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ATLANTEAN RESEARCH

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THE ROCKLANDS SITE.

Preliminary report on 12.5.49.

The author, who is on a visit to South Africa, has contributed this further account of a recently discovered site near Cape Town.

BRIGADIER R. P. GATEHOUSE.

1 LOCATION.

This prehistoric site lies 2¼ miles SE. of Simon's Town, and immediately west of the main road at map reference 19618575.

2. GENERAL.

The site was disclosed as a result of making a cutting for the main road, and of a bush fire which removed the undergrowth. It was first seen on April 21st, 1949.

Its components are a shell midden and a rock shelter, the general height being about 100 feet above sea level. On the main road below the site lies a section of the old beach line; this has been disturbed by the road-making, but appears to have been at a height of about 50 feet above sea level. There is an old and deep water-course immediately north of the site.

3. ROCK SHELTER.

The rock shelter faces seawards, and stands back from the road cutting, so that it cannot be seen from the road itself. It is much silted up, and only about 3½ feet of the arch are visible. It is quite small, being formed out of one single large rock which is partly supported by two smaller rocks in front. The front of the arch and the dome of the ceiling are remarkably smooth and well-proportioned. The main axis of the rock out of which the shelter is formed runs from front to rear. The rock is badly cracked across the centre of the ceiling.

4. SHELL MIDDEN.

The shell midden appears to extend from the front edge of the rock shelter to the edge of the road cutting, a distance of some 25 feet. Owing to the inaccessibility of the face of the cutting it has not yet been possible to discover the lateral extent, but it has been traced for about 25 feet from the shelter southwards.

The road cutting has exposed a clean vertical section of the midden about five feet deep, and in this can be seen three very clear strata of shells each about 12 inches deep and separated by 12 inches of soil. To the south the stratification is not so clear. There appears to be solid rock immediately below the lowest shell stratum, but this is not yet certain. The strata appear highly compressed.

5. ARTEFACTS.

So far two artefacts have been found. The exact location of one, however, was unfortunately not noted. The other, which is of the arrow-head type, and is ascribed to the Aurignacian, or possibly the Mousterian culture, was found embedded in the lowest shell stratum where marked X on the diagram, fig. 3.

PLATONIC MISCELLANY.

LESLIE YOUNG.

Mr. Leslie Young has spent a considerable period in intensive research into the possible Platonic and pre-Platonic sources of the Atlantis Myth. Correspondence on the points raised in his paper would be welcomed.

The composition of the two dialogues containing the account of Atlantis belongs to a very late period of Plato's life which was prolonged until he attained the age of eighty. Indeed, it appears that he never completed the task which he had set himself, for one of the dialogues, the Critias, with tantalising abruptness breaks off at a most crucial point in its description of the Atlantean civilisation. There was also apparently to have been a third dialogue in the series called the Hémocrates. It is supposed that death intervened and closed one of the most fascinating narratives that have come down to posterity.

Some authorities such as Jowett (1), A. E. Taylor (2), and Cornford (3), adhere to a different viewpoint, namely that Plato abandoned the Critias for some obscure purpose but there appears to be little reason for its validity. Certainly the stylistic analysis, carried out with thoroughness by Lutoslawski (4), indicates that according to this authority, both the Timaeus and Critias were written at the same period as the Laws which is known, from the testimony of Diogenes Laertius, to be one of the last complete works of Plato. The late Prof. A. E. Taylor (2), a stern critic of the Atlantean hypothesis, but one whose authoritative assertions concerning the text of Plato can be regarded with some confidence, states that while the text of the Laws bears some evidence of textual correction, the Critias has no such grammatical polish and he suggests that the dialogue was a rough draft never completed. All this contrives to give a strong impression that it was Plato's last great work, that despite strenuous denials to the contrary it remained unfinished only through the dread summons which none can ignore.

