

# RISING ATLANTIS

## REVIEW OF JAMES CAMERON'S DOCUMENTARY AND GEORGEOS DÍAZ MONTEXANO'S HYPOTHESIS

### INTRODUCTION

I am really pleased with the documentary and the research conducted by Georgeos D. Montexano because has led to important findings. I believe the documentary is inspiring, well connected in all its parts and very enlightening, a great way of changing old misconceptions about our history. Thus, for the aspects mentioned and much more, I would like to begin this review offering my sincere congratulations to James Cameron, Simcha Jakobovici et alii, and especially to the great researcher that is Georgeos D. Montexano; and I hope soon enough we all could have a new episode of this fantastic adventure to find Atlantis, because there are many of us that are enthused about it and firmly convinced that find it they will...

### REVIEW OF FINDINGS

#### *a. Stelae of warriors*

First of all, we have got those stelae found in very different places along the South of Spain. It was really an intrigue question for all researchers, but we all knew that they were important, very important to know more about Tartessos or even Atlantis. At last we have a very reasonable and well supported theory about the possible origins of these stelae and some clues to decode the information that is on it. The connections to Atlantis are very strong, as the description that Plato offers us about the famous capital of Atlantis is also made of concentric circles with a canal (water route) that goes through until the centre of the circle, where a rectangular shaping figure appears exactly as the temple of Poseidon was supposed to be, according to Plato's account. Are we facing a homage of Atlantis by those survivors that found refuge in the mountains after the catastrophe? I do not think we still have evidences enough to claim it but the evidences so far found and the arguments posed are the most strong, more that any other so far. Below these lines (in paragraph e) I will go on with this topic, trying to provide some ideas to suggest its connections to other civilizations of a possible Atlantis origin; civilizations made of survivors that ended there by other ways of transportation, for if some people could escape the catastrophe (dated by Montexano around the end of Neolithic period, that is, the Chalcolithic or Copper Age) through the mountains to the inner land, yet also some others could have left the place on boats through the Mediterranean Sea.

#### *b. Laja Alta's cave*

Another important finding shown in Cameron's documentary is that of Laja Alta's Cave. The Carbon dating gives more than 6000 years of antiquity for the pictures found in that cave, which itself is an amazing discovery: possibly the oldest depiction of a marine scene. The anchors found by the team of *Rising Atlantis* are also a confirmation that this scene could have been made by Atlantis' survivors as a homage to their land and maybe product of a religious ritual or some indications or explanations to other tribes of where was and what happened to their lands. It is a singular and very important finding to be connected to the other evidences. The anchors may be telling us that there were a port not far from that maritime position. Montexano's decoded also the symbols on the cave, something that only someone like him, with an expertise in Paleography and Comparative linguistics could have done. Phonetically the symbols *Ei bi ta bi* are telling us, according to Montexano that "the island was sunk in that place". Although it is amazing the information we can have from this finding, still some very intriguing and disturbing questions arise from all these, for example, are we really talking about an island? If yes, then the island sank or was covered by water and then the anchors found might not be of a port on the current coast of Chiclana but of some other piece on land closer to the maritime position of the anchors; if indeed there was a port, then the boats must have got inside of it or close enough, as for the natural port of Carthage in Phoenician Africa. In other words, if the anchors are indicating that boats used to stop and harbour there or close enough then we still need to find a port but not in the actual coast of Spain as the island or portion of land coming out of the Peninsula already is not there.

c. Jaén. Marroquíes bajos.

That fantastic city under the current Jaén is also an unusual discovery and great source to exploring Tartessos and Atlantis origins and connections. The symmetric disposition of the city, the use of the canals very much appear to be a copy of the Atlantis model of civilization. Where they survivors, where those holes that lead to the underground city covered or close in some ways to be able to live underground even in case of another catastrophe? There are all questions that anyone can ask when looking at that amazing city that shows us the *Rising Atlantis* documentary. As for the old name of Jaén, taken into account the relationship between Tartessos/Atlantis with Anatolian languages and (even Thracian religions as in paragraph e), I would say that it is quite coherent the Proto Turkish etymology provided by Montexano for Jaén as *Urungi* or *Orungi* (*ürüangi*): "the city of the white light", translated by foreigners (Greeks and Romans) as *Auringi* or *Alingi*.

d. Semitic etymology and other important etymological findings

Is there an undermine hypothesis or conjecture of a Semitic Tartessos connected to Hebrews? Were Hebrews a tribe or group of people survivors from Atlantis? Still hard to say, although there are some evidences of their similarities, and the translation of symbols related to Tartessos (Atlantis) have been possible only through Semitic languages according to Montexano. The Proto-Semitic \*TRS OR TRWS: CIRCUNDAR, PROTEGER, ESCUDAR could give us some clues, and as a warlike civilization, this etymology has full sense: "the land of the guardians or those who protect..." Just a reminder: also in the Dionysian and Zagreus myths there are some protectors and guards of the royal lineage, the Kuretes or Korybantes, with similar swords and shields to those of the stelae found and related to Atlantis; in addition, these myths of Kuretes and Korybantes are related to some beliefs taken by Greeks from Thracian (\*Trws) and Phrygians (Zagreus and his mother Cybele/Hera), who inhabited just the place (Anatolia and Caucasus) where, according to some classical sources, used to be an Iberian or Iberian people related. Also we need to add to this hypothesis that Iberian language is

currently studied successfully in relation only to the same linguistic family than Altaic-Turkish languages, Frigians and possibly Thracian languages.

e. Some personal contributions

After years reading a good deal of bibliography about the lost civilization set in the South of Spain, I had and I wrote some intuitions in a novel called *The laws of Tartessos* (*Las leyes de Tartessos*); now with the research leading by Georgeos D. Montexano some of those ideas appear to have a theoretical and scientific support. Thus, on the one hand, the connection between Semitic culture and Tartessos, and on the other hand, the possible cultural and racial relation between people from Peninsular Iberia and the Anatolian Iberia (Caucasian); regarding to the latter topic, I argued that the Orphic religion that emerged in Greek around VI B. C. was the natural religion of Tartessos, but the historians and the mythologist suggested that Orphism was a religious belief of some tribes from Thracia (West Turkey), for example, Karl Kerényi between other intellectuals. If we follow the hypothesis posed by Georgeos, we could find a origin to that religion (and thus also to the mixed religion of Dionysos) in Tartessos or Atlantida, whose people (survivors) could have spread to Thracia (in the frontier with Anatolia and later on part of the Phrygian) keeping their beliefs and ways of life; what the classic authors might have called the other Iberians; we need to recall also that Thracian has some echoes of Tartessos in Semitic (\*Trws) and it is supposed to be derived from *Thrax*, the name given to Ares, the god of war, being the Thracians a very warlike tribe, just like Tartessians and afterwards the Iberians. Until here my brief and modest contribution to this interesting aspects of human and civilizations origins and the conviction (as a line of research) that the Orphism as a religion of the death and the immortality of the soul was an original belief of the Iberian civilization growing in a land that Greeks took as the land of the Death (Tártaro - Tartessos), a belief that could have spread to the Dyonisos (Zagreus) ritual in contact with Thracian at least from VI B. C (Término ante quem).

f. Crete and Tartessos

Other connection that hunted me is the one between Crete and Tartessos. After the findings by Montexano we could also say that this Atlantic civilization might have urged to look for other places to survive spreading to parts of Anatolia but also to Crete and some parts of the Semitic lands in front of it. The stelea with those concentric circles, the God with some bull like characteristics and that temple of Poseidon that has to do with the addyton temple in Minos Palace is talking about some similarities between these cultures, but we need to add some even more important connections like to be a sailors civilization (Crete's sailors are said to be the only ones that know the route to the West before passing on Phoenicians and other Greeks) and to have a religion related to cattle (bull and goat or sheep) which is related to the wild force of nature, that is, DYONISOS (Or Zagreus, a Crete's God assimilated to Zeus in classic Greek), who is supposed to be a foreign figure adapted and pushed up to the top of the Gods hierarchy, son of Zeus, or Zeus itself; something not stressed enough is that Dyonisos is a god with HORNS exactly like those from the stelae in South of Spain; but the similarities do not stop there, because the description of the action on those stelea, where a god or Semi-god with horns is depicted, is accompanied by some warriors (also with horns); these warriors have some similarities with those from the Crete tradition called korybantes or Kuretes, who bear swords and a round shield like those from the stelae, which at the same time recalls those of Thracian (pelt) or even Iberian warriors (caetra).

g. Conclusion: Arguments and evidences

The importance of arguments can not be emphasized enough, but also the evidences play a most great role in the research. I would like to argue that the story Plato told us in *Timaeus* and *Critias* was both poetic and historic, as he say through one of the main characters of the dialogue: "Then listen, Socrates, to a strange tale which is, however, certainly true, as Solon, who was the wisest of the seven sages, declared" (*Timaeus*, Trad. B. Jowett, p. 364 / Stephanus pagination, 20D). Plato never tells that a tale or a story is a true story at least in the dialogue we have received from the tradition. There is only one story that he claims to be true, the one of Atlantis, transmitted to Critias very realistically through Solón's manuscripts (Solon was relative of Plato's mother). This story was told with a philosophical and literary purpose and this makes it not true in itself, that is to say, it needs to be looked at it very carefully and take what only evidences and strong arguments can prove. This complimentary tale is an evocation and an advocacy. Remembers us the glorious past of Athens and encourage Athenians to live in society according to that ideal of the past history when they were a prototype for the rest of the civilizations. Atlantis is depicted as a great civilization to emphasize literally the success of the Athenians, that is why that land is described as big as Asia and Libia (Africa) together. That can not be a clue to follow, although the place must be close to the Columns of Herakles. The tale also brings a universal experience to learn from, that is, the vanity and weakness of all civilizations that get to their top development and full of pride and anger to conquer become careless for the rest of the humanity. That was also a warning to Greeks, that were in the peak of their success and power just after they defeated the Persians.

To conclude, I would like to stress again the importance of the documentary *Rising Atlantis* (James Cameron) and the research of Georgeos D. Montexano to clarify what in our XXI Century we can take as proven and what is still uncertain from that bewildering account that Plato offered us twenty five years ago, which intentional meaning may be not to let us forget about what we have reached as civilization and what we need to avoid in the future to not get ourselves sink again in the deep sea of the History and maybe in the Humankind's memory.

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