

# Star Songs in Cultural Worldview Addendum

Sacred Star Songs of Consciousness

Cultural Contexts of Consciousness as Symbolic Transmission

Master of Arts, Social Anthropology

## APPENDIX 2

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# appendix two

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## SACRED STAR SONGS



*Figure 1: Rights V Eggers 2024—Canva Stock Image, Rights Vivienne Eggers 2024*

# INTRODUCTION

## CONTEXTUAL MAP OF THE CASE STUDY SECTION

The thesis contextual diagram below depicts where Appendix One<sup>1</sup> and Appendix Two are applied in their discussion contexts of ‘why, how, what and who’ in thesis discussions. Appendix Two is particularly relevant to the ‘who’—providing a detailed discussion of the ‘Great Mother’ archetype metaphorical symbolism that has been applied to cultural cosmologies and worldviews throughout place and time. Specific reference is given to the *Waters of Life* cosmology as it was traced and researched (see Appendix One)<sup>2</sup>.

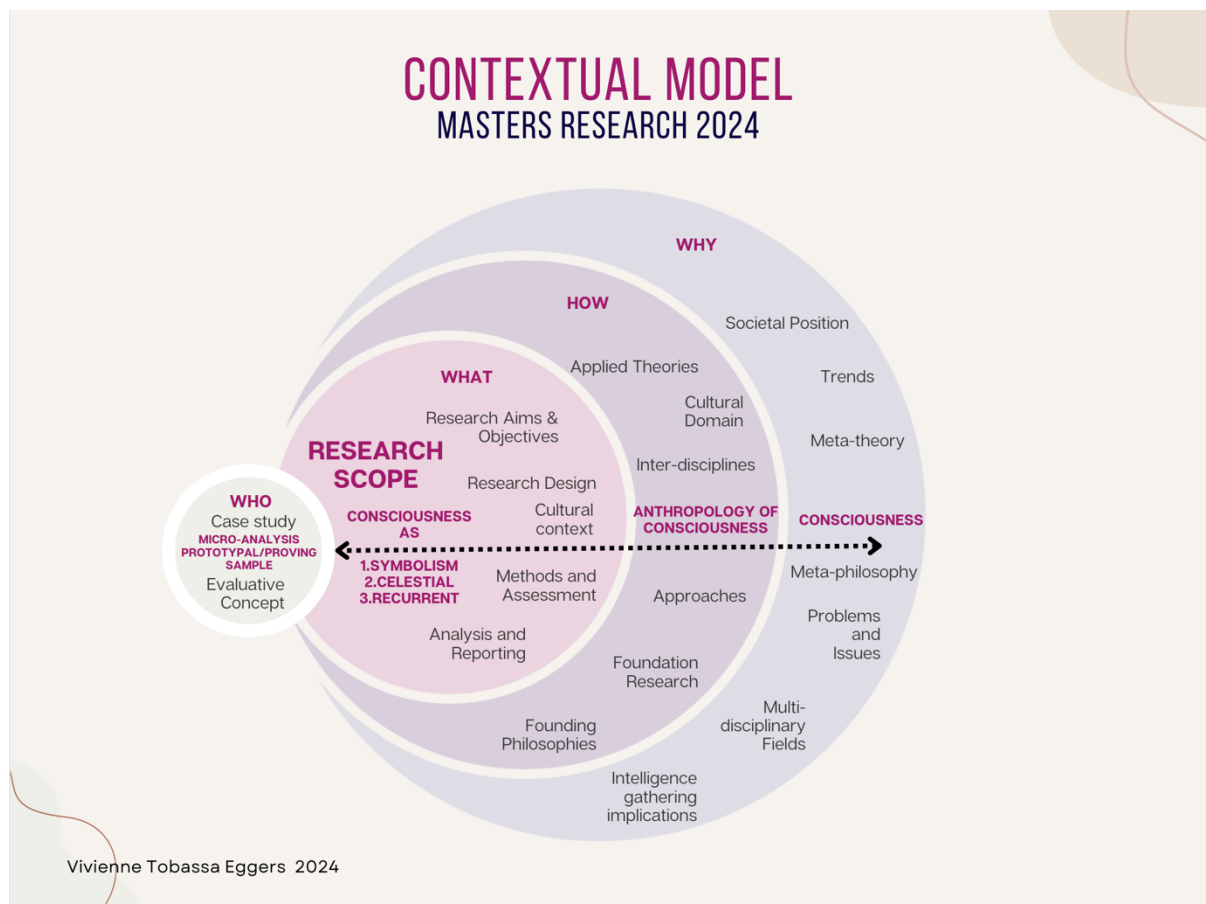


Figure 2: Contextual Model of Research Project—Canva Stock Image, Rights Vivienne Eggers 2024

<sup>1</sup> Vivienne Tobassa Eggers, *Appendix 1: Great Mother Star Cosmology Origins and Transmission Research Literature Review* (Massey University, 2024 2021).

<sup>2</sup> Ibid.

# PERSPECTIVES

## THEORETICAL ADDENDUM ON PANPSYCHISM



*Figure 3: The 'Web of Life' Panpsychism - All Things Connected—Canva Stock Image, Rights Vivienne Eggers 2024*

# PANPSYCHISM

In “*Panpsychism Reconsidered: A Historical and Philosophical Overview*”<sup>3</sup> David Skrbina writes of the theory’s resurgence in recent history.

Panpsychism in its varietal forms began to lose its popularity after its peak in the nineteenth century as the default philosophy of mind in Western thought. The twentieth-century positive school introduced a prototype of logical empiricism and later, neo-positivism that favours the verification principle and evaluation by empirically verifiable metrics. It asserts that only knowledge statements and hypotheses that are verifiable through direct observation and logical proof are meaningful to society. This sentiment underpins the earlier movement against Creationism that was signified in Darwin’s replacement of his ancestor’s writings as the scientific “*Theory of Evolution*”. The positive demarcation ensured that non-physical studies of metaphysics, and the pioneering psychology and socio-cultural theories of Freud and Jung were no longer accepted by many. The popularity of the empirical sciences grew alongside Albert Einstein’s general theory of relativity—eventually arriving in the current systemically accepted model of theoretical ‘truism’. In this period the perceived value of panpsychism as a theoretical frame diminished.

Seager (Ed.) in *The Routledge Handbook of Panpsychism*<sup>4</sup> writes many in the non-materialist sciences are sympathetic to one or more of the meta-theoretical framework’s sub-varietal features.

Despite a growing revival of panpsychism’s holistic utility in applied consciousness studies, researchers continue to face several challenges. The ‘combination problem’ is presented as a problem in studies involving the philosophy of the mind. The issue is to explain how individual, simple consciousnesses combine to form complex, unified consciousness in higher-level entities, like humans and macro-cosmic systems. This problem is particularly inherent in physical, and local consciousness studies—local in this context meaning ‘within the body’. The question is posed: If panpsychism positions consciousness as a fundamental, basic-level property distributed throughout the universe, how does this distributed or fragmented consciousness unify into the coherent experiences that we observe in conscious beings and macro-systems?

The literature highlights key points related to the combination problem:

One: Unity of Consciousness describes conscious experiences in humans and other complex organisms exhibit unity. Our experiences feel integrated, coherent, and unified. Theorists face the issue of explaining how coming together arises from the combination of many simple consciousnesses.

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<sup>3</sup> David Skrbina, "Panpsychism Reconsidered: A Historical and Philosophical Overview," in *The Routledge Handbook of Panpsychism* (Routledge, 2019).

<sup>4</sup> William E Seager, *The Routledge handbook of panpsychism* (Routledge, 2019).

Two: Structure and Organisation: involves understanding the structure or organisation required for the combination of basic consciousness to result in higher-level, complex consciousness. Issues arise about the nature of the relationship between micro-level and macro-level conscious entities.

Three: The explanatory Gap is described as the bridge between panpsychism's micro-level consciousness and the macro-level consciousness of complex organisms. A difficulty in providing a satisfactory explanation for the emergence of unified consciousness from distributed elements is highlighted.

Four: Specific Mechanisms: or principles that govern the combination of individual consciousnesses may be difficult to explain in panpsychism—resulting in a weak methodological frame.

Philosophers and theorists within the panpsychist tradition continue to debate and propose different solutions or modifications to handle this challenge. The combination problem is significant to my thesis research. Concerning cultural anthropology research, I perceive that applying a framework that accommodates bi-directional mechanisms of 'top-down' and 'bottom-up' approaches facilitates the inclusion of studying consciousness with the cultural domain.

In the philosophy debate, Louise Antony, a specialist in epistemology and feminism, returned some valid points about favouring functional and 'top-down' approaches to cover the varietal aspects of consciousness. Antony proposed an initial functional analysis of the higher level 'role of consciousness, what it does and how it is integrated with, for example, perception, memory reason and attention, and at the functional level in psychology'. Applying a panpsychism framework with this approach may facilitate studies on lower-level structures that build towards performing higher-level functions. If there is no found connection, the individual studies would still reveal contextualisation and enable consideration of entity relationships available. Antony's idea seems to meet the panpsychist holistic view and allow for the incorporation of mathematical constructions, psychology and mentality with neuroscience alongside 'philosophical' notions that correspond with the 'everything else basket' outside the 'hard problem'.

The positioning of these theories also reveals some openness by scientific communities to embrace holistic perspectives for the interests of consciousness studies. Thomas Nagel proposed the adoption of panpsychism to avoid "emergent properties of a complex system—fundamental macro-level properties which may not be intelligibly derived from the properties of its parts." Galen Strawson called this concept 'radical emergence'. Nagel posits four statements. One: Material composition, where living organisms are seen as only complex physical systems free of immaterial parts. Two: Realism, where the properties of living organisms are mental states. Three: Without radical emergence, where a complex organism is entirely derived from the properties of its parts. Fourth: Non-reductionism, where an organism has mental states that are not alone intelligibly derived from its physical properties. Nagel's resulting view of panpsychism is that immaterial properties of basic matter may intelligibly imply the existence or mental states when combined appropriately. Goff, Seager et. al, align Nagel's statements to 'pan-*proto* psychism'—the belief that proto-consciousness is fundamental and universal. In this viewpoint, the phenomenal properties of conscious experience are also called 'proto-phenomenal properties.'

Mentioned contemporary revivalists of panpsychism should include David Chalmers, who is well known for coining the often-used term “the hard problem of consciousness”. This statement refers to the issue in the scientific investigation of consciousness of failing to explain human experience and ‘why’ it is ‘like to be that’ of Nagel’s bat analogy. Regardless, neuroscience has significantly advanced understanding of neurological processes affecting human cognition and behaviour.

This research project finds some agreement with Goff’s panpsychism sympathies—if not for the sake of a camp or viewpoint in the ongoing debate, but for the seemingly often and significant omission in this and other discussions of the definition, shape, and nature of consciousness, and human expression ‘outside’ the body—that is, in *culture*. In the literature review, I discuss this ‘culture’ statement associating panpsychism in Goff’s discussions<sup>5</sup>, the recent debate and the perspectives of other contemporary scholars.<sup>6</sup>

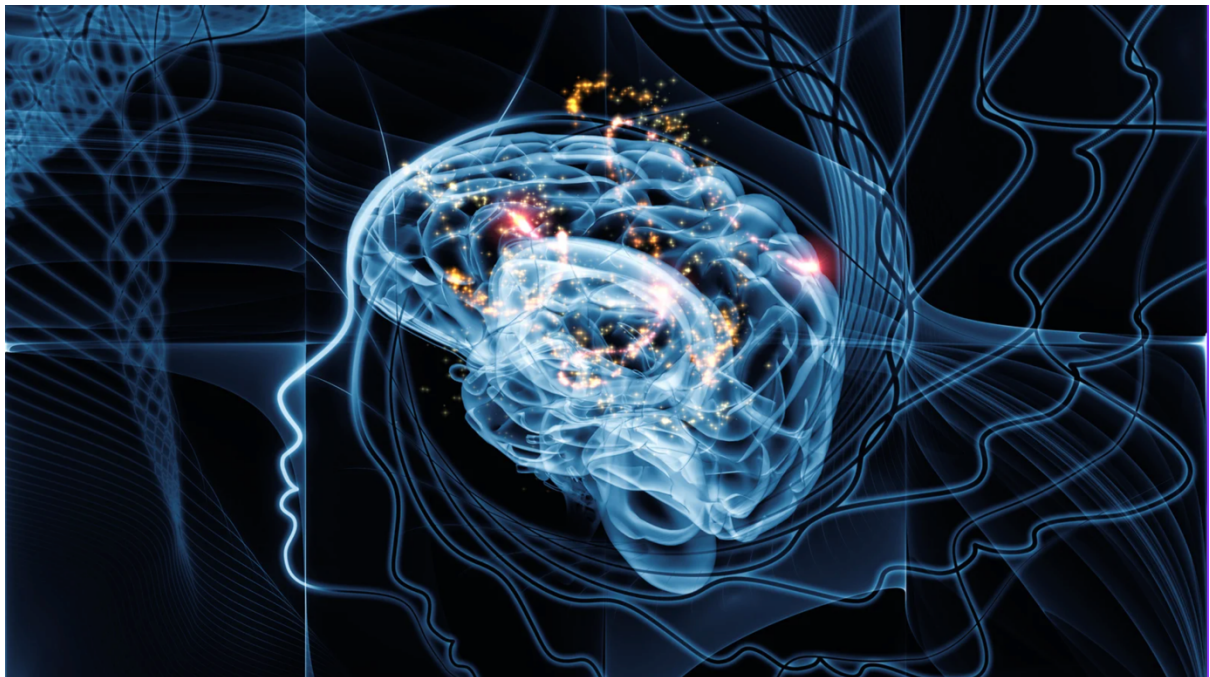
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<sup>5</sup> Philip Goff, "Panpsychism," in *The Blackwell Companion to Consciousness*, ed. Velmans (Blackwell, 2017).

