

GREAT POWES OF FORGOTTEN WORLDS



The Dark Mysteries in the History of Mankind

Jennifer S. Dawson

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The ancient and modern history of civilizations hides many secrets.

For thousands of years, the existence of mankind has left scientists with a lot of questions and riddles that amaze the mind and often remain unsolved. However, there are ancient secrets that turned out to be tough on 21st century experts.

This book includes historical investigations, stories about disappeared civilizations, military secrets, ingenious inventions, catastrophes, love stories, amazing turns of history, sensations, discoveries, versions and facts. We will go on a journey through the lost worlds and try to illuminate the darkest pages of human culture.

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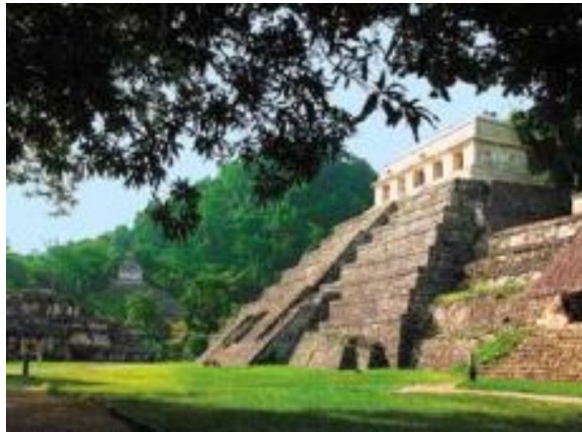
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Unfortunately, English is not the author's native language. All errors and inaccuracies in the book remain on his conscience.

Temples of the god Cronos



Nothing governs life, our whole life, as time. People in prehistoric times were able to count days, months and years with great precision. At first, they stared into the sky with the naked eye, watching the sun, moon and stars.

Later - laid astronomical principles in the basis of their stone circles, pyramids or temples. Until recently, archaeologists did not believe that the ancients were capable of such, considering these structures rather abstract. The secrets of ancient monuments in Europe, Asia and America, which not only served religious and religious purposes, but also played the role of calendars, are revealed by astroarcheology, which is armed with the most modern computers.

Cosmological symbols are hidden in the forms of ancient sacral structures of Buddhism.

The constructions erected by the civilizations of the ancient Indians were sanctuaries of the harmony of the Cosmos. The Mayans and Aztecs created an unusually accurate calendar, serving also astronomical goals.

Most of the most significant monuments of early and ancient history throughout the world were calendar buildings, the purpose of which was to consolidate time in spatial forms. These bizarre buildings of the peoples of Central and South America were built on the basis of solid astronomical knowledge.

Time is one of the greatest secrets in the world and the key to many secrets. Many modern physicists, and along with them, mystics believe that time as such does not exist. What we call time is only an apparent sequence of motions in space. Therefore, time is actually impossible to measure.

What we observe in the so-called time dimension is nothing but changes in space. And the hour hand also shows us only its own movement. As far as the concept of time itself is concerned and how closely it is connected with the properties of space, it was brilliantly proved mathematically by Albert Einstein as early as 1905. First of all, he refused the generally accepted idea of space, replacing it with the concept of space curvature. The concept of spaces with non-linear coordinates leads, of course, to the complete destruction of the concept of time. That is why, according to the laws of the theory of relativity, different clocks will move at different speeds if they themselves are in motion. This scientific discovery entails a number of problems associated with the Cosmos, and then the question of the beginning of all things, that is, of Creation.

However, Einstein's revolutionary ideas seemed only to natural scientists, who since the Renaissance and, in any case, the Enlightenment, have become accustomed to living in a deceptively reliable world, where everything has a purely mechanical explanation. The theory of relativity has not revealed anything new to the mystics. Whatever cultural circles they belong to, for them the space-time continuum has always been a manifestation of the divine principle. The keys to this understanding were the starry sky and the annual cycles of nature. Linking one to the other, the mystics were closer to penetrating into the main secret of the Creation, which goes far beyond the mechanistic-astronomical picture of the world.

The main secret of Creation

It was not by chance that in all ancient, and partly in some modern cultures, the calendar was

given a pronounced religious significance. And again, it is not by chance that many religious and religious buildings, for their part, served calendar purposes or were specially built for this. Modern Christian churches are also built so that the altar is facing east. And the east is not just the side of the world. The sun rises there. No wonder we are today talking about countries "lying to sunrise", or about the Land of the Rising Sun in the Far East. Time and space are combined even in language: our grandparents also called the South a midday.

Complement the calendar clock. The first counts the periods of the annual cycle, the hours determine the time of day. Naturally, they are closely related. This was known to the ancient Romans. The length of one hour they changed every day. In summer, daytime hours were shorter than nighttime, in winter, on the contrary: the Romans divided the periods between sunrise and sunset into 12 equal intervals. Although such an account seems to us unnecessarily difficult, people have used it for thousands of years.

A few decades ago, archaeologists did not believe that the people of antiquity were able to make such calculations. How could these "savages" have such knowledge in astronomy, which the people of the 20th century also do not have? Only when astronomers took up the study of ancient and ancient history did the ability of our ancestors to measure time and count the calendar was confirmed. Thus arose a new scientific discipline - astroarcheology. Her pioneers were Scottish scholars Alexander Tom or his Sardinian colleague Carlo Mashya. Now it is considered proven (although not all archaeologists of the old school recognize this) that most of the significant monuments of ancient and ancient eras in the world are somehow connected with calendars, that is, they fix time in spatial forms. The proof is taken here is not the opinion of the majority. Nowadays, computer calculations based on the principles of probability theory are usually done for this, which determine whether this structure, whether it be a stone circle, an abstract sculpture in the rocks, a pyramid or an ancient temple, was erected according to the laws of astronomy. or not.

Is An astronomical instrument or a monument?

Facilities really meet the most different. Some of the ancient buildings were obviously built as giant instruments for astronomical measurements of time. Most often it is the sundial, which marks the beginning of the most important periods of the year, and in some cases, the daytime hours. Others were not adapted for direct measurements. They served as a kind of monuments of accumulated knowledge of the harmonic rhythms of the Cosmos and of Creation as a whole. Sometimes they were arranged in such a way that the sunset or the rising of the Sun or any visible star on a certain day fell against the desired mark. Such structures were not used for research, but, on the contrary, they themselves assumed that the builders had accurate astronomical knowledge. However, they leave no doubt today about their purpose. It is more difficult to deal with the third category of such structures, the size and location of which in the locality is connected not with calendar periods, but with the cosmic symbolism of numbers adopted in this culture.

Such are the multistage towers of the Sumerians and Babylonians, who are called ziggurats. Their triangular shape personified the division of the world into three "floors" - Heaven, Earth and the Underworld, and 7 levels corresponded to 7 spheres. Similar symbolism is found in buildings of China, for example, in the Halls of Mintan, built, according to legend, by King Wen of the Zhou Dynasty (1122-255 BC). The square building (the square served as a symbol of the Earth) was covered with a round thatched roof (the circle symbolized Heaven). The building consisted of 5 or 9 square "halls" that had 12 doors according to the number of months of the year. As the Sun one after another passes 12 zodiac signs, so the king entered the new hall every month and announced his decrees to the people through his doors. In early Buddhism and Hinduism, similar structures with cosmic symbols were also known - for example, the Buddhist Stupa, personifying the firmament.

The famous ancient Inca city of Machu Picchu is located on an inaccessible mountain plateau in the Peruvian Andes. Strange oblique planes of his temples allowed for the most accurate observations of the stars.

The pyramids of the Sun were built in ancient Peru long before the Incas.

The ancient structures of the Inca astronomers were most often simple sundials, such as, for example, the sanctuary of the Sun in Intuatán or the stepped "Tron of the Incas" in Cusco (Peru).

On the Mediterranean island of Sardinia, there are almost 7,000 round stone towers, built of large stone blocks in prehistoric times. They are called nuragami. Legends say that before there were more than 12 thousand. When it was, you can only guess. Attempts at their dating range from "after the Ice Age" to the "Iron Age". There is only speculation about why the nuragis were built. They were considered the tombstones of visiting Egyptians, the dwellings of ancient giants, and the mausoleums

of noble people, temples dedicated to the mystical cult of fire, monuments in honor of military victories, fortifications, watchtowers and even residential buildings.

Most of these conjectures do not hold water. For everyday use in whatever quality these gloomy, windowless structures are completely unsuitable. There is not even a hole through which it would be possible to remove the smoke of the hearth. In addition, most of the year, the humidity inside the nuragus is so high that any of its inhabitants would soon be threatened with rheumatism and arthrosis. No traces of burials were found in them either. For such a small island like Sardinia, 12,000 fortifications are too many. Instead of uniting the defenders of the island, they would divide them into small, non-capable units, which at the same time would be too much so that a small, mostly peasant population could afford to feed such militia for a long time. Yes, and from whom it was necessary to defend the island, more than 1000 years had not seen any invaders? Nuraghey burials are also not credible. The ancient Sardis had their own graves - dolmens.

Fear of eclipses

Only in 1984, Professor Carlo Mashya from the University of Cagliari managed to uncover the mystery of the Nuragues using astroarcheology methods. Most of the towers were oriented south. The location of the internal passages and rooms allows us to conclude that they served to observe the Sun at a certain time of the year and day. Some of the nuragues are built differently. In some, the entrance is directed exactly in the direction where the sun rises on the day of the winter solstice, in others - at the point of sunrise of one or another of the bright stars. The passion for the construction of Nuraghe among the islanders, apparently, was associated with solar and lunar eclipses, observed in Sardinia in the period between 1200 and 200 BC. Whenever one of the stars was eclipsed, the ancient sardis built a new Nurag temple to their sun or moon deities.

Other prehistoric buildings on the island, namely temples-wells, also speak of the high knowledge of ancient Sardis in astronomy. This is a kind of underground structures, which archaeologists have already found 70. About 30 of them are in good condition. They were all built the same way, always near the Nuragians. The stone staircase descends to 6 meters below the ground and ends in front of a round stone well covered with a high, gothic-like roof. The top of the roof goes to the surface of the earth, and there is a hole in it. The stones in some of these temples-wells, built about 1500 years ago, look as if they were only yesterday treated with the most modern stone-cutting saw.

In contrast to the solar and stellar temples of the Nuraghe, these amazing wells, according to Professor Mashya, served as lunar sanctuaries. The first of the wells, carefully examined by him along with the astronomer Proverbio, was the sacred source of St. Cristina. It turned out that the well was laid in such a way that once a year the light of the moon penetrates exactly into the hole of the roof and is reflected in the water of the well within a few minutes after midnight. And this one time corresponds exactly to the position of the Moon, in which its eclipse can occur! Of course, this could be an accident, although from the category of very rare. However, further studies by both professors showed that the well-preserved well of St. Vittoria di Serri is exactly the same.

The history of Peru long before Columbus consisted of a number of highly developed cultures. For example, the Incas were able to build monumental buildings, the astronomical significance of which is indisputable.

Astronomical facilities of Central America

Calendar buildings of Sardinia belong to the category of astronomical buildings, which only consolidated the accumulated knowledge of the Cosmos in a cult form, but were not used for new measurements and observations. The same role was played by numerous pre-Columbian buildings in Central and South America. One of the most difficult is the El Caracol complex in Chichen Itza, Mexico. Caracol in Spanish - "snail", is a round tower, resting on two superimposed quadrilateral platforms and received its name from the spiral staircase inside it. It erected her Toltecs somewhere between 975 and 1200. The name of the entire complex, Chichen Itza, dates back to the Mexican tribe itza, in the XIII century. settled on these, then already abandoned lands. The Toltecs were not the first either: approximately at the end of the 10th century they changed the Maya who lived there before.

The lower platform of Karakol, 6 m high and 61.5 x 66.9 m in size, has a rectangular shape, but the upper one is 3 m higher and is an oblique square with sides of 21, 21, 22.15 and 24 m, also shifted along the axis 5 ° to the lower platform. Nevertheless, the diagonals drawn from the north-east to south-west corner of both platforms pass almost side by side, strictly parallel to one another,

almost through the center of the round tower. With a deviation of only 37 arcs, they point to the point where in 1000 the Sun rose on the day of the summer solstice, and in the opposite direction it set on the day of the winter solstice. From the staircase of the lower platform, the observer, again in 1000, saw the point where the Sun set on the day of the summer solstice.

From the ladder of the upper platform, with a deviation of only 31', he could observe the setting of the Sun on those two days of the year, when it stood at the zenith above Chichen Itza. And that is not all. On the lower platform there is a stylobate, a podium with a height of 33 cm, on which there is a niche for the observer with two columns standing very close to each other. If you lean against the wall of the niche and look directly into the gap between the columns, you can see the part of the sky where Venus comes in when it reaches the extreme point of its northern declination. Other facts serve as proof of this: one of the columns is painted black, the other is red. The Mayans also denoted east as red, north as white, west as black, and south as yellow. Venus is called the Morning and Evening Star, therefore red and black are its colors. And, finally, the whole building was dedicated to the god Kukulcan, whom the Maya in their mythology identified with

The morning star

In the wilds of the virgin forest of Peten (Northern Guatemala) is an ancient complex of Tikal with pyramids, temples and palaces, once served as shrines to the Maya Indians. In the period between 300 and 900 years this tribe created brilliant monuments in southeastern Mexico and in the eastern districts of Honduras. In addition, it had a deep knowledge of mathematics and an amazingly accurate calendar. Astronomical knowledge of the Maya today, no one disputes. Their calculations of the movement of Venus over 481 g give an error of only 0.08 days.

In the heart of the ancient Indian city of Chichen Itza on the Yucatan Peninsula in Mexico stands the famous pyramid temple, called Castillo. Each of the four sides of the pyramid is provided with a staircase, numbering 91 gps and one more; in total, the number of steps gives 365 — the number of days in a year.

Direction to the Morning Star

Finally, the round tower itself also served for observation. Upstairs is a small rotunda with 4 doors leading to the outer gallery, also with 4 doors, but differently located. Coming out of them on the "balcony" and looking through one of the last doors inside, you can see a narrow part of the sky in one of the neighboring ones. Of the 8 astronomically significant directions thus set, it turned out to be 5. These are the directions to the bright stars Canopus, Castor and Pollux, to the Fomalhaut's sunset point (with their most southern and northernmost declinations), and also to the sunset point on the day of the zenith. For other observations, perhaps, served 8 holes on the roof of the tower (only 3 of them survived). Attempts at reconstruction give several possible directions, for example, to a number of key positions of the Sun and Venus, as well as the stars Achernar.

The largest calendar building was the Wahaktun solar observatory in Guatemala. In the period between 300 BC and 150 AD Maya erected there a whole complex of religious buildings, among which there are 4 step pyramids. Three pyramids stand, or, more precisely, stood, in a row on one terrace in height of 4.57 m, and the fourth was located at some distance from them, approximately against the middle of the terrace. Below to it leads a stone staircase 9.9 m long. Between the fourth pyramid and the terrace, closer to the last, there are 3 stone columns.

On the staircase there are 3 points - at the foot, at the very top and in the middle, where the tops of the columns are at eye level, - from which several astronomical objects can be observed when viewed over the columns or three other pyramids. Most surprisingly, the three pyramids on the terrace thus cover the entire range of sunrises during the year, if they are observed from the top rung of the fourth pyramid stairs. Because of the extreme pyramids, the Sun rises on June 21 and December 21, that is, on the days of the solstices. Because of the middle pyramid, it rises on March 21 and September 23, that is, on the days of the spring and autumn equinox. One of the other areas of observation marks the day of April 6, the former for Maya, the day of the beginning of the dry season, and thus the field work. They had one of the most important holidays of the year.

Was this temple of warriors with a colonnade at the entrance dedicated to the god of the Morning Star? In Chichen Itza, a Mayan city, the architectural influence of the Toltecs is traced particularly clearly.

Having settled in Belize, the Mayans erected a grandiose colonnade of stars in Hunantunich.

The round tower, built in Chichen Itza in the Toltec era, served as an astronomical observatory.

Because of its internal staircase, it was named El Caracol ("snail").

The pyramid of the Sun in Teotihuacan with a height of 64 m was the tallest building in ancient Mexico.

Monumental Observatory

Of the other astronomical sanctuaries of the pre-Columbian era in Central America, we should also mention the complex of religious buildings Copan in Honduras and Monte Alban, the sacred mountain of the Zapotec in the Oaxaca region of Mexico. We will not describe them, we only indicate that their astronomical purpose is beyond doubt.

Calendar facilities are found in the Andes, in remote areas of steep mountains. Most of the buildings were erected by the Incas. The Pisac complex in Peru, built around 1450, the famous Machu Picchu, built in the Andes (in Cusco) a little later, the so-called "Throne of the Incas" in Suchuna, again not far from Cusco, or the "Moonstone" in Killarumi approximately *ibid*. The ancient Inca buildings were all mostly sundials. Columns were carved from stone, the edges and corners of which were strictly adjusted and carefully polished. Shadows from them accurately indicated certain calendar dates. They were called "intiutana", which means "the place where the sun was caught." The root "yata" in this compound word means not only "catch", but also the very notion "solar year".

One of the most interesting complexes is the sunny Kalasasaya Temple in Tijuana, Bolivia. It was built by the Aiyamara Indians, who lived there between 540 and 900. BC Oe., before the Maya. The temple has a rectangular shape and is oriented strictly along the cardinal points. In the center of the western wall there is a niche for observations, from which you can see the points of sunrise through the temple at the winter and summer solstice. At some distance from the middle of the eastern wall, a stone staircase was attached to it. An observer standing in a niche could see above her the rising of the Sun on March 24 and September 21 (the spring and autumn equinox), which explains the position of the ladder not in the middle of the wall.

Astronomical Measurement Tools in Asia

The days of the equinoxes are the lines dividing the intervals between the solstices into 4 approximately equal parts. Errors in the calculation of these dates and periods are explained by the fact that the Sun is not exactly in the center of the Earth's orbit. However, the builders of the Kalasasaya temple were able to take into account the eccentricity of the Earth's orbit!

Climbing up the ladder and looking from it to the western wall, the length of which was 48.9 m, one could choose one of ten directions, indicated by especially tall stones connected to each other. The ancient astronomers thus marked the sunset points, which served to divide the calendar year into equal parts. Similarly, the "signs on the ground", traced in the Nazca region in southern Peru, apparently had the same calendar properties.

If calendar buildings in Central and South America served mainly to indicate certain points in the year, calculated before construction, in ancient Asia they were built as instruments for constant astronomical observations and measurements. One of the first structures of this kind is considered to be a square brick tower, the width of which is 15 meters below, and 7.5 meters above; approximately in the middle of its height there is a narrow window with a height of 12 m, in which a gnomon was installed - a vertical "arrow" of a sundial. This tower is located about 70 km from the Chinese city of Luoyang in the province of Henan. It was built in 1276 under the emperor Zhou Gong in the ancient city of Yangzhen. A similar Arab tower, built around 1000, obviously served as a model for it.

So that it could serve for accurate astronomical measurements, a stone "path" 36 m long was laid from the middle of the base of one of its walls, in which grooves for water were punched that provided supervision of the strictly horizontal position of the "path" stones. Marked on the stones. Thanks to them, it was possible to measure with great precision the length of the sun shadow at noon at any time of the year, so that this structure was, in essence, nothing more than a huge stone calendar. An even more enormous instrument of this kind was created in 1437 in Samarkand, now part of the Republic of Uzbekistan. It was built under the leadership of Mirza Mohammed Taragay, grandson of the great conqueror Tamerlane (Timur), better known as Ulugbek, although this nickname means nothing but "the grand duke".

From the famous observatory of Ulugbek, only the ruins of a round stone wall, partially submerged in the earth, have remained today. Judging by the preserved markings on the stones, this wall-quadrant made it possible to calculate the value of the right ascension of celestial bodies. To

build the quadrant properly, the prince's people had to punch a 2.5-meter-wide mine in the adjacent rocks. According to the information that remained, the quadrant was supplemented with an observatory tower with a height of 60 m, like the Hagia Sophia mosque in Istanbul. Using this tool, Ulugbek managed to make astronomical measurements with unprecedented accuracy. He compiled a catalog in which the coordinates of more than 1000 stars were indicated. The fate of Ulugbek is sad: his son Abd al-Latif sent killers to him during their pilgrimage to Mecca in October 1449

Star calendar age 3 thousand years

However, his business did not die; it was continued almost 300 years later by the Indian Maharaja Jaisingh II, who in 1728 founded the new capital of his principality Amber - the city of Jaipur. This city is located 250 km southwest of the current metropolis of Delhi. Jaisingh II was not satisfied with the accuracy of the small astrolabes, and then adopted in the East, and he decided to get himself more accurate tools. Not knowing about the existence of the telescope, he ordered to build in Delhi (about 1724), Jaipur (1734), Mathur (after 1734), Benares (1737) and Ujaina (1734) five huge observatories.

The complex of buildings in Mathur in the 40s. Our century has been dismantled on stones for new buildings, others are preserved more or less intact, especially in Jaipur and Delhi. A good idea of these astronomical structures is the report of the Jesuit father Joseph Tiffentaler, dated 1785: "The place that is intended for astronomical observations is most remarkable; the structure, which has never been seen in this country before, is admired both by its novelty and the number of tools it contains. This place is large and spacious, and it is located on a plain not far from the princely palace, surrounded by a stone wall, and it is used for observing the sky. At the entrance you can see 12 zodiac signs, laid out in large circles of limestone.

Stupa is a Buddhist sacral structure based on cosmic symbolism. The monument of ancient culture, which captures in the stone the laws of the movement of luminaries and served originally for the storage of sacred relics. The building is a dome, erected above a terrace-like foundation.

Structures like the Stupa often have four doors - on four sides of the world.

The observatory in Jaipur (India), built in 1734 according to the plans of Maharaja Jaisingh P. Among the stone tools for astronomical observations is the sundial with a height of more than 30 m.

On the island of Sardinia, found about 7,000 prehistoric buildings in the form of cyclopean round towers-Nuraghe. Why were they needed? Today, no one knows whether they were fortifications, dwellings, watchtowers, burial grounds or shrines of sun and moon deities.

Then drawings of the astronomical spheres corresponding to the polar declination for the place, with a diameter of 12 or more Parisian feet; then sundials, large and small, for the equinoxes, and the astrolabe, also from limestone; and, finally, the midday line and the horizontal sundial, carved into the great flat stone. Most remarkable of all is the world axis of extraordinary height and thickness, built of bricks and limestone and inclined at an angle equal to the latitude of this place, at least 70 Parisian feet in height. At the top of the axis, an observation platform is arranged, from where the surroundings are visible far beyond the city, and when you look down, you may feel dizzy.

Jesuit Fathers Travels in the 18th Century

The shadow of this giant-like axis falls on the cyclopean quadrant (semicircle), the horns and ends of the arcs of which are turned forward, but it itself is divided into degrees and minutes, very thin by the most limestone or plaster. In the morning, the shadow falls on the quadrant in the west, in the afternoon on another quadrant in the east, so that this axis marks the middle between them, and the height of the Sun can be calculated at any instant. Next to this quadrant is a double gnomon, also made of plaster; it is enclosed in a kind of cage, on both sides of it. When it is midday, the sun's ray passes through two holes made in the copper sheet, and indicates the height of the Sun on that and on the other quadrant, in the summer below their middle, in the winter above.

No less remarkable are the three brass astrolabes suspended in a movable iron ring; the other ring, brass, has divisions and is suspended according to the polar declination of this place to mark the movement of the Sun, for the calculation of which it is enough to direct this instrument to it. I will not speak about tools of smaller ones. Among the shortcomings of this observatory, it is necessary to name not only its valley position and its surrounding walls, because of which it is impossible to watch sunrises and visits of celestial bodies, but also the fact that the gnomon, the world axis and other tools are made of gypsum, which is why it is impossible observations.

Mysteries of ancient civilizations. Polar Atlantis



Scientists argue whether Atlantis existed and, if so, where to find it? The ancestral home of humanity, the symbol of an ideal state, whose inhabitants possessed secret knowledge, is what Atlantis means. In mythology, this country is opposed to Hyperborea, a civilization whose name, translated from Greek, means "outside the north wind". However, a number of scientists over the past centuries tried to prove that the legendary Atlantis before its death was located precisely in the north. In other words, this ... is Hyperborea.

ACCEPTED by modern evolutionary scientists, the version of the origin of reasonable man from the African savannah Valery Demin completely rejects. He, Ph.D., the author of several books on the search for the cradle of civilization, is sure: the ancestral home of humanity is in those lands that are commonly called the Russian North. And even further north - it is possible that in the region of the pole.

Aborigines considered them gods

- WHAT is your hypothesis based on? What is her scientific base?

- First, there are the results of nine of our expeditions. Found artifacts that require explanation. Secondly, the analysis of ancient texts. In such books as the Indian "Rig Veda" and the Iranian "Avesta", in the Chinese and Tibetan historical chronicles, in the German epic and Russian epics, in numerous myths and legends of various nations of the world, the northern homeland with polar phenomena is described - the northern lights, the polar night and day, etc. According to ancient ideas, the ancestors of modern ethnic groups once migrated from the north.

There is reason to believe that before the climate in the Arctic Circle was much more favorable for living. Perhaps the mainland was washed by a warm current like the Gulf Stream. Russian oceanographers found that in the interval of 15-30 thousand years BC, the Arctic climate was mild, and the Arctic Ocean was quite warm, despite the presence of glaciers on the continent. Approximately to the same conclusions came Canadian and American scientists. According to them, during the Wisconsin glaciation (about 70 thousand years ago) a temperate zone was located in the center of the Arctic Ocean.

- You want to say that the Hyperborean civilization was older than the mammoths?

- Yes, it existed 15-20 thousand years ago. And she had in her arsenal aircraft, it was a highly developed civilization. In the sacred books of many nations there are descriptions of contacts with "heavenly aliens". Aborigines attributed these phenomena to the area of the miraculous and considered Hyperboreans to be gods or demigods. I think the overwhelming majority of archaic myths, narrating the deeds of gods and demigods, is just an esoteric form wrapped in the actual history of the Earth.

Atlanta from Svalbard

- BUT WHY did these "heavenly aliens" necessarily come from Polar Regions? They could not be afraid of the word, aliens.

Svalbard today. And 30 thousand years ago there was a rather warm climate in these places.

