

**E**ARLY MEN saw the world through minds uninfluenced by scientific knowledge. Like wild animals, they responded with positive or negative feelings towards other people and inexplicable phenomena.

In this book you will follow the author as he unravels the truth underlying the various mythologies inherited from the ancient world. You will discover the true nature of elves, dwarfs, dragons and gods.

The story begins with the discovery of the totally unexpected location of the Garden of Eden. Known in Norse mythology as Midgard, Eden is where an ash tree, holding a cherished beehive, furnished sacred honey which was fermented to make mead—the nectar that nourished the earthly gods. It was also the place where Elves invented the rudimentary writing that enabled minstrels to preserve the songs of great exploits and heroic deeds. Thus we can say of Eden that it was the place where recorded history began.

# THE ORIGIN OF THE GODS

*Incorporating the ideas of*

Edward Furlong



E. Peter Battey-Pratt

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## PREFACE

IN THE SUMMER OF 1987, I found myself fascinated listening to a radio broadcast, by the Canadian Broadcasting Corporation, on the location of the Garden of Eden; it was in two parts. The first part raised my expectations so high I was determined to hear the conclusion one week later. However, I had previously arranged with family and friends to attend a performance of Tchaikovsky's 1812 Overture in Kingston's old stone Fort Henry.<sup>1</sup> The performance included the firing of real cannons.

To hear the second part of the Eden broadcast, I took with me a portable radio set incorporating a tape recorder. To cue in, I needed to catch the beginning of the program so I could press the recording button.

Just imagine the scene. A large audience was engrossed in listening to the glorious strains of the Kingston Symphony Orchestra, and there was I with a radio set on my lap and a pair of earphones on my head. Several people in the audience turned and glared at me. But it was worth it. The music was great, and I also had my tape recording.

The broadcast re-awoke my passion for the pursuit of an interest I had always had. Following the broadcast, I began corresponding with Edward Furlong, the author of the radio program, and indulged in fifteen years of intensive research. This book is the outcome.

The seed for this book was planted over two decades ago. However, my devotion to the subject of myth, legend and ancient history has been a deep and abiding passion since, as a teenager, I first read *Gods, Graves and Scholars*. The magic of the world of archæology fascinated me and I longed to study the ancient documents for myself. Because I took a different route in life studying mathematics and theoretical physics, I was not able to pursue this love of archæology until I retired from my teaching career. Though now retired, the desire to instruct is deep within me and so this book is, no doubt, instructional. I hope readers of all ages find something rewarding here but I especially hope young adults find inspiration.

Plato tells us he wanted the citizens of his ideal republic to begin their formal education studying the myths rather than rational teachings, and so

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<sup>1</sup>That is Kingston in Ontario.

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he valued the telling of tales above the study of mathematics. This is quite the reverse of the way we value the world today. I trust you, my reader, will see that rational thought plays a significant role in the analysis of myth because myth contains real history that can be proved using the sciences such as archæology, linguistics, climatology and cartography. Here, I try to link science and literature.

The basis of all social and behavioral education comes from the telling of inspirational stories recounting the lives of great heroes. The Greeks took myth to mean everything that was legendary and miraculous, everything that could not be proved by fact or demonstrated through reason. In modern language, ‘mythical’ has come to mean ‘unreal’ or ‘imaginary’. That is why the poetry of the ancients concerning their gods and heroes was tolerated by early Christians who thought they were merely aesthetic expressions. The later Greeks themselves replaced mythical tradition by their own experience, and imagination by reasoning. As I shall show in this book, the ancient thinking is more accurate in that it accepted the myths as recording true and actual events that had been transmitted by word of mouth down through the centuries. These were the legends of heroes and gods, preserving the memory of glorious deeds, from the dark of long ago. Not only was the glorification of the heroes from the past a fitting tribute, but it also provided a glowing example for imitation by present and future generations.

The Greeks believed the poet’s words stirred the heart with a desire for glory, providing models for emulation. Because of this poetic inflexion on history, historical verity seems to be lost. As I show in this book, the mythical tradition is complicated by different elements, some of which are founded in history and some showing overtones of embellishments from later tellings. The legends concerning the gods came to have religious overtones for they are connected to cosmic phenomena such as the sky, the stars, the Earth, volcanic eruptions, lightning and thunder, and other events hard to explain in ancient times. In the course of centuries, legendary happenings crystallized around real historical events in the form of poetic fantasy, causing memory to be shaped and re-shaped yet again down through the centuries.

In the lives of the ancient Greeks, the classical myths never ceased to be the subject of intense interest. The great epic poems of Homer—the *Iliad* and the *Odyssey*—told of perilous adventures and inspiring heroic feats. The audiences of classical Greece did not regard these as tales of events happening long ago, but considered them to have current meaning for their own lives. They looked upon the trials and sufferings of their heroes as the



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most profound expressions of significance for all humanity. In the Christian era, the stories of the Bible are held in the same spirit of reverence and awe today.

Our humanistic education is welded into unity through the spiritual force mythology exerts in the various stages of our inner development. Myths provide us with the core of our literary and philosophical education around which the other branches of learning provide the final aggregate for all knowledge. The fact that the Greeks were destined to be the font of modern philosophy and the creators of western culture springs from their speculation about the world of gods, heroes and men. This has presented writers with an inexhaustible treasure-trove for later poetry and philosophy. Gods and heroes have continued to hold their place down through the ages. Thanks to their deep human significance, which remains valid for all men, the Greek myths were universally recognized, and their characters live on to this day, either in simple tales or in the poetry of all the peoples in the cycle of western civilization. The survival of the myth reminds us that our so-called Christian civilization does not spring from Jewish-Christian sources alone, but is deeply rooted in ancient Sumerian, Greek and Egyptian traditions. The world of the myth is a constantly visible and effective symbol of universal, archetypal truth. Myths contain the notion of universality: the gods represent the coincidence of individuality and of type. Within each human being, lies the idea or form of all being.

I shall attempt to prove here that the distinction scholars tend to make between Greek, Roman, Jewish and Christian myth is really no distinction at all; for this is really the same history retold over and over again. Its richness is archetypal. In the language of Northrop Frye, it appeals to our collective unconscious in appreciation of the universal archetype. Society cannot keep its central myths constantly in mind unless they are continually presented again and again. The normal way of doing this is to associate them with ritual, setting apart regular intervals of sacred time when symbolic gestures are made, thus rehearsing an event whose significance is lost in the mists of time. For religious societies, all events are regarded as the repetition of mythical, archetypal events that took place before the eternal dream time began. The original historical event becomes misunderstood, transferred, altered, misguided or misinterpreted through the re-telling. Eventually, the ritual takes over and becomes a thing in itself as the only justification for the remembrance. The practice of the ritual is the social function and the program of action for a specific society.

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The highest values in every culture are symbolic values and these, by their very nature, cannot be made wholly accessible to rational thought. In every culture and in every age, we find the cultural canon is determined by unconscious images, symbols and archetypes expressed as gods, ideals, principles, demonic powers or other beliefs. Therefore, the myth carries two aspects: the story that is richly poetic and literary, and the associated ritual that continues to affect human behaviour. Both are long in duration, passing down through the centuries. The actual history that lay at the root of the primordial archetype lies buried inside these windings. The unravelling of the actual history is the subject of this book.

The great religions of the world are built around a core of actual history, greatly embellished with the literary and symbolic trappings that create the ritual. Man is revealed in three ways: by the record of what he has done, by what he is trying to make of himself at any given moment and by the significance of his action to modify future behaviour. History involves the first action, moral philosophy is implicit in the second action and normative or religious behaviour is implicit in the third action. The heroic, historical event sets the standard for human behaviour. Man is under trial to meet the standard and he falls under judgment through all future time. It is the function of literature to see the dimension of the possible in the actual. Religion attempts to turn the actual into ritual that may be practiced by all men at all times so as to modify all future behaviour. This is the evolutionary relationship between the original historical event and the religious or moral practice that follows. All human behaviour derives from this process. In terms of the functionaries, the poet or sage gives us the history (myth), the philosopher gives us the interpretation and the priest acts as the enforcer of the standard (ritual). With time, the role of the priest becomes pre-eminent and the enforcement and judgment come to dictate social performance. So it is with modern religions. With time, the real historical event loses its significance in favor of the ritual.

It is my purpose to bring the point of focus back to history, to show you how it all began. I use antique sources, scientific data, and archæology as well as the written evidence. As I shall show, there is ample evidence upon which to reconstruct the historical precedents.

# THE ORIGIN OF THE GODS

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## CHAPTER I

### INTRODUCTION

AS I SAID IN THE PREFACE, I shall use comparative mythology, linguistics, archaeology and geography to paint a remarkably complete picture of ancient history. I can then show that the supreme celestial Deity of all the major religions is the Indo-European sky-god, invented to explain thunder and lightning and other natural phenomena. I shall also show that most of the names used of the sky-god are, in fact, the names of the inventors and perpetuators of the belief.

The Old Testament of the Bible is one of the major sources for my argument, and it is substantially correct as an historical document. In other words, anyone reading what is *actually* written in the Bible will find that it confirms that the supreme Deity is the lightning-wielding sky-god whose voice is the thunder.

The originators of the concept of the sky-god (the proto-Indo-Europeans) lived six-and-a-half thousand years ago between the Don and Volga rivers in southern Russia. The men of this society were abnormally dominant, lusted for power, and loved fighting. They were the tallest and most robust people on earth. Unfortunately for their neighbors, they also discovered how to tame and ride horses. This gave them an unprecedented mobility, and, starting around 4500 B.C., they began to invade their surrounding territories.

What did they call themselves? Well, like modern wrestlers, they took pride in their invincible brutality. In their homeland, they called themselves *Sekhians* (Slashers), and those who invaded lands to the south of their homeland called themselves *Banas* (Slayers). These are the names they used to advertise their determination to dominate others. Among themselves, they used a name something like *Guti* or *Gots*, meaning Comrades. This is the name that became 'Goths' in Roman mythology, and 'Gods' in Norse mythology. The warlords of this society called themselves *Aryas* (Aryans).

Wherever they went, they took their belief in the sky-god with them. Their Deity was anthropomorphized. In other words, despite the fact that he was based upon natural phenomena, they imbued him with a human-like personality, one that greatly resembled their own domineering, demanding, imperious disposition. By an interesting reflex from this projection, they were always trying to emulate their sky-god. How did they go about doing this? Well, the spread of the upper level of the *cumulonimbus* storm cloud—what we liken to an anvil—they likened to the horns of a bull. And so, to the Aryans, during a storm, the sky-god took the form of a flying bull. To emulate this aspect of the sky-god, the Aryans wore bull-horned helmets and hung bulls' tails from the backs of their belts.

With time, the conquered people confused the sky-god with the people who perpetuated the belief. That is how the sky-god acquired the name 'God'. The Indo-European Aryans had red hair, blue eyes and covered their pink skin with tattoos of woad. The Indo-European word for the color of red hair was *el*. This word found its way into the Hebrew language as *Eloah*, the plural form of which is *Elohim* meaning, of course, 'The red-headed ones'. 'Elohim' is the biblical word that is translated into the English word 'God'. In Arabic, 'Al Eloah', meaning 'THE red-headed one', has evolved into the name 'Allah'.

