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by

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Editor: E. SYKES.

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ANNUAL REPORT AND ANNUAL GENERAL MEETING.

If any member has not received his copy of the Annual Report, together with the audited balance sheets of the three Societies, will he please communicate with the Hon. Secretary.

EXCURSION TO MARGATE.

The visit to the Egyptian Temple at Margate, which it is hoped to combine with attendance at the inaugural meeting of the Isle of Thanet Archæological Association, will be on Sunday, the 13th November. Details from the Excursion Organiser, FRO 7374.

EGYPTIAN CULTURAL TRACES.

The next lecture, on this subject, will be by Mr. Eric Wills, at the Caxton Hall, on the 25th November, at 7.30 p.m. Full details from the Hon. Secretary, 9, Markham Square, S.W.3. KEN. 5381. Tickets at the door.

MOONS, MYTHS AND MAN

Markham House regret to announce that they have been advised that owing to technical difficulties, the new edition of this important work will not be available until the first weeks in January, when copies will be sent off to all those whose orders are awaiting execution.

HOERBIGER AND THE MARCH OF TIME.

L. C. SUGGERS, M.M.

With the approach of the darker nights, when the serious amateur astronomer can carry out observation without much intrusion into his sleeping hours, it is interesting to review some of the discoveries that have taken place since my last article in September, 1948, and to see how Hoerbiger's theories come to be more and more justified.

The discovery of the present greatest importance is a small asteroid about 5,000 feet in diameter. This discovery was made by Professor Walter Baade. He was taking a photograph on June 26th this year with the 48 inch Schmidt telescope on Mount Palomar—the home of the 200 inch telescope.

On the photographic print he noticed a comparatively long streak made by a moving body as it passed across the sky. Subsequent calculations and photographs proved this to be an asteroid whose orbit at perihelion lay *inside* that of Mercury. In other words, it passes closer to the sun than any other known body except meteors and comets. At aphelion, i.e. at its farthest distance from the sun it lies just beyond the orbit of Mars. Its orbit takes the form of a typical ellipse, and, as it passes between Mercury and the Sun, the major axis of the ellipse is very much longer than the minor axis. Its orbit therefore crosses that of Venus and Earth at very roughly a right angle.

This peculiarity is also shared by four other asteroids: Amor, Apollo, Adonis and Hermes, the latter in October, 1937, came within 485,000 miles of the earth. These five asteroids therefore do not move along in the usual asteroid belt between Mars and Jupiter but cut right across the orbits of the minor planets. Owing to the angle, their orbits make with that of the minor planets, it is doubtful if either of the five can be captured like our moon was, but the possibility must be there, especially as their orbits are probably modified at each crossing due to gravitational forces.

Why should this fifth asteroid be of such importance? Because it emphasises that the five together (and probably some more yet to be discovered) have a peculiar type of orbit which must be taken into account when considering the birth of the solar system. These orbits must fit into any theory, and what better theory could there be than that they were expelled from the sun's body? Can it be that all original orbits were long slender ellipses, now modified into nearly circles by time and gravitational forces coincident with their masses?

Incidentally Professor Baade's asteroid awaits a name.

Two other discoveries have also been made, both by Dr. G. P. Kuiper in America. One was actually made before my article was written, but as it was not generally known, I am including it here.

His first discovery was of a fifth satellite of Uranus. This has now been named Miranda and though a lot of details are not yet known, its orbit is roughly in the plane of Uranus' equator with a period of 33 hours 56 minutes.

The second discovery is a second satellite of Neptune. This was made on 1st May this year. The new satellite has a diameter of approximately 200 miles and a period of about 2 years, its orbit being inclined 5° to the ecliptic and roughly circular with a radius of probably 5,000,000 miles.

The discovery of these two satellites naturally raises the question, have they always been there or are they recent acquisitions by Uranus and Neptune? Unfortunately, they are so far away that their previous discovery was probably impossible with the instruments then available, but one would expect giants of the size of Neptune and Uranus to have collected more satellites than seven between them. Jupiter has eleven and Saturn (ignoring its rings) has nine. If you count the rings as the remains of two satellites (as M. Reiffenstein maintains they are), then Saturn has eleven. As the greater bulk of the satellite matter is distributed over the area Mars—Neptune we would expect Uranus to have seven satellites and Neptune three or four. It will be interesting to watch for further discoveries on this point as well as for the possibility of further satellites for Jupiter and Saturn. Large quantities of satellites accompanying each primary can only mean "capture" and not "birth," that can surely only come from a body the size of the sun. It is doubtful if any smaller body would have the necessary initial temperature to give birth to satellites.

AN ASTEROID AS THE POSSIBLE CAUSE OF THE ATLANTIS CATASTROPHE.