Let's look at the background of the issue. For a long time it was believed that the ancestral home of all civilizations was in the Middle East. In the twentieth century, evolutionary scientists moved the

cradle of humanity to Africa. But in the Hindu, Buddhist and Vedic traditions dominated other ideas. The first of those who gave a serious scientific substantiation of the polar concept of the origin of civilizations and world cultures was the Frenchman Jean Sylvain Bailly - a famous astronomer and public figure of the 18th century. Having studied the information available to him, Bailly came to the conclusion that all the available practices of the ancients rely on the even earlier achievements of an unknown ("lost") people who had a highly developed knowledge. Among other things, he analyzed the astronomical calculations of antiquity and understood: those peoples who in the 18th century were attributed to the southern ethnic groups previously lived in the northern (often polar) latitudes.

Bailly was the first to point out the polar origin of the myth of a dying and resurrection god, which exists in many cultures. Such ancient deities as the Egyptian Osiris or the Syrian Adonis (who later migrated to the Greco-Roman pantheon), in the distant past personified the Sun. And, as you know, in northern latitudes it lurks beyond the horizon for several months, giving way to a long polar night. Bailly calculated that the 40-day cycle preceding the resurrection of Osiris corresponds to the "dying and resurrection" of the Sun at a northern latitude of 68 degrees. It is here that one should look for the ancestral home of the Egyptians with their solar cult of Osiris. If we look at the map of the Eastern hemisphere, we see that the sixty-eighth parallel passes through the center of the Kola Peninsula, crosses the Yamal and Ob Bay, as well as the vast territories of Western and Eastern Siberia.

Jean Bailly was convinced that before the cold snap in the North, Svalbard and other Arctic territories were inhabited by powerful Atlanteans. "The Atlantes," he wrote, "left the island in the Arctic Sea, there are definitely Hyperboreans - the inhabitants of a certain island, about which the Greeks told us so much". For Bailly, as well as for ancient authors, Atlantis and Hyperborea were identical.

- Bailly lived in the eighteenth century, but since then science has leaped far forward. Geneticists proved that all modern humanity came from a small, a couple of thousand people, tribe that lived in East Africa.

Aircraft Atlantes? These bronze sculptures are found in the Northern Urals.

- All of humanity can not be subjected to genetic analysis. Along with this group of ancestors there could be others. We know that in the theory of evolution there are many white spots and contradictions. Only at the end of the twentieth century, scientists recognized that Neanderthals and Cro-Magnons are completely independent groups of troglodytes, and not a consistent chain of humanoids, as previously thought. And what are the facts of the concealment of the remains found by anthropologists, if their age does not fit into the scale adopted by Darwinists? They gather dust in the storerooms, they are not exhibited in museums, they are not written about them in textbooks.

The history of mankind is still shrouded in mystery. It is possible that along with primitive monkeys on the planet lived more intelligent creatures. A significant part of the population of Hyperborea died as a result of a planetary cataclysm, but some managed to hide in underground shelters, and then spread to the south, forming new ethnic foci.

Northern explorer, Ph.D. Valery Demin proved that the legendary Hyperborea existed in reality. And a few centuries before him, the legendary French scientist Jean Sylvain Bailly was trying to do this, as we described in the previous issue.

- And who, besides Bailly, seriously studied this problem?

- Oh, this is a whole trend in science! Here not only geographers and historians were busy, but also linguists. At the end of the XIX century, the rector of Boston University, William Warren, published the book "Found Paradise at the North Pole" - she stood 11 editions! Based on an analysis of extensive material, he showed that all the archaic tales about the earthly paradise (Eden) are vague memories of the once fertile earth, which was located in the Far North.

Druids' laws of magic



One area of the Druid's secret knowledge was magic and witchcraft. Not only Pliny considered the Druids not only priests, but also powerful magicians. How many legends exist about how they talked to animals, caused rains and droughts, kept sacks in the winds and hit the enemies with ruthless black blades.

Druids (Celt. Wisest) - priestly caste, to which belonged the highest power among the ancient peoples of Britain, Scandinavia and Gaul. They never trusted their sacred poetry and scriptures to paper, but, like the ancient Brahmins, memorized them; for the accomplishment of this feat, according to Gaius Julius Caesar, twenty years were required. Just like the Parsis, they often had no images or statues of their gods. Druids were the main leaders, spiritual teachers, guardians of secret teachings. They also owned the initial upbringing of the boys, from which they chose worthy ones to replenish their own ranks after a long, almost twenty-year ordeal, consisting in learning by heart the secrets of the age-old wisdom and knowledge of the Druids.

The main source of the magic of the Druids for us is the works of Caesar and Pliny. Pliny contended that he despised "the art of magic," as he put it, but, nevertheless, treated his supposed possibilities with respect, and therefore considered himself obliged to state his history, as well as the history of those who practiced this art. He writes: "All kinds of magic are created in different ways, for they operate with the help of water, air, stars, wandering lights, braziers and tagans. The madness and vanity of the art of magic, mixed with the instructions about healing, with religious ceremonies, the rules of astrology and the mathematical arts, were first established in the kingdom of Persia, and they were invented there by Zoroaster 5,000 years before the Trojan War. "(Actually, Zoroaster, or Zarathustra, lived in Persia at about the turn of VII and VVI centuries BC, and although Druidic magic has learned a lot in the east, it's not entirely correct to attribute to her purely Persian roots).

Pliny reports that Orpheus, Pythagoras, Empedocles and Plato were "so passionate about" the art of magic that they "took many journeys" and "shone with this art in foreign lands for their sake, gaining great praise for themselves". He calls the magician and Moses. Then this art reached Gaul and there "... survived to our days - after all, as recently as Caesar Tiberius, the Druids were destroyed by his power, along with others like them, healers, prophets and sorcerers. I will only mention that this art, which crossed the wide ocean and reached land at the farthest reaches of the earth, beyond which there is nothing but the vast expanses of air and water, is still highly respected in Britain, where people are completely devoted to him ... " .

True, he forgets that the Druids were already in Gaul, when Rome came there, and to assert that Tiberius destroyed all the Druids is somewhat rash. It did not succeed even the Christian Inquisition. But Pliny's conclusion can serve as an effective objection to the current apologists, who claim that all sorts of "magicians" like Druids were harmless: "Look how this art spread throughout the whole earth! And an invaluable benefit will bring light to the care of our church, putting an end to these monstrous and vile arts, which, under the guise of religion, kill people as victims to the gods, and under the guise of medicine prescribed to eat their flesh, as the most useful meat. "

LAWS OF THE MAGIC OF DRUIDS

Druids were not only mystics, but also scientists. They studied the starry sky, the laws of nature, the basic principles of psychology and the development of society. There is an opinion that it was they who first formulated the laws of magic, approaching it from a scientific point of view. The laws of magic are not the product of lawmaking, but, like physical laws or musical harmony, are derived from centuries-old practical observations.

THE LAW OF KNOWLEDGE:

This is apparently the most widely used law and, possibly, covering other laws. The essence of it is that understanding gives control. The more you know about an object, the easier it is to exercise control over it. Knowledge is power.

LAW OF SELF-KNOWLEDGE:

This is the main derivative of the law of knowledge. This law carries additional shades: one who does not have knowledge about oneself cannot have knowledge about (and, accordingly, authority over) his own magic. This law is an illustration of why "evil" magicians are usually very rare, and there are no "evil" druids at all: devotion to "evil for evil" usually leads to the loss of introspection and self-awareness. It is difficult to harm others when you fully understand what harm it would do to you. Know Yourself.

LAW SYNCHRONIZATION:

Two or more events happening at the same time - this seems to be more than just a coincidence. Very rarely, some events occur in isolation from others. This is not always a coincidence.

LAW REASONS AND EFFECT:

A simple scientific and logical conclusion - exactly the same action, performed under exactly the same conditions, will lead to exactly the same result. Druids have at least the same faith in cause and effect as modern psychiatrists; like magicians, they simply realize that a well-performed ritual, like a good theatrical production or a good old recipe, is always predictable. In fact, spells include so many variables that complete control or even their understanding is often impossible. The key to the success of magic is to learn: which variables are more important and how to maintain their constancy. Variable control is the icing on the cake.

LAW OF ASSOCIATION:

If any two palettes have common elements, the palettes interact "through" these common elements, then managing one palette contributes to managing the other (s) depending on the number of common elements involved. This is the most important law along with the KNOWLEDGE LAW. Thousands of rituals are built on it - from love slander and Druid black blades to card fortune telling and inviolation.

LAW OF SIMILITY:

Having a high-quality physical or mental image of an object facilitates control over it. Examples are quite obvious - owning a model, image, or otherwise your goal (as a "witchcraft doll") informs you of the power of influence on a target. Looking like - like. Just as important as the LAW OF KNOWLEDGE, and the LAW of the ASSOCIATION.

LAW OF CONTACT:

The fourth of the most important laws. Objects that were in physical contact with each other continue to interact after separation. Anyone you touch has a magical connection with you, albeit weak enough, until the contact becomes more intense or long or multiple. The magical power is contagious; Naturally, owning a part of one's body (nails, hair, saliva) gives the best contact.

LAW NAME:

Previously, the druids had it just a variant of the LAW OF CONTACT. The name is something deeply connected with its carrier, and the simple pronunciation of the name already entails the emergence of a certain contact with the one who wears it. In order to avoid possible undesirable contact with other people, many magicians and warriors of antiquity carefully concealed their names.

Knowing the full and TRUE name of an object or process gives control over it, because a name is a definition, as is contact and association (if you call something with the same name again and again, this name is associated with the object). This also works because knowing the full and true name of something or someone means that you have gained a full understanding of its nature.

LAW OF FORCE WORDS:

There are certain words that are capable of changing the inner or outer reality of the one who utters them, and their power may lie in both their sound and their meaning. Many of these words are names whose meaning is lost or forgotten; Many magical manipulations require the writing of such words on an image or object and / or pronouncement during their construction and / or use.

PERSONIFICATION LAW:

Any phenomenon can be considered alive and have a personality - this means the differences between to be and to exist. Anything can be persona. Many magicians who specialize in weather, like druids, personify winds and clouds, for example, and thus focus their magical energy.

LAW HANDLING:

You can establish internal communication between the processes inside and outside of yourself, causing an internal process during the establishment of communication.

LAW CALL:

You can establish an external connection between the processes inside and outside of someone, causing an external process during the establishment of communication.

LAW IDENTIFICATION:

It is possible through the maximum association between the elements of oneself and another being to truly become that being, up to the possession of his knowledge and manipulations, his strength.

LAW PERSONAL UNIVERSE:

Any creature is free and able to create its own Universe, which will never be 100% identical to the universe of another being. The so-called "reality" is, in essence, a consensus of beings' opinions about their own universes.

THE LAW OF INFINITY OF THE UNIVERSES:

The absolute number of universes in which all possible combinations of the phenomenon of existence are displayed are infinity. Anything is possible, although some things are more likely than others. It is possible to consider this reference to "worlds of alternative possibilities" as science fiction, but this law has the widest application.

LAW OF PRAGMATISM:

If the spectrum of beliefs or behavior allows the creature to survive and achieve the chosen goals, then such beliefs (combinations of behavior) are "correct", "correct" or "reasonable". What works is true. Sometimes they deny this rule, but they usually apply it.

LAW OF SYNTHESIS:

Synthesis of two or more "opposite" spectra of data gives a new spectrum that will be truer than each of the original ones. The synthesized spectrum can be applicable on more levels of reality, being not a compromise, but something new and large.

THE LAW OF TRUE LIES:

It is possible, for understanding or acting, to disrupt the true spectrum of a given personal universe and still remain "true", given that it "works" in a particular situation. This is a paradox, but this is the concept of "truth." The law is basically not applicable, except to justify the application of the three previous laws in the context of your version of the reality of the world.

POLARITY LAW:

Any data spectrum can be divided into (at least) two “opposite” characteristics, and each will contain the essence of the other within itself.

LAW OF OPPOSITION:

UNDERLAW OF POLARITY. The opposite spectrum contains information about a different spectrum, suggesting information about what a spectrum is NOT. So, controlling the opposite spectrum allows you to control the desired spectrum.

THE LAW OF DYNAMIC BALANCE:

To survive, to become strong, it is necessary to maintain every aspect of your universe in a state of dynamic balance with any other aspect. Extremes are dangerous because extreme entities become so associated with boundary aspects that they lose the ability to completely disagree with these aspects. By the way, this is another reason for the small number of “evil” magicians among the Druids, since the constant association with pain and death causes pain and death in the magician’s universe, limiting its capabilities in operations.

The Law of Perversion:

More familiar to modern readers as the laws of Murphy (nothing new under the sun!). If someone can develop incorrectly, he will do so. Magic associations often produce as opposed to what is desired, and numerous coincidences that should be unfavorable work for the benefit. Even if no one can go any other way, some elements of the universe can change so that everything will only go in a different way. Whether we like it or not, the gods (or fate, nature, the Absolute, or whatever you want) have the right to a sense of humor. An emotionally healthy mage has fewer problems with this law than others, because his lively and not alien humor is the best tutor for understanding this law.

LAW OF UNITY:

Any phenomenon of existence is connected directly or indirectly with any other in the past, present or future. The feeling of separateness of phenomena is based on incomplete knowledge and / or understanding.

Here they are, the magical laws, and every magician can check them in action (the Law of distortion does not need to be checked).

MAGICAL PRACTICE OF DRUIDS

And what magical acts did the Druids do? The main role in the magical practice of the Druids was played by spells - both bewitching and protective, used in any case. This also includes “evil songs”, containing the threat of sending various misfortunes, illnesses and even death in the event of non-compliance. They had to be resorted to even in court proceedings: in the absence of the executive apparatus, when the convicted person refused to obey the sentence, there was no choice but to sing such an “evil song”. Often they were used for all kinds of extortion. It is curious that the strength of the influence of the “evil song” consisted not only in the threat contained in it, but also in a certain moral coercion associated with it. This is evident from the cases where the victim obeyed the requirement, which knowingly doomed her to death. The chants in stone circles ensured yields and victories over enemies. But here are some examples.

Here is an example of the work of the skald Egil (the skald is the Scandinavian name of the bard, the wise poet-singer). The expulsion from Norway of King Eirik, as a result of which he fell into the rulers of Northumbria, was apparently the work of this skald. At one time, being in a quarrel with Eirik (then still in possession of Norway), Egil landed on a small island near the Scandinavian coast. There he stuck a wooden pole into the ground and planted a horse's skull on it, on this pole Egil carved a skaldic spell in runes. It consisted of two Vis (poems) and each contained 72 runes - three times the number sign of the futark (magic alphabet). The text of the spell was not preserved, so it is not reliably known whether it was a nid or some other work of skaldichskoy magic; however, it contained elements of nida without fail.

A nid is a cheating song, a magic curse built in accordance with the laws of name, association, and likeness. He had the strongest impact. It is said that when Jarl Khanov the Mighty burnt the ship

of the skald Torleyv and executed his friends, Torleyv changed his clothes into a beggar, entered the yard of the jarl and begged permission to read the poems he wrote. As soon as he began to read them, a terrible itch began to attack him. When the Earl realized that this person was reading (or singing) a *nid*, it was already too late - Torleyv reached the middle of *nid*. In the ward darkened, the weapon hanging on the walls and being with people began to move on its own. Many died, while the earl has his beard and hair parted on one side. Such was the power of the magic verse. It was widely used by bards. Recall the story described at the beginning, how one bard stopped two armed armies only with a song - this is true magic!

History of the Indians of the state of Jalisco

Jalisco is located in the western part of Mexico and is the sixth in terms of area (80,684 square kilometers) among the 31 states of the Republic of Mexico. About 7 million people live in 124 state municipalities.

In the west, the state washes the Pacific Ocean, and on the other sides of the world Jalisco borders on seven states of Mexico: Colima, Michoacan and Guanajuato from the south and from the east, Zacatecas, Aguascalientes and Nayarit from the north, and San Luis Potosi along the narrow to the north east. Jalisco occupies about 4% of the entire territory of Mexico.

Today on earth Jalisco reigns peace. But from the beginning of the 16th century until the uprising of Christero of the 1920s, the beautiful landscape was devastated by wars many times. During four centuries, many battles took place on the land of Jalisco. If anyone learns about the trials and troubles of the residents of Jalisco, this person begins to understand and appreciate the pride that the Khaliskians feel for their homeland.

It is believed that the name "Jalisco" comes from the words in the Nahuatl language - "Shalli" ("xalli"), which means "sand", "gravel" or "pebble", and "ishtli" ("ixtli"), which means "face" or, more broadly, "surface." Thus, Jalisco can literally mean "sandy place." The first inhabitants of Jalisco were wild tribes of nomads, moving from north to south in search of a better lot. According to some, the Toltecs once ruled the territory of Jalisco. But in 1112 there was an uprising, which led to the division of the country into several parts. At the time of the first meetings with the Spaniards, the local tribes inhabiting the land of Jalisco were the Cazcanes tribe (inhabiting the northern territories near Teocaltiche and Lagos de Moreno) and the Wichole tribe (inhabiting the north-western region near the modern settlements of Uechukar) and Kolotlan)

The Guachichile Indians, who inhabited a large part of Zacatecas, also have representatives in the Los Altos area near Tepatitlan and Arandas. The Cuyuteco Indians, who, like Asteki, in the Nauatl language, live in the western part near the modern cities of Cuyutlan and Mishtlan. Tecuexes and Cocas lived near the places where Guadalajara is now located. However, Teuquees also lived all the way to the northeast through Los Altos right up to Lagos de Moreno. Further to the east, the Guamares tribe lived along the territory of the present border of Jalisco with Guanajuato. The Otomi, who settled the southern territory near Zapotitlan and the border with Colima were an alien (already Christian) tribe who came to these lands together with the Spanish as their allies.

In 1522, immediately after the capture of Tenochtitlan (the capital of the Aztecs), Hernan Cortes commissioned Cristobal de Olida to go to uncharted lands - where the Jalisco state is now located. Then in December 1529, the Head of the First Audiencia in New Spain, Nuno Beltran de Guzman (Nuno Beltran de Guzman) went there from Mexico City-Tenochtitlan at the head of the army, consisting of 300 Spaniards and 6,000 Allied Indians. Gusman's brutal campaign of terror lasted from February to June 1530, with unjustified torture, murder and enslavement. Guzman, a lawyer by education, has already gained fame as a ruthless and cruel leader when he was Governor of Panuco on the coast of the Gulf of Mexico. Not at all frightened by the Spanish laws prohibiting the enslavement of the Indians, Guzman captivated and sent tens of thousands of Indians to ships for sale into slavery in the Caribbean.

Passing through the territory of Michoacan, Guanajuato, Jalisco and Sinaloa, Guzman left traces of devastation and ruin wherever he was. In 1531, Guzmán ordered his chief assistant Juan de Onate to found on the plateau near Nochistlán - the present state of Zacatecas, the city of La Villa de Guadalajara (Guadalajara), so named after the city in Spain, where he was born. The construction of Guadalajara began on January 5, 1532. However, a small settlement was subjected to constant attacks, mainly from the local Indians Cascanes and on August 5, 1533, the remaining residents were forced to leave the city. Four times Guadalajara changed its location before stopping at today's place, and it happened on February 14, 1542.

While Guzman carried ruin in all the lands of eastern and central Mexico, reports of his cruel and inhuman treatment of local people reached the authorities in Mexico City. One of those who paid attention to the genocidal actions of Guzman was Antonio de Mendoza, who in 1535 became the first of the next 61 viceroy of New Spain. Incited by Bishop Bartolomé de Las Casas and Archbishop Juan de Sumarraga, the defenders of the Indians, Mendoza was arrested and imprisoned in Guzman in 1536. Then he was returned to Spain, where he died in obscurity and disgrace.

The consequence of the terror of Guzman in 1541 was the Miston (Mixon) uprising of the inhabitants of Jalisco against Spanish rule. Under the leadership of the Tenamashtli, the Indians (mainly Caskanes) strengthened their positions near the cities of Mishton, Nochistlan and others, while at the same time leading the siege of Guadalajara. Seeing that they could not cope with such a powerful uprising on their own, the acting governor of the district, Cristobal de Onate, turned for help to the viceroy Mendoza. Onate was sent to the aid of the famous conquistador Pedro de Alvarado, who led the attack on Nochistlan. However, the defending Indians held a counterattack on June 24, 1541, and with such ferocity that they forced the Alvarado army to retreat. In this rapid retreat, he could not keep his feet and Pedro de Alvarado's horse fell. Alvarado, conqueror of Guatemala, mortally wounded by his own horse, which fell on him with all his weight, died in Guadalajara on July 4, 1541.

However, the viceroy of Mendoza, with an army of 300 horsemen, 300 infantry, 8 artillery units and 20,000-30,000 Indian allies, the Tlaxcalians and the Aztecs, despite fierce resistance, reconquered the city outside the city. By December 8, 1541 most of the hotbeds of resistance had already been extinguished. The victory of Mendoza, according to Peter Gerhard, led to thousands of deaths: "... thousands of people were allotted in chains to the mines, the rest survived (in most cases, women and children) were sent to work on Spanish farms and haciendas (estates, plantations)."

In 1548, King Charles V of Spain announced the creation of the New Galicia Audiencia, which included the lands of the modern states of Jalisco, Zacatecas, Nayarit, Aguascalientes and the northwestern part of San Luis Potosi with all the peoples living in these territories.

In total, according to Domingo Lazaro de Amengui in the *Descripcion de la Nueva Galicia*, published in 1621, in New Galicia they spoke in 72 languages. In 1520, under the assumption of Peter Gerhard, about 855,000 people lived in the territory of New Galicia. However, by the 1530s, the population had halved, and by 1550, the population of the whole of New Galicia reached almost 220,000 people. One of the reasons for such a sharp reduction in the population was also the multitude of epidemics of diseases that came along with the white man (there were 19 major epidemics) —spous, chicken pox, diphtheria, influenza, scarlet fever, measles, typhoid fever, mumps and hemorrhagic disease

In 1550, the Chichimek War began. The most comprehensive source of information about the Chichimeca Indians and the Chichimec War is "Soldiers, Indians, and Silver: the first North American Border War" by Philip Wayne Powell. Although the states of Zacatecas, Aguascalientes and Guanajuato became the main base of the theater of war, some parts of the state of Jalisco were also attacked. In this war, many Native American tribes were involved on the side of the Spaniards: Taraski, Aztec, Cholulteki, Otomi, Tlaxcalca and Kaskanes. In 1554 there was the greatest loss for the Spaniards in the Chichimek War - on the Ojuelos Pass, Chichimeckas attacked a Spanish caravan of 60 wagons with an armed escort. In addition to the human losses suffered, Chichimeki caused damage in more than 30,000 pesos, seizing clothing, silver and other goods.

By the last decade of the century, the efforts of the viceroy Alonso Manrique de Zuniga to establish peace with Chichimeca were crowned with success. Powell described in detail all the efforts undertaken by the viceroy to achieve peace. One such effort was, for example, the resettlement in some parts of Jalisco Nauatl by speaking settlers from Tlaxcala and the Valley of Mexico as Gerhard wrote for "... serving as border police and for cultural influence." The end of hostilities led to the prosperity of the Jalisco economy. During the 16th and 17th centuries, Jalisco became one of the key commercial centers of the Spanish colony.

Today, Jalisco remains one of the important states of Mexico, both culturally and economically. In terms of economy, Jalisco is the third among all the states of Mexico, annually exporting goods worth over \$ 5 billion to 81 countries, and the first in terms of agricultural business, computers and jewelers. Some believe that Jalisco is the heart and soul of Mexico. Many things that are considered truly Mexican originate from the rich cultural heritage of Jalisco: mariachi music, charreadas (rodeo), Mexican Hat Dance, tequila and wide-brimmed sombreros.

Over the past five centuries, Jalisco has become the epicenter of many civil wars and battles. But, despite these protracted conflicts, the spirit of the inhabitants of Jalisco was not only not broken, but on the contrary only strengthened.

Pre-science of the Ancient East

Elements of natural knowledge, knowledge in the field of natural sciences, gradually accumulated in the process of practical human activity and were formed mostly based on the needs of this practical life, without becoming a self-sufficient object of activity. These elements began to stand out from practical activity in the most organized societies that formed the state and religious structure and mastered writing: Sumer and Ancient Babylon, Ancient Egypt, India, China.

In order to understand why certain aspects of natural science appear earlier than others, let us recall areas of activity familiar to a person of that era:

- agriculture, including agriculture and cattle breeding;
- construction, including religious;
- metallurgy, ceramics and other crafts;
- military business, navigation, trade;
- government, society, politics;
- religion and magic.

Consider the question: the development of which sciences stimulate these studies?

1. The development of agriculture requires the development of appropriate agricultural equipment. However, from the development of the latter to the generalization of mechanics, the period is too long to seriously consider the genesis of mechanics from, say, the needs of agriculture. Although practical mechanics undoubtedly developed at this time. For example, it is possible to trace the emergence of a primitive ancient grain mill (millstone) water mill (V-III centuries BC) - the first car in world history.

2. Irrigation work in ancient Babylon and Egypt required knowledge of practical hydraulics. River flooding control, irrigation of fields using canals, metering of distributed water develops elements of mathematics. The first water-lifting devices are the gate, on the drum of which the rope carrying the vessel for water was wound; "Crane" - the oldest ancestors of cranes and most lifters and machines.

3. The specific climatic conditions of Egypt and Babylon, tough government regulation of production dictated the need to develop an accurate calendar, counting time, and hence astronomical knowledge. The Egyptians developed a calendar consisting of 12 months for 30 days and 5 additional days per year. The month was divided into 3 ten-day days, a day for 24 hours: 12 day hours and 12 night hours (the hour value was not constant, but varied with the time of year). Botany and biology for a long time did not stand out from agricultural practice. The first beginnings of these sciences appeared only among the Greeks.

4. Construction, especially the grand state and religious demanded at least empirical knowledge of structural mechanics and statics, as well as geometry. The ancient East was well acquainted with such mechanical tools as a lever and a wedge. The construction of the pyramid of Cheops went 23,300,000 stone blocks, the average weight of which is 2.5 tons. When building temples, colossal statues and obelisks, the weight of individual blocks reached tens and even hundreds of tons. Such blocks were delivered from the quarry on a special sled. In the quarries for the separation of boulders from the rock served as a wedge. Lifting weights was carried out using inclined planes. For example, the inclined road to the pyramid of Khafre had a rise of 45.8 m and a length of 494.6 m. Consequently, the angle of inclination to the horizon was 5.3°, and the gain in strength when lifting weights to this height was significant. Rocking stones were used for facing and fitting stones, and, possibly, when lifting them from a step to a step. A lever was also used to raise and horizontal move boulders.