The alleged sources of the Platonic account concerning Atlantis and its civilisation are so well famed that they scarcely need to be mentioned. The appeal to the family papers and records preserved by Solon, Plato's famed ancestor, who it is asserted obtained his knowledge of Atlantis whilst on a visit to Egypt, has however been a subject of criticism. Authorities such as Prof. A. E. Taylor (5), have attributed this statement as fictional, a literary device so well beloved of modern novelists. In support of the viewpoint that the Atlantis narrative was a work of fiction, the critics point to the fact that though there are references to Atlantis after Plato there is nothing tangible prior to the Timaeus and Critias. Such an argument has really little validity.

Excluding the Homeric and Hesiodic poems that do not enter the present category, Greek literature prior to the Platonic

floreat, that is to say during the 6th and 5th Centuries extremely meagre, or at least what has survived to the day. The outstanding exception is of course the work of Pindarus, of which more will be mentioned presently. But the works of the logographers, the voluminous writings of Herodotus, Acusilaus and others have disappeared into oblivion but a few titles and fragments.

Though there are not any direct references to an Atlantean continent, several allusions appear in the fragments of the Socratic philosophers that have survived the general wreck which refer to catastrophic phenomena, similar to that which Plato states overtook Atlantis. These have been cursorily treated by Atlantologists, because many of the outstanding writers, even those of the eminence of Lewis Spence, made the fundamental error of treating the cataclysm that engulfed Atlantis as purely local. This was however due to the difficulty of evolving a plausible explanation that would account for a terrestrial upheaval on so large a scale. The moon-capture theory, which is part of the cosmic hypothesis of Hans Hoerbiger, so admirably developed by H. S. Bellamy (6), has demonstrated that the cataclysmic and tidal phenomena arising from such an event, would not be confined to one region but to the whole of the terrestrial globe. The disruptive forces as envisaged by this hypothesis are no longer confined to a local drama that had its foci in the Atlantic, but had universal application.

Plato is quite clear upon this question of universality. The reference to the Atlantean invaders who were, according to the Timaeus, at grips with the pre-historic inhabitants of the Grecian Peninsular when the cataclysm burst upon friend and foe alike with such dramatic suddenness, apart from the other points dealt with by H. S. Bellamy (7) in his latest volume, is sufficient demonstration.

Other allusions by Plato to a cosmological myth in the Politicus, show that he had given much thought to these disastrous events and was convinced that the domain of history stretched to a remote period. The Politicus (1) (268E - 270A), like the Timaeus and Critias, was one of his last works. The references to a former world cycle, described as the Age of Cronos in this dialogue, are of particular interest. Strange cosmic phenomena that closed the former epoch are mentioned in the myth concerning Atreus and Thyestes, which is distinctly stated in the Politicus to have belonged to a great complex of stories bearing on the same subject, some only in a fragmentary form. Apart from the mention of a portent that is said to have marked the quarrel of these two Greek heroes, described as the token of the birth of the golden lamb, it is also stated that the sun and the stars once rose in the west, and set in the east.

Plato continues with a parody of this myth to suit the purposes of his exposition, which bears no relation to the present subject. There is however a statement in a subsequent para-

ph which says that these cosmic changes were marked by series of earthquakes and terrestrial upheavals, that quite possibly belongs to the actual tradition.

Of its authenticity there can be no question and though this myth bespeaks of strange events that still require interpreting correctly, it is certain that the circumstances were not any fiction of Plato. A similar cosmic myth appears in the pages of Herodotus, when narrating the genealogic dynasties of the Egyptian kings, which it is asserted stretched to a period of over 11,000 years. During this time it is asserted, "the sun had on four occasions, moved from his wonted course, twice rising where he now sets, and twice setting where he now rises. Egypt was in no degree affected by these changes"(8)

