OCEANUS AND HIS DOMAIN OCEANIA, LATER ATLANTIS

By Valentin Yordanov

1. Presentation of the titan Oceanus and his clan.

Name of the god in Thrace and Pelasgia (later Hellas): *Ωκεανους* – Ok-e-An, Og-e-An, i.e. „The Celestial Bull“. This interpretation of ours finds support in the sacred practice of the Atlanteans. They raised herds of sacred bulls, considered to be incarnations of their father Oceanus and intended for sacrifices in his honor; furthermore, their rituals included drinking and libations of the bull`s blood (see § 5).

Diodorus (~90-35 BC) wrote: „ ... The ancients called the moisture Oceana, which means mother-nurse, and some of the Hellenes took it as [the titan – note by V.Y.] Oceanus, about whom the poet [Homer – note by V.Y.] says: „to the gods the father is Oceanus, and the mother is Thetis.“ /**Diodorus Siculus**. Historical Library, I, 12. – In: **Diodorus Siculus**. Historical Library. Translation, article, commentary and index by Oleg P. Tsybenko. On the Ancient Literature website: **http://ancientrome.ru/antlitr/diodoros/index.htm**/.

If we predict the transcription from Pelasgian-Hellenic into Latin, *Ωκεανους* will become *Oceanus*: Osea-An, i.e. „Sea [Sea] – Sky [An/Anu]“. Because the earth`s waters are considered to be a reflection of the heavenly waters. In addition, the first morphological ingredient *Osea* contains *Os* („Starry Spirit“) and *Ea* („Water“).

Constellation and zodiac house: *Aquarius*, lat. *Aqvarius*. In Peru, this house was dedicated to *Mama Cocha* („Mother-Water“) and *Cápac Cocha* („Son of [Mother-]Water“). We assume that the oldest mythological story connecting Oceanus with the constellation of *Aquarius* has not been preserved due to the defeat of the Oceanus clan by the Kronos. Probably, his place in heaven was taken away from him by the first-born son of Cronus, Poseidon, the next lord of the seas and water elements. But subsequently, Poseidon was also thrown out of the firmament. The ancient version personifies *Aquarius* with Ganymede, son of the Trojan king Priam, and this means that it arose quite late – only after the XII century BC.

In our opinion, the sky, as a sacred place of the gods, as well as its twelve zodiacal houses, on which the destinies of all living things in the world depend, could have nothing to do with such an insignificant person as Ganymede. Its placement there by some late antique pseudo-authority was simply a frivolous interference in the strictly established cult and astrological system of the first divine generations.

Wife: Tethys.

Children: Asopus, Aheloy, Inachus, Nilus, Amphitrite, Doris, Eurynome, Electra, Ephra, Idia, Cylena, Clymene (Asia), Leucipa, Melibea, Melia, Merope, Metis, Pereia, Pleiona, Styx, Tyuhe, Chariklo, etc., etc.

The names of Oceanus` children, grandchildren and great-grandchildren, 3 000 of each sex, gave the hydronyms of all rivers in the ancient world.

2. Oceanus, not Poseidon, was the first settler and civilizer of Atlantis. Plato`s mistake.

„All seas and all lands are enveloped by the white-haired Oceanus, a titan god equal to Zeus himself in honor and glory. **He lives far away, on the borders of the world, and earthly affairs do not trouble his heart** [bold by V.Y.].“

/**Nikolay A. Khun.** Ancient Greek legends and myths. Translated from Russian by N. Mankov. Sofia, „Science and Art“ Publishing House, 1967, pp. 25-27./

In the age of the Titans, the center of civilization was first in Thrace and then in Egypt. The wise Uranus and Gaia scattered their children with two goals: to master a larger space than the geography of the world; everyone should have their own strictly defined territory, so that they do not fall into contradictions with each other.

It will not be superfluous to briefly list the *first personal possessions* of the leading gods:

Gaia owned the mountain range of *Pan-Gaia* (today`s *Rhodopes*) in Thrace;

Uranus/Aten – Mount *Panagyur* in Thrace, and then the city of *On* in Lower Egypt;

Cecrops (Κεκροψ) – the country of *Cecropia* (then *Attica*) with the city of *Cecropolis* (then *Athens*);

Tartarus – the valley of *Tartary* in the Carpathian Mountains, today Romania;

Pontus – the Thracian coast of the *Pontus Euxine* and the *Propontis*;

Rhea/Tefnut (as the wife of Helios/Ra/Sakar) – the settlement of *Vereya* and *Strandzha* Mountain in Thrace, and later the city of *On* in Lower Egypt;

Helios/Ra/Sakar/Marduk (as husband of Rhea/Tefnut) – the settlement of *Karanovo* and Mount *Sakar* in Thrace, then the city of *On/Heliopolis* in Lower Egypt; the same under the names Mardukan/Shu (as Hestia`s husband) – founded the state of *Raha* on the Volga River and the Ural Mountains, and then the country of *Sumer* in southern Mesopotamia; Kronos/Ra/Keb/Enlil/El (as husband of Rhea/Nut/Sud/Ninharsag) – the *Karlak* ridge and the *Perperikon* hill in the Pan-Gaia mountain range (today the Rhodopes) in Thrace; later – the *Levant*, *Upper Egypt*, *Northern Mesopotamia*;

Hestia (as the wife of Mardukan/Shu – the state of *Raha* on the Volga River and the Ural Mountains, and later *Anatolia*;

Yapetus/Enki – the city of *Eridu* in the Persian Gulf, and in East Africa: *Nubia*, *Sudan*, *Abyssinia*, the *Land of Waters* (Lake Victoria and the Zambezi River), the *Land of Mines* (Swaziland and Rhodesia);

Ocean – *Oceania*, later renamed *Atlantis* (after his grandson Atlant): a civilization located on a large island archipelago in the Atlantic.

In the dialogues of Plato (427-347 BC) there is mention of the disposition of the gods to live separately and independently of each other:

„ ... The parts of the cosmos [land territory – note by V.Y.] were divided into regions, all ruled by gods. At the same time, some lesser deities had divided living beings into clans and flocks just like shepherds, and each of them disposed entirely of those who fed...“

/**Plato.** The Statesman, 271: c. – In the edition: **Plato.** Dialogues. Vol. IV. Translated from ancient Greek by G. Mihaylov, B. Bogdanov, Ts. Boyadzhiev, D. Markovska. Sofia, „Science and Art“ Publishing House, 1990, pp. 320-321./

And again: „Once upon a time, the gods divided the whole earth into districts – without enmity... So when the shares were determined fairly and each received his favorite piece, they settled there. When they settled, they began to raise us as their property and cattle as

shepherds, without using violence... they seized the soul with conviction according to their intention, and in this way, like the helmsmen, guided every mortal being..." /**Critias**, 109: b, c. – **In the same edition**, p. 564./

„ ... The gods divided the whole earth into portions, some larger, others smaller, in which they established sanctuaries and sacrifices, so that Atlantis fell to Poseidon." /**Critias**, 113: b, c. – **ibid**, p. 569./

Here by *Poseidon* we should mean *Oceanus*, the founder of Atlantis in the 16th millennium BC, and not Zeus` brother Poseidon, who, together with the goddess Athena, participated in leading the victorious war against Atlantis in 9 600 BC.

Poseidon is actually a nickname: Po-Sei-Don, i.e. „Lord of all seas". Apparently, long before the brother of Zeus, this nickname was borne by the titan Oceanus, when Gaia and Uranus gave him the management of the islands and coasts of the Atlantic Ocean. In Oceanic times, the main island was named *Poseides*, under his grandson Atlas he took the name *Atland*, and with his greatgranddaughter Maya – *Atlantis*. By the way, from the toponym *Atland* came the modern term *land* – „earth", but its primary sacred meaning is La-Ant, Al-Ant, i.e. „God-Sky".

It seems that Plato thought the title „Poseidon" was the name from which the confusion of the Titan Oceanus with the god Poseidon was derived. This mistake may have been made by his greatgrandfather Solon (634–559 BC), who, on the side of his father Exekestides, was a descendant of the mythical Coderus; Plato used precisely the notes of Solon /**Critias**, 113: b/. During his tenyear stay in Egypt, between 570 and 560 BC, Solon resided for the longest time in the cities of Heliopolis (On) and Sais, where he recorded ancient information transmitted to him by the „most learned priests" Psenophis and Sonchis. They also translated a large inscription on two commemorative columns dedicated to the history of Atlantis. /**Plutarch**. Selected biographies. T. I. Translations from ancient Greek by M. Tomashevskaya. Moscow, „Pravda" Publishing House, 1987, pp. 157,158,182,183/.

Cranthor, a disciple of Plato, reported seeing the columns on which the history of Atlantis was inscribed /To **D. H. Childress**. The lost cities of Atlantis, Ancient Europe and the Mediterranean. Sofia, „Bard" Publishing House, 2007, p. 170/.

Probably, when translating the Egyptian text, it was about the „Lord of the Seas" from the time of the Titans, i.e. Oceanus, and Solon understood and recorded only the title „Poseidon" without the name Oceanus. Furthermore, in his next text (see below), Plato claims that the god creator of Atlantis entrusted its rule to his first-born son Atlant/Atlas. The latter, however, was not the son of the god Poseidon (the brother of Zeus), but the first-born grandson of the Titan Oceanus, from which it follows that the father-god in question was actually Oceanus, who apparently bore the nickname „Poseidon".

Let`s look at Plato`s text:

„On it [on a mountain in the middle of the island of Atlantis – note V. Y.] there lived **one of the men born there at the beginning of the earth** [apparently in the age of the Titans— bold and note V. Y.] named Evenor, together with a woman, Leucippa. Their only daughter, Kleito, was born. When the girl reached the age of marriage, her mother and father died. Overwhelmed with desire, Poseidon [understand Oceanus – note V. Y.] contacted her... He created and raised two twin boys five times. **Dividing the whole island of Atlantis into ten parts, he gave to the one who was born of the first two twins his mother`s settlement, and the surrounding portion, which was the most extensive and the best, he made him king of the rest**, and made them princes, giving to each of them power over many people and a vast territory. **He gave names to all, and to the eldest, who was also a king, this name, from which the whole island and the sea, called the Atlantic, were named,**

because the name of the first king was then Atlant (Atlas) [bold V. Y.]. To his younger twin, who received as a share the extreme lands of the island in the direction of the Pillars of Heracles opposite the present region of Gaiderica, so named after that place in Atlantis, Poseidon [i.e. Oceanus – note V. Y.] gave the name in Greek Eumelus, and in the local language Gadeiros, hence the name Gadeirica. Of the second pair of twins, he called the previously born Ampheres, and the other Evaimon; of the third the elder he was called Mneseas, and the other Autochthon; of the fourth the elder Elazippus, and the other Mestore; and in the fifth he gave the name of the first Azaes, and the second Diaprepes. All these rulers, both they and their descendants, lived for many generations, ruling many other islands in the sea there, and besides, ... extending his power over the other lands as far as Egypt and Etruria."

/**Plato**. Critias, 113: d, e; 114: a, b, c. – In the edition: **Plato**. Dialogues. Vol. IV. Translated from Old Greek. G. Mihaylov, B. Bogdanov, Ts. Boyadzhiev, D. Markovska.
Sofia, Publishing House „Science and Art", 1990, pp. 569-570./

The anthroponym *Ευμελος* means „[To whom] melodies appear", „Creator of music". His analogous anthroponym in the local language – *Γαιδερος/Γαδειρος* – has the same semantics, but is more specific because it means „The Bagpiper" (in Bulgarian: „The Gaydar"). Along with the kaval/avlos, the gadulka/lyre, the drum/timpan, the *bagpipe* was included in the set of the most ancient wind and string instruments, through which the accompaniment of sacred rituals was carried out. Therefore, these musical instruments were used by the priests of the *Solar Cult*, which of course was the aforementioned *Eumelus/Γαιδερος*.

However, it is more important to say that Atlant/Atlas is not the first-born son of Oceanus, but his first-born grandson by his daughter Clymene. The long-lived Oceanus, one of the powerful Titans who shared the world with his brother Cronus, apparently did not cede power over his island to any of his sons. But growing old, there was no way: after all, he handed over his entire kingdom to his grandson Atlas. The same Atlas is the son of the oceanid Clymene and another powerful Titan Yapetus. Atlas was their firstborn son; after him they gave birth to three more: Prometheus, Menetheus, and Epimeneteus.

The texts of Solon and Plato on Atlantis are secondary sources (copies of the ancient originals in Egypt). The information in them is subject to interpretation, so we propose two hypotheses.