By Professor N. BONEFF.

Professor Boneff, who holds the Chair of Astronomy at the University of Sofia, postulates the tidal effect of an asteroid passing close to, or even striking the Earth a glancing blow, might have caused the submersion of Atlantis. His paper, of which this is an abstract, was published in the *Annals of the University* for 1948/59.

In a recent thesis on the distribution of formations on the surface of the moon, we have shown by the application of certain theorems of the theory of probabilities that between the two hypotheses as to the origin of lunar craters, the volcanic and the meteoric, it is the first that should be considered for preference.

Naturally we have not denied the possibility of certain relatively small and isolated craters being caused by meteors as even at the present time these are seen to fall on the Moon.

The present essay will endeavour to show that even the catastrophe of Atlantis could well have been due to extra territorial causes. We have naturally supposed that the Atlantis myth is not totally without an historical basis.

The basic source of all the writings, ancient and modern, on Atlantis is in the two dialogues of Plato, the *Timaeus* and the *Critias*. It appears that while Aristotle disbelieved in it, Posidonius felt that Plato's story could be based on facts. The tradition relative to this island could well be not a work of fiction, the Egyptian priests who were interrogated by Solon having certified to him that there had existed formerly an island of this name, but that it had disappeared even though it was the size of a continent.

Among the modern writers is the astronomer Bailly, who believed that the legend of Atlantis was true; and also Termier the geologist, who considered that Atlantis existed in the spot mentioned in the *Timaeus* (to the west of the Columns of Hercules).

Deep longitudinal ditches border the east and west coasts of the Atlantic as if vast sinkings had taken place there. The Azores, Madeira, the Canaries and the Cap Verde Islands, of which the fauna is of continental origin, being similar to that of the Antilles and the Senegal coast, are now believed to be vestiges of the Lost Continent.

In carefully reading the above mentioned dialogues of Plato, we have had the impression that the details as to the social and political life of Atlantis were inserted by Plato for his personal political objects. As to the actual myth of the catastrophe, we believe that on the whole this corresponds with historical reality, as has happened frequently in other similar cases where public imagination has been greatly impressed by the energetic manifestations of natural forces. For example, the giant meteor crater in Arizona, which is known to be the result of an enormous iron meteor which fell about five thousand years ago, has produced amongst the Indians who inhabit the district a story of a God of Fire who came a long time ago from Heaven to Earth. It would seem that the Biblical story of Sodom and Gormorrah has a similar basis in that these towns were probably destroyed by the falling of a large meteor similar to those which fell in Siberia on 30th June, 1908 and 13th February, 1917. The story of Phaeton who harnessed his father's sun chariot, and having little knowledge of how to drive it, burnt all that was on the earth and perished himself, is probably to be explained in a similar manner.

The physical explanation of the loss of Atlantis as told by Plato would appear to lie in an extra territorial cause. It has always seemed strange that such a catastrophe should result from earthquakes, particularly at such a relatively recent date; and we feel ourselves that the cause of the disaster may be solved by the tidal theory of Mach, and was possibly

due to the close passage of one of the larger asteroids, which may even have brushed against the Earth in passing. The mathematics involved are based on the principles laid down by Mach in his famous work on mechanics.

Assuming that Ceres, the largest of the asteroids, had passed the earth at six times the radius of the earth, its influence would be ten times that of the moon as it now is; so that if any asteroid of approximately the same bulk had come nearer, the result would be adequate, in the opinion of the writer, to produce the loss of Atlantis; and particularly if the asteroid had collided with the earth or even brushed by it in its passage.

It is interesting to note that there is at the bottom of the Atlantic Ocean a longitudinal ridge (this is better known to English readers as the Dolphin ridge) in the shape of a large S which can be seen on the map drawn up by Vorst after the Meteor expedition of 1925/27. The water on top of the ridge is only about 500 metres deep, as compared with 4,000 on either side. The writer considers that this ridge is not only the last vestige of the lost Atlantis, but the spinal cord of the lost continent. The materials of this continent and of the asteroid are dispersed at the bottom of the Atlantic and even further and may be the origin of the organic mud (Globigerinenschlamm).

NOTE by the Editor.—It has not been possible to reproduce the algebraical formulae for technical reasons, but Mr. Suggers has promised to go into the matter at his lecture on the 28th October. The full text of Dr. Boneff's paper may be consulted on application to the Editor. It is in French.

ZODIACAL EPOCHS.

PROF. MICHAEL KAMIENSKI, A.F.R.A.S.
of the University of Krakow.