Sometime around the middle of the fourth millennium B.C. a small group of Gods (maybe I should start calling them Goths to distinguish them from the hypothetical celestial Deities) rode into Egypt and set themselves up as rulers—as pre-dynastic Pharaohs. They called themselves *Andres*, the Indo-European word for 'men'. Again, because these hot-tempered, red-headed 'men' set themselves up as omniscient beings who gave all the orders and had to be obeyed, the Egyptian word for 'God' became *ntr*. (That *t* is a dull 't' like a cross between a 't' and a 'd').

Later, about 1850 B.C., an Egyptian army marched through the Middle East and set up a Garrison ('gorgon' from Egyptian *grg*) in Georgia, at the eastern end of the Black Sea. These Gorgons participated in the so-called Aryan invasion of India. The Egyptian word for God, *ntr* became the Hindu name *Indra*. So, again, a Gothic self designation, namely, 'man' (Andre), became the name of their supreme celestial Deity.

The rapid and extensive mobility of these Gothic people had an interesting effect. Up until the arrival of these horse-riders, people moved very slowly. A group might migrate into a new exploitable region and settle down, intermarrying, often cousins with cousins, until a small community of look-

alikes, think-alikes, developed. We might call this group of similar people a 'race'. Races of domestic dogs are usually called 'breeds'. The difference between a dog breed and a human race is that dog breeds are created by the selection and maintenance of differences by human interference with the natural process, whereas a human race is created initially by the accident of the genetic makeup of the migrating group followed by a natural adaptation to the geographical environment in which the group finds itself.

The arrival of the horsemen changed all that. The horsemen not only mixed with the societies they conquered, but also, by continuing their sweeping thrusts and conquests, they picked up and propelled the conquered inhabitants so that they also became a part of this great movement and mixing of people.

We gain two advantages by mixing people of different races. One is the biological gain of hybrid vigor as a consequence of interbreeding. The other, peculiar to humans, is the cultural enrichment resulting from combining the acquired knowledge of the different tribes who merge. Biological hybrid vigor has an absolute component insofar as most purebred crossings within a species results in a general improvement of physical tone and reproductive ability. A more general component is the greater diversity of types in the population resulting from new gene combinations. A society rides on the influence of its outstanding individuals. They set the standards that the rest of society learns and adopts. It follows that widening manifesting genotypes within a society will have a beneficial effect.

What did men believe before the Aryans imposed the notion of a sky-god on them? In Europe and in the Middle East, belief in a great Earth-Mother Goddess was widespread from Paleolithic times until the Aryans arrived. It is easy to see why this was so. In the primitive world, before there was education or any scientific knowledge, mankind's ideas stemmed from basic instincts. Everyone was aware of self. They knew they did things because they *wanted* to. So when they saw a river flowing, they assumed a spirit of the river willed it to flow. In this way, men attached a personality to every dynamic system, and so they addressed and sometimes worshipped those systems.

In particular, they observed that, when they planted a seed or nut in the soil, it grew into a plant or tree. What did they make of that? The phenomenon of a volcano was even more spectacular. Just imagine a person witnessing the earth opening up, letting out a terrible scream, and shooting forth an enormous fire-breathing, coiled dust serpent. What an impression

that would make!

A plant, a volcano, anything that emerges from the earth is abstractly so similar to a woman giving birth to a child that the earth was considered to be essentially feminine. The fact that a woman's biological rhythm seemed to coincide with phases of the moon—the sky and the air were thought to be all part of the earth system—intensified the belief that the earth was a huge womanly object. Before the coming of the Aryans, the people of the Middle East and most of Europe worshiped the Earth-Mother Goddess and the conduct of this worship was in the hands of priestesses who held the highest social positions.

The Aryans themselves had a similar mindset: thunder and lightning were so similar to the roar and hurled weapon of a warrior in battle that they assumed the sky to have a masculine spirit willing the dynamics of the weather. But it went further than this. By purporting to know the cause of the weather, by being able to influence weather events, and by convincing others they were able to communicate with the spirit of the sky, the priest kings gained ascendancy; and power was exactly what Aryans craved. Thus the priesthood of the sky-god played the role of a characteristically controlling Aryan-type behavior, unlike the priestesses of the earth-goddess. Not surprisingly, the sky-god was considered to be a father figure.

Despite the fact that the above outline of early history fits nicely within the framework of archaeological facts, most of what I am claiming here is new to the current picture painted by historians. So how do I know what happened all those many years ago?

I know because those early people told us what happened. The facts are there, buried in the myths that have been handed down to us. Because the stories initially had to be memorized, they were versified and sung in the royal courts for entertainment and for inspiration. Nations might be personified as heroic individuals. Part of the method of comparative mythology consists in unraveling these techniques of myth creation.

Comparative mythology not only consists of putting side by side stories that seem to be related to the same historical event and extracting the common element, but also of comparing a single myth with a known historical event deduced from archaeological discoveries and, after the invention of writing, from reliable recorded history.

In proving these assertions, I try to follow the order in which the relevant knowledge was discovered and the ideas fell into place. Like a detective, I am guided by clues. The first clue suggests several possibilities; the next

clue limits those possibilities; and yet another clue begins to paint a likely picture of what actually happened in the past. This picture allows us to predict something else that must have been so, and, looking for the evidence that it was so, we find it, and so the likelihood that our picture is correct is greatly improved.

I hope I succeed in clarifying the tangle of information and how it interrelates. I hope, too, that you, my reader, will have the patience to bear with me and absorb all the necessary details in order that I can prove that the LORD God of the Bible is the Indo-European sky-god, a six-and-a-half thousand year old attempt to explain the cause and source of lightning and thunder. If you do, I promise you, you will find the result very enlightening and worthwhile.

I begin my thesis by describing the discovery of the totally unexpected location of the Garden of Eden. This is deduced by examining the mythology known as the Old Testament of the Bible. Thirteen chapters later I will be in a position to show that this is the same place as the Midgard of Norse mythology. And, yes, the gods Allfather, Tyr, and Thor of the Norsemen are aspects of the LORD God of the Bible.

## CHAPTER II

### EDWARD FURLONG AND THE GARDEN OF EDEN

And the LORD God planted a garden in Eden, in the east; and there he put the man whom he had formed. And out of the ground the LORD God made to grow every tree that is pleasant to the sight and good for food, the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil . . . and the LORD God took the man and put him in the Garden of Eden to till it and keep it.

—Genesis 2:8–15

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**T**HE CANADIAN BROADCASTING CORPORATION has, for several decades, aired a radio talk show called *Ideas*. The program's mandate is sweeping. Any topic worthy of discussion, be it music, religion, quantum physics, philosophy, social problems, medicine, to name but a few, may be the subject of a program. For many years the show's host was the late Lister Sinclair, a well-read and conversant Scottish Canadian.

In June of 1987, *Ideas* presented a two-part program called *The Garden of Eden: Fact or Fantasy?* The author was Edward Furlong, a chartered accountant and historian living in Toronto.

Furlong begins the program by interviewing four theologians and asking them whether the Garden of Eden ever existed. Interestingly, he receives four different answers ranging from a declaration that everything written in the Bible is the absolute factual truth, to the frank confession that it is impossible to maintain such an attitude and that to believe otherwise is to miss the point of the story.

Furlong then points out that, contrary to what some people believe, the Eden story is *not* about the initial creation of man. That story appears in chapter one of Genesis, Verse 27:

So God created man in his *own* image, in the image of God created he him; male and female created he them.



Chapter one through to the middle of verse four of chapter two is part of what those who analyze the Bible call *the Priestly Code*. The Priestly Code was the last main strand of the Bible to be written. It was written around 475 B.C. The creation is thus a late story. The written version of the Eden story is about five hundred years older and begins in the middle of a sentence at verse five of chapter two of Genesis:

and every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and *there was* not a man to till the ground.<sup>1</sup>

The Eden story is about the forming of man to cultivate the land.

Using the chronology of the Bible, you can calculate roughly the date for the existence of Eden to be about 4000 B.C. A few gaps in the chronology prevent an exact conclusion, but most theologians find this to be the date. The Jehovah's Witnesses, for instance, put the date at 4025 B.C. To examine the evidence, Furlong reviews the findings from two Neolithic sites, the one in Anatolia and the other in northern Mesopotamia. These sites were chosen because they pre-dated the Eden story.

The first site is Çatal Hüyük in south central Turkey. Around 6000 B.C. this town covered an area of thirty acres or more. Some of the buildings were adorned with bull's heads which most likely had a religious significance. The bull figured strongly in their culture. One of the buildings has a wall finished in gypsum plaster and frescoed with a picture of men dancing around a large bull. The site is Neolithic, which means that the economic basis of the society was farming.

The second site is Umm Dabaghiyah in northern Mesopotamia. After carefully describing what archæologists found there, Furlong makes a case for this being a place where onagers—small wild asses—were captured, bred, broken in and sold as pack animals. The inhabitants of Umm Dabaghiyah probably traded in gypsum as well, and it seems likely that the gypsum used in Çatal Hüyük came from there. All this was going on around 6000 B.C.

Furlong points out there seems to be something wrong if the Bible says that the creation of the Garden of Eden occurred about 4000 B.C., while here we have sophisticated sites where farm lands were being cultivated and animals were being domesticated 2,000 years earlier. So, for a creation story,

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<sup>1</sup>Biblical quotations in this chapter are from the *King James version*, because that is the version Furlong uses, and the object of this chapter is to précis the broadcast.

this is too late. What was thought to be going on in Eden was exactly what had been going on 2,000 years earlier in the above sites, namely, the planting of trees and the tilling of soil.

Furlong next recalls another creation story from Near Eastern literature. It had been written earlier than the Bible story, but is very similar. It is an Akkadian story written about 1800 B.C. Akkad was a region of ancient Mesopotamia. It was the northern part of what subsequently became Babylonia (see map figure 1, page 20).

In the Akkadian story, man was created to relieve the gods of work. The lesser gods refused to work for the greater gods, and so man was created to do menial tasks.

*When the gods, like men,  
Bore the work and suffered the toil,  
  
The toil of the gods was great,  
The work was heavy, the distress was much . . .  
  
They were complaining, backbiting.  
Grumbling in the excavation.  
  
They set fire to their tools,  
Fire to their spades they put  
And flame to their hods . . .  
  
Nusuku roused (his) lord,  
He got him out of his bed,  
  
“My lord, (your) temple is surrounded,  
Battle has come right up to your gate.”  
  
Enlil . . . addressed the warrior Anu  
“Summon one god and have him done to death.”  
  
Anu opened his mouth  
and addressed the gods, his brothers,  
  
“What are we accusing them of?  
Their work was heavy, their distress was much!  
  