First hypothesis: in Plato's version, Evenor could correspond to Uranus, Leucippa to Gaia, and Cleito to Tethys. But in mythology, there are four sons of Oceanus from Tethys – Asopus, Aheloy, Inachus and Nilus – who have completely different life manifestations and areas of action compared to the five pairs of twins listed by Plato. In addition, the names of the five pairs of twins are apparently of humans and not of gods, because they do not occur in mythology, except for Atlas, the grandson of Oceanus, and the accidental coincidences: Eumelus, son of Admetus and Alcesta, and Mestore, son of Zeus and Danaya. /**http://mythology.sgu.ru/mythology/ant/rod/rod.php**/. In addition, the god Atlant/Atlas seems alien in the context of the five pairs of human princes.

Second hypothesis: in his version, Plato says that Cleito was a „mortal woman" /**Critias**, 113:c/, from which it follows that the children she bore to Oceanus are demigods. Such a fact would explain the choice of Oceanus` grandson by his daughter Clymene and his brother Iapetus as king of Atlantis, because Atlant is a full-fledged pure-blood god, and of the highest rank in relation to his brothers and nephews, pure gods from the clan of his grandfather Oceanus. In this situation, the sons of Oceanus by the human woman Cleito, although Oceanus sons, but being demigods, had to obey his royal grandson Atlant, as his princes. On an oreichalk tablet in the temple of Oceanus was engraved the sacred law bequeathed by him, which regulated the prerogatives and duties of the princes. The most important of them were: „ ...

never to take up arms against one another, but **all to come to their aid, in case one of them in a city undertook to abolish the royal family**, ... to discuss the decisions of war and other affairs in general, **leaving the supreme power to the Atlant clan...** [bold V. Y.]." /**Critias**, 119: c, d; 120: c, d. – In the edition: **Plato**. Dialogues. Vol. IV..., pp. 576-577/.

Comparing the available data, the second hypothesis certainly seems more authoritative. The divine sons of Oceanus of Tethys – Asopus, Aheloy, Inachus and Nilus, were not fortunate enough to dominate the rich island empire of *Poseid* (*Atlantis*), because in his youth and maturity their father Oceanus was too strong and powerful. But when he finally grew old under the pressure of inexorable time (the titans were long-lived), he had to humble himself and give up his throne. Thus, luck smiled only on his grandson Atlant.

3. The Oceanus-Kronos Alliance. Oceanus supports Zeus-Kronid in the war of the gods against the Titans.

Having clarified, as far as possible, the above genealogical conundrum, we will focus on the kinship and political relations between the rulers of planet Earth – the twins Helios and Kronos, and their brothers Yapetus and Oceanus.

Insight into ancient events of the sivilla (prophetess) of the Babylonian priest Berossus, will help us understand these relationships. Because of its importance, we will quote it:

> „Before the building of the Tower [in Babylon – note by V. Y.] The Earth was ruled by Zeru-an [Kronos], Titan [Helios] and Yapetoste [Yapetus – note by V. Y.]. Zeru-an wanted to be a master, but his two brothers resisted. Then their sister Astlik [Rhea – note by V. Y.] calmed them down. And they agreed that Zeru-an should reign, but his male children should be killed. For the 99ulgarian99 of this agreement, the strong titans had to be vigilant." /**Helena Blavatskaya**.The unveiled Isis. Key to the secrets of ancient and modern science and theology. T. II. Theology. Book I. New translation by L. Cholakov. Sofia, „Pentagram" Publishing House, 2005, p. 253./

This short text refers to the historical moment when the first-born twin „Titan" (Helios I) was removed from the throne, and the second-born twin „Zeru-an" (Kronos) was trying to occupy it. Then Helios and Yapetus retreated, but nevertheless remained serious contenders for Cronus. Therefore, Cronus and Rhea secretly raised their male children. Their secret was revealed too late, when their sons – Poseidon, Zeus and Hades – had already grown up and matured.

On the basis of the non-compliance agreement, Helios and Yapetus renewed their claims to leadership, and perhaps their stubborn persistence caused the Titanomachy. However, the initiative in the struggle for power was taken by the young sons of Kronos – the aforementioned Zeus, Poseidon and Hades.

Oceanus is not present in Berossus` text, probably because his land of *Atlantis* was far from the *Old World*, about which the dispute was fought. However, the diplomatic Oceanus, in order to preserve its vast dominions, allied itself with Kronos and his most active son Zeus, against a group of titans led by Helios and Yapetus. To the camp of the gods, led by Zeus, some other Titans, as well as the Cyclops and Hekatonkheires, joined. Thus, the clan of Yapetus and his supporters, the Titans, lost their numerical superiority. As a result, the Old Titans were defeated in this world`s first, extremely fierce world war.

After the war, Yapetus and his descendants were subjected to persecution and humiliation. The ambitious son Zeus displaced from real power even his father, the great Kronos, also known as the *main Canaanite god* El – „the good“ and „the merciful“. Nevertheless, Zeus left him to exercise, through his great authority, judicial and advisory power in his estate „at the springs of the waters, in the middle of the upper reaches of the Two rivers“ (Tigris and Euphrates). /**Zecharia Sytchin.** The twelfth planet. Translated by Krum Bachvarov. Sofia, „Bard“ Publishing House, 2002, p. 79/.

Naturally, a redistribution of the world was carried out. Zeus-Amun/Osiris/Ninurta acquired the lion's share from his father's lands of Kronos/Ra/Enlil: Europe to Etruria, Southern (Upper) Egypt, the Levant, Mesopotamia; Poseidon/Nanar-Sin – the Sinai Peninsula, and Hades/Set – Northern Egypt (the Lower Land) and Anatolia.

After a victorious war with the *Maritime Empire of Atlantis* (see next paragraph) and then another war with the *Asian Empire of Uyghur*, Zeus/Osiris and his brothers put all of Europe, Africa and Asia under their rule. The *Osirian Empire* appeared.

This was followed by 300 years of relative calm, in which Zeus/Osiris/Azar conducted long civilizing missions among the more backward inhabitants of Earth:

> „In his reign, Osiris immediately removed the Egyptians from the difficult and animal way of life, showing them the fruits, establishing laws, and teaching them to worship the gods; then he 100ulgarian and civilized the whole earth, without ever needing weapons, but charming on his way more with words and all kinds of songs and music...“
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> /**Πλουταρχοσ.** Ισισ και Οσιρισ. Εισαγωγη-Μεταφραση-Σχολια: Αθανασιος Α. Τσακνακης. ΒΙΒΛΙΟ ... βαρδια. Εκδοτική Θεσσαλονικήσ, 2005, p. 23./

In the Coptic text „The Starry Eye of the Cosmos“ it is said: „Isis and Osiris were sent to help the world by teaching primitive humanity the art and techniques of great culture.“ /**E. Erchivan.** Forbidden Egyptology. The mysterious knowledge and high technology of the pharaohs. Translated from German by St. Koev. Sofia, „Dilok“ Publishing House, 2006, pp. 50, 51/.

4. Oceanus` grandson Atlant/Atlas opposes Zeus, Hades, Poseidon, and Athena. The Death of the Atlantis Civilization.

Soon after the aging Oceanus handed over his possessions to his grandson Atlant/Atlas, the situation changed radically. The *Osirian Empire* lost its strong ally Atlantis. The latter became her biggest enemy. *The maritime empire of Atlantis* had gradually and imperceptibly gained enormous territorial, raw material, economic, human and military potential. Atlas looked for the old and new enemies of Zeus/Osiris and began to prepare for war. For his part, Zeus did the same: he looked for allies and fortified his strategic cities.

Here we will digress for a moment from the course of events in order to read the two names *Atlas* and *Atlant*, which, in our opinion, have a connection with the beginning of this war. Moreover, a dynamic connection, revealing important information that time has passed on to oblivion.

Judging by the content of the name *Atlas*, which we will now explain, at the beginning of his reign he was loyal to the world leader Zeus/Osiris, perhaps also because of the reasonable advice of his wise grandfather Oceanus.

Atlas – At-L-As, At-[A]l-As[ar], i.e. „The God of the World Asar [Osiris]“.

It seems incredible that a god, the grandson of the great Ocean, who was „equal to Zeus himself in honor and glory“ /**N. A. Khun**. Ancient Greek Legends and Myths..., p. 25/, bears the name of a god from another clan, although the latter was considered the master of the world. But here lies another interesting point. It is likely that in handing over the reign of the mighty empire of *Poseid* (*Atlantis*) from Oceanus to Atlas, Zeus/Osiris intervened and the three entered into a new agreement. Taking power, the young god, who probably bore his adolescent name (unpreserved and unknown to us), as a sign of loyalty to Osiris, had to adopt the Osiric name Atlas. Through this act, Osiris became the guardian of the young ruler. The latter could exercise his power, but in compliance with the requirements set by his guardian (for example, to continue the loyal policy of his grandfather Oceanus). It turns out that the young Atlas began his reign in conditions of personal dependence on Zeus/Osiris, which then motivated his attack on the *Osirian Empire*. He may have hoped to gain a balance in the fighting, through which he would subsequently achieve his freedom in possible negotiations.

Either way, Atlas managed his vast domains well. After some secret preparation for war, as soon as he felt strengthened and strong, he went to open conflict. Then he officially announced the important change of his name: from the *Atlas* of *Atlant*. Let`s see what his middle name means:

Atlant – At-La-Ant, At-Al-Ant, i.e. „God of the world [Earth] and Heaven“.

The last name lacks the morpheme „As“, an abbreviation of the name *Asar*, i.e. *Osiris*, and at the same time the young ruler is titled as the lord of the earthly and heavenly world, a privilege only of Zeus/Osiris. This, according to the tradition of the time, was an open, daring manifestation of disobedience, rebellion, hostility and determination for actions aimed at changing the status quo.

A reference to Zeus` retaliatory measures was the visit of his brother Poseidon and his warlike daughter Athena to the kingdom of the long-lived ruler Cecropus, with a proposal to grant either of them the right to patronize his hereditary flax at his choice. Cecropus chose the goddess Athena. Then the city of Cecropia with its sacred castle Cecropopolis (later the Acropolis), received the name of Athens, and the region – Attica. /**N. A. Khun**, the above-mentioned work, p. 168/.

The goddess Athena immediately harnessed the population to intensive military training:

> „And even the image and statue of the goddess [Athena – note V. Y.] are due to the fact that at that time the occupations in connection with military affairs were common to both women and men, and so, according to that law, the people of that time depicted the goddess armed...
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> Of course, in our country at that time there lived other classes of citizens who were engaged in crafts and in obtaining food from the land, but **divine mens from the very beginning separated the class of warriors from living separately** [bold V. Y.]. It had everything necessary for food and education, but none of its members possessed anything of their own, considering everything common to all...
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> And the capital at that time was built in the following way. First of all, the Acropolis was not what it is now. In a single night, an extremely torrential rain washed away the earth around and exposed it as it is now, at the same time there were tremors and an incredible flood – the third before the disastrous flood of Deucalion. But before that, at another time, it [the Acropolis – note V. Y.] was huge and extended to Eridanus and Ilissos [rivers south of

the Acropolis – note by translator], embraced Pnyx and bordered on the hill of Lycabetus opposite Pnyx [2 km distant – note by translator], the whole of which was covered with earth and above, except in a few places, he was equal. Outside, on its very slopes, it was inhabited by artisans and those farmers who cultivated the nearby lands. **But the upper part was inhabited only by the class of warriors, separated from the others, around the temple of Athena and Hephaestus, surrounded by a fence like the garden of a house. They inhabited its northern parts in common dwellings, had rooms for common meals** [bold V.Y.] in winter, and everything that was necessary for a common social life, either as civil buildings or as temples, without gold and silver, they did not use them for anything... They used the southern part of the Acropolis for gardens, gymnasiums and catering rooms, which they left in the summer heat. There was a spring on the site of today`s Acropolis, which disappeared due to earthquakes... Thus it was they who lived, **guarding their own fellowcitizens, and voluntarily recognized by the rest of the Hellenes as their leaders** [bold V.Y.], seeing that the number of men and women capable of fighting now and in the future should be the same at all times, about twenty thousand at most."

/**Plato**. Critias, 110: b, c, d; 111: e; 112: a, b, c, d. – **in the said edition**, pp. 565-568./

We have underlined parts of this text from which it is evident that the gods divided the population into classes: their direct descendants formed the castes of the priests (here the priestly caste is not mentioned) and the warriors, inhabiting respectively the temples of Athena and her brother Hephaestus, and the fortified citadel; and the people of the local tribes, settled in dugouts on the slope of the mountain, formed the caste of farmers and artisans. The symbiosis turned out to be successful: the wars were provided with food and household items, and farmers and artisans received protection from enemies, security and a peaceful life. In addition, the latter gladly accepted the prominent leaders of the military class as their leaders.