<sup>6</sup> Godehard Brüntrup, "Emergent panpsychism," *Panpsychism. Contemporary Perspectives*. Oxford 48 (2016).

# SCIENCES

## MIND, BODY AND COSMOS CONNECTIONS



*Figure 4: The Cosmos, Mind and Body —Canva Stock Image, Rights Vivienne Eggers 2024*

# MIND AND BODY

Neuroscience, cognition, memory, and dreaming are specifically connected to this research of symbolism and phenomenology. In this section, I introduce contemporary scientific perspectives of consciousness, primarily as an internal process. These innovations have supported our understanding of how consciousness functions within human biological systems.

According to Anil Seth, the study of consciousness by neuroscience has been treated for the past fifty years as a fringe topic.<sup>7</sup> The pioneer of split-brain operations, Roger Sperry stated that brain researchers have found little purpose for studying consciousness. However, new technologies such as MRI and neuroimaging methods have had a transformational effect on cognitive neuroscience. The study of consciousness has received renewed interest.

In recent years, studies have been devoted to understanding the connections and properties of the densely complex neural circuits embodied in humans and embedded in environments—that give rise to consciousness in the context of a bodily functional process. In addition to innovative studies such as IIT and Global Workspace Theory, research on ‘unconscious content’ focuses “on brain regions or processes that distinguish conscious from unconscious perceptions”.<sup>8</sup> Theories on predictive coding, or the ‘Bayesian brain’ that thinks probabilistically, are helping advance our understanding of conscious perception. A renewed focus on experiences of ‘selfhood’ involves basic experiences. These are the embodiment and body ownership. They include higher aspects such as episodic memory and social perceptions.

New technology enables the development of virtual and augmented reality experiments. Additionally, the characterisation of interoception is the sense of the body from within. New insights reveal how humans may have a unified experience of being a self, constructed from many potentially distinguishable sub-processes. This field has further supported studies on psychiatric conditions that people suffer from. A new understanding of brain function has helped the treatment of mental health. The field has also revealed valuable insights into how consciousness functions inside the brain. Specifically, neuroplasticity and firing neural networks support alternative consciousness outside the former traditional model of cognition. These findings suggest that alternative consciousness is physiologically possible in humans. In the cases of neurodiversity and archaic humans, alternative consciousness traits may have value and be geared towards alternative transmission.

Helen Meyberg is a neuroscientist and psychiatric researcher of brain patterns linked to mental depression.<sup>9</sup> Meyberg states that recent advances in functional topography of the brain overturn early assumptions of a single region or neurotransmitter system being responsible for the disease. While primarily a limbic-cortical pathway dysfunction, electrode stimulation shows several patterns that can be mapped, as the dynamics of the brain change. Mayberg claims that medicine hasn’t previously understood the brain’s functional process in depression. Her experiments show that if

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<sup>7</sup> Anil K Seth, "Consciousness: The last 50 years (and the next)," *Brain and neuroscience advances* 2 (2018).

<sup>8</sup> Seth, "Consciousness: The last 50 years (and the next)."

<sup>9</sup> Helen S Mayberg et al., "Deep brain stimulation for treatment-resistant depression," *Neuron* 45, no. 5 (2005).

the major neuroanatomical pathway is obstructed, the 'systems-level' disorder affecting cortical, subcortical, and limbic sites may find alternative neural net firing. This arises with transcranial magnetic stimulation and gives relief to the depression sufferer. Further research has confirmed connections to the brainstem, hypothalamus and insular are implicated in disturbances of circadian rhythm regulation. The brain's sensitivity to magnetic fields and the body's responsiveness to this externally driven force are now known as significant to human health and function.

Meyberg's studies are an example of the significant rewrite of historical assumptions that have informed our knowledge of brain function. The restructures of information appear to have little involvement with an anthropological understanding of consciousness. However, the processes of mapping the brain and neural nets reveal activity. Impacted brain regions were recently thought to contain 'dead matter'. This new awareness is akin to the observance that DNA was believed to contain 'junk code' that is now associated with longevity and life force. Significant links to bodily functional consciousness arise. The potential is that many sensory, thinking, creative and memory processes may find a reflection or relationship in the cultural domain of 'other' and non-local experience. However, this knowledge is still in the infancy stages. Researchers currently assess the implications arising from exclusive body-centric research.

## Memory, Thought and Imagination

Consciousness and its relationship to memory, thought, and imagination have been considerably researched and debated. The advancement of neuroscience has led to significant insights and understanding of human consciousness in this area. These convey how cultures experience and express consciousness socially and personal meaning-making.

Memories involve an adjustment of neural connections in the brain and the body. Messages are sent from one neuron to another across gaps called 'synapses' utilising protein chemicals. Neurobiologists categorise various types.<sup>10</sup> They include working memory, short-term memory, long-term memory, event or episodic memory and autobiographical memory.

Non-declarative or implicit memories are non-conscious and automatic or procedural. For example, when tying shoelaces or riding a bicycle. Declarative or explicit memories are considered supportive of working memories and are derived from conscious and verbal recall. The prefrontal structures of the brain foster declarative memory and support working memory. This is the short-term storage of information—before acting on it or integrating it with other memories. These features are often associated with decision-making, learning processes and comprehension.

There are several types of memories that we use for conscious recall. These are autobiographical, spatial, semantic, and episodic memories. The latter is the most complex of long-term memories, as episodic memories have nine relational features.<sup>11</sup> They critically involve the hippocampus in forming a conscious memory of a previous experience. They are the collection of autobiographical memories of events and situations that have happened over a specific period. Often, they are recalled with visual images and relay the perspective of the field or an observer.

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<sup>10</sup> Jacquelyn H Flakerud, "Memory and memories," *Issues in Mental Health Nursing* 34, no. 1 (2013).

<sup>11</sup> Martin A Conway, "Episodic memories," *Neuropsychologia* 47, no. 11 (2009).

Significant to the study of consciousness, episodic memories are collectively experienced when accessed—being attached to emotions and closely associated with trauma. These memories are more likely to be involved in passing down ancestral knowledge and cultural resilience. More recently, episodic, and autobiographical memories have been closely linked with the internal dreaming process. The dreamer will reconstruct a collection of memories into creative narratives in a process proposed to be problem-solving, decision-making, trauma-resolving, or rehearsing ‘future living’ scenarios and actions for adaptive survival.<sup>12</sup> The reservoir of symbolism mapped through dreaming may have little relevance to lived experience. However, somehow, they are associated with by the dreamer as a way of making personal sense. Alternatively connecting emotions that may have disparate meanings.

Autobiographical memories involve the temporal recall of events as they interact with the ‘self’. Alea and Wang<sup>13</sup> describe that early research upheld Indigenous and cultural contexts of being ecologically embedded in the ‘real world’—which needs adaptive consideration as people go about their daily life. Remembering personal history in ways may serve them in the present and the future. However, more recent research recognises personal bias in making such claims and moves further to understand the life contexts that functionally embed cultural usage of memory. Alea and Wang’s findings reveal a wide array of usages for memory, of which they find cross-cultural consistency of predominating functions. The first is using memory for identity, teaching/informing, intimacy, communications, problem-solving, death preparation, and other working memory—or conscious recall-associated tasks. Significant to my research findings, the most held usage for memory is to purpose and further relationships. In this regard, autobiographical memories are important, but also episodic memories are used to build empathy and social relating with linkage to phenomenal lived experiences.

Despite increased empirical data, there remain diverse opinions and theories regarding consciousness, linguistics and the role and interaction of thought and imagination. On the one hand, theories retain the view that the mind has a computational function and propose that language has evolved in humans after a genetic mutation. Noam Chomsky proposes a very simple genetic restructuring of the brain may have led to the richness and complexity of the human capacity to produce thoughts—and people’s ability to share thoughts with others.<sup>14</sup> Chomsky submits language development is something that happens inside the brain as a mutually coinciding tool of thought. Language exists as the inner voice we all hear inside our heads as a form of abstract thinking. He describes the construction of thought by language and the occasional interchange as a form of creativity that helps us establish explanations for our reality and how we perceive the world—our consciousness.

The idea of genetic involvement in the development of language has some popularity in the field. However, recent understanding emerging in neuroscience places the function and processing of language within the system of neural nets. This network is perceived to be more like an ‘internet’

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<sup>12</sup> Ken A Paller, Jessica D Creery, and Eitan Schechtman, "Memory and sleep: how sleep cognition can change the waking mind for the better," *Annual review of psychology* 72 (2021).

<sup>13</sup> Nicole Alea and Qi Wang, "Going global: The functions of autobiographical memory in cultural context," *Memory* 23, no. 1 (2015).

<sup>14</sup> Noam Chomsky, "7. the logical basis of linguistic theory," in *Eight decades of general linguistics* (Brill, 2013).

web of distributed capacities than the traditional view of how a computer centrally operates and metaphorically would generate language as a driving force of thinking.

In opposition to the idea that the mind functions in analogy to a computer, some researchers propose that language has arisen as a secondary mechanism to thought as a tool of communication, negotiation, and relationships. Fedorenko et al. submit that language is not primarily a tool of thought and that its intrinsic structure does not favour computational qualities.<sup>15</sup> She states that MRI tests have shown that the language centre of the brain is not linked to neural ‘firing’—to the level that other areas of the brain show activity. Fedorenko reports that many individuals she tested have the language area of the brain severely damaged and cannot produce or understand language. However, they may still be able to perform other complex thinking tasks—such as playing chess or puzzle games.<sup>16</sup>

Fedorenko states her observations from linguistic analysis reflect an entire history of social negotiations within a culture. Discussions within a community about what we need from language as a communication tool.<sup>17</sup> The language structures require its use for interaction and relationships between ‘speakers and listeners’. As a tool of communication, spoken and written language may accompany other mechanisms, such as hand and facial gestures, eye contact, and sound, volume, and tone inflexions. These observations support the potential of alternative consciousness systems involved in relationships, knowledge transmission and communications for cultural resilience.

Linguist Daniel Dor describes language as a ‘social communication technology’ collectively invented to express the power of imagination and thought in a peripheral sense.<sup>18</sup> It is a tool that allows humans to communicate their emotive senses and expressions. To ‘feel’ a memory or connection activates long-term memory clusters of experiences. According to the language, the imagination then rearranges and recreates from these experiences the event in their mind. The events may occur in the past as a form of memory recall association. Alternatively, future events may be anticipated based on past experiences. Language in this scenario is the fundamental process of sharing and creating a ‘collective consciousness’.

Socially constructed thinking is contributed to by shared language and cultural expression. It may represent a collective of imaginative symbols—such as drama, dance, song, and other performative enactments. These social structures are held together because the shared symbolism serves some group purpose and takes on a shape greater than the individual identity. Primarily, language forms connections for relationships and negotiating within the group worldview. Dor argues that contemporary studies of humans reveal a deep link between the systems that support social perception, cognition, and language. He compares it to the systems that support abstract complex

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<sup>15</sup> Chengxu Zhuang, Evelina Fedorenko, and Jacob Andreas, "Visual Grounding Helps Learn Word Meanings in Low-Data Regimes," *arXiv preprint arXiv:2310.13257* (2023).

<sup>16</sup> Evelina Fedorenko, "The role of domain-general cognitive control in language comprehension," Hypothesis and Theory, *Frontiers in Psychology* 5 (2014-April-28 2014), <https://doi.org/10.3389/fpsyg.2014.00335>, <https://www.frontiersin.org/journals/psychology/articles/10.3389/fpsyg.2014.00335>.

<sup>17</sup> Fedorenko, "domain-general cognitive control in language."

<sup>18</sup> Daniel Dor, "Language as a communication technology: a proposal for a new general linguistic theory" (<http://people.socsci.tau.ac.il/~dord/>, 2011).

reasoning and language.<sup>19</sup> The internal and external processes are distinct and there is a strong possibility in evolution that broader regions of the brain are attuned to social stimuli because humans are a social species.

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<sup>19</sup> Daniel Dor, "From experience to imagination: Language and its evolution as a social communication technology," *Journal of Neurolinguistics* 43 (2017).

# SKY LORE

## AN OVERVIEW OF CULTURAL ASTRONOMY



*Figure 5: Stars and Stones Observation—Canva Stock Image, Rights Vivienne Eggers 2024*

# SKY LORE

## Consciousness as the source of ‘the other’ in ancient culture transmission

### About

This chapter discusses the connotations of my research findings and hypothetical proposal of an ‘outside in’ and co-existing external driver for consciousness that prevailed in our earliest records of ancient human societies. Namely, the heart of earliest cultures looked to the heavens, phenomena, and astral movements as integral to their survival and meaning-making of creation and existence. Further, instead of purely a projection of imaginal internal worlds, the cultural practices of people throughout history demonstrate an external ‘power’ in consciousness is attained and valued possibly universally by humans. This power is realised through symbolic communication rather than a pure form of imaginal projection. It requires complex rituals and mechanisms specifically designed to invoke forms of *mediation* with the ‘heavenly realms.’ The heavens gave such critical value to human existence. The astral realms represent in various forms, the place of birthing origin and ancestor abode after departing from mortal life. This is the space where the spirit transitions as invisible or even becomes the essence of stars and astral bodies shining in the cosmos.

In this discussion, I identify the conjoined constructs of science and anthropology as cultural astronomy and its divergence into fields of astronomy and early star religious cults where astrology first became known—linking to Babylonian, Sumerian, and Vedic cosmologies. I next trace its earliest recorded forms embedded in the ‘stars and stones’ cosmologies, ritualscape, and cross-cultural beliefs from pre-history. This is predominantly a history of a primordial goddess or sacred feminine representation of Jung’s described ‘Great Mother’ archetype. I interpretively explore numerous cosmological beliefs and practices across different cultures, including ancient Egyptian, Eastern and Indigenous perspectives.