This statement, according to the Father of History, was derived from the Egyptian priests. Now it is to be noted that in both the present instance and in Plato's *Timaeus*, it is stressed that Egypt remained immune from the terrestrial and cosmic cataclysms that had occurred. Where Plato derived the myth in the *Politicus* it is not known, but the manner in which it is presented and its variation from that which is narrated in Herodotus, suggests that it was not derived from his work. But it is clear from these coincidences that these myths relating to a universal cosmic and terrestrial upheaval, including that concerning Atlantis, were obtained from some common source. The doctrine of periodic cycles at the conclusion of which there occurred a devastating cataclysm formed part of the scientific thought of the early Greek cosmogonists. All their systems of philosophy, the Pythagorean, the Atomists, the Stoic, etc., have allusions to such a belief. It is therefore reasonable to assume that this conviction rested upon some strong foundation as postulated in the case of Plato and Herodotus above. Plato is alone in having treated this subject in detail both from the scientific and historical viewpoint, and his last unfinished series seems to have been principally designed for this purpose. Apart from the *Timaeus* and *Critias*, the allusions in both the *Laws* and the *Politicus* show quite clearly that towards the end of his life he was becoming more and more absorbed with the problems of cosmology. After Plato there is a perceptible change and though traces of the doctrine of periodic catastrophic cycles appear in Aristotle's works the scepticism that was to submerge this into the vague speculations of the later Hellenists is already apparent.

The fount from whence these early cosmological beliefs were derived still has to be decided. The evidence from Plato and Herodotus would suggest that much of it at least was obtained from Egypt, but this must for the present remain an open question and future research must determine whether other sources contributed to the early scientific conceptions which the work of Hans Hoerbiger appear to indicate were nearer to the truth than is generally realised.

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BASQUE NOTES.

P. L. COLLIGNON, Ph.D

In a short article of mine which appeared in "Atlantean Research" (1) I drew attention to the fact that Dr. Rendel Harris claims that the name of Tabasco, north-west of Guatemala, is ancient Egyptian and means *The Land of the Basques* (Tabasco).

Colonel A. Braghine records (2) that when he was in Guatemala he often heard about one Indian tribe, living in the Peten district (Northern Guatemala) which spoke a language resembling Basque and that he had heard of an occasion when a Basque missionary preached in Peten in his own idiom with great success. Having referred to the fact that in the neighbourhood of Tula in Mexico there is a tribe called the Otomis which speaks the old Japanese idiom, Col. Braghine makes the very interesting suggestion that the Basques were refugees from Atlantis. Some of the clans, he thinks, including the Petens and Otomis, were left in Guatemala and Mexico, while others sailed in a westerly direction and, after prolonged residence among Polynesian and Malayan tribes, eventually settled in Japan (3). Dr. Harris's suggestion that the name of the southernmost state in Mexico means The Land of the Basques thus seems to be supported by Col. Braghine's evidence.

As to the problem of the presence of Basques in Europe, Col. Braghine says "I was present when a former Russian Officer of Georgian origin found himself able to talk with the natives of Vizcaya immediately upon his arrival in Northern Spain: he spoke Georgian but the Basques understood this language." He goes on to point out that in ancient times Georgia was called Iveria, which is equivalent to Iberia.

(1) Vol I. pp. 55/56.

(2) "The Shadow of Atlantis" (Rider) p. 187, a book well worth reading.

(3) It is interesting to note that *iokohama* is a Basque word which means "a seashore city."

EGYPTIAN PLACE NAMES

in relation to the diffusion of Culture.—(Conclusion).

An introduction to the work of Dr. Rendel Harris. A Lecture delivered at Caxton Hall, Westminster, on Thursday, 26th May, 1949, by P. L. Collignon, M.A. (Oxon), Ph.D. (Lond).

