul of the Universe.

The following is a list of Old Celtic neuter case names used to evoke the Supreme Being:

- *Anatmon, “soul, breath;”
- *Anmeneticon, “the unnamed;”
- *Angegneticon, “the uncreated, not begotten;”
- *Arimathes, “the primary good;”
- *Dits Ater, “the father of disintegration;”
- *Albiorix, “the king of the sky;”
- *Guton Uxellimon, “The Supreme Being.”

The above list is similar to that the Vedic one with the:

- Brahman, “Soul of the Universe,” who was also called Brihaspati, “Lord of prayer;”
- Prajapati, “Lord of creatures;” and Swayambhu, “The self-existing.”

Druidical theology, not unlike the Hellenic and Vedic ones, speculated much on the nature of the gods and on the qualities of the soul.

According to the concept of the expansion of spiritual beingness, seen as light projection (doexleucos, “projecting light”), godly mind projections simultaneously emerge from the (andoexleucos) non-manifesting light in various hypostases (uassoio “subordinates”). Then, through the various stages of degradation, the essential nature of being (biotos “living, alive”) occurs.

In short, it is from the non-manifested Monad that come into being the personalized light-emitting gods and demi-gods along with the animated physical beings such as mortals. The gods of the Celtic pantheon did not appear all at once, but came in a succession. This succession is described in the myths where their genealogies are given. As we have mentioned in a preceding chapter concerning the planets, Caesar, in his *De Bello Gallico* (“Gallic War Commentaries”), gave the ranking of the Gaulish gods as follows: Mercury, Jupiter, Mars, Apollo and Minerva.

Roman gods	Gaulish	Welsh	Irish
Mercury	Lugos / Lugus	Lleu	Lug / Lugh
Jupiter	Esus, Taranis, Teutates, Suellos,	Bran, Mathonwy	Dagda, Ruad Rofessa, Eochaid Ollathir
Mars	Ogmios, Nodons	Owain, Nudd / Llud	Ogma, Nuada
Apollo	Belenos, Grannos, Maponos	Beli Mawr, Mabon	Oengus, Mac Oc, Diancecht
Minerva	Belisama, Brigantia / Brigindo, Epona, Nantosuelta, Rosmerta, Suliuia	Aranrhod, Branwen, Don, Morgan, Rhiannon	Boand, Bodb, Brigit, Danu, Etain, Macha, Medb, Morrighu / Morrighann etc.

To conclude, these comments from the classical authors contradict the so-called Celtic or Runic astrologies with thirteen or so extended signs that the contemporary Zodiac makers have so emphatically argued for. In the following chapter, we will see how this twelve constellation astrological model developed.



Map of Europe according to Strabo. Engraving by Fphilibert (now in the public domain).

Chapter I

ON THE ORIGINS OF 12 SIGN ASTROLOGY

“If a bard were every poet that is on earth, on the brine and on the cultivated plain,
on the sand and on the seas, and in the stars of astronomy,
the giver with the gentle and ready hand being judge,
More than they could I should wish, and also do,
to relate the power and bounty of the Creator.”



Sonnocingos, the Sun's path. Drawing by the author.

The zodiac was already very ancient when Hipparchus of Nicaea had catalogued the positions of some 1022 stars and 49 constellations. By this time, the ancients were already in possession of a sky chart. They remembered that their ancestral homeland was situated in the stars of the northern skies. This is why the study of stars was very important to them. The ancient seers saw themselves as star children. Zodiacal constellations were a thing long familiar to the seers of European Antiquity. In 174 BCE, Hipparchus identified a new star in the constellation of Scorpio. From then on, he was very eager to chart all the visible stars for he correctly suspected that the skies were not fixed and eternal. He became famous by discovering the 25 600 year cycle of the Earth's precession caused by the oscillation of the rotational axis. This oscillation affects the position of the celestial poles by causing a slow shift of the equinoxes. Then around 280 BCE, another Greek astronomer, Aratus of Soles, in *Phenomenons and Prognostics*, gave a very precise description of the skies for the practical use of navigators and farmers. Aratus, who was born in Cilicia, Asia Minor, sometime around 320 BCE, was drawing upon information from the work of Eudoxus (ca. 370 BCE). This study was the first true scientific work on astronomy. The old constellations identified by the ancients were generally those running along the ecliptic, that is, those referred to as the Zodiac and which serve to mark the passing of seasonal time. They also identified the circumpolar stars, Ursa Major, then called the Great Wain, including alpha Draconis, the Pole Star prior to 2500 BCE. On

examination of the old Greek names found in the Zodiac, we can grasp the general pastoral theme; for example: Orion, the hunter, and his dog (Sirius), struck by the bow of Artemis (Scorpio).