While Belet-ili, the birth-goddess, is present . . .  
Let her create Lullu—(man).  
Let him bear the yoke assigned by Enlil  
Let man carry the toil of the gods.”*

Furlong finds a parallel here with the Eden story. Adam is put in the garden to till the soil—hardly paradise in the modern sense of that word! He was expected to work. Cultivating and looking after a garden is hard work.

Furlong claims that what we read in chapter two of Genesis is a description not of the first man, but of a new kind of man: a man who was changing from being a hunter-gatherer to becoming an agriculturalist.

Where, then, was Eden? Furlong looks at the Bible to find clues as to its whereabouts. The first and most obvious clue is the passage about the rivers starting at Genesis 2:10

And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. The name of the first *is* Pison:<sup>2</sup> that *is* it which compasseth the whole land of Havilah, where *there is* gold; And the gold of that land *is* good: there *is* bdellium and the onyx stone. And the name of the second river *is* Gihon: the same *is* it that compasseth the whole land of Ethiopia. And the name of the third river *is* Hiddekel: that *is* it which goeth toward the east of Assyria. And the fourth river *is* Euphrates.

The Hiddekel is the Tigris, the upper reaches of which, where it flows through Turkey, is still called the Dicle.

To find the latest opinions on the location of Eden, Furlong interviews three scholars. The first, Dr. Cuyler Young, a prehistorian and director of the Royal Ontario Museum, identifies the Gihon with the Karun river flowing from Persia in the east to join the confluence of the Tigris and the Euphrates near the modern Iraqi port of Basra (see figure 1). He goes on to suggest that the Pison may have been the river whose erstwhile existence is today

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<sup>2</sup>Pison, Pishon? The *King James* version of the Bible uses the name ‘Pison’ where the *Revised Standard* version and the *New International* version use the name ‘Pishon’. Written Hebrew barely makes a distinction between the aspirated and the stopped form of a consonant. What I mean is that the difference between ‘bh’ (pronounced somewhat like a ‘v’) and ‘b’, ‘gh’ (a throat-clearing guttural) and ‘g’, ‘dh’ (like the ‘th’ in ‘the’) and ‘d’, ‘ph’ (somewhat like an ‘f’) and ‘p’, and ‘th’ (like the ‘th’ in ‘thin’) and ‘t’ is indicated by placing a dot inside the letter symbol. Thus ך = ‘bh’, ב = ‘b’; ך = ‘dh’, ד = ‘d’; etc. How the letter is pronounced, whether or not it is dotted, depends upon the preceding vowel. Vowels were not written in the original script. Vowel pointing—the placing of vowel marks below the preceding consonant—was a later invention. The earliest written Hebrew had no marks. It was like shorthand: knowing how to speak the language enabled the reader to fill in the sounds missing from the script (f u cn rd ths u wll knw wht I mn). This means that now, 2500 years later, there is a certain amount of ambiguity about how to pronounce various names. ‘Adam’, for example, is called ‘Adham’ in modern Hebrew.

marked by the dried up Arabian wadi known as al Batin. The Tigris, the Euphrates, the Karun and al Batin more or less come together at this same spot, inland from the head of the Persian Gulf. Therefore Dr. Young places Eden in the ancient kingdom of Sumer.

The second scholar interviewed by Furlong is Professor Harry Saggs, professor of Semitic languages at the University of Wales. Furlong and Professor Saggs discuss the name 'Ethiopia'. Of ten versions of the Bible, including the Jewish Torah, three, including the King James translation quoted above, use 'Ethiopia' where the other seven use 'Kushu' to designate the land compassed by the Gihon. 'Kush' and 'Ethiopia' were alternate Egyptian names for the kingdom that lay to their south, and which then occupied the southernmost part of modern Egypt and the northern part of modern Sudan. On the other hand, 'Kash', 'Kashu', and occasionally 'Kushu' were names applied to the people who lived north of Mesopotamia and usually referred to as 'Kassites', the Greek form of their name. Kassites descended upon and took over the ruling of Babylonia in the seventeenth century B.C. Thereafter,

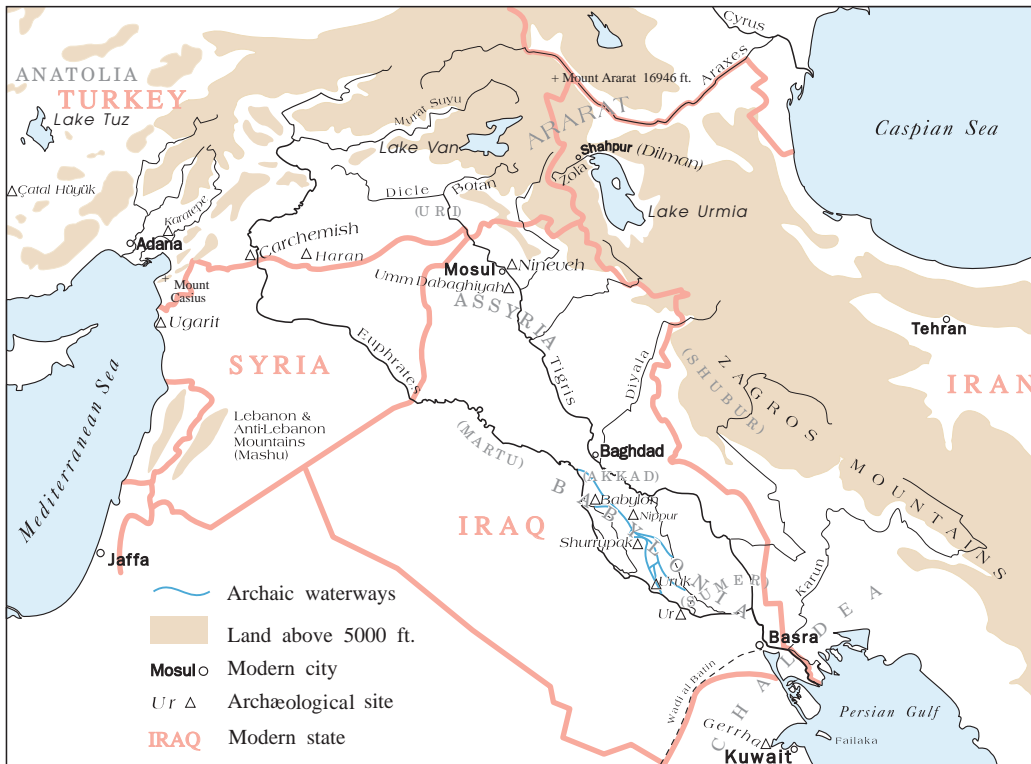


FIG. 1. Mesopotamia and neighbouring lands.

‘Kushu’ or ‘Kushu-Babylonia’ was used to designate Babylonia. But, argues Professor Saggs, the Kassites descended from the Zagros foothills northeast of Babylonia and so ‘Kushu’ may have referred to this location. The Gihon river may have been the Diyala that flows along the edge of those foothills. The Diyala joins the Tigris near Baghdad which is also where the Euphrates *nearly* meets the Tigris. So Professor Saggs speculates that Eden may have been in the location of ancient Babylonia.

The third scholar, Professor Kirk Grayson, is director of the *Royal Inscriptions of Mesopotamia* project at the University of Toronto. He is non-committal: he does not know where Eden was; but he adds that, when he took his wife to a spot on the Euphrates near the border between Iraq and Syria in November, when the fig trees were laden with fruit, and the giant water wheels were turning and irrigating the land, all was so beautiful and peaceful that his wife said: “This is paradise—this is Eden!” Were it so, it would have put Eden in upper ancient Assyria. But Professor Grayson goes on to assert that he does not know where Eden was. He mentions the possibility that it may have been the Sumerian paradise, Dilmun, “But,” he adds, “it did not carry on—this idea of Dilmun as paradise—into the Akkadian literature. It seems to have fallen into disuse.”

Every one of the scholars refers to a different place for Eden, but all are in Mesopotamia. Furlong concludes that false trails have bedevilled scholars for hundreds of years. He points out that the first river, the Pison, could not be located in Mesopotamia, because it “. . . compasseth the whole land of Havilah where there is gold; and . . . bdellium and the onyx stone.” There is no gold to be found anywhere in Mesopotamia. Nor could the Pison be located in Arabia or Sinai, because there are no rivers there. Professor Saggs points out that nobody knows what the stones called bdellium and onyx really are. If lapis lazuli were intended, then, because that mineral only comes from Afghanistan, some people have looked to the Indus River system for a possible location of Eden. Furlong points out that others have suggested the confluence of the Cyrus and Araxes rivers, which flow into the Caspian Sea, may be another possible location. Josephus, an historian of the Jews who lived in Rome during the first century A.D., suggested one of the Eden rivers was the Nile.

In 2,000 years of speculation, the four river description has not led to a satisfactory solution to the Eden problem. That is why many people think the Garden of Eden story is fiction.

At this point in the program, Furlong summarizes the theories of biblical

analysis that I shall describe in detail in the next chapter. He explains that Genesis does not appear to be by a single author, but is composed of strands. He describes how later redactors interspersed their own little comments and explanations here and there in the text. These are called glosses.

Furlong suggests that, if we ignore the descriptions about the four rivers and assume it to be a later incorrect gloss, then we are left with this: "... a river went out of Eden to water the garden; and from thence it was parted, and became into four heads." What we seem to have here is a description of irrigation, which is exactly what was going on. And that left speculation open as to where this irrigated land was located.

The passage in the Bible about the four rivers is not the only reason why prehistorians have continually searched Mesopotamia for the site of Eden. There is one other pointer. Let us look once more at the Eden story:

And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.

That word 'eastward' is definitive: "... God planted a garden *eastward* in Eden." Furlong discovered that 'eastward' is a translation of the Hebrew word 'mikkedem', a translation that is probably maintained because everybody assumes that the site of Eden is going to be in Mesopotamia. However, Furlong found that 'mikkedem' can also be translated as 'from antiquity' or 'long ago' or 'in the beginning'.

Finally, Furlong adopts Professor Harold Stigers suggestion that the word 'Eden' comes from the Sumerian 'edin' meaning the 'plain', the open country or heath between cities. And so he gives the following revised translation of the Eden story (He prefers not to translate the name and title of the deity)

Long ago, Yahweh Elohim planted a garden in a plain and put there the man that he had formed. A river comes out of the plain to water the garden. Outside, it divides and becomes four branches. And Yahweh Elohim took the man and put him in the garden to work it and guard it.

So Furlong contends that Eden could have been just about anywhere.

He returns to the Bible to see if he can find other clues as to its whereabouts. He finds one in the genealogical list following the Eden story where it says (Genesis 4:17):

And Cain knew his wife; and she conceived, and bare Enoch: and he

builed a city, and called the name of that city, after the name of his son, Enoch.