One of the most interesting things that Geoffrey of Monmouth tells us about the sacred stones is that "the giants of old brought them from the farthest coast of Africa and placed them in Ireland when they inhabited that country," and that they were removed later to Salisbury Plain by sea. (Giants' Barrows are well known on the Plain). Of course, everyone knows that Geoffrey's **date** for Stonehenge is an anachronism. He makes Stonehenge to be built about the time of the Saxon invasion, but that is no reason why we should reject **everything** he says as untrue. Modern Science has shown us that what he says about the sacredness of the Stones is true, and it also tells us that he was right in saying that the stones came from the West, for we know that some of them certainly **did**. We can't blame him for not knowing that he ought to have said Pembrokeshire instead of Ireland, or that there are other stones in the circle as well as the Blue Stone. As to his statement that they were brought "from the farthest coast of Africa," it is perfectly clear that this is literally untrue. With our modern geological science we know exactly where they **did** come from. But I believe that Geoffrey had the right tradition. Tradition is, after all, often surprisingly right and there must have been some reason for this one. The circle came from "the farthest coasts of Africa," he says. He can't possibly mean the Cape of Good Hope, and he **must** mean Egypt. There is nothing else he **can** mean. As the Stones themselves certainly **did not** come from there there can be only one meaning for his statement and that is that **it was an Egyptian building**. It was of Egyptian origin. Now, the most striking thing of all that Geoffrey of Monmouth tells us about Stonehenge is that its name was **Killaraus**. If we examine this name we find that **Kil** is ordinary Keltic for "Church" or "Temple," and that **Ra-Aus** is ordinary Egyptian for "Ra (the Sun God) and Osiris"! "Killaraus" therefore means "The Temple of Ra and Osiris." If this is not true, then it is a most astonishing coincidence. It may be asked whether there is any evidence of the presence of the Sun God as well as Osiris near Stonehenge. The answer is that there is. For instance, there is Robin Hood's barrow. Rendel Harris points out that Robin Hood has no business on Salisbury Plain, but if we spell it in Egyptian we get RA-BENNU, which means the Phœnix of Ra; in other words the Rising Sun.

I won't say very much more about Stonehenge, as time is passing. The avenue leading to Stonehenge seems to have

begun at the River west of Amesbury. Dr. Harris claims that there was an Osiris and Horus Cult at Amesbury and that Isis is in evidence there too. Just as Nectan was found at Tintagel and also close to Stonehenge, so Guinevere, Arthur's wife, who, on philological grounds is certainly Isis, is found in legend to have ended her days at Amesbury. As to the actual architect of Stonehenge, Dr. Harris thinks that it is by no means impossible that he may have been that fantastic Vizier of Arthurian legend, Merlin, who was credited with so much learning. Geoffrey of Monmouth distinctly says that Stonehenge was built by Merlin. Certainly the man who built it must have seemed to be a wizard to the people of his own time. But Merlin is not an Egyptian name. Perhaps it is a corruption of MERI-LAN, which means, in Egyptian, "The Beloved of Osiris," a fitting name for the Grand Vizier. As to the meaning of "Stonehenge," Dr. Harris points out that the earlier form of the word is Stoneheng, and that Henq in Egyptian means "sacrifice." And so he derives "Stoneheng" from the "Henq-Stone," or Stone of Sacrifice.

Now I want to pass on to a quite different matter which also has reference to our own land, and that is Watling Street and other so-called Roman roads. I suppose that almost everyone who has read Mr. Watkins' book "The Old Straight Track" will have agreed with him in his opinion that the old straight roads, with their Way Marks, are pre-Roman. So far as I can make out, nobody has, so far, offered any adequate explanation of the meaning of the name "Watling Street," a road, which, as you know, runs diagonally across England from the coast of Kent in the direction of Anglesea, said to be the H.Q. of the Druids. The only explanation so far given by philologists is that it was named after the Sons of an otherwise unknown chief or king named WATLA, whose domains were so extensive that they stretched right across England and who must have been so famous that nothing whatever is known of him except his street! This doesn't sound very convincing.

Dr. Rendel Harris's suggestion is that Watling Street probably started at or somewhere near Sandwich: that it was not originally a Roman road at all: that it has an Egyptian name; and that it was the earthly counterpart of the Milky Way in the heavens, leading to the Isles of the Blessed.

To begin with I will quote from Procopius' "History of the Gothic War."

"They say that the souls of the departed are always conducted to this district (i.e. to Britain); and I will explain forthwith the manner of the transfer, having often heard the men of this locality most earnestly declaiming thereon, though for my part I decided that their chatter should be assigned to the action of some dream.