1. The problem of fixing the limits of the Zodiacal Epochs, i.e. of those periods, during which the Vernal Point passes through a given constellation, is—from the astronomical point of view—to some extent indefinite. It arises from the fact, that the exact borders of constellations cannot be properly fixed. They enter one into another, so that there is no exact criterion with which one could decide as to the bordering stars, especially faint ones, if they belong to the given or to the neighbouring constellation. Moreover, some of them, e.g. Capricorn and Aquarius, are situated along the ecliptic in such a manner, that some of their parts extend parallel one to another and to the ecliptic, which makes the solution of the above problem even more difficult. Consequently, there is no wonder, that the beginnings and ends of the Zodiacal Epochs differ by a thousand years or even more, as given by several authors (v.3).

For the solving the problem it would be perhaps suitable to

ground on the constellations' borders fixed by Hipparches and to accept them as unequal (A. Jeremias). Since, however, they are in reality but perspective projections of certain groups of stars on the celestial sphere, one cannot see a greater *raison d'être* for the adoption of this last conception, the more that the borders of constellations as well as their names vary with different peoples.

2. With this in view, the Author decided to maintain the division of the Zodiac into twelve equal parts and to adopt for the beginning of the Main Epoch the moment of entrance of the Vernal Point into the constellation of Taurus, between the stars eta Geminorum and dzeta Tauri. This last star is situated on the end of the southern horn of the Bull. The entrance of the Vernal Point into this place happened in 4500 B.C. The well known verse of Vergil: "*Candidus auratis aperit cum cornibus annum-Taurus . . .*" or—The Shining Bull opens the year with his gilded horns—confirms our conception, pointing the moment, when the Sun, entering this Vernal Point, lighted the constellation of the Bull with its golden rays. A. Jeremias (1) adopts the year 4400 B.C. as the beginning of the Bull era, consequently, comparatively close to that given above.

3. In consequence of the Phenomenon of precession, which has its source in the gravitational action of the Sun and Moon on the equatorial convexity of the Earth, the position of the Vernal Point—i.e. one of the points of intersection of the celestial equator with the ecliptic—is not unalterable. It moves from the East to the West, from left to right, projecting itself in front of different constellations. The motion is very slow, because its period lasts about 26,000 years. In the year 4500 B.C. the Vernal Point had just passed from the constellation Gemini to that of Taurus.

Consequently, one must discern the zodiacal constellations from the signs of the Zodiac. The first ones are not equal, e.g. the Bull extends 20° and the Virgin—36°, etc. Dividing the ecliptic into twelve equal parts, we get twelve zodiacal signs, which—in the time of Hipparches—covered the most part of the corresponding constellations.

Now, the zodiacal signs do not depend more from the constellations. They pass on their background in the period of 26,000 years, so that

$$26,000 : 12 = 2,150 \text{ years}$$

falls to each of them.

In such a way, we get the following Table for the zodiacal eras or epochs:—

Arc of the Ecliptic	Sign	Era
300°- 330° ...	Aquarius ...	1,950 A.D. - 4,100 A.D.
330°- 360° ...	Pisces ...	200 B.C. - 1,950 A.D.
0°- 30° ...	Aries ...	2,350 B.C. - 200 B.C.
30°- 60° ...	Taurus ...	4,500 B.C. - 2,350 B.C.
60°- 90° ...	Gemini ...	6,650 B.C. - 4,500 B.C.

<i>Arc of the Ecliptic</i>	<i>Sign</i>	<i>Era</i>
90°- 120° ...	Cancer ...	8,800 B.C. - 6,650 B.C.
120°- 150° ...	Leo ...	10,950 B.C. - 8,800 B.C.
150°- 180° ...	Virgo ...	13,100 B.C. - 10,950 B.C.
180°- 210° ...	Libra ...	15,250 B.C. - 13,100 B.C.
210°- 240° ...	Scorpio ...	17,400 B.C. - 15,250 B.C.
240°- 270° ...	Sagittarius ...	19,550 B.C. - 17,400 B.C.
270°- 300° ...	Capricorn ...	21,700 B.C. - 19,550 B.C.

It is to be noted that the datum for the beginning of the Aquarius Era agrees *entirely* with that one given by the Hindu astrologers (2). This was however detected by the Author after closing his article.

Other authors give different data for the beginning of the Pisces Era :—

C. Flammarion (3)	128 B.C. - 2,032 A.D.
A. Jeremias (1)	100 A.D. - 3,000 A.D.
R. Steiner	1,413 A.D. - 3,575 A.D.

The author is of the opinion, that A. Jeremias' computations were made rather informally, without properly entering into the essence of the problem, and into the mutual limits of Aquarius and Pisces. As to R. Steiner, he started from quite different—non-astronomical—assumptions.

4. According to the esoteric point of view, the Aquarius era began already about 1880 A.D. No doubt, they consider this beginning in the higher planes (Olam ha Jezirah-World of the Formings). But a certain period of time must pass, before "The Word becomes Flesh" and descends into the Physical Plane.