With such a defense and a well-trained army, the city of *Athens* authoritatively stood at the head of the *Osirian military coalition* formed by cities loyal to Zeus/Osiris. Here is the account of *Sonchi*s, a priest of the Egyptian city of *Sais*, recorded by Solon and handed down by Plato:

„Indeed, Solon, **once, before the greatest devastating flood**, the present city of Athens was the best in military affairs in everything extremely well arranged legislatively... I will not refuse and will tell for the sake of you and your city, but especially for the sake of the Goddess [Neith/Athena – note by V.Y.], who received in share, raised and educated your and our city – first yours a thousand years before ours, **having received its germ from Gaia and Hephaestus** [in this case we are talking about Uranus – bold and note by V.Y.] ... So I will tell you briefly about the laws of your fellow citizens **from nine thousand years ago**, and from their deeds the best. We will consider **all the details more precisely and in turn later in peace, taking the texts themselves** [bold by V. Y.] ...

The object of admiration are many great deeds of your city, **recorded in our country**, but one in particular stands out from all of them in greatness and valor. **In our chronicles** [bold by V.Y.] it is said what a great power your city once destroyed, which went simultaneously against the whole of Europe and Asia [Asia Minor – note by V.Y.], starting from the Atlantic Sea... It was on this island of Atlantis that the kings established a great and wondrous power, which ruled the whole island, many other islands and parts of the continent, and also ruled on this side Libya to Egypt, and Europe to Etruria. It is this power that has gathered its military might into one, and has undertaken with one effort to enslave your country, ours, and all the territory across the strait [Gibraltar – note by V. Y.]."

/**Plato**. Timaeus, 23: c – 25: b. – **in the said edition**, pp. 474-476./

We have underlined parts of the text to make it clear that the Egyptian priest Sonchis is not telling myths or oral traditions, but an actual story recorded in ancient historical chronicles that were kept in the temple of the city of Sais. These chronicles contained specific information from 9,600 B.C., when the goddess Athena acquired possession of the city of Cecropus, „receiving its germ from Gaia and Hephaestus [Uranus]".

In other words, this city was founded much earlier, in the time of Gaia and Uranus (in the XXII millennium BC, as we know from other sources) – by Gaia`s son, Cecropus. For thousands of years, the descendants of the first Cecropus were always called by his name, similar to the Cretan dynasty of Minos. In the X millennium BC the Cecropolis city was handed over by the last Cecropus to the warrior goddess, renamed Athena and reorganized to lead the coalition of the Osirians against the aggression of the Atlanteans.

That Zeus/Osiris lived in the era of the XI-X millennium BC, is also confirmed by other sources, for example, Diodorus Siculus (~90-35 BC):

> „It is said that the years from Osiris and Isis to the reign of Alexander [Macedonian (336323 BC) – note by V. Y.], who founded in Egypt the city bearing his name [the city of Alexandria – note by V. Y.], are more than ten thousand..."
>
> /**Diodorus Siculus**. Historical Library, I, 23./

By the way, the goddess Athena brought in a basket Erichthonius, supposedly „born of the Earth [Gaia]", but according to us the son of Athena herself, whom the goddess raised in her sanctuary in the *Acropolis*, later called the *Erechtheion*; To him and his descendants, she handed over the power of the city. On the *marble stele from the island of Paros* on the occasion of the reign of Erichthonius it is written:

> „10... Erichthon harnessed the chariot of the first Panathenaeans, instituted the races, and gave [the natives] the name Athenians..."
>
> /**http://ald-bg.narod.ru/biblioteka/anticni/Marmor_Parium/Izg Cast.htm**/

Thus, during his long reign, Erichthonius established the toponym of the city in the name of his mother *Athena*, gave a new ethnonym to its inhabitants – the *Athenians*, and introduced as the main holiday in honor of the goddess – the *Panathenians*, and every fourth year – the *Great Panathenians*. During the several-day celebrations, competitions were held in running, wrestling, discus and javelin throwing, chariot racing, etc., and separately there was a creative tournament of poets, singers and musicians. The participants in the sports competitions wore full armament /**N.A.Khun**. Ancient Greek Legends and Myths..., p. 169/ – an echo of the military exercises of the citizens, required in the time of the goddess Athena in connection with the preparation for the anti-Atlantic military campaign.

Plato goes on to report (relaying what the Egyptian priest said) that the Osirians successfully repelled the attack and drove out the invaders by liberating the peoples „on this side of the pillars of Heracles", i.e. Europe, Africa, and the whole Mediterranean. In honor of the victory, a „trophy" was erected – a pillar on which captured enemy weapons were hung.

The Egyptian priest Sonchis concluded his account of the war as follows:

> „Later, as a result of extraordinary earthquakes and floods for one day and one night of terrors, your entire army [of the Osirian Coalition – note by V.Y.] was swallowed up by the earth, and Atlantis also sank into the sea and disappeared."
>
> /**Plato**. Timaeus, 25: b, c, d. – **in the said edition**, p. 476./

The fighting was fought by water and land. After the expulsion of the Atlantean aggressors, the Osirian forces concentrated along the coast and the small islands on both sides of Gibraltar,

with a limiting purpose, and perhaps preparing to attack the main island of Atlantis. But an incredibly strong cataclysm engulfed both opposing groups, along with the land on which they were located.

In his book „The Secrets of Atlantis", the Austrian explorer Otto Mook develops the thesis that the death of the divine island came from heaven. The bottom of the Atlantic Ocean in the *Bermuda Triangle* zone, where, according to Athanasius Kircher, the western part of Atlantis was located, is dotted with about 3 000 craters, four of which are larger. These are actually four ocean depressions outlining a huge rhombus in the Atlantic. The northern one, near Bermuda, is 4 556 m deep; the southern, near Puerto Rico – 8,742 m; the eastern, Narses Basin – 6,671 m; western, near the Bahamas – 5,508 m. To each depression there is a channel formed along the bottom, which means that the collision of objects coming from space with the Earth`s crust occurred at an angle. The continental landscape of North America is also covered with craters of various sizes.

It is likely that a giant asteroid broke up into four large and many smaller pieces as it entered the Earth`s atmosphere, perhaps after an explosion. The impacts may have formed the Atlantic Rift, and the large ancient island of Atlantis sank after a series of powerful earthquakes and volcanic eruptions.

A team of Canadian scientists has discovered east of the island of Cuba, at a depth of about 700 meters, four pyramids, a sphinx and other structures, perhaps the remains of the Atlantis civilization, which are yet to be explored.

Such a powerful catastrophe has inevitably affected the entire planet. It was at this time in North America and Northern Siberia that millions of 60-meter trees were uprooted and mammoths and other large animals died. Radiocarbon analyses of mammoth bones give the X millennium BC. The plants found in their esophaguses and stomachs prove that they died suddenly, and the saturation of their skin with red blood cells – that their death was caused by drowning or suffocation with gas. /**D. H. Childress**. The Lost Cities of Atlantis..., pp. 25-27/.

By the X millennium BC was dated, using the C-14 method, the old coastline of the freshwater lake *Euxine Pontus*, which was then located at a level 120 m lower than the modern level of the *Black Sea* waters. In the deep waters there is a deposited sapropel sedimentary layer with a thickness of 2 meters – a product of the ecological catastrophe that occurred as a result of the rupture of the threshold of the *Thracian Bosphorus* and the invasion into the freshwater lake of the ocean waters of the Atlantic, mixed with those of the Mediterranean Sea with a salinity of 380/00. At that time, the level of the *Mediterranean Sea* was 40 meters lower than today, but at the same time 80 meters higher than the then waters of the *Euxine Pontus*. /**P. Dimitrov and D. Dimitrov**. The Black Sea, the Flood and Biblical Myths. Institute of Oceanology at the Bulgarian Academy of Sciences, city of Varna. – In: **http://www.sarakt.org/proizhod2.htm/**.

In the information about the destruction of Atlantis, recorded in Egypt by Solon and retold by Plato, the events are referred precisely to 9 600 BC.*

* However, the Mayan „Codex Vaticano-Latino 3738" states that the flood, including the sinking of Atlantis, occurred at the end of the First Sun era, around 13 133 years before the codex was written, i.e. around 11 600 BC. /**Z. Sytchin**. The Lost Kingdoms. Translated by Krum Bachvarov. Sofia, „Bard" Publishing House, 2004, pp. 42, 43/.

Is this the more accurate source? From him we also learn when the civilization arose on the island of Poseides/Atland, created in our opinion by the titan Ocean, called at that time Poseidon („Lord of all seas"). This is the starting point of the events recorded in the Mayan chronicle – 17,141 years before the writing of the codex, i.e. 15,608 BC.

So, if we trust the Mayans, who bear the name of the Atlantis Maya, the last princess on the island of Atland and probably descendants of the Atlanteans who survived, we should assume that the famous civilization of Atlantis has existed since 15 608 BC to 11 600 BC, round 4 000 years.

The sunken land around *Gibraltar* (Geb-Ra-Al-Ta-Ra, i.e. „Gods Aten-Ra and Geb-Ra [Kronos]“) is today underwater like a shelf. At that time, the strait was apparently narrow and the passage of vessels could be controlled from the shore.

In Irish mythological texts, we unexpectedly find that the *British Isles*, and in particular *Ireland* (*Ei-re* – „Eye of Re“), were also a strategic point of confrontation between the Osirian and Atlantean empires. The 12th-century chronicle „Lebor Gabala“ („Book of Invasions“) reveals five successive ethnic waves of settlement on the island: 1. The *Partholon* tribe („The One Who Came from the Sea“, or maybe these are the Parthians?); 2. The tribe of *Nemed* („The Sacred One“); 3.The tribe of *Fir-bolg* („Gods-lightning“); 4. The *Tuatha de Danan* tribe (in Celtic „The people/descendants of Danan“, with the name *Danan* probably hiding the mother of the Celts *Tevet/Hestia*); 5. The *Goydells* („Brave Bulls“), also called „Sons of Mill“ – professional warriors who came from the Pyrenees. /**John McCormack.** History of Ireland. The people and events that shaped the face of the country. Translated by Marin Zagorchev. Sofia, „Zhar“ Publishing House, 2006, pp. 9-17/. *Mil* may be *Milita*, the Mother Goddess, called Hathor („The Cow“) in Egypt.

The *Tuatha de Danan* (the people of Tevet/Hestia) sailed on ships from the „islands of the North of the world“. The tribe had three queens – Eire, Banba, Fodla – who gave the three names to the country (**ibid,** p. 10). These were probably three of Hestia`s nine daughters, mothers and leaders of their tribal clans. They challenged the previous rulers of the *Fir Bolg* people to battle, defeated them and took over the government of the island. But like all their predecessors, they had to assert their power in a fight against gigantic, ugly and evil demons – the *Fomorians*. Meanwhile, the *Fir Bolg* sought refuge in a distant province.

From their northern homeland, the *Tuatha de Danan* brought to Ireland magic (knowledge) and miraculous talismans received from four wise druids: *the cauldron of the Dagda*, which satiated the entire army; *the spear of Lugh*, inflicting incurable wounds; *the sword of Nuadu*, whose bearer could not be defeated; *the stone of Fallus*, which indicated the right contender for power over the country. The great festivals of the cult were held in the capital *Tara* (**photo 1**). Three kings, sons of the Dagda and representatives of the three castes, ruled: *McGreine*, „son of the sun“; *McQuill*, „son of the hazel“; McKecht, „son of the ploughman“. /History of Religions. T. II. Authors: **Francis Vian, Jean Varennes, Jacques Duchene-Guillemin, Frans Vincke, Jan de Vries, Françoise Le Roux, Raymond Block.** Sofia, „Gallimard & Window“ Publ., 1996, pp. 393-395/.

Photo 1. The sacred „hill of kings“ Tara in Eastern Ireland, County Meath, valley of the Boyne River. The end of the IV millennium BC. In the valley of the river there are 10 megalithic structures, consisting of a chamber (tholos, symbol of the Earth`s womb) and a corridor (dromos, symbol of the Earth`s vagin), into which on December 21 the phallic ray of the Sun Father penetrates and illuminates/fertilizes the cave-womb of the Earthly Mother. As a result, a triskelion of spirals „appears“ on the stone altar, symbolizing the birth of three serpent sons of Dagda (Zeus): Diancechtus (Apollo), Nuadu (Ares) and Lugh Semildanach (Hermes/Mercuryus). The facilities were used as necropolises by the rulers of the legendary kingdom of Tara.