Out of scope are detailed literal symbolic definitions and explanations of several hundred thousand years of human cultural history expression that is relevant to astral phenomena. Instead, I follow a ‘songline’—a thread of transmission in the broader research findings of consciousness that correlates to thematic concepts of symbolic culture. These represent consciousness experienced and expressed from forces and aspects that are sourced in the heavens and that constitutively drive and influence human life.

To transect this legacy of our cultural existence, I apply, refer, compare, and contrast symbolism and behaviours relating to possibly the earliest written recorded astral cosmogony “*Celestial Waters of Life*”. It depicts visible roots, similarities, and linkages to far older cosmologies and cultural systems sharing inherent beliefs. Even older depictions of symbolism evidence the significance of these common referential forms or signs as astral or metaphysically derived phenomena. Further, customary succession of this cosmological system survives today as the fundamental doctrine of ‘*Tirta Agama Suci*’ or Balinese ‘*Sacred Waters of Life*’ cosmology, embedded in the people’s beliefs and daily practices while living in contemporary society today.

To facilitate this chapter discussion, I attach and regularly refer to Appendix 1, as the prior study of the ancient cosmic goddess of primordial creation who became central to the *'Tirta Agama Suci'*. The research appendix traces correlations and cross-cultural linkages of key symbolism connected in culture through history and archaeological records. These are anchored in contemporary scientific dating and transmission mechanisms of Ancient DNA mapped across time and place.

## Cultural Astronomy, Archeoastronomy and Ethnoastronomy

Cultural astronomy is the combined study of archeoastronomy and ethnoastronomy. The field and sub-fields involve a multi-disciplinary study to understand the role of the astral 'heavens,' or night sky as seen, perceived, and interacted by diverse cultures and societies in the past (archeoastronomy)—and in cultures of the present (ethnoastronomy). The field often bridges physics and astrophysics with anthropology. It includes ethnography, historical and Indigenous cultural studies of cosmologies, religion, myth, rituals and symbolic aspects of cultural life and meanings of existence.

As the oldest form of astronomy, cultural astronomy practices are evidenced amongst the symbolic artefacts of our earliest ancestors. As a contemporary 'science', the field is gaining momentum with the support of notable scientists and recognition since the 1970s and 1980s. Supporters include Oxford engineering professor Alexander Thom, who uncoded the prehistoric 'megalithic yard' measurement and contributed to an astronomical understanding of navigation and eclipse predictions possible in sites such as Stone Henge.<sup>20</sup> A second pivotal archaeologist and astronomer is Clive Ruggles. He was among the first scientists to advocate archeoastronomy as a professional subfield.<sup>21</sup> Ruggles responded to archaeologists' early scepticism, introducing more rigorous methods. These included evaluating the characteristics of a site and identifying possible astronomical alignments linked to a specific site. This action was opposed to making more generic claims of astral alignments. However, Ruggles advises the reason for its controversy is that where astronomy is a direct science, archeoastronomy considers cultural interpretations of symbolism connecting sky phenomena that involve the rich qualia of intersubjective experience. This is the role of cultural anthropology in connection to the archaeological record.

Contemporary cultural astronomer Giulio Magli<sup>22</sup> advises that "astronomy is the one thing that connected many if not all ancient monuments erected by the great civilisations of our past." This connection is due to astronomical alignments, as the core of archeoastronomy. To the ancient ancestors, these sites marked sacred spaces and events as hierophanies, uniting humans to the divine source of 'the other'. Magli states that this "science of stars and stones" was how ancient astronomers observed celestial bodies with the 'naked eye', from the location viewpoint on Earth, which is also subject to a unique and complex set of motions. Our early ancestors observed

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<sup>20</sup> Alexander Thom, *Megalithic lunar observatories* (OUP Oxford, 1971).

<sup>21</sup> Efrosyni Boutsikas, Stephen C. McCluskey, and John Steele, "Clive Ruggles and the Development of Cultural Astronomy," in *Advancing Cultural Astronomy: Studies In Honour of Clive Ruggles*, ed. Efrosyni Boutsikas, Stephen C. McCluskey, and John Steele (Cham: Springer International Publishing, 2021).

<sup>22</sup> Giulio Magli, *Archeoastronomy: introduction to the science of stars and stones* (Springer Nature, 2020).

apparent astral movements with ingenious observation methods to achieve exemplary precision in their measurements—reflected in their architecture.

Possibly the most common astral observations originally were those of the Sun, the Moon and Venus as they appeared to move in the ecliptic plane, containing both the sun's orbit and the Earth tilted at a 23.5-degree angle of 'obliquity'. The observer sees the astral bodies in the heavens move as the consequence of daily terrestrial rotation that provides our spherical view of the celestial sphere. Declination and right ascension mark latitude and longitude, respectively. The Earth's axis projected onto the sky provides an ideal coordinate point of intersection at the north or south celestial pole, called the 'azimuth'. This fundamental reference point is where everything in the sky appears as rotating around the celestial pole. Lowering an imaginary thread from the celestial pole perpendicular to the horizon will identify the geographical north. A direction on the ground towards it is known as the 'meridian'.

The azimuth is the bearing of the point from the observer as it is measured clockwise from the geographical north.<sup>23</sup> The altitude of a point is the angle where it appears above the horizontal that is being observed. The two parallels called the 'Tropic of Cancer' and the 'Tropic of Capricorn' equal the north and south obliquity of the ecliptic.

The Sun's movement throughout a solar year traces a path along the ecliptic against the background of stars. The commonly referred constellations of stars thus appear to rotate throughout the year in a backward movement called 'axial precession'. The sun crosses the celestial equator at two points during this solar year. They are the 'autumnal and spring equinoxes.' When the sun reaches its most northern and southern points relative to the celestial equator on the celestial sphere, the winter and summer solstices occur around the 21<sup>st</sup> of June and the 21<sup>st</sup> of December each year. Depending on the season (whether the observer is in the northern or southern hemisphere), the solstices will also mark the shortest day (winter) and the longest day of sunlight (summer). At these solstice points, the sun also appears to stop for three days before reversing on its equatorial path toward the other pole.

The sun's entire journey 'around' from one solstice to another takes the duration of a 'solar year' or approximately 365 days. During this journey, the sun passes through each of the thirteen constellations that intersect and appear to rotate on the ecliptic. Thus, the ecliptic is divided into imaginary segments of approximately 30 days for each constellation except one—that of Ophiuchus, which remains predominantly below the horizon and is 'traversed' in approximately five days.

This fundamental axis of precession is divided into halves at the equinox points as 'upper and underworld' (above and below the horizon) and quartered in a cross from the points of solstices. It forms the 'solar disc', ring, wheel or horary that was observed by cultural stargazers throughout the ages. In ancient cultures, it was also the bearer of other names, including 'The Crown of Stars' or 'Ouroboros'.<sup>24</sup> In its mechanical form, functional observation has formed various timekeeping

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<sup>23</sup> Magli, *Archaeoastronomy: introduction to the science of stars and stones*.

<sup>24</sup> Appendix 1—*Literature Review* Vivienne Eggers 2021

methods and measurements for cultures across time and place. However, equally important (and sometimes more so) has been the mapping and observations of the moon and other stellar bodies.<sup>25</sup>

The word 'month' originated from observing how long it takes (29.5 days) for the moon to grow from a dark form (new) into a waxing, full round, and then waning crescent. This lunar cycle depends on the amount of sunlight reflected by the moon's position relative to the Earth and the Sun. Twelve lunar cycles or 'synodic months' represent the lunar year that is approximately 354 days long. Its orbit is not quite on the ecliptic but crosses it twice in a year's cycle. These two points are called 'eclipse seasons' when the possibility of solar eclipses occurs as the moon passes below or above the sun, with its shadow missing the Earth. The moon's visible gravitational effects on tides and other natural phenomena, including a woman's fertility cycle, have ensured it carries close linkages to 'supernatural' phenomenal forces and associations with Sacred Feminine.

Observation and measurement of celestial movements and their connections to Nature and Earthly living have served the development of complex astronomical knowledge systems in our earliest history. In addition, archaeological and cultural records demonstrate the fundamental importance that humans have placed on relationships with the heavenly realms as representing the source of 'the other' or metaphysical and cosmic essence of existence. Symbolic culture throughout time and place demonstrates an embodiment and diffusion of astral representations connecting human life and providing ways for meaning-making surrounding living, dying and beyond in fundamental cosmologies. Researchers attempting to identify the oldest cosmologies or creation myths even categorise tribal cosmologies into two major types—one 'pointing up' that comprises general existential explanations and one 'pointing down' that subsists explanations for the arrival of humans within the Earth's biosphere or as 'life'. Many of these creation cosmologies carry the same or similar symbolic motifs.<sup>26</sup>

In astrology, the same precession axis and celestial sphere map an individual's life location in time and place from the moment of their birth.<sup>27</sup> Twelve constellations of the ecliptic divide the 'horoscope.' Ophiuchus is generally ignored in modern Western astrology because the Babylonians who adapted it already had a twelve-month calendar. The 'houses' represent stereotypical personality traits that influence the character and behaviour of the person. The sun, moon and planetary orbiting positions will also provide personality profiling, auspicious event marking and interrelated predictions for personal and general humanity.

Many may think of ancient astronomy as 'astrology', beginning with civilisations Babylon, Sumeria, Egypt, and followed by societies such as the Maya, Islam, Greece, and Rome.<sup>28</sup> These are not our first historical records of cultural astronomy but denote a period in the history of civilisations and states. Cultures began to consolidate and formalise homogenised doctrines of cosmic worship based on representations of sky deities. These are the gods and goddesses who were prescribed with power and dominion over the lives of lesser mortals living on Earth.

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<sup>25</sup> Stephen C McCluskey, "The inconstant Moon: lunar astronomies in different cultures," *Archaeoastronomy* 15 (2000).

<sup>26</sup> Appendix 1—*Literature Review*, Vivienne Eggers 2021

<sup>27</sup> Jim Tester, *A history of western astrology* (Boydell & Brewer, 1987).

<sup>28</sup> Roger Beck, *A brief history of ancient astrology* (John Wiley & Sons, 2008).

The Earth is also described as a deity in the flowing cosmogonies that morphed and grew with the ever-increasing interaction of unique cultural societies. The legacy of mostly patriarchal god narratives reflects a high need for autocratic rulership and hierarchical organisation 'delegated' by the representative deities to the priests, sovereigns, and elites living off heavily trading and warring factions within their societies. The human godly status supported entitled rulers to enforce obedience amongst their subjugated slaves, women, and common people who formed their working class. In their earliest versions, some of these religious blueprints even upheld the mystic goddess at their central core—able to subsist in diminishing power roles due to her influence on natural forces such as seasons, the weather, agriculture and fertility or procreation.

One example is the Ancient Greek Orphic mysteries that honoured the Goddess Demeter and her daughter Persephone. Sacred Eleusinian rites were conducted in her honour with the use of psychotropic substances to induce 'alternative states of consciousness', and tantric sex acts were ritualised.

Centuries later, the greatest religious worship remaining in the conquered regions of the Roman Empire was that of the Goddess Isis or her predecessor Hathor. Her temple of Philae was attended by multicultural worshippers who often brought the name of their culturally unique goddess as a syncretic form of adaptation during enslaved suppression. Versions included the Hebrew Ushara or Asara, who had morphed with earlier Sumerian Ishtar as the primordial deity. Later, the rising cult of the Essenes and Jewish Christianity founded her worship as the 'Black Madonna'. Until Christian persecution arose during the rule of the Roman Empire under Constantine. He banned all goddess worship due to her popularity with the slave commoners. The practice of 'paganism' was punishable by torture and death.

Science most commonly describes astrology as a 'pseudoscience' due to the nature of its use and evolution in the West—particularly when it became condemned by the Christian Church in 363 CE. Early Babylonian and Egyptian astrology influenced Pythagoras' establishment of geometry, music, and mathematics. Around 1608, the invention of the telescope and its later use by Galileo to observe the stars repositioned the now separate field of astronomy as a developing legitimate science.

By the eighteenth century, astrology was generally considered a non-science but continued growing as a popular personality profiling tool. Current society may even refer to astrology exclusively in association with Jung's extensive work on archetypes and the unconscious—linking astrology and the supernatural to his ideas on collective consciousness.<sup>29</sup> Proponents of his work and a faction of medical researchers have found correlations between his work, astrology, and indeed, the impact of externally derived 'natural rhythms' on human wellness—attesting some authenticity. Whatever the major impetus, astrology became a 'fringe science' that now relies heavily on associating internal psycho-analytical correlations to life behaviours and experiences in the social domain of humanity. However, a review of ancient astrological knowledge schemes such as South Asian 'Vedic Astrology' and Tibetan and Mayan astronomical cosmologies, are among profound and complex systems synonymous with cultural astronomy.

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<sup>29</sup> Carl Gustav Jung, *Jung on astrology* (Routledge, 2017).

## Sky Lore and Other Ways of Knowing

Cultural astronomy is traced far into antiquity to include correlations of astral symbolism to hominid societies. In the evolving study of early humans, manuports, cave and rock art and artefact engravings have been linked with astronomical alignments.<sup>30</sup> The scarcity of archaeological records and a lack of definitive cultural knowledge results in significant speculations. However, there are tangible linkages. Scientists improve awareness of hominin intelligence, capabilities, and mobility.

Recent research exploring the cultural links of Hominin art proposes that the originators in the human chain are Homo Erectus or Homo Habilis. As Daniel Dor advises, around two million years ago, they broke through a barrier of private experience into 'collective imagination'.<sup>31</sup> Dan Everett describes a cultural capability discerned from artefacts and cave or rock inscriptions found in African and Southeast Asian regions. These indicate early intelligence and an alternative or more sensory consciousness held by our earliest ancestors.<sup>32</sup> The manuport 'Venus of Bereket', approximately 250,000 BCE, was partially constructed by Homo Erectus and even painted with red ochre. The cross-hatching style of engraving found on stones and Javanese shells dating 500,000 BCE is like some engraved Indigenous Australian artefacts. These may have been crafted by a Denisovan population concentrated in the prehistoric Sundaland. This region is predominantly the remaining archipelagos of Indonesia and Micronesia.