By the beginning of the last millennium BC The five simplest lifting devices, which later received the name of simple machines: lever, block, gate, wedge, inclined plane, were well known to the peoples of the Mediterranean. However, not one ancient Egyptian or Babylonian text describing the operation of such machines reached us, the results of practical experience, apparently, were not subjected to theoretical processing. The construction of large and complex structures dictated the need for knowledge in the field of geometry, calculation of areas, volumes, which for the first time

stood out in a theoretical form. For the development of structural mechanics requires knowledge of the properties of materials, materials. The ancient East knew well, knew how to get very high quality bricks (including fired and glazed), tiles, lime, and cement.

5. In antiquity (before the Greeks) 7 metals were known: gold, silver, copper, tin, lead, mercury, iron, and also alloys between them: bronze (copper with arsenic, tin or lead) and brass (copper with zinc). Zinc and arsenic were used as compounds. There was also an appropriate technique for melting metals: furnaces, forge mechs and charcoal as fuel, which made it possible to reach a temperature of 1500 ° C to melt iron. A variety of ceramics produced by ancient masters, allowed, in particular, archeology in the future to become an almost exact science. In Egypt, the glass was boiled, and multicolored, with the use of a variety of pigments, dyes. A wide range of pigments and paints used in various areas of ancient craftsmanship will be envied by a modern colorist. Observations on the changes of natural substances in the craft practice, probably, served as the basis for discussions on the fundamental basis of matter among Greek physicists. Some of the mechanisms used by artisans, almost to this day, invented in ancient times. For example, a lathe (of course, manual, woodworking), spinning wheel.

6. There is no need to dwell long on the impact of trade, navigation, and military affairs on the process of the emergence of scientific knowledge. We only note that even the simplest types of weapons must be made with an intuitive knowledge of their mechanical properties. The design of the arrow and throwing spear (dart) already contains an implicit concept of motion stability, and in the mace and battle ax, an estimate of the value of the impact force. In the invention of slings and bows with arrows, there was an awareness of the relationship between flight range and throwing force. In general, the level of development of technology in the military was significantly higher than in agriculture, especially in Greece and Rome. Seafaring stimulated the development of the same astronomy for coordination in time and space, ship building techniques, hydrostatics and much more. Trade contributed to the spread of technical knowledge. In addition, the property of the lever - the basis of any scales was known long before the Greek static mechanics. It should be noted that, in contrast to agriculture and even crafts, these areas of activity were the privilege of free people.

7. State administration required accounting and distribution of products, fees, working time, especially in Eastern societies. For this, at least the rudiments of arithmetic were needed. Sometimes (Babylon) government needs required knowledge of astronomy. Writing, which played a crucial role in the development of scientific knowledge - is largely a product of the state.

8. The relationship between religion and the nascent sciences is the subject of a special deep and separate study. As an example, let us point out only that the connection between the starry sky and the mythology of the Egyptians is very close and direct, and therefore the development of astronomy and the calendar was dictated not only by the needs of agriculture. In the future, in the context of the lecture material, we will pay attention to these links.

We will try to sum up the information about what was singled out in the Ancient East as theoretical knowledge.

Maths

The Egyptian sources of the 2nd millennium BC are known. mathematical content: Rinda papyrus (1680 BC, British Museum) and Moscow papyrus. They contain the solution of individual problems encountered in practice, mathematical calculations, calculations of areas and volumes. The Moscow Papyrus is given a formula for calculating the volume of a truncated pyramid. Egyptians calculated the area of a circle by squaring $\frac{8}{9}$ of the diameter, which gives a relatively good approximation for π - 3.16. Despite the existence of all the prerequisites, Neugebauer / 1 / notes a rather low level of theoretical mathematics in ancient Egypt. This is explained by the following: "Even in the most developed economic structures of antiquity, the need for mathematics did not go beyond the limits of elementary home arithmetic, which no mathematician would call mathematics. The requirements for mathematics from technical problems are such that the tools of ancient mathematics were not enough for any practical applications. "

Sumer-Babylonian mathematics was head and shoulders above Egyptian. The texts on which our information about it is based refer to the 2nd sharply limited and distant periods from each other: most of them, by the time of the Old Babylonian Hammurabi dynasty, 1800 - 1600 BC, a smaller part - to the Seleucid era 300 - 0 years BC. The content of the texts differs little, only the "0" sign appears. It is impossible to trace the development of mathematical knowledge; everything appears immediately, without evolution. There are two groups of texts: large - texts of tables of arithmetic actions, fractions, etc., including student ones, and small, containing texts of tasks (about 100 of the

500,000 tablets found).

The Babylonians knew the Pythagorean Theorem, knew very precisely the meaning of the main irrational number - the root of 2, calculated squares and square roots, cubes and cubic roots, knew how to solve systems of equations and quadratic equations. Babylonian mathematics is algebraic. Just as for our algebra it is only interested in algebraic relations, the geometric terminology is not used.

However, for the Egyptian and Babylonian mathematics is characterized by a complete lack of theoretical research methods of calculation. No attempt to prove. The Babylon tablets with tasks are divided into 2 groups: "problem books" and "reshebnik". In the latter of them, the solution of the problem sometimes ends with the phrase: "such is the procedure". Classification of tasks by type was the highest step in the development of generalization, to which the thought of the mathematicians of the Ancient East was able to rise. Apparently, the rules were found empirically, through repeated trial and error.

At the same time, mathematics was purely utilitarian. With the help of arithmetic, Egyptian scribes solved problems of payroll, bread, beer for workers, etc. There is still no clear distinction between geometry and arithmetic. Geometry is only one of the many objects of practical life to which arithmetic methods can be applied. In this respect, there are special texts intended for scribes involved in solving mathematical problems. The scribes should have known all the numerical coefficients they needed for the calculations. The lists of coefficients contain coefficients for "bricks", for "walls", for "triangle", for "circle segment", further for "copper, silver, gold", for "cargo ship", "barley", for "diagonal", "Cutting reed", etc. / 2 /.

According to Neugebauer, even Babylonian mathematics did not cross the threshold of pre-scientific thinking. He, however, connects this conclusion not with the lack of evidence, but with the unawareness of the Babylonian mathematicians of the irrationality of the root of 2.

Astronomy.

Egyptian astronomy throughout its history has been at an extremely immature level / 1 /. Apparently, there was no astronomy other than star observations for drawing up a calendar in Egypt. In the Egyptian texts there was not a single record of astronomical observations. Astronomy was used almost exclusively for the time service and the regulation of a strict schedule of ritual rites. Egyptian astronomical terminology has left traces in astrology.

Assyro-Babylonian astronomy conducted systematic observations from the era of Nabonassara (747 BC). For the period of "prehistoric" 1800 - 400 years BC in Babylon divided the sky into 12 signs of the Zodiac, 300 each, as a standard scale for describing the movement of the Sun and planets, developed a fixed lunisolar calendar. After the Assyrian period, a turn to a mathematical description of astronomical events becomes noticeable. However, the most productive was the rather late period of 300-0 years. This period provided us with texts based on a consistent mathematical theory of the motion of the moon and planets.

The main goal of Mesopotamian astronomy was the correct prediction of the visible position of celestial bodies: the Moon, the Sun and the planets. The well-developed astronomy of Babylon is usually explained by such an important use of it as state astrology (the astrology of antiquity did not have a personal character). Her task was to predict the favorable location of stars for making important government decisions. Thus, despite the non-materialistic application (politics, religion), astronomy in the Ancient East as well as mathematics was purely utilitarian, as well as dogmatic, unsubstantiated. In Babylon, no observer had the idea: "Does the visible movement of the stars correspond to their actual movement and location?" However, among the astronomers who worked already in the Hellenistic time, Seleucus the Chaldean was known, who, in particular, defended the heliocentric model of the world of Aristarchus of Samos.

Egypt's top secret

I have to say: I saw him, it is a miracle of miracles, not on the hot plateau of Giza, where the three most famous of the hundreds of Egyptian pyramids stand, not in the Valley of the Kings on the west bank of the Nile and not on the dawn top of Mount Sinai.

I saw all the horror and curse of Egyptian antiquity with its unchanging terrible omens - the tombs and temples of the dead...

I saw how the black soul of Egypt chooses me, one of many, and calls for me with an insane whisper ... persistently pushing into the ancient horror and insanity of pharaohism, into the catacombs of its dead and bottomless heart...

"Father of History" Herodotus claimed that the chronicles of the Egyptian priests cover 12 thousand years. Another ancient historian, Diogenes Laertius, believed that the astronomical records of the Egyptians were begun in 48683 years before Alexander the Great.

Helena Blavatsky refers to a certain Harmon, who allegedly determined that the mysteries in the Great Pyramid had already taken place 69 thousand years ago.

The author of the 6th century, Simplicius, more than that, wrote that observations of the sky were carried out at Neal for ... 630 thousand years! The head is spinning from one swing of these, albeit nothing and not confirmed messages.

What other cultures of the earth would dare to attribute a similar age? Is that the Sumerian; but the Sumerians are "to blame themselves" - they left us their "royal list" with a length of half a million years ...

About the Black Earth - Ta-Kem

Under these revelations of the father of horror literature, Howard F. Lovecraft, almost all mystics who paid tribute to the Egyptian theme could subscribe from the moment it became fashionable in the West, that is, from the beginning of the last century.

Scientists, along with the soldiers of General Bonaparte, who passed through the deadly desert and paradise oases of the Nile Valley, brought the first coherent message of nameless ruins among the sands, beasthead idols and inscriptions in a mysterious language.

Later, lucky Champollion gave the key to these inscriptions (it is amusing that the Russian Academy of Sciences took it into its bosom three years earlier than the French one) - and the signs-pictures sounded, forming into court chronicles, and love poems, and prayers, and dry estimates on the use of slaves onion and garlic.

The real appearance of the country began to form, once like a serpent with green scales of crops stretching between two deserts, along the twists of the gracious Hapi. But the gloomy-enthusiastic mystery experts were closer to the other; they brushed aside authentic information about the Black Earth - Ta-Kem, teaching that the main thing, mystically terrible, must be read between the columns of hieroglyphs.

Next to the less well-known scholarly, a kindly semi-curious, vivid mythical picture emerged and triumphed.

Egypt de is the birthplace of the most sophisticated witchcraft, dangerous magic; the abode of astrologers and alchemists, who made friends with demons; the culture is so old that the monstrous races of otherworldly beings must have stood at its source. Which of the writers, even the most talented, did not pay tribute to this cemetery - the romantic fad?

At Anatole France we can see a reviving sphinx and a demoness - a musician from a fresco in a tomb, seducing a Christian ascetic. Conan-Doyle paints a student - Egyptologist, who managed to revive the mummy, in order to revenge his enemies with it...

But, to tell the truth, for strict science there is a lot of mystery in the incredible, against the background of the general wildness of the Neolithic, the rise of the lonely Ta-Kem. How did it start? .. About 12 thousand years ago, a certain all-earth catastrophe struck - an asteroid hit or, according to another hypothesis, a sharp roll of the earth's axis caused by the accumulation of polar ice masses.

This cataclysm is remembered to humanity as the World Flood ... The face of North Africa is changing dramatically. Tropical forests, hitherto covering the Libyan desert, are dying; but on the site of a long chain of lagoons and lakes arises the mighty Nile River. A mysterious swarthy, big-eyed people immediately fall "between two fires": lifeless sands and rocks come from the east and from the west, and the native river flows regularly, turning its entire fertile valley into a muddy swamp.

However, the people do not die out and do not migrate; he chooses ingenious tactics of continuous irrigation. All land suitable for sowing is covered by a network of large and small canals.

The desert is suspended, the effects of floods are mitigated.

In Europe, the distant ancestors of the Greeks, Romans and Slavs are still beaten in the dense thickets of the cave bear with the cudgel, and over the great Hapi there is something else ... On the average of its course, the incomprehensible culture of Badari arises; The hour of the birth of the two kingdoms is close, which will then be united under the same white-red crown, bearing the sweet nickname of the "head-crusher" the first pharaoh Narmer, he is Menes ...

What kind of tribes, what kind of blood mixed then at the Nile waters? Strange light-skinned people came there, perhaps from the depths of Africa; the Europeans broke their tents, who crossed the Mediterranean isthmus before the Flood washed away.

And yet, some scientists believe until now, the surviving descendants of the inhabitants of the mysterious, destroyed by the Flood of the country, the very Atlantis, whose colony was probably the most ancient Egypt, settled in the fertile valley. The mother of the famous king Khufu, in Greek Cheops, the builder of the greatest of the pyramids, Queen Hetepseres, was, according to the portrait found in her tomb, blonde with bright eyes; the skulls of the early pharaohs have an unusual elongated shape ...

Be that as it may, the mysterious "rum" disappeared, the people of Ta-Kem melted into the floods of great invasions and migrations. But sometimes you sometimes meet a handsome man - a cop in Cairo, a copy of the Pharaoh Ramses II, a stewardess of the domestic airline, looking like rather a princess with ancient paintings than an Arab girl ...

Among the sands

Perhaps all the tricks of irrigation inherited by the Egyptians from the Atlanteans? Craft, the rapid development of which led to progress in other areas?

Indeed, for the construction of channels, knowledge of geometry is necessary, the timing of floods are determined by the starry sky, the supply of water to the fields is inconceivable without elementary mechanisms, etc. Perhaps ... But - whether another proud Atlanteans left their purely perfect inheritance to their students, or the Egyptians themselves acquired this national trait ... however, their individuality passes through their entire history.

A sort of the earliest on earth, racism, arrogant "Aryanism" ... Apparently, the temptation is too great to feel civilized among the wild, wise among the ignorant, to live in the land turned by your efforts into earthly paradise, and to know how poor and barbaric - napping other tribes in comparison with your chosen one of God!

The temptation of pride, dangerous for the strongest ... Many years ago, the American film "Zardoz" was on the screens - a fantasy, about a distant terrible future.

A small handful of immortal scientists live in their man-made Eden - Vortex - under the protection of the force field, and around it lies an almost extinct planet, and hungry hordes are scratching into an invisible wall. Everything ends with the invasion of the mad bloodthirsty horsemen, the extermination of the immortals.

History confirms the pattern of such a finale ... In the Egyptian Museum, I saw a painted relief: the haughty Pharaoh holds three bearded foreigners by the hair.

Anyone born out of Ta-Kem was thought only of an enemy and a potential slave. Then one day, sweeping the cities and trampling shoots, warriors "Hekasasut" invaded lovingly groomed Vortex of the Middle Kingdom, later distortedly called Hyksos.

The Hyksos were especially hateful to the inhabitants of Ta-Kem also because they were worshiping the conquerors of Suteha, or Seth, the main enemy of tillage, the embodiment of the destructive heat of the desert ...

Thus, waves of invasions began, when the Arab cavalry of Amr Ibn al-Asa turned the Byzantine garrisons to flight, and the country became Islamic ... But let us return to the "Atlantean" pride. Modern Egyptians, completely Arabized and Islamized, at first glance, are completely alien to it. Moreover, in their behavior rarely notice a hint of dignity.

A pretty six-year-old boy at the Santana Hotel pretends that he is an elevator operator,

accompanying tourists to the floors, and stretches a little hand behind the "baksheesh" (common for the whole East is the name of the handout).

Adult "merchants" are much more obtrusive and arrogant. In a village near Luxor, among the bare rocks, where the entire population lives in souvenir trade, a hefty man ran after me, trying to shove black basalt Anubis, and so beat a statue of the god of the dead on the walls of houses plaster was falling, - argued the authenticity of the stone ... As soon as I left him ...

On the national dignity of the Egyptians

The great president Nasser declared that all historical heritage, from ancient times, belongs to the Arab people of Egypt. This does not prevent lovers of baksheesh to treat the old especially consumer, as a profitable business.

In the same villages next to the ruins of a Ramesseum or the Hatshepsut temple, the facades of the huts and souvenir factories are painted with roughly-bright similarities of famous frescoes; at the entrance to the renowned Cairo market of Khan al-Khalili on the signboard Tutankhamun and his wife even drink coffee, which is a complete anachronism ...

And yet I dare say that the primordial feeling of being chosen has not disappeared from the soul of the Egyptian, although it has acquired an unexpected form. Year 1999, my second visit to Egypt - with the creative group of the TV program "Dialogue with the Sphinx".

Director Irina Shatokhina and cameraman Vladimir Dembnovetsky were chosen for the expressive "eastern" frame of a quiet gray donkey grazing on a mountain in old Cairo. But our guide, young charming Semeh (we call him Semen), jumps out of the car and literally almost drops the camera tripod.

Why such indignation? Donkey here, of course, nothing to do with it. He just walks in the background of wreck, of which there are quite a few in the country, along with their hungry, ragged population. And the Egyptians, unlike us, masochists, do not themselves admire their "seamy side" and do not like it when visitors pay attention to it ...

But later, in the car, Semekh spoke so sincerely and angrily about foreign filmmakers creating the ugly, caricature image of his country, its glorious past - for example, in films devoted to the biblical story of the exodus of Jews from Egypt! .. He seriously suffered from humiliation, applied to his people.

Yes, and there were other episodes, say, in 1997, during my first visit, for filming for the TV program "Mystery." Then three of us — directed by Alexander Melnik, cameraman Mikhail Lebedev, and me — were randomly attacked by passers-by. You see, we they took in the lens of charming, but dangling and dirty children ... Oh, yes, there were no time for arrogance, for the oppression of foreign tribesmen the Pharaohs, and the nobles, and the peasants were severely punished.

The very race of them has been cut short in the ages; now the sacred shores are inhabited by descendants of the Arabian Mujahideen, Ottoman Turks, Mamluks - former slaves from the Caucasus, from the Polovtsian steppes ... Some fantastic genetic expertise could find here the ultra-long relatives of the Khan Konchak! ..

But when I again think about the national dignity of the Egyptians, even if they are so naively manifested, I cannot escape the idea that it is not based on the arrogance of the slave owners, but on something completely different, all the same worthy of respect. Well, let's say, the self-respect of a hard worker, a farmer who has been settling this land for six thousand years, squeezed in Seth's yellow paws. Working pride ...

But, in fact, the first number of years I mentioned - more than fifty centuries that have passed from the unification of the upper and lower kingdoms of Egypt into one state - is enough for a sedentary agrarian community, constantly forced by nature itself, to craft, and the highest art, and bold scientific thought, and deep religious philosophy. I dare to suggest - a philosophy that "programmed" the development of ideas in the Middle East and throughout Europe ...

Let us return to the cold memory of the days when, about 3,700 years ago, Suteh worshipers, furious Hyksos, broke down in strife between the king and the governors of the provinces. What did they bring except destruction? For example, iron weapons, which largely ensured their victory.

In sacred texts

Probably, among the innovations that have changed the future of the Black Earth (and not only it) can also be attributed the arrival of certain tribes related to the Hyksos by blood. They were called in the Assyrian texts - "Habiru", or "Habiri". Another variant of the name is also known: "ibrim", i.e. "from the other side" - meaning the other side of the Euphrates River ...

The name of the militant nomads survived to this day in a form well known to all: Jews. The biblical patriarch Abraham was apparently the leader of the ibrim families who came to the Nile Delta and settled there in the Lower Egyptian land of Goshen.

Kinship with the Hyksos went to the benefit of the Jews: they herded their flocks peacefully, multiplied, and some people from Khabiru even reached high posts in the state. The Bible mentions Joseph, the son of Jacob, who became the first minister of the Hyksos pharaoh ...

So centuries passed. But hekasasut were expelled. And in the series of kings, Ta-Kem was Ramses II, a warrior and a builder, who had not yet happened. Everything in it was different inhuman scales. The Chronicle tells how Ramses single-handedly dispersed entire detachments of new enemies, the Hittites.

Eternally, Ramses lacked slaves and prisoners of war for construction work; once, without thinking twice, the Jews from Goshen drove to build new cities. Since then, they did not go out of Egyptian slavery. In the ancient mines of Sinai, where turquoise was mined, inscriptions were found in the language of the Semitic group - did not the enslaved ibrim have left them? ..

Later, when Pharaoh Mernept, Habiru rebelled; Moses - Moses became their leader and prophet. The biblical tale of how in infancy his mother let him swim in the basket on the Nile, as Moshe picked up Pharaoh's daughter, the tale of criticism does not stand up, it is simply written off from the legendary biography of the Assyrian king Sargon.

More reliable other information. Moshe was lucky: he did not break the ore, but graduated from the school of the priests of the solar god Ra in Heliopolis, received a high dedication - and it was from Egypt that he carried out the idea of the invisible one God, the creator of the Universe!

In the sacred texts of Egypt one can find dogmas not only of the Old Testament faith, but also that which was later named after the Essenic preacher Yeshua the Messiah (in Greek, Jesus Christ). The concepts of original sin and redemption, the aftermath of judgment, heaven and hell, the future resurrection of all the departed in the flesh ... Spring festival associated with the revolt of the god Usir (Osiris) from the dead, became the prototype of the Christian Easter.

Little Jesus with his mother and stepfather was hiding in Egypt from King Herod - and now, the image of Mary with the baby-god confidently acquired the features of the millennial canon Ta-Kem, the image of Iset (Isis), hiding her son Choir from the evil pursuer, all the same Seth. .. The Egyptian spiritual program, and Moses rendered from the priestly school, and perceived by all the Ibrim people for 400 years on the Nile, transformed the world.

Judaism, along with its secret part, the Kabbalah, is born of it; The colossal movements of Christianity and Islam, which exploded the narrowness of the Jewish dogmas, also bear the seal of the religion of Ta-Kem. The pyramids breathed from Arabia to Norway, from Siberia to Argentina ... But still - Egypt remained the most sacred sanctuary of faith in the One, the Nameless, the main center of the Spirit storming the heavens...

Once this night, from April 30 to May 1, was the night of the spring holiday of the Germanic pagans. According to the Christian calendar, it fell on the eve of the day of holy Walpurgis - and that became Walpurgis Night. The fanatics who, in the name of Christ, covered their hatred for all that is healthy and cheerful, believed that in this time evil spirits owned the land and the witches flocked to the Sabbath. The European Middle Ages declared mountains - Brocken, Bloksberg and others - to be places of demon "gatherings" ...

Contrary to the gloomy superstition, on this night of 1999 we made the ascent of the mountain, believing that we were moving towards the eternal light and changing accordingly internally. However, the mountain was special: it was called Jebel Musa (Mountain of Moses), or simply Sinai ... We climbed the steep path, rough stone steps to its top, burdened with our sins, with a BSP video camera and a tripod for it.

The rich pilgrims were carried by Bedouin camels, snoring and flanking almost pushing foot climbers into the abyss - I am afraid that the riders were just as difficult to get into the mystical mood of the night as their mount animals pass through the eye of the needle ... Choking, increasingly making halts, cursing the equipment that had broken off our hands, we, however, were in a hurry, because the tradition ordered to meet the dawn exactly where the God of Yahweh appeared to the Prophet of Israel in a fiery cloud and photograph the touching scene of reading the Bible in different languages.

In the pink-lilac haze before sunrise, we overcame the last ascent - and we saw before us a church folded at the very top of the blocks, delivered in the same way that we barely dragged our own bodies and not too heavy equipment. And around on the brown, wrinkly peaks, cut into quaint, as if the sculptor's hand with reliefs made, stood other churches or chapels, similar to a white, almost detached from the earthly "Himalayan stronghold" brush by Nicholas Roerich.

And to them, clearly visible in the rising May morning, zigzags of ancient paths led along the slopes. These goat stitches were carried by the monks from below, from the valley, every slab and floorboard, every icon and every link in the fence, every window cover and every nail. They built temples on the threshold of the sky, at the same time being cleared of all the selfish, base, burning out all the weaknesses, the entire legacy of the cunning, predatory and lustful primate who became a man on the steep path to the peak of the evolutionary Sinai ...

Narrow gate

Great spiritual workers always gave birth to the land of Egypt. ... Since the time of Caliph al Mamun, who was looking for treasures of antediluvian kings in the tomb of Khufu, the debate continues to this day - why did the Great Pyramids actually be built?

The coffins turned out to be empty - but this may mean that the mummies of the pharaohs were simply hidden. This happened sometimes, for reasons for which we are already incomprehensible ...

Many fantastic manuscripts twist around the man-made mountains - from old occult ones, about how "divine energies descend from above to the top of the pyramid, like a tree with a root above and a crown below, and then spread all over the Earth" to the newest, delusional " One Kievite's hypothesis that the pyramids were equipped with ... solar power plants to control the water level in the Nile.

But I am attracted by one suggestion expressed, in particular, by Helena Blavatsky. I felt his possible justice, when, bending over in three deaths, I went down into the bowels of Khafre in a narrow passage.

This way, says Blavatsky, symbolizes death and the new birth; here are the very "narrow gates" leading to the world of a renewed, blissful life with God, whom the evangelist Matthew mentions.

But moreover: the descending and ascending moves only led the initiate (probably a student of the priestly school) to the real, ordeal. The man was placed in the tomb of Pharaoh, perhaps for many days, and covered with a huge stone lid.

Darkness, silence, lack of movement, terrible loneliness in the depths of the pyramid ... not alone with the royal mummy, whispering the incomprehensible secrets of another world? According to legend, the Master of Masters, a creature with the face of a lion, was the subject here. He revealed "the secret name of God, giving power."

The future priest comprehended for himself "the eternity of Life, Light and Truth - and the illusiveness of Death, Darkness and Sin." The new man rose from the tomb, with a soul purified from all petty and selfish. If, of course, did not go crazy ... Not Had he visited here — or in the heart of the pyramid of Khufu — a student of the Heliopolis school of Ra, young Moshe?

The beast-headed gods, allegories of the properties of the Higher Beginnings, left, but the practice of initiation, the transformation of the soul image remained, and Egypt became the first centuries of our era - the birthplace of monasticism, a bright lamp of early Christianity. Earlier than on the Sinai heights, churches with frontier churches had turned white, under Alexandria, St. Anthony fled, suffered terrible temptations and fears from demons, later portrayed by Bosch and Dali.

Hermitages who had departed from the world found shelter in the temples abandoned in the desert; and, perhaps, beautiful maidens with frescoes or reliefs depicting the life of naked people in

the paradise valley of Ta-Kem, really tormented them with longing for the unrealizable ...