The Dendera planisphere, a sky map found on the ceiling of the portico in the temple of Hathor and dedicated to Osiris, was generally thought to be one of the oldest representations of the Zodiac. French scholar, Joseph Fourier (1768-1830 CE), believed that the sky chart dated back to 2500 BCE and was the oldest proof for the creation of twelve sign system in western astrology. Long kept at the Bibliothèque Nationale de Paris, and now preserved at the Louvre, the Dendera Zodiac was readily accessible for study by Egyptologists and historians of cosmic science and astronomy. Thus, it was first speculated that the artifact recorded celestial events dating from before 1800 BCE. But afterwards, further research revealed that Hathor's temple of Dendera was only erected during the late Greek Ptolemaic period and that the planisphere, showing Roman influence, was planed-out in the first century (50 BCE) and executed under emperor Tiberius (42 BCE – 37 CE) sometime later. Therefore, the Dendera Zodiac was drawing upon classical Greek and Roman astronomical sources. Keeping this in mind, it was observed that the planisphere's uncharted skies, without zodiacal representations, run along the 36 degrees latitude and that the centre of the band coincides with the position of the southern pole in 2500 BCE. This brings us right back to square one at the time when Exodus first mapped-out the skies! Also, traditionally argued is the notion that the Alexandrian Macedonian Greeks gave the 12 sign zodiacal scheme to the Vedic Indians.

The fact that this astrological tradition was contemporaneous with that of India was taken as a sure sign for cultural diffusion from Hellenic Bactria on to Vedic India. The idea of a common Indo-European origin for these cultures was not yet in the picture, let alone the existence of a very ancient cultural continuum from the Danube-Black Sea region on to the Sarasvati and Indus valleys.

The Vedic scholar and Jyotish astrologer, Dr. David Frawley, discovered through an exegesis of the Brahmanas, the Yajur and Atharva Vedas, that the vernal equinox was in the Krittikas (Pleiades; a sub-constellation of Taurus) and that the summer solstice (Ayana) was in Magha (early Leo) thus yielding a date of around 2500 BCE for the creation of the Vedic system.

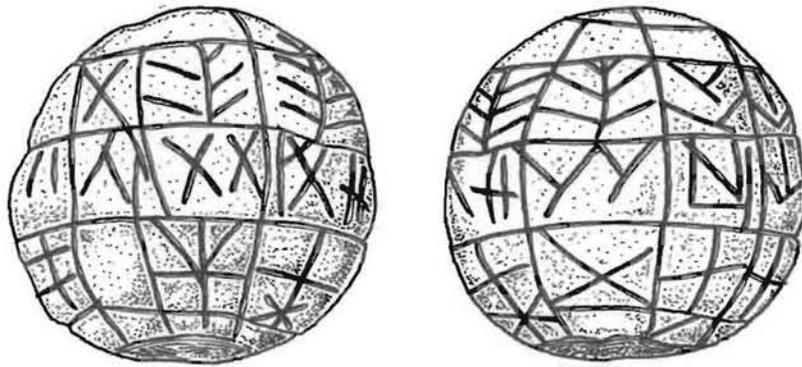
This, according to Frawley, proving that Vedic astronomical science was contemporaneous with that of the Harappan culture.

Who copied who, was it Exodus who copied the pundits of India or were it the pundits who copied Exodus?

In the ancient past, astrology was already one of the pillars of Vedic science as it was also for the Greeks, the Hittites, the Persians, and Celts even!

That is, star-science was an integral subject matter in the curriculum of Indo-European philosophical teaching.

Hints of the ancient traces for astrology in the hidden past of the Indo-European peoples may be found in the verses of the Rig Veda, but older still, may be the inscriptions from the Danube River which may date from as far as 8000 to 40000 BCE!



The Lepenski Vir planisphere, author's drawing after Winn 1981.

Harald Haarmann in *Early Civilization and Literacy in Europe*, wrote that the *Lepenski Vir* round stone is no doubt the oldest example of the use of writing for oracular purposes. Although he could only speculate on the stone's use, Haarmann was certainly right about its relation to magic. All suggests that this stone ball was used for mystical and astrological purposes. The sphere does indeed remind us of a planisphere or celestial star chart. The tree symbols tend to confirm the antiquity of the Celtic tree symbols. That is, that the early Indo-Europeans saw star clusters as trees in a forest. More intriguing, is a stone amulet depicting the four areas of the Northern sky.