We note that the toponym *Tara* coincides with *Tangra*; *Tara* is the short form of one of the names used in Asia by the Trinitarian Bulgarian god *Tangra*. And the *stone of Falus* is apparently an analogue of the *sacred stone omphalos* in the Old World, which had the shape of a rounded truncated cone or cylinder at the top. The term *Omphalos*, Om-Phallus = „Womb + Phallus", symbolized the *Twofold principle of Creation*, combining in one sacred form the Womb of the Mother and the Phallus of the Father.

The *Celtic mythological version*, recorded in the XII century in Wales, Southern Britain, is strikingly identical to the *Scythian mythological version* recorded in Scythia by Herodotus in the V century BC. /**History**, book 4, § 5, 6/. Seventeen centuries separate one from the other, which shows how stable the springs of a sacred nature are over time. We compare the two versions in a **Table 1**:

Beginning, kings and class division of the Scythians, according to Herodotus	**Beginning, kings and class division of the Celts by Irish Sources**
Zeus gave birth to Targitaos (Tar-Gati, i.e. „Gate to Tara"), and he had three sons:	Dagda (the Celtic analogue of Zeus) gave birth to three sons:
King Kolaksais, progenitor of the Paralati tribe; Sacred family symbol – a golden cup	McGraine, „son of the sun", progenitor of the caste of the kings-priests
King Lipoksais, progenitor of the Auhati tribe; Ancestral/tribal symbol – Sagara (double axe)	McQuill, „son of the hazel [mace]", progenitor of Military Class
King Arpoxais, from whom descended: the tribe of Katiari – the symbol of the yoke; the tribe of Traspii – the symbol of the plow	McKecht, „son of the ploughman": class of pastoralist; class of farmers

We pay attention to the characteristic modern Irish anthroponymic prefix *Mc/Mac* (old forms *Mak* or *Mag*). In our opinion, its etymology is related to the ancient word *magia*/*magic*, which was used to designate sacred knowledge, accessible only to the priestly caste. In the Neolithic, Bronze and Antiquity eras, the priests of the Thracians, Scythians, Celts and other ancient tribal communities were engaged in *magic*. Obviously, in this case we mean the *Celtic Druids*, who in Ireland were gradually replaced after the V century by the first Catholic priests. In our opinion, the prefix *Mc/Mac* has remained as an anthroponymic marker on the surnames of the descendants of the old pagan Druidic families.

This is how the word *magic*, which has the root „mag", looks like in several Indo-European languages: in ancient Thracian and modern Bulgarian – *magia*; ancient Pelasgian-Hellenic language – □α□□□α; ancient Latin – *magia*; modern English – *magic*; modern French – *la magie*; modern German – *magie*, etc. The word *majesty* has the same root, from which it follows that in pagan times the Irish and Anglo-Saxon kings used magical practices.

Meaning of the ancient word *mageya*: Ma-Gaia, i.e. „Mother Gaia".

Logically, *Mother Gaia* is named all over the world places where her shrines functioned, for example, *Madara*, *Madras*, *Madeira*, *Madrid*, etc. From the expression „Mother Gaia" and the derived sacred term **magic** (sacred knowledge) derive the Chaldeo-Persian word **magus** –

priest, sage; the Greco-Latin word **magus** – magician; the Latin title **magister** – high priest, leader, shepherd and scientific title in modern times; the Latin term **magistratus** – a high state post, a governor; the epithet of superiority in the Romance languages **magnificus** – magnificent, brilliant, sublime, noble, proud; **majesty** – Great (king); **Magnaura** – the higher school in Constantinople.

Another Irish mythological cycle, in particular the story „Cath Maighe Tuireadh" or „The Battle of Mag Tured [the Great Bull]", describes the efforts of the *Tuatha de Danan* to reject the rival *Fomorians* who lived on the island next to *Fir Bolg*. Already during the first battle against *Fir Bolg*, Nuadu („The Hero"), the god-king of the *Tuatha de Danan*, lost his right arm. The physical disability caused to him (loss of perfection) required him to retire from power. The *Tuatha de Danan* had to conclude an alliance treaty with the *Fomorians*, accepting the Fomorian prince Bress as a common king.

Bress, however, defiantly did not worship the cult tradition of the druid god Dagda, because Bres`s father, Balor, was at enmity with Dagda. Meanwhile, the god-healer Dianzecht made Nuadu a prosthetic silver hand with excellent qualities. The discontent of the population towards Bress, due to his disrespect for the cult of the Dagda, forced the violent king to flee to his father Balor, the ruler of the *Fomorians*. And Nuadu Airgetlam („Nuadu the Silver-Faced"), having regained his natural bodily integrity, ascended his throne again.

In the next paragraph, we clarify that an analogue of the Celtic Nuadu is the Thracian-HellenicLatin Ares/Mars. It was the god of war Ares/Mars who invented the specifically curved Thracian sword *mahaira*, dedicating it and naming it to his mother Hera. The name *mahaira* is formed from the phrase Mah-Hera, i.e. „The Great Hera". Perhaps the reason for this was given to him by the domineering and unyielding character of his mother, who often entered into disputes and quarrels with various gods and goddesses.

The *Tuatha de Danan* waited for the retaliatory blow of the next Fomorian army. Then in the capital of *Tara* appeared the young brilliant warrior Lug Semildanach – „skilled in all skills". He taught artisans how to arm wars, wars how to defeat enemies, healers how to heal the wounded, sorcerers how to prevent the enemy from defending themselves. Everything was done so well that the *Tuatha de Danan* won the battle and captured the leader of the invaders, Bres. Lugh himself, with a blow of a slingshot, killed Balor, the terrible giant with a striking look.

And here in the epic comes a fact that helps us to reveal the identity of the deities from the Irish pantheon by comparing them with those from the Thracian-Hellenic pantheon. It is about the fact that Etne (Etna), the mother of the all-round Lugh (Mercuryus), is the daughter of the giant Balor. Etne diligently helped her husband Dagda in his fight against her own father. /**History of Religions…**, vol. II, pp. 358-361, 363/.

Let`s unravel this fertile thread. Naturally, the giant Balor is the Celtic analogue of the titan Atlant/Atlas; his daughter Etne is the Atlantis Maya; Dagda is Zeus; Dagda (Zeus) and Etne (Maya) had a son, Lugh (Hermes/Mercuryus); Dianzecht is Apollo; Nuadu, identical with Ogme („The Bull") (**ibid**., p. 365), is the god of war, Ares/Mars; the *Fomori people* are the inhabitants of *Atlantis*.

What we learn from the above texts is that while Zeus, Poseidon, Hades, and Athena led the anti-Atlantean campaign of the Osirian armies in southern Europe and North Africa, Zeus` sons Hermes, Apollo, Ares, and Hephaestus (Goibniu, „The Blacksmith") /**ibid**., p. 372/, aided by Maia, the mother of Hermes, held the front in the British Isles, and perhaps in Northwestern or Western Europe in general. Perhaps toponymic traces of these exploits of Mercuryus Lugh are the names Londinium (present-day London) in Britain and Lugdunum (present-day Lyon, i.e. „lion", in Southern France). Lug-Dun, Lug-Tun, means „Lugh [as] Tun [Aten]", or „Lugh [brave as the lion] Tun [Aten]", according to the lion hypostasis of Father Tun [Aten] in his warrior role.

Although not mentioned in the texts, it seems that the skilled divine master *Lugh* invented another weapon besides the *spear* that inflicted incurable wounds – the *luc* [*bow*] weapon, which shoots quickly and accurately arrow after arrow.

After the cataclysm that submerged *Atlantis*, Zeus handed over control of the Iberian Peninsula to his brother and ally Hades, who built the fortress of *Cadiz* at the southernmost point of the Atlantic coast. There, on the shelf under the water, you can see the megalithic foundations of huge walls, which are a sure sign of divine creation. Perhaps then Zeus/Osiris, showing gratitude and good disposition, married his daughter Persephone/Nephthys to his brother Hades/Set. Persephone also left her name in the area where she resided for some time. This is the *Altamira* cave, famous for its frescoes and rune symbols. Fortunately, this zoomorphic name of hers – *Al-Taymer*, or „The Goddess Partridge", is one of the many preserved in the chronicle of the Volga Bulgarians „Jagfar tarihi" /**Bakhshi Iman**. Jagfar Tarihi or The Story of Jagfar. Scroll of Bulgarian chronicles, collected from antiquity to 1680. Translator from Russian: Professor Vasil Kolevski. Scientific editor: Professor Andrey Pantev. Sofia, „Kama" Publishing House, 2005. 345 p./.

The survivors of the crash Atlantic islands, known today as the *Azores*, *Canary Islands* and *Madeira groups*, Zeus/Osiris deigned to entrust to his other loyal ally and brother Poseidon. The latter appointed one of his wives as queen there – Medusa Gorgona with her children. She was the granddaughter of Pontus and Gaia by their son Phorcys and their daughter Keto. Medusa and Poseidon gave birth to Pegasus (**photo 2**) and Chrysaor. Chrysaor gave birth to Geryon and Echidna. It was the three-headed giant Geryon who took over the protection of the strait at the *Pillars of Hercules* (*Gibraltar*) from the small island of *Erytheia*. /**Nikolay A. Khun**. Ancient Greek Legends and Myths..., pp. 147, 148/. Apparently, the goal of the victorious *Cronids* was to prevent the scattered *Atlanteans* from reuniting on their former islands and consolidating in opposition to the dominant clan of Kronos.

Photo 2. The god Pegasus was reincarnated as a winged horse named after him. Here we present a protome of a rhyton made by an ancient master with the image of Pegasus` metamorphosis, found in the village of Vazovo, Razgrad region, Northeastern Bulgaria. A replica made by Dimitar Germanov.

A small part of the Atlanteans, perhaps led by their master Atlant/Atlas, reached the African coast by boat. Frightened by the experience, they settled in Northwest Africa, in the mountain, not accidentally called *Atlas* (4167 m).

How fate repeats itself! Thousands of years before, when the continent of *Mu* (*Lemuria*) sank, few gods managed to save themselves on the high *Andes*, and now, in the sinking of the island of *Atlantis*, the surviving Atlanteans sought solace on the high cone-shaped *Atlas* Mountain!

If the version that the god Atlas came to life during the collapse of *Atlantis* is true, then such a dangerous opponent could not have been forgotten by Zeus and not overtaken by his long arm. An echo of such a delayed revenge is the *legend of Perseus and Atlas*. According to it, the son of Zeus Perseus visited the African possessions of Atlas, obsessed with the desire to receive from the *golden apples* that one of the Atlas trees in his magnificent gardens yielded. Perseus saw a delightful pastoral picture:

> „Thousands of herds of fine-wool sheep and bighorn cows and bulls grazed on the Atlas fields. Splendid orchards stretched into his domain, and **in the midst of the gardens was a tree with golden branches and leaves; And the apples that this tree gave were also golden. Atlas guarded this tree as the apple of his eye, it was his greatest treasure** [bold of V.Y.]. The goddess Themis predicted that one day a son of Zeus would come to him and steal his golden apples...“
>
> /**Nikolay A. Khun**. Ancient Greek Legends and Myths..., pp. 103, 104./

By the way, in the temple complex of the city of Cusco there was also an agricultural field and an orchard, „planted“ with corn, quinoa and Fruit trees, jewelry made of silver, gold and precious crystals. An ancient cult ritual was held there to honor the gods who gave people the first cultivated plants and taught them agriculture. Of course, nothing remains of the „sacred garden“ in Cuzco, because the Spanish conquistadors and the accompanying fanatical padres have plundered it.

The Welsh text „Kat Godeu“ („The Battle of the Trees“) describes the wonderful place of *Innis Afalah* („The Apple Orchard“) on the island of *Avalon*, whose fruits gave eternal youth, immortality and wisdom. It is no coincidence that King Arthur sought salvation there after his serious wound. /**History of Religions**..., vol. II, pp. 383, 384/.

Undoubtedly, the *Tree of Knowledge – the Apple* – was present as an obligatory sacred attribute in the temple on the island of Atlantis and subsequently in the temple of Mount Atlas, of which the legend speaks.