"There is on the shore of the ocean over Britain an island which happens to be stocked with villages. This island is inhabited by net-fishers, agriculturists and men who make voyage thither for trade, who are in most respects fiefs of the Franks, but from whom no tribute is ever taken, since they were long ago released from that

burden, on the understanding that they would discharge the duty to the dead of which I have already spoken. Now the men of that place affirm that the conveyance of souls is assigned to them in rotation, whoever have to undertake the duty, in the regular order of service, on any approaching night, go immediately on nightfall to their homes to sleep, in expectation of a call from the Overseer. At the dead of night they hear a battering at the doors, and they perceive a voice of some person unseen calling them to their occupation. Without a moment's delay, they throw off the bedclothes and away to the strand, without the least understanding of the constraint that they are under, but only that they have to do; and there they see transports ready, with no sign of sailors aboard, and quite unlike their own boats, which they board and lay hold of the oars, perceiving as they do so that these flat boats are weighted by a host of passengers, so that they were swamped by the surge up to the deck-line and as far as the gunwales, only a finger breadth being over the water line. They saw no one on board but, after rowing for an hour, they made the coast of Britain. Yet, strange to say, had they been in their own craft, plying the oars without sails, they would scarce have made the passage in a day and night. So they reached the island, discharged their burden, and away again for home. Forthwith their ships become light all of a sudden, and raised in the tide, and not in the least submerged except so far as may be proper for their return. They saw no man either on the voyage or when they left the ship, but they say that they hear a voice from the shore which seemed to recite the names of such as had sailed with them, and repeated the titles which they had aforetime and which they recalled their ancestry. Should there chance to be women, who made the passage with the others, they recite the names of the men with whom they had lived in wedlock."

This tradition lingers also in French Folk-lore among the Bretons in exactly the same form.

It seems clear that the most likely place for this crossing would be the Straits of Dover and the most likely landing place the port of Sandwich, or somewhere near. In other words the souls were thought to land at the terminus of Watling Street in **KENT**. Now, in Egyptian, **KHENT** means "a crossing over water," a ferry or passage, and so **KENT** seems to be Egyptian. Cæsar calls Kent "Cantium," so this name must have been older than his time. Moreover, Dr. Harris is quite sure that one of his most important discoveries is that the Isle of Thanet bears the same name as the greatest of Egyptian cities on the seaboard of the mouth of the Nile. **TANIS** is the Greek form of it, but the Egyptian form **TCHANT** is as near Thanet as we can get. It certainly is not English. Other place names in Kent are demonstrated to be Egyptian but time does not allow me to mention any but the most important and I will refer only to two of them. First you will recall the name of the faithful dog Anubis, **WIP-WAT**, the Opener of the Way, who may be expected to be found, as he so often is, at the mouths of rivers and other "ways." **EBB** is one of the commonest forms of his name, and so we find Ebb's Fleet close to the terminus of Watling Street, where the faithful dog seems to be waiting with his friendly bark to guide the souls of the departed.

The second name is really astonishing. I mean **RUTUPIAE**. It is close by and it has been thought that it is the

same place as Richborough. Now, **RUTUPIAE** doesn't mean anything in any language except Egyptian, and in that language it means "The Gateway of Souls." **RUTU-BAIU** (possibly "The **Gates** of Souls"), and so, with Ebb's fleet, we really seem to be at the very beginning of a most important highway.

Now, an Egyptian word for **Way** is **WA** and sometimes **WAT**. (You remember Anubis is **WIP-WAT**, the Opener of the Way); suppose, then, that the name of the road was originally **WAT-RA**, it would mean "the Road of Ra." (We remind ourselves, of course, that, in Egyptian, the two letters "l" and "r" are practically equivalent, as we find generally in philology, so that **WAT-RA** is the same as **WAT-LA**).

The curious, and very surprising thing about this discovery that **WAT-LA** means "The Way of Ra," is that it carries us from Earth to Heaven, in fact to the Milky Way. "The Way of Ra" is the same thing which the Greeks called "The Way of Zeus": it denotes that luminous patch in the heavens along which the Gods travelled, and souls of men made pilgrimage on their way to the Elysian fields.

Grimm, in his "Teutonic Mythology," says: "Now it is not unimportant . . . that Waetlinga Street . . . is the milky way in the heavens, i.e. it is travelled by the car of some heathen God." Having illustrated his point from Chaucer—to whom I will refer in a minute or so—he goes on to say "In the **Complaint of Scotland**, p. 90, it is said of the Comet it appears often in the circle called **Circulus Lacteus**—which the mariners call **Vatlan Street**."