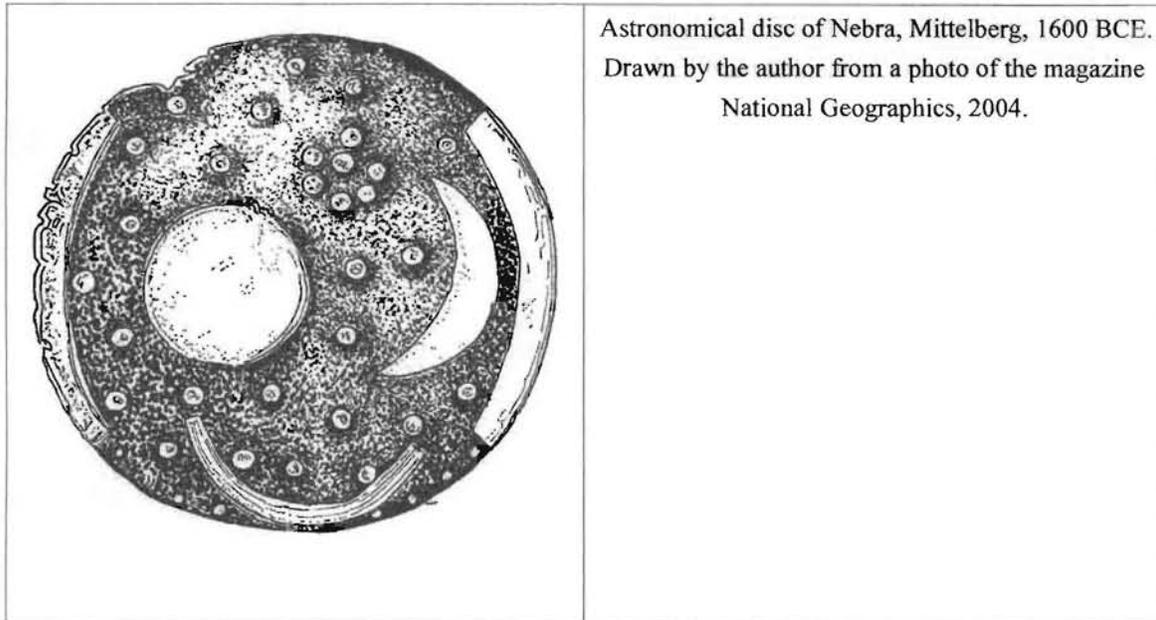
Clay amulet (dated ca. 5500 to 5300 BCE) discovered in 1961 at the Tărtăria site by archaeologist Nicolae Vlăssă.

Each of these quarters seems to represent a section of the night sky starting with the scale and bow, the rake, usually representing the “Boar” (Ursa Major) on Gallic coinage, the bow and arrow (Sagitta?) and a delta with sun rays and lunar crescent (the three horned Bull in Hittite cuneiform) along with a “Tanit” goddess figure. The “Tanit” figure probably represents Hausōs Deiwa the Indo-European Dawn Goddess (Greek Hera?). An interesting icon is that of the scale or ladder which in early Indo-European culture symbolized the ascent to the stars. In Greek astro-mythology, Sagitta represents the arrow with which Hercules slew the eagle (Aquila) that fed upon the liver of Prometheus. The Boar star was akin to the Great Bear (Ursa Major) and identified with the god *Khrysaor*. The star of *Khrysaor* was later moved to the Sword, a sub-constellation of Orion, while Ursa Major assumed the name of *Kallisto*, the “bear.” These stars which never set below the horizon were described as immortal. The constellation of Hercules was originally called *Engonasin* “the Kneeler” by the Greeks. In iconography, the hero *Engonasin* was generally depicted on his knees, holding a club and slaying a dragon. The dragon, called *Ladon*, was described as a hundred headed beast guarding the Garden of the Hesperides. *Hera*, the “Lady,” the queen of Heaven, was the goddess who first set the stars in place.

Another early Indo-European artifact is the Nebra disc.

The recently discovered Nebra disc star chart comes as a God-given gift fallen down from the skies. It was unearthed from Mittelberg hill, near Nebra in Saxony-Anhalt, by treasure-hunting looters and will be revealed to be the most unlikely object ever found. On it, are depicted the ecliptic, the solar orb surrounded by the lunar crescent in the shape of a nave, the seven stars of Taurus, the Pleiades, the Hyades and other bright stars which included Betelgeuse. Harder to believe still, was its age of almost 4000 years (1600 BCE). After having observed this incredible data, what did the specialists conclude? Simply that the Bronze Age Europeans of what is now Germany came under the influence of the Egyptians and that they had naively copied these cosmological motifs from an Egyptian artifact. Sillier still, was the idea that the disc was brought directly from Egypt. Needless to add, that before it was subjected to the scrutiny of the scientific analysis of chemist Heinrich Wunderlich and