Furlong then points out that there are two genealogical lists in the Bible. They come from two different strands. The one—very formal—is part of the *Priestly Code*. It is full of numerical data: the ages of the patriarchs when they fathered their first sons, and their ages at death. The other list, of lighter style, is part of the so-called S document. Ignoring the S<sup>2</sup> gloss of the S list, a gloss about Abel and the replacement son, Seth, he concentrates on comparing the S list with the Priestly-code list (see figure 4 on page 35). To do this, he has to drop the name Cainan (Kenan in the *Revised Standard Version* of the Bible) from the P list, because Cainan is obviously Cain and he does not want to count the same name twice. Also, he is forced to drop Enoch from the P list, and this will be justified by the conclusion of the following argument. The comparison now goes as follows:

<u>S list</u>	<u>P list</u>
Adam	Adam
Cain	Seth
Enoch	Enos
Irak	Jared
Mehujael	Mahalaleel
Methusael	Methuselah
Lamech	Lamech
Naamah	Noah

The comparison shows that we have one line of descent. There are small variations, such as we find when the same story comes down to us via two traditions, but the point Furlong is trying to make is that Enoch and Enos are one and the same person, the grandson of Adam. Of course, Seth is Cain: this, I shall be able to prove later on.

Furlong then asks himself if there is a place anywhere in Mesopotamia with a name like Enoch or Enos. There is not.

At this point in the program, Furlong reveals that he has found a place with the precise name, Enos, on a present day map. It is not in Mesopotamia; it is in Thrace. Thrace is in Turkey across the Dardanelles from Asia Minor, at the edge of the Balkans, next to Greece, in the southeastern tip of Europe.

Furlong's discovery is all the more convincing because of the way it was

made. He began by following the river clues. There were references in the past, as you have just read, to the Ganges, the Indus and the Nile, as well as to the Tigris and the Euphrates. It occurred to him that these were all main rivers, and so he looked at a map and saw that the next largest river was the Danube. Looking at the Danube area, further south, towards the Mediterranean Sea, he noticed a town called Edirne. It lay at the junction of four waterways, counting the upstream and downstream branches of the Maritsa River as two. In other words, it lay on the Maritsa where it is joined by two tributaries.

Furlong thought this rather interesting. He then asked himself: “If Cain had to leave this place; if he had been cast out and had to go away somewhere else and found a city; where would he go?” Furlong figured he would follow the outflowing branch of the river down to its mouth, a distance of about eighty miles, to the Ægean Sea; and, looking there, to his amazement, he found a city by the name of Enos.

Now Furlong realizes the crucial test of this discovery would be to find



FIG. 2. Edirne and its surroundings.



supporting evidence. He finds it in Genesis 4:10 where there is a passage in which Cain, having killed Abel in a fit of jealousy, the Lord tells him that he is cursed from the earth that has received Abel's blood, and that he will, from then on, be a fugitive and a vagabond.

And Cain said unto the LORD, "My punishment *is* greater than I can bear. Behold, thou hast driven me out this day from the face of the earth; and it shall come to pass, *that* every one that findeth me shall slay me." And the LORD said unto him, "Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold." And the LORD set a mark upon Cain, lest any finding him should kill him.

Enos and Edirne are in Thrace. Furlong remembers that the Thracians were famous in antiquity for tattooing themselves, so the mark upon Cain could well be a tattoo.

The fact that Cain built a city also supports the idea that the story of the Garden of Eden was not about the creation of man, the species, but about the creation of man, the tiller of the soil. For, if Adam and Eve had been the first human beings and Cain their son, where would Cain obtain enough people to build and populate a city?

Continuing his search for corroborating evidence, Furlong realizes that, because the story of the Garden of Eden comes from the Bible, there must have been a connection between the early people of Thrace and the people of the Middle East, particularly Palestine. And so he makes the point that Abraham, the putative ancestor of the Hebrew people, came from Haran in modern Turkey north of Syria. Some people say there is a physical resemblance between the Armenians of eastern Turkey and the Hebrews. Also, Ararat, in the land of the Armenians, is where Genesis says Noah landed.<sup>3</sup>

In other words, we should expect to find there was a migration from

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<sup>3</sup>In support of Furlong's contention here, I can add that the tradition of Abraham originally coming from Ur of the Chaldees (Genesis 11:31) presents a problem: Chaldea, at the head of the Persian Gulf, did not come into being until the ninth century B.C., whereas Abraham, a contemporary of Hammurabi, lived a thousand years earlier. In Abraham's day, there existed a people called Khaldians who were Indo-Europeans. Undoubtedly, the Chaldeans were of Indo-European origin, though it is usual to call the Chaldeans 'Semites' because they spoke an Arabic tongue. Modern Kurds are descended from the Khaldians. Khaldia is vaguely in the vicinity of Ararat although the boundaries are always shifting. Today, it is called Kurdistan. During Abraham's day, in the extreme north of Mesopotamia, there was a district called Uri. It is most likely that Abraham came from Uri of the Khaldians.

the Balkans eastwards across northern Turkey to Armenia, followed by a movement southwestwards down into Palestine.

Then, again, the sons of Noah are Shem, Ham and Japheth. Japheth is really the Greek Titan Iapetus. When we look at his descendants, we see the Madai (Medes) and Javan (Yawan, the so-called ancestor of the Ionians) with his sons, including the Kittim (from Crete) and the Rodanim (from Rhodes)<sup>4</sup>—all names of European peoples. When Isaac and Jacob chose their wives, they returned to Haran in the north.

Furlong's next argument in favour of placing Eden in Thrace is based on events in the Middle East at that time. He points out that Anatolia and northern Mesopotamia had sites with thriving populations by 6000 B.C., whereas Eden was formed at a much later date about 4000 B.C. Because Furlong is claiming Eden existed where a hunter-gatherer man was becoming a farming man, this suggests Eden must have been on the periphery of the civilized region of that era. As the remnants of the Ice Age were retreating to the north, this favours a northern location. Once again, the Bible supplies us with a clue to support this. In chapter 3, verse 21 of Genesis, after God evicted Adam and Eve from the Garden of Eden, we read:

Unto Adam and also to his wife did the LORD God make coats of skins, and clothed them.

This suggests God made them fur coats to wear and seems to rule out Mesopotamia, one of the hottest places on earth. The temperature there varies from at least 50° F (10° C) in winter to a torrid 140° F (60° C) in summer. Fur coats would be ridiculous.

Furlong interviews Ruth Tringham, an archæologist working in the Edirne region. She says site dates go back to about 3500 B.C. for the earliest levels at Karanovo and other places higher up the Maritsa and its tributaries. Sites further south were probably buried under alluvium. Post holes for buildings in early Karanovo went down 220 cms. into the soil. Furlong, quoting his Canadian experience, suggests this was done in order to get below the frost line and that, if the posts were not sunk so deeply, the buildings would have heaved and collapsed with the yearly weather cycles. Also, Ruth Tringham reports that the wattle-and-daub walls of the buildings were extremely thick. This, explains Furlong, was probably for insulation to keep out the cold in winter. It was indeed the sort of place where people would use fur coats.

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<sup>4</sup>In some translations of the Bible, they are referred to as the Dodanim.

Another point, in support of the idea that Eden was in Thrace, entails re-examining one of the biblical passages Furlong asks us to reject as unreliable. This is the passage describing the four river heads out of Eden. The first river, the “Pison that compasseth the land of Havilah where there is gold; and the gold of that land is good,” fits a description of the Maritsa, because gold was mined along the upper reaches of the Maritsa from antiquity until the eighteenth century A.D. So what has been discovered of great importance if Edirne is the Eden of the Bible?

I believe we can identify the origin of social change at the beginning of the Bronze Age from an egalitarian society towards a class-stratified society. We can also identify the eponymous ancestors of those tribes (the supposed, usually fictitious heros who gave their names to the tribes) that founded the nations of the Bronze Age world.

Furlong’s theory relies upon knowledge accumulated by centuries of theological studies. Style and vocabulary distinguish writers from one another. A very careful analysis of a compound document can reveal its multiple authorship. In the next chapter, I shall describe how the Bible has been analyzed into strands.

*Summary.* If the Garden of Eden ever existed, it is more likely to have been at Edirne in southeast Europe than in any other location in the world explored by archæologists or argued for by theologians.

## CHAPTER III

### ANALYSIS OF THE BIBLE

IN THE PREVIOUS CHAPTER, mention was made of the *Priestly Code* and the S document: two of the literary strands incorporated into the earliest parts of the Bible. Scholars' recognition of these strands is based upon careful examination of the style and vocabulary of various sections—not an easy task, the strands being randomly intertwined with one another. Fortunately for us, the old compilers of the Bible regarded the written and memorized legends as so sacred they, so to speak, cut and pasted the strands rather than rewriting the combined information using their own words.

In its structure, the Bible is like a modern history book. It attempts to describe, from the point of view of the inhabitants of Palestine of that time, all that had happened to mankind since the earliest moment. Typical of a history book, the earliest recollections are the most sketchy, and the descriptions of events become more complete and detailed as the narrative approaches the period of compilation. For the earliest events, it is quite apparent that the narrative incorporates several strands that are quoted either directly from earlier written materials, or from the memorized chant of professional story-tellers.

The part of the Bible incorporating the oldest traditions is the first book, the book of *Genesis* (ie., of *Beginnings*). That its stories are of great antiquity is obvious to any one who reads it. Less obvious is the antiquity of part of the book of *Job*, some of the material for which—not necessarily the actual authorship—must go back to around 1800 B.C. Internal evidence proves that most of the book of *Ezekiel* was written around 560 B.C. The writer was a contemporary of Jeremiah. As I say, I shall be suggesting that some of the material used by the writer, including the pseudonym *Ezekiel*, was of great antiquity and goes back to around 1800 B.C.

Tradition holds that the book of Genesis and the next four books—Exodus, Leviticus, Numbers and Deuteronomy—were entirely the work of Moses, the man who led the Children of Israel out of Egyptian slavery to

freedom in a new and rich land. These first five books are collectively known as the Pentateuch.

This tradition went unchallenged until the sixteenth century when Karlstadt and Masius suggested that, on stylistic grounds, multiple authorship was apparent. A hundred years later, this idea was again put forward by the English philosopher Thomas Hobbes in his work *Leviathan*, marking the beginning for critical analysis of the Bible.

It was a daring departure at first but, with the passage of time, critical analysis acquired an air of respectability and was eventually embraced by the theological schools.

In 1672, the Dutch philosopher Baruch Spinoza in his *Tractatus theologico-politicus* supported the idea of a multiplicity of strands in the Pentateuch and postulated that these strands had been brought together by Ezra, the priest and scribe who, by royal command of the Persian King Artaxerxes, was told to go to Jerusalem to finish rebuilding the temple that had been destroyed by the Chaldeans. He was also told to reestablish full service there, to promulgate the law throughout the Persian Province-Beyond-the-River (Palestine), and to appoint magistrates and judges to ensure obedience to that law; in short, to act as steward and govern the province for Artaxerxes.

Jewish belief centers on law. The Pentateuch is mostly devoted to listing those laws. Against a backdrop of history, the listing begins in Exodus. Most of Leviticus is a listing of God's demands. Numbers is mainly a listing of genealogical trees to determine who should be subject to God's laws, though there is an intrusion of some historical action. Deuteronomy is a reiteration of the laws and of the story from Exodus to Numbers.