The mariners, you notice, called **The Milky Way Watling Street**, i.e. The Way of Ra, and this suggests that this Egyptian name was in the heavens before it was on the land. From the point of view of Egyptology "every Egyptian student knows for instance, that there were two Niles, the one obvious, terrestrial; the other, ideal, celestial, and it is the celestial that supplies the terrestrial."

I notice that Dr. Rendel Harris says that he was struck by the constant attention paid to the stars by Egyptian colonists along the coasts of Africa when they gave names to rivers and settlements, and that it doesn't surprise him if Egyptian road builders called their highway by a starry name.

Suppose we turn to E. B. Tylor's work "Primitive Culture." We read as follows: "Still more striking is the correspondence between savages and cultured nations in fancies of that bright starry band that lies across the sky. The Basutos call it 'The Way of the Gods.' The Ojis say that it is the 'Way of Spirits,' by which souls go up to heaven. North American tribes know it as the 'Path of the Master of Life,' the 'Path of Spirits,' the 'Road of Souls,' where they travel to the land beyond the grave" and so on. Tylor then goes on to say "But of

all the fancies which have attached themselves to the celestial road, we at home have the quaintest. Passing along the snort and crooked way from St. Paul's to Cannon Street, one thinks to how small a remnant has shrunk the name of the giant street—which in old days ran—through London to Wales. But there is a Watling Street in heaven as well as upon earth, once familiar to Englishmen, though now perhaps forgotten even in local dialect." Chaucer, in "The House of Fame," ii, 427, says:—

Lo there (quoth he) cast up thine eye,
Se, youdir, lo, the Galaxie,
The whiche men clepe the Milky Way,
For it is white, and some, parfay,
Y callin it han Watlynge Strete.

The Romans seem to have known that Watling Street was the Milky Way before their time, for Towcaster was known to them as **Lactodorum**. Incidentally, **TAUI** means Egypt, so Towcaster may be an Egyptian name. It is also quite interesting to notice that Bede calls **St. Albans Vostlings-caester**; whereas the Romans called it **Verulamium**, which appears as **Warlam-caester** in old records. Dr. Harris equates **Warlam** with the Egyptian for "People of the Great Road."

I must not leave this subject of Watling Street without quoting Mr. Alfred Watkins as saying that "the fact is that Watling Street is a generic name." Several other important highways linked to the great highway bear the same name.

Dr. Harris thinks that there is a very good and natural reason why **Ermine Street** was so called as the word **ERMEN** is Egyptian and could quite suitably be given to a side road. The name of Akeman Street has never been satisfactorily explained, but, on the Egyptian hypothesis there is no difficulty about it. It seems to mean very much the same as Watling Street, and is thus another earthly counterpart of something in the heavens. The Egyptians divided the stars of the Northern Hemisphere into circumpolar stars and stars which regularly rise and set. The former were under the dominion of that Prince of Darkness, Set (or Seth), the adversary of Horus the good, who looked after the rest of the well-behaved stars, which rose and set like the Sun-God himself. Horus even told off his four sons to ride in the Waggon of the Bear and keep an eye on the doings of Set, the wicked one. From this point of view the stars of Ursa Major, especially the four which mark the four wheels of the Wain, are **The Chariot of the Gods**. These stars are called in Egyptian lore by the name of **AKHEMU**. So it is not very difficult to see what Akeman Street means. Its meaning is practically the same as that of Watling Street and it is another example of an earthly counterpart in Britain of something in the heavens with an Egyptian name.

(Perhaps I may mention, in passing, that the Chinese call the Great Bear "The Chariot of the Supreme.")

I hope I haven't worried you too much by what I have been saying. There isn't much more I want to add, but what little is left is **most important**. No lecture of this kind could possibly do justice to the subject. I have only been able to open a very small door through which you will have been able to glimpse the immense possibilities of it. Kent, Thanet, Harrogate, the Quantocks, Ipswich, Woodstock, the Rollright Stones, Cambridge, the Thames, the Cherwell, the Isis and other rivers, to mention only a few names, are claimed to be Egyptian, and so is Paris.

I feel quite sure that many of you are already feeling, as I do, that Rendel Harris has blazed a trail—in fact, many trails—which must, in the interests of Science and of History—be followed up. In short, the place-namers (who contribute so much to knowledge) must no longer exclude the Ancient Egyptian language from their researches. The Egyptians were certainly colonists. Herodotus, himself, tells us so quite plainly. He knew of a place on the eastern shore of the Black Sea, now called Batoum, then Colchis, where the inhabitants looked like Egyptians, and certainly spoke Egyptian. This being so it is absurd to rule out Egyptian when we are examining place names. It is equally absurd (or so I think), even to accept an Egyptian explanation as a **last resort** when everything else has failed. To take just one illustration: the word **YAT** (as exemplified in *Symon's Yat*, and in *New Yatt*). This word is good Norwegian, I believe, for "gate," but it has an Egyptian meaning too, and Egypt has just as good a claim to be considered as Norway has.

I am quite convinced that somebody with a sound knowledge of Egyptology and especially of the Egyptian language is absolutely indispensable to the science of place names. Without him, or her, that Science will be lamentably incomplete. We must find someone upon whom the mantle of Elijah shall fall.

And now, to finish with, I am going to disclose for the first time, something which will, I know, dispel any doubts any of you may have about the **genuineness** of Rendel Harris's basic discoveries. There is in existence in Birmingham correspondence, bound in M.S. volumes, between Dr. Harris and the great Egyptologist Sir Wallis Budge. Over and over again, in Budge's letters, there are expressions of great sympathy and understanding of Dr. Harris's work, and in one of them he quite plainly says (in effect; I am not quoting) that, as words fail him, he can only raise his hat in **reverence**.

Such a tribute to Rendel Harris's work from so great an Egyptologist is enough. It is because, in my own small way, I share this tribute to so great a man and so great a friend that I am here to do my homage to him this evening and to give him a cheer—

Tennyson's "Hymn to the Sun," in Akbar's Dream, says:

"Once again thou flamest heavenward, once again we see thee rise;
Every morning is thy birthday, gladdening human hearts and eyes."

To me it is not at all surprising that to this very day, on both sides of the Atlantic, in Great Britain and in American Universities, in moments of jubilation, we echo the words of Egyptian priests greeting the Rising Sun: "Ray-Ray-Ray," Rah-Rah-Rah!"

THE RENDEL HARRIS ESSAYS

By arrangement with Mr. Eric Wills and Miss H. T. Sherlock, Markham House Press have undertaken the distribution of the various series of Essays on the Diffusion of Egyptian Culture, referred to by Dr. Collignon in his lecture. A full list is obtainable free on receipt of a stamped addressed envelope.

REPORTED DISCOVERY OF GIANTS IN SOUTH AFRICA

Mr. D. R. Bentham reports from Loughborough that the following news has been received from South Africa:—

A cave used as a workshop by a race of 7ft. cannibals 60,000 years ago has been discovered 2,000ft. up the Groot Drakenstein Mountain, in the Cape Province, by Mr. E. J. Sawyer, South African archaeologist. These prehistoric giants are believed to have been a race of Europeans who reached South Africa by way of the Sahara.

Perhaps some of our readers will look out for further details.

APPOINTMENT OF REPRESENTATIVE FOR THE BENELUX COUNTRIES

Mr. Hans Roozen, of whom members will have heard in connection with the projected expedition of the Chairman to Mount Ararat, has been appointed as Representative of the Research Centre Group for the Netherlands, Belgium and Luxemburg. Enquiries should be addressed to him at 3, Van Lennepweg, The Hague, Netherlands. His telephone is 556827 The Hague.

LITERARY MONOLOGUES

The Goddess of Margate, by J. Harper Cory, Mayflower Publishing Co. Ltd., London, 1949. 2/6d.

A detailed account of the discovery of an Egyptian Chambered Tomb, with its walls elaborately decorated with shell mosaics, in a grotto in the chalk hillside of Margate, which had laid neglected by archaeologists for over a hundred years, is given in this excellent book of 36 pages with a supplement of 16 pages of photographs, by Mr. J. Harper Cory, brother-in-law of the late W. J. Perry, one of the leaders of the diffusionist school and author of "Children of the Sun."