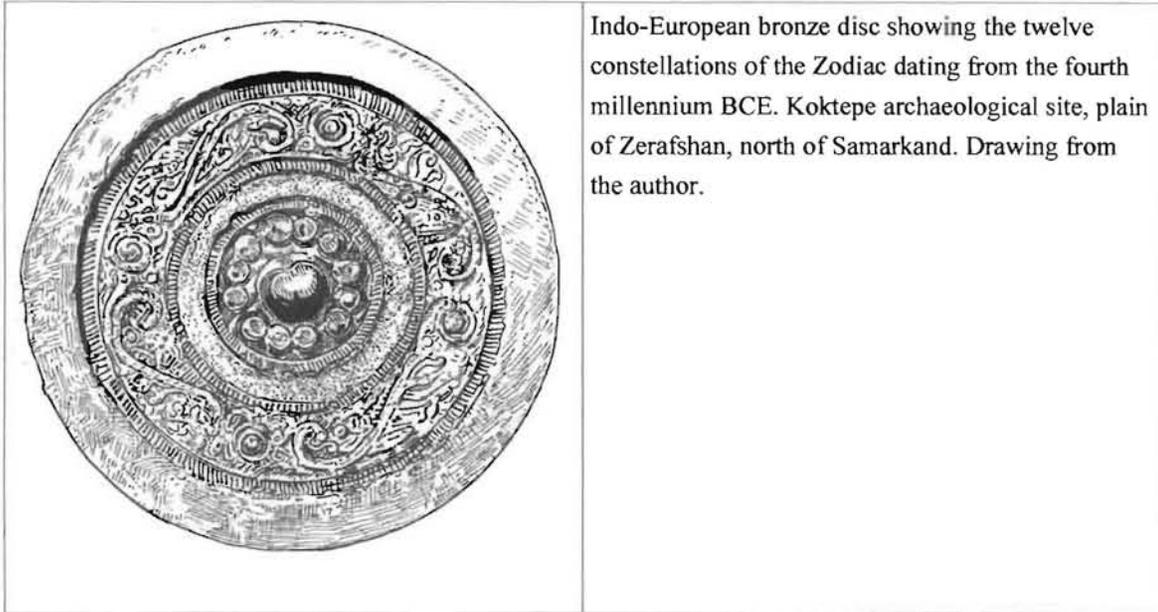
metallurgist Ernst Pernickaet, this was the accepted explanation. So then, what was the conclusion from the laboratory tests? Surprise! The object was made of gold and copper mined in Transylvania and in the Austrian Alps... Conclusion, the object was European made (Harald Meller in *National Geographic Magazine*, 2004.)!



Incidentally, the Bronze Age culture in Europe begins and ends from around 1800 to 700 BCE. It was then followed by the Hallstatt culture (-700 to -450 BCE) which ended at the start of the La Tène Iron Age culture.

At the time, on the other edge of the Indo-European world, science provided further evidence for more ancient astronomical knowledge from these people.

Just recently, the Russian archaeologist Viktor Sarianidi discovered and unearthed the remains of an Indo-European civilization in the Kara-Kum desert of Turkmenistan (Ikshvaku sites), just east of the Caspian Sea in what was once Greek Bactria and Indo-Iranian Aryavarta. There, he found the remains of 150 fortified towns with splendid brick houses, granaries, royal palaces, gorgeous temples and astronomical observatories. Older than 4000 years (from around -2300 BCE), archaeologists were to discover seals bearing an unknown script along with fruit presses for the extraction of the Soma along with animal figurines (the same as those in the Zodiac) and gold, silver and bronze jewellery with pottery in great number.



“A wheel with a twelve spoked rim and three hubs; what included this? Three hundred and sixty poles fixed as it is above without play.”
 (Rig Veda I - Asya Vāmasya, v. 48.)

This very ancient Vedic text is eloquent in many ways: the old Aryans had, at least since the 2nd millennium BCE, a map of the astral zodiacal band separated into 12 sections. The Greeks also document the same layout in the 5th century just about when the Chaldeans (from Babylon under Persian control) abandon their annual lunar astral signs of 17 to 18 in place of the accepted 12 zodiacal constellations. From this oldest Vedic account on the zodiacal constellations, it is clear for David Frawley that the old Aryan astronomers had not only cut the sky into 12 equal signs, but that they also developed a geometrical model using a 360 degree circle cut into 30 sections. Again, is found the underlying principle of conceptual tripartition discovered by the French scholar Georges Dumézil (1898 – 1986).

It is well documented that the old Vedic texts related astronomical facts and considerations prior to the said Chaldean origin for the 12 sign Zodiac.

In short, this is what the texts relate:

- Calculations on the geometry of the circle;
- Calculations on the occurrence of eclipses;
- Measure of the circumference of the Earth;
- Speculations on the Earth's gravity;
- Speculations on the stellar nature of the sun;
- Determination of the number of observable planets.

The Indian astronomer Yajnavalkya (active before the 1st millennium BCE) proposed a cycle of 95

years which reconciled the lunar and solar cycles. Another treatise on astronomy, dating from 1350 BCE, is attributed to the Vedic sage Lagadha.

Vedic tradition assigns to an Asura (“spirit master”, from the Proto-Indo-European root *hensu- “spirit”) named Maya Danava the invention of astronomy and astrology in addition to geometry and sacred architecture.

Maya Danava, who lived in the Other-world of Talata in the heavens of Svarga, built at the request of the deva Śiva, a celestial Vimana. This Vimana was a flying vehicle which could travel to the stars down to Earth and back. These celestial adventures of Maya Danava are reminiscent to those of the Irish Mog Ruith, an avatar of the Wheel God. As it is stated in the Irish texts (Second Battle of Mag Tured):

“The Túatha de Danann were in the islands of the North of the World, learning druidical science and magic, wisdom and art. And they surpassed all the sages of the world in the arts of paganism.”

Then again, the *Sūrya Siddhānta* mentions that the sun god Surya said these words to Maya Danava: “O Maya, hear attentively the excellent knowledge of the science of astronomy which the sun himself formerly taught to the great saints in each of the Yugas.

I teach the same old science... But the difference between the present and the ancient works is caused only by time, on account of the revolutions of the yugas.” (Sūrya-siddhānta, p. 2, quoted by Richard L. Thompson in *Vedic Cosmology*, p. 22)

Both of these distant Indo-European traditions, the Celtic and the Vedic, assign a northern origin to the creation of the 12 constellation Zodiac which indicates that these cultures were drawing from a common source. This view is also shared by the classical thinkers of Greece and Italy as evidenced by Lucian's comments (ca. 120 to 180 CE) when he mentions that he did not believe in a Chaldean invention for astrology. Here are his exact words (in *Of Astrology*, Book XXXVI, vs. 411 – 412): “The Babylonians also are acquainted with these matters; aye, if we believe them, they were so long before the others; but in my opinion, it was not till much later that astrology came to them. The Greeks however have what they know of it neither from the Ethiopians nor Egyptians: but Orpheus, Oeager's and Calliope's son, was the first that revealed somewhat of it to them; indeed not very clearly; because he was not intent upon the promulgation of the science itself, but, in conformity to his character, on applying it to his magical juggles and mysteries. Thus, for instance, the lyre of which he was the inventor, served him as the principal instrument of his mystical worship; but this lyre, which was furnished with seven strings, was to him a symbol betokening the harmony of the planets. This occult science it was, by which he charmed and controlled everything; he cared nought about the lyre of his own fabrication, and what is commonly understood by music: (astrology was the great lyre of Orpheus), and the respect of the Greeks for his occult science, was the reason of their allotting to him and his lyre a place in the sky, where a particular constellation still bears the name of Orpheus's lyre. The sculptors and painters usually represent Orpheus as singing and playing on his lyre, with a multitude of animals standing round, among whom are distinguished a man, a bull, a lion; in short, all the animals of the Zodiac. When you see this, remember what I say, and you will presently guess at

what that singing and that lyre denote, and who the bull and the lion are, that stand listening to him; if you understand me, you will discern all these things in the sky.”

So then, why was the creation of the 12 sign Zodiac attributed to the Chaldeans?

It was because of Peter Jensen, a German orientalist, who, in 1890, in a book entitled *Die Kosmologie der Babylonier*, first asserted that the Greek Zodiac and names of the constellations were borrowed from the Babylonians and the Chaldeans. The idea was then picked up by other Orientalists such as the linguist Fritz Hommel, the archaeologist Alfred Jeremias, and later on by the pan-Babylonist Franz Kugler in a study of 1907 (*Sternkunde und Sterndienst in Babel*) which he further developed in a 1927 article entitled *Orientation* (*Antiquity*, Vol 1, pp. 31-41).¹ According to the scholars of the time, the science of the stars, made by all high cultures, can only take origin in Mesopotamia, the “cradle of civilization.”

In fact, it was by about 420 BCE that the Chaldeans of Mesopotamia reformed their lunar calendar of 17 or 18 stellar regions and adopted the zodiacal model of 12 equal sections comprised of thirty degrees. At that time, Mesopotamia was under Persian rule. And this was well before the accession of King Cyrus the Great (559 to 530 BCE) to its throne. Therefore, at that time, Babylon was under the yoke of the royal Persian Achaemenid capitals of Pasargadae, Persepolis and Susa.

Here is the list of the Persian kings who called themselves "King of Babylon":

Persian ruler	Time of reign
Artaxerxes I	from 464 to 424 BCE
Xerxes II	In 424 BCE
Sogdianus	In 424 BCE also
Darius II	from 423 to 405 BCE
Artaxerxes II	from 404 to 359 BCE
Artaxerxes III	from 358 to 338 BCE
Asses	from 337 to 336 BCE
Darius III	from 335 to 330 BCE
Alexander the Great	In 331 BCE

This being, prior to the reign of king Darius, The Third, when Alexander the Great of Macedonia took over Babylon and Persia in 331 BCE, there submitting Susa and Persepolis and there claiming the crown of Babylon.

In short, it appears that it was under the old yoke of the Persian kings and Greek Macedonian rulers that Babylon adopted the sky chart of the Indo-Europeans. Some scholars have also proposed that

Indo-European mythology originated in the Fertile Crescent or in Sumer? But contrary to what the Orientalists of past centuries claimed, civilization was also passed down from many other venues. Henceforth, the astrological scheme of the 12 sign zodiacal belt was not invented in Babylon!

Let us clarify:

- It is in these two Indo-European traditions, Greek and Indian, that we have the best evidence of the early stages of a solar zodiacal astrology of twelve signs running along the ecliptic.

- It is in these two traditions that we have the most similar Zodiacs.

- And it is in the verses of the *Rig Veda*, attributed to the Rishi Dirghatamas (RV I, 140-164), that we have the best testimony for the 12 sign Zodiac in ancient times:

“The wheel of law with twelve spokes does not decay as it revolves around heaven. Oh Agni, here your seven hundred twenty pair sons abide.”

The 360o circle is also mentioned in *Rig Veda* I, 155:

“With four times ninety names, he (Vishnu) sets in motion moving forces like a turning wheel.”

The *Rig Veda* document is explicit, the entire mechanical workings of the cosmology for the Zodiac are there!

Many believed that the earliest evidence for the 12 part Zodiac was found on an Egyptian planisphere or world map called Dendera Zodiac by the Egyptologists. The artwork was long kept in the Bibliothèque Nationale but is now on display at the Louvre Museum in Paris. At most, this artwork dates back to around 50 BCE, that was, at the time of the reign of Cleopatra, the Egyptian Queen of the Alexandrian Greek Ptolemaic dynasty. This Egyptian-style Zodiac is Ptolemaic in its plan and is largely of Greek conception. The Greek Zodiac, as we know it, dates back to the fifth century BCE, just at about the time of the Athenian astronomers Meton and Euctemon (at about 432 to 439 BCE) who are said to have discovered the Metonic or Enneadecaeteris (“nine year period” in Greek) cycle.

Greek astronomers used it as the basis for the development of a sidereal calendar called Parapegmata, a device used for keeping track of cyclical events, particularly the movement of stars.

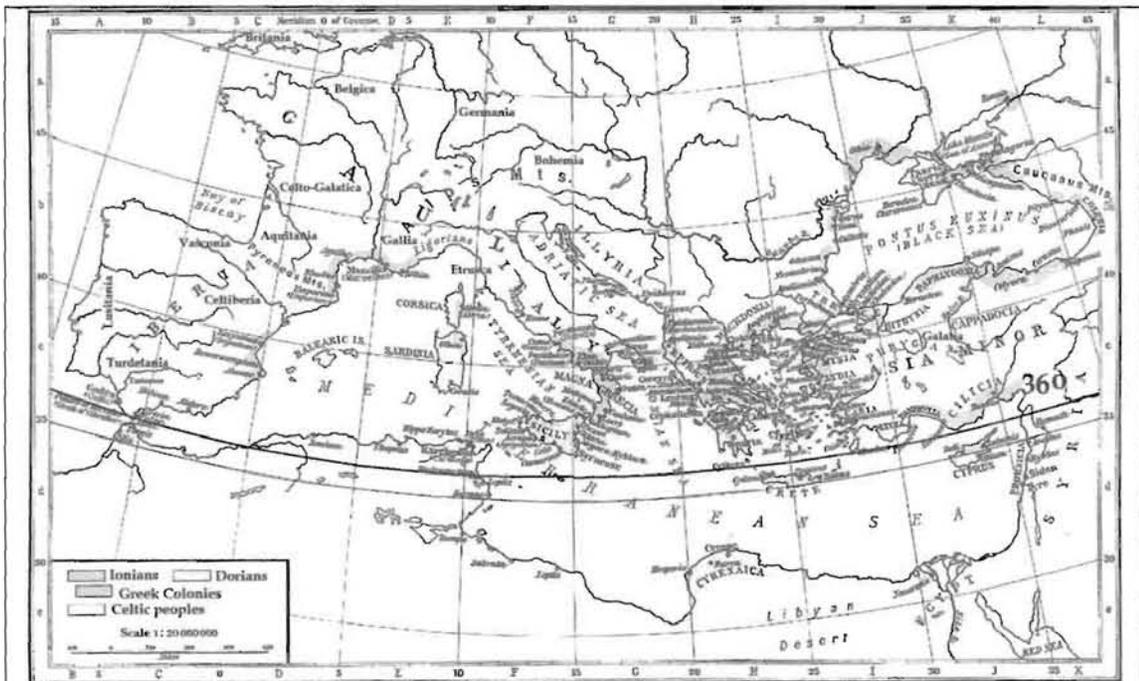
The Roman sophist author Aelian (Claudius Aelianus, 175-235 CE) speaks of Meton who erected the pillars on which was marked the revolutions of the sun, there giving him credit for having discovered the cycle of the "great year" of 19 years. Aelian, in *Aelian's Various History*, Book X, Chap. VII, Of Some Astronomers, and of the Great Year, along with Meton's Pillars, mentions a certain Oenopides who set up an astronomical table for the Olympics:

“Oenopides the Chian, an Astronomer, set up a brass Table at the Olympics, having written thereon the Astronomy of fifty nine years, affirming this to be the Great Year. Meton the Laconian, an Astronomer, erected Pillars on which he inscribed the Tropics of the Sun, and found out as he said the Great Year, which he affirmed to consist of nineteen years.”

Much earlier in 280 BCE, another Greek wise man, the poet Aratus of Soli (ca. 312 to 240 BCE), gave in his work entitled *Phenomena*, “Appearances”, a very accurate description of the heavens for orientation and prognostics to be used by navigators, travellers and farmers. Aratus, who was born in

Cilicia, Asia Minor, drew much on the works of Eudoxus of Cnidus (written in 370 BCE, but which are unfortunately now lost).

Then, around 130 BCE, the Greek astronomer and geographer Hipparchus of Nicaea (ca. 190 to ca. 120 BCE), working from observations recording over 169 years of astronomical events, discovered the phenomena of the precession of the equinoxes and accurately determined the duration of the tropical year. That is, that the equinoxes move at a rate of 1° every 71 years, therefore taking 2,148 years to move through a zodiacal constellation and approximately 26,000 years to complete a full cycle around the ecliptic. At that time, in the fifth century BCE, the vernal point was in Aries. At around year one of the Common Era (1 AD), the vernal equinox started in Pisces. Therefore, in 2147 BCE when the astrological tables were first established by the Indo-European astronomers, spring was in Aries and remained there until year 1 CE. Also, the oldest zodiacal records charting the skies show a blind spot just below the 36th latitude. Mesopotamia (just above the 30th) is well below that latitude. Which means that the creators of the Zodiac were well above that latitude!



Old map of the Mediterranean Sea during Hellenic Antiquity. Notice the line of the 36th latitude running just below continental Greece. Digitally altered after a map from Classic Image / Alamy Stock Photo, Map of Greek and Phoenician settlements in the Mediterranean basin c.550 B.C. From Historical Atlas, published 1923. URL: <http://www.alamy.com/stock-photo-map-of-greek-and-phoenician-settlements-in-the-mediterranean-basin-80658031.html>

According to David Frawley, from his exegesis of the Yajur, Atharva Vedas and the Brahmanas, the spring equinox was at the time of their creation in Krittikas (the Pleiades an asterism or cluster of Taurus) and the summer solstice was in Leo. The early Vedic material therefore dates from 2500 BCE. Which again, brings us right at the time the disc of Nebra from Bronze Age Europe. The Bull is also a central theme in Celtic imagery and is found on the Gundestrup Cauldron (dating from the 1st

or 2nd century BCE). It is echoed by the familiar Old Irish tale of the Táin Bó Cuailnge, or “Cattle raid of Cooley” (manuscript of the 11th century recording more ancient oral lore). Evidently, spring was the highlight of the year for the Trans-Danubian agrarian peoples who had not yet measured, as later did the Greek astronomers, the subtle shift of the precession of the equinoxes, but nevertheless had felt the drift for the precise moment of the passage of the vernal point. Hittite scribes, also drawing upon ancient lore, when describing the passage of the vernal equinox, seem to hesitate between Bull and Aries.

But then, according to the oldest Indo-European cosmological myths, order was gained from chaos. This underlying theme is found in most of the IE daughter cultures; and the Hittite tablets offer no exception:

“On the altar, the gods are put in order.
In the barn, cattle were put in order.
In the pen, the sheep are put in order.”
(1 + KUB XXIX)

Hittite – Luwian Star Order

The Hittite of Anatolia, who were at the crossroads of Europe and Asia, kept a star chart at a very early time which they called “tablets of Doom;” Doom, most likely hinting at the dark skies of autumn night. All suggests that the Hittites, who began springtime in Pisces, seemed unaware on the precise time of passage of the sun at the equinox. What they used for the recognizance of the vernal passage was a very old strategy which was also practised by Aryan astronomers (as outlined in the *Surya Siddhanta*). This scheme relied on marking the transit of the lunar ascending node in Pisces in the area of Zeta Piscium. These naked eye astronomers of old knew that this asterism marked the start of the zodiacal eras. Here is cosmological plot as described by the Hittite seers:

“The Great River (magically) tied the current. And inside, with the fish in position... The waters he retained. High mountains, he tied, deep valleys, he tied, the prairie storm god, he tied. And inside, the (pure) rushes, he tied. The ongoing eagle, he tied. Bearded snakes, coiled, he tied. Deer at the foot of the tree, he tied eye; the leopard in a remote place (lit.: “difficult place”), he tied, the wolf in a high place, he tried, the proud lion (...), he tied; the graceful antelope, he tied; and milk from the antelope, he drew. The throne of the holding deity, he held. And you Ištar (< Sittar, “star”), say this to Maliya, and repeat it to Maliya Pirwa, and then repeat it to Pirwa Kamrusepa. And afterwards, Kamrusepa harnessed his horses and went trotting to the Great River. And then, the Great River conjured Kamrusepa. And then from inside, she (Ištar) first conjured the fish in the water. The Great River and its current was unleashed again. The Fish (in position in the water, he retained)...”²

1. The Fish (Pisces) out of Hannahannas, the impetuous water mother of the gods.
2. Then the high mountains, Mount Imgarra (Aries).
Hapantalis is the shepherd of the sun god, a sheep is sacrificed for Ziparwa. And for Wurun Katte, the god of war; And Wurusema, the solar goddess of Arinna. And the sun god, Estan.
3. In deep valleys is the prairie storm god Taru, the “tree” [Taru / Tarhunda / Teshub] with his godly items. Tella (Tilla) and Seris (Serisu), the sacred bulls are overlapped by the storm god (Taurus), Wawa “the bull” is sacrificed for Ziparwa.
4. The Rushes in Gemini:
Telipinus and Telepinus, the gods of agriculture are the son and daughter of the god of the storm.
5. The eagle wing Kashky, the god of the moonbeam is the eagle (Cancer).
6. Bearded serpents:
Hedamu, the snake lover of Ishtar and Illuyankas, the dragon. The Illuyankas or dragons (Lunar Nodes) are bound by a mortal hero (Ophiucus, the Serpent Bearer).
7. Deer tree Eya in Virgo:
Kuruta (Kurunta), the Deer, fawn god of rural areas. Goddesses of fate are sitting under the hawthorn. Others, in the city of Apsu (Abzu) are the guardians of the tablets of Doom.
8. Parsana, is the leopard of lost places (Libra).
Telepinus, the god of vegetation disappeared (fall season).
9. Next, the wolf from the heights (Scorpio).
Urbarra, the wolf, wild and free, from outside the clan, the outlaw (The wolf begins twelve days or periods following the winter solstice sun or renewal).
10. The proud lion (here hinting at divine kingship?).
The lion is the sacred animal of the Hebat (Hepit/Hepatu) goddess, goddess of lions.
11. The graceful antelope (Sagittarius):
Imbaluris, the messenger of gods (Capricorn), went to the sea to praise Kumarbis as the worthy king of the gods.
12. The throne of the divine Holder (Aquarius):
Halmasuit, the goddess guards the throne (of the sky) of Alalus, the King of Heaven.
(KUB VII 1 + 21)
(Aries and Taurus are also mentioned in another tablet):
“The king sacrificed for Ziparwa, a ram (Aries) and a bull (Taurus).”
(37 KUB XXV)
I. “Leashed were the Bearded Serpents intertwined (Pisces);”

II - (KUB XXV 37) “The King sacrifices for Ziparwa,”
5. A Ram (Aries);
6. A Bull (Taurus);

For the Eya Tree a Ram and a Bull they slay for above.
III - (KUB XII 62) “to the True GiSh-RU, under which sleep the Newborn Lion and Deer of the Year;
7. Leashed was a Leopard in a Lost Land (Gemini);

8. Leashed was a Wolf in a High Place (Lepus);
9. Leashed was a proud Lion (Leo);
10. Leashed was a gracious Antelope and its milk (Sagittarius?);
11. Leashed was the Throne of the Tutelary divinity (Aquarius);”

IV – “And Ishtar (the Star) said this to Maliya, and Maliya repeated it to Pirwa; and Pirwa repeated it to Kamrusepa. And Kamrusepa saddled his horse and trotted away to the Great River (Milky Way).

12. The three World Horses: White Horse, Red Horse, and Black horse (Day, Dawn and Dusk, Night);”

V – “And she conjured Kamrusepa the Great River (Milky Way). And then in it, She conjured the Fish in the water first. The Great River and its current were unleashed.”

VI – “The Fish were unleashed (Vernal Point).”

Some would argue that the Hittites or Luwites, after the famous Trojan War, were influenced by the Greeks and that they borrowed from them their cosmological bestiary. Or again, that these Bronze Age Anatolians were impressed by the Lion Gate entrance of the citadel of Mycenae. The lion was an important symbol in Hittite culture and is found at many archaeological sites. Such gates were found in the Upper City of Hattusha dating from 1343 to 1200 BCE. In my mind, this argument is but a scholar's Trojan horse! Again, not unlike the Indians, the Myceneans were drawing from a common Indo-European source. This neatly explains the overall structural similarities between these related Zodiacs.

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