There is also a very interesting thing to note, that—according to Abbot Trithemius (4), just about 1880 A.D., and more precisely — in November, 1879 A.D., there began the Realm of MIKAEL, the Angel of the Sun. This Realm will last 354 years and 4 months. This cycle has, however, nothing in common with precession.

Passing the limits of the Exact Mental Knowledge, we see that "There are signs in the Heaven and on the Earth" announcing that the mournful Era of Pisces is ending; we enter in that of Acquarius—which will carry Light, Life and Love into the mutual relationship of mankind, when our Globe will live in a true, sacrificing Christian Love towards everything, which lives and flourishes under the Sun.

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2. Das Grosse Buch der Nativitatslehre-Brihat Jataka, das Varahamira, p. 17 and 18, Hamburg, 1925.
3. C. Flammarion, Histoire du Ciel.
4. Abbot Trithemius. De Septem Secundeis, id est intelligentiis, sive spiritibus orbes post Deum moventibus.

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MEXICAN DELUGE LEGENDS.

By C. A. BURLAND.

While the Collection of Mendoza, in Oxford, remains our most important source for Mexican histories, it is not the only one, there are two other documents painted for the Spaniards which give historical annals which compare with Mendoza. One, now in Paris, once belonged to Archbishop Teller, of Rheims, and is therefore named Codex Telleriano-Remensis. The other reposes in the Vatican Library and is known as Codex Rios. Both of these are very much alike. Telleriano has been annotated in Spanish by at least three different persons, and Rios has a commentary written in Italian. There is no doubt that they are both copied from a single original document, now thought to have been lost before 1600. These documents continue the annals well into Spanish times. The better painted is Telleriano, but in another respect it is inferior to Rios because many of the pages are missing, particularly the pages which deal with religion and mythology.

In the field of Mexican belief Codex Rios is our most important source of information. Like the Magliabecchiano document it gives some description of feasts and the gods associated with them, but it also gives a complete record of the magical Tonalpohualli of 260 days, recording the sequence of nine major gods of the underworlds which influence the fortunes ascribed to each particular day, and also the division of the Tonalpohualli into twenty different periods of thirteen days each. These thirteen-day periods each fall under the patronage of a particular deity with whom are painted various symbols. Rios gives a full description of the meanings associated with all this mumbo-jumbo of the old-time magicians, and thereby has enabled us to identify the same system where it appears in the more ancient magic books. For example the god Tezeatlipoeca in his form as the Chalchiuhtotolin, Jewelled Turkey, is shown as lord of the period beginning with the day Ce Atl. The Italian description mentions a detail which is missing in the painting, but precisely this missing detail appears in Codex Vaticanus, 3773, where the same god presiding over the same period of days has been painted on a codex which is older than the Spanish invasion of 1519. The parallelism of the text as painted by the copyist of Rios and the ancient Mexican tlacuilos, who painted three of the surviving magic books, is equally complete over the whole twenty periods of thirteen days. It is evidence that we are on pretty safe ground in accepting the commentary in Rios, especially as it is borne out in many particulars by the writings of that most painstaking of anthropologists, Father Sahagun.

Kingsborough published Codex Rios in his volumes of 1831 and it was published in facsimile by the Duc de Loubat, in 1900. Its official title is Manoscritto Messicano Vaticano, 3738. That it should rest in the Vatican is most appropriate as it records one of the strangest heathendoms ever tackled by the missionaries, and the one with the most remarkable parallel with Christian

belief. In its account of the Mexican version of the creation it includes a flood story among the account of the three past and one future destructions of this world.

Here is a brief account of the creation story as given in the first few pages of the manuscript:—

In the beginning was God, Ome Teuctli (THE TWO) living in the highest place: beneath him were thirteen heavens, the earth and the nine places beneath the earth. The first creation was of four spirit beings who were cast down from the heaven. They were the Tzitzimitl, darting arrow demon, a falling star: Izpaztec, a lame hopping demon, a kind of Mexican Asmodeus; Nextepehua, the disperser, who would scatter men like ashes, and Tzontemon, the demon who was cast down upon his head.

A later creation brought the first human beings, they were named Cipactonal and Xumio, and from them a powerful race of giants descended. When death overtook the human race the grown-ups went to the place below, and, after passing through many torments reached a peaceful resting place in Mictlan; but the souls of unweaned children went to a special place for their kind alone, where there was a wonderful tree which nourished them with its milk. There they remained, happy babies waiting to welcome the destruction of the old creation, when they would become the souls of the next race of people. They had to wait 4,008 years until the gods, dissatisfied with the giants, drowned the earth. All the people in it were turned into fishes, except two who escaped by hiding in an ahuehuate tree. This catastrophe happened on the day ten Atl.