Current ideas about Denisovans remain highly speculative, with only a tiny sample of fossil records and cultural artefacts.<sup>33</sup> But from these, we know that sophisticated jewellery was crafted, and needles were used to sew hides or textiles—possibly even make clothing. Cultural evidence from our more recent Neanderthal ancestors is more apparent.

When considering alternative consciousness and expression in our hominin ancestors, we find researchers of neurodiversity have found these admixing traits in the DNA of Neanderthals.<sup>34</sup> Cultural Astronomer and Naturalist Bernie Taylor revisited El. Castillo caves in northern Spain. He recorded Pareidolia imagery made by modern humans at the time of Neanderthal occupation, dated 40,000 BP. His interpretations of the symbolic art depict a 'Hero's Journey' and lunar timekeeping central to the Great Mother archetype.<sup>35</sup>

Of specific significance to this study are the Southeast Asian discoveries that reveal Denisovan and even a possible additional 'cradle of civilisation' based in the Indonesian and Micronesian region that remains of 'Sunderland'.<sup>36</sup> Around 13,000-7,000 BCE, most of this sub-continent submerged

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<sup>30</sup> Appendix 1—*Research Literature Review* Vivienne Eggers

<sup>31</sup> Dor, "From experience to imagination: Language and its evolution as a social communication technology."

<sup>32</sup> Daniel Everett, *How language began: The story of humanity's greatest invention* (Profile Books, 2017).

<sup>33</sup> Appendix 1—*Research Literature Review* Vivienne Eggers

<sup>34</sup> Gerit Pfuhl and Leif Ekblad, "Neurodiversity traits linked to Neanderthal admixture," (2018).

<sup>35</sup> Bernie Taylor, *Before Orion: Finding the Face of the Hero* (USA: Acquila Media Group, 2017). <https://www.beforeorion.com>.

<sup>36</sup> Chris Clarkson et al., "Human occupation of northern Australia by 65,000 years ago," *Nature* 547, no. 7663 (2017).

under melting ice sheets and sea level rise of approximately 120 metres.<sup>37</sup> The lower sea level of 25,000 BP denotes travel between the closer Pacific Islands, Australia, and New Zealand via the Kermadec-Tonga arc would have involved crossing smaller seas between a more visible chain of islands. These anomalies in our current charting of oceanic territories may account for recent similarities in findings between Indonesian, Melanesian, Indigenous Australian and South American DNA, cultural symbolism, and cosmologies.<sup>38</sup>

Recent scientific research confirms that Hominin people had seafaring capability and were likely to have crossed into and out of Sundaland into 'Sahul'—now known as Australia. Controversial findings of fire-blackened shells potentially left by humans around 125,000 BP are under debate.<sup>39</sup> Local Gunditjmara man John Clarkes responded: "There's an unwritten knowing within ourselves that we don't need to discuss how long we've been here—we know we've been here forever."<sup>40</sup> Homo Erectus or Denisovan fossil remains are yet to be found in Australia. Researchers may best attribute the 3-5% of Denisovan DNA admixing found in Indigenous Australians and Melanesians to interaction on Sundaland rather than Sahul or Australia.

With Homo Erectus' arrival in the South Asian region around 2 million years BP and the progressively receding official Australian migration dates to at least 65,000 BP, modern humans had ample time for interaction and intermarriage. However, supporting the earlier migration hypothesis are observable cultural cosmologies held by Australian tribes who report encounters with the 'old people' in Australia who became their ancestors. These 'dreaming characters' are assumed by scientists to be imaginary myths. Regardless, the early inhabitants were reported to have passed on some vital skills and knowledge—such as fire. Indigenous writer Janet Mathews quotes an ethnographic record by explorer David Lindsay in 1887.<sup>41</sup>

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<sup>37</sup> Laurent Husson et al., "Evidence of Sundaland's subsidence requires revisiting its biogeography," *Journal of Biogeography* 47, no. 4 (2020).

<sup>38</sup> Patrick D Nunn and Nicholas J Reid, "Aboriginal memories of inundation of the Australian coast dating from more than 7000 years ago," *Australian geographer* 47, no. 1 (2016).

<sup>39</sup> Jim M Bowler et al., "The Moyjil site, south-west Victoria, Australia: fire and environment in a 120,000-year coastal midden—nature or people?," *Proceedings of the Royal Society of Victoria* 130, no. 2 (2019).

<sup>40</sup> Sian Johnson, "Ancient Aboriginal site Moyjil could rewrite the global story of human migration," *ABC News* (Online) 2020, [https://www.abc.net.au/news/2020-09-05/moyjil-coastal-site-at-warrnambool-of-global-indigenous-heritage/12629934?utm\\_campaign=abc\\_news\\_web&utm\\_content=link&utm\\_medium=content\\_shared&utm\\_source=abc\\_news\\_web](https://www.abc.net.au/news/2020-09-05/moyjil-coastal-site-at-warrnambool-of-global-indigenous-heritage/12629934?utm_campaign=abc_news_web&utm_content=link&utm_medium=content_shared&utm_source=abc_news_web).

<sup>41</sup> Janet Mathews and Isobel White, *The Opal That Turned to Fire and Other Stories from the Wangkumara*, ed. Isobel White (Magabala, 1994).

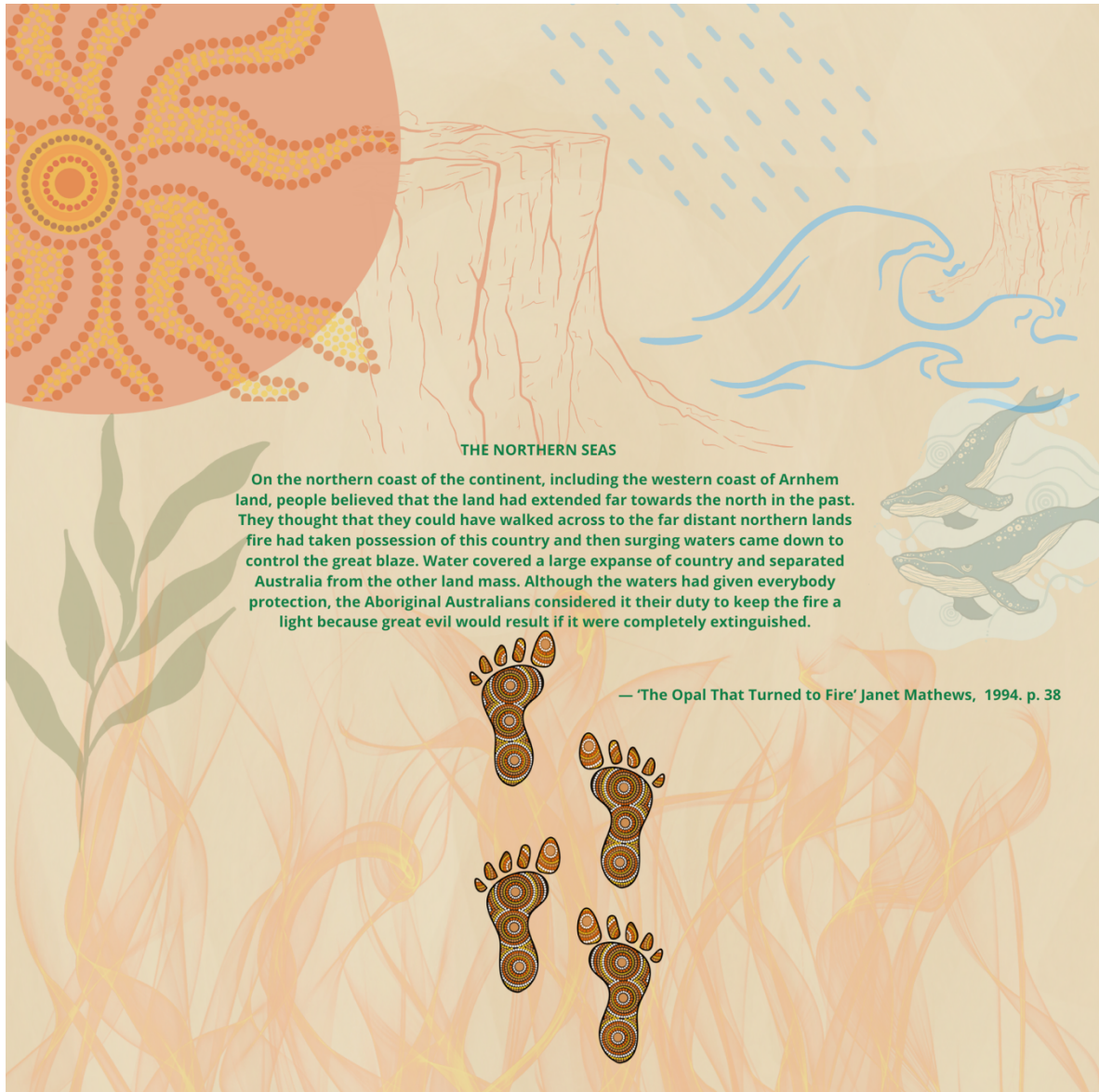


Figure 6: Quotation of Australian explorer David Lindsay 1887— Canva Stock Image, Rights Vivienne Eggers 2024

Everett advises the first Homo Erectus evidenced sea travel is to Indonesian Flores Island. At that time, a trip involved voyaging approximately 39 kilometres across what would have been significantly treacherous seas.<sup>42</sup> Archaeologists have re-enacted this event and decided that these were not accidental voyages, the result of tsunamis or 'drifting' as other theories have proposed. Notably, seafaring Homo Erectus is also evidenced to found colonies on the islands of Socotra and Crete before Homo sapiens habitation.

Rock art depictions in the Southeast Asian region Maros caves have been carbon-dated to 40,000 BP.<sup>43</sup> They depict boat travel in this period. Also found in the regional cave art of Sulawesi are the oldest graphic depictions of a warty pig. These provide direct links to contemporary cultural practices of the Dayak people. Located in this area, they continue to associate with the Sky Lore

<sup>42</sup> Daniel Everett, *How language began: The story of humanity's greatest invention*.

<sup>43</sup> Adam Brumm et al., "Oldest cave art found in Sulawesi," *Science Advances* 7, no. 3 (2021).

pig hunt 'Spring Trap' season, which is locally associated with the appearance of the constellation Orion.<sup>44</sup>

The earliest known New Zealand inhabitants leave remnants of this Sky Lore symbolism in their place names in Whakatu, Nelson region. 'Waka Puaka' refers to the underworld boat appearance of the Orion constellation Rigel that marks 'puaka' or pig hunt season. Later, migrating Maori tribes from various parts of Polynesia also brought the Matariki version, referring to Rigel with 'puanga' or 'poaka'—which also carries the meaning of 'pig' by many iwis. When the pig appears in the heavens, the new year or Springtime will follow, and the hunter, signified by Orion, will set his traps. It is now known that the travelling ancestors of the Maori brought pigs on their voyages, along with Indonesian rats and pigeons. The pigs did not survive for long, and possibly the connection to this ancient Sky Lore faded, the symbolic language reappropriated in dialects to mean 'kai' or food 'abundance'. Later, colonial visitors reintroduced pigs. Indigenous researchers in recent years have revealed the early Polynesians were master navigators who used cultural astronomy techniques extensively.<sup>45</sup>

Early cosmology of the Tiwi and Torres Strait Islands refers to the later flood period of their dreaming, approximately 9,650 BP.<sup>46</sup> The 'Palaneri' dreaming phase corresponded to the ancient submergence of Sundaland and parts of Sahul that linked the islands in this region—specifically the formation of the Tiwi Islands.

A narrative about an old blind woman 'Mudungkala' describes how she rose from the Earth in the Southeast and dragged her three infants across the land while travelling north. Freshwater bubbled up in the trails she left behind, creating the tides and the sea straits that separate the islands from mainland Australia. She covered the bare islands with vegetation and animals to feed her children. She then vanished without a trace. This is possibly an ideogram of a celestially-determined disaster or climate event when Sundaland submerged.

## Songlines and Dreaming

Inside the integral dreaming consciousness of Indigenous Australians, the variant tribal creation cosmologies are made. Dreaming is a dimension beyond the constraints of time and space. However, it is never separate and forms the location and source of all things existing. Reality is conceptually manifested on a perpetual basis through symbolic association. Relationships with 'the other' are brought forth into a present life cognisance with intentional intersections. The interactions are not necessary to intellectualise yet essential to be lived experience in some phenomenological way and sensory embodiment.<sup>47</sup>

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<sup>44</sup> Appendix 1—*Research Literature Review* Vivienne Eggers

<sup>45</sup> Allan Gillingham, "Pigs and the Pork Early Farming and Feral Breeds," (online: NZ Government Te Ara Encyclopedia of New Zealand, 20 March 2024 2008). <http://www.TeAra.govt.nz/en/pigs-and-the-pork-industry/page-1>.

<sup>46</sup> Louis A Allen, "Traditional-From the Ancestral Times: How Children Come-the Mundungkala Myth," *Aboriginal and Islander Health Worker Journal* 3, no. 3 (1979).

<sup>47</sup> Lynne Hume, "On the unsafe side of the white divide: New perspectives on the dreaming of Australian Aborigines," *Anthropology of Consciousness* 10, no. 1 (1999).