When Atlas found out who his guest was, he reacted according to the prophecy by trying to drive Perseus out of the high walls of his rich garden. Then the offended Perseus took out of his bag the head of Medusa Gorgon, whom he had killed before, and showed it to his host. As a result, the titan Atlas became petrified and turned into a mountain high „to the very sky“, which began to „support the entire firmament with all its constellations“. /**N. A. Khun**, the said work, p. 104/.

In our opinion, the maintenance of the Firmament is a mythological allegory, coming to tell us that Atlant/Atlas perished in the defense of Atlantis from the attack of Zeus or in the sinking of the large island. It was as a result of such a violent death, when no ritual burial was performed, that his *Kha* could not ascend into the *Duat*, but remained hovering before the *Gates of Heaven*, which closed the way through the Firmament, i.e., to support it. A reminiscence of this ancient idea is the word *talassum* („goblin“), preserved in the Bulgarian folklore tradition, which denoted the understanding of a spirit that hovers in our world. You can guess that *Talas* is a metathesis of *Atlas*.

The death of the god Atlant is mentioned by the Phoenician priest Sanhuniaten: „... Suspecting his own brother Atlant, Cronus [i.e. Cronus and his son Zeus – note V.Y.], on the advice of Hermes, threw him into the depths of the earth and buried him.“ /**History of Phoenicia**, I, 20. – In **Sanhuniaton of Beritus**, [translated into Greek by] **Philo of the Bible**. Phoenician history. Translated by B. A. Turaev from the edition: Fragmenta Historicorum Graecorum by K. Müller. Yakov Krotov Library: **http://krotov.info/acts/04/onomastik/biblsk.html/**.

Today`s distant descendants of the Atlanteans in Northwest Africa, so far as they exist, inhabit secret places in the Sahara and Morocco. Perhaps this is the mysterious warlike *Maasai* people, wearing blue and red clothes, the colors of the Mother and the Father, which was worn in ancient times by the elite of Atlantis /**Plato**. Critias, 120: b/.

Groups of Atlanteans, found by the natural disaster on the west coast of the island of Atlantis, sailed by boat to America. After a series of migrations over the next few thousand years, and conservatively observing their inherent tradition of solar cult, they finally settled in present-day Mexico, where their descendants created the *Maya Empire*. This name of the state, as well as the ethnonym *Maya*, are, of course, an echo of the name of their divine mother – *Maya Atlantis* (daughter of Atlant). The ancient Atlantean civilization of the *Maya* declined by the IV millennium BC. A stele of theirs was found with an inscription from 3133 BC. The tribes of the *Olmecs*, *Zapotecs*, *Toltecs* and before the Spanish invasion in 1519 – the *Aztecs* came to their land. In the IV-XIII century AD the *Mayan civilization* experienced a new flourish.

It is not certain where the goddess *Maya Atlantis* herself settled. We know from mythology that she gave birth to Zeus` son Hermes (the Egyptian Thoth), famous for his sharp mind, in a cave on Mount Cylena in Arcadia /**N. A. Khun**. Ancient Greek Legends and Myths..., p. 46/. Egyptian sources claim that this birth took place in the Nile Delta, and the Celtic ones – near the volcano Etna on the island of Sicily.

5. The sacred practice of the Atlanteans.

On the top of the mountain in the center of the island of Poseid, where Oceanus and Clayto gave birth to the five pairs of twin, later princes who collectively ruled the large and wealthy island, a sacred and inviolable temple erected. There, on a certain day of the year, the 10 princes, followed by their sons and descendants, performed the prescribed sacrifices.

Separately, there was a temple of the progenitor Oceanus (Po-Sei-Don), one stadia long (185 m) and three 110ulgaria wide (90 m), lined with gold and silver; and inside the walls, columns and floor – with oreichalk (a natural alloy extracted from gold-copper ore); ceiling – with ivory. In the middle of the temple rose to the high ceiling a huge golden statue of the titan Oceanus, standing in a chariot with six winged horses, and around him a hundred oceanids riding dolphins. /**Plato**. Critias, 116: c-e; 117: a/.

Here is evident the great authority of the parental institution in antiquity. The parent, as the biological and spiritual creator of many children, grandchildren and great-grandchildren, was exalted and deified. A cult was born to him, made up of complex rituals observed for many millennia, majestic sacred facilities were dedicated to him.

Near the sacred forest and the meadows around the temple, free-roaming bulls were grazing. When the time of sacrifice came, the 10 princes prayed to God to choose an animal. They caught him and slaughtered him over the legislative plaque so that the blood would flow along the inscription. They filled a crater with blood, from which they sprinkled, and the body of the bull was burned.

„Then, **drawing the blood in the crater with golden cups and making a libation in the fire**, they swore that they would judge according to the laws written on the tablet... They will neither issue nor enforce regulations that are not in accordance with their father`s laws. After everyone swore an oath for himself and his family, he drank from the cup and placed it in the temple of the god... **and when darkness fell and the sacrificial fire was extinguished, they all dressed themselves in the most beautiful dark blue robe** and sat on the ground by the ashes of oath. **At night, having extinguished all the lights around the temple** [bold by V.Y.], they were put on trial and judged if one of them accused another of transgressing the laws in any way. When the judgment was over, they wrote the sentences on a golden tablet and dedicated it as a gift to God, along with their clothes."

/**Plato**. Critias, 119: e; 120: a, b, c./

We see that the bull/cow, the sacrificial animal of the Mother Goddess and God the Father, played a leading role in the cult ceremony of the Atlanteans. From there, the name *Turan* was probably transferred to Europe and Asia – a khoroname of a large ancient inhabited territory.

From this source we learn that before wine, which played the role of *sacred blood* in the later secret mysteries, bull`s blood was used. Instead of wine, the participants in the ceremony drank the blood of the sacrificed animal and used it to make a libation in the sacred fire. (The grapes were selected and wine was invented as a drink two millennia later by the god Dionysus.)

The bull`s blood replaced in rituals the sacred blood of the Son of Gaia, the Mother of all gods. The mother was understood as a *vessel* („cup-womb") containing the sacred blood (the Son). The blood itself, red in color, symbolized its sun-fiery son *Uranus* (*Ur*, *Thur*/*Thor*, *Taurus* – „bull") – the Father of all gods. Therefore, when the 10 princes sprinkled themselves and drank the blood of the sacrificial buffaloes from a golden cup (an object symbol of the *womb*), they performed a ceremony by which their power given to them by inheritance was blessed, sanctified and legitimized.

The libation of blood in the fire liberated the soul of the *Father-Son*, and the burning of the bull in the fire – the death of his physical body. The „ashes of oath" from the body returned to the eternal womb of *Mother Earth*, and it was those who sat beside her, dressed in blue gowns, that the descendants-kings swore to observe the laws of their father, discussed their earthly affairs, asked for forgiveness and promised a more dignified future. In return, they expected a blessing, i.e. an extension of the mandate of the power contract.

This kind of sacrifice symbolizes, through the death of the sacred animal, the closure of the past life cycle and the opening of a new one – that of the good descendants-followers, honored with pure reincarnated souls, leading to harmony, joy and well-being.

Another interesting point in this text is that at nightfall, the princes changed the togas they wore during the day: „Everyone dressed in the most beautiful dark blue robe" (we suppose made of satin cloth), and extinguished the fires and torches. The dark blue color (of deep water) was the color of the earth-water Goddess, and night, coolness, darkness and lack of light (or cold moonlight) were perceived as her physical environment and energy state. There is no mention of what kind of toga the princes wore during the day, in the presence of sun, fire, warmth and light – all incarnations of the god-father Uranus. By way of sacred logic, we understand that their daytime attire was red, the color of the sun-celestial father Uranus.

6. The world`s monetary unit Talant.

A. Emergence of the Talant and Use in Different Civilizations.

In the pre-war era, there were three centers of civilization in which small populations of gods were concentrated, primarily as the ruling elite:

The Osirian Empire, encompassing *Little Rum* (European Thrace), *Great Rum* (Anatolia or Asia Minor), the Levant, Egypt and Mesopotamia;

The maritime empire of Poseides/Atlantis, which included, in addition to its central island (metropolis), all the islands of the Atlantic Ocean, including the present-day British Isles, Greenland and Iceland, as well as Europe to Etruria and Africa to Libya, as well as the coasts of North and South America;

Uyghur Empire in Asia, centered on the Gobi Desert and Tibet, created by the Lemurs during their colonization expedition.

* * *

The Uyghur Empire existed in seclusion and independent of the other two. Life there was arranged according to *the three guiding principles of the Mother and the Father*:

harmony with earthly nature and space;
harmony in the society of gods and men;
creation and creativity through the matter of the environment: first of all in the name of beauty and perfection of the *spirit*, and secondly in the name of its biomaterial carrier the *body*.

The happy and peaceful idyll of the *Uyghur* was interrupted by the civilizational mission in *India* and *Tibet* of Azar/Osiris (Zeus) towards the end of his rule, as well as by the arrival of his brother Poseidon on the *Amur* River and Lake *Baikal*, where the latter established another state of his own – the *Hon Empire* (later known as the *Hunnic Empire*).

The controversy with the *Uyghur* arose because the other two world centers – the *Osirian* and the *Atlantic* – changed to the above-mentioned governing principles. The gods who presided over them misled their wards with their negative example, who were too carried away in the processing of material substances in order to use them easily and predatorily, and this became an end, not a means of spiritual development. Grandiose pyramidal, cone-shaped, bell-shaped and other megalithic structures, beautiful cities with representative public buildings, large ports and all kinds of living conditions, subordinated to convenience, luxury and easy lifestyle, began to be built. Money and wealth were raised to a cult, which meant that the majestic temples and the great reverence for the *Creators* were to be neglected in the future and gradually neglected and forgotten. Over time, the situation worsened more and more.

The elevation of the status of matter in the value system coarsened souls and undermined the foundations of morality. There was a desire for enrichment, greed, lust for land, natural resources, metals, herds of domestic animals and what not, which gave rise to the vices of lying, meanness, treachery, self-interest, theft, robbery, murder, war, etc. In a word, the „Pandora`s box“ was opened. The world has embarked on the path of evil, of the glorification of soulless, corrupting and depraved matter, at the expense of the spirit – life-giving, ennobling, enriching – indeed, and not ephemerally.

This is how the first money appeared. The need for them was ripe when *Atlantis* strengthened its control over world trade through its merchant fleet. Until then, the *natural exchange* turned out to be ineffective when trading with large quantities of goods and over considerable distances. The Atlanteans invented a substitute *universal equivalent of value – money*.

The first purpose-made exchange currency was the *talant* dedicated to the god *Atlant*. Obviously, the second word is a metathesis of the first: *Atlant = 113ulgar*. Carrying within itself the meaning of „God of earth and heaven [Atlant]“, through the ubiquitous ships of Atlantean merchants, the *talant* quickly spread in the then civilized world and soon established itself as a convenient *basic currency – world currency*.

As a material, the *talant* was a metal ingot, and in shape – a bullskin stretched for drying (**photos 3, 4, 5**), which is related both to *sacred sacrifices* and to the initial *natural exchange*, in which animals served as a *monetary equivalent*. It is noteworthy that in appearance the *talant* resembles a *double axe*.

Photo 3. Bronze talant – an ingot in the shape of a crucified bullskin from the village of Cherkovo, Burgas region, II millennium BC. Regional Historical Museum – City of Burgas. Photo by the author.

Photo 4. Golden/electrum talant found in 1973 by Sergey Kupriyanov during an underwater archaeological survey in the bay at Cape Kaliakra. The ingot in the shape of a stretched oxhide (but also labrys) has dimensions of 25 x 12 x 1.4 cm and weighs 1.455 kg, with a content: 32% gold, 18% silver, 43% copper, and the remaining 7% are composed of sulfur, nickel, etc.

Archaeological Museum of the town of Kavarna. Dating of the XIV-XII centuries BC. Photo by the author. In our opinion, its weight can help us to date this unique and priceless artifact. In the VIII century BC Phidon, tyrant of the city of Argos, made another metric reform, valid for the Peloponnese and Middle Hellas, where the extraction of precious metals was scarcer. He abolished the previously used gold-silver ratio of 1:13 and introduced a new one – 1:15. The Argive system, later called Argosian-Aegina, also functioned in the VII century BC, but it was also reformed in 594 BC by the Athenian Solon, whose system was called Euboean-Attic.

It is Fidon`s measurements that are closest to our golden talant, because 1.455 kg x 15 gives 21.825 kg silver, corresponding to ½ silver talant (light norm). In this case, the entire silver talant (heavy norm) comes out to 21.825 x 2 = 43.650 kg silver, corresponding to the standard talant in the Phoenician system of measurement (see below Table 2), used by Phido. Which determines the time of creation of the talant from Kaliakra: VIII or VII century BC.