Challenging Spinoza, Jean Leclerc, in 1685, suggested instead that the final editing had been done by the priest mentioned in II Kings 17:27ff.<sup>1</sup>

Then the king of Assyria commanded, "Send there one of the priests whom you carried away thence; and let him go and dwell there and teach them the law of the god of the land." So one of the priests whom they had carried away from Samaria came and dwelt in Bethel, and taught them how they should fear the LORD.

In 1711, the Hildersheim pastor, B. Witter, used the different names applied to God to produce two different stories of the creation. In an English Bible, 'God' is used to translate the Hebrew word *Elohim*, which is the plural of *Eloah*, a variant of *El*, meaning God. And so, strictly speaking,

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<sup>1</sup>All Biblical quotes will be from the *Revised Standard Version*.

‘Elohim’ means ‘the gods.’ The name ‘LORD’ is used to translate *Jahveh* (pronounced, and sometimes spelled, *Yahweh*). This is correct in the sense that ‘Jahveh,’ though written, is ineffable. Whenever a rabbi reading out loud comes to the word, he is obliged to say ‘Adonai,’ which is Hebrew for ‘Lord’. ‘Jahveh’ is the correct reading of the four Hebrew consonants JHVH.<sup>2</sup> Early Hebrew had no vowels. When vowel pointing (marks placed below the consonants to indicate the following vowels) was introduced, the name ‘JHVH’ was pointed with the vowels of ‘Adonai’ as a reminder to the reader to say ‘Adonai.’ The resulting JaHoVaH has been read into English as ‘Jehovah,’ but such a reading was never intended. The name ‘Jehovah’ does not exist in Hebrew Scriptures.

Jean Astruc reasserted Witter’s ideas. In a publication of 1753, he found two major sources in the book of Genesis based on the name of God, and ten smaller ones. Witter’s and Astruc’s works, however, did not receive much attention. Their ideas were rescued from obscurity by Eichhorn whose publication *Einleitung in das Alte Testament* (1783) was very influential

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<sup>2</sup>Originally, the Latin language did not distinguish between the vowels *u*, *i* and semivowels *w*, *y* in writing. The Phoenician letters *waw* and *yodh* were used by the Greeks for their vowel sounds *u* and *i* respectively and took the forms V or Y and I. The Greek alphabet was the source of the Latin alphabet, and these two letters became the Roman ‘V’ and ‘I’, as in Cæsar’s prænomen IVLIVS. Later, the Romans introduced the ‘Y’ form of the first letter and used it to transliterate words borrowed from Greek; it had the sound value of German *ü*. In late Latin and Medieval times, the letter ‘J’ was introduced to render the semivowel form of ‘I’; in other words, to represent the sound that we today indicate using the letter ‘Y’. ‘V’ (that is, the Roman *u*) had the value of a semivowel if it were braced by other vowels or if it were in initial position and followed by another vowel. In medieval times, scribes would sometimes emphasize its semivowel form by doubling the character: ‘VV’. Thus the letter ‘W’ was invented and called by its correct name a “double *u*.” Still later, a sound shift developed that converted the semivowel ‘W’ into a fricative and it was the ‘V’ form of the letter that followed the sound change. To distinguish between the new ‘V’ sound and the old, the scribes added a tail to the cursive *v* to produce the letter *u* and introduced the rounded capital ‘U’. During this time of sound shift, the ‘J’ also changed its value becoming the sound *dzh* (where the *zh* combination is used to render the sound of *z* in the word *azure*). To compensate for this sound change, the letter ‘Y’ was used to represent the old value of ‘J’. It was before these final sound changes had taken place that the Biblical names and also the names of the Roman gods became engraved in stone, so to speak. So we must realize that *Jehovah* was originally pronounced *Yehowah*, *Jove* was originally pronounced *Yoweh* and so on (I have added an *h* to the end of *Yoweh* to draw out the fact that the terminal *e* was pronounced). It also became the tradition to transliterate Hebraic *yodh* and *waw* into ‘J’ and ‘V’. Thus, ‘Levi’ is pronounced ‘Lewi,’ ‘Eve’ is pronounced ‘Eweh,’ and ‘Joseph’ is pronounced ‘Yoseph’ (where *ph* represents the bilabial aspirated *f*, not the English labiodental fricative *f*).

and the cause of much further research on the sources of the Pentateuch. Eichhorn emphasized the total analytical approach whereby the different names of God and the recognizable differences in literary style could be combined to throw light on the problem of authorship.

With the basic ideas in place and accepted, the nineteenth century became a period of concentrated scholarly sleuthing. W. M. L. DeWette concluded that Deuteronomy was the book found in the temple at Jerusalem during the reign of King Josiah. Josiah was twenty-six years old at the time.

II KINGS 22:8 And Hilkiyah the high priest said to Shaphan the secretary, "I have found the book of the law in the house of the LORD." And Hilkiyah gave the book to Shaphan, and he read it. And Shaphan the secretary came to the king, and reported . . . Then Shaphan the secretary told the king, "Hilkiyah the priest has given me a book." And Shaphan read it before the king.

And when the king heard the words of the book of the law, he rent his clothes. And the king commanded Hilkiyah the priest, and Ahikam the son of Shaphan, and Achbor the son of Micaiah, and Shaphan the secretary, and Asaiah the king's servant, saying, "Go, inquire of the LORD for me, and for the people, and for all Judah, concerning the words of this book that has been found; for great is the wrath of the LORD that is kindled against us, because our fathers have not obeyed the words of this book, to do according to all that is written concerning us."

An almost identical story is told in II CHRONICLES 34:15ff.

Josiah's reaction to this book of the law was an immediate reform of the state's attitude towards religion. In this he was ruthless and unforgiving. He destroyed everything that was not in conformity with Levitical Judaism as presented by Hilkiyah and his book. It is clear from reading the story that, up to that time, there had been considerable religious freedom. There had also been considerable leeway for religious interpretation. Two things are suggested by these events.

First, because it took Deuteronomy—assuming DeWette's suggestion to be correct—to put Judaism on a firm footing as an adherence to law, especially to acknowledge the monotheistic dictum: "the LORD is God; there is no other besides him", it must have been the first book in which the highlights of history and the law were assembled as one. The earlier sources in the other books must therefore have been fractured and dispersed in various locations. Perhaps Hilkiyah had access to, or at least had seen some of them.

Secondly, because Hilkiyah became the supreme religious authority in the land, he had probably written Deuteronomy himself. Analysts have discerned a unique Deuteronomic literary style, which suggests much of the writing was a restatement of earlier stories in Hilkiyah's own words with only a small amount of original source material unchanged.<sup>3</sup>

By DeWette's time, the main sources in the Bible had acquired the names by which they are known today. The two 'Elohim' sources are known as the *Priestly Code*, represented by the letter 'P', and the *Elohist*, represented by 'E'. The source referring to the deity as Jahveh is called the *Jahvehist*, or 'J' source. Deuteronomy is represented by 'D'. At first, it was thought that the order in which these main strands had been written was P, E, J, then D.

In 1866, G. Graf deduced that, far from being the oldest source, the Priestly Code had to have been post-exilic and the last of the main strands. For readers not familiar with the Bible, that term "post-exilic" probably needs some explanation.

Israel came into being as a nation about 1350 B.C. as a result of Joshua, the Midian conquerer of upper Canaan (later to be called Palestine), making a covenant at Shechem with the tribes with whom he had been in conflict.<sup>4</sup>

At first, the new nation was a republic governed by so-called judges. But, typical of the natural evolution of early republics, after a time, the society found it necessary to establish a monarchy. In 1028 B.C. Saul was made king. There followed only two other kings, David and Solomon, before the nation split into a northern kingdom called Israel, and a southern kingdom called Judah. That happened in 993 B.C.

Israel lasted through the reign of nineteen kings<sup>5</sup> but, in 722 B.C., was overrun by the Assyrians who removed and dispersed its inhabitants so effectively that Israel was permanently destroyed.

Judah fared better: it managed to survive until 598 B.C., when it too was overrun. The conquering Babylonians, however, took the king and a large percentage of the priests and ruling class of the nation into exile without

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<sup>3</sup>That Hilkiyah and his family effectively designed the Jewish monotheistic religion is indicated by the fact that the Jews worshipped Anath, the queen of heaven and consort of Yahweh, until Hilkiyah's son Jeremiah forbade the practice (Jeremiah 44:15-20). Interestingly, for many years after this, Anath continued to be worshiped at a remote Jewish military outpost in southern Egypt.

<sup>4</sup>Theophile James Meek, *Hebrew Origins*, Torchbook edition, p 26.

<sup>5</sup>This may not be correct. The Bible implies that, between 853 and 843 B.C., Israel was ruled by Ahaziah (for one year) and Joram. During almost the same period, 851 to 843 B.C., Judah was ruled by Jehoram and Ahaziah (who only ruled for one year). I suspect that the king lists of the two nations covering this period were confused.