The ritualistic passage of 'songlines' is an example of alternative consciousness. Engaging with the external yet intrinsically internalised messages of cosmic forces, Indigenous Australians describe a songline, song spiral, or 'dreaming track'. Songlines symbolise a 'way' across the land and sky. It is a way of creating life and connecting the person to their being, their country and their integral meaning-making of cosmologies and ancestral spirit.<sup>48</sup>

Controversially, some non-Indigenous researchers interpret songlines are like a GPS that a person travels, remembers, and locates resources significant to their personal and tribal survival.<sup>49</sup> While the dreaming and star maps of songlines provide navigational tracks, they are more connected to a person's sense of being and their integral relationships with 'the other' experienced as sacredness, environment, and events.<sup>50</sup> This external being is an internally felt universe connected through sensory and symbolic narrative expression. Often in rhythm, song, and walking or art and physical expression. The individual receives a spiritual 'call' that incites them to journey songlines. Dreaming tracks may be a spontaneous action. They may coincide with astral portents, seasons, weather, or important tribal and personal customary obligations. Journeying songlines often involves interacting with ancestors, kin relations, the environment, and phenomena for which the person has been attributed 'custodianship'.<sup>51</sup>

Lynne Kelly discusses mnemonic devices may also be carried by the person walking songline or dreaming ways.<sup>52</sup> However, intellectual and autobiographical memories are not necessarily the driver when intrinsically entangled within the songline cosmos. I find synergy with the symbolic culture described by Bloch,<sup>53</sup> that the artefacts, notches, grooves, and unique features of the Tjuringa device serve to reconnect and reinforce the person's relationship with the sacred creator spirit of the songline.

This practice is somewhat like the successive fingering of individual rosary or prayer beads while singing mantras, or reciting prayers. The 'remembered' and repeated narratives invoke the Sacred out of value for its power and meaning. The animist power of intention and relationship connection to the Sacred is 'signified' at every point. Liminal phases and trance are invoked during this process.<sup>54</sup>

The physical expression, internal connection to a material culture artefact, mnemonic device or environmental symbol culminates in a personal state of *communitas* and oneness with all that exists

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<sup>48</sup> Bawaka Country et al., "Songspirals bring country into existence: Singing more-than-human and relational creativity," *Qualitative inquiry* 28, no. 5 (2022).

<sup>49</sup> Glenn Morrison, "Walking, frontier and nation: re/tracing the songlines in Central Australian literature," *Journal of Intercultural Studies* 40, no. 1 (2019).

<sup>50</sup> Mike Smith, "The metaphysics of Songlines," *Songlines: Tracking the Seven Sisters* (2017).

<sup>51</sup> Amanda Kearney, "Intimacy and distance: Indigenous relationships to country in northern Australia," *Ethnos* 83, no. 1 (2018).

<sup>52</sup> Lynne Kelly and Denis Gojak, "The Memory Code: The traditional Aboriginal memory technique that unlocks the secrets of Stonehenge, Easter Island and ancient monuments the world over - A Review," *Proquest Canberra* 40 (2016).

<sup>53</sup> Maurice EF Bloch, *How we think they think: Anthropological approaches to cognition, memory, and literacy* (Routledge, 2018).

<sup>54</sup> Victor Turner, Roger Abrahams, and Alfred Harris, *The ritual process: Structure and anti-structure* (Routledge, 2017).

and the creator's essence. Synchronised into one human point across space, place, and timeless dimensions, all 'things' are brought into the 'now'.<sup>55</sup>

Indigenous Australians have preserved their deep, timeless traditions of song and dreaming tracks. Other cultures worldwide practise 'songline' like pilgrimages of spiritual connection and meaning. These are engaged with varying degrees of liminality and connection for many reasons. All seek a relationship with 'the other' in some form. Essentially, we may liken songline rituals to experiencing a sacred 'Hero's Journey' that is deeply liminal, symbolic, and creative in its nature as an alternative state of consciousness. Communication and relationships are responsive to the phenomenal forces and aspects of the divine within the cosmic whole.

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<sup>55</sup> Country et al., "Songspirals bring country into existence: Singing more-than-human and relational creativity."

# 'THE OTHER' SPEAKS

## LANGUAGE IN ALTERNATIVE CONSCIOUSNESS



Figure 7: Canva Stock Image, Rights Vivienne Eggers 2024

# STAR SONGS

Consciousness as the source of 'the other' in ancient culture transmission

## About

This section discusses language and communications from the perspective of language-culture-human interactions. It explores the potentialities of alternative consciousness and non-literal language transmission.

## Linguistic Anthropology

Historically, linguistics has been central to anthropology and the study of Indigenous languages and grammatical structures. Franz Boas pioneered many linguistic studies on Native American languages as a "field linguist" who documented the grammar of many cultures. Anthropologists persist with similar methods today for the value afforded to recording human experience. As the era of structuralism emerged, many researchers pivoted to perceive language as entities variable to contexts and structures. The growth of ethnography of communication and interactional sociolinguistics coincides with this period. Cross-cultural studies considered the adaptation 'trail' of language transmission and a division of human populations by 'socio-linguistic' families or categories. From this era, concepts involving the role of language socialisation and its function in the construction of identities, institutions and communities emerged.

## Meaning Making as Communication

### Traditional Knowledge Transmission

In "*Literacy and Orality in Our Times*" Walter Ong<sup>56</sup> writes "The English profession has always been concerned with how to create and interpret a written text." With the contemporary trend to revisit traditional societies and examine alternative consciousness, his statement emphasises a "certain naivety" society has held until recently, suggesting that the development of 'written' language marked an intellectual evolution out of primitive intelligence. The transition from pictograms such as Mesopotamian and Egyptian hieroglyphics and Chinese Jiaguwen oracle bones into more stylised scripts is notable. It represents progress in the human ability to economise and produce information more efficiently. However, this early assumption has overlooked the original comprehension and meaning-making that was already present in the archaic pictograms.

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<sup>56</sup> Walter J Ong, "Literacy and orality in our times," *Profession* (1979). 1

In the 1960s, Ong reintroduced the concept of orality in symbolic communication systems.<sup>57</sup> He reemphasised that writing is 'artificial' and "not real words but a set of coded marks for voicing real words, exteriorly or in the imagination". The early Sumerian clay tablets provide an example. Writing demonstrates an expedient expression for the sequential, linear organisation of thought. Many are purposed for record taking of supplies and ongoing trade. The pictogram represents a concise account of mundane factors. Archaeologists have often relied upon these physical records to reconstruct knowledge about a culture. Alone, they merely tell us about the daily administration and operations of the people and 'things' connected to the artefacts.

But other ancient texts have personalised elements and dramatism that convey a deeper emotion than a literal translation. For example, an ancient Babylonian script states: "I am continually having the pain of heartbreak, fright, fear, chills, I am constantly anxious, I am continually afraid, I continually talk with myself, I have fearful dreams..."<sup>58</sup>

This person, who lived approximately 5,000 BP, may easily have attended the deep dive psychology online meet-up, today. The message conveys a literal meaning that the person is suffering from stress, fear, and anxiety. But it also gives a discursive meaning. They were experiencing 'something' threatening, or trauma from their past, with an imagined negative future. Possibly, other records connect to the place and time this person wrote this statement. These would give us deeper insight into the suffering of the writer. They may have fled from war. They may be subject to violent enslavement or famine. These explicit social factors provide additional background to the writing.

There are broader contexts surrounding this person's statement. It tells us that many thousand years ago, people comprehended themselves with a similar perception and discernment we think and feel about ourselves in contemporary society. We do not witness a primitive culture 'learning' more sophisticated intellectual functions through developmental progress. We instead reveal a society whose individuals appear to have had similar internal body-mind mechanisms. However, their expression in 'the other' was shaped by the technology and cultural constructs of where and when they lived.

In ancient Mesopotamia, treatment for the described illness required a spiritual response as well as therapeutic to deal with the demons and nasty spirits at play. The writing was found in an anti-witchcraft manual for exorcism. But even in our modern society, as Luhmann<sup>59</sup> describes, many believe that external phenomena such as spirit entities are involved in the sufferance of internal afflictions. From contextual linkages to the source text, we are aware that the sufferer lived during a period when 'human sacrifice' was also prevalent, as the manual contains references to purification before conducting such rites. Perhaps this was the anticipated fate of the sufferer. The reason, without an epilogue, remains subjective.

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<sup>57</sup> Ibid

<sup>58</sup> Moudhy Al-Rashid, "Mental Symptoms in the Akkadian Diagnostic Handbook: A study of patterns in the description of depression, anxiety, and madness" (University of Oxford, 2014).

<sup>59</sup> Tanya M Luhmann, *How God becomes real: Kindling the presence of invisible others* (Princeton University Press, 2020).

In this historical example, we may see the grammatical elements required to define a 'language' in its representation field of linguistics. We may also view in a short sequence the progression from a 'pictogram', as the clay tablet iconic inscriptions, to a 'logogram' as a set of words that need cultural input for meaning. But the deep 'value' of communication, is its 'ideogram' as a culturally subscribed concept or idea.

In anthropological studies, ethnographies that trace longitudinal and cross-cultural transmission may also reveal cultural symbols embedded in social relationships. These are the meaning-making and values appropriated by local cultures Geertz<sup>60</sup> describes of the Balinese cockfight. Geertz<sup>61</sup> favoured a deep and textual analysis to "tease out" the discursive and contextual meanings revealed with literary examination. An example of deeper meaning is the Mesopotamian scenario, and Geertz states by writing descriptively so that the reader "feels as if they are there". Geertz revealed a deep and comprehensive view of respective cultures.

I applied Geertz's approaches to reviewing other anthropologists' ethnographies in comparative studies of symbolic cross-cultural transmission. Geertz's focus on local specifics did not apply to broad and universal studies. Campbell's<sup>62</sup> and Levi-Strauss's<sup>63</sup> inquiry into cross-cultural themes and patterns intersected the ground between micro and macro-scale. However, examining the transmission of archaic symbols embedded in cultural-specific cosmologies, such as the "*Celestial Waters of Life*", requires local and non-local views. I selected three symbols of this cosmology and reviewed the features and aspects within various worldviews.

A predominant theme arises from the Geertzian 'literary analysis'.<sup>64</sup> The symbolism as a pictogram may remain the same or similar throughout history with a consistently literal interpretation. We see similarities, such as cognitive anthropology may define within the 'rules' for grammatical language and writing. Ong<sup>65</sup> describes the symbols as "coded marks" that provide a stylised literal translation of core meaning. A circle or set of concentric rings consistently remains a descriptive icon for 'water'. Cultural-specific input shapes the recorded cosmological narratives associated with the symbol. Narratives provide the logograms and semantics that give the interpretive meaning Geertz<sup>66</sup> describes. Within oral language societies, ethnographic records extend the "thick descriptions" beyond cultural artefacts. From their examination, we may correlate links to a deeper understanding of the culture, its perceptions, and the way it operates. This detail gives us closer insight into the 'lived experience' of the culture in relationship to the symbolism.

## Ideograms in Symbolism and Alternative Consciousness Communication

However, this process does not illuminate the threads that weave the symbolism in cross-cultural transmission. We may look at the ideogram of the symbolism, as it conveys the idea or concept irrespective of the applied cultural filters. This approach is useful when considering systems of

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<sup>60</sup> Clifford Geertz, "Deep play: Notes on the Balinese cockfight," *Daedalus* (1972).

<sup>61</sup> Geertz, "Deep play: Notes on the Balinese cockfight."

<sup>62</sup> Joseph Campbell and Bill Moyers, *The power of myth* (Anchor, 2011).

<sup>63</sup> Levi-Strauss, "Mythical Thought and Social Life," interview by Charles and Martha Hitchcock Lectures, Video, 1984, [https://youtu.be/97cOCrYc7zk?si=-a4NdX-1RX-BxA\\_d](https://youtu.be/97cOCrYc7zk?si=-a4NdX-1RX-BxA_d).

<sup>64</sup> Clifford Geertz, "Thick Description: Toward an Interpretive Theory of Culture 1973," (1973).

<sup>65</sup> Ong, "Literacy and orality in our times." 1

<sup>66</sup> Geertz, "Thick Description: Toward an Interpretive Theory of Culture 1973."

alternative consciousness as symbolic communications. If examining the 'language' in an ethnography of cultural cosmology, the conveyance of the ideogram as a local-specific study of semiotics and meaning-making, counteracts reductionist approaches to interpreting culture and texts. As Stuart Hall contends, such interpretations are non-feasible because "the complexities of social construction and mediated forms of articulation produce symbolic [anomalies]."<sup>67</sup> In this statement, Hall is describing the problem of literal or mundane interpretation, in that symbols have connotative meanings, with diverse shaping from the various facets of the culture. A contextual analysis of the symbolic ideogram and its relationship to the culture and expression may provide perception, transformation, and interpretation.

Stephan Poon investigates how Indigenous symbols are incorporated into the meaning-making of social narratives.<sup>68</sup> In his research, Poon found that "it was evident that perceptions towards symbolism are deep-rooted, subconscious and subliminal." These facets highlight a multitude of ethnographies of symbolic narratives within cultures. The observation aligns with my research findings leading to the exploration of 'alternative consciousness' as a fundamental mechanism for transmission. The messaging may be 'externally' derived and constructed within cultural operations yet reach subliminal and liminal states. Its extraction may be through a preference for rites of passage and even altered states.

Poon<sup>69</sup> advises that social experience, memory, intuition, and the subconscious all play a role in the symbolic construction of cultural forms. These include signs, objects, and narratives. Therefore, researchers should focus on "how perception transformation of a diverse array of symbols came to manifest in wayward interpretations". The complexity of social associations with Indigenous symbols may also lead to appropriation and distortions of intrinsic meaning by others. However, the natural cultural transformation of symbols is also apparent. Mediated perceptions may involve personification and manipulation of reality for the purpose of cultural transfer.