This booklet is heartily recommended to those who are interested in the traces which the civilisations of the Mediterranean Basin have left in the Anglo Saxon World.

Dowsing, by Pierre Beasse, Nice, 1944. 12/- Post Free

From rhabdomaney to dowsing, or from black magic to a scientific approach, that is the difference between many of the earlier works on the subject, and this translation of a collective effort on the part of M. Pierre Beasse, Director of the Progres Scientifique of Nice, and a group of practical colleagues.

The 215 pages take the reader through all aspects of the art, from the elementary use of the forked twig, to the most complicated types of pendulums equipped with compasses and magnetic point selectors. As it has been estimated that at least two-thirds of the population of Britain have some capacity for dowsing, the value of such a work as this should be immense.

Zij Vonden de Ark by Hans Roozen, The Hague, 1949. 1 Guilder.

A most useful compendium in the Dutch language of information regarding Ararat and the Noachic Ark. The author has quoted several sources previously unknown to the reviewer and has inserted some good illustrations.

Brendan the Navigator, by Dr. G. A. Little, Dublin, 1945. 10/6d.

Working on what must be considered to be very sketchy material, the author has produced an excellent work on the life of Saint Brendan, abounding in illustrations and source references, which may be taken to represent the official Irish Catholic viewpoint.

Although your reviewer has serious doubts whether the lives of Saint Brendan and of Bran the Celtic Culture Hero, have not become intertwined in the course of years, he feels that the documentation here is so good as to make this book an indispensable work of reference on the early Irish voyages in the Atlantic Ocean.

It was of interest to note a confirmation of the ritual sacrifice of the first born in a quotation from Seanehus Mor; while the assumption that Festivus, a member of Brandan's company, was Quetzalcoatl, snatches away the discovery of America from Erik the Red and his shipmates.

It is a matter for regret that Robert Graves' "The White Goddess" was not available when Dr. Little was writing, and also that he does not appear to have consulted Rendel Harris or J. Dexter.

Out of the Labyrinth, by A. Hanson, Sidgwick & Jackson, 8/6d.

The materialistic outlook of the last century tended to drive the real poet into bathos or retirement, and it is only recently that he has once again begun to take his real place in our life, that of the interpreter of the distant past in the language of the day.

The author in this series of finely etched sketches has covered the evolution of a series of religious and social ideas from the first blood sacrifice, the fusion of the Totemistic Clans, the fall of Minos, the rise and the decay of Greek religion, the spiritual turmoil of the Jews, to close with Christianity just appearing over the horizon.

A book for young and old which in these days of potted culture will repay careful reading by its clarity of outline, its delicacy of image, and its modernistic approach.

Devenir. A Quarterly Review. Montevideo, Uruguay.

This interesting publication, in Spanish, is concerned with the host of subjects lying in the space between the purely scientific and the esoteric, which it is the aim of every investigator to bring within his ken. The choice of writings appears to have been made with erudition and discretion.

Sri Aurobindo, by G. H. Langly. Royal India Society, 1949. 10/6d.

The 135 pages of this paper bound book, cover the life and activities of a force in Hindu philosophy, mysticism, and poetry, which has remained practically unknown to the British public.

Aurobindo, who took a first in Classics at Cambridge, has a sense of poetic values based on a wide knowledge of two divergent systems of writing: the classical and the vedantic. The selections given in this seem to be in the best poetical tradition.

The mystical philosophy of Aurobindo also seems to stem from a long line of spiritual forbears, and, to the reviewer, seems more palatable to western ideas than in any other credos from the East.

CRITIAS.

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Atlantean Research.

Supplies of early issues of **Atlantean Research** are running short and they are becoming collectors items. Since the 1st September, 1949, it has been necessary to increase the price of Nos. 1, 2 and 3, to 3/6 each. Copies of other back issues, including that containing "Noah's Ark: The Secret of Mount Ararat," by Egerton Sykes, are still available at 2/- post free.

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