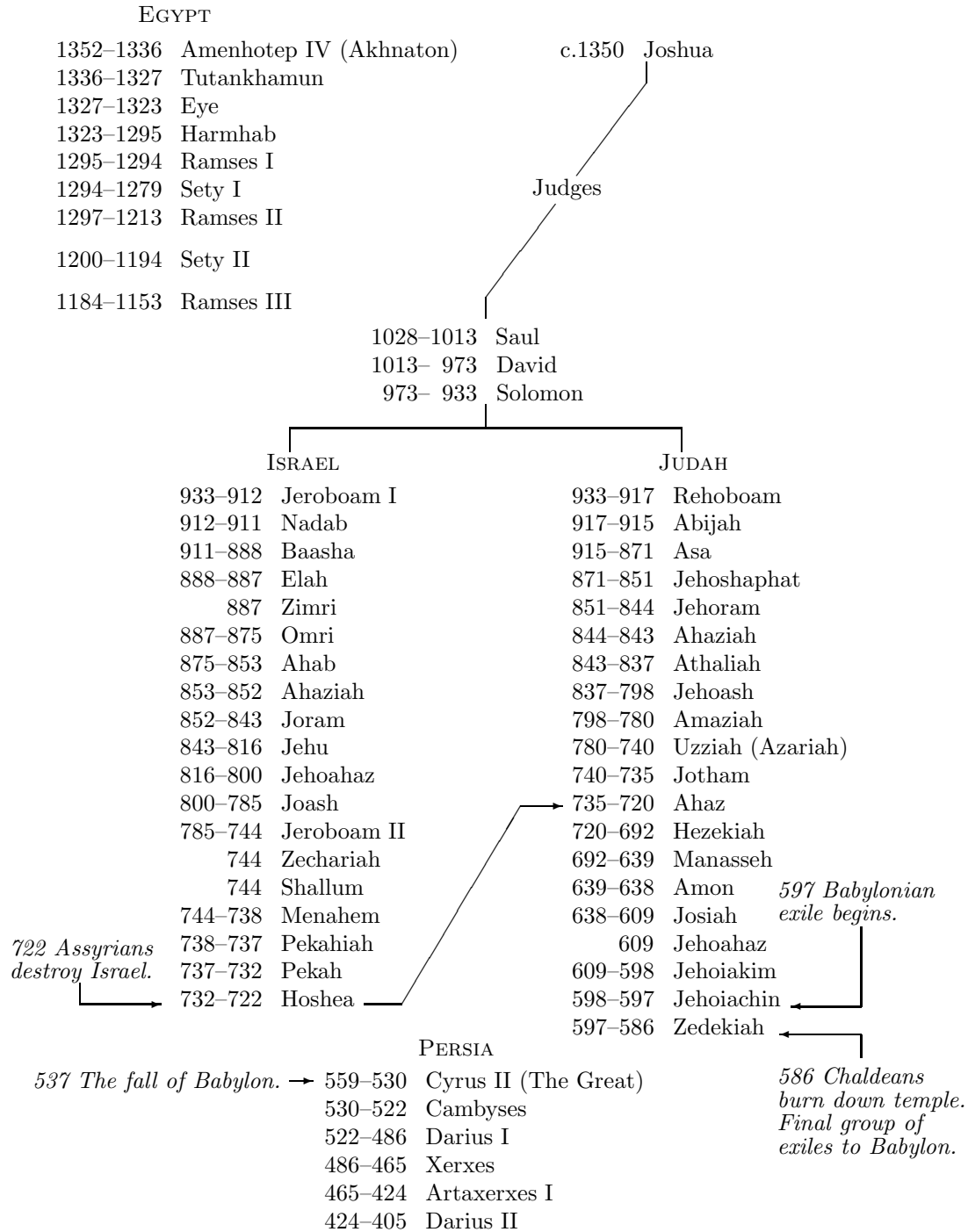


FIG. 3. The kings of Israel and Judah. All dates are B.C.

dispersing them. In 537 B.C., when Babylon fell to the Persians, Cyrus the Great, King of Persia, found these exiles still forming a distinct community. Cyrus recognized these Judeans had reached a similar point in the development of their religious ideas as had the Persians under the teachings of Zoroaster. Both religions had become monotheistic male-centered beliefs. Cyrus was therefore well disposed to the Jews and allowed them to return home. He reimbursed them for many of the losses they had suffered under the Babylonians, specifically for the looting of gold, silver and bronze artifacts from the temple in Jerusalem. He also ordered that they be supplied with building materials for the restoration of the magnificent temple built by Solomon, and burned down by the Chaldean military contingent from Babylon. The rebuilding program suffered delays until completed by Ezra in the time of the Persian King Artaxerxes in 445 B.C.

The period after the Jews were allowed by Cyrus to return home is called the post-exilic period. Figure 3 lists the kings of Israel and Judah, and their dates. The list will be useful for later references.

Returning to the results of biblical criticism, Graf's conviction that 'P' is post-exilic was championed and popularized by Julius Wellhausen. The Graf-Wellhausen theory places the major strands in the order of composition J, E, D, then P. It places the date of composition of P between 500 and 450 B.C. A principal redactor, whose work in blending the J and E documents is apparent, is called the JE redactor. Most scholars today accept the above analysis as correct. They also recognize that the first book of the Bible, the book of Genesis, contains some very old traditions. These are sometimes called the *Lay* or 'L' sources. In this book, I shall be adopting the analytical presentations of Dr. Robert H. Pfeiffer,<sup>6</sup> who used the notations S and S<sup>2</sup> for the two Lay sources he recognized in Genesis.

Having explored the theory of biblical criticism, it is time to see some results. To spare you, at this stage, from the scholarly details of the analysis, I have put it in the appendix at the end of the book. In this chapter, I will simply summarize the findings.

The first example is found in the list of patriarchs from Adam and Eve to Noah. The list occurs twice with one list often contradicting the other. When we apply our critical theory, however, we find the two lists have quite distinct authorships. From the S document in chapter four we learn that the descendants of Adam and Eve by generations are Cain, Enoch, Irad, Methujael, Methushael and Lamech. Lamech has two wives: by Adah he

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<sup>6</sup>R. H. Pfeiffer, *Introduction to the Old Testament* (1941).

begets Jabal and Jubal; and by Zillah he begets Tubal-Cain and Naamah.

The S<sup>2</sup> document interwoven with S records that Adam and Eve also have a son, Abel, who is killed by Cain. We are also told they supposedly have a third son called Seth who, in turn, fathers Enosh.

By contrast, in chapter five the Priestly Code gives us the following genealogy: Adam and Eve’s only son is Seth followed by Enosh, Kenan, Mahalalel, Jared, Enoch, Methuselah, Lamech and finally Noah. The two genealogical trees are displayed in figure 4.

Seth is the only son of Adam and Eve agreed upon by both lists. Clearly, Cain is the same as Kenan, Irad is Jared, Mehujael is Mahalalel, and Methushael is Methuselah. But the most interesting identity of all is that Naamah must be Noah. She is a sister to Tubal-Cain and therefore a woman. Apart from in the flood story, the only other place in the Bible where you find the name Noah is in the enumeration of the descendants of the house of Joseph. We are told that Zelophehad only fathered daughters; namely, Mahlah, *Noah*, Hoglah, Milcah and Tirzah (Numbers 26:33, 27:1, Joshua 17:3). Why, then, in chapters six, seven and eight of Genesis does the Bible describe Noah as the person who, with his *wife*, escapes the great flood? To find out, let us look at the story of the flood. To begin with, we shall use it as another illustration of biblical analysis.

You will find the story as it appears in the Bible in the appendix. When it is divided up into those parts seen to be from the Priestly Code and those from Pfeiffer’s S<sup>2</sup> we get the following results:

**From the S<sup>2</sup> Document**

Then the LORD said to Noah, “Go into the ark, you and all your household, for I have seen that you are righteous before me in this generation. Take with you seven

**From the Priestly Code**

Noah was six hundred years old when the flood waters came upon the earth. In the six hundredth year of Noah’s life, in the second month, on the seventeenth day

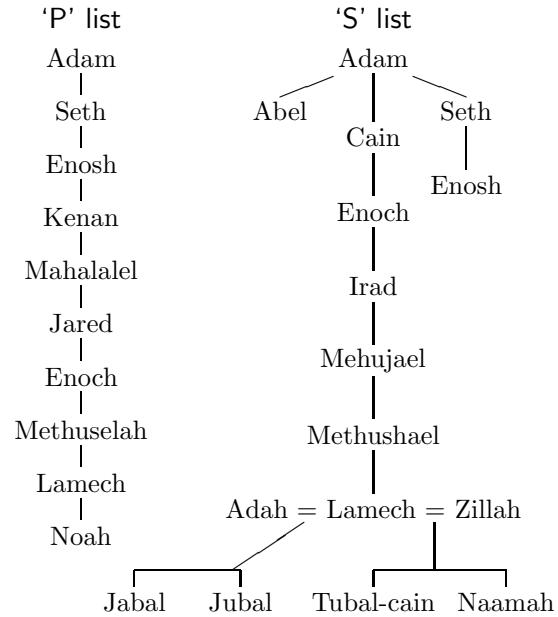


FIG. 4. The pre-deluge genealogical trees.

pairs of all clean animals, the male and his mate; and a pair of the animals that are not clean, the male and his mate; and seven pairs of the birds of the air also, male and female, to keep their kind alive upon the face of the earth. For in seven days I will send rain upon the earth forty days and forty nights; and every living thing that I have made I will blot out from the face of the ground." And Noah did all that the LORD had commanded him.

And Noah and his sons and his wife and his sons' wives with him went into the ark, to escape the waters of the flood. Of clean animals, and of animals that are not clean, and of birds, and of everything that creeps on the ground, two and two, male and female, went into the ark with Noah, and the LORD shut him in. And after seven days the waters of the flood came upon the earth. And rain fell upon the earth forty days and forty nights. And the waters increased, and bore up the ark, and it rose high above the earth. The flood continued forty days upon the earth; everything on the dry land in whose nostrils was the breath of life died. He blotted out every living thing that was upon the face of the ground, man and animals and creeping things and birds of the air; they were blotted out from the earth. Only Noah was left, and those that were with him in the ark. [Then] the rain from the heavens was restrained, and the waters receded from the earth continually.

At the end of forty days Noah opened the window of the ark which he had made, and sent forth a raven; and it went to and fro until the waters were dried up from the earth. Then he sent forth a dove from him, to see if the waters had subsided from the face of the ground; but the dove found no place to set her foot, and she returned to him to the ark, for the waters were still on the face of the whole earth. So he put

of the month, on that day all the fountains of the great deep burst forth, and the windows of the heavens were opened.

On the very same day Noah and his sons, Shem and Ham and Japheth, and Noah's wife and the three wives of his sons with them entered the ark, they and every beast according to its kind, and all the cattle according to their kinds, and every creeping thing that creeps on the earth according to its kind, and every bird according to its kind, every bird of every sort. They went into the ark with Noah, two and two of all flesh in which there was the breath of life. And they that entered, male and female of all flesh, went in as God had commanded him.

The waters prevailed and increased greatly upon the earth; and the ark floated on the face of the waters. And the waters prevailed so mightily upon the earth that all the high mountains under the whole heaven were covered; the waters prevailed above the mountains, covering them fifteen cubits deep. And all flesh died that moved upon the earth, birds, cattle, beasts, all swarming creatures that swarm upon the earth, and every man; And the waters prevailed upon the earth a hundred and fifty days.

But God remembered Noah and all the beasts and all the cattle that were with him in the ark. And God made a wind blow over the earth, and the waters subsided; the fountains of the deep and the windows of the heavens were closed. At the end of a hundred and fifty days the waters had abated; and in the seventh month, on the seventeenth day of the month, the ark came to rest upon the mountains of Ararat. And the waters continued to abate until the tenth month; in the tenth month, on the first day of the month, the tops of the mountains were seen.

In the six hundred and first year, in the first month, the first day of the month, the

forth his hand and took her and brought her into the ark with him. He waited another seven days, and again he sent forth the dove out of the ark; and the dove came back to him in the evening, and lo, in her mouth a freshly plucked olive leaf; so Noah knew that the waters had subsided from the earth. Then he waited another seven days, and sent forth the dove; and she did not return to him any more. And Noah removed the covering of the ark, and looked, and behold, the face of the ground was dry.

Then Noah built an altar to the LORD, and took of every clean animal and of every clean bird, and offered burnt offerings on the altar.

waters were dried from off the earth; In the second month, on the twenty-seventh day of the month, the earth was dry. Then God said to Noah, "Go forth from the ark, you and your wife, and your sons and your sons' wives with you. Bring forth with you every living thing that is with you of all flesh—birds and animals and every creeping thing that creeps on the earth—that they may breed abundantly on the earth, and be fruitful and multiply upon the earth." So Noah went forth, and his sons and his wife and his sons' wives with him. And every beast, every creeping thing, and every bird, everything that moves upon the earth, went forth by families out of the ark.