Photo 5. An Egyptian makes a deal, paying with one silver talant.

Why bull/cow skin? For here too the protection of the Mother Goddess Gaia and the Father God Uranus is sought. The bull was their main totem image and sacred symbol in Thrace, Anatolia, Egypt, Mesopotamia, on the island of Crete, and of course in Atlantis.

The *external appearance* (form) of the *talant* was animal, and its *weight standard* was divine/human. The latter was based on one of the anthropomorphic linear measures – the *pyramidal span*, measured in the position of the hand, in which the thumb, forefinger, ring finger and little finger form the base of the pyramid (the four corners), and the folded palm and wrist form its tip. The ancient span corresponded to 7 thumbs (inches), which according to modern length measures is equal to 17.78 cm. The volume of a cube with a side of 1 span (17.78 cm) is 5 613 cm^3 The weight of this volume, filled with silver, determined the weight of a *talant*, according to the relative weight of the metal. I.e. a volume of 5 613 cm^3, multiplied by the relative weight of silver (10.5 g/cm^3), gives 58.9365 kg – the *standard Babylonian silver talant*, which was used as a reference in the creation of subsequent weighing systems (see below paragraph).

It is known that the available quantity of a commodity, as well as its supply/demand, determine its price. So the ancients established what the ratio between gold and silver in terms of weight and price should be, namely 1:13. Therefore, the Babylonian golden talant weighed 4.534 kg.

From the archaic age to antiquity, the weight standard of silver talant changed according to the change in the value of precious metals. Chronologically, *Babylonian*, *Phoenician*, *Euboean*, *Attic* (of the Solon), *Persian* and *Macedonian talants* were used, ranging between 60.4 and 25.9 kg silver, with their derived money-weight systems.

Naturally, the more ancient talants are closer to the standard of the gods. This is how much they weigh, relative to the modern unit of measurement *kilogram*, the most used by the III millennium BC to the time of Christ talants (there are no preserved data for the older ones) (**Table 2**):

Silver Talant (base currency)

Babylon, old version	60.40 kg.
Babylon, new version	58.94 kg.
Phoenicia	43.6 kg.
Euboea	44.8 kg.
Athens (Solon, 594)	36.15 kg.
Persia	33.60 kg.
Euboean-Attic talant	26.19 kg.
Macedonia	25.90 kg.

Table 2. Development of the Ancient Units of Measurement and Monetary (**Hristo Bozhkov and Ventseslav Peykov**). Coins and Coinage through the centuries. Sofia, State Publishing House „Public Education“, 1988, pp. 919/.

The *base currency* did a very good job for large commercial operations, but not for retail transactions. Therefore, it was theoretically divided into smaller weight denominations *mina* and *sikla* (*shekla*, *shekel*) and into even smaller ones, which we will not dwell on here. The ratio between *talant*, *mina* and *shekel* was as follows: 1 *talant* = 60 *minis* = 3600 *shekels*. Now we can calculate the weight of small units (**Table 3**):

	Babylon Old	Babylon New
1 talant	60.40 kg.	58.94 kg.
1 mine	1.0066 kg.	0.982 kg.
1 shekel	0.01677 kg.	0.01637 kg.
1 darahmana (drachma)	0.00419 kg.	0.00409 kg.

It is noticed that the old measures that people inherited from the gods are more weighty than the new ones, which people begin to change more and more dynamically and chaotically. From the conservatism of divine measures it follows that they have a sacred nature and are based on accurate 116ulga-anthroponomic calculations. That is why they have been strictly observed and unchanged for millennia. The *sixtiety ratio* between *talant*, *mine* and *shekla* obviously corresponds to the orbital cycles of movement of the planets Jupiter and Moon relative to the Sun and Earth.

On the other hand, the second unit of *mine* is too close to the *modern standard for a weight of 1 kilogram*, which leads us to the assumption that the modern kilogram is not a random, but an ancient quantity. An argument in favor of the latter is the basic unit in the *Egyptian monetary and weight system*. It was called *uten*, weighed 94 grams and was divided into 10 *katas*. I.e. 1 *uten* = 10 *katas*, and 10 *uten* = 0.940 kg. /**Coins and Coinage through the centuries...**, p. 13/. If we predict the progressive decrease in measure during the Dynastic Age, then in the previous millennia, during the time of the gods, 10 *utenas* were probably equal to the weight equivalent of 1 *kilogram* – the modern unit of weight. It seems that this measure was also taken by Egypt.

And not only that. *In Egypt*, *the ratio of weight standards is not based on the sexagesimal principle – the Jupiter-Lunar*, *but on the decimal principle – the Solar*. Egyptian priests worked with fractions, which they wrote using a fractional line or decimal point. /**Ivan Depman**. Stories about mathematics. Translated from Russian by N. Pchelarova. Sofia, State Publishing House „Public Education“, 1960, pp. 6-8/. The antiquity of abstract mathematical knowledge, which we also use today, reveals the fact that the divine scientists possessed perfect abilities and skills of the highest order. Such achievements could only be achieved by wise and leading gods such as Gaia/Maat (the Goddess of Truth), Uranus/Aten, Kronos/Ra, Hermes/Thoth. This knowledge was carefully preserved by the Egyptian priesthood. At the same time, *in Mesopotamia*, the watermoon god Yapetus/Enki introduced *the sexagesimal system of measurement*.

In the III-II millennium BC the *Solar-decimal principle* in mathematics, mixed with the *LunarSexagesimal*, was transferred, together with the divine language and script *version of Sanskrit*, by learned minds in *India*, to the *sacred center of the Mahatmas* („Teachers“), tucked away in the highlands of *Jammu* and *Kashmir*. In order to calculate large quantities, they freely used the *positional numeral system*, i.e. the numerical rows, which, through the very hierarchy

of their ordering, have a value – units, tens, hundreds, etc. In the I millennium BC from *India* (through *Persia*) and to *Egypt*, knowledge was assimilated and transferred in stages by the Arabs and Greeks, through whom later, traveling along the trade routes, it reached Europe. /**Ivan Depman**. Stories about mathematics..., pp. 5-15/.

On the occasion of the *positional system*, the French mathematician Pierre-Simon Laplace (1749-1827) wrote: „The idea of expressing all numbers with few signs, giving them, in addition to meaning in form and significance in place, is so simple that it is precisely because of this simplicity that it is difficult to estimate how wonderful it is. How difficult it is to come to this, we can clearly see from the example of the great geniuses of Greek science – Archimedes and Apollonius, for whom this thought remained hidden."

For our part, we would add that the gods – spiritual beings, and at the same time excellent demiurges – created and used this knowledge, but also methods of knowledge that are both simple and lead to „miraculous" results. But only an insignificant part of this knowledge has come down to our time, because of the damage that, due to incompetence and ignorance, religious and ethnic contradictions, our ancestors inflicted on the ancient carriers of information (books).

* * *

And so for thousands of years, *talant* (*bull money*) marched victoriously around the world. Collective finds with talants are found mainly in the area of the *Mediterranean*, the *Aegean Sea* and the *Black Sea* coast, in connection with sea routes, but sometimes inland. However, there are also finds across the Atlantic – in *North America* – of highly corroded copper talants, apparently from the era of Atlantis.

An idea of the scale of the ancient financial-economic system, or, to put it another way, of the money turnover at that time, *measured in talants*, can be obtained, for example, from the amount of the annual tax collected by the Persian king Darius I (549-486 BC) from the twenty satrapies of his empire. Equated to the Euboean-Attic system, the tax amounted to 14 560 silver talants /**Herodotus**. History, book III, § 94, 95. – In the edition: **Herodotus**. History. Books I-III. Translated from ancient Greek by Peter Dimitrov. Sofia, State Publishing House „Science and Art", 1986, pp. 205-206/, equal to 381.472 tons of silver, or 29.344 tons of gold.

B. The heirs of talant.

As a name, but with a reduced weight corresponding to the double shekel, the talant continued to exist in the Middle Ages. This is the *thaler*, widespread throughout Europe, whose successors around the world are the Russian *efimka*, the Dutch *daalder*, the Polish *thalyar*, the Baltic *tolar*, the Italian *taglaro*, the American *dollar*; there was a popular analogue in Ethiopia, the Ottoman Empire, the Arab countries, etc. Even in the Chinese Empire, isolated from the rest of the world, they also used a similar monetary unit called *tael* and weighed 39 grams, with denominations of 5, 10, 20, 50 *taels*. The Chinese silver tael was not a coin, but a bar of various shapes, one of which copied the *ancient talant* (**photo 6**).

Photo 6. 50 taels = 1.9522 kg. of an anonymous ruler 1115-1234, of the Song dynasty (960-1279). This silver bar is of the type resembling the *ancient talant* – with the appearance of a stretched bullskin or labrys. In addition, the names *talant* and *tael* are close.

The first European thalers were minted in *Tyrol* at the end of the XV century. They were put into circulation in 1484 by Sigismund, Archduke of *Tyrol*. They weighed 29.232 g, with a silver content of 937.5/1000. In 1519, the Counts of Schlick, owners of the Bohemian silver mines *Joachimstaler*, began to mint silver guilder weighing 35 grams, called *Joachimstaler*, or *thaler* for short. /**Hr. Bozhkov, V. Peykov**. Coins and coinage through the centuries. Sofia, State Publishing House „Narodna prosveta“, 1988, p. 104/.

From 1526 to 1564, the same type of coin, called the *tolar* (**photo 7 a-b**) and with the weight standard introduced by Sigismund of Tyrol, used by Ferdinand I – Archduke of Austria since 1521, King of Bohemia and Hungary since 1526, Holy Roman Emperor since 1558. /**Simek, Eduard**. Tolary, Prazske grose, drobne mince Ferdinanda I (1526-1564). Narodni museum – Chaurova sbirka. Svazek IV/1. Praha, 2009, pp.15-115/.

Photo 7 a-b. Face and reverse of the tolar coin minted by King Ferdinand I of Bohemia and Hungary in the mint of the city of Prague, Bohemia (today Czech Republic), in 1535. Silver, diameter 35 mm, weight 31.481 g.

Of the heirs of the *talant*, only the currency of the *United States of America* is in circulation today – the *dollar*. The name of American money was brought to *America* by European immigrants originating from the Czech city of *Tolar* (a toponym that arose on the basis of the *medieval thaler*).

Here is the phonetic comparison of the commented terms:

Talant – **Thal**er – **Daal**der – **Tal**yar – **Tagl**iaro – **Tol**ar – **Doll**ar

By the way, on the one-dollar bill is depicted a *pyramid*, from the golden pyramidion of which the eye of the god Ra/Osiris/Horus shines.

C. The double axe as a means of exchange and royal insignia.

In ancient times, a variety of pre-coin means of exchange were used: cattle, salt, snails and mussels, e.g. *Spondilos gaederopus* (**photo 8**), ploughshares, sickles, bracelets, arrowheads (**photo 9**), double hatchets and others /**Topalov, Stavri**. Contribution to the study of the used and probably used object-like forms of means of exchange from the lands of ancient Thrace in the I millennium BC. The cast arrow coins of Apollonia Pontica (VII-V centuries BC). Sofia, „Mind Print“ Publishing House, 2013/.

Photo 8. Strings of mussels and snails (reconstruction). Middle Neolithic. Archaeological Museum of the city of Larissa, Thessaly, Greece. Photo by the author.

Photo 9. Flint arrowheads found in Bulgaria. Late Paleolithic. Topalov Collection. Photo by the author.
I thank Mr. Stavri Topalov for the opportunity to photograph artifacts from his personal collection.

In this paragraph, we will pay more attention to *the double axe* in its role as money, although its main function was different.

Bal-ta = Lab-ris – the double axe, symbolizing *the forked androgyne*, was one of the sacred object symbols of Mother Gaia and Father Uranus. We saw that another similar image is *talant* – a metal ingot with the appearance of a stretched buffalo skin. Symbols identical to the *labrys* are: the *butterfly* (in Bulgarian *peperuda* Pi-Per-Ut, i.e. „Ut [Uranus] – the Father, [born in the Celestial] sphere/oval“); the *apple* cut in two; the *horns* of the Minotaur or the sacred cow Hathor; the *two serpents* in the caduceus of Hermes; – all images of perfect symmetry.

The two halves of the *labrys* represent the *two creative principles* – the progenitors of the divine, and subsequently of the human race. They, the Mother and the Father, have repeatedly united in order to bring forth perfect beings who will enliven the beautiful universe and fill it with the positive energy of the *Holy Spirit*. Even the two-pointed object symbolizing them, such as the *double-edged axe*, served as a creative tool in the caring hands of their descendants-demiurges, transforming the matter of nature in an expedient and beautiful way (**photo 10 a-b**).

Photo 10 a-b (face and back). A unique bronze labrys-androgyne, on the two halves of which two faces are schematically cut. This is obviously the work of a Thracian priest initiated into the secrets of the Solar Cult, who knows the symbolism of the Sacred Labrys. Topalov Collection. Photo by the author.

This concept of the ancient gods and men of the *Mystery of Creation* motivated them to choose, in addition to *talant*, also the *double axe* as a universal exchange equivalent (money). Like another symbol, *the food cauldron-womb* of the Mother Goddess, *the cup* (the *crater*, the *jar*, the *amphora*, the *pithos*, the *grail*) – the receptacle of the „sacred blood“ (the Son), the repository that protects and nourishes it, *the double axe* is a tool for acquiring food and other goods, and, if necessary, a weapon for protection. An *axe* is contentment, security, even wealth. It is suitable to be used, not only as a royal scepter – the insignia of power, but also as a means of money.

Double axes, used in cult rituals, in everyday life, as weapons, but also as money, were made from the Paleolithic to the Iron Age, from stone, copper, bronze and iron (**photos 11-16**).

Photo 11. Polished stone and flint cannons. IX-VI millennium BC. Regional Museum of History of the city of Nova Zagora, Bulgaria. Photo by the author.

Photo 12. Stone cannons. Neolithic. Archaeological Museum of the city of Larissa, Thessaly, Greece. Photo by the author.

Photo 13. Small bronze double axes with a cult purpose. IV-III millennium BC. Topalov Collection: promulgated in the above-mentioned work, pp. 37-40, specimens 31 and 32.

Photo 14. Stone molds found in the region of Nova Zagora, for casting a peak tip and a hollow bronze axe. III-II millennium BC. Regional History Museum of the city of Nova Zagora. Photo by the author.

Photo 15. Bronze hollow axes from the village of Gradeshnitsa, Teteven region. III-II millennium BC. Regional History Museum of the city of Vratsa. Photo by the author.

Photo 16. Ritual labrys, which were also used for exchange, were made in different eras from different materials: stone, copper, bronze and gold. Topalov Collection. Photo by the author.

Some of the collective finds in Bulgaria: near the village of Kalugerovo, Pazardzhik region – 7 bronze and 1 iron hatchet were found, placed in a pot, from the XVI century BC; village of Semchinovo, Pazardzhik region – a find of bronze double axes from the XII century BC; the village of Varbitsa, Pleven region – a treasure of 32 bronze axes and 52 bronze sickles, also from the XII century BC; Suvorovo village, Varna region – a find of 16 bronze sickles from the VII century BC; on the Atia Peninsula near the city of Burgas – a collective find of 1000 copper arrowheads, along with the clay mold for casting them. /**Coins and Coinage through the centuries...**, p. 10/.

In addition to the above, several dozen specimens (over 70 pieces) of collective and single finds have been published separately in special publications by one of the leading Bulgarian

numismatists and researchers Stavri Topalov /**Topalov, St**. Contribution to the study of the double axes from the lands of the northeastern part of the Balkan Peninsula in the period from VI to I millennium BC Sofia, „Mind Print“ Publishing House, 2017. 67 p.; **Same**. Contribution to the study of the object-like forms and means of exchange used by the lands of ancient Thrace in the I millennium BC. The cast arrow coins of Apollonius Pontica (VII-V centuries BC). Sofia, 2013, pp. 24-62/.

* * *

The rulers of ancient civilizations have always emphasized their divine origin from the Mother Goddess and God the Father (the Sun). This happened during the Hermetic rituals (mysteries), in which the king, queen, prince and priests participated in a role-playing game-reenactment. In it they reproduced the creation, birth or initiation of the Son of God (king or prince), who by virtue of inheritance law was obliged to 126ulgar the mission of leader-shepherd of his people.

The double axe or *labrys* had another function – as a sacred sceptre of the king-shepherd. What more appropriate insignia of descent than the Mother and the Father, and the consequent authority? (see photos 10 and 16).

There are records of such royal regalia all over the world. But it is best to show scepters of Balkan rulers in different eras. For example, the one from the royal tomb in the Varna Chalcolithic necropolis (**photos 17, 18**).

Photo 17. The skeleton of the Proto-Thracian king, „carrying“ his power attributes in the afterlife. We assume that he is a descendant of Nereus, son of Pontus. The family of Pontus and Nereus dominated Thrace before and after the flood in the Euxine Pontus (Black Sea), which occurred in the VII or VI millennium BC. Ancient coastal cities are located today in the depths of the sea.

Grave No. 43 of the Varna Chalcolithic Necropolis. Dating: 4 600 – 4 200 BC. Archaeological Museum of the city of Varna.

Photo 18. The royal-pastoral attributes from grave No. 43. The golden sceptre is crowned with one of the variants of a double axe-hammer made of stone. In this case, the hammer symbolizes the Earth Goddess, and the conical blade symbolizes the All-Pervading Solar Father.

In the I millennium BC Thrace was under the rule of the Odrysian dynasty. Under the descendants of King Teres I (reigned ~526/521~464 BC), the dynasty split into two branches, which is demonstrated by the printing of various monograms (heraldic signs) on their coin issues. Sparadocus (~464~444) adopted the genealogical-royal symbol of the Mother Goddess – a crater, a cup, a grail, which represented *the womb*, *the receptacle of the sacred blood* – the Son of God. Sitalkes (~444~424) and his successors used the equally ancient sign of the Mother and the Father – *the double axe* (**photos 19, 20**). /**Stavri Topalov**. Tribes and rulers from the lands of the Odrysian Kingdom and its border southwestern territories from the end of the VI to the middle of the IV century BC. Sofia, 1998, pp. 315, 316; Photos of samples with their description: pp. 223226, 234-246, 317-335/.

Photo 19. Coin of the ruler of the Odrysian kingdom in Middle Thrace Amatok II (359-351 BC), son of Amatok I. **Face:** the generic sign labrys, around which is written AMATOKO. **Back:** a square with a vine with five bunches inscribed in it, symbolizing the progenitor Dionysus/Bacchus, and around it an inscription ΕΡΙΚΛΕΑΔΝΡΟΣ (the magistrate of the city in which this royal issue was minted).

Photo 20. Coin of the ruler of the Odrysian kingdom in Middle Thrace Teres II (351-342 BC), son of Amatok II. **Face:** the generic sign labrys, around which THPEC is written. **Back:** a square with a vine with five bunches inscribed in it, symbolizing the progenitor Dionysus/Bacchus.

The royal sceptre in the form of an *axe* was also an attribute of the rulers of Great Bulgaria (IVVII century). To illustrate this historical fact, here we will list **the khans of the Dulo clan**, who bore the title of *Baltavar* – Balta-Var, i.e. „Battle Axe“, for which there is information in „Chapter 3. The Time of Bulgar Baltavari“ of the Bulgarian chronicle „Jagfar tarihi“, pp. 19-25 /See also **www.bulgarya.byethost10.com/KANOVE.html**/:

1. Bulyumar/Balamber (~340-378). Father unknown. The two forms of the name derive from its specific royal standard – a ball with colored ribbons, symbolizing the sun, fixed on a tall spear. The name literally means: „The Orb [Sun] of the Dragon [Ra]“. At first, under the rule of Khan Balamber were several Huno-Bulgarian and Massagetae tribes. Combining war with diplomacy and dynastic marriages, he slowly and methodically subdued the tribes inhabiting the valleys between the Caucasus Mountains and the Dnieper River: the Rus-Alans/Roxolani, the Merya, the
   Murdas, the Anti, the Sclaveni, the Golteskites, the Bastarni, etc. In 375 the decisive and victorious battle of the Huno-Bulgarian tribal union of Balamber against the Ostrogothic

tribal alliance of King Ermanarich (~345-375) took place on the Dniester River. Thus, the Ostrogoths were subjugated and included in the empire of Balamber, which reached to the southwest to the Danube River. The Visigoths fled in panic and promptly escaped conquest by asking Emperor Valens and taking refuge in Lower Moesia, i.e. in the territory of the Eastern Roman Empire. On the basis of the pointed out historical facts, it can be said that Khan Balamber is the talented ruler who prepared the conditions for the subsequent rise of his descendants – the Huno-Bulgarian *Khans-Baltavars* (listed below), among whom Attila, Kubrat and Kyi/Sambat stand out.

2. Khan Alip-bi/Alatheus (378-387), son of Bulyumar/Balamber and leader of the Western Hunnic Alliance. He became famous in 378 in the Battle of Adrianople, participating in the defeat of a 30 000-strong heavily armed Roman army. After the battle, Alatheus pursued with his cavalry and besieged in a villa near Adrianople the emperor of the East (Byzantium) Flavius Julius Valens (364-378), together with a detachment of guards guarding him. The emperor and his men died in the fire, after which Alatheus personally conquered the imperial crown as a trophy.
3. Khan Uldin (~387~409), second son of Bulyumar/Balamber.
4. Khan Donatus (~409~412), first-born son of Alip-bi/Alatheus.
5. Khan Karaton/Sharaton (~412~422), second son of Alip-bi/Alatheus. During the reign of Karaton, his Great Tarkan (Prime Minister) was his cousin Aybat, also called Muenchak (Mundzuk).
6. Khan Mundzuk (~422-434), son of Uldin. In his time, the Great Tarkan (Prime Minister) was his cousin Urus-Ruja Burgas, also known as Roa (Roas), son of Alip Bi from a Massageta princess from the Urus-Ruja family.
7. Khan the Bleda (434-445), co-ruled with his younger brother Attila. Bleda and Attila were the sons of Mundzuk.
8. Khan Atille Aybat (434-453), better known as Attila, nicknamed Audan Dulo. He achieved many military victories of the Bulgarian-Khon Empire over Byzantium and Rome, over the East and Visigothic kings. Under him, the Hun Empire stretched from present-day France to China.
9. Khan Bel-Kermek or Irnik (463-489), during which Dulo and the Bulgaro-Khons fell under temporary dependence on the Sabari people (lit. „shepherds“), also known as Sabans, Badjanaks (Patsinaki or Pechenegs). Bel Kermek successfully overcame the Sabbar pressure through a political marriage with the Massagetae king. Initially, under Irnik, the state shrank within the borders of today`s Bessarabia, but then he gained strength and restored the entire northeastern half of the Bulgarian-Hun Empire to his father Attila.
10. Khan Jurash Masgut (489-505), son of Irnik/Bel-Kermek by a Massagetae princess.
11. Can Rean or Tatra-Banat/Mundo (505-536). He took away from Byzantium the northwestern regions of the Balkan Peninsula and forced it to pay tribute to him.
12. Zaber-Khan (531-563), son of Jurash-Masgut.
13. Khan Boyan-Chelbir, or Sandilkh (563-590), son of Tatra-Banat/Mundo. He defeated the legions under the command of Tiberius in Dalmatia, after which Emperor Justin II began to pay tribute to him. Under him, however, the Dulo clan lost its equality with the Avar khakans, accepting the position of assistant khakans in the United Avar-Bulgarian Khaganate (563-622).
14. Khan Tubjak (590-605), son of Zaber-khan.
15. Khan Arbuga Bu-Yurgan, or Organa (605), first-born son of Tubjak. He resigned because of a conflict with the Avar Khakan. In the period 606-618, with his combat detachment, he served as a well-paid mercenary (Varyagian) of Byzantium in the Byzantine enclave of Crimea.

16. Khan Alburi (605-618), second son of Tubjak. He was treacherously killed in the camp of the Avar khakan Bayan. Alburi had the pseudonym *Hood-bard*, meaning „Refined Singer“, acquired apparently for his appearances during traditional Tangrist cult rituals.
17. Again Khan Bu-Yurgan, or Organa (618~622). He was raised as a *baltavar* (military leader) by the Bulgarians and immediately raised an uprising against the Avars. He was recognized by Byzantium as the king of the independent state of *Kara Bulgar* (Western Bulgaria). He ceded power to his nephew Kurbat and retired to spiritual service as a *boil* (priest) of Tangra; Then he received the nickname *Askal*, i.e. „soothsayer“.
18. Khan Korbat/Kubrat (~622~668), first son of Alburi/Hood-bard. He expanded his state to an empire called *Great Bulgaria*, which occupied the present-day European territory of *Russia*.
19. Khan Shambat/Sambat/Samo (623-658), nicknamed Kyi and Chek („the Breakaway“), the second son of Alburi. In 622 he laid the foundations of the city of Kiyv (Kiev), named after one of his nicknames. In the period 623-628, he conducted a military offensive in *Pannonia* and defeated the *Avar Khaganate*, freeing 12 Slavic tribes enslaved by the Avars. From 628 to 658, for 30 years, Samo/Chek ruled in Central Europe his own separate empire under the name of *Duloba* („Country of Dulo“), with Prague as its capital. It included the modern countries of Ukraine, Poland, Hungary, Moravia, Slovakia, the Czech Republic, Austria and others.
20. Khan Bat-Bayan (first-born son and co-ruler of his father Korbat in 660-668; independently 668~695), was the last Bulgarian khan to hold the title of *baltavar*.