Cultural transfer occurring because of tribal migration may also result in the transformation of symbolism within the local contexts as a way of 'exchange'.<sup>70</sup> James Fox describes the reason to preserve progenitor lines of origin. Fox identifies a recent shift in Southeast Asian regional ethnographies from a 'study of models to a study of social metaphors providing a better linguistic basis for comparative analysis". Fox notes an exchange and transfer of the ideogram in figurative language transmission of cosmologies or narratives. This forms a way of reinforcing social relationships and organising the 'new state' or dynamic changing of the group. Roles and responsibilities are recognised by the basic use of a botanic idiom in one example, and within metaphoric reinforcement of hierarchical categories. Fox found comparative linguistic aspects. His studies of Indonesian tribes showed they express concepts of 'origin' and 'relationship' in similar idioms based on botanic metaphors. We observe the ideogram of the symbolic archetype or

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<sup>67</sup> Stuart Hall, *Critical Dialogues in Cultural Studies*. London/New York, ed. David Morley and Kuan-Hsing Chen (UK: Routledge, 1996). 157-158

<sup>68</sup> Stephen TF Poon, "Symbolic Perception Transformation and Interpretation: The Role and Its Impact on Social Narratives and Social Behaviours," *IAFOR Journal of the Social Sciences* 3, no. 1 (2017).

<sup>69</sup> Poon, "Symbolic Perception Transformation and Interpretation: The Role and Its Impact on Social Narratives and Social Behaviours."

<sup>70</sup> James J Fox, "The transformation of progenitor lines of origin: patterns of precedence in eastern Indonesia," in *Origins, Ancestry and Alliance : Explorations in Austronesian Ethnography* (Canberra: ANU Press, 2006). pp 114

metaphor has been conveyed through linguistic association with Nature as a force that retains intrinsic value to the tribes.

## Conclusion

I have discussed concepts of linguistic anthropology, applying new and alternative perspectives to examine traditional literature and ethnographies.<sup>71</sup> The purpose is to review the mechanisms available to study alternative consciousness and communication of symbolism.<sup>72</sup> An alternative language transmission is highlighted in the often subjective and subconscious nature found in ethnographic records of Indigenous diffusion. Ancient tribal systems may carry progenitor and origin lines through a reinforcement and transformation process across time and place.

These approaches are significant to my study because they demonstrate how and why the original celestial symbolism of archaic humans may have survived customary succession. We gain insight into disparate meanings and contexts revealed under comparative cross-cultural examination. The predominant mechanism for transfer examined in linguistics may be explicit, but the meaning conveyed is often implicit. The cognitive analysis of written scripts may not reveal the ideogram or a deeper, consistent code embedded in the symbols.

Further, the use of metaphor, idiom and figurative language observed in Indigenous lineages is associated with the prevalence of subliminal and subconscious transfer.<sup>73</sup> These observed behaviours and practices do not typically align with a driving internal process and socially shared projection of reality. They instead determine an 'external' symbolic communication that 'speaks to' individuals and groups in a manner that is internally processed, constituted and reinforced in social structures. This is more than a subtle deviation from the neuroscientific position.

With the significant neuroscientific awareness of internal body-mind-brain processes, the logical deduction is that there is a *reciprocal relationship* between internal and external human processes involved in the 'role' of consciousness. From this observed 'external phenomenal driver', metaphorical transfer uses idioms and figurative language. It conveys the deeper cultural meaning buried within the layers of socially constructed symbolic narratives. Ethnographies reveal that symbolism often survives temporal transmission by being exchanged in inter-relationships and transformed in local-specific contexts during migration. This act conveys the high level of worth associated with the original symbols, even when their aspects and signifiers are transformed.

I emphasise the primacy of value and the mechanisms of external symbolic transfer in the subconscious and conscious awareness. It leads me to review and examine concepts of 'the other' as a phenomenon or even Plato's<sup>74</sup> mystical forms. This force may be 'spiritual' in essence, or it may be a fundamental field as described in physics. External phenomena may be both spiritual and physics, depending on the belief systems and other associations to the symbolism.

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<sup>71</sup> Ong, "Literacy and orality in our times." 1

<sup>72</sup> Hall, *Critical Dialogues in Cultural Studies*. London/New York. 157-158

<sup>73</sup> Fox, "The transformation of progenitor lines of origin: patterns of precedence in eastern Indonesia." pp 114

<sup>74</sup> HG Plato, *The collected dialogues of Plato* (Princeton University Press, 1962).

In conclusion, the case study of symbolism and its applied linguistic anthropology leads to the forming hypothesis. The 'external source' of the symbolism equates to Jung's concept of a collective consciousness, or Penrose's<sup>75</sup> field of mathematical tiles, and the various theories of quantum physics that find sub-atomic superstrings and unified fields of existence.

As I am not conducting a supernatural or metaphysical inquiry in this research, I have no reason to find a central deity involved or representing that source, other than it is 'signified' in the primordial archetype of the heavenly Great Mother.<sup>76</sup> Further, I note that throughout history, humanity has an overwhelming propensity to 'believe' in a divine source fundamental to the phenomenal or spiritual realm of 'the other'.

The ethnographic observance of the use of idioms and botanic metaphors raises the possibility of a linguistic system alternative to the assumed "anthropomorphism" of "primitive" cultures. A system embedded in orality with material cultural artefacts may carry the perceived 'value' of the symbolism. It will transform its representation during acts of meaning-making. In this case, the primordial creation symbol is repeatedly exchanged and transformed as 'the Sacred'.

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<sup>75</sup> Roger Penrose and Stuart Hameroff, "Consciousness in the universe: Neuroscience, quantum space-time geometry and Orch OR theory," *Journal of Cosmology* 14 (2011).

<sup>76</sup> Carl Gustav Jung, *The archetypes and the collective unconscious* (Routledge, 2014).

# WATERS OF LIFE

## CASE STUDY OF GREAT MOTHER METAPHORS



*Figure 8: Canva Stock Image, Rights Vivienne Eggers 2024*

# CASE STUDY

## The Waters of Life

In this section, I discuss the nature of external forces, fields, or energies as phenomenological influences on human culture. I will identify physical celestial aspects and examine features in the internal psyche and collective cultural worldviews. I have selected 'The Waters of Life' and cultural variants of this cosmology comprising primordial symbolism. In the literature review project of Appendix 1, I have traced cultural elements of this Great Mother or sacred feminine symbolism into the earliest records of Hominid and Homo sapien history. In Appendix 2, I have provided a detailed discussion of the case study.

### Context of the Case Study

This case study proposes an example of co-existing 'internal and external' consciousness ubiquitously adopted cross-culturally. As an alternative 'symbolic language' described by Levi-Strauss, it is also an example of relationships and responsive *communication* with 'the other' through individual and cultural customary behaviours that connect, mediate, and embody the phenomena in physical experiences reflected in internal processes and social behaviours.

My rationale in reviewing an arcane representation of symbolism surviving throughout space, place and time is that by evidenced transmission and customary succession, the critical elements of this cosmology prove a consistent and fundamental value has been placed on these symbolic messages—consciously or unconsciously as meaning-making patterns. An early written Egyptian cosmogeny (discussed by Campbell and Moyers) explicitly demonstrates the motif is a *celestial* (pointing up) existential meaning and an animist or 'Earthly life' based explanation (pointing down). It is a 'whole system' framework of consciousness that originates in the celestial and dreaming dimensions. The symbolic phenomena synthesise through human location and mediation on Earth as an integrated and internalised universe reflecting these cosmic spiritual forces as processes and cycles of life.

I have selected three symbols to examine as primary forms within the Waters of Life cosmologies. These are fundamental to our earliest records and universally repeated throughout civilisations and ages into contemporary society. In geometric iconography, they are the 'round', the 'triangle' and the 'line'. In the cosmological metaphor, they are 'water', 'earth', and 'light' or energy, respectively. These symbols may carry many appellations and are represented in variant graphic icons. The symbolic language of archetype and narrative motifs are also diverse and subject to personal, social, and environmental shaping, value, and usage. However, they continue to convey an arcane message with widespread metaphor, if not universal meaning. The next sections will discuss these symbols as powerful *forces* of consciousness.

## The ‘Story’ of the Waters of Life

“Before time began there was only darkness and the goddess Nammu, who is the primordial sea. She gave birth to Anki, the universe. For a time, they were one, a vast mountain of soil and sky, mixed together.”

—*Sumerian creation myth.*

Many creation cosmologies feature the celestial waters of the cosmos or the waters of life as the primal ‘source’. Sacred Feminine myths were adopted during the Neolithic period into the cosmogonies of early civilisations. Versions carry locally named deities and features. As described in Appendix 1,<sup>77</sup> the earliest written record of creation myth is about the goddess ‘Nammu, or Nanna’. Other early references to the goddess include the ‘poem’ of Inanna, and narratives about Neith/Nu, Hathor, Mat, and Nut. Over time, the goddess archetype becomes ‘humanised’ in her qualities, powers, and actions. In temple texts, we learn of her role in creating the cosmos, birthing, and ordering the nine dimensions of Heaven and Earth, and governing the ‘celestial waters’ as the essence of life—the ‘sweet waters’ and ‘salt waters’ and all the gods or elements that comprise the system of humanity. She later became known as Aeset or Isis, rising with international popularity and adopting the earlier qualities and even the sacred places of earlier goddess worship.

In this all-encompassing governance, the goddess oversees the well-being and nourishment of the living and the processes of their spirit in birth and afterlife, where they return to their place amongst the stars. Those focused on war and social control appointed her powers as the ‘maker and the destroyer of order’—naming sacred feminine deities that emphasised this devastating deliverance—including lion goddess Sekhmet. Tracing the ‘original’ mother goddess in the region known as Nubia and Egypt may be futile. Many populations inhabited and moved around this region over the vast expanse of time that many myths are recorded. However, the oldest symbolic depictions belong to Nut or Nu in her primordial, celestial capacity—are dated around 26,000 BP.

The oldest but more controversial interpretation of the archetypal creation goddess narrative is given by Bernie Taylor, using neurodiversity and naturalist techniques to decipher pareidolia left by early humans around 40,000 BP in the caves of Europe. His hypothesis is these are born out of shamanic or altered states of consciousness during ancient rites of passage.

Appendix 1 traces the goddess creation story through archaeological and research literature. The synthesis of research provides valuable insight into the formation and transmission of the cosmology and critical symbolism relating to the goddess.

Noting the many symbolic dimensions, archetypal metaphors, and definitive, cross-cultural meanings available for this motif, I discuss the implications of this Great Mother archetypal pattern as a fundamental source for symbolic communication of external consciousness. The cosmology depicts the Mother Goddess’s role as birthing existence in the primary power of consciousness—

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<sup>77</sup> Appendix 1—Literature Research Review—Vivienne Eggers (put in page when updated)

and the aspects of her forces within that are given form and meaning by the individual cultures who embody this message. These cultural-specific meanings are diverse and neurodiverse in interpretive meaning dependent on the 'way' the individuals and cultures have consciously or unconsciously embodied, ritualised, and constructed relationship frameworks around the symbolism.

In the next sections, I discuss an overview of the generic conceptual linkages of symbolism as it is connected to the theoretical constructs of consciousness. I link to the earlier discussion of symbolic anthropology, songlines, and the empirical research discussion that identifies astrally derived symbolism as the most significant 'source' of consciousness. I discuss the worldview of Indigenous Australians, who demonstrate how this arcane messaging was 'sung' into materiality. I relate a way of passing consciousness that Levi-Strauss referred to as a symbolic language, discovered and not manufactured by humans.

## Water: The Round as the Vessel and Birthing Mother-Creator



Figure 9 – Illustration of common representative symbolism for water – Vivienne Tobassa Eggers 2024

Nammu is described as the primordial celestial waters. The symbolic round or ring is a vibrational shape of water in the flow, as droplets form circles within a pond. The symbol of concentric circles has been found on early rock engraving associated with Mother Goddess culture and waters—such as New Grange in Ireland around 5,000 BP. In *“The Stars and Stones: Ancient Art and Astronomy in Ireland,”*<sup>78</sup> researcher Martin Brennan writes how the art relates to astronomical alignments. Brennan states, “Grange is a brugh—meaning ‘mansion’, but in old Irish ‘bru’ means ‘womb.’” Consistent with other prehistoric rock iconography found globally, it displays arcs, spirals, circles, and serpent forms as water. Dots in circles are also associated with water, the ‘goddess’ cosmic womb and often the astral underworld region. This is where the constellations depict serpent forms

<sup>78</sup> Martin Brennan, “The stars and the stones: ancient art and astronomy in Ireland,” *The stars and the stones: ancient art and astronomy in Ireland.. M. Brennan. Thames & Hudson (1983).*

associated with early cosmologies of waters of life. Marija Gimbutas was another archaeologist who surveyed the New Grange site and found features of the site correlate with Mother Goddess fertility.

The Grange and other widespread motifs of dots in circles are beyond comprehension as a literal translation of an anthropomorphised 'projected' image of raindrops because the symbol is associated with the early archetypal representation of the goddess in the most innate form of creation—she who gave birth to herself as the cosmic ocean to bring order and life. The 'O' or ring, which became associated with the Ouroboros, is a common symbol in the cosmogeny for the astral precession disc, now frequently termed the 'zodiac'. In the *Celestial Waters of Life* cosmogeny, the goddess is the watery 'Milky Way', depicted by Nut, arching over the horizon to mark the perimeter of the astral round. Even though Nut represents the container of the upper world or heavens, she is mirrored below the horizon to arc over the underworld.

The ancient 'Adinkrahene Symbol' of Ghana, and a common Indigenous Australian symbol for 'waterholes' is also represented by the dot and concentric rings. Therefore, the goddess as 'O' and all her associations, is the fundamental form of consciousness. She has been attributed nature of Sacred Feminine by archaic humans for her powers of procreation, and that her power *is sacred*.

In the heavenly cosmos, throughout all things existing, she is the primordial hierophany. She is the sacred potency of space that spirals into a black hole of unknowable. In her heavenly aspects, she is 'total' in binary opposites. Her fundamental metaphor is the watery womb and the whirlpool exit of the space and time she has self-created. Within that context, she is the formless who gives rise to the formation.

In his seminal works, philosopher Mircea Eliade conducted extensive cross-cultural studies of comparative religions and their history. He made the significant findings that all religion originates from a common and irreducible experience that speaks to humanity and is outwardly expressed in cultures across time and place through myths and rituals. Aligning with the sentiments of Jung, Levi-Strauss, Campbell, Turner and other scholars, he proposed that rituals and mythical narratives provide a portal of connection with the Sacred to transcend reality.

To understand how our most ancient ancestors perceived and honoured this creation, Mircea Eliade offers profound insights arising from his anthropological studies of cosmologies across place and time:<sup>79</sup>

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<sup>79</sup> Mircea Eliade, *The sacred and the profane: The nature of religion*, vol. 81 (Houghton Mifflin Harcourt, 1959).

“In archaic times, man saw the world as the intersection of two planes of existence: the sacred and the profane. The plane of the sacred was the plane of forms, to use Plato’s terms, or of archetypes and categories. The sacred contained gods, ideals, universals, and things that exist beyond time and space. The sacred was the place of permanence, immortality, and power. The wellspring of life, the creative ground of being. The plane of the profane contained... everything else.”

—Mircea Eliade, *The Sacred and the Profane*

Aligning with Eliade’s description of the sacred, we may reconsider the goddess allegory as celestial waters forming space and time. These are phenomenal forces or powers of existence and of all contained within the aspects of that power. Jackson shared this reflection in his ethnographic discussion, where the ‘crossing of the water’ during initiation rites marked a sacred transcendence into other states of being.<sup>80</sup> Eliade’s described meanings of ‘sacred’ and ‘water’ are identical in their binary positions. She is water—random as ‘something’ and as ‘nothing’ concurrently, until she polarises and brings forth the forms of creation—without any outside force.

As ‘time’, she has created as the order progresses, the forms interact with human consciousness. There is no patriarchal replacement for the notion of a primal birth from a virgin, as one who procreates without a man. With a lack of potent appropriation, the ‘spirit’ of Nammu as the progenitor goddess is dropped, and the focus is turned to the profane—and the influences of heavenly aspects upon the Earth and humanity, until the gods themselves become embodied in human elites. But as the existential principle, she has created the profane. It is not her opposite. It is within her. But she must ‘go within’ that created universe as one of her aspects to ‘experience’ the form as the reality of existence. This shift in perspective takes us to the worldview of Indigenous dreaming, where all is sacred and sung into being—not imagined, projected, and created ‘out of’ a person’s ‘mind’. The Sacred is spirit, and that spirit is *She* or water as the font of ‘being’.

There is no ‘irrelevant’ meaning-making in this mostly discarded but once ubiquitous worldview. If we are to accept the archetypal symbols deciphered by Jung, this meaning is universal in her ‘pattern’ or message as the ‘Great Mother’ of the collective unconscious. In *“The myth of the eternal return: Cosmos and History”*<sup>81</sup> Eliade writes of archetypes and repetition. He states that traditional cultures did not value events or behaviours in the external world unless they were “imitations of the sacred and mythic archetypes” in symbolic expression and “reduced to ritual.” His point conveys the importance that early societies placed on social actions. Sacred events that socially synergised spiritual power and integral relationships with her phenomenal forces. They

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<sup>80</sup> Michael Jackson, *How Lifeworlds Work: Emotionality, Sociality, and the Ambiguity of Being* (University of Chicago Press, 24 May 2018, 2017).  
<https://doi.org/10.7208/chicago/9780226492018.001.0001>.

<sup>81</sup> Mircea Eliade, *The myth of the eternal return: Cosmos and history*, vol. 122 (Princeton university press, 2021).

transmogrified her creation aspects over time and place as enacted heroic quests to transcend the limits of their humanity.

It is probably not a coincidence that recent scientific discoveries have confirmed this archaic belief of water as the fundamental constituent of universal existence. Scientists now uphold that water is the primordial substance from which all others are formed.<sup>82</sup> It is produced in the heat at the core of ageing stars. The common process is from hydrogen atoms into helium. Then into carbon and oxygen—where H<sub>2</sub>O is bound. But helium is an inert gas. Carbon is consumed during the creation process. This leaves the two commonly reactive elements in the universe as the parents of water. This process ensures water is the most abundant substance in the universe. The earliest combustion or ‘big bang’ would have brought temperatures and pressures across the universe, comparable to the core of a star. Hydrogen would have fused helium, lithium, and other elements for the first stars to birth from the cosmic chalice. Scientists propose that today, water in the cosmos is now mostly formed upon dust grains. In 2011, Caltech astronomers found the single largest mass of water ever detected. It circles a black hole that is five thousand times greater than the one in the Milky Way.<sup>83</sup> The water surrounds a central quasar of around 600 kelvins, making it a suspected coolant. This cooling property is essential in the formation of stars as they collapse.

This brief description of a far more comprehensive scientific understanding of water in the universe not only links the element in various states as the fundamental property of existence.<sup>84</sup> It powerfully points to the consciousness of our archaic ancestors and their meaning-making metaphors. Somehow, these early people must have understood this basic, existential truth and sought to relate and carry that critical message in every meaningful living action. The implications are that water as the sacred space does not flow out to us in the ‘profane’ or material. In the Indigenous and archaic context, we are *within* the cosmic waters. This shift in perspective is vital to consider the awareness and value early humans have placed on this externally derived consciousness. It leads us to realise the experience of alternative consciousness perception.

We may position ourselves in this described ‘outside in’ worldview. It places us inside the celestial waters, and we may experience ‘what it is like’ to be intrinsically connected inside her womb. Another name is her ‘crown of stars’, the Ouroboros or the sacred space of the heavens, which society now reduces to the precession axis or ‘zodiac’. From this consciousness lens, Earth is an aspect and child of her inner domain. I therefore connect the astral wheel, equinoxes, and precession to bringing the ‘order out of chaos’ attributed to the celestial goddess. By bringing order, she has created a space-time continuum and gravitational fields. Somehow, ancient people understood this concept—possibly by archeoastronomy observations and conceiving time as an astrally derived convention.

Forms or ‘things’ contemporarily described as ‘on Earth’ do not contain water as sub-properties—as we, for example, are said to contain properties of water that comprise 70 per cent of our biological form.<sup>85</sup> In the alternative view, the waters contain 30 per cent of other elements and constituents.

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<sup>82</sup> Rudolf Podgornik, "Water and life: The unique properties of H<sub>2</sub>O: Ruth M. Lynden-bell, Simon Conway Morris, John D. Barrow, John L. Finney and Charles Harper (eds). CRC press; 2010," (Springer, 2011).

<sup>83</sup> "Astronomers Find Largest, Most Distant Reservoir of Water," Jet Propulsion Laboratory, NASA, 2011, <https://www.jpl.nasa.gov/news/astronomers-find-largest-most-distant-reservoir-of-water>.

<sup>84</sup> Arnold Hanslmeier, "Water on Earth, Properties of Water," *Water in the Universe* (2011).

<sup>85</sup> Gerald H Pollack, "The fourth phase of water," *Ebner and Sons Publishers: Seattle, WA, USA* (2013).

Of the 30 per cent, our biological shell is the cup or container. At the molecular level, the balance of water needed in cells is much higher—around 90-95 per cent. This paradigm shift is important because it changes how we experience our mental frame of reality.

I believe our ancient ancestors were aware of these alternative states. They lived and shared their customs and values based on their awareness of this greater, connected power. The common belief was ultimately that the eternal spirit or sacred essence must belong. There is no true separation, but states of conscious awareness. Humans cyclically return to the heavens beyond the profane and Earthly life, which is seen as a temporary and transitioning illusion or mirror image of their cosmic truth. In the meantime, their lives of ritual and meaning-making focused on being connected and the embodiment of the Sacred. Even mundane actions in life became metaphorical hero quests to transcend the spiritual dimensions of awareness and realise the ultimate exaltation of power as sacredness.

The primary archetype or principle of celestial waters creates the universe of herself. By creating order, she also creates time. The aspects of her primordial forms are then brought forward from this ordered plane of existence. Their role as gods or aspects is to govern and maintain the universe and its dimensions.

To experience herself also as a 'form', the goddess must descend her vibration or referential point to experience a lesser form of the whole—a sort of 'Russian Doll' effect. In the Egyptian cosmogeny, the two parts are 'Shu and Tefnut', the god and goddess of moisture and air. In this state, the profane is created by the deific parents of 'Geb'—who represents the Earth. In many Egyptian creation myths, this act is described as the Ben-ben pyramidion, or mound rising from the water. In other cosmologies, a mountain, volcano, or a tree.

The cosmic symbolism of water 'birthing Earth' in the forms described is simplified. In the 'water' graphic, the central image of the celestial round depicts a droplet falling into a plane of water—creating rings or circles. Close examination at the centre of the circles reveals the effect of gravity. A small 'mountain-shaped' cone of water rises out of the flat surface before and while the energy of the waves is transferred across the surface. This is a primary representation of 'axis mundi'—of 'form' being brought into being within the space-time continuum and gravity that Nu has procreated. In quantum physics, this analogy is also used to describe the movement of photons. Before giving birth to the Earth plane, Nu creates An as the radiant energy of the universe and effigy of the Sun. Without An or Ra or Sekhmet, her new sky world could not exist.

## The Line, Cross, Flame, Light and Radiant Energy



Figure 10: Symbolism representing the archetype of the Sun, Light and Radiant Energy

In many Egyptian cosmogonies, there is reciprocity in the locally adopted celestial relationships of the primary deities. In *Temple of the Cosmos*<sup>86</sup> Jeremy Nadler describes that in some accounts, Shu, or the sub-aspect of 'Nu' is the mother of Nut. As described earlier, an older version places her in the ultimate creator form, or that born out of herself. This early goddess gives birth to An who is also known as 'Atum-Re' or 'Ra', the sun god. Later, when primordial Nut is reduced to being the sky deity, she is described as the 'daughter' of the sun god Ra. To add to the confusion, Ra is also described as "the father of Shu, who is also born of Nut."<sup>87</sup> These conflicts in the family tree reflect changing human values when recounting metaphorical explanations of existence. The patriarchal need for a replacement supreme deity that is male, creates the lineage conflict. Earlier

<sup>86</sup> Jeremy Nadler, *Temple of the cosmos: The ancient Egyptian experience of the sacred* (Inner Traditions/Bear & Co, 1996). pp 1-61

<sup>87</sup> Ibid page 2

cosmogonies allocated deific roles to male and female counterparts (such as Shu and Tefnut, Nun and Naunet). Later, the feminine in the emerging power model needed to be subjugated.

Awareness of this progression in historical events is necessary to understand the role and shape of this second symbolic metaphor. The names 'sun' and 'son' are synonymous in meaning. To gain a clear conceptual awareness of the consciousness symbolism 'sung into being' by our creation goddess, we must be clear that originally, she created the sun and not the other way around. This 'chicken or egg' debate may initially seem like a form of gender competition because the message of the sacred is now greatly obscured. However subtle, rebalance is essential to evidence that this early symbolic consciousness has survived customary succession across cultures and time. Simply, the 'sun' is the 'son of Goddess.'

To our archaic ancestors, the concept of a female mother goddess giving birth to the masculine power of radiant energy and its entropic nature must have been the most natural observance in relationship to their experiences of life. There are also cultures throughout time that maintained the worldview of a feminine solar deity. However, the attributes and roles of these deities are similar—the forces and aspects present in the symbolic message rather than the anthropomorphised personality. It would also seem natural that as the states of warring societies arose and spread, the desert sun's masculinised powers of voracious, unrelenting force will have gained popularity as a ruling god, with those seeking energy and vanquishment of their enemies.

As a primal secondary archetype of the collective consciousness, the 'son' becomes the hero who sets off on their quest inside the Great Mother's astral realm. Relocated from the psyche to the heavens, this is the circling zodiacal crown of stars guided over by Nut. In the profane, it is sometimes also her daytime counterpart—where she is known as the rainbow-dreaming serpent or goddess of the rainbow. In the essential form, Nut's sky cosmogeny forms a protective cloak for the hero and a bridge, path, or way to travel the celestial dimensions and underworld in a cycle of birth, growth, death, and rebirth. In the astral version, the heroic son is the sun in the goddess's celestial water of life cosmology.

In the Egyptian cosmogeny, the sun is rebirthed by Nut every solar return. Temple records interpret that this is a daily event, marking the dawn. Her symbolic texts can maintain both cycles of the solar year and the birth of day from night—as she is the primary deity bringing heavenly order out of the chaos, appointed to Mat as 'matter' or form. In both cycles, she transports him in her heavenly arc or boat around the upper world sections of the astral round. By night, his light represents the moon, and the crescent shape of the lunar cycle gives rise to the notion of buffalo, oxen, or cow horns that the goddess wears to carry the sun (or moon) across the heavens at night.

The symbolic worship of the celestial mother in this bovine capacity is depicted in prehistoric circles of the Egyptian desert, such as Napta Playa—which has a bovine stone effigy situated in the astronomical stone circles. We understand from astrophysicist Thomas Brophy<sup>88</sup> that the stones align to certain constellations in their specific layout 26,000 BP. Critical alignments are Leo (representing the sun) on the equinox and patterns of Orion. In Egypt, later cosmogonies appoint bovid Hathor as the primary deity. She is eventually replaced by Isis as the female deity, representing Venus shining as the day star at dusk and dawn on the horizon.

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<sup>88</sup> Robert Bauval and Thomas Brophy, *Black genesis: The prehistoric origins of ancient Egypt* (Simon and Schuster, 2011).

The use of sun symbolism is found universally. The classical scholar Sir James Frazer wrote that globally “Many cultures did not worship the sun.”<sup>89</sup> However, Frazer gives an example of colonial New Zealand researcher Elsdon Best’s writing about Maori and Polynesian people, “Tane represents the sun, yet... that solar worship had faded from the Polynesian mind since the race entered the Pacific.” Frazer commented that Best “admits there is little direct evidence of its former existence and indeed that the Maoris did not practise a direct worship of the sun.” Frazer adds: “Mr Best tells us that, the people, overall, were not aware that Tane represents the sun, and it was only when we gained a closer knowledge of native myths that we recognised in him a personified form of the sun.”