Notice that in the S<sup>2</sup> document the legendary numbers are seven and forty, whereas in the Priestly Code they are fifteen and one hundred and fifty. Stylistically, S<sup>2</sup> is more pleasing to read.

When we separate the strands of the Book of Genesis and compare them, we see more clearly the emerging underlying story from Adam and Eve to Noah. We can discern the list of ancestors, a sort of king list, and thereby justify the conclusions reached by Edward Furlong. We also see that the Noah story of the Bible is simpler than it seems at first glance.

In 1872, George Smith, an assistant in the British Museum, announced to a meeting of the Society of Biblical Archæology that he had found an account of the flood on some Assyrian tablets he had been deciphering. The flood account was part of an ancient story called *Epic of Gilgamesh*.

*Summary.* The style and vocabulary of a written work can be mathematically analyzed to yield characteristics that distinguish one writer from another. When this technique is applied to the Bible, it reveals that the earliest chapters are a careful blend of four original sources and one redactor; *Genesis* also contains two extra very early "Lay" sources. The original source material can be extracted and re-created.

## CHAPTER IV

### GILGAMESH AND THE WINE WOMAN

THE TABLETS GEORGE SMITH TRANSLATED came from the library of the last great Assyrian King, Assurbanipal (669–626 B.C.). In 1849, Austen Henry Layard started unearthing the mound of Kuyunjik in northern Iraq. Beneath the mound, he discovered Assurbanipal's capital city, Nineveh (map Fig 1, page 10). His assistant and successor, Hormuzd Rassam, found the tablets.

The Assyrian account of the flood was, unfortunately, incomplete. The London newspaper *The Daily Telegraph*, upon hearing of this, offered a thousand guineas towards an expedition to go to Nineveh to look for the tablets and tablet fragments that would complete the story. George Smith himself accepted the offer. As luck would have it, he was only there a short time when he found the missing material and was able to complete the translation of the flood story. He found many more tablets relating to the larger story of which the flood legend was a part, and was able to put together most of the *Epic of Gilgamesh* before he succumbed to sickness and died near Aleppo in 1876. He was only thirty-six.

The *Epic of Gilgamesh* describes the adventures of a heroic king of Uruk to whom none can compare in strength until he meets his match in a man from the wilderness called Enkidu. Gilgamesh continues his adventures with Enkidu as his companion.

One day Enkidu falls sick and dies. Gilgamesh, stricken with grief and in fear of his own mortality, sets out on a journey to seek the legendary Utnapishtim who had been granted immortality because he built a vessel with which he preserved his family, his craftsmen, animals and the seeds of crop plants when the deluge poured over the land. Gilgamesh seeks Utnapishtim to learn the secret of immortality.

After a long and difficult journey, Gilgamesh finally encounters Utnapishtim, who agrees to tell him the story of the flood and how he escaped from

it alive. Utnapishtim's home city was Shuruppak.<sup>1</sup>

He tells Gilgamesh the people there had multiplied so rapidly that the gods of the city began to complain of the noise: it was depriving them of sleep. Accordingly, they held council, and decided to send a deluge to rid themselves of the human race.

The god Ea warned Utnapishtim through a dream: "O man of Shuruppak,<sup>2</sup> son of Ubara-Tutu, tear down your house and build a boat." The "boat" that Utnapishtim built under the instructions of Ea was obviously a raft or kelek. Keleks were used extensively on the Euphrates River from ancient times until the 19th century. They were more stable than vessels with hulls that were easily turned over by the sudden violent squalls that can develop and sweep across that river. Utnapishtim's raft was square and three times wider on the side than the largest rafts known to the Assyrians at the time of the telling of the Assyrian version of the story.<sup>3</sup> Utnapishtim's raft was made by lashing together nine rafts each forty cubits square. This was necessary because a forty-cubit raft was the largest craft that could be built with trees growing in the ancient world. Tree trunks, six layers in all, were lashed together with ropes and the craft was made rigid by driving in wedges. The practice of making keleks this way persisted until the 1900s. The raft was propelled by means of punt-poles. On the planked-in deck, a large hut was built. Its roof was thatched and made waterproof with asphalt, pitch and oil. The raft was launched with difficulty—not surprisingly—into, presumably, the Euphrates.

I loaded into her all . . . of living things, my family, my kin, the  
beasts of the field both wild and tame, and all the craftsmen. . . . I  
looked out at the weather and it was terrible, so I too boarded the  
boat and battened her down. . . .

With the first light of dawn, a black cloud came from the horizon;  
it thundered within . . . the storm turned daylight to darkness . . . a  
man could not see his brother nor the people be seen from heaven.

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<sup>1</sup>The remains of this city have been unearthed by archaeologists at Fara in Mesopotamia. See fig. 1 on page 10.

<sup>2</sup>N. K. Sandars, probably following Alexander Heidel *Gilgamesh Epic and Old Testament Parallels*, spells the name of the city "Shuruppak," but S. N. Kramer in *History Begins at Sumer* spells it "Shuruppak." I use both spellings indiscriminately. Quotations from the *Epic of Gilgamesh* are taken from N. K. Sandars version of the tale.

<sup>3</sup>Interestingly, Noah's ark, as described in the Priestly version of the biblical account, was also three times larger, linearly, than the biggest Greek trireme plying the Mediterranean when the Priestly Code was written, c. 450 B.C.

Even the gods were terrified at the flood, they fled to the highest heaven, the firmament of Anu; they crouched against the walls, cowering like curs. . . .

For six days and six nights the winds blew, torrent and tempest and flood overwhelmed the world, tempest and flood raged together like warring hosts. When the seventh day dawned the storm from the south subsided, the sea grew calm, the flood was stilled; I looked at the face of the world and there was silence, all mankind was turned to clay. . . . Fourteen leagues distant there appeared an island, and there the boat grounded; on the mountain of Nitsir the boat held fast, she held fast and did not budge. One day she held, and a second day on the mountain of Nitsir she held fast and did not budge. . . . When the seventh day dawned I loosed a dove and let her go. She flew away, but finding no resting-place she returned. Then I loosed a swallow, and she flew away but finding no resting-place she returned. I loosed a raven, she saw that the waters had retreated, she ate, she flew around, she cawed, and she did not come back. . . .

The story ends with Utnapishtim making a sacrifice to the gods, to which they respond with approval, except Enlil, who is furious to discover that a human being had survived the flood. But Ea intercedes on Utnapishtim's behalf, persuading Enlil that his deluge had been excessive and that he should bestow, not his anger, but his blessing upon Utnapishtim. Enlil thereupon takes Utnapishtim and his wife and confers his blessing upon them saying, "In time past, Utnapishtim was a mortal man; henceforth, he and his wife shall live forever in the distance at the mouth of the rivers."

This is the story that George Smith translated and with which he astounded the world because it is at once obvious that it is the same story as the biblical account of Noah and the flood.

However, the story did not originate with the Assyrians. By the end of the last century, material of Sumerian origin was quickly accumulating from excavations at the site of the old city of Nippur, southeast of Baghdad, and from other sites further south. The Sumerians were a markedly different people from the Assyrians. Whereas the Assyrians spoke a language akin to modern Arabic, the Sumerians spoke what linguists call an agglutinative language. They were brachycephalic (broad headed), stocky people, adapted to living in mountainous territory. They were a branch of the race of people who originally dwelt in the mountains of eastern Turkey in Armenia, in the Caucasus, and in the Elburz of northern Iran.

From these excavations, archæologists gradually assembled a considerable



amount of Sumerian literature. Versions of the *Epic of Gilgamesh* going back to the first half of the second millennium B.C., much older than the Assyrian tales, came to light. Finally, in 1914, Arno Poebel translated and published most of the Sumerian story of the flood. In the Sumerian version, Utnapish-tim is called Ziusudra, King of Shurruk; and this has been confirmed by the presence of Ziusudra's name on a pre-deluge king list from Shurruk.

When Ziusudra was granted immortality, he was sent to dwell in *Dilmun*, the land of the crossing, the place where the sun rises. Dilmun was a magical place, a paradise. According to one Sumerian tablet, Dilmun was the place where:

*... the raven uttered no cries,  
 The kite uttered not the cry of the kite,  
 The lion killed not,  
 The wolf snatched not the lamb,  
 Unknown was the kid-killing dog,  
 Unknown was the grain-devouring boar,  
 The bird on high ... not its young,  
 The dove ... not the head,  
 The sick-eyed says not "I am sick-eyed,"  
 The sick-headed says not "I am sick-headed,"  
 Its (Dilmun's) old woman says not "I am an old woman,"  
 Its old man says not "I am an old man,"  
 Its unwashed maid is not ... in the city,  
 He who crosses the river utters no ... ,  
 The overseer does not ... ,  
 The singer utters no wail,  
 By the side of the city he utters no lament.*

Another story to do with Dilmun is about a god called Enki. Enki is the god of the watery abyss called the *Absu*: a presumed subterranean world of sweet water feeding the sources of rivers, artesian wells and so on, which contrasts with the bitter waters of the sea.

Enki is walking about in the swamplands of Dilmun when he spies eight plants that the great Earth-goddess, Ninhursag, has brought into existence in a convoluted way. He eats each plant in turn. Ninhursag is furious, and condemns Enki to death by making the plants act as poisons. Enki goes down with eight pains in eight parts of his body. The story tablet is incomplete but one gathers that the missing part would have described how the gods,

sympathetic to Enki, persuade Ninhursag to relent, and go to the crippled Enki and save him.

When the tablet fragment picks up the story again, Ninhursag is kneeling beside Enki asking him what parts of his body hurt. One by one Enki calls out a part of his body that hurts and Ninhursag gives birth to a god or goddess to cure the pain. In each case, the name of the deity so produced is a pun on the name of the part of the body that aches. The seventh round of the ritual reads as follows:

*Ninhursag*: "My brother, What hurts you?"

*Enki*: "My rib hurts me."

*Ninhursag*: "To the goddess Ninti I have given birth for you."

Now the Sumerian word "ti" means rib, arrow or life. Clearly, here it is intended to mean rib. "Nin" means woman or lady, so that Ninhursag gives birth to the "lady of the rib" in order to cure the pain in the rib. However, Ninti could also mean the "lady of life." Although Enki was the god of the watery *Absu*, his name actually means Earthman. "En" means man, and "ki" means earth.

This is very interesting because, according to the Bible, God first places Adam alone in the Garden of Eden. Later, he decides Adam needs a companion; and, to this end, he shapes Eve out of one of Adam's ribs. Furthermore, the name "Adam" means Earthman, and the name "Eve" means (according to popular Hebrew etymology) "the lady of life."

Dilmun, then, is a magical place, a paradise. It is where the proto-Noah lived his immortal existence after the flood. It was where an "Eve" was associated with the rib of an "Adam." Dilmun figured in the mythology of ancient Sumer. Traditionally, the Jews claim descent from Abraham who, according to the Bible, came from Ur of the Chaldees, a city of Southern Sumer that fell into the hands of the Chaldeans around 800 B.C.