At length the earth emerged from the flood, and once more a new race spread over it, this time for a space of 4,010 years, until on the day Ce Itzcuintli there came a great wind from heaven which destroyed men and the trees. The men were changed into monkeys. Jaguars from the darkened sky ate them up, but two people escaped this destruction by hiding in a stone.

Once again humanity was put on trial; the descendants of the stone men did quite well and lasted 4,801 years, and then again destruction came, this time by fire, and once more two people escaped in a boat on the waters.

For the fourth time the human race spread around, this time they were people like ourselves and the earth was filled with joy and beauty and pleasure. Zochiquetzal, Lady Precious Flower, the goddess of sensual pleasures was the reigning influence in this happy innocent time. But the story goes that the god Quetzalcoatl was born towards its end from a virgin who swept the temples (in the pictures she was shown as a cruel stone knife).

Quetzalcoatl became a priest, holy and austere, propitiating the gods with his own blood, but the demon Tezcatlipoca plotted to destroy the power of good that had arrived in the world, and persuaded Quetzalcoatl by a trick to drink a powerful intoxicant, and then Xochiquetzal seduced him. This break with priestly austerity forced Quetzalcoatl to leave the land. As he went away

his insignia were left behind; at the Conquest the priests of Cholula still preserved two jewels said to have been worn by the departing god. He sailed into the ocean on a raft of serpent skins, prophesying that he would return on a year Ome Acatl to displace the demon Tezcatlipoca and bring back the reign of happiness. As he sailed the raft burnt up and the heart of Quetzalcoatl flew up into the sky to become Morning Star. That is how evil came into our World.

At last it will come to an end on a day named Naui Olin, when an earthquake will destroy the world for the fourth time, nor is it known if it will be given a fifth chance.

From this story comes a quite astonishing confirmation of the ancient origin of the material quoted by the commentator of Codex Rios.

At first it was thought that the creation legends of the document had been written up after the conquest and edited to suit Christian ideas. But in the great work of excavating and restoring the ancient city of Chichen Itza in Yucatan, shared between the Mexican Government and the Carnegie Institution of Washington, a building known as the Temple of the Wall Panels was cleared. On the pictured panels of the wall was a representation of the destruction of the world by wind, and the devouring of the monkey-men by Jaguars, carved in a way strongly reminiscent of the picture in Codex Rios. There was no disputing the fact that this temple belonged to the period when a group of Mexican Toltecs ruled Chichen in the Eleventh Century A.D., nearly five hundred years before the pictures in Codex Rios came to be painted.

Thus we see that there is good literary authority, capable of experimental verification, for the main details of the contents of the book of ancient Mexico.

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THE NEW EDITION OF DONNELLY.

LESLIE YOUNG.

When Donnelly's work concerning Atlantis appeared in 1882, it at once achieved an international success and continued to receive appreciations from writers in all countries till the present day. Its outstanding merit was due to the fact that it was the first work of its kind to treat the subject of Atlantis by appealing to contemporary scientific evidence. The measure of Donnelly's success is to be judged by the fact that a series

of basic principles were established that are still recognised as methods of Atlantean investigation. Unfortunately, since Donnelly wrote, the scientific data in the varying fields has radically altered and many of the authoritative opinions upon which the latter depended are, in light of modern research, no longer tenable. This new definitive edition of Donnelly's work thoroughly revised by its editor, Mr. Egerton Sykes, himself an outstanding Atlantean scholar, eliminates these drawbacks whilst maintaining the basic tenets of Donnelly's thesis; adding a few informative notes at the conclusion of each chapter that bring the whole treatise in line with the latest developments on the subject. Particular reference must be made to the chapters concerning the Deluge legends which have been supplemented by the inclusion of more modern texts than were available in Donnelly's day. The revised Indian texts drawn from the Vedas and Puranas indeed constitute a valuable contribution to Atlantean literature. It is impossible to treat in detail the mass of erudite facts that are contained in this admirable volume in which there is something of interest for the most diverse student, but allusion must be made to the interesting chapters on Artificial Cranial Deformation and the one concerning the Alphabet which owing to the fact that Donnelly's conclusions on this subject are no longer tenable, had to be entirely rewritten by the Editor. Mr. Sykes has prefaced the whole with a short but interesting biographical notice and this is supplemented by an appreciation of the great American writer by H. S. Bellamy and Lewis Spence. In special commendation, attention must be drawn to the biographical notes at the conclusion of the text, which is not only informative concerning the biographical sources of Donnelly's earlier editions, who was often careless in this respect, but also provides a summary of works dealing with the subject from the time the latter (1882) wrote until the present day. It is typical of the Editor's indefatigable industry, of which the whole volume is a tribute. The combination of the work of Donnelly, with the contribution of Mr. Sykes, provides a text book for Atlantean students that for long will not be displaced.