/**Bakhshi Iman**. Jagfar Tarihi (The Story of Jagfar). Scroll of Bulgar Chronicles. 1680 year. Edited by Professor A. Pantev. Sofia, „Kama“ Publishing House, 2005, pp. 19-25; See also **Yordanov, Valentin**. Genealogy of the Bulgarian Khans from Balamber to Kubrat and Kyi 340-668. Sofia, „Heliopolis“ Publishing House, 2024. 216 p./

During the period under consideration from 340 to 695, the *Bulgarian khans-baltavars* had as their main residence and capital, one of their former military camps: *Khorisdan*, also called *Batavil* or *Baltavar*, near the present-day city of *Poltava*. On May 29, 1912, in the distance of 13 km the village of *Malaya Pereshchepina* was accidentally discovered the rich burial of the *Great Baltavar* Khan Kubrat /**Vera N. Zalesskaya and others**. Treasure of Khan Kubrat. Culture of Bulgarians, Khazars, Slavs. Published by: Committee for Culture of the People`s Republic of Bulgaria, National Museum of History, Ministry of Culture of the USSR, State Hermitage in Leningrad. Sofia, 1989, pp. 39-53; catalogue of the royal insignia and personal belongings of Khan Korbat/.

We will add that from the *state-military title of baltavar* arose the hydronym *Baltic Sea* and the toponyms *Baltika* and *Ko Baltica*. They denoted the dependent territory bordering northwest with the empire of *Great Bulgaria*.

For us, of course, it is more significant that even after the time of Christ, the Bulgarian khans of the Dulo clan – direct divine descendants, had horic names, worshipped the supreme trintrine god Tangra and wore as a ruler's sign the ancient sacred-royal sceptre *baltavar* – „battle axe“, a variety of the *double axe*.

* * *

The silver pafts (*buckles*) of the women`s belts, a traditional element of the medieval Bulgarian national costume, are also a symbol of bifurcated androgyny – they are unfastened (disconnected) and fastened (joined). Combined with each other, in accordance with their curved drop shape, they form the common round solar symbol of the merged masculine and

feminine principles – *Yin* and *Yang*. They depict, against the background of plant motifs, a male and female *dragon* or a *doubleheaded eagle* (**photo 21**) – a male and female head emerging from one androgynous body – sometimes carrying in its claws the god-given symbols of power, a sword and a ball with a cross.

Photo 21. Double-headed eagle engraved on the mother-of-pearl appliqué of traditional Bulgarian pafts (silver belt buckle in the women`s national costume) from the XVII century. Regional History Museum in the city of Vratsa. Photo by the author.

SUMMARY

This study is based on the following historical sources:

1. Ancient papyrus chronicles and memorial inscriptions on columns in the temples of the cities of Heliopolis and Sais, Egypt. According to the priests Psenophis and Sonhis, these documents did not contain myths, but specific information about actual events that occurred in the XI th and X th millennium BC.
2. The dialogues „Critias“ and „Timaeus“ by Plato (427-347 BC), based on the notes of his great-grandfather Solon (634-559 BC), made during his ten-year stay, between 570-560 BC, in the cities of Heliopolis and Sais, Egypt.
3. The Scythian mythological version, recorded by Herodotus (~485~425 BC) around 440 BC.
4. The archaic Celtic texts „Lebor Gabala“ („Book of Invasions“), „The Battle of Magus Tured [the Great Bull]“ and „Kat Godeu“ („The Battle of the Trees“), the last copy of which was made in the twelfth century in Wales, Southern Britain.
5. The historical facts are checked with additional data from the treatises of ancient authors initiated into the Hermetic Mysteries, such as: the Phoenician priest Sanjuniaton of Beritus (XII century BC); the Babylonian priest Berossus (356-261 BC); Diodorus Siculus (~90-35 BC), an employee of the library of the Serapeum in the city of Alexandria, Egypt; Plutarch (~46~119), a minister in the oracle of Apollo at Delphi, Greece; „Codex Vaticano-Latino 3738“ of the Mayans of North America, etc. Archaeological data were also used.

What questions and topics do the individual paragraphs of the study contain?

In § 1 „Presentation of the Titan Oceanus and His Family“ interprets the semantics of the name Oceanus, indicates his earthly possessions and celestial zodiac house, presents the names of his wife and some of his numerous descendants.

In § 2 „Oceanus, not Poseidon, is the first settler and civilizer of Atlantis. Plato`s Mistake“ talks about the division of the planet and the separation of the first personal possessions of the leading Titans and Gods: Gaia, Uranus/Aten, Oceanus, Cecrops, Tartarus, Pontus, Rhea/Nut/Tefnut, Helios/Ra/Sakar/Marduk, Kronos/Ra/Geb/Enlil/El, Hebat/Hestia/Vesta/Tevet, Yapetus/Enki. It describes how the beginning of the island civilization of Atlantis was laid by the titan Oceanus; how the reigning throne was not inherited by the sons of Oceanus Asopus, Aheloy, Inachus and Nilus, but by Oceanus` grandson Atlant; how the territory of Atlantis is distributed among 10 pairs of twins – hereditary princes.

In § 3 „The alliance between Oceanus and Kronos. Oceanus supports Zeus in the war of the gods against the Titans“, the contradictions and struggles for supreme power over the planet are clarified. Initially, the Titans Helios, Kronos and Yapetus made an agreement to rule together. Subsequently, Helios and Iapetus relented and allowed Cronus to rule alone, but without being succeeded by his sons. That is, the descendants of the three titans had to take turns on the throne. However, Kronos did not honor this treaty, which caused the titanomachy. As the Cronids – Zeus/Osiris, Hades/Set and Poseidon – took the initiative, the Titanomachy transformed into a war of the gods against the Titans, as a result of which the old long-lived generation of the Titans was overthrown. The ruler of the world was Zeus, who removed even his father Kronos. The Osirian Empire was formed, which dominated other civilizations.

In § 4 „The grandson of Oceanus Atlant/Atlas opposes Zeus, Hades, Poseidon and Athena. The Death of Atlantis“ looks at how Oceanus` successor Atlant suddenly defied Zeus and looked for allies. Zeus answered him with the same. The two empires – the Osirian and Atlantis

– after a short preparation, started a world war. The fighting was fought by water and land. First, the Atlanteans conquered Europe as far as Umbria (Etruria, i.e. today`s Italy) and Africa as far as Libya (i.e. without today`s Egypt). But then the Osirians counterattacked and drove the invaders to their Atlantic islands, hanging a „trophy“ of captured enemy weapons on the Pillars of Heracles (Gibraltar) in honor of the victory.

At the next climax, when the Osirians on ships attacked with the aim of capturing the main island of Poseid on rich Atlantis, a terrible cataclysm broke out. Powerful earthquakes and volcanoes shook and engulfed Atlantis in just one day. She disappeared into the depths of the ocean, and with her sank the armies fighting each other. According to Egyptian annals, this happened in 9 600 BC, and according to the sacred records of the Mayans – in 11 600 BC. The latter claim that the Atlantis civilization has existed since 15 608 BC to 11 600 BC, i.e. 4 008 years.

Surprisingly, information about the Atlanto-Osirian War is found in Celtic texts found in Wales, Southern Britain. There were five settlement migrations of Celtic tribes from Europe to Britain, of which the greatest civilizational contribution was due to the Tuatha de Danan tribe. Three queens – Eire, Banba and Fodla – gave the first names to parts of the kingdom. They brought magic (knowledge) and miraculous talismans: the cauldron of Dagda (Zeus), which satiated the whole people; the spear of Lugh (Hermes/Thoth); the invincible sword of Nuadu (Ares/Mars); the throne stone of Phalus (omphalos). A great contribution to the common struggle was also made by Goibniu – „The Blacksmith“ (Hephaestus). The festivals of the cult were held in the capital Tara in present-day Eastern Ireland, County Meath. Here, in the valley of the Boyne River, dozens of sacred megalithic structures were discovered, which were also used as tombs by the rulers of the ancient kingdom of Tara.

Britain, however, was unexpectedly conquered by the Fomorians (Atlanteans), and their lord Balor (Atlant) appointed his son Bress as his viceroy. Fortunately, the next battles were won by the brave warriors of the Tuatha de Danan. The Fomorians retreated back to Atlantis. Thanks to Celtic sources, it is clear that Zeus, Poseidon, Hades and Athena led the anti-Atlantic campaign of the Osirian armies in Europe and Africa, and Hermes, Apollo, Ares and Hephaestus held the front in Britain.

Some of the Atlanteans who survived the cataclysm escaped on the Atlas Mountains in Northwest Africa, and most sailed by boat to North America. There, distant descendants of theirs created the Mayan Empire, named after their divine great-mother Maya Atlantis.

In § 5 „The Sacred Practice of the Atlanteans“ discusses the available information about the majestic ornate temples of Atlantis and the sacred forest, in the meadows of which herds of sacrificial bulls freely grazed. Impressive are the sacrifices with fire and whip blood, dedicated to the progenitors. According to the laws established by Oceanus, his descendants periodically discussed their earthly affairs, their merits, but also the mistakes made, on the occasion of which a comradely (familial) court was carried out and oaths were taken for better behavior in the future.

§ 6 „The World Monetary Unit of Talant“ is divided into three parts.

In subsection A, „The Emergence of Talant and Its Use in Different Civilizations“, traces the reasons for the shift from natural exchange to commodity-money exchange (trade) and how talant, as a convenient universal equivalent of value (money), was distributed everywhere through the fleet of Atlantean merchants. The metal, the shape and weight measure of the talant, the ratios between gold, electrum, silver and copper-bronze talant are specified. The text is illustrated with photos of bronze and electrum talant found in Bulgaria, which are very rare, even unique artifacts. Tables on the historical development of the units of measurement and

currency, and their correspondence with modern ones, are also attached. The contribution of our ancient forefathers to modern mathematical knowledge is shown.

As a form, the talant has a totemic zoomorphic connotation – a stretched bullskin, and its weight standard is divine/human – the pyramidal span, one of the anthropomorphic linear measures used in antiquity. Chronologically, the standard silver talant gradually decreased in weight if we compare the Babylonian, Phoenician, Euboean, and Attic monetary-weight systems. About the talants before the III millennium BC there are no preserved data or artifacts, or at least they have not been discovered so far.

In subsection B „The Heirs of Talant" tells how it continued its real existence in the Middle Ages through one of its small denominations – the double sikla (shekla or shekel). Thus, the thaler coin appeared in Central Europe, the efimka coin in Russia, the daalder in the Netherlands, the thalyar in Poland, the tolar in the Baltics, the taglaro in Italy, the dollar in America, and so on. Details of various emissions and their exact weight are given.

In subsection C „The Double Axe as a Medium of Exchange and Royal Insignia" provides a brief overview of the pre-coins means of exchange and trade. Emphasis is placed on the double axe (labrys) as a diverse model of talant. One of the ancient Hermetic secrets about the very interesting symbolism of the labrys (illustrated with artifacts), which is related to the dual principle of Creation, is revealed. Information is presented about the collective finds in Bulgaria of double axes used as money. Special labrys with a cult purpose are also shown.

Attention is paid to the double axe, sometimes an axe-hammer, in its function as a sacred scepter of the king-shepherd. Examples are given and photos of the ruler buried with his scepter and other attributes of power in grave No. 43 of the Varna Chalcolithic necropolis (V millennium BC), as well as coins of Thracian rulers of the Odrysian Kingdom (V-III century BC), with scepters-labrys depicted on them.

Finally, a list of 20 Bulgarian khans-baltavars from the Dulo dynasty, who ruled in the period 340-695 AD, known by the authoritative title of baltavar (Balta-Var, i.e. „Battle Axe"), due to the fact that they carried a scepter-axe, is attached.