Then there were built the first Kinovi on Earth, dormitories for hundreds and thousands of ascetics. The vineyard of Christ, the garden of ancient piety was called Egypt before the arrival of the Muslims. But didn't the rise to Sinai become a development of the initiation ritual in the pyramids, the ascent to the light?

And the monasteries on the tops of the mountains did not become likeness of tombs-cradles for all who decided to undergo bodily death alive and a new radiant birth in the spirit? ..

The main secret of the Black Earth

And now - about the main miracle, the main secret of the Black Earth; about what I encountered in the courtyard of a brand new hotel in Sharm el-Sheikh, a resort that was founded less than thirty years ago on a thin coastline near the southern tip of the Sinai Peninsula, near the former Israeli military airfield, now serving tourists from all over the world (like any Kievite who wants it, the Planet Tour Ramses agency brought there ”).

There, at the hotel, I saw how the workers planted modest flowers on a small lawn, including field daisies, which we tear so frivolously and trample on our generous Dnieper meadows.

Each bush of flowers is removed from the package along with the black soil brought to distant lands across the sea; and a separate thin water supply hose is supplied to each planted bush.

And further. On the banks of the Nile in Cairo, where magnificent tropical thickets grow green and bloom, each palm tree grows in its own tub, and each botanical miracle has its own pot.

... We all know how Ukrainian peasants cultivate and nurture gardens and flower beds in their own backyards. But is it easy to imagine our countryman, busting over a poplar or an acacia, planted in tubs on the common ground of the slopes of the Dnieper? Alas...

The ability to survive in the terrible century-long struggle with the desert, with the hot-breathing Seth, whose yellow paws always try to crush the tender sprouts of irrigated fields - this is the essence and soul of Egypt.

In the peasant care and scrupulosity, in the tirelessness and honesty of those whose hands dug the silted ground with Ta-Kem by millions of large and small canals, those who invented the leather buckets of Shaduf and the Saky irrigation wheel rotated by the bulls, - this is the beginning of the colossal tempering of will, that incredibly strong desire for purity and freedom of the spirit, which found a grandiose way out both in the mysteries of the pyramids and in the prime of Christ's first monasteries.

It's a pity, of course, that after all the conquests and colonial woes, modern Egypt became a routine semi-feudal state with portraits of "given by Allah" Mubarak sticking out at every step and millions of homeless people sleeping in the main necropolis of Cairo.

But, as they say, "not yet evening", the abyss of times ahead is deeper than behind our backs. And the impulse of higher spiritual and moral aspiration, embodied by Hermes Trismegist, Imhotep, Moses, Christ and Mohammed, is given to humanity forever.

Perhaps it was for the first time that it was the farmer who felt the belief in the imminent immortality of all the living, seeing that there is no hopelessly dead nature, and even more so where the soul works? And he began to preserve the bodies of his kings and the bodies of his loved ones from rotting, as if grains intended to rise and yield sooner or later.

But what about the "dead and bottomless heart" of Egypt, "the horror and curse of Egyptian antiquity"? Yes, it's just not there. The leisurely Western intellectuals, who had never seen a hose with life-giving water to a bush of daisies cherished on the edge of the desert, invented it.

Mysteries of Babylon

Babylonia, the state of the beginning of the 2nd millennium - 539 BC in the south of Mesopotamia (the territory of modern Iraq). In the heyday (under Hammurabi) - a centralized slaveholding state. Conquered by the Persians.

In 586 BC., in the late autumn of the nineteenth year of his reign, King Nebuchadnezzar II (ruled from 604 to 562 BC) was returning from a distant military campaign to his capital Babylon.

The hike was successful. The Babylonian warriors happily returned home with rich booty. Ahead, on fast-footed, hot horses, archers and dart throwers rushed, in light shells, with pointed helmets on their heads. They were followed by elegant war chariots, sparkling with gold and silver ornaments. Lightly armed infantrymen with small round shields and short swords walked boldly, heavily armed warriors lined in strong armor somewhat lagged behind them. Each of them carried in his left hand a huge, human-sized, rectangular leather shield, covered with copper strips and slightly bent upwards, and in his right hand - a heavy spear with an iron tip.

For the army stretched a string of prisoners in iron foot shackles. They were accompanied by crying wives and children. The guards urged the lagging beats behind.

With calm and steady shaking humps, camels, loaded with huge bales and knots with rich prey, walked to their side. At the very end of the procession cargo carts and siege vehicles creaked on small massive wheels.

The forward detachments, passing the outer line of fortifications covering the capital from the north, approached the main city wall. The path went among countless vegetable gardens planted with onions and garlic, and green palm groves. On the right, a wide blue ribbon curled the Euphrates.

Downstream, round leather ships were rushing fast, like giant balls. Some of them already pestered the harbor. Tall sailors unloaded clay vessels full of fragrant grape wine (the Babylonians themselves made date wine) brought from distant Armenia, and carefully carried them to the city gates.

The Babylonian warriors meanwhile add a step. The gate of the fertility goddess Ishtar has already clearly emerged behind the big moat. Wide sheets of bronze sections sparkle over a slightly curved arch, resting against massive rectangular towers. These towers are lined with multicolored glazed tiles. On a dark blue background, convex bright images: white and yellow bulls give way to fantastic monsters. And on the walls bordering the road are depicted brownish lions with golden manes and fiercely grinning teeth.

On both sides of the gate, covering the entire city, stretches a double wall of yellowish bricks, fastened with asphalt. Each of the two parallel walls, almost closely adjacent to each other, about 7 meters thick. These walls are intersected by giant towers with a gate.

If the enemy even overcomes the outer moat and breaks through both walls, he will encounter an internal moat, along which a third, low wall stretches.

Babylon, yet no one dare to threaten. The bronze sections of the gate are wide open, and the victorious detachments of the Babylonian king move under the arch, cross the second bridge and find themselves inside the city.

From the gate of the goddess Ishtar along the palace and the main entrance to the temple of Marduk, the supreme Babylonian god, crossing the entire city, is a wide street Procession. It is paved with limestone slabs of sparkling white with rims of red stone. Warriors pass along the whitewashed walls of the palace with towers and battlements. On the other side of the walls are the famous "hanging gardens" that adorn the north-western part of the palace. On arches stacked of brick, resembling ledges of mountains, a layer of fertile land is poured and trees, shrubs and flowers are planted. From a distance, it seems that these gardens are hanging in the air. Slaves spin water-lifting wheels all day and scoop water from the river with water buckets for watering the royal gardens.

These gardens were ordered by Nebuchadnezzar himself to be built for his beloved wife, taken from the mountainous country of the Medes, in order to create at least a semblance of her wooded mountains on the flat plains of Babylonia.

Many foreigners who came to Babylonia mistakenly attributed the construction of "hanging gardens" to Queen Shamuramat, who ruled two hundred years before Nebuchadnezzar. Later, the Greeks, who ranked the "hanging gardens" as "the seven wonders of the world," called them the Shamuramat gardens (in Greek pronunciation, Semiramis).

The palace of Nebuchadnezzar was built on a vast brick platform, high above the surrounding

area. Five yards followed one after another from east to west, the doors of numerous rooms looked out into the courtyards. The façade of the main throne room, lined with colorful tiles, was especially luxurious: light palm trees and lotuses appeared on a blue background. The facade was decorated with slender yellow columns with blue curls of capitals (the upper part of the column). There were no windows, and the light penetrated through three wide doors.

Marduk Street, adjacent perpendicular to Processi Street, led to the grandiose gates of the temple of the god Marduk - the main temple of Babylon.

In the northwestern corner of the temple courtyard, a seven-story tower is ziggurat. It was one of the highest buildings of the time, reaching 90 meters in height. From a distance, the building seemed like a giant, multi-colored staircase leading to the sky. Gradually tapering floors were painted in bright colors: dazzling white, black, red, blue, reddish brown, silver and, finally, the uppermost one was gilded. Giant golden horns glittered on the flat roof. In this temple, the king solemnly offered sacrifices to the god Marduk in gratitude for the victories he had won.

On the day of the return from the campaign, the king sacrificed bulls and sheep to God and poured a cup of wine. Then he retired to his palace. The citizens and priests, warriors, merchants, artisans, farmers, went home. Many went to the market square. There the warriors returning from the campaign are in a hurry to sell their loot. Multi-colored clothing is given for a shekel (8 g of silver), a hardy camel for 10 shekels, a beautiful captive for 5 shekels. Babylonians did not know the coins, and when buying, silver bars were weighed on the scales, and they could not do without cheating. Experienced craftsmen perfectly knew how to make inaccurate scales and non-balanced weights.

At nightfall, the streets become empty. Only here and there are belated pedestrians hurrying with torches in their hands. Let's look at the outskirts of the city where the poor live. Here is a completely different life. Instead of a wide, smoothly paved Procession Street or Marduk Street, there are labyrinths of narrow lanes littered with garbage. On rainy days there is impassable mud. Porters, boatmen, men diggers, waterpots, and other laborers live in low and dark mud huts. There is not enough money on the wooden door (forest in Babylonia is expensive), and it is replaced by an old, half-decayed reed mat. They sleep on the same mat, putting a pile of rags under their heads.

Common foods include onions and garlic, barley bread and dried fish.

In the huge, raw barn, adjacent to the outer wall of the city, dozens of slaves are sleeping side by side on the dirt floor. The room is sparsely lit with coals steaming in a rusty brazier. Some slaves in punishment for disobedience - in the pads. And nearby, in the annex, adjacent to the royal bakery, slaves rise at dawn and are accepted for their regular work. Bending over the hand-held grain graders, they rub the wheat grains. The bright rays of the rising sun illuminate the awakening Babylon - the capital of the largest slaveholding kingdom - with its magnificent palaces, temples and pitiful shacks on the outskirts.

Avalon and King Arthur

The legend of the English King Arthur and his Round Table is known to many. But did all this really happen? And where was the mysterious island of Avalon - the permanent residence of the legendary king? After all, it is not on any map. The answer to this question is given by the small Abbey of Glastonbury, where English archaeologists discovered during the excavations a grave with the bodies of Arthur and his wife Guinevere.

In the memory of mankind there are three kings of Arthur - Arthur the historical, Arthur of the legends and Arthur of the chivalrous novels, with one image smoothly flowing into the other. Therefore, it is rather difficult to separate historical truth from fiction, given the antiquity of legends that appeared in the 6th century AD. These centuries are not accidentally fanned by fantastic stories about the great King Arthur and his famous Knights of the Round Table, who committed a lot of incredible feats.

By the beginning of the III century the Romans conquered the British Isles and owned them until the beginning of the V century. Then Rome itself was threatened by hordes of Goths, and all the Romans left the colony. Less than half a century, as the Germanic tribes of Germany collapsed. Then the tribes of Britons and the remnants of the descendants of the Romans united and began to fight with the conquerors. Although they inflicted a series of defeats on them, by 1600 the conquest of the main part of the island was complete.

About these times - the struggle of the original population of Britain with the conquerors - and tell stories about King Arthur, who became the hero who led this fight. Despite its failure, the legend sends the wounded king to the magical island of Avalon, the path to which opens a few. Elves and fairies live on this island, time passes there so slowly that the heroes of the legends and the village probably live in a paradise, not realizing that one and a half thousand years flew over the planet. So did King Arthur really live? Was there an avalon? It turns out that these issues are inextricably linked.

Around the legend about Arthur there were so many rumors in the past centuries and continues to go around these days, that it is the time to be completely confused. Some of the mystics of the Middle Ages believed that Avalon was not lost in the physical, but in the sacred sense of the word. Like Russian Kitezh, the island passed into another magical dimension and disappeared from people's eyes.

Many XIX century historians have explained the disappearance of Avalon much more prosaically. They believed that the cause of the death of the island was a banal flood. In support of their hypothesis, scientists cited a true story relating to the XI century. It dealt with a very low island in the English Channel, protected by dams and locks. One day, after some celebrations, the drunken guards forgot to close them, and unreasonable tidal water rushed into the city. All the local nobility perished in the waves (except the king, who escaped by swimming on a horse), and the island itself covered the sea. It is the above historically accurate case that prompted researchers to the idea that Avalon could have comprehended the same fate.

Quite unexpectedly, the famous Danish writer Hans Christian Andersen spoke out (albeit in a veiled form). In his rather creepy tale "Ven and Glen" he describes two twin islands. Somehow, in a sinister autumn thunderstorm, Ven was swallowed up in the abyss, and since then all the inhabitants of Glen went to bed with horror, expecting Ven (that is, the sea) to come tonight for his brother and for them. And Glen really disappeared, but for a completely different reason. He merged with the mainland, connected with it man-made bulk structures. This could happen with Avalon, if it was located close enough to the shores of Britain.

It should be noted that not only European scientists were interested in the history of Avalon Island. MA Orlov in his book *The History of Man's Intercourse with the Devil* (1904) indicates that:

"Avalon was often described by the ancient poets of France. Thus, in the poem about William Kurnos we find the mention of the fact that Avalon was extremely rich, so another such rich city was never built. Its walls were made of some special stone, the doors were ivory, the houses were richly decorated with emeralds, topazes, hyacinths and other precious stones, and the roofs on the houses were gold! Magical medicine flourished in Avalon. Here healed the most terrible diseases and wounds. In one of the novels of that time, this island is described as a place where all inhabitants spend time in an eternal celebration, not knowing worries and sorrows. The word "Avalon" was brought closer to the words of the ancient Breton language "Inis Afalon", which means - "Apple Island".

Different opinions of the mysterious island are expressed by many modern foreign writers. But all these are hypotheses that prevent us from discovering the secret of Avalon. We have not for nothing mentioned in the beginning of the Glastonbury article that it is located in the very west of Great Britain. Sprawling on the vast plains of Somerset, not far from the Bristol Channel, this complex now includes the city, the abbey and a huge volcanic rock with the ruins of a church, going down terraces down. The locality surrounding the city used to look like an island because of the countless swamps that did not dry up until the 16th century! It should be noted that people have lived here since time immemorial. Remains of settlements discovered by archaeologists date back to the era of the Roman invasion of the islands. It is also believed that on the lands of Glastonbury for a long period there was a serpentine temple of the Druid priests.

From over 150-meter-high cliffs you can observe the landscape at 70-80 kilometers around. The volcanic terraces bear the traces of their treatment by people, and, perhaps, they once served as a trail for Christian pilgrims who went here for worship and prayer.

In the Middle Ages, the monks erected here a magnificent monastery, named after them in honor of St. Michael. When it was destroyed by an earthquake, a church grew in its place, the remains of which have survived to this day. According to legend, Glastonbury Mountain is the place where King Arthur once lived, as well as the secret entrance to the underworld of the Lord of the Elves. It is believed that in the 6th century Saint Kollen entered here, seeking to end demonism. He performed an exorcism rite, and from contact with the holy water, the elven palace disappeared with a roar, leaving the ascetic alone on the empty top of the cliff.

Another legend is associated with the so-called well of the Holy Grail, located at the foot of the mountain. It is said that at one time Saint Joseph threw the cup here, which Jesus used during the Last Supper! Many tried to find the precious magical item, but no one could. According to folk lore, King Arthur's Round Table broke up just because the Holy Grail disappeared from the human world. The well itself was built by the druids from huge stone blocks, with the greatest care worked by the masons. Every day, 113 thousand liters of red ferrous water is poured out of it, which, according to legend, has magical properties.

In general, the rock in Glastonbury is a very strange place, even from the point of view of modern science. Very often, locals witness an extraordinary spectacle that happens at night. Suddenly, pale blue lights appear in the air, which for hours rush around the church ruins. Some attribute their appearance to ufological factors (UFOs), others to the magnetic energy of the rock.

Glastonbury Abbey is a unique historical object for many religions. At one time, druid ritual actions were conducted here, worshiping snakes. Then they were replaced by the Romans, and after the latter left, the witch communities (now living here) settled firmly in the local territory. But the most significant mark was left, of course, by Christians. According to legend, Joseph of Arimathea (the person who buried the body of Christ) moved to Glastonbury and built the first church in Great Britain here. On the ruins of the abbey black thorns bloom every Easter. People say that when Joseph ascended to the rock after his arrival, he leaned on his staff during prayer. Once he left it there, and the staff turned into a tree. The tree has taken root, and since then Glastonbury blackthorn serves as a local landmark. The most revered saint in Ireland, Patrick, also lived and died among the local monks.

Aztec State

If the fact that the ancient Aztec society has reached the level of a state organization is practically universally recognized in modern literature, then a concrete understanding of the essence of the state gave rise to a great diversity of opinions. Thus, several definitions of the historical type of the Aztec state are given, stemming from the way the essence of the social structure of a given society is considered.

As already noted, the first Europeans saw the new world opened by them through the eyes of the man of feudal Europe. Accordingly, the political structure of the Aztec state was drawn by them by analogy with the feudal one: the "military" and "theocratic aristocracy", connected with each other by complex hierarchical relations and dependencies, reminded feudal seniors. Numerous military actions, which led the Triple Alliance in the XV century, led to the emergence of the supreme overlord, whom the Europeans called the "emperor", and his state - the "empire".

As for the common people, he did not have the right to vote politically in this state. Representatives of this concept believe that such a political-state system was formed there immediately after the Aztec independence and the formation of the Triple Alliance.

The supporters of the feudal model of the ancient Aztec state are opposed by a much larger group of researchers comparing it with the slave-owning historical type, and in two basic versions - the ancient and the ancient.

The first version was formed in the early Colonial time, when some authors, including individual religious figures, were driven by humanistic principles, in contrast to the opinion, and most importantly, the activities of their fellow fanatics, who fiercely destroyed the remnants of "pagan culture", tried to show that the aboriginal population created and demonstrated to the world intellectual and social achievements equal to that created in the ancient societies of the Old World. They believed that the Aztec period - the same classical antiquity, which for Europe was the ancient world. It must be said that this view was especially popular during the period of anti-colonial struggle, when some leaders even thought that it was necessary to restore some elements of the political organization of the pre-Hispanic period. And still this concept, despite criticism, remains popular, especially among Mexican scholars, and there are authors who believe that if there are any natural distinctive signs, the Aztec state can be compared to the Roman Empire.

The thesis about the fundamental analogy of the Triple Alliance and the ancient Eastern political structures like Babylon, Iran and especially Assyria is very common. In this case, the Aztecs are directly defined as the "Assyrians of the New World", and their state policy is as being reminiscent in some of its features of the New Assyrian strategy and tactics.

With such views are closely related disputes about the nature and strength of the power of the ruler, the form of government, the political regime among the Aztecs. Here also two diametrically opposed concepts have emerged, the supporters of which are equally numerous. For those who believe that the Aztec state was an "empire," it is perfectly natural to assert that monarchical power existed in it, more precisely, a "military-theocratic" monarchy of the type of oriental despotism, as defined by it in the 19th century. Mexican historian A. Chavero. More skeptical authors believe that there can be no talk of an "empire" in the true sense of the word, like Roman, ancient Iranian, or even Inca. The Aztec state, in their opinion, is the federation of the city-states of Tenochtitlan, Texcoco, and Tlaxcala; it is rather an alliance of tribes to collect tribute than an empire, because, for example, "it lacked a strong organization and a carefully developed accumulation system, developed ... in Peru, the Inca Empire". In the Triple Alliance, they see a federation that was based on the existence of common military-political interests, primarily defense and attack, as well as the need to collect tribute, and nothing more, since in all other respects the members of the federation were autonomous.

A completely natural question arises: do not these two so significant indicators speak in themselves of a sufficiently strong political structure? Is there no need to concentrate power for their implementation? Be that as it may, supporters of the federal structure of the Aztec society, in accordance with their assertions, consider that the power of its ruler cannot be considered despotic, since it was under the control of the "people". In the same vein, there are assertions that the Aztec state is "a mixture of democracy and oligarchy," that in its territory controlled by it dominated its influence rather than the state structure itself was created.

Even such a brief overview of opinions indicates the complexity of the problem of the political structure of the ancient Aztec society and its essence. With all the different voices for most researchers, it is obvious that this state system of society's management was formed as a result of the synthesis of its own traditions and the norms that existed in the Mexican Valley before the appearance of the Aztecs there.

If we proceed from the fact that the Aztec state-organized society, then it is necessary to prove the presence of those basic features that characterize it as such.

Mayan architectural monuments and sculptures

According to most researchers, the Mayan culture is one of the greatest achievements of mankind in antiquity. This civilization has existed for almost a thousand years. The Mayans were the first developed people of America that the Spaniards encountered during the conquest of the lands of the Western Hemisphere.

By the time of the arrival of the Mayan Europeans occupied a vast territory. Within its boundaries, scientists usually distinguish three cultural and geographical regions. For example, the north covered the entire Yucatan peninsula, which was a flat limestone plain with shrub vegetation. In places it intersected with chains of low stony hills. Lack of rivers, streams and lakes, poor soils were aware of the difficulties for farming. Not quite favorable for living was the southern region, which included the mountainous regions and the Pacific coast of southern Mexico and Guatemala. More advantageous in terms of its natural conditions was the central region, which covered the northern part of Guatemala and the territory adjacent to the west, where Mexican states such as Chiapas, Tabasco and Campeche are located now. The central region is a hilly limestone lowland. Most of it is covered with tropical rainforests, which alternate with grassy savannas, marshy lowlands and lakes.

In such difficult conditions, the Maya Indians first built modest huts made of wood and clay, and later large stone cities. Despite the fact that the tools were extremely primitive and were made only of wood, bone and stone, the Mayans were able to achieve amazing perfection in architecture, sculpture, painting, in the manufacture of ceramics.

The development of the ancient Mayan civilization lasted almost ten centuries. At the end of the VIII century, the Mayans achieved the highest degree of cultural development. By this time, the Indians had built elegant temples, giant dam roads, numerous pyramids and palaces. Over the centuries, old villages and towns grew and expanded, new ones appeared. All this lasted until the end of the first millennium n. e. In the 9th century, some kind of catastrophe occurred in the prosperous lands and white-stone Mayan cities. As a result, the architectural construction in the cities completely ceased. Skilled sculptors did not erect any more huge stone steles with the faces of rulers and gods, and skillful stone carvers did not adorn them with fanciful and elegant hieroglyphs.

The largest Mayan centers began to fall into neglect. Residents left them. In just a few decades, the ancient Mayan cities were safely sheltered from human eyes, caught in the tenacious embrace of the wildly growing evergreen jungle. The deserted ploshali and abandoned buildings were covered with green forest. Creepers and tree roots destroyed the foundations and the overlap of massive buildings, and low-growing shrubs filled all the free parts of the space where streets and dam roads had just recently run. This is one of the greatest mysteries of the culture-phenomenon, to which they rank the most ancient Mayan civilization. Cities of the classical period, built in the I millennium AD. e., even in the pre-Columbian period swallowed up the jungle. And when at the end of the 15th century the people of Columbus set foot on the lands of America, and at the beginning of the 16th century the first expeditions of the conquistadors arrived here, even the closest descendants of people who once lived there forgot about the ancient Maya civilization.

The culture that preceded the classical period of the Mayan civilization (experts call it proto-classical), I millennium N. e., according to most researchers, of course, much more modest and different set of quality indicators. However, the continuity between them is determined quite clearly. This is especially noticeable when comparing the following characteristics: monumental stone architecture with a stepped (false) vault, the mandatory presence of carved stone steles with sculptural images and inscriptions, hieroglyphic writing, royal tombs with funeral temples under them, the layout of the main architectural complexes around rectangular courtyards and squares which are oriented to the cardinal points. All these features characteristic of the pre-classical architectural monuments, undoubtedly, served as the basis for the subsequent development and flourishing of Mayan culture.

Copan was built in the classical period of the ancient Mayan civilization, around the middle of the 7th century. According to the descriptions that G. Palacio left in the 16th century, and later, in the middle of the 19th century, J. Stephenson, Copan was discovered in the west of Honduras, not far from the Guatemalan border, the departments of Zacapa and Chiquimula. The so-called urban center of Copan covers an area of 30 hectares. The local architecture was distinguished by the fact that it lacked large pyramids and highly ascended temples with huge roof crests. Copan gives the impression of a huge acropolis, which included several pyramids, platforms, terraces, temples and courtyards. They were located in the city in groups. One of the main attractions is the staircase

leading to the acropolis. It consists of 63 sculptural steps and has about 2500 hieroglyphs. There are particularly distinguished temples. The construction of three of them is attributed by researchers to 756-771 years. One of the temples was dedicated to Venus.

Of great interest is the central square. Nine monoliths were erected on it, which serve as the basis for altars, distinguished by their elegant decoration. According to scientists, in Copan was one of the largest astronomical observatories, which possessed the ancient Mayan cities. American archaeologist S. Morley assumed that the population of Copan during its peak flourished reached 200 thousand people. However, according to other researchers, the scientist somewhat overstated the number of residents. Nevertheless, Copan was considered in ancient times as the most prominent center of the Mayan civilization.

To the north of Copán, already in Guatemalan territory, is the city of Quirigua. It is not so impressive in size, but it is of great interest as a monument of the most ancient civilization. On its territory, archaeologists were able to find stunning steles covered with embossed images. One of them reaches a ten-meter height and surpasses all other monoliths found in Mesoamerica in size.

One of the most brilliant cities of the ancient Mayan civilization of the classical period, many researchers considers the architectural complex Palenque. Its history goes back almost ten centuries. It existed since the end of I millennium BC. e. until the end of I millennium n. e. The name of this city, like almost all other ancient Mayan cities, is conditional. In their choice, modern researchers most often were guided by purely random signs. Palenque in Spanish means "hedge", "fence", and "fenced place".

This urban center, its architecture and sculpture differed peculiar features that were inherent in the Mayan classical period.

The most common building material was stone. The buildings were built mainly of limestone. The rock cut from the rocks was burned out, thus obtaining lime.

Maya was mixed with sand, water was added and a cementing solution was prepared from these components.

In conjunction with the stone dust, he gave the form of another great building material - a piece (something like a modern putty made from a mixture of gypsum and chalk). Pieces covered the walls and ceilings. Using the unusual plasticity of this material, the Mayans masterfully made moldings that were applied to the walls and columns of buildings, their bases, and friezes. Using a sharp cutter, apparently from obsidian (glass of volcanic origin), hieroglyphic inscriptions were applied on the plates covered with the piece, with easily delineated lines, contours with images of deities. Calcareous stones were also used to make various decorations and dishes. Shoals, lintels, steles, altars, statues were made of limestone.