THE POSSIBILITY OF THE EGYPTIAN AND ATLANTEAN CULTURES HAVING BEEN CONTEMPORARY.

By Professor RENE MALAISE.

The cold climate of the last glacial epoch of the Great Ice Age changed to a warmer about 25,000-30,000 years ago, but the last ice-sheet remained in Scandinavia and melted away only round 8,000 years ago. The diagram of Dr. Piggot from his coring of the North Atlantic, mentioned in my article of the "Atlantean Research," Vol. I, No. 2-4, indicates that a cold marine current continued to bring sediments from floating ice many thousands of years after the "glacial" foraminifera of

the surface water had been succeeded by more warm-loving species. This sedimentation is absolutely inexplicable if we do not presuppose a strip of land to have existed to the north of the locality from where Dr. Piggot got his cores. This locality, called Faraday Hills, constitutes a much more narrow submarine ridge than the rest of the Mid-Atlantic Ridge further to the south towards the Azores. The Faraday Hills and the still narrower ridge to the north of it directed the cold current from the north and protected it from the Gulf Stream. The occurrence of a heavy sedimentation east of these ridges many thousands of years after the climate changed is a definite proof that the ridges could have prevented the Gulf Stream from passing over the locality in question during that time. The much broader land in the vicinity of the Azores must, owing to its greater width, have prevailed longer than the more narrow ridges where the downwarping forces of the cold water could be more effective. This part of the now submarine Mid-Atlantic Ridge must accordingly have existed a longer time above water level than the narrower ones. Therefore, I feel myself justified to state that, in my opinion, Atlantis may quite well have been contemporary as land to the Egyptian colony in England at the time of the building of the Stonehenge.

The above note by Dr. Malaise is complimented by the following letters exchanged between him and Dr. P. L. Collignon.

Stockholm

10th September, 1949.

Dear Sir,

It was with extraordinary interest that I read the first part of your article on Egyptian Place Names in "Atlantean Research." You may have noticed that I wrote an article on Atlantis in some of the earlier numbers of the same journal. Now I have prepared a book in Swedish, with the title "Atlantis, a Geological Fact," and in it I have proved that a land around the Azores, extending north and south, must have existed many thousands of years after the end of the Great Ice Age, and accordingly it may have possibly been contemporary with the older Egyptian culture. With Egyptians in England some thousands years before Christ it is quite possible some trade or cultural interchange existed between them and an Atlantean empire, and the old tale of Plato may thus contain some traces of *truth*.

Now, I am most interested in this prehistoric Egyptian colonisation in England and especially in the possibility that Stonehenge may be an Egyptian temple. I am no archeologist and do not know archeological literature, but I am usually in the habit of going to the sources. I would therefore be most grateful to you if you could give me some hints as to some scientific works dealing with Stonehenge and stating the Egyptian origin. Dr. Rendel Harris may, perhaps, have published something in that line? A comparison of Stonehenge and the

temples of Abydos would be most interesting to see. Most scientists are rather suspicious of prehistoric tales and want something more substantial than similarities in names to support a theory. I must admit, it also sounds to me most dubious that far away North American place-names should be of Egyptian origin. It is a long way for primitive Egyptian ships to cross the ocean, and how could this people know there was a land to the West? We may assume there existed no inter-jacent islands at that late period. My discoveries of the existence of extensive, now sunken, lands until late prehistory will open unexpected possibilities, and I wish, therefore, to give these my ideas such a stable foundation as possible.

With kindest regards and the best wishes, I remain,

Yours sincerely,

RENE MALAISE.

Witney,

7th October, 1949.

Dear Dr. Malaise,

I have already acknowledged receipt of your letter of the 10th September, 1949, and promised to reply to it as soon as possible.

After you wrote to me you received the magazine containing the second part of my lecture and also a full list of Dr. Rendel Harris's publications dealing with Egyptian Place Names. If you are seriously interested in what I said, it is essential that, for a full understanding of this matter, you must read all of these booklets, in the order in which they were published. Reading one or two will not convince you. So far as I know, there is no other archaeological literature dealing with Egypt in Britain.

Scientists are suspicious, as you rightly say, of mere tales, and so we ought to be, but I am quite sure that the evidence of place-names is scientific. Place-naming is a Science and, so far as these Egyptian derivations are concerned, it is not a mere matter of "similarities in names." It is much more complicated than that, as you will see if you read all of Dr. Harris's works on the subject, which I hope you will.

I am not at all surprised that you find it "most dubious that far away North American place names should be of Egyptian origin."

Most people do.