The question naturally arises, is there a connection between Dilmun and Furlong's Eden? Recall that, in chapter one, Professor Kirk Grayson mentioned Dilmun as a possible candidate for Eden. Did Dilmun actually exist or did someone take the story of Eden to southern Mesopotamia?

There are hints in Assyrian literature of the existence of the kingdom of Dilmun. However, the most telling discovery was made in 1931 when Sir Leonard Woolley found, while excavating the Sumerian site of Ur, tablets written by a merchant importing copper from Dilmun.<sup>4</sup> Ancient literature

<sup>4</sup>During the same excavation of Ur, Woolley came across direct evidence of the biblical

suggests that Dilmun was the island of Bahrain in the Persian Gulf.

Extensive archaeological work by a Danish team under Geoffrey Bibby and Peter Vilhelm Glob revealed the full extent of Dilmun. The island of Bahrain was certainly the center of the kingdom, but its full extent included a strip of land running up the coast of Arabia as far as modern Kuwait.

In his book *Looking for Dilmun*, Bibby puts forward an intriguing argument for identifying the island of Failaka, which sits at the entrance to the bay of Kuwait, as the place where Ziusudra's raft grounded after the flood.<sup>5</sup> It is indeed a likely place for a raft, starting at Shuruppak, to founder after being carried by subsiding flood waters running off the lower Mesopotamian flatlands. Failaka was a part of Dilmun and so Ziusudra had merely to remain where he landed in order to spend the rest of his days in Dilmun.

But if this is so, why did the Judeans claim Noah landed on Mount Ararat in eastern Turkey? The most obvious answer is that, if it were believed that God had literally inundated the entire world, then Noah's landing place had to have been on the highest mountain known. However, I believe the explanation is less obvious and is connected to the fact that Noah was a woman.

Gilgamesh was king of Uruk. According to a Sumerian king list tablet, he was the fifth king after the Flood. Uruk was about two hundred miles from Failaka. To visit Ziusudra, assuming that Ziusudra really was immortal and alive at that time, Gilgamesh could have made the journey by sailing down the Euphrates to its mouth and then along the coastal waters of the Persian Gulf to Failaka—a comfortable two-day trip. He could have travelled just as easily over flat land to Kuwait, and then ferried across to the island. But, according to legend, that is not how he made the trip.

In the *Epic of Gilgamesh*, the search for Utnapishtim (Ziusudra) begins with Gilgamesh taking a long journey over the wilderness and the grass lands until he arrives at the mountains. Gilgamesh recognizes these mountains from his earlier travels. He kills a lion. He meets the guardian of the mountain, Man-scorpion. After pleading his case, Man-scorpion is persuaded to open the gate of the great mountain Mashu, and Gilgamesh is allowed to travel under the mountain, where the sun does not shine, until he arrives at

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flood. Low in the cross section of a garbage tip outside one of the walls of Ur, he found an eight-foot-thick alluvial deposit that separated the earliest Sumerian artifacts from the remains of a completely different earlier culture.

<sup>5</sup>This identification was based on a very perceptive interpretation of an obscure sura, the *Sura of the Cave*, from the *Koran*.

the *Garden of the Gods*. The first thing he sees are bushes bearing gems, "...fruit of carnelian with the vine hanging from it, beautiful to look at; lapis lazuli leaves hung thick with fruit, sweet to see. For thorns and thistles there were hæmatite and rare stones, agate and pearls from out of the sea." Gilgamesh then meets Siduri, the woman of the vine. She sits in the garden at the edge of the sea. It is by crossing this sea that Gilgamesh finally meets Utnapishtim.

There was a theory in ancient times that the sun travelled underground to return from where it set in the west, beyond the Lebanon and Anti-Lebanon mountains, to where it arose again in the east. The Assyrians called the Lebanon and Anti-Lebanon mountains *Mashu*, meaning twins. There is no doubt that Gilgamesh's journey "under the mountain" was influenced by this belief, and that the difficulty of the journey was emphasized by deliberately making it mythical and magical. We must remember that Gilgamesh really did live in Uruk in ancient times. What reality would lend itself to the sort of mythologizing that we have here?

I suggest that Gilgamesh did go on an expedition that took him to mountainous country. I suggest that, at some point on the journey, he travelled east along a valley with a southern wall so steep that it cast a permanent shadow along his path so that the sun did not shine upon him. This would have been one of the great river valleys.

I originally thought that he may have travelled up the Euphrates and that the journey under the mountain may have taken place in east, central

Turkey where a tributary of the Euphrates, called Murat Suyu, flows west. Such a journey would have terminated in Ararat, and the sea, next to which Siduri lived, would have been Lake Van, which *is* a salty sea.

Later, I realized that another possible route went up the Tigris, then turned eastward along the Botan tributary where also there may have been a shadowed path “under the mountain.” After that, Gilgamesh would have had to negotiate a few mountain ridges before connecting with the headwaters of the Zola River that flows into Lake Urmia—also a salty sea. This is still within ancient Ararat. The extraordinary thing about the latter route is that, on the Zola River near Lake Urmia, there is a town called Shāhpūr whose ancient name was Dilman! Could the name of this town have been the source of the confusion linking Gilgamesh with Ziusudra?

In fact, despite Ziusudra’s legendary immortality, he would have died long before Gilgamesh came to the throne. Gilgamesh, according to a Sumerian king list, was the fifth member of the first dynasty of rulers of Uruk after the flood. He was therefore about one hundred years younger than Ziusudra.

And so it seems to me that the long arduous journey made by Gilgamesh taking him to the “Garden of the Gods” must have been the remembrance of an actual journey. I suspect the tale of that journey has come down to us by way of more than one tradition. This is usually the case in mythology and we have seen that it was certainly true of biblical traditions.

To me, there is a broad similarity between this trip to the garden of the gods and another story about Gilgamesh travelling to the “Land of the Living.” The phrase “land of the living” implies a land of immortals. Gods are presumably considered to be immortal. It is interesting that, at the outset of the latter trip, Enkidu—who, you will recall, was Gilgamesh’s stalwart companion—tries to dissuade Gilgamesh from undertaking the journey by saying to him: “The father of the gods has given you kingship, such is your destiny, *everlasting life is not your destiny.*” Enkidu’s plea indicates that the journey to the land of the living was indeed a trip in search of immortality. Nevertheless, Gilgamesh was determined to make himself famous, or, as he put it, “set up my name in the place where the names of famous men are written.”

The journey was apparently a risky one because of the presence of a dragon-like creature who guarded the cedar forest where Gilgamesh would cut trees. Gilgamesh was persuaded to seek the blessings of the sun-god Utu (= Shamash), which he successfully did. The city councillors of Uruk also invoked Utu to “open the mountains” for Gilgamesh.

Gilgamesh leaves Uruk with Enkidu and a well equipped army. They cross seven mountains, and arrive at the gate of the forest. It is a towering timbered gate. Enkidu thrusts it open. What happens next seems somewhat bizarre. The fact that Gilgamesh and Enkidu fall asleep and have dreams seems to be important for the story. Oddly, the third time this happens, Gilgamesh is so overcome with weakness that, when he falls asleep, Enkidu finds it impossible to reawaken him.

When, finally, the two heroes meet their adversary Humbaba, the frightful dragon, who had previously been described as “roaring like the torrent of the storm with breath like fire and jaws that were death itself,” he cowers and begs for mercy. But the heroes lop off his head and set his body before the gods Enlil and Ninlil. This feeble anticlimax suggests to me that Gilgamesh never, in fact, encounters Humbaba. It seems to me there is here the remembrance of an attack upon a kingdom in the mountains in order to obtain cedar, lumber and perhaps other raw materials for Uruk. While in that kingdom, Gilgamesh may have heard stories of the dragon. Indeed, Humbaba is accurately described in the dreams of Gilgamesh. But Humbaba is not defeatable; he is the personification of an erupting volcano.

There are similarities here to another heroic tale, this time, about a predecessor of Gilgamesh, namely, Lugalbanda, the third king of the first dynasty of Uruk. Lugalbanda goes on a journey that takes him across seven mountains to a land called Aratta. On another trip to Aratta, he falls ill at a place called Mt. Hurrum. Aratta was one of the most important rival states to Uruk. In the reign of Enmerkar, second of the first dynasty kings of Uruk, Aratta was an enemy state that Enmerkar tried to bring into submission. In Lugalbanda’s day, Uruk sought help from Aratta to fend off the Martu people who were attacking from the west. From Aratta, Uruk obtained a supply of workers in metal and stone as well as, presumably, the metal and stone for them to work. Southern Mesopotamia was a muddy flood plane excellent for the cultivation of crops but lacking minerals, rocks and large trees.

Professor S. N. Kramer considered Aratta to be east of Sumer, somewhere in the mountains of Persia. Later, I shall be discussing the presence of an aggrandizing prefix ‘ur-’ or ‘ar-’, of ancient Egyptian origin that was frequently used in the northern parts of the Middle East. It was added to the name of the Babylonian sky-god “Anu” to form the name of the Græco-Roman heaven-god “Uranu(s)”; added to the tribal name “Minyan,” it generated the name “Arminyan” (Armenian). I suggest it was added to the

name “Aratta” to form the name “Ararat(ta)” or “Urar(a)tu”. (“Urartu” was an alternative form of the name “Ararat”). Aratta was described in the myths as being in the east, hence Kramer’s assumption about it being in Persia. But it is possible that, either the remembrance of the initial northern part of the trip was lost or that it was ignored, because it was quickly and easily accomplished. In contrast, the eastward part of the journey, especially if the route were the Tigris-Botan-Dilman one, would have ended in the arduous and memorable crossing of several mountain ridges.

The ancient language of Ararat, called Urartian, was closely related to Hurrian. The Hurrians, the biblical Horites, were one of the early peoples of the Middle East. They were also called Kushu or Kassites. They were the original inhabitants of the mountain lands of Armenia. The *Caspian Sea* bears their name, as do the *Caucasus Mountains*. Modern *Cossacks*, the famous horsemen of southern Russia, and the modern province of *Kazakhstan* have also inherited their name from the original Kushu. The fact that Lugalbanda fell ill on a certain Mt. Hurrum while on his way to Aratta is therefore another supportive clue to the identification of Aratta with Ararat.

This being so, Siduri, the wine woman of the Garden of the Gods, becomes the wine woman of Ararat. Ararat was historically famous for its wines; there is every indication wine making was invented in Ararat. The “gardens” of antiquity were the places where alcoholic drinks were made. I shall be showing that, northwest of Greece, in ancient Thrace, in the Garden of Eden, mead was produced by fermenting honey. In the middle of Turkey, an alcoholic drink was made by fermenting apricots. Wine was produced in Ararat where eastern Turkey, Armenia and northwestern Persia meet; it was made from grapes. In every case, the brewing was historically associated with women. Clearly, brewing was originally a woman’s task.

Remember, when Gilgamesh first enters the Garden of the Gods he sees bushes bearing gems: “. . . fruit of carnelