

THE RHONDDA CALENDAR

THE WORLD'S FIRST WRITING with the SUN & MOON CALENDARS

SYNOPSIS

An oak tree trunk was found in July 2013, deep in a Rhondda valley peat bog, Wales. The artefact has been found to have a calibrated carbon date of about 4300 BC. Knife cut markings on the wood surface are interpreted as evidence of dual Sun and Moon calendars; the first comprehensible writing and reading in human history, a statement of five day weeks, four weeks a month, sixteen months a year, the Sun calendar year of 365 days, the Moon calendar of five day weeks, six weeks a month, twelve months a year.

Stonehenge

Stonehenge c.2500 BC has been shown to have portrayed both Sun and Moon forms of calendar. Both calendars endured for four thousand years in the same five day week manner until the Julian calendar with a seven day week was imposed on the Empire's Provinces of Britannia and Gaul in the first millennium AD.



The oak tree log and the Rhondda valley, U. K.

Continuing throughout the ages until Roman times in Britain, the Sun and Moon calendars are seen to have continued in the lives of the sea-linked peoples of north-west Europe and the Isles for four millennia.

The First Calendar

The monochrome image representation left was formed by consultant archaeologist Dr Richard S. Jones of Heritage Recording Services, Wales; the knife cut carvings made on the oak log. The column of fifty or so markings are interpreted by this Author as the first calendars and the first comprehensible writing in human history. Shown by a series of wavy line markings, the visible appearance of the "Rhondda Calendar" oak tree log knife cuts, their number and sequences indicate two significant things; the very pattern and numbers of items indicate a written message was made about 4300 BC for subsequent interpretation, a concept to be read and understood.

Interpretation

First described in the media as “Maerdy decorative wood carving timber, a votive offering, a fence post”, my reading of the “Rhondda Calendar” message matches the Irish Boyne valley petroglyphs on the Knowth and Newgrange mounds c.3500 BC, also England’s Stanton Drew c.2900 BC, Stonehenge c.2500 BC, Woodhenge, Mount Pleasant and Durrington Walls of c.2400 BC, all of which exhibit the same Sun and Moon calendar systems described in my Monash University PhD thesis manuscript titled “The Proto Civilisation of Albion & Erin” and uploaded in 2011 as

www.bookstore.bookpod.com.au/p/1071681/stonehenge-sacred-symbolism.html

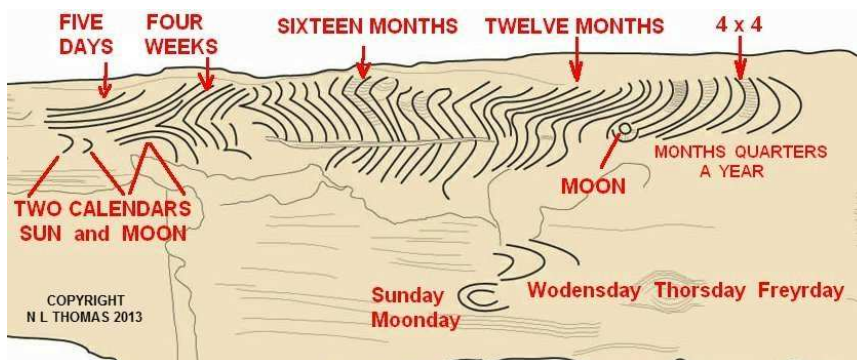
An email arrived on September 9th 2013 from “Current Archaeology” magazine; as soon as I saw the illustrations I read the message. Reading from lower centre to the right, first are two sideways \cap ‘hoops’ to represent days, perhaps named philologically similar to the celestial bodies Sunday and Moonday. To their immediate right are three wide hoops, the three heavenly deities perhaps equivalent to Wodensday, Thorsday and Freyrday. The 2 + 3 group represents five days every week.

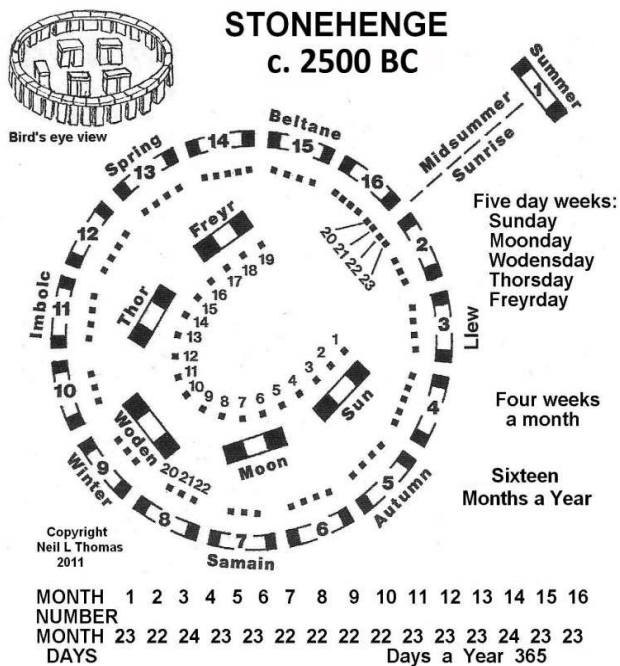
To explain; a vee glyph Λ = one, a hoop glyph \cap is a multiple recurrence. Almost identical petroglyph groups of 2 + 3 = 5 are seen on the Irish Knowth kerb stones K14, K65, K78 and K79, dated c.3500 BC and many English sites. A little below are two \cap in a reversed curve, a statement there were two forms of calendar, the Sun and the Moon. Right along the column is a group of four lines that culminate in sharp \mathbf{V} points. This first nested group is seen as a count of four weeks every Sun calendar month. Further right, a column of vee lines and their apices count to sixteen, the months of the Sun calendar year. Next right are twelve lines, read as months in the Moon calendar year, those lines portrayed in slightly different ways without any clearly defined \mathbf{V} apex.

The twelfth Moon month line ends with a small circle identified as an image of the Moon, signifying a count of twelve Moon calendar months. Next right are two sets of four lines also illustrated in to portray the four months a quarter year and four quarters a Sun calendar year.

Stonehenge Sun Calendar, third millennium BC

The apices numbered on the 4th millennium artefact Rhondda Calendar precisely match the Sun Calendar counts of stone columns and pillars of England’s 3rd millennium Stonehenge and timber post counts at Woodhenge, Durrington Walls, Mount Pleasant, Stanton Drew. The series of vees and lines on the Rhondda log precisely describe a five day week





STONEHENGE SUN CALENDAR

millennia before Sumerian, Egyptian and Middle East civilizations thought of as the cradle of civilisation. in this instance immediately capable of interpretation and with comprehensible meaning. The groups of **o** and **U, A** and **V** glyphs display the Sun calendar days, weeks and months a year and a Moon calendar count of twelve months a year.

Media reports have mostly interpreted the carved lines on the oak log as another example of primitive ‘art’ made by a Mesolithic people comparable to ‘rock art’ found in many locations around the world; rock art petroglyphs and other forms of expression usually take the form of animalistic and stylised patterns. This artefact offers a specific calendar message capable of interpretation and comprehension six thousand three hundred years after it was made.

“Writing is a method of recording information” is the usual definition of the skill. A 1999 issue of ‘Archaeology Magazine’ reported the earliest Egyptian glyphs constituted an early form of writing dated about 3400 BC. Another source says it is generally agreed the earliest writing in human history arose about 3200 BC in Sumer, the Mesopotamian city state between the Tigris and Euphrates rivers in what is now Iraq. Those opinions are now outdated by the Brython Rhondda Calendar of 4300 BC.

A Community Assembly

One can reasonably conclude thoughtful community leaders in prehistoric times had conceived the singular principles of two formal calendars, some generations before 4300 BC. To continue the calendar tradition, a display of this nature carved into an oak timber probably served as a means of teaching an audience the basics of two forms of yearly calendar, an orderly means to measure time. To make a display for educational purposes,

prehistoric Sun calendar characteristics, seen to have been in use for more than four millennia until Julius Caesar’s calendar with seven day weeks and twelve months a year was imposed on Brython people after AD 43. The Stonehenge Sun calendar c.2500 BC is between the Rhondda Calendar c.4300 BC and the Roman Julian calendar, two milestone events in history. Illustrated, the image shows the Sun calendar composition; five day weeks, sixteen months a year of 365 days.

Writing

The fifth millennium BC Rhondda Calendar can rightfully claim to be the earliest writing in human history,

indeed the concept of instructing an audience about two forms of calendar is notable. Seen as a means of counting the year's passing progress in the latter part of the fifth millennium BC, principles that continued into the fourth millennium BC and Irish petroglyph symbols of c.3500 BC. The preserved Rhondda oak log and accompanying plaque is displayed at the National Museum Wales, Cardiff, U.K.

Today's Gregorian Calendar

It is known prehistoric forms of Sun and Moon calendars were an anathema to the Roman way of life and were successfully outlawed by the governing administration. The 'Julian calendar' initiated by Julius Caesar in 46 BC became seventeen days out of synchronisation with real time by 1582 AD. Pope Gregory issued a decree requiring his Roman Catholic Church clergy observe a revised calendar beginning that year. The 'Gregorian calendar is' now employed world-wide as a basis for a multitude of tasks. Nonetheless, hindsight helps us understand the old deities and names continue in memories of the north-west sea-linked peoples; Sunday, Moonday, Tuesday, Wodensday, Thursday, Freyrdag.

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