Personally, I do not think it is at all impossible. There is abundant evidence that the Egyptians were capable of great journeys by sea, and if our Sir Francis Drake could sail round the world in his "Golden Hind," I am sure the Egyptians could cross the Atlantic. Early Scandinavians reached North America, as I am sure you well know.

I can see no reason to describe Egyptian ships as "primitive," as you do. As early as 3000 B.C. King Sneferu constructed a navy of 60 ships, and if you look at representations of Queen Hatshepsut's ships you will see that they must have been

as large as Drake's "Golden Hind."

You ask: how could the Egyptians know there was a land in the West? That is a very interesting question indeed. I think it is quite likely that they did not really know, but their Solar religion, based on the apparent movements of the Sun, certainly led them to believe that the West was the abode of the Blessed, and so they went to find it. Even to-day—in this country, at least—soldiers say "He has gone West" when they mean that one of their comrades has been killed. One ancient reference says that beyond the Pillars of Hercules there is a Great Ocean, and beyond it, a great land. The reference is in one of the many books lying on my desk here as I write, but I have no idea, at the moment, in which book it is. I will try to remedy this later.

This "knowledge" may have been only tradition and nothing more, although tradition is most important. Perhaps the American names and the Egyptian names may have had a common Atlantean origin. Who knows? Personally, I am, at present, inclined to believe that these Egyptian Place-names came directly from Ancient Egypt, but that does not rule out possibilities of deeper origins in common.

I advise you to read "Ships as Evidence of the Migration of Early Culture," by G. Elliot Smith (Manchester University Press, 1917) and "The Children of the Sun" by W. J. Perry (Methuen, 1923, or later editions). Dr. Perry claims that the "search for commodities regarded as amulets, givers of life, led expeditions far and wide from Egypt. They sought copper, certain woods, gold, tin, brass, silver and so forth, not in the sense of merchant adventurers expanding commerce, but to meet religious and philosophical ideas of rulers intent upon securing immortality for themselves. The commercial idea came later." (I quote from Mr. Harper Cory's booklet "The Goddess at Margate," recently published.)

Congratulating you on the very important discoveries you have made, I am, with all good wishes and kindest regards,

Yours sincerely,

P. L. COLLIGNON.

A Correction.

Dear Editor,

The printed report of the second part of my lecture on Egyptian Place Names, the proof of which I did not see, contained several printer's errors, as noted below. I hope that readers of the magazine will, at once, correct them in their copies.

1. Page 40, line 16, *Stone* should be *Stones*.
2. Page 43, line 3, a *comma* after the word *souls* instead of a full stop.
3. Page 44, line 18, *Vostlings* ought to be *Voetlings*.
4. Page 44, line 19, *Verulamium* should read *Verulamium*.
5. Page 45, first line, *worried* should read *wearied*.

P. L. COLLIGNON.

PROLEGOMENA TO THE STUDY OF MYTHS.

By E. SYKES.

The study of myths invites two alternative methods of approach. The first, and perhaps the easiest, is to take every story at its face value, as telling of some fabulous event in the distant past, without enquiring into its possible veracity or its relationship to past events. The second, which has been adopted here, is to endeavour to relate these tales to what is known of the shadowy beginnings of history, in the hope that it will be possible to fit them into that three dimensional jig saw puzzle which forms our cultural, historical and religious background. The working of this out in detail will, naturally, take a long time, but it is hoped that the modest beginnings in this work will be of assistance to future students.

Myth may perhaps be described as the gossamer cloak of folk memory overlaying the bare bones of pre-history, and in attempting to evaluate it, consideration should be given to the possibility that primitive man in telling these stories was not guilty of deliberate misrepresentation of the past, but rather that by his inability to trace the relationship between cause and effect, or to distinguish between fact and prejudice, we are presented with a series of pictures of history as seen through the eyes of children, which should be approached in an appropriate manner.

In the endeavour to accomplish this the following tentative sequence pattern of myth has been drawn up, which may assist in the work of considering these legends in a new light.

The oldest stories which have come to us would appear to be the creation myths. This is not because primitive man could be expected to remember the actual creation, but rather because all these stories postulate the emergence of humanity into a new life after some great natural catastrophe, the memory of which remained in the mind of primitive man for many thousands of years. Naturally this does not apply to all creation myths, many of which bear the imprint of the abstract religious philosophies of the Hellenistic schools in the Middle East, and should be considered rather as theological conceptions than as true folk memory.

It is doubtful whether primitive man lived in damp and uncomfortable caverns because he preferred this manner of existence; the possibility of his having to seek refuge from some great disaster should not be lost sight of. So far no link has been established between the cave paintings found in France and Spain and this period, nor have the petroglyphs of primitive man lent themselves to elucidation, although the matter was gone into at some length by German scientists in the period between the first and the second World Wars.

Next would come the legends relating to the matrilinear system of life, when the Wise Woman of the Clan or Tribe was just beginning that evolution which reached its zenith when she

was the titular representative of the Great Mother Goddess, who, with her college of priestesses, attended the annual or bi-annual fertility festivals, at which her last consort was slain and eucharistically devoured, or at which her new consort was chosen and with his cohort ritually fathered the next generation of Royal Children. The goddesses of this period are all virgins, and it is to be supposed that the first sacred trinity consisted of Mother, Daughter and Grand-daughter, the change over to Mother, Father, and Son, or Father, Son and Spirit, dating to a much later period. The nadir of the Mother Goddess was reached when her college of attendant priestesses had either become the coven of popular witchcraft or the sexless sisterhoods of modern religions.

The fact that many goddesses assumed the character of the animal totem of their Tribe, and that some, particularly in Egypt, never proceeded further than this stage of development, would place the choice of this distinction, which may also have coincided with one of the signs of the Zodiac, at about this period in history. A rough indication of the time when the Mother Goddess began to give way to the Father God, is given by the six hundred or more Deluge Legends scattered over the world. Pre-diluvian gods are mainly female; post-diluvian, mainly male. That the change coincided with the switch over from the nomadic pastoral life to the more settled agricultural life is reasonably certain, but this also seems to have been accompanied not only by the change in sex of certain major gods, but also by the transfer of their functions to other gods.

On the other hand, however, it is of interest to note that the greatest antipathy towards the supremacy, or even the equality of women in any sphere, whether in the heavens or on earth, has always come from the Semitic tribes in and to the south and east of the Fertile Crescent, as instanced by the attitudes of Saint Paul, and, at a later date, of Mohammed. Whether this dislike is racial, climatic, or pathological is still uncertain, the fact remains that it is still as much a part of the social consciousness of some parts of the world as ever it was two thousand or more years ago.

With the eclipse of the Matriachy the scene was set for the appearance of the Culture Hero, and for his uprising from the status of a mere tribal leader to that of personal representative of the High Gods and, later, to a place amongst them. It is to this period that the majority of myths seem to belong, and their elucidation is much hampered by our lack of knowledge whether the names which have come down to us are hereditary titles, military or other ranks, or even nicknames, and also whether they apply to one man, to a family, or even to a whole tribe. Lastly there is the difficulty of ascertaining what deeds and dignities were taken over from the gods of the defeated by those of the conquerors and also which of their attributes were demoted to being evil powers.

In the last century the favourite of the mythographer was

the Sun God, but he actually only appears on the scene after the Mother Goddesses and the Moon Goddesses or Gods. However, the real point is that, in the opinion of the writer, the conception of the abstract god is of recent date, the early gods all having evolved by the promotion of human beings to heavenly status. If the abstract gods of savage tribes are traced sufficiently far back into history there should always be a human being at the foundation of the cult.

It is of interest to note that the Deluge Legends referred to above, seem themselves to fall into a common pattern, on the following lines:—

(a) The tribal deity is displeased with humanity on account of its behaviour and threatens punishment.

(b) There are signs and portents in the heavens, such as the changing of the course of one of the heavenly bodies.

(c) The culture hero is thus warned of approaching disaster, or is informed by the high gods, and decides to flee to a high mountain, construct a place of refuge, or to build a ship.

(c) The wicked and impious mock him for his preparations.

(e) The time of trial begins. There are cyclones and hurricanes, quantities of rocks and stones falling from above, volcanic eruptions, followed by vast fires, which are only extinguished by heavy rains and the uprising of the waters of the great deep, which causes a flood on a large scale.

(f) The survivors from the disaster, usually the first narrators of the story, set about the founding of a new race. As in many cases the age, sex and relationship of the fellow survivors, are not suitable for this purpose, the most desperate expedients — of which incest is the most usual — have to be resorted to for this purpose.

The period of the great myths, of the gods and goddesses whose adventures are known to the young of all races, a period of which one phase is found in the vast body of oriental tradition to be known as the 1,001 Nights, and another in the Homeric Epics, lies between the time of the Deluge legends and the recorded beginnings of history. It is made up of direct folk memory of past events, of the stories brought back by sailors and merchants, by the stories told by the priests of the various faiths, the whole overclouded by a haze of abstract religious philosophies, which becomes more intense wherever the influence of Christianity or Islam has been greatest.

The fact that in the process the most sacred rituals have become children's games, mimes, folk dances, popular superstitions, or even incidents of the Harlequinade, is not of essential import as had it not been for this evolution they would have perished for ever. One of the lessons of history is that nothing ever retains its original status for long and that the high ritual of to-day may well be danced by school children to-morrow.

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