This statement reflects inadequacy in interpreting the many cosmologies of Maori tribes. There are diverse representations and names given to the god of the sun. To some, he may be related more directly to the Hawaiian high god Kane, who created the dawn, the sun, and the sky. In many narratives, Tane is known to represent the light and thus has qualities of this archetype. But his major aspects are associated with forests and birds. In one legend, he assists the sky-father Rangi by throwing stars, the moon, and the sun into the heavens to make Rangi look handsome. The meaning-making surrounding Tane shows exchange and association specific to certain qualities. The ‘force’ or symbolic metaphor remains consistent, but aspects are applied in a local-cultural context. However, Frazer’s discussion also reveals early scholarly observations as Levi-Strauss believed. Those involved in cultural practices of meaning-making did not necessarily have a conscious awareness of the archaic linkages. The reason is they were embedded in an alternative symbolic language of consciousness.

Sun symbolism has become one of the most recognised archetypes in daily use. This may be because the symbolic archetypal metaphor of the sun on the Hero’s Journey became universal. In some instances, its use was brought into the conscious awareness of those adopting it. In other cases, the archetype has served as subliminal messages or motifs of the psyche. Significantly, the astral theology of sun-worship cults and this ancient original archetypal motif were embedded into Christianity. It is now the most widely practised religion in the world. The effect is that sun symbolism is commonly signified as the ‘cross’.

The Goddess’ astral precession round is divided with horizontal and vertical lines to form a cross. The points of these lines represent the geographic directions of north, south, east, and west. They also represent the solstices and the equinoxes—dividing the celestial round into the four seasonal quarters as described in my earlier discussion introducing cultural astronomy.

As a tangible form interacting with the daily lives of humanity, the sun in the hero motif has survived to be consistently the most worshipped deity. In “*The Suns of God*”<sup>90</sup> Somobrata Acharya cites the “*Christian Mythology Unveiled*”:

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<sup>89</sup> James George Frazer, *The Worship of Nature: The worship of the earth, the sky, and the sun*, vol. 1, Gifford Lectures, (Macmillan, 1926). C XII.

<sup>90</sup> S Acharya, *Suns of God: Krishna, Buddha, and Christ Unveiled* (Adventures Unlimited Press, 2004).

“The Sun was looked up to as the grand omnipotent nucleus, whose all-vivifying power is the vital and sole source of animative and vegetative existence upon the globe—the glorious foundation out of which springs all that man ever has, or ever can call good; and as such the only proper object of the homage and adoration of mankind: hence the Sun, as we are informed by Pausanias, was worshipped at Eleusis under the name of *The Saviour*.”

— Somobrata Acharya, “*The Suns of God*”

I will next discuss the third symbolic form of my case study. To clarify that this symbolic motif is the third primary symbolism, I turn to the analogy of *Ain Soph Aur* in the Kabbalah,<sup>91</sup> to depict a route of the sacred *descending* into the profane as a process of materialisation. There are many alternative cosmologies for ‘birthing’ the Axis Mundi—such as the explanation of the Sun and the Moon marrying, or Jupiter and Venus, Siva and Sati, and many planetary variations.

My discussion does not attempt to name a hierarchy or an order of succession—as these are locally-culture specific. But all form Sky Lore examples of the Sacred involved in operations that are forces. Having materialised, they are yet to intersect with human life and the Earthly plane of existence. In the Egyptian cosmogeny, Nu has been polarised to Shu as the god of air, and Tefnut, the goddess of moisture to create the profane—as the physical universe.

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<sup>91</sup> Monica Danci, "Archetypes and the Spheres of the Tree of Life," *Scientific Journal of Humanistic Studies* 3, no. 5 (2011).

## The Triangle, Mountain, the Tree as Axis-Mundi



Figure 11: Illustration of common symbolism representative of Axis Mundi, Vivienne Tobassa Eggers 2024

In the profane, the goddess 'becomes' the *sacred spaces* and speaks to the people as places—the sacred spring, lake, mountain, tree, rock, and ritual places are her hallowed Earthly aspects. The Axis Mundi forms the centre of existence for the Earth's core and in turn, each of her multiplicity of inhabitants finds a location-dependent geocentric centre as individuals mapped in the coordinates of the heavens above.

While all spaces are held to be sacred, certain places and locations have primacy over others. These are the hierophany—offering supernatural potency—where the spiritual forces of 'the other' are highly represented to the people who honour their value. Sacred space is therefore a place where humans experience connectedness to the 'divine power' of the universe.<sup>92</sup>

<sup>92</sup> J Donald Hughes and Jim Swan, "How much of the earth is sacred space?," *Environmental Review* 10, no. 4 (1986).

To many cultures, the 'Axis Mundi' was said to be the most sacred—as the centre of all the cosmos arising out of the Earth and emanating outward in a circular construct. This Earthly cosmos is essentially the described goddess astral cosmogeny reflected and mapped onto the Earth Plane—'as above, so below' is a popular pagan saying that relates to this phenomenon. Also described as 'Mount Meru' in Eastern cosmologies, its depiction as a central mountain has often been linked to the volcano—as the combustion furnace of life that mirrors the furnaces we now know of the stars. In the Indonesian Waters of Life cosmology that deals with the 'animist' worldview, the central mountain is the lake where the goddess gives birth to life of all creation on Earth.

Dewi Danu is the Lake Naga goddess who creates the world. The Batak cosmology described in Appendix 1<sup>93</sup> describes a similar creation story of Bagak Ngait—or Sideak Parujar who descends on a thread of light from heaven to spread earth on the waters and the dragon Naga Padoha, who lived in the waters of the underworld. She marries and settles on Pusut Buhit—the sacred volcanic mountain of Lake Toba—which becomes home to the first Batak ancestors. In Hawaii, Pele is the volcano goddess of fire and creation. There are other associations with volcanic deities throughout the world.

The connotations of this statement give a compelling insight into the arcane knowledge of early humans. When juxtaposed with current knowledge of Earth's formation, the common scientific belief is that the earliest life on Earth indeed formed out of the volcanic plumes on the ocean floor. Further, two major event eruptions in history impacting humanity are associated with 'Mount Toba', which also lies on the central equator. The latter occurred around 72,000 BP when the Super Volcano erupted and caused an ice winter.<sup>94</sup> Controversially, the population of humans globally may have dropped to around six thousand individuals. It may be that this 'Axis Mundi' truly became an early 'life-giver' and 'life-taker' to ancestral humans.

The early Austronesian and Sundaland links to sacred mountains and volcanos are evident in the archaeological pyramid site at Gunung Padang in Java.<sup>95</sup> The dating of this site to 25,000 BP has now been peer-reviewed and published in the International Archaeological Society journal by geologist Danny Hilman. Currently, it is contested by British archaeologists, due to the non-archaeological scientific dating methods involved.<sup>96</sup> This pyramid has early been linked to the goddess Dewi Roro or Rara in animist customary succession and by legends embedded in many Indonesian tribal cultures. As a sacred space of primary importance to the 'Waters of Life' cosmology, its material culture symbols include a spring and caves, and it aligns with a volcano directly facing East.

A geomagnetic anomaly occurs with volcanoes. A 'rod' or staff of electromagnetic energy and sound emissions excites the ionosphere. Acoustic resonance emissions accompany volcanic eruptions and create geomagnetic disturbances in the atmosphere and ionosphere.<sup>97</sup> The emission

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<sup>93</sup> Appendix 1—*Literature Review* Vivienne Eggers

<sup>94</sup> Sergey Osipov et al., *Toba volcano super eruption destroyed the ozone layer and caused a human population bottleneck*, Copernicus Meetings (2020).

<sup>95</sup> Ibid

<sup>96</sup> Ibid

<sup>97</sup> VV Surkov, VA Pilipenko, and K Shiokawa, "Geomagnetic effect of the atmospheric acoustic resonance excited by earthquakes and volcano eruptions," *Journal of Geophysical Research: Space Physics* 128, no. 10 (2023).

out of the super volcanic crater of Toba on the equator is said to have heavily impacted the geomagnetic toroidal field and ionic solar winds that form bow shockwave formation.<sup>98</sup>

Aligning with Jung's<sup>99</sup> discussions of synchronicity, I find unusually similar geo-history and astrophysics phenomena that map to the archetypal forms of the early creation cosmogonies. The research findings present an opportunity to consider how our early ancestors came to embody and pass on metaphoric narratives. Ethnographies present a transmission pathway of exchange and local transformation that retains the ideogram.

The symbolic celestial metaphors closely represent the recent discoveries of our scientists and physicists as a language of alternative consciousness. These correlations are not solely made from my research findings. Recently astrophysicist Duane Hamacher<sup>100</sup> devoted his thesis research to understanding how astronomical knowledge is encoded in various Indigenous Australian cultures, revealing advanced geographical, astronomical, and meteorological knowledge that science has only recently uncovered.

The Axis Mundi as the centre of the world includes sacred spaces of high mountains found globally in cultures across time and place. We may also find it in the forms of a tree, a fountain and a staff or wand. These representations are common in early European metaphors. Although the basis for many cosmologies, the Axis Mundi is also the vital manifestation of the sacred as profane. As the discussion on cultural astronomy earlier describes, the astral disc of the celestial waters cannot exist in its motif of the Great Mother and the sun/son's Hero's Journey within.

The geocentric referential of an observer or Axis Mundi material symbol on Earth forms the intersecting point for the precession round to appear and move around the skies. The sun tracking around a central pillar as the Axis Mundi will arc out the 'upper world' on the Earthly plane. The moon will then trace an arc through the 'underworld' at night. By tracing the solar arc, the midday points occur when the sun and the pillar's shadow are mid-heaven. Intersection with the horizon line between sunrise and sunset will provide a semi-circle. The early measuring devices of a cord or string taken from the mid-point to the two outer horizontal points will create a Pythagorean triangle. These simple methods were used thousands of years earlier in much more complex ways to map out the temple spaces in Southeast Asia, archeoastronomy stone circles and other observation monumental artefacts surviving today.

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<sup>98</sup> Ibid – but get proper reference from files.

<sup>99</sup> Carl G Jung, *Man and his symbols* (Bantam, 2012).

<sup>100</sup> Duane Willis Hamacher, *On the astronomical knowledge and traditions of Aboriginal Australians*, Australian Indigenous Astronomy, (AU: Macquarie University, 2012).

## Conclusion

In summary, this chapter has discussed three examples of primary symbolism that ‘speaks to’ humanity throughout cultures across time and place. The symbolic language that communicates is a primal motif of The Great Mother archetype as a phenomenal force, and two of her aspects are born out of this fundamental source. This absolute is described as ‘Ain Soph Aur’,<sup>101</sup> an unseparated consciousness that is ‘black water’ of limitless, boundless space—the Zazen concept of emptiness, or ‘nothingness’. It causes *spirit and matter to be*.<sup>102</sup>

This black ocean of liquid light is akin to the scientific discovery of ‘dark matter’. It is said to permeate all things and invisibly fill all things manifest and the spaces where matter resides throughout the universe. The Kabbalah and in line with Platonic forms, many classical societies perceived this absolute as a non-gendered essence. To many of our earliest ancestors, the primordial essence (Nammu) was gendered by her innate power of procreation. The absolute is the source metaphor for Jung’s described primary archetype of the Great Mother.<sup>103</sup> From this essence, the Goddess arises out of herself as ‘form’ from ‘no form’ and then gives birth again of form in binary relationships. Birthed in her cosmic womb are the astral deities. They are her aspects as planets, stars and heavenly bodies who perform her heavenly operations of cosmic order. Birthing again into the profane, her dreaming brings life to the grounded observer who synchronises and draws existence into the Earthly plane of the firmament. Here, the goddess spirit, the forces, and aspects of the heavens in a cosmic process speak life: action, movement, and death in an eternal cycle.

The fundamental source of ‘outside in’ human consciousness, is spoken in symbolic language to Earth. It is invoked, mediated, embodied, and expressed by humans and cultures universally throughout time. This communication forms the foundation of meaning-making for rituals, customs, and relationships with the Sacred. Scholars and researchers throughout history have observed that universal worship and cosmologies are all derived from one common source—the earliest being the great celestial waters cosmogony of Nammu or Nu. Seminal author Charles Dupuis commented on this observance.<sup>104</sup>

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<sup>101</sup> Danci, "Archetypes and the Spheres of the Tree of Life."

<sup>102</sup> Toshihiko Izutsu, *Toward a philosophy of Zen Buddhism* (Imperial Iranian Academy of Philosophy Tehran, 1977).

<sup>103</sup> Jung, *The archetypes and the collective unconscious*.

<sup>104</sup> Charles François Dupuis, *The origin of all religious worship* (Lulu. com, 2016).

“Men of all countries, since the highest antiquity, have had no other gods, but those of Nature, in other words, the world and its most active and most luminous parts. Heaven, Earth, the Sun and the Moon, the Planets, the fixed Stars, the Elements and in general all, which bear a character of cause and perpetuity in Nature. To portray and to praise in songs the world and its operations, was in olden times the same as portraying and glorifying the Deity.”

—Charles Francois Dupuis, *The Origin of All Religious Worship*

## CONCLUSION

In my celestial Great Mother archetypal heroine’s journey of questing consciousness, I have traveled the ‘Sacred’—its source, nature, and transmission as an alternative symbolic language embedded in culture. This work has sealed my resolve that in Sacredness we find the primary wellspring and flow of all consciousness. Materialising into the profane through humanity, the stars sing an eternal song and the goddess’s astral spinning wheel weaves a mesmerising web spell on those interacting with Nature and making productive social clades within Earth’s biosphere.

I have addressed many concepts as cross-sectional parts of a whole systems approach to gain insight and appraisal with a holistic perspective. Having woven many threads in an intricate tapestry, I now review and summarise the critical points that arose in my research, from which I made further discussion in the main body of this thesis.

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