

PTOLEMAIC RELIGION IS A UNIQUE ATTRIBUTE OF BURROWS CAVE ART

by

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The prime movers for the Burrows Cave (BC) colony appear to be Ptolemaic Greek descendants from the final era of the historic Kleopatra. There are indications that they may have first moved to Iberia or to an Iberian colony, perhaps in North Africa. On the up side, we find a great amount of evidence of their religion at Burrows Cave. The down side is a shortage of the Koine Greek writing expected.

Ancient people developed at least two versions of so-called Sun religion sometime after 4000 BCE. The most frequent type merges the Sun with the Serpent to form a Sun-Serpent god, which preserves much of the old Serpent culture that is 70,000+ years old. We can call this concept the Cult of Ra in foundation, because it is concerned with the life of the Sun at night. The other Sun religion has a new, independent, improved god, which is achieved symbolically by making the old Serpent a Devil. The concept clearly addresses the excesses of many of the old Serpent cultures. We see this idea in Zoroastrianism and in Judaism.

In America the Cult of Ra culture can be seen at Tlatilco in the Valley of Mexico and among the Pueblo Indians of New Mexico.³ The Serpent-as-Devil culture became the new culture of the Leni Lenâpé Indians (Delaware) during the late Medieval Era,⁴ and it defines the Midwest Algonquins, such as the Ojibwa.

The purpose of this brief note is to draw attention to the explicit BC stones that tell us the nature of their Sun-Serpent creed. The concept involves a type of Flat Earth concept with the Sun as the God of the Day and the Serpent as the God of the Night (Black Sun). The Ptolemies evidently shared the Egyptian view that the Serpent swallows the Sun at sunset and releases him at the sunrise. In addition to explicit scenes indicating this event, there



Figure 1. Line drawing by BH Moseley (MEJ 16(1), 2002) of a BC artifact showing that the Earth Mother is the consort of both the Sun and the Serpent Gods.

are two edge-of-the-Earth scenes with the same story. It is our view that the legacy of the Burrows Cave colony is preserved in the various Serpent Mounds found in North America having a Sun globe approaching or escaping the Serpent's mouth.

Figures 1 and 2 indicate the coexistence of the Sun and Serpent gods. In the Egyptian version of this religion, the Sun (Ra) 'battles' at night with the Serpent (Apep/Apophis).



Figure 2. Line drawing by BH Moseley (MEJ 17(2), 2003) of a BC artifact showing a priest conjuring the Sun and Serpent Gods.

1. JJ White, "Serpent Images on Burrows Cave Artifacts", *Midwestern Epigraphic Newsletter* 15(3), 2p (1998); "Ancient Serpents of Southern Illinois", *The Ancient American* 4(26), 22-23 (1999).
2. JJ White, "Serpent Mound Imagery on Burrows Cave Artifacts: Evidence That North American Serpent Mounds Are A Legacy of Ptolemaic Culture (>33 BCE)", 2007 Conference on Ancient America, AAAPF, Wilmington, OH, October 5, 2007.
3. JJ White, "Symbolism Observed at the Indian Pueblo Cultural Center", *Midwestern Epigraphic Newsletter* 25(1), 1p (2008).
4. DG Brinton, *The Lenâpé and Their Legends; with the Complete Texts and Symbols of the Walam Olam, A New translation, and Inquiry into Its Authenticity*, Philadelphia, 1885, 262p, Volume V, Library of Aboriginal American Literature; reprinted by Wenna-woods Publishing, Lewisburg, PA, 1999. ■