The main features of the town center in Palenque were the presence of a portico with three and sometimes five entrances. They were formed by the erection of wide columns. Inside the central rear room, which was a separate architectural unit, there was a sanctuary. It performed the function of protecting the symbol of the cult to which the temple was dedicated. The small rooms that were located on either side of the sanctuary were the cells of the priests.

In Palenque, as in all the other Mayan palaces and temples found during excavations, on either side of the entrances on the wall or pillar can be found the similarity of stone rings. This is either a piece of stone inserted into a small notch, or a small stone cylinder, embedded vertically into the space between two stones.

Such devices were used to attach the ropes, which hung the curtain. He served as a kind of door and covered the room from rain and wind, saved from the cold. The ancient Mayan architects in the construction of buildings also used prominent canopies, on which they reinforced special cornices. During the showers, water flowed along them, bypassing walls or columns decorated with reliefs from the piece, thus protecting them from erosion and rapid destruction.

Of great interest is the evolution that the Mayans made in urban planning. Their first buildings, erected for ritual purposes or as dwellings of priests and leaders, were nothing more than simple huts that had different sizes. The foundation for them at this time (IV-II century BC) served as platforms of various heights, lined with stone and piece. In a later pre-classical period (closer to the first millennium AD), the grounds for buildings began to turn into stepped pyramids, which were created by superimposing one platform on another. However, even in this period, the temple,

crowning the pyramid, despite the fact that its base was decorated with rich alabaster masks, it was, in general, an ordinary hut with a palm roof. And only in the classical period of development, beginning from the first centuries of our era, the stone roof came to replace the palm roof. He received the name of the false arch or the Mayan arch. This architectural innovation is not Maya invention. Some peoples of the Old World, for example, the Mykene, covered their homes and buildings for several thousand years earlier than the first sprouts of the culture of an ancient Indian civilization.

Mayan code had a feature. It was built by converging walls, starting from a certain height. At the same time, the rows of stones overlapped one another, so that each successive one would appear above the previous one. When the hole at the top became very small, it was covered with a stone. The new vault was much stronger. After all, it was built of stone and did not yield, unlike wood, to the destructive and destructive effects of a humid tropical climate. This type of overlap ensured a sharp corner of the vault, its greater height and enormous massiveness of the walls on which this arch rested. At the same time, the internal, useful volume of buildings was very small compared to the external. Due to the false arch, the architectural structures had a small width of the premises with a sufficient length.

The Mayan arch had another major flaw. He allowed to overlap, due to the peculiarities of his design, only narrow spaces. However, in some cases, the ancient architects still managed to erect such ceilings in the grave crypt of the Temple of the Inscriptions in Palenque and in the transverse corridors dividing the central building of the Governor's Palace and the side extensions in Uxmal. To increase the internal area, Mayan architects partitioned the room in the middle with a longitudinal wall. In the center she had a door. In a similar architectural structure, the building was overlapped by two false arches, supported by one end on the middle and the other on the outer wall.

In the classical period, the Mayans introduced an innovation in the construction of the foundations (foundations) of their temples, ritual buildings and palaces. From the use of simple platforms, they moved to the so-called pyramids. However, unlike the ancient Egyptians, the Mayans never sought to achieve a truly pyramidal geometric volume. Laying the platform on top of one another, they got a truncated shape. On its tetrahedral top a small, often two- or three-room church was erected. The number of ledges, or divisions, into which the pyramid body was divided, could be the most diverse. From the foot of the pyramid to the door of the sanctuary usually led a long, steep and wide staircase. If the pyramid was very large, then these stairs were located on all its four sides. The configuration of these pyramids is usually used for the construction of religious buildings on the tops of large hills. In the Maya, any elevation was the deification of the forces of nature. According to the beliefs of the Indians, it was on the hill that rains, winds, rivers lived. They believed that the higher the hill, the closer to the sky. Therefore, the temple had to aspire to heaven, where the gods dwell.

A typical architectural model of the Mayan temple of the heyday of civilization (second half of VII century), archaeologists and researchers believe the famous temple of the Sun in Palenque. He erected on a low pyramid, which is divided into five floors, steps. The temple itself is located on the truncated tip of the pyramid. It is an oblong, small building that has an internal longitudinal wall. Two narrow segments of the facade wall are adjacent to the right and left ends, and between them two more rectangular pillars are placed. Thus, the facade is something like a portico. Its pillars are decorated with reliefs of reliefs. The front wall is cut by three doors leading to the room where the small shrine is located. On the back of his wall is a bas-relief depicting the mask of the sun god. This mask is suspended on two crossed spears. Near them, two human figures are depicted in the pose of worship. It was this sculptural detail of the sanctuary that led some researchers to call this building in Palenque the temple of the sun.

The flat roof of the temple is crowned by a roofing ridge. He, as in many other religious buildings of the Maya, reaches a considerable height. The comb consists of two walls converging in the upper part at an acute angle, which have numerous holes resembling windows. The surface of the walls of the ridge is covered with a rich geometric pattern, in the center of which is an image of a mythical monster. According to experts, the comb had no constructive function and served only to increase the overall height of the building. Temple of the Sun, from the point of view of architects, distinguishes the balance of all its parts, the nobility and simplicity of the outlines. This is one of the most expressive and impressive monuments of Mayan architecture.

The main features of the Mayan architecture associated with the construction of religious buildings can be traced by the example of other urban centers that existed in the VII-IX centuries - Tikal, Piedras Negras, Uşmal, Yaxchilan, Copana, Quirigua. Differences can only be found in the details. For example, the temple pyramids of Tikal, the largest city of the classical period, were very

high, but had a relatively small base. In appearance they resembled towers. The highest of them - the temple pyramid IV has a height of 45 m, and along with the temple and decorative ridge rises more than 70 m. (For comparison, this is the approximate height of a modern twenty-storey building.)

Mayan builders perfectly felt the surrounding landscape. They skillfully placed buildings on natural terraces. Architectural compositions at ease and freely fit into the mountain relief. Modern architects are struck by the layout of Mayan settlements. The ancient city planners achieved a surprising balance of individual parts of the erected ensembles, their harmonious combination. An important role was played by the color contrast of the buildings and the surrounding nature. Maya architects covered the walls of buildings with white or scarlet stuff. It had a special effect against the background of a blue sky or bright green tropical vegetation surrounding the buildings.

The Art of Babylon and Assyria

In the middle of the 19th century, excavations began in the region of Mesopotamia, on the territory of modern Iraq. They continue to this day. The remains of buildings and even entire cities were found, statues and reliefs, objects and weapons were extracted from the earth. For these things, we get acquainted with the culture, life and art created in ancient times by the inhabitants of Mesopotamia, or Mesopotamia, as the ancient Greeks called the valley between Tigris and Euphrates.

In the south of Mesopotamia at the beginning of the III millennium BC the oldest slave-owning city-states arose - first Sumer, and later Akkad. In the II millennium BC the Babylonian King Hammurabi subjugated Sumer and Akkad to his authority. Thus the Babylonian kingdom was formed.

In the north, along the middle course of the Tigris, there was another slave-owning state - Assyria.

Many architectural and sculptural monuments of the Babylonians and Assyrians show traces of coloring. Glazed bricks from the cladding of buildings still retain their bright colors. Therefore, although we do not have real paintings of that time, we still have some idea about the painting of the ancient inhabitants of the Interfluvium.

Near the ancient city of Ur, archaeologists excavated a large cemetery. There (especially in the royal graves) they found a huge number of the most diverse things telling about the magnificent art of the ancient jewelers. Here and a helmet, forged with gold, and a dagger, decorated with fine carvings, beads, earrings, gold and silver utensils. But perhaps best of all is the golden harp. The front of her frame is decorated with shell inlaid with fantastic animals. And below - the golden head of a bull with a dark blue beard of lapis lazuli (mineral). All these things belong to the beginning of the III millennium BC. e.

Around the same time, the description of one of the cities of the Sumerian kingdom, Uruk, which came to us in a poem about Gilgamesh, applies. This poem is recorded on twelve clay tablets with clear cuneiform signs. It tells about the exploits of the king of ancient Uruk Gilgamesh and how he made his capital a beautiful and fortified city (see Library of Tsar Ashshurbanipal).

Best managed to restore the architecture of the temples. They stood in the center of cities on high artificial hills, and because of this they were clearly visible from everywhere. The temple had an elongated rectangular shape, both end sides cut through doorways. The walls of the temple are decorated with alternating niches and protrusions. In the middle of the building there was an open courtyard with an altar for sacrifice to the gods. The main building material of the Babylonians was brick.

Just looked and the temple, built in the vicinity of Ur at the end of III millennium BC. e. Only the entrance to it was trimmed more elegantly. Wooden columns with a scaly pattern, lined with multi-colored stones, were supported by a small shed above the door. It featured a copper relief depicting a lionheaded eagle, which clawed at two deer. Down at the door were two statues of lions made of copper. Inside the temple, friezes of slate were found, whole pictures were laid out on them with white shells: herds of cows and calves, filtering milk, making cheese.

Archaeologists have found in Mesopotamia a lot of stone slabs, or stelae, with reliefs. One is especially famous - the so-called stele Naram-Sin (ca. 2300 BC). She tells about one of the campaigns of the Akkadian kings to neighboring countries. The artist skillfully uses the high narrow

slab and, having arranged the soldiers in a spiral from the bottom up, shows the rise of the troops up the hill. Scattered in several places, the trees speak of wooded mountain slopes. Only King Naram-Sin climbed to the top. He is twice as tall as soldiers, he has a helmet on his head, he holds a bow in one hand and an arrow in the other. And before him fell the enemy, pierced with a spear. Above all rises the top of the mountain in the form of a cone, and above it the sun and the moon are symbols of the gods. This is a real composition.

We have reached the monuments of art and from the time of the Babylonian king Hammurabi (XVIII century BC. E.). The most famous of them is a basalt pillar with laws.

The head from the statue of Hammurabi is preserved: a long beard, an aquiline nose (Louvre, Paris). The same looks Hammurabi and the relief of the basalt pillar. So, even then the faces on the statues were portraits.

Buildings time Hammurabi not preserved. But thanks to the excavations we know well what Babylon of the 7th - 6th centuries looked like. BC e. The city was surrounded by a high battlement with towers and gates. The main gate of the goddess Ishtar in the form of an arch is lined with glazed bricks (museum, Berlin). Fantastic white and yellow dragons and bulls are depicted on a blue background. The colors of the glaze still sparkle. Outside the gate was the temple of the god Mardukas seven-story tower - ziggurat. Its height is 90 m, the base of the lower floor is 90 x 90 m. Each next floor was less than the previous one and painted in a different color. Ziggurat was the main architectural form of the Babylonian temples.

The ruins of the hanging gardens that adorned the palace of King Nebuchadnezzar (6th century BC) testify to the high art of the Babylonian architects. He ordered them to be built for his beloved wife, who was from the mountainous country of the Medes, in order to create at least on the flat plains of Babylonia her own kind of wooded mountains.

Terraces were located on high vaulted arches of brick. Asphalt is poured over the bricks, lead slabs are on it, and earth is poured on them and trees and bushes are planted. In treeless Babylonia, hanging gardens made an extraordinary impression. No wonder the ancient Greeks considered them one of the "Seven Wonders of the World".

To the north of Babylon, in Assyria, archaeologists also unearthed several cities where there were royal palaces. And if each city was a well-fortified place, then the palace could be called a fortress in the fortress. The capital of Sargon II (VIII century BC) was called Dur-Sharrukin, which means the Fortress of Sargon. The palace stood on a high artificially laid hill. The facade of the palace, its thick walls were reinforced with large ledges, and in the niches they formed there were statues. Two of them are exactly the same - these are two mighty giants holding a lion with one hand, like a kitten. Apparently, this is depicted by Gilgamesh, who defeated the terrible lion (Louvre, Paris).

On the sides at the entrance to the palace were stood huge statues of winged bulls with human heads. This is a shed - guards guarding the palace gates; they seem to be keenly looking at passing by.

Everyone who approached the palace, already from a distance saw the Shed in front - the head, the chest and two legs. It was necessary to go further and look at the shed from the side, as it began to seem that the bull stepped forward, moving its front leg. An Assyrian sculptor to achieve this by making a bull ... five legs! Therefore, the front two legs are visible, and the side - four. And if it were not for the fifth leg, then in profile a bull would seem tripod.

The palace was decorated with multi-colored glazed bricks with particular elegance. White and yellow rosettes, flowers, trees, animals were depicted on a blue or blue background.

But, perhaps, the Assyrian reliefs adorning the walls of the palaces were the most interesting and most artistic works of art. Assyria was a powerful military power; there was no end to the campaigns and conquests; therefore, the palace reliefs depict mainly military scenes glorifying the king-commander. All the scenes are transmitted so vividly, with such mastery that neither the conventional image of a human figure (always in profile), almost all people have the same facial features, nor the musculature of the arms and legs too strongly emphasized (the artist wanted to show the power Assyrian troops). Many reliefs depict the royal hunt, mainly in the lions. Animals are depicted amazingly accurate and truthful. These monuments are an invaluable source for studying the history, life and life of ancient, long-disappeared peoples.

Aztec Architecture

On the night of February 21, 1978, in the heart of Mexico City, on the corner of Guatemala and Argentina, the workers of the city's electricity supply company carried out earthworks. After breaking through the thick concrete pavement and penetrating the ground by two meters, they suddenly came across a layer of stone. After cleaning the surface of the stone from adhering clay, the workers discovered a relief image on it and decided to postpone work until the morning. To identify the findings by telephone, an urgently called a group of archaeologists from the National Institute of Anthropology and History. February 23, it was found that the find is a part of the monolith with a profile image of a human face and head ornaments.

Until February 27, under the leadership of an archeologist, work continued to extract the find, which turned out to be a huge stone disk with a diameter of 3.25 m. On its surface, scientists saw an engraved bare and dissected female figure without a head. According to historians, it was the goddess of the Moon, Kojolshauki, sister of the Aztec god of war and the sun, Huitzilopochtli, killed and quartered according to legend, as her brother on Contepek Hill.

So an unexpected discovery marked the beginning of a major excavation of the Great Aztec Temple in Tenochtitlan ...

The Aztecs settled on the small islands of the lake around 1325. At first they fell under the rule of the ruler Aykapalko, from which they were able to free themselves only in 1425.

Subsequently, the warlike Aztecs seized vast lands throughout Mesoamerica. The Aztecs built their capital Tenochtitlan with beautiful stone houses, palaces and temples. They connected the islands among themselves and the mainland with dams. The city was crossed by large and small canals. It was a real "Indian Venice" - a clearly planned city on stilts. In its central part there was a wide square with a 46-meter pyramid - the Great Temple of Tenochtitlan in honor of the god Huitzilopochtli and many smaller buildings - chapels, sanctuaries and residences of the whole army of the Priests.

Grand construction, the maintenance of the priestly class, the army and the house of the supreme ruler required huge funds. It is not surprising that the Aztecs waged endless wars with neighboring tribes, plundered them and, what was most outrageous, destroyed all the prisoners

Aztec brutality towards the vanquished knew no bounds. Thousands of human sacrifices were made on the altars of the Great Temple. Someone priests with ritual knives cut out trembling hearts, someone was shot from bows, tied to ritual poles, some were slowly roasted on the fire, and then, half-dead, they pulled out their hearts.

Once, in revenge for these atrocities, the men of the Ushotdin-ki tribe secretly entered the city and burned down the temple of the goddess Tonattsin. The Aztecs responded with another military campaign. With the arrival of the Spaniards, almost all the tribes formed a coalition that supported Cortez, and in 1521, the Aztecs were finally defeated, the White invaders destroyed Tenochtitlan, and with it the Great Temple.

As a sign of the final conquest of the Aztecs on the site of their pyramids and temples, squares and altars, the Spanish, or rather, the colonial city of Mexico City - the capital of modern Mexico - was erected. The remains of Tenochtitlan remained under the foundations of Catholic cathedrals, palaces of nobility, public buildings of the vice-kingdom of Mexico. Excavations of the Great Temple continued until the end of 1982. Restorers, biologists, chemists, geologists, and other specialists in ancient history worked in a team with archaeologists. After almost five years of uninterrupted work, we managed to sum up the first results. As it turned out, the main facade of the temple was turned to the west. He stood on a wide platform, resting on a stylobate with two ladders that led to the shrines of the god of war Huitsilopochtli from the south side of the temple and the god of rain and fertility Tlaloc - from the north. Before the entrance to the sanctuary of Huitzilopochtli there is a sacrificial stone, and in front of the sanctuary of Tlaloc there is a painted figure of Chacmool, a divine messenger, a collector of sacrifices. The base of the temple on four sides is decorated with incense burners and snake heads. Other decorations include stone frogs, jaguars and huge sea shells.

During the five-year excavation, only about seven thousand objects were found from approximately 100 places of sacrifice. The archeologists themselves point out that the location of the objects in the places of sacrifices is not accidental, it corresponds to the symbolism that is still unsolved. In other words, these objects and their placement, more precisely their orientation to the

cardinal points, have their own language. For example, two sacrifices found one in the middle of the south and the other on the north side contained the same sets of objects: the shells laid down in the north-south direction, crocodiles above them, the serpentine head on top, and the statues of a seated deity were found at the base of the Great Temple. , the god of fire Shiutekutli, protecting the center of the universe. To the right of these figures is sea coral, and to the left is an earthen vessel with an image of Tlaloc.

Among the finds made in the Great Temple are many different masks and figurines, alabaster deer heads and statues of seated gods, seashells, fish bones, saw-fish heads, corals, crocodiles and jaguars. Finds relating to the cult of the god of war Huitzilopochtli, are incense burners with reliefs in the form of skulls and the tequiatl ritual knives, decorated with eyes and teeth made of sea shells. The monumental stone relief of the goddess Koyolapauki lay, as it turned out, at the foot of the sanctuary of the god of war, and next to it they found a small altar with two stone frogs on either side.

One can only imagine how savagely cruel the Aztec religion was, even if their goddess was quartered by her brother.

Many modern Mexican astrologers believe that the "liberation" of Koiolshauki carries with it negative consequences for the country's prosperity, and they are trying to find ways of dealing with its energy field ...

The great temple of Tenochtitlan, now standing on the Day of a huge pit dug around it, used to stand in the middle of a vast fenced area where there were other temples, chambers of warriors, a priestly school and a stadium for ritual ball games. Sophisticated religious rituals included festivals, fasting, chants, dances, incense incense and rubber, as well as dramatic performances with human sacrifices. The latter were an important part of the Aztec religious rites and were practiced, it is believed, in order to supply the gods with energy and thereby delay the inevitable death of the human race. Sacrifices, the Aztecs believed, are necessary to maintain a sustainable life cycle. Human blood fed the Sun, caused rains and provided terrestrial existence of people.

Some forms of sacrifice were limited to bloodletting through the thorns of the Maguei plant, but more often the priests killed the victim, ripping his chest open with a knife and tearing out his heart. In some ceremonies, a chosen one was brought to sacrifice, who had the honor of embodying a deity, while others killed many prisoners.

According to Aztec mythology, the universe was divided into thirteen heavens and nine underworlds. The created world passed four epochs of development, each of which ended with the death of the human race: the first from the jaguars, the second from hurricanes, the third from the global fire, and the fourth from the flood. The modern era of the Fifth Sun, according to Aztec ideas, should end with terrible earthquakes.

Pyramids - mountains with a "secret"

Pyramids are mainly associated in the minds of most of us with ancient Egypt, at worst - with the Mayan civilization. But these buildings are all over the world. The real scientific sensation was the discovery of a whole valley of the pyramids in south-eastern Europe.

Mountain with a "secret"

More recently, no one could have imagined that such a find would be discovered in the vicinity of a small Bosnian town with the characteristic name Visoko. In 2005, a researcher and enthusiast, Doctor of Sociology and Professor of Archeology, Semir Osmanagich, saw strange objects in pictures taken from space. Thoroughly examining the photos, he decided to pack up and check his guesses on the spot.

He was not disappointed to see the Visochitsa mountain, which turned out to be a pyramid on closer examination. In the media, there were reports of the discovery of the Bosnian pyramid, because at first it never occurred to anyone that it was not alone. But soon two more were found nearby, which were named the "Dragon Pyramid" and the "Pyramid of the Month". Then they decided to rename the first Bosnian pyramid into the "Pyramid of the Sun", by analogy with the famous Mexican city of Teotihuacan, where the much more famous and visited pyramids of the Sun, Moon and Feathered Serpent are located.

Find in such an archaeological "wilderness" such a grand structure was a miracle. Moreover, they turned out to be as many as three, as in Giza. But the most surprising was the process of excavation itself. These structures turned out to be so ancient that they already had time to overgrow with century-old forests. Were the pyramids specially covered with earth and planted with trees, like Scandinavian houses, the roofs of which were specially sown with grass and even bushes? Or did the forest grow due to the peculiarities of the local climate? So far on this, scientists have not come to an unequivocal conclusion.

Of particular interest among archaeologists have caused numerous, intertwining passages. They were discovered as soon as they tried to penetrate the depths of the first of the pyramids found. Interconnected tunnels, of course, had an artificial origin and performed a specific function. Most likely, it was possible to get from them from one place to another, without going to the surface, for example, when moving outside was unsafe.

Only through the study of tunnels in the first three pyramids was able to detect the rest. Just like their predecessors, they were hidden from the eyes underground. Archaeologists have concluded that for 30-40 thousand years there was a whole valley of the pyramids, which formed an isosceles triangle with a side length of 2200 meters.

During the excavations, the researchers found that the air in the tunnels under the "pyramid of the sun" is different from the usual. The sample showed that it really has an unusual composition and is highly saturated with negatively charged oxygen particles. Moreover, their number varies depending on the location of the tunnel. Thus, at the entrance, the concentration of such particles is almost one thousand per cubic centimeter of air. And in the depths of the caves, this figure exceeds 50 thousand per cubic centimeter!

A complex of five pyramids has been discovered so far, but perhaps scientists are still waiting for the finds. Interestingly, the "pyramid of the Sun" exceeds in size even the famous pyramid of Cheops. If we consider that many researchers consider pyramids to be sources of energy, we can only guess how powerful the biggest Bosnian pyramid is!

Underground civilization

Semir Osmanagich drew attention to the fact that the pyramids in Egypt, Mexico, China are identical according to the construction scheme. Interested in the Bosnian pyramids and Russian scientists. Thus, Oleg Khavroshkin, an academician and specialist in geodetic research, came to the following conclusion: "A spectral analysis of noise near the "Pyramid of the Sun "and" Pyramid of the Moon "indicates the existence of hidden cavities. The seismic of all the structures revealed their features, partly similar to the Egyptian pyramids, including focusing the signal along the "bottom-to-top" highway. "

This suggests that there are numerous underground labyrinths deep under the bases of the pyramids. It turns out that representatives of ancient civilizations considered it safer for them to live underground. What could have prevented this technology that owns the most advanced technology for its time? While this remains a mystery. Osmanagich, the discoverer of the Bosnian valley of the pyramids, believes that these were most likely harmful effects on the human body, including radiation and a cold climate.

It is possible that the most ancient civilizations appeared on the Earth even before the onset of the ice age. Moreover, it was not a single, "global" civilization, there were several of them, and all of them were at a different level of development. It is possible that they had to fight among themselves. Whether the nuclear winter caused people to descend into tunnels and grottoes, whose powerful vaults reliably protected from dangers? It looks like underground fortifications were built everywhere, as bomb shelters are being built now.

Construction mystery

Until now, the construction of the pyramids itself is surprising. After all, the weight of the blocks of which they are composed sometimes reaches 40 tons ... Most of all scientists are puzzled by what, according to traditional ideas, in that era when the Bosnian pyramids were built, there could not yet be civilizations of this level of development. In addition, the ice age, according to experts, could not be a powerful incentive for development. True, ice has long been used in the movement of goods, but it does not confuse traditionalists, as well as the fact that the average annual temperature in Bosnia was then only 6 degrees lower than it is now.

If we assume that the ancient Bosnians were afraid of radiation and were hiding from the consequences of the "war of the gods" repeatedly mentioned in various epics, then it is perhaps not surprising. People with such problems should have the appropriate technology. But even possessing only primitive knowledge, it is quite possible to move such edifices, if not on ice, then on embankments of small stones, such as pebbles. A similar experiment with the blocks of the Egyptian pyramids was set by the famous Norwegian traveler and explorer of ancient civilizations Thor Heyerdahl. The experience was a success.

The Bosnian pyramid valley is just the tip of the iceberg. Some researchers believe that each pyramid points to the next, not yet open. Enthusiasts tried to test this version on a virtual model, and it turned out that the line leading eastwards points to Siberia, and then to China...

All these facts open space for new historical versions. True, not everyone believes in the existence of these analogues, and even the predecessors of ancient Egyptian structures. There are those who are ready to recognize the status quo of Bosnian finds only after they are restored and their man-made origin will become apparent. Well, wait and see.

The Aztecs in the Ages: Forefathers and the Beginning of History

The Aztecs, the creators of the famous state, also known as *tenochki* or *mesic*, were one of the many peoples who inhabited ancient Mexico on the eve of the Spanish conquest. However, when the first Europeans (first the conquistadors, then missionaries and officials) became acquainted with their past, it turned out that the Aztecs and their neighbors were not the original inhabitants of the Mexican valley. Of the extremely controversial ancient Mexican historical chronicles, the content of which is sometimes semi-legendary, and in some parts is purely mythological in nature (as noted by many scholars), the following picture emerged.

Once, in mythical times (in any case, such was the beginning of this period), the Aztecs, together with other peoples, did not live in the Mexican Valley, but on a common ancestral home, located somewhere in the north, in the so-called *Chicomostok* (az. "Seven Caves"). In the drawings in the Aztec codes, it is depicted as a stylized cave with seven branches. In this image, one must think, the associations of the cave and the womb of the deified mother earth are widespread in the mythologies of the ancient peoples of Mexico: according to some versions of ancient Mexican myths, the first people were born from the cave, it also became their first dwelling. True, the *Chicago-East* itself was sometimes presented not as a paradise cradle of the human race, but as a terrible region filled with wild animals.

Anyway, according to one of the variants of the myth about *Chicomostok*, a certain *Ilankueitl* lived in it, who had seven sons from his two wives (association with the "seven caves"). It was they who became the forefathers of the main peoples of ancient Mexico: *Otomitl* gave rise to *otomies*, *Mixcoatl* to *Mixtecs*, *Ulmecat* to *Olmechs*, *Tenuch* (*Tenoch*) to *tenochkas*, i.e. Aztec, etc. With good reason, it can be assumed that the myths about caves and the family of ancestors reflect an extremely tenacious idea in the minds of early peoples of the genus with its obligatory fore-ancestor.

But there are mythical versions of *Chicago*, according to which it was the ancestral home of not the Mexican people as a whole, but smaller ethnic groups of only one Nahuatl language group. Among them were the Aztecs, as well as the so-called *blackhems*, *chalks*, *Tepaneks*, *Tlaskalians*, i.e. the ancestors of the inhabitants of the real ancient Mexican cities and city-states of *Xochimilco*, *Chalco*, etc.

It is important to emphasize that the idea of the ancestral homeland (as well as the narrations related to it, which will be discussed below) in its final form was formulated in the late pre-Hispanic period on the basis of religious, mythological, folklore ideas, as well as real facts. This explains such a complex combination of the components of this view: the use of chronology and calendar, the mention of very real geographic names, the introduction into the narration of elements of cultural life that are not typical of the epoch, the mention of people who actually existed, and characters fictional, etc. Such an interweaving of myth and real information makes it very difficult to study the very early period of the history of the Aztecs. In our opinion, the ancestral home of *Chicago*, naturally, should be considered as a mythical area, although there is a real geographical point with such a name.

The Aztecs, as is known, were the main political, military and spiritual force of ancient Mexico on the eve of the Spanish conquest. Wishing to emphasize their dominant position by stating their special origin, they formulated the idea of their own homeland, the so-called *Aztlan* (*Astlan*), parallel to the myth of *Chicago*. In almost every source in Aztec history, especially in the 16th-17th centuries,

this legendary mythological cradle is mentioned. By the way, it was from her name that the Aztecs received one of their names.

One of the traditional descriptions of the supposed life of the ancestors of the Aztecs in Aztlan, made up allegedly for the last of the pre-Hispanic Aztec rulers, the famous Motekusoma II the Younger by his sages on the basis of ancient manuscripts. According to this source, the ancestral home of Aztlán was located on an island (or was an island), where there was a large mountain with caves (reminiscence of the Chicago-East concept) that served as a dwelling. People lived there in happiness and contentment. They were surrounded by beautiful forests, in which there were many animals and birds, and rivers and ponds were full of fish. The ancestors of the Aztecs grew maize, pepper, tomatoes, beans, etc.

In this legend, the overlay on the early scenes depicting the life of the Aztecs as hunters and gatherers, the later narratives of the Aztec farmers, is clearly visible. It is not by chance that in one of the Aztec sources it is noted that Aztlan was very reminiscent of the Aztec capital Tenochtitlan-Mexico. Apparently, the idea of Aztlan was built in the image and likeness of the island capital. Some peoples of the Aztec state, wishing, as the Aztecs believed, to join the glory of their spirit and weapons, tried to assert in their own myths that they also originated from Aztlan, but similar claims were strongly suppressed and exposed in a simple and very ingenious way: having with the religious and mythological traditions of Aztlan on the island, the Aztecs called their closest neighbors on the mainland the other related Nahuatl peoples - chalka, roccillac etc.

The Aztecs believed that they differed from the other related ethnic groups not only by the special ancestral home of Aztlán, but also, according to their religious-mythological concept, by their original purpose.

After long years of living in its ancestral homeland, the nations once left it. What made them take this step? Sources in full accordance with the religious-mythological and ideological concepts of the pre-Hispanic period formulate two main answers to this question. Since the ancestral home was allegedly located in the north, 6 associated with the ideas of the ancient Mexicans with cold and sterility, it was not always perceived and drawn as a place of happiness and abundance, which makes it quite understandable to go looking for a more fertile and blessed land. Another explanation arose under the influence of military expansionist ideas, under the sign of which the Aztec society lived and acted particularly actively during the last few decades on the eve of the Spanish conquest.

According to the official mythologized version, reflected in many sources, once their tribal god Whitsilopochtli, through his priests, called on the Aztecs to leave Aztlan and go in search of another, more fertile land in which they would be powerful rulers. Since they will have to seek this power by force, Whitsilopochtli handed the Aztec weapons a shield, a bow, arrows. At the same time, they allegedly received the Aztecs and another name - the Meshics (Mexicans). Its origin is rather ordinary: at the head of the Aztecs stood the leader by the name of Meshi.

The Aztecs could not disobey the orders of their deities and set off. In the year "1. flint" they left their island, their ancestral homeland Aztlan, and they moved to the mainland by boat. There, as one would expect, they met with the rest of the Nahuatl peoples. The latter also wished to go along with the Aztecs in search of a better country, and those initially did not object. Thus, a kind of "great campaign" of the peoples from their original places of residence began.

According to the legend, the god Whitsilopochtli led the statue, which the priests carried by the teomama ("those who bear God"), carefully covered it in a special reed ark during the long journey. The people treated him with fear and respect, and no one except his servants could approach the idol. God predicted to his people through the priests (more often he did it during their sleep) what would happen to him in the future, and also gave advice on how to proceed in this or that case.

At first everything went well. But then an event occurred that caused the Aztecs to part with their fellow travelers. Somehow, the settlers stopped to rest under a large tree, in the hollow of which a temporary altar of their deity Whitsilopochtli was staged. When people began to eat, the tree suddenly broke and fell. Everyone was extremely frightened by this incredible event and considered it a bad omen. When the priests turned to the deity for advice, they received a stern and final answer: other nations cannot go along with the Aztecs, for each of them has their own destiny and their own special purpose.

The Aztecs had no choice but to submit to the Whitsilopochtli's will and refuse unwanted fellow travelers. Then, leaving the "chosen ones" of the Aztecs in the ill-fated tree, the "rejected" Whitsilopochtli people independently went further, in search of the desired, fertile land. In this light,

the message of one of the sources is clear that all the resettled peoples came from one place, but moved forward at different speeds. I According to some Native American chronicles, resettlement began in 820 and lasted more than 80 years. Short stops were made on the way. This continued until the "rejected" peoples did not reach the Mexican valley on their own and before the Aztecs.

While their kindred tribes had already settled in the Mexican Valley, the Aztecs themselves continued to lead the way of life of the nomads, slowly approaching its limits. As described by their chronicles, compiled in the last period of the existence of the Aztec state, their path was extremely difficult. But in the end he had to conclude with the establishment of their dominant position in the Mexican Valley, which by the time of their arrival they would have time to master the peoples who had left earlier. However, the ultimate goal of the Aztec movement was known, according to the religious and ideological concept of the Aztecs, only to the god Whitsilopostchli who led them. In order to prepare Meshkov-Aztecs for the future difficult struggle, during the migration period, Whitsilopostchli, as we shall see, intentionally made life difficult for the displaced, sent all sorts of tests, and also subjected them to temptation.

Like the chronicles of many other nations, the Aztec describe in detail the route of their relocation, indicating dates in connection with certain events (sometimes fantastic) or stops in various places (more often real geographical locations). This once again confirms the idea that the legendary mythological stories about the relocations in the form in which they reached us were compiled shortly before the Spanish conquest and reflected the level of knowledge of that time. For the Aztecs, the beginning of their exodus from Aztlan (in the year "1. flint") 9 was a kind of reference point for the time of their historical existence, as opposed to an indefinitely long life in Aztlan.

As noted above, their chronology was based on a 52-year cycle (4 periods of 13 years each), at the end of which a year "2. reed "began a new 52th anniversary, celebrated with the New Fire celebration, which marked the beginning of a new life in a new cycle of time. In the chronicles describing the period of wandering of the Aztecs (and other nations), the year "2. reed "was marked in manuscripts with a special sign, resembling a stylized image of receiving fire by friction.

On the path of the Aztec-Meshikov, there were many suitable places for settlement, but the god Whitsilopochtli invariably forced them to leave, sometimes doing so completely mercilessly towards those who dared to disobey him. It happened even when the next point of the Meshikov stop was the deserted and extremely favorable for life area of the lake. Patzcuaro (in the modern state of Michoacan). Since there were a lot of fish in the lake, the newcomers gave this area the name Michoacan - "a place rich in fish". It is clear that Michoacan could not dislike the Aztecs, and they even thought that this is the land promised by the deity.

However, when the priests turned to Whitsilopostchli, he rejected such an assumption. Then the priests dared to offer such a plan to the deity: if all the Aztecs cannot settle here forever, then at least some of them should stay. It is impossible that such a beautiful land was not inhabited by them. Whitsilopostchli reacted favorably to this plan, and for its implementation the priests, on the advice of God, went to the trick. One day, when some men and women swam in the lake, others, taking their clothes, left. As the sources say, reporting this legend, the cunningly left by their tribesmen became so angry that they defiantly did not even try to arrange a chase and remained to live in Michoacan.

They deliberately changed the style of dress, the language, and thus gave rise to the special people of Mexico, the Tarascans.

Thus, according to the Aztec mythology, the Aztecs are associated with common roots with the people, with whom in reality they do not even have a linguistic community (the language of the Tarascans is still not precisely defined). Be that as it may, it is the Tarascans who will become the most important military and political opponent of the Aztecs on their western borders.

Other variants of mythologized relocation narratives are associated with Michoacan. According to one of them, sometime during their wanderings, the Aztecs captured some Malinalshochitl. When they left Michoacan, they left it there, and the population of Michoacan allegedly went away from it. However, according to another version, Malinalshochitl, who became a "great witch," against her will was left where the city of her name, Malinalco, later appeared. By the way, the inhabitants of this city, located to the south-west of the Mexican valley, enjoyed the notoriety of sorcerers among the Aztecs. Attention should be paid to this character, since it will be associated with, as we shall see later, another important page in the mythologized ancient Aztec history.

Leaving Michoacan, the Aztec immigrants arrived at the beginning of the XII century. to the northern borders of the Mexican Valley and stopped in Tollan (Tula). According to the Aztec

chronicles, the mood of the Aztec immigrants forced to leave Michoacan, so favorable to life, was such that at any time there could be riot and open disobedience to the "instructions" of the driver-god Whitsilopostchli. To relieve the tension, he "ordered" the Aztecs to cut off the water of the local river on arrival in Tollan in such a way that a lake was formed.

Over time, it grew a lot of reeds; it became rich in fish and poultry. According to the Aztec chronicles, kept in the spirit of the official ideology, Whitsilopostchli ordered all this to be done only to demonstrate to his chosen people what he expects in the future, if he is faithful to him and will obey unquestioningly. But the surrounding beauty and abundance were such that when the time came to leave this place, to go further, some of the Aztecs did not want to leave. The Whitsilopochtli God, who did not tolerate disobedience, became terribly angry and punished them in the most severe manner. One morning, the Aztecs woke up and saw that those who were especially actively urging to stay were dead, each one's chest was dissected, and the heart was taken out of it. According to this myth, since then, supposedly, among the Aztecs, there exists a similar cruel custom of human sacrifice.

However, when the priests turned to Whitsilopostchli, he rejected such an assumption. Then the priests dared to offer such a plan to the deity: if all the Aztecs cannot settle here forever, then at least some of them should stay. It is impossible that such a beautiful land was not inhabited by them. Whitsilopostchli reacted favorably to this plan, and for its implementation the priests, on the advice of God, went to the trick. One day, when some men and women swam in the lake, others, taking their clothes, left. As the sources say, reporting this legend, the cunningly left by their tribesmen became so angry that they defiantly did not even try to arrange a chase and remained to live in Michoacan.

They deliberately changed the style of dress, the language, and thus gave rise to the special people of Mexico, the Tarascans.

Thus, according to the Aztec mythology, the Aztecs are associated with common roots with the people, with whom in reality they do not even have a linguistic community (the language of the Tarascans is still not precisely defined). Be that as it may, it is the Tarascans who will become the most important military and political opponent of the Aztecs on their western borders.

Other variants of mythologized relocation narratives are associated with Michoacan. According to one of them, sometime during their wanderings, the Aztecs captured some Malinalshochitl. When they left Michoacan, they left it there, and the population of Michoacan allegedly went away from it. However, according to another version, Malinalshochitl, who became a "great witch," against her will was left where the city of her name, Malinalco, later appeared. By the way, the inhabitants of this city, located to the south-west of the Mexican valley, enjoyed the notoriety of sorcerers among the Aztecs. Attention should be paid to this character, since it will be associated with, as we shall see later, another important page in the mythologized ancient Aztec history.

Leaving Michoacan, the Aztec immigrants arrived at the beginning of the XII century. to the northern borders of the Mexican Valley and stopped in Tollan (Tula). According to the Aztec chronicles, the mood of the Aztec immigrants forced to leave Michoacan, so favorable to life, was such that at any time there could be riot and open disobedience to the "instructions" of the driver-god Whitsilopostchli. To relieve the tension, he "ordered" the Aztecs to cut off the water of the local river on arrival in Tollan in such a way that a lake was formed.

After punishing the obstinate, Whitsilopostchli instructed (as always, through his priests) to demolish a constructed dam and continue the journey. The frightened Aztecs did not dare to disobey the god and, following his order, left the outskirts of Tollan. They continued on their way, made a stop at Zumpango (Zumpango) a year. "2. cane". In the year "8. reed " they arrived in Chapultepec on the west coast of Lake. Texcoco With Chapultepec associated fundamental events in the fate of the Aztecs, as will be discussed in more detail below. Now it is important to emphasize that the mythological plots reflect two possible ways of the Aztec penetration into the Mexican valley - from the west (from the Michoacan region) and from the north (through Tollan).

Such was the official religious-mythological tradition, without which it is impossible to do, highlighting the ancient Aztec history. But how real does it reflect the actual course of events?

From the history of Iran

In his epic, Firdausi makes Alexander a national Persian hero - he is the son of Darius, the winner of Philip, who has rightfully conquered the kingdom of his brother, who also appropriated

him, also Darius. He is the patron of the indigenous religion, and a model of wisdom. The Hellenistic origin of this Iranian "Alexandria" is rightly pointed out, especially since the Persian national tradition, transmitted in oral legends to this day, and witnessed in the indigenous literary monuments dating back to the Sassanid era, sees Alexander as one of the most hated creatures of Ahriman, who appeared by his command from Egypt, bringing war, violence and murder to Iran.

It turned the capital of the kingdom into a desert, interrupted princes, scholars, priests, burned sacred books written on gold with parchment, for which it is tormented in hell as a villain and later added - hebrads - Mohammed, responsible for the second defeat of Persia: interrupted during the state life Persia, who destroyed the monuments of Persepolis in flames and discovered the indigenous culture and religion to the powerful influence of Hellenism, of course, could not have bright and conscious bearers of this culture to deserve a different attitude to their memory, and this noble longing a native greatness and explains the rapid revival of the Persian Empire under the rule of the Parthian first Arsakid and then, especially, the success of the first Sassanid Ardashir, who acts like a real restorer of the kingdom of Cyrus and Darius.

The centuries-old struggle with the Greeks, and then with the Romans raised the Parthian kingdom, despite the fact that success was not always on his side., To the degree of a great power, the only equal to Rome even in the minds of citizens and subjects of the latter, which, for example, can be seen with a grand picture in the Apocalypse. And there was a time (63-107) when both empires peacefully divided dominion over the cultural world, until the new centuries-old war under Trajan, which ended after many humiliations with the triumph of Iran, ensured due to the weakening of the Parthian kingdom, the internal crisis that started the new period strictly national historical being. But this direction has long been prepared. The struggle against the West could not help but promote the development of the national spirit, which was supposed to capture the Philliani dynasty. We now meet for the first time (at Eratosthenes in the 3rd century BC. E.) The common name of Iran (in the form of Ariana) to designate a country under the rule of the Arsakids.

From the time of Artaban III (10-40), who clearly showed a desire to restore the inheritance of Cyrus in full, one observes a reaction against Hellenism, etc., that the inscriptions on the coins are made in the native language, although still in Greek letters. Under Vologas I (51-78), the latter are replaced by Parthian, in late pronunciation Pahlvian or Pahlavi — the name survived from the Parthian kingdom and even Sassanid. Vologas took care to find and retrieve the surviving passages and the parts of the Avesta transmitted orally and compiled its arch. He, having founded the city of Volaghasoker (Belyashkyard) on the right side of the Euphrates, sought to make it the capital instead of the too Hellenized Ctesiphonte. His brother, the Armenian king Tiridat, became famous as a particularly devout Zoroastrian, if not even a magician; Marquart believes that these two brothers gave features for the epic Hisstasp, the adherent of the faith, and his son Isfendiar.

Replacing Arsakid Sassanid reminds events of the VI. BC e. And then and now the dynasty originating from Persia overthrows the West Iranian, weakened from wars with the west. But here the religious banner was put forward - Zoroastrianism was first declared the state religion, "the throne - the altar tower and the altar - the throne tower", and this gave reason to later consider Ardeshir the first kings to adopt this faith, and view the entire Parthian period as unreliable, in spite of the fact that the new dynasty continued its work and even the main shrine remained a temple located in the Indian city of Ganzake to the east of Lake Urmia.

True, the nature of religious policy was now different. The clergy began to enjoy great influence and showed intolerance towards sectarians and non-believers. Under Shapur II (310-379), the Avesta received a canonical edition; under Khosrow I, about 560, it was translated into Pahlavi language and supplied with comments. And foreign policy, being a continuation of the relations of Arsakides and the Romans, was often due to religious motives. As before, wars with the West were fought with varying success and mostly for the same Armenia and Mesopotamia.

When Christianity triumphed in the Roman Empire, the era of persecution of Christianity began in Persia, until it was organized (410) in the Nestorian church, which in the history of all of Asia to China and India was of exceptional importance. Monuments of Nestorian culture is full of Central Asia; Christian literature in Syriac flourished throughout the Sassanid kingdom, among other things, its heritage is, among other things, the Mongolian alphabet originating from Aramaic. Religious reasons now often caused certain Inca phenomena within and influenced foreign policy.

So, by the way, Yedegerd I (399-420) and Hormuzd IV (579-590) suffered for good relations with Christians; intervention in the affairs of Southern Arabia under Kovad and even the wise Khosrov I (531-589) was caused by rivalry with Byzantium and the kingdom of Aksum on religious grounds. The end result of this intervention was the recognition of the rule of Persia in Yemen. It is well known

how much the warfare of Khosrov II against Byzantium assumed a religious character, a war that for several years restored the Achaemenid kingdom almost to its full extent, but ended pitifully and prepared the Arab conquest. And in this case, the events of the epoch of the end of the first Persian monarchy were repeated, when several years before the pogrom of Artaxerxes III, Alexander reunited the kingdom in its full size.

Religious beginnings in the Sassanid Empire dominated and religious life was very intense in it. The kings constantly portrayed themselves receiving instruction from Aura Mazda and Anahita, placing these bas-reliefs mostly on the Nakshi-Rustam rocks, consecrated by Achaemenid antiquity. Here, the king and god were depicted by them on horses in heraldic groups, or on foot; God presented the king with a ring and crown; some influence of the Hellenistic erection of kings in equal dignity with the gods can be seen in the fact that in these images both god and king are represented equally, while in the subsequent bas-relief of Darius the deity hovers over the whole scene. Iran has twice had a powerful religious impact on the entire west.

The cult of the ancient Iranian god of light - Mithras, although influenced by the Babylonian theology and Asia Minor ideas, triumphantly marched to the west from the era of enhanced syncretism at the beginning of the Hellenistic era, especially in Roman times, beginning with Cappadocia and Pontus, spreading first among the military aristocracy of Persian origin then, especially among the soldiers in the entire western half of the Roman Empire, attracting to itself the hearts of the character of the activities of piety and energetic service to the truth, loyalty and coolness. The courses were due to Iranian dualism. In the person of Mithra, Iran was close to spiritual domination of humanity: Commodus ordered to consecrate himself in the mystery of this god, and in 307 Diocletian, Galerius and Licinius proclaimed Mitra as patron of the empire in Kornuntes. But that was only six years before the edict of Milan...

However, defeated Parsism found itself a new way to the west — in the Manichism, this complex religion, the product of religious Mesopotamian seeking, in which Iranian dualism, but already unavoidable and hopeless, was combined with Babylonian and other elements. Spreading both in time and in space in its many forms, for many centuries Manichaeism found itself followers who were looking for an answer to the burning question, especially from the third century, on the origin of evil. At the end of V c. Iran experienced another movement, perhaps in connection with the Manichs and Buddhism, but of a religious-political nature - the teaching of Mazdak. The sectarians even managed to temporarily incline King Kovad (489-531) to their side, who wanted to free themselves from the tutelage of nobles and clergy, relying on them.

Along with the creation of the state religion, the Sassanids carried out, although not so consistently, the centralization of the state and the restriction of the feudal system of vassal possessions. The latter were mostly converted in the provinces and remained only on the outskirts (Armenia, the Arab kingdom of Hir in Central Asia). The state was divided into 18 satraps, united in four governorships. The feudal aristocracy continued to be a force that the king had to reckon with, but which now had to share its influence with the clergy. The state organization was distinguished by its slimness and durability; the administration and financial system were exemplary and subsequently entered into a proverb from the Arabs; the Muslim rulers of Persia tried to imitate the fact that, starting with Ardashir I, especially under the wise Khosrov I Anushirvan, gave Iran improvement, but they never managed to bring order and profitability of the provinces to such a high degree as under the Sassanids. And for the falling Roman empire, the neighboring kingdom seemed to be a model of accomplishment; many court customs had long been borrowed from it by Caesars (for example, the preaching of the sacred fire), the court of Diocletian, according to contemporaries, was sketched from Sassanid, and Galerius openly said that Persian absolutism should replace the ancient principality in his empire.

If Iran had such an impact on Rome, then you can imagine how strong the eastern kingdoms, often belonging to the same tribe, were dependent on it. "The Scythian kingdoms ... sought to organize themselves on the same foundations and on the same religious base on which the kingdoms of Cappadocia, Commagene, Armenian, Iberian, Albanian and finally Parthian grew. This base was bequeathed by old Persia: its tradition was so strong and tenacious that neither the Hellenistic monarchy, nor the Roman republic and the empire could defeat it" (MP Rostovtsev).

And we really find in these kingdoms a great dependence on Iran both in the field of religion, and in the sphere of everyday life and material culture. On a silver rhyton from the Karagodeush mound in the Kuban, M. I. Rostovtsev identified the images of horsemen standing against each other with their enemies defeated under their horses, as having the same meaning as the Sassanian bas-reliefs we mentioned, representing the king's instruction in God. The Scythian image is five centuries older than the most ancient Sassanian, and this indicates the deep antiquity of the Iranian idea,

embodied in this form, obviously, at the beginning of the Parthian period. On another monument from the same burial mound, a triangular plate, is depicted a king or a magician who was attached to the goddess by a thread of immortality; the goddess of this Iranian-Semitic Ana-hit-Astarta. Such images have been found repeatedly in the kurgan finds over the centuries, as well as monuments associated with the cult of Mithra.

And in the field of art, the Sassanid kingdom gave a worthy study and artistic interest. If the few monuments of the Parthians reveal Roman influence, the Sassanian reliefs from the very first steps indicate a conscious return to the ancient Eastern basis and, despite rapid artistic development, could never renounce the characteristics and shortcomings of their ancient Eastern heritage. Moreover, Sassanian art sometimes facilitates the understanding of the late Iranian and Byzantine, modern orientalizations of the West. "When looking, for example, at the images of the Sassanian great kings, her impressing personalities, but embodying only the idea of greatness, we can understand in their real meaning the heads of the late Roman and Byzantine emperors and recognize here and there only an abstract symbol of royal dignity" (Herzfeld).

Monuments of Sasanian sculpture are placed in ancient Persia, in the vicinity of Persepolis (Istahra), partly near Behistun. Already see this desire to associate themselves with the Achaemenids. But if the monuments of the last sculptures were illustrations and inscriptions or decorations of the Tombs, now they have an independent meaning and must perpetuate the king's getting power from God, great victories, for example, Shapur I sculptures depicting the capture of Emperor Valerian, or the victory of Varakhran II over the Bedouins or the victory of Khosrov II. Then it became a custom to depict the royal hunts, which according to Ammianus Marcellinus, were, together with battle scenes, objects of the image on the walls of the royal palaces. Hunting and generally scenes with animals were favored on the famous silver Sassanian dishes, which diverged far along the trade routes and were often found here in [the former] Perm and Vyatka provinces. Particularly successful were, as in the East in general, animal images and details, but human figures and general compositions show undoubted progress over time. It is believed that many of the bas-reliefs are replicas of paintings, which were probably also common and pursued the same political songs as in the Roman Empire. They point to the importance of painting in the Buddhist monasteries of Central Asia, which is under the undoubted Sassanian influence, to the role of art of Gaidar, as an artistic node between the West and the Far East.

And in the field of architecture, the Sassanid era was a return to the Ancient East. Arsakid architecture, as far as we know from the palace in Hatra, by buildings on the site of the ancient Assur, the remains of the palaces in Telluk, Nippur and the temple in Varka, is Hellenistic in nature, and the apparent revival of all forms is explained by the work of the native craftsmen for whom the spirit of the Greek Forms was alien. The Sassanids, like the Arsakids, were mostly made of bricks, they very rarely used slabs, replacing them with a bad broken stone and conglomerates. It is surprising that the East has forgotten the enormous technical achievements of its antiquity and did not perceive at the same time a solid technique of the West.

However, Persida, the birthplace of the Sassanian culture, developing aside from the rest of the kingdom, retained much of the ancient heritage and poured into Iran and further into Mesopotamia a new stream of ancient Eastern elements. "Therefore, Sasanides art, and especially architecture, which we are well known for in numerous palaces, castles, fortifications, walls, city gates, dams, bridges, water mains, has a significantly different character from Arsakid" (Herzfeld). Along with the use of depressive Hellenistic forms, there are in the Sassanian era original remnants of ornaments from the ornamental world of the East, and in Persia, Suzian and Mesopotamia and buildings that reveal analogies with the Achaemenid ruins in Firuzabad. The Islamic conquest was not a noticeable edge in the architectural traditions of Iran, and in remote areas, for example, in Luristan, the Sassanian style lasted until the late Middle Ages.

It is necessary to mention the high perfection of external culture in the Sassanian kingdom, the rich development of the art industry, for example, carved stones, seals, carpets, patterned fabrics, worthy Egyptian rivals, and finally illustrations in the manuscripts. As early as the 10th century, manuscripts containing stories from Persian history and illustrated in the style of Sasanian bas-reliefs on the rocks of Shapur were kept in one of the castles of ancient Persia. Probably, special Persian colors, unknown already according to Masoudi in his time, with gold, silver and copper powder, were also used by Manichaeans, whose calligraphy was admired by Muslim writers. Maybe from Sassanian antiquity there is a custom to write on colored parchment or paper.

The writing of Sassanian Persia was rich, despite the extremely inconvenient Aramaic Pahlavi script, adapted very unsuccessfully to the Persian language. For several years of the rule of Khosrov II in Egypt, so much Pahlavi business documents on papyrus (still hardly readable) have been

preserved, that we can get an idea of what a huge number of written records should have remained from the extensive Sassanid monarchy, if the climate, material and Historical conditions were favorable for this. But we have the opportunity to get some information about the literature of the Sassanid era due to the fact that the Persian literary tradition survived the Arab conquest, finding refuge with the Parsi clergy. As early as the 10th century, there was no village or village in Fars, ancient Persia, where there was no temple of fire; here were the fortified castles of the native aristocracy, the keeper of the Sassanian traditions.

Arab writers say that there are scrolls in Doyle's castle setting forth the acts of kings, nobles, and wise men. The Pahlavi original, compiled on the instructions of Khosrov I Anushirvan, and subsequently continued the Book of Masters, Khudai-name, which contained legends about the ancient kings and the history of the Sassanian kings, did not reach us, but we know Khudai-name in the New Persian Firdausi's "Shah-name" poetic treatment, and in Arabic narratives by Ibn Kuteiba and Tabari, dating back to its translation into Arabic, "made by Islamist Persian Ibn al-Mu-kaffa, a famous conductor of Persian historical tradition into Arabic literature. He also translated the "Ain-name", the official "Book on the Establishments", which is very important for the inner history of the kingdom, also the book "The Taj", which seemed to contain the foreshadowing of the Persian kings. There were separate books of epic and historical content. "There is an assumption that the official chronicle of the Sasanian period influenced the development of Muslim historiography; on the other hand, the epic is reborn into heroic novels and fairy tales.

In connection with the historical tradition and the epic is romantic poetry, which dates back to Muslim literature to a large extent to the Iranian tradition ... The vast field of fairy-tale literature adjoins this kind of literary monuments. Although a significant part of it is included in the traveling storylines and Persia often has only the role of transmission, nevertheless the compilation of this kind of fabulous collections undoubtedly took place in the Sassanian era, and the dependence of the main content of the Thousand and One Nights on the Persian fabulous collection Hezar-Efsan is unquestionable In connection with the Persian literature of the Sassanian period, there is also a series of fairy-tale epic stories dating back to the ancient historical period of the western limits of Persia and forming a peculiar cycle of legends about the Babylonian kingdom ... Finally, the Persian tradition is experiencing in the Muslim era and in literature ethical didactic.

The significance of the Pahlavi translation of "Kalila and Dimna" for the transition of this collection to the west "is known ... (K. A. Inostransev). In Fikhrisht-on-Nadim, which lists the most important Persian, Greek, Indian and Arabic books of an ethical and didactic nature, up to 14 titles are mentioned, going back directly to Persian sources. These are various instructions of the father to the son (for example, a certain Zadanfarruh or Tsar Khosrov I, called the "Book of the Covenant", as well as a similar book attributed to Ardashir I), collections of sayings, instructions, questions, letters, among other things, Anushirvan's correspondence with the "king Ruma ", etc.

In the Abbasid era, works of Persian origin, special works about military affairs, about divinations, the treatment of animals, and hunting birds are mentioned. Part of this goes back to the same "Book of Establishments" we have mentioned - "Ain-name", about which Masoudi says that it includes "ranks of the Persian state among six hundred", and that the book itself is "several thousand sheets and a full copy of it (as early as the 10th century!) can only be found in mobadov and other persons using authority ". Ibn Kuteiba quotes from this book, for example, the king's sayings and the rules of court rulings; excerpt of military theory, archery and ballgame, beliefs and omen, etc. Military science reveals many analogies with the Byzantine.

"The Sasanian army marches, guided by the rules typical of the Hellenistic period. Predominantly equestrian, well equipped with offensive and defensive weapons, familiar with polyorhetics and having the necessary means for it, it starts a battle, about which the warlike hymn of Avesta sings: "May the great gods Mithra and Ahura help us when the canon loudly raise his voice when he trembles horse nostrils ... when the bowstrings of bows whistle and shoot sharp arrows "(K. A. Inostransev). The collection, which has survived from "Ain-name" in the Arabic translation, will also accept beliefs of a very complex content and composition. Here and calendar signs, dating back to the ceremonial Sasanian court calendar, and signs on animals, wind, fire. One of the Arab writers of the ninth century, who also reported Persian beliefs ascending to Ain-name, Jahiz, said that the Persians had borrowed them, like many other things, from India, just like the Byzantines always from the Greeks.

"Persians are all the time from Indians. They have physiognomy, politics, belief, premonitions, knowledge of turbulent signs, conjectures, opinions, judgments, considerations, arguments for educating the spirit, correcting all bad things, digging wells, canals, aqueducts ... all sorts of things that are useful for kings and state people, etc. Indians brought them all sorts of things. Khosrov,

Aubad, Shapur, Khosrov, Anushirvan, Bahram, Jur, Shahanashakh, the king of kings ... extracted various kinds of objects from India, gave extensive means and rendered abundant favors to Indian scholars and wise men. And each year, in turn, came a large number of various kinds of sages, scientists, mathematicians, astrologers, conspirators, spellcasters, translators, giving decisions, knowing the future, physiognomists. They predicted and informed them about what would happen this year and what would happen to them. "...

So the whole Sassanian culture is oriented towards the East by Jahiz. From what we have examined, it can be seen how much exaggeration is in this statement, going as far as complete non-recognition and the influence that the West had on Persia and the role it played in transmitting this influence to the East. Persia was an intermediary link between the Hellenistic world, the Far East and India, itself being opened in both directions, and only later, when the living conditions of the Parsi communities under the Muslim yoke significantly deteriorated, the remaining faithful to the ancient religion evolved to India.

This happened in connection with eschatological persecutions and political events, a hundred years after the death of Yezdegerd III, in 751; their final settlement on the Gujرات Peninsula occurred in 785; Until that time, in Mazandaran, the local rulers of the Ishbad continued to hold on to the faith of the Zoroaster; in the middle of the VIII century, in connection with the prophecy about the cessation of the power of Islam, there were movements towards Zoroastrianism, even the appearance of Zoroaster himself was expected, and in Khorasan Sumbad revolts and declares himself "Ishbehad Firuz" by the name of the son of Izdegerd. But all these attempts, although they testified to the vitality of the ancient tradition, did not succeed, and in 766 the troops of the Caliph Mansur put an end to the kingdom of Ishbad.

However, "the Iranian element has a very large role in both the external and the internal history of Islam. Its influence affects throughout the centuries-old history of Muslim peoples ... The Sassanian tradition survives the dynasty and both in the study of trade and industry and the art of the Muslim era, it is necessary to refer to the preceding time of Persian history "(K. A. Foreigners).

Druids: archaeological evidence

Since the late 1920s, it is archeology that has become the main source of new information about the Druids. In recent years, new excavations and new interpretations have greatly expanded our knowledge of the pre-history of Europe, and although the gaps in them are still deplorable and constantly remind of themselves, and the depth of our ignorance is endless in many matters, even the most pessimistic historian will have to admit that now there is an opportunity to create some coherent and consistent scheme. However, before we proceed to the consideration of archaeological evidence, we should critically review what already exists on this issue, first in general form, and then in the context of our particular study.

At one time there was a discussion about the nature of the archaeological finds of past years. However, for many, abstract reflections on the origin and nature of the science in which they dealt seemed not only heavy, but embarrassing and even unnecessary. So among professional archeologists, the TOT question did not receive well-deserved attention, and the general public did not see any problems in this. Mo is a fundamental question, especially as we SEE and further when it comes to the druids.

We basically divided the "druids, as if known" to us from "the druids, the way we would like to see them," that is, the "desired druids." On the one hand, the picture is based on logical conclusions, on the other - fitted to the given idea. Recently, historians have begun to worry about the nature of "fact in history." Many scholars have felt the fallacy of the view that "historical facts" exist independently of historians and their interpretations. The familiar historical labels, such as, for example, the French Revolution, are used even more deceptively, as if they were some independent agent capable of acting independently: "she woke up and done" one or the other. Archaeologists must be wary of such problems and remember that the scientific description of "facts" is "the observation of data related to the past or the present."

"The raw material of prehistory is not people, but things," Atkinson formulated the scientific approach. Archaeological evidence in itself is objects, accidentally preserved and surviving remnants of human culture. They become an archaeological fact after archaeologists saw and identified them as such. Direct conclusions can be drawn from these facts, which, as Margaret Smith put it, "all evidence can be confirmed empirically and nothing is added to them," that is, the conclusions are "only a paraphrase of empirical observations." This happens when only archaeological evidence is

used, what the Hawks called the "text-free" situation, as opposed to the "supported text". When studying Druids, we are connected with the situation "supported by the text," and therefore, working with archaeological evidence, we should not use them logically incorrectly. As we will see later, in order to establish a correlation between the druids and archaeological finds that can be attributed to them, it is necessary not to draw conclusions, but to speculate.

Using strictly archaeological, "text-free" evidence in an effort to convey their usual terms that characterize human activity, we must understand that the valuable information contained in them is strictly limited. Hawks proposed a four-step scale of upward difficulty and downward authenticity of archaeological interpretations, starting with the technology on which sound conclusions should be based, and then with a more complex material economy, which can still be assessed with a sufficient degree of reliability. The next stage - conclusions about the social structure of the past - becomes even more complex and uncertain: a large, separate structure on the plan of the ancient settlement is called the leader's dwelling, although it can be considered with equal success as a sanctuary, a hut for general meetings, a barn or neither. Not the third. Below, on the pages of this book, we will face this problem.

And what can you say with confidence when it comes to religion and the spiritual life of the people, except for vague phrases that do not have a special meaning? As Wheeler said: "An archaeologist is able to find a barrel, but look through Diogenes." Margaret Smith commented on this remark and the problems of the "leader's hut" as follows: "Waiting for an archaeologist to make a logical transition from the hut to the leader and from the barrel to Diogenes is the same as to require logical alchemy from him ... you don't have to a reasonable logical connection between certain aspects of human activity and evidence left to archaeologists." And least of all, we must add, this can be expected in our case, because here we are dealing with religion, priests, beliefs and rituals.

But should we fully accept such a defeatist point of view regarding the archaeological evidence of religious items of societies that did not have a written language? The abundance of articles and books about primitive religions proves that many categorically disagree. However, this is what compels others to skeptically check and retest the foundations of our knowledge. On closer examination, it turns out that the statements of a number of works originate not in scientific conclusions, but in speculation, which, of course, they do not consider as such. For example, with regard to the Paleolithic, they write: "The modern historian begins the description of this period by assuming that he is well aware of the concerns and anxieties of Paleolithic people: hunting, magic, totemism, and the like. From this point of view, he interprets the art of Paleolithic, attracting ethnographic parallels ... not only not systematically ... but concerning the tribes differing from each other". Owing to these frequent unconfirmed assumptions, which present us as conclusions from archaeological evidence, we must be extremely careful.

"Archeology cannot deal with myths," wrote Fox, alarmed by this problem, "but she can ... find, analyze, and evaluate the ritual." (If by ritual we mean "the prescribed procedure for the administration of religious or other solemn services.") "It should be clear," he writes further, "that only certain actions associated with these services leave tangible traces." In other words, among the traces of human activity presented to us by archeology, there are those that can be identified and described as irrational and not having practical application: these are acts connected with religion. Many archaeological testimonies of rituals, according to Fox, are associated with burials, but religions usually do not distinguish between burial sites and shrines. Architecture, in a broad sense, all buildings, however temporary and primitive they may be, are a three-dimensional more or less durable structure for some form of human activity, static or mobile. And in the number of human activity, as we have already indicated, came down to include ritual ceremonies. They require for themselves specially organized places that have a formally planned structure, the spatial elements of which are connected in a specific composition. Sanctuaries, temples, burials, and sacred fences should be distinguishable in archaeological evidence, sometimes explicitly, sometimes by rational analogies and assumptions, but honestly and without bias, without attempting "logical alchemy."

If we succeed in identifying such structures with archaeological associations, chronological location and geographical distribution of the relevant places of Celtic material culture, it would be reasonable to assume, if only to avoid unnecessary multiplication of hypotheses, that they are an integral part of Celtic life. We can associate this sanctuary with the name of the deity, if there is some epigraphic evidence in the form of an inscription, giving the archaeological find textual support. However, since so far no pre-Christian inscriptions have been found in which the word "druid" would appear, any connection with the archaeological excavation site can only be an unconfirmed assumption at the current level of our knowledge.

So, we have a number of textually unconfirmed testimonies of places of worship of Celtic

religious rites and our conclusion. That these testimonials really belong to the Celts is documented. Fortunately, about this culture and this period in archeology there are partially confirming their written sources. Sometimes we can really say something about how and when certain places of ceremonies were used. But we must always remember that all archaeological questions that begin with the word "Why? .." are a short, simple and absolutely correct answer: "We do not know and probably will never know." But Atkinson, who said this, also faithfully reminds us that we do not have the right "to hide in complacent ignorance, appealing to the strict canons of archaeological evidence when they put before them legitimate questions of this kind." We must state with the utmost clarity that, in attempting to answer these questions, "we indulge in arguments about subjects about which there is no way to know anything for certain"

Iconographic evidence

Regarding religious items, we should first of all recognize that their very nature does not imply that they can be discovered only by means of archeology, without the help and support of at least some written evidence, such as inscriptions. But as we have already mentioned, not one authentically pre-Christian inscription includes the word "Druid", even in possible Greek, Roman or Celtic forms.

So the binding of the druids to any field monument, sculpture or dedication remains in the area of assumptions. All that archaeological evidence that is not supported by texts can provide us is a certain skeleton of the Celtic material culture of this period and the area in which classical writers noted the presence of Druidism. The transitional bridge between these testimonies and the mentioned literary sources are inscriptions-dedication to Celtic deities, sometimes appearing in Roman appearance, as well as images of these deities with or without epigraphic identification. Let us consider in more detail the character of these iconographic testimonies, which constitute a valuable appendix to archeology.

They can be divided into two classes: those that are directly or indirectly accompanied by inscriptions, and those that do not. Namely, "supported by texts" and "not supported". If some deity, once or several times named in the initiatory inscription, has some noticeable attributes (for example, the horns of a human figure, or three heads, or is holding a wheel, or is a repeating animal, such as a boar, or a group of animals, a bull with three cranes), one can confidently believe that its unsigned images have the same name. However, this should not go too far, arguing, in particular, that all the horned gods or with deer horns is Kernunnos. The calculation, carried out several years ago, showed that the names of 374 Celtic deities were extracted from the inscriptions, and 305 met only once and only four or five of them were from 20 to 30 times. Even more strongly, the question is confused by the fact that barbaric and Greco-Roman deities could have signs of several Celtic deities. The names of the Celtic gods, associated with Mars, were the same. 69. The most fruitful approach to this problem is to identify iconographic types and consider them in the context of geographic distribution. Thus, the existence of local cults and religious centers is established.

The iconographic evidence of the Celtic religion we have, and almost all the inscriptions belong to the latest phase, that is, to the period when Gaul and Britain became part of the Roman Empire. Sculptures and other images of people and animals, made in the Celtic artistic tradition, occasionally met around the VI century BC. e., but only under the influence of direct Roman influence such sculptures, usually stone, became ubiquitous. The Celtic world expressed itself mainly in Roman schemes, but local artistic techniques served them as pock. And in the Roman names of local deities, and in the vulgar, colloquial Latin of inscriptions, one can see the influence of the Celtic language.

But since, even if we combine evidence from all possible sources, we will get only vague and fragmentary information about the Celtic religion, until today it is impossible to estimate the original meaning of certain sculptures made of stone, metal or wood that make up our iconographic stock. It would be useless to think that we are able to penetrate the psychology and emotional sphere of the early Celts. We must avoid this intellectual trap in the same way that we project our artistic perception onto the Roman-Celtic sculptures. To write about "stern and savage symbolism" or "barbaric beauty and expression," ascribe to Celtic sculptors "the power of transmitting internal fire ... and ... detached serenity of unearthly beauty", describe one of the sculptures as a portrait of "an adult man practicing refined austerity" or assert with respect to the other that "heavy geometrically executed eyes and mouth give his face an expression of divinity, realizing that this savage has renounced the world and human experience" ... to say all this does not mean to promote Our knowledge and understanding.

All such writers have achieved is that they publicized their personal opinions, expressing their personal aesthetic preferences, as well as the accepted aesthetic standards of the society in which their personal tastes were shaped. The fact that the objects in question seem touching or

intimidating, expressing nobility or enthusiasm to some of us should not lead us to the unreasonable conclusions that they produced the same impression on the savages of the Iron Age. In the end, no one will assume that seeing modern ritual masks from Africa or New Guinea, Alaska and New Hebrides without knowledge of the religion and its rituals they serve will allow us to express in terms of psychology what they were made of and how they were used. .

It is impossible to draw conclusions about religious beliefs only on the basis of iconographic evidence. Images and inscriptions suggest some connection between Celtic deities and animals - Cernunnos, a man with deer horns, Epona, embodied in a horse, a boar Bako and so on. But before we begin to argue, perhaps we should slow down and think about the early Christian world, about what we, the OOEurist symbols of the evangelists: eagle, calf, ram, and piah, such as they appear on the pages of Darrow's gospel, would imagine. without literary explanations. Would the accompanying signatures to help us: "the image of a lion" or "the image of an eagle"?

The Gundestrup boiler, covered with complex images of various scenes, is a problem for us mi about the same order as any silver piece of church plate, decorated with paintings, inscriptions and symbols, if we were not armed with the knowledge of history, mythology, and hagiography. We would understand nothing of this about the nature of the Christian measure.

On the other hand, iconographic data can be used indirectly. Inscriptions-dedication, accompanied by images or without them, could be used to determine the geographical boundaries of local cults, but their distribution is inaccurate and depends primarily on the writing tradition adopted in the area, and secondly on the presence of a local stone, and not any short-lived materials. There are other factors of social geography, such as those resulting from the accumulation of local inscriptions in Roman Britain near the wall of Hadrian. We should not forget that almost all of them are in Greek and Latin, and to some extent each is a translation of the original oral Celtic religious statement. We are dealing with a situation that is often called "conditional literacy" when writing is limited, that is, few people have it, and it is used only for certain purposes, and therefore is expressed, with extremely rare exceptions, only in Latin. Jackson, speaking of Roman Britain, formulated his opinion on the Celtic (British) language in this way: "It was not a written language ... the only language of writing was Latin. No one would have thought to write in Brittany, and they would not know how to do it...

In Roman Britain, those who received sufficient education to know the alphabet, possessed some knowledge of Latin, and those who did not own, did not write at all. " The same applies to Roman Gaul, where, as Watmaf wrote, "it was not customary to write anything before the appearance of the Latin language, and with it the art of writing. Therefore, when local people began to write, they did it, with very rare exceptions, in Latin, using the Latin alphabet. " However, in the south of Gaul there is a certain number of inscriptions made in Greek letters. It is not surprising, therefore, to see differences in the spelling of names and other inconsistencies, because they have never been written in their native language: in the Celtic world, as in the rest of barbarous Europe, there was only an oral tradition, established by time and adopted by society, for the preservation and transmission to the next generations of laws, genealogy, stories, songs and legends. Further we will see that the Druids were especially concerned with the preservation and continuation of this ancient custom, which did not require the use of writing.

Antique alarm

The formula "Who owns the information, he rules the world" was known in ancient times. The ancient generals needed a secretive and keen information about the advancement of the enemy, in the adherence relationship with the separately located garrisons, as well as with the commanders of the besieged fortresses. History teaches that every demand always arrives offered. Ancient engineers and inventors have created many ingenious devices and devices that can rightly be called the forerunner of modern means of coded communication.

Mystery wanders.

The very first, so to speak, conductors of communication were the messengers who delivered to the destination dispatches, mail is always of a secret nature.

The messenger could have been ambushed, killed, he could simply bribe.

Therefore, it was extremely important that even in the event of the capture of the messenger or his betrayal, the enemies would not be able to read the intercepted message.

To this end, in the VII century BC in many Greek states, in particular b Ithaca and Sparta, was widely used wandered.

The skitala represented two completely identical round rods with a diameter of several centimeters. One of these rods was located at the sender, for example, the commander of the land army, the other was transferred to the official with whom the exchange of mail was to be exchanged, for example, the commander of the fleet. When it was necessary to send an urgent secret message, did so. The sender took a strip of white leather and an adama namata, obliquely, ascending to its part of the skitapes so that the edges of the strip closely adjoined each other. Then he wrote a message on closed skin coils in the direction of the longitudinal axis of the wand. After that, the strip was unwound again, the text seemed to break up into separate fragments and letters that put the uninitiated at a dead end.

Now this message was able to read, except for the sender, only by the recipient, putting a strip of leather in a certain way on his part wanderers.

The ancient military historian Aeneas Tactic wrote in the middle of the 4th century BC. book about the siege of cities. In it, he describes 16 different ways to transfer secret dispatches and encrypted messages, some of which have survived to the present day. Popular continues to be the dotted method of secret correspondence. In the most trivial letter, individual letters are marked with tiny dots. If we take from the context only these marked letters, then a phrase will form that a not very attentive censor can skip. But this is probably the easiest way to encrypt. There were more sophisticated.

Aeneas described one of them. Took a small disk with 24 holes drilled at equal intervals along its edge. Each of these peripheral holes corresponded to a letter of the Greek alphabet, of which there were also 24. There were several more holes in the central part of the disk. The sender, preparing the dispatch, simply sequentially passed the thread through those openings that corresponded to the letters of the message. The end of each word was indicated by passing a thread through one of the central holes. The recipient, to whom the disc was delivered, knowing which hole exactly corresponds to the letter "A", easily marked all the other letters. Now he had to consistently unwind the thread through the holes, each time writing a letter corresponding to the hole through which the thread was passed.

Turning thread after thread unraveling the thread, the recipient, aware of the mystery of the disc, wrote down the letters of the dispatch one by one. True, now they went in reverse order. But in order for everything to fall into place, the message should be read from the end, from right to left.

Signal lights.

In ancient telegraphy, the lights of torches or bonfires were very actively used, which were transmitted at night from post to post.

There are credible historical sources in which Demosthenes describes the famous episode, when, when news of Philip's attack on Elatea (339 BC), the Athenians used wilderness market tents to make a signal fire that raised the alarm of all Atticians capable of carrying weapons.

Herodot mentions that the Greeks, being on the northern tip of the island of Euboea, received a message from the Skiathos Island located opposite the lights that two Greek ships were captured by the Persians.

And after the battle of Salamis, the Persian commander Mardonius transmitted by means of signal lights through the islands in Asia Minor messages to his sovereign, King Xerxes.

Water Telegraph.

However, the telegraph on the basis of signal lights had a significant drawback. He allowed the transfer of only such messages, the content of which was predetermined between the sending and receiving parties.

But still the ancients managed to circumvent this very difficult obstacle. The same Aeneas informs about an ingenious instrument, which can be called a water telegraph. Two clay vessels of the same width (1 elbow) and depth (3 elbows) were taken.

Cut two plugs, freely entering the vessels. On top of the traffic jams, posts were fastened, having notches along their length with an interval of about 5.5 cm. Thus, the stand was divided into 24 fields of equal length. Each field was assigned the name of one of the events that are common in the course of military actions. For example, the first place meant "Cavalry invaded the country", the second - "heavily armed infantry", the third - "ships", etc. (It is clear that both vessels had exactly the same marking.) At the very bottom of the vessels there were outlet openings with a stopper.

When the vessels were filled with water, the stoppers with the racks rose upward like floats. In this position, the devices were ready for wiring.

One of them was located, of course, at the station of departure, the second - at the receiving station. When one of the foreseen events occurred, a signal was transmitted from the departure station by a torch (at night). The second station also torches to announce its readiness to receive the message.

The torch at the station of departure was lowered. This action was a new signal to the fact that the drain hole must be opened. Water in both vessels, due to their complete identity, flowed out at the same rate. In the same way, completely synchronously, the floats with the stand fell. When the inscription on the rack, containing the necessary report, descended to the edge of the vessel, the station of departure with a torch gave a signal, meaning: "Close the opening!" At the destination station, they immediately looked at which field appeared above the edge of the vessel. This was the transmitted message.

Of course, the service personnel required utmost care and attention. But the most surprising thing is that the same apparatus could be used as a telegraph in the literal sense of the word. After all, 24 fields are 24 letters. However, it is necessary to take into account that the letters in the report do not follow one. For another. Therefore, it was regularly required not only to pour out, but also to add water to the vessel, continually refilling it to the brim. This, of course, slowed down the despatch.

But in any case, for one and a half to two hours, it was possible to transmit a concise, clear message, especially since the ancients owned cursive, when vowels were partially issued from the text.

Flare telegraph Polybius.

The famous historian and strategist Polybius (II century BC) left an accurate description of the signal telegraph, invented by Alexandrian engineers Cleoxen and Democlet and improved by him. At each of the two stations - transmitting and receiving - two walls were built, having at the top six teeth and, therefore, five intervals between them. Each station had a code containing all 24 letters of the Greek alphabet. The letters were divided into five numbered groups. The left wall with teeth served to indicate the number of the letter group, the right wall - to indicate the number of the letter in its group.

So, if two torches appeared between the teeth of the left wall, then it was necessary to use the second group of letters. If further between the teeth of the right wall there appeared five torches (one in each gap), then it was necessary to take the fifth letter from the second group. Suppose it was the letter "K".

Despite the seeming cumbersome method, an important message could be conveyed in just half an hour, for example: "Cretans received reinforcements 2000", that is, a detachment of two thousand infantrymen came to the aid of the Cretans.

This "telegram" required to transmit about two hundred signals by torches. The inconvenience of the system was that the minimum distance between stations should have been on the order of one kilometer, otherwise individual torches would become indistinguishable to the naked eye.

Who would have thought that after 16 centuries the invention of ancient engineers will find a second life! In 1792, the French mechanic Claude Chappe presented to the National Convention a project of the optical (semaphore) telegraph, borrowing the idea from Polybius. In 1794, the first active line from Paris to Lille was built. Twenty intermediate stations were arranged on the line, each sign required six minutes to be transmitted, and the signals were monitored with a telescope. In 1832, the Berlin-Cologne-Trier optical telegraph line was opened. But the era of electricity was approaching, making it possible for the electric telegraph, which took from the antiquity the replacement of letters with symbols, and instead of torches used current.

Arrival of the First Inca

Chimpa lay on the wiped skin of a llama at the very exit of the cave and stroked the feathers of the Mighty Roux. The breeze lazily stirred the tongues of the fire, blew with the warmth of a man and a bird. Inside the cave, in the gray, dry twilight, chewed grass and peeled Lama cacti. Sometimes a silver ringing shuddered around her neck. Ru, a large, gray-black eagle, at the touch of the young man's strong fingers slightly sprung on his bent paws. Looking into the dark and deep, like mountain crevices, Chimpa's eyes with their unclear pupils, covered with a bluish film, Roo opened his beak, begging for a sop.

Chimpa took out a piece of dried meat from a leather pouch, raised it on his palm to the blunt nose of Roo — a sharp, swift peck, and the meat disappeared into the eagle's throat. And yet Chimpa felt insecure peck. Beak touched hands. Ru's sight was dull, muscles didn't work so quickly and accurately. "How old is the bird?" - thought the young man.

The leading priest of the Orlov Manlo Amaru Temple, when he had not had a son, raised and trained Ruk-guide. Now he is ninety. He almost does not rise from the elevation of soft skins and from there he teaches young priests, prepares them for ordination to Orlov. Chimpa hears the cracked, thin voice of white Manco Amaru, and a smile stretches his thick lips: the priest was always kind to Chimpe and quickly distinguished him. Chimpa has been carrying the dignity of the Son of the Eagle "Soaring High" for the third year.

Now the Only Inc is in long voyage, and Chimpa with a small detachment of warriors and slaves awaits his sailing ships here, on the rocky site of the spur of the Andes, gazing into the sea. On the slope of the spur, a bright white trident sign was stamped. Waiting for, seeing the first, to inform all the Incas about the safe return of the ruler.

Reflecting, Chimpa fed the eagle, stroked, cleaned his plumage. Here is one feather out of the tail. "Yes, the Mighty Roux is aging!" Chimpa, twisting the feather in his fingers, broke it. Then he split his strong yellow nails along. Again the thin voice of the wise Manco Amaru sounded in his ears: "... young men, look carefully at how Great Nature made the light, fluffy bone of the wing born for the flight ?!" And now the past science Chimpa marveled at this miracle. Feather the lightest, but it will not break. A solid rod provides rigidity where support is required, but closer to the tip it becomes elastic, as required by flight. The barbs move away from the rod, they carry a lot of small barbats branching out in both directions, which are intertwined with the very tiny ones that provide strength. On the one and only trans great number of beards, their branches and hooks.

Throwing aside the feather, Chimpa took the wing of the Mighty Roux, straightened it. The shape of the wing resembled the wings of "monkeys" and "crocodiles" made by the priests-builders: dense and blunt along the leading edge, it narrowed towards the end, not meeting the wind.

On small "monkeys", although they jumped in the ascending currents so that it was sick in the stomach, Chimpa loved to fly more. They immediately gained strength for the flight, and they only needed one fleet-footed lama. And the large, wide wings of the cargo "crocodiles" are covered with a cloth, the same as on the Chimpa headband, and soaked with animal bile. They buzz like the skin of drums, and they smell bad for a long time. The "monkeys" leave for the sky right away, and the crocodile needs a long overclogging along the ground, sometimes it even lacks a platform, and the llamas pulling it, break down from a steep slope, break their legs. But in the sky "crocodile" is steady and soars exactly, as the Mighty Roux.

... Outside a strong throaty cry burst into the cave, rather a cry of triumph. Behind Chimpa, the lama sniffed. He easily jumped to his feet. His stocky low figure grew up in a stone shelter doorway. Brown, covered only with a loincloth, the young man stretched himself with a string and looked towards the sea. From the horizon to the slope of the Andes with the sign of the trident sailed wooden shells under sail. They were slowly approaching, and the patient Chimp on one of the sails saw the red sign of the One Inca. Chimpa gave several short orders, accompanying them with sharp gestures - silver jewelry rang on his hands.

Two Inca warriors in light cloth cloaks, with bronze short swords on their hips, jumped out from behind the rock and ran to the light-winged "monkey", painted in the bright yellow color of the young sun. Disconnected belt thrusters from the boulders, and the "monkey" lay on the wing. On the upturned end of the wing planned Mighty Roux. In excitement, he twice slapped the half meter fans.

One of the slaves brought a shaggy llama out of the cave in an uncomplicated harness. Behind it, a rawhide end twenty feet long skilfully woven into numerous rings. The end was attached to the nose of the "monkey" at the bottom of the fang, and the llama pulled on the belt. Warriors grabbed the "monkey" for the ends of the wings. Having performed the ritual of worshipping the Sun, Chimpa climbed into the round hole of the basket, woven as a drop and rigidly attached to the wings. He sat down on a cane bench, put his hands on the part of the cross pole piercing the wing from end to end. Looked carefully. Right and left yellow gleam with painted bird feathers are not long semi-oval wings. He moved the pole to the right - the flexible back end moved. He moved the pole forward — an elastic tail that resembled the tail of Roux, bent down. Whistling Chimpy scared Mighty Roo.

Whipped up with a whip, the lama rushed forward.

The warriors did not hold the "monkey" for long - the rings of the rawhide belt stretched out in a straight line.

The released "monkey" rushed from its place, slipped over the stones and took a wave of head-on elastic wind under its wings.

The end of the towing belt fell from the canine.

Immediately, Chimpa felt an unknown force pick up, grab it and drag it up over a steep slope. The air jet ruffled the red brush of the headband, but the wind did not hit the eyes, it was cut off by a smooth plate on the nose of the "monkey".

The earth swam away, the shells in the sea "lost" the sail.

But now Chimpu pulled down so abruptly that he pulled away a little from the seat. He looked in the sky with his eyes and saw the Mighty Roux. He hovered away. Carefully turning the monkey around, Chimpa began to approach him.

The eagle did not disappoint this time either - the stream found by him brought up the "monkey".

Chimpa walked away from the slope with the sign of the trident, holding the nose of the "monkey" in the direction of the white earth line leading to the Nazca plateau, where the wise priest Manco Amaru was waiting to lead. The young man, even though he had the title of "Soaring High", felt a slight suffocation. Hence, they reached the limit of paradise for the Inca flying height. And he pushed a little control pole away from him. The wind near the head whistled more fun.

The mighty guide-rug, spread out in the sky, hovered ahead, sometimes deviating slightly to the sides. If Roo flapped his wings, Chimp did not go there. Most often in these places on earth could be seen drawings of dancing creatures.

Admiring the flight of the old Roux, Chimpa knew: the bright yellow "monkey" now sees all life in the Andes. The quichua, aimara, and other tribes remember the heavenly sign of the arrival of the Only Inca Tupac Yunaki from a great sea voyage and hurry to meet the sovereign ...

Suddenly the soaring of the Mighty Roo became insecure. He slammed his wings heavily in a good upward flow, trying not to fall below Chimpa. The son of the Eagle felt in his heart how hard it was for the old Ru. Here is a bird caught up with the right wing of the "monkey". The eagle sped alongside Chimpa, stretching his paws, stretching out his swift, crooked head, spreading his tail, and squinting at the man. Sad look tired, pounded birds.

- Sit down, Rou! shouted Chimpa all over the sky. - I know everything here, Roux, I will fly, sit on the rocks. Have a rest! But Roux was an old, but faithful guide. Having spread its wings, he again led the heavenly race ... Ahead, the Nazca plateau was already visible, the runways, the signs of stops and starts, the assembling places of the monkeys and the crocodiles, a small Eagle temple made of white plates, differed.

The mighty Roo did not overtake Chimpu. With the last effort, he pushed off his wings, soared and folded the weakened veils.

At first, Ru fell like a heavy stone, then turned in a spiral - his wings were disheveled, and the evil wind tore out several feathers from them. The body of the old Roux silently took over the sharp rocky ledge.

Guide eagles do not die in nests and caves. They leave friends only dead...

The tribes of mountain Peru learned about the death of the Only Inca. They saw a signal yellow "monkey" in the gray sky. But only the Eagle's Son "Soaring High" saw the death of the faithful Mighty Ru. And no one saw tears in the eyes of Chimpa. They dried the sky...

White Nazca Birds

Author's commentary on the story-hypothesis "The arrival of the only Inca"

About space aliens, to whom the Basque valley in Peru allegedly served as a cosmodrome, is hardly to be written. The hypothesis does not withstand the critical attack. Spaceships - the miracle of technology! - just do not need for a visual approach "painted" signs area. Shaky arguments in favor of the "giant astronomical calendar", and in favor of the cult site. Most likely it is still an ancient gliderfield. The question immediately arises: could there be gliders at the beginning of our era? Why not? The famous American scientist, who recently worked in our country, Alexander Marshak devoted many years to deciphering drawings and inscriptions on ancient products, in order to establish the mindset of a man who lived 20-30 millennia ago according to these "records", says that the intellectual world of those ancient times was as difficult as ours, the present, and the man of that era, like a thinking creature, was not inferior to you and me. Marshak's general conclusion is not rejected by Soviet scientists either.

And if so, why should the ancients, who lived only two thousand years ago, not master the technique of a glider flight, if the birds that gave this thought to us hovered in the sky and before their eyes. Doubts about the technical capabilities? But after all, we built and build gliders and hang-gliders amateurs, amateurs in aircraft industry, using natural materials: wood, bamboo, reed, the simplest weave for the fuselage and wings, up to the film from the intestines of animals - "hearty."

The ancients look far from stupid. They were able to smelt aluminum 2000 years before the Europeans. In Alexandria, 2300 years ago, there were water vending machines. Our ancestors produced stainless steel of a quality that is still difficult to achieve. They knew the secrets of cold light, soldering gold. The Baghdad Museum stores unique vessels with copper bars capable of producing electricity when it reacts with acetic acid. The age of the vessels is about 3 thousand years.

There are many examples ...

Having such achievements in various branches of science and technology, the ancients could well comprehend the basics of aerodynamics, build the simplest glider.

Everyone knows the golden winged trinket that is stored in the Colombian National Bank. She is about or over a thousand years old. They thought it was a fisherman or an insect sculpted in gold. But geologist Andersen guessed to give the ancient thing to aircraft manufacturers for expertise, and after blowing a gold model in a wind tunnel, they fixed: "The flight qualities of the models are excellent, a real machine built according to the purge data could fly with great speed, be maneuverable and easy to control".

At the end of the XIX century, excavating a rich Egyptian burial, archaeologists found a small sculpture made of sycamore (sycamore - a hornbeam-type solid tree). She looks like a bird. She was mistaken for a sculptural image of a bird. Many zoological scientists tried to solve, to which feathered tribe does it belong? But she did not even come close to any kind or species. They threw a sculpture, they forgot. For almost 60 years, it has lain in the museum under glass with ancient shards.

Recently, Cypriot Professor Khalil Messih became interested in her. The scientist's keen eye saw that the "bird" was too streamlined, her wings were originally curved, and most importantly, there is something that other birds don't have — a vertical detail on the tail unit, resembling the steering wheel of modern airplanes.

He studied the discovery of archeologists for a long time and carefully, and finally told the whole world: "This is not a bird, but a miniature model of a glider!"

"If Dr. Messihus's hypothesis is confirmed," wrote the UNESCO Newsletter, "this would mean that the ancient Egyptians already knew the laws of flight."

The professor did not stop at the suggestion. He built a large model of a glider from light materials, repeating accurately and completely the design features of the ancient sculpture of a "bird", and on a clear windy day he launched the model into the air. Glider Khalil Messiha made a successful flight.

It is enough examples for the assumption: the ancients built light non-powered aircraft. Where could they be applied?

There, where at any time of the day and year there are ascending currents (thermals, "waves", cloud inflow) capable of holding and raising the glider on their mighty "shoulders".

One of these ideal places are the steep slopes of the Andes, located in Peru, from the ocean coast to the rocky plateau of the Nazca desert. In order to verify this, it is enough to look at the meteorological charts and graphs of the vertical weather patterns of the area.

On one of the slopes of the Andes, facing the ocean, a huge trident is inscribed. It is visible from the water and from the air, that is, from small and large heights. I see not three teeth inscribed, but three bird feathers - a symbol of ease, of flight. And strive feathers up. Look, they are like three thrust forces clinging to the nose and consoles inscribed in a sign of the silhouette of a two-killer aircraft. It is quite possible that this is a sign for a glider who lost his height: "Come here, there is always a powerful upward flow here."

There are pictures of strange bouncing creatures - perhaps they warn the glider about the uneven flow.

From the trident into the country stretches a straight white, clearly visible only from the air line. It goes through the mountains and valleys and ends at the approach to the Nazca plateau.

In my opinion, this is the line of the greatest "good of action" of vertical air currents, straightened within the framework of common sense.

If a modern glider, for example, having evaporated from a slope marked with a trident, flies along this line, it will not lose altitude, but will be able to gain it up to 3-4 thousand meters, and if the weather conditions are favorable, it will climb even higher. So, with an average aerodynamic quality of 15-20 (modern gliders have a quality of up to 50, but suppose that the ancients didn't achieve this) glider flight is possible within a radius of 60-80 kilometers only due to a decrease, with soaring - up to several hundred kilometers. Imagine: the glider did not turn anywhere, flew on the Nazca plateau. What awaits him here? Here are the "runways" that offer landing services with virtually any course. Their directions correspond to the wind rose of the area. There are small and large stones around, and the stripes are soft and even. As the archeologist from the Federal Republic of Germany, Maria Reich, who has been studying the "Nazca problem" for many years, has established, the rocky soil of the desert on the stripes is removed to a bright clay layer. Breaking even a fragile airframe when landing on such a ground is excluded. The "triangles" inform the glider of the side winds possible on this lane. "Squares" - the best landing place.

Stylized figures of birds may denote parking places. It is around them that large boulders come across, but fit and weight suitable for mooring gliders. Moreover, the drawings are cut by thin straight lines - it is possible that these are linear signs of the sites.

It is worth paying attention to the drawing of the bird "headless and beak." Instead, they have a long, curved neck at seven knees. Doesn't this look like a shock absorber, cable, rope deployed in front of the glider? And does not thickening at the end indicate a platform on which a kind of catapult could stand?

Or tamed animals that can give the glider the necessary acceleration for takeoff. I present the "long bird" as an informational sign of the take-off place (maybe for primary flight training).

According to archeologists, who have never considered the "lanes" in the desert "roads of the Incas", gigantic drawings are found far from all over Peru, but only in the south of the coast, that is, where the best conditions are for soaring gliders ...

It is not excluded that the ancient aeronautics used the same "glider base". On the plateau found channels with the remnants of combustible materials in the bottom layer. In the mountains there is a rock drawing of an angular form similar to a balloon.

Supporters of the suggestion that signs in the desert were used in antiquity as reference points for aeronauts, launched a hot air balloon in the Nazca Valley. The balloon was sewn in the form of a rock drawing. The shell of the ball was made of a fabric similar to that found in the local burial site at about the same time that the drawings were made. The balloon was filled with combustible smoke from a fire burning in a 10-meter long ditch. At first, the smoke came out through the pores of the fabric, then the fabric "smoked a little" and began to hold warm air. The fire, however, turned out to be too small, and in order to speed up the filling of the cylinder, it was necessary to bring a gas burner under the ball. Two enthusiasts climbed this balloon first, 100 meters first, then 500 meters. Julian Nott, Vice President of the British Ballooning Club, who was present at the tests of the "ancient air balloon", said that he was satisfied with the results of the experiment and believed that, in principle, the ancient Peruvians could fly, using such balls, but whether they did it, is a completely different question.

It would be nice to experiment with gliders. Perhaps, the ancient Incas still flew, and not only for their own pleasure, but also carried cargo in the air...

Egyptian mummification

Mummification - the process necessary to preserve the body of a person or animal. This can be a spontaneous process, or it can be done on purpose. Egyptian mummies were made by drying. The Egyptians dried the body using a salt mixture called 'sodium oxide'. This 'sodium oxide' is a natural substance that is spread along the Nile River. 'Sodium oxide' consists of four salts: sodium carbonate, acid sodium carbonate, sodium chloride, and sodium sulfate. Sodium carbonate works as a drying agent, 'pulling' water from the body. At the same time, bicarbonate in the presence of moisture increases the pH, which creates an aggressive environment for bacteria. The Egyptian climate provided many favorable conditions for the mummification process.

The Egyptians believed that there were six important aspects that made up man: the physical body, the shadow, the name, ka (spirit), ba (individuality), and akh (immortality). Each of these elements has played an important role in the formation of the individual. Each was needed to achieve rebirth in the afterlife.

With the exception of akh, all these elements are attached to the person at birth. The shadow of a man was always with him. Man could not exist without a shadow, nor could a shadow without a man. The shadow was depicted as a little man, painted completely black.

The name of the person was given to him at birth and will exist while he is pronounced. That's it for this, great efforts were made to protect and preserve the name. The sarcophagus was used to preserve the name and protect it forever ...

Ka was a human double, that is, what we call spirit or soul. Ka was created at the same time as the physical body. Doubling takes place on the "wheel of god Khnum". Ka existed in the physical world and was constantly in the grave. It was as important as the need of a person for food and drink. The Egyptians left food, liquor, and worldly possessions for ka in the graves of the dead. To Ka used them in the afterlife.

Ba can be described as someone's individuality. Like the human body, each ba was unique in each person. He moved into the body of a man after his physical death, and moved easily between the physical and the afterlife. Ba had the ability to take various forms.

Akh was an aspect of a man who wished to join the gods in the afterlife, to become immortal. It was created after death with the help of holy text and prayers, written in letters intended to increase the power of akh. Once this is achieved, the individual will have the opportunity to live a second life after death, which will only mean the end of physical existence.

The intact body was an integral part of the afterlife of a person. Without a physical body, there was no shadow, no name, no ka, ba, or akh. The Egyptians believed that mummification provided a rebirth into the afterlife.

From May 21 to June 25, 1994, a group of scientists from the University of Maryland and Long Island University performed the first human mummification in almost 2,000 years. They used the technology of the ancient Egyptians, embalming agents, hundreds of beautiful Egyptian linen fabrics, more than 600 pounds of sodium oxide, incense and myrrh, cedar oil, palm wine, and natural resins.

Mummification took place at the University of Maryland Medical School in Baltimore.

The two men responsible for the giant leap back in time are Ronn Wade, Sr. Anatomical Research at the University of Maryland Medical School in Baltimore and Bob Brier, Egyptologist at Long Island University. Their mummy is called Mumab. According to Ronn, Mumab was tested after and during mummification and will retain its shape, while other mummies may lose shape. Unlike ancient mummies, this one has a medical chronology, past, present, and future. Let's see what they did and learned from Mumab.

For some time, Ronn and Bob have been looking for a suitable donor. They had a list of requirements that donors had to meet. They were looking for an average human sample, one that could be compared with an average Egyptian. It was supposed to be someone who donated his body to science and was available for the mummification process, which takes a lot of time ... It must be someone who has never been exposed to any disease and has never suffered an operation. Death had to happen for natural reasons. It didn't matter whether it was a man or a woman. Fortunately, such a donor was found. He was an old man from Baltimore who died of heart failure. The ancient Egyptian mummification process took 70 days. After this period, this elderly person from Baltimore will become Mumab.

In light of the fact that the Ancient Egyptians told us in countless texts and paintings regarding almost every aspect of their civilization, it is strange that they left such holes in our knowledge. For example, we know very little about how the pyramids were created, or how the obelisks were raised. Like these secrets, the ancient Egyptians did not tell us anything about the mummification process. Perhaps it was considered so secret, and it was entrusted only to the elect orally.

One surviving written report on mummification was created by the Greek historian Herodotus, who visited Egypt around 450 BC. He described how the Egyptians saved their dead. But even with the testimony of Herodotus, many questions remained unclear. Much of the report-record of Herodotus of the mummification process is superficial and open to speculation. For example, as the Egyptians used 'sodium oxide' to dry the body. Some fragments stated that the body was "etched in a solution of" sodium oxide. "This technique would require large tanks for impregnating the corpses. This assumption did not receive any evidence. Instead, there is evidence of the presence of wide tables used for the drying process. But never It is clear why these tables were almost six feet across, were wide enough to fit two bodies, and the scientists answered these and other questions during the Mumab mummification process.

The first step in creating a modern mummy: the need to assemble the tools and components that will be needed for the process. Silver prints created exact replicas of Egyptian embalming tools. A carpenter brigade leader was recruited to create an authentic embalming table, similar to the one found in an Egyptian grave. The University ceramics department was authorized to make all vessels necessary for the process. Each was marked with hieroglyphs to denote its function, This branch also made ritual vessels, and 365 ushabtis (figures of spiritual workers to work in the next world on their master during each day of the year).

Traveling to Egypt was necessary to collect the spices and oils to be used. Bob drove to the Natrun Riverbed area between Cairo and Alexandria, where he collected more than 600 pounds (270 kilograms) of sodium oxide, which will be needed. Here, the Nile River feeds several lakes, the level of which rises and falls every year, leaving large deposits of rock salt along the shore. This 'sodium oxide' was used to dry the body. According to Ronn, the "function of sodium oxide" is to get water from a tissue: if there is no water in the tissues, the body will not decompose. "

It's time to start. Ronn and Bob took the elderly person from Baltimore to his "cleaning tent", which in this case served as the room of the School of Medicine in Baltimore. Here, the body was washed with a solution of "sodium oxide" and water. To dry the body completely, the internal organs had to be removed.

The first organ removed was the brain. The Egyptians believed that the brain was of little importance, and it could be removed. Once again we use the explanation of Herodotus. He states that the brain was extracted, after piercing the bone at the top of the nostrils, of the ethmoid bone. A large bronze needle with a hooked or spiral end was used to perform this procedure. However, it was not clear how such a large organ was removed through such a small opening. It was suggestive that the Egyptians would insert a hook through the nostrils, and the brain could be removed in parts. Proved very difficult to remove the brain in this way. Ronn and Bob improvised. They inserted a hook through the nose into the corpse lying on their backs and managed to stir the brain tissue into an almost liquid substance. Then they turned the body over on the stomach, and the brain tissue turned

into a liquid, poured through the nostrils. Palm wine and incense were used to wash and clean the cranial cavity.

Following the instructions of Herodotus, the next step was to remove the internal organs.

Herodotus described the use of a round black bone to open the abdominal cavity. It is accepted that this bone was made of obsidian, black volcanic glass. This is suggestive that obsidian was used for ritual purposes. But, this material could have been used simply because it was the best material available for cutting human tissue. A small incision was made on the left side, through which the internal organs were removed. The heart is the only organ that the Egyptians left intact because it was considered the "container" of the human soul. After removal, the internal organs were washed with frankincense, myrrh, and palm wine. They would be dried after using 'sodium oxide'. After they were individually mothballed, the organs were stored in special vessels called ritual vessels. Long since ritual vessels had the form of heads of the Egyptian gods, four sons of Horus. They are the guardians of the entrails.

The Four Sons of Horus:

Imset

Duamutef

Kebesenuf

Hapy

"Ward" bodies:

Liver

Stomach

Intestines

Lungs

Once the internal organs were removed, Ronn and Bob rinsed the abdominal and thoracic cavities of the body, using palm wine and myrrh. This ritual probably had practical roots, as it would provide a more pleasant scent than one that usually comes from a dead body. The cavities were filled with small bags of sodium oxide to dry the inside of the corpse.

An embalming table was made to fit the technical data of those found in Egyptian graves. To the questions why this table was so wide, will we get an answer soon. As the 'sodium oxide' was first poured on the table and then over the body, it became clear that they would need a width to accommodate a body completely surrounded by 600 pounds of sodium oxide.

The temperature was maintained at about 115 ° F (46 ° C). Humidity was maintained at 30% - the same conditions as in ancient Egypt. After 35 days of finding "sodium oxide" in the tissues of the Mumab, the weight loss was 100 of its original 160 pounds.

The mummification process took only 35 days. Why then did the Egyptian mummification ritual take 70 days? The answer may lie in the motions of the star-shaped Sirius. Sirius was an important star of the Egyptians, and we know that they followed her movements very carefully. The rise of the star Sirius celebrated the Egyptian New Year, the beginning of the flood season. The time when Sirius disappeared in the sky before the time when he returned (Egyptian New Year) was 70 days, perhaps the Egyptians equated these astronomical phenomena with the time required from death in the physical world to rebirth into the afterlife.

Now that the body drying process has been completed, the "sodium oxide" bags that were placed inside the body could be removed. The empty cavity was filled with palm wine with spices, myrrh, and cheesecloth packages. The body was rubbed with a mixture of five oils: frankincense, myrrh, palm, lotus and cedar. Scientists have removed tissue samples for biopsy and to check for the presence of bacteria. Remarkably, three months after death, all studies indicated that there was no presence of bacteria. It was a moment at the expense of which mummification was considered a success.

The process was not completed, because the mummy still has to be wrapped. Photos of the mummy Thutmose III were used as a guide. The mummified body was wound up with the help of long linen bandages and casings that were imported from Egypt. On each of these tapes of linen was with the appropriate hieroglyphic inscriptions. They were applied using natural resin.

In some ancient Egyptian mummies, this gum completely covers the body. The name of this resin was the name - the mummy. Some observers thought this gum was bitumen. The Persian word for

bitumen is mummy. The full winding process lasted several days and required more than 6 layers or 20 pounds (9 kilograms) of linen. In accordance with ancient practice, the amulet of the heart was placed on top of the heart of Mumab.

By this time, if Mumab were a real ancient Egyptian mummy, it would have passed the burial rituals that consisted of cleaning and preparing for the afterlife, the so-called "opening the mouth". The body of Mumab is not intended for the afterlife. It now rests in the San Diego Museum of Man. It will continue to be studied by Ronn Wade, Bob Brier, and scientists of this and future generations.

Afterword

This concludes a brief overview of the ancient mysteries. I hope this book has helped you better understand the history of our civilization.

Bests regards, Jennifer S. Dawson