

MAY 12 1969

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HERTFORDSHIRE, ENGLAND

OFFICE OF THE REGISTRAR

6th May, 1969.

Mr. Kenneth C. Herrmann,
Ambassador College,
300, West Green Street,
PASADENA,
California, U.S.A.

Dear Ken,

Thank you very much for your thesis which I have, between classes and at home, been able to read. I found it very interesting and full of excellent information. I have also received your other letter about the corrections and have done what you suggested concerning the amendments.

You asked me to comment on the material. I will do that briefly and include a letter which I sent to Dr. Hoeh back in 1961. The letter shows the historical reasons for the Jews making a cycle adjustment in the 2nd Century rather than at the time of Hillel II (since you implied that the "cycle-change" was made later - page 52 - I thought this historical information would be a proper comment. I am not an astronomer but I have tried to study the historical phases of calendar development.).

The major attempt of your thesis, to my mind, is to demonstrate the 365½ day year back to the Deluge. Dr. Hoeh told me while I was in Pasadena two weeks ago that he was convinced that the year length has been essentially the same since Creation.

It seems to me you have two important points in ^{its} favour. One, the Chinese records seem to say that the 19 year time cycle was very much in vogue in the second millennium B.C. Along with this is a post-Christian reference in Latin that all pharaohs had to take an oath not to intercalate - and that this interpretation went back to Menes. Two, the evidence of Stonehenge certainly seems to favour our present scheme.

While I am favourably inclined towards these views I feel that greater definition could be utilized to prove it. For example, about the Chinese proof for a 19 year time cycle in the second millennium B.C. Professor Tung Tso-Pin (whom Woolley follows) does not have the support of all Sinologists in his interpretation. Even Woolley states that his "views are not accepted by all scholars." I have not had time to check the reasons for the disputation, but I think that must be followed up

to make the story clearer also. In regard to pharaohs having to give an oath not to intercalate, I have natural suspicions. Why? I can demonstrate in a score of ways how late Latin authors, not understanding what they were talking about, made up all types of stories about the ancient Egyptians and Babylonians - pure figments of their imaginations. Plutarch (whom I can reasonably trust and a man who was thoroughly conversant with 2nd Century A.D. Egyptian matters) said that people trying to dabble in ancient Egyptian history found themselves working with "rags and tatters," and many men trying to sort out the early history have stumbled (see his Isis and Osiris). This does not mean that the information relayed to us is entirely wrong (Manetho has performed a fine service for us), but a work written long after the ancient Egyptian throne ceased and having been exposed to Hellenistic and Roman ways of interpreting ancient Egyptian history, leaves me a little in doubt. I would say that the Latin source of your quote must be shown to be a reliable one. Far better would be a 3rd, 4th, 12th or 18th Dynasty source - contemporary with the events.

Before proceeding to Stonehenge, a few comments about Babylonian observations of eclipses and heavenly phenomena. ~~It~~ It is certain that early references very soon after the Flood show an extraordinary knowledge of heavenly movements, it is quite common nowadays, and especially in Woolley's books, to glorify the early accomplishments of men. While no one could doubt their abilities (witness the pyramids) there is another side to the story. The false religions of men in the early days of the Flood distorted their powers of reasoning, and what they witnessed in the heavens. Take for example eclipses. They were witnessed, recorded and predicted (especially lunar eclipses). Yet there are many Assyrian and Babylonian astronomical tablets which show that the Chaldeans let their religious beliefs guide them in their scientific observations. Religion - notably Astrology - was their chief concern. As Maunder says there were many tablets which "were simply invented to give completeness to the table of omens. Thus an Assyrian tablet has been found upon which are given the significations of eclipses falling upon each day of the month Tammuz, right up to the middle of the month. It is amusing to read the naive comment of a distinguished Assyriologist, that tablets such as these prove how careful and how long continued had been the observations upon which they were based. It was recognized, that no eclipses either of sun or moon could possibly occur 'in the north,' which is one of the quarters indicated. They were no more founded on actual observation than the portent mentioned on another tablet, of a woman giving birth to a lion." (The Astronomy of the Bible, pp. 142-143).

Even Dr. Neugebauer recognizes the ridiculousness of many of the tablets, throwing out the ones which do not agree with known movements of the heavens but accepting those which agree or near agree. I do not want to sound too negative, but so many books - especially the newer ones - studiously avoid the absurd statements of many tablets.

Now to Stonehenge. I have stood many times on Salisbury Plain and viewed in amazement the Stonehenge circles. The stones must have been placed in their concentric positions very early indeed. The farther back you go (certainly before the 10th Century B.C.), the better everything

seems to fit. But the chronology of Stonehenge is a thorny one. Even Hawkins has had his critics. I have seen dates suggested from the 5th millennium B.C. to the Danish Invasion of Britain in the early 11th Century A.D. The one thing that has interested me is the testimony of the ancient British authors. Every mention of Stonehenge from the earliest chronicles to the 16th Century (without exception) state in great detail that Stonehenge was built after the Anglo-Saxon Invasion of Britain. As one author puts it:- "every local tradition, every scrap of intelligence we have regarding them points to a post Roman origin." And this is true! I have read every one of the ancient chronicles. They tell us the exact year in which the stones were set up, the place they came from, the places they came from originally, who was involved in their movement to Salisbury Plain, and why it was set up. The general consensus, however, amongst almost all historians is that these early English authors were the greatest liars the world has ever seen. I do not know the answer but I do know what these early men have said.

One thing about Dr. Hawkins' theories (and I heard him speak in Prague with Dr. Hoeh some two years ago) is interesting. Much of his evidence lies with the position of the present heel-stone. When Dr. Dorothy and I were at Stonehenge, and carefully analyzing the position of the stones, we both noticed that the heel-stone was not in an upright position but at one time apparently had been. From our observations, we ascertained that a person observing the summer solstice with the heel-stone as a basis would have to be a midget to make everything fit. Oh well, I am not an astronomer and probably not from the tribe of Issachar.

The reason for the 56 stones which you have presented in the thesis is very interesting. This would mean an alternate lunar and solar eclipse cycle. Stonehenge could certainly have that meaning to it. I have always felt that the 54 year and 34 day cycle would be far handier - especially for the observing of lunar eclipses.

Check Robert Grave's work The White Goddess, page 285. I think he demonstrates beyond the shadow of a doubt that the 19 year time cycle was known in Celtic lands at least 100 years before the time of Meton. Also he has mention of a stone circle in Cornwall which has exactly 19 stones to it.

I have a conviction that the intercalary month in the sacred calendar is not the 13th but the 12th. In Professor Guilding's work, Jewish Worship and the Fourth Gospel, it was mentioned that the 13th month was indeed the intercalary one. But I wrote to the Professor explaining my reasons for saying Adar I was the "leap" month. After reviewing the case I received a letter from the Professor in which my views were accepted.

The two points I made were these:- 1) In an Intercalary Year there are always 30 extra days. Adar II (or the Adar next to Nisan) must always have 29 days. It is always Adar I with 30 days. 2) The Jews have long recognized in their liturgy that Adar I is in actual fact the added month.

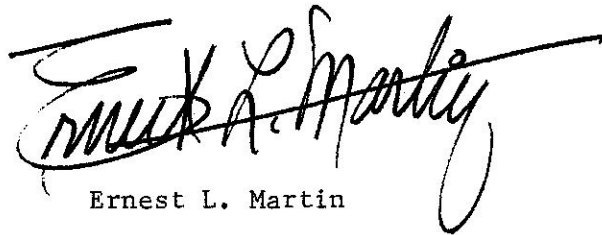
In the commemorative days of the Jews - whether feasts or fasts - no days are ever allowed to occur in Adar I, but in the Adar next to Nisan (which always has 29 days) there occur 10 days upon which commemorative events take place.

The reason for thinking that Adar I is intercalary? It means that calculation was used for the determination of the sacred months and years. Thus the beginning of the 1st year of a 19 year time cycle - which is the earliest time in the season in which a new year can start - it would have been impossible to state whether you had a 30th day to Adar because of the condition of the crops - there are no crops in the deep winter of the middle of February.

I have just been writing this as things come to my mind and hope that some profitable discussion can arise. I think you have a very fine thesis and you have presented a case pretty strongly. If more substantial information were available to iron out a few of the important points, this would be desirable. If I have not made things too clear in my wording, keep after me to make it plain. After my recent trip, the sleep has not caught up with me the way I would like.

Best regards to you and your family.

Sincerely,

A handwritten signature in cursive script, reading "Ernest L. Martin". The signature is written in dark ink and is positioned above the printed name.

Ernest L. Martin

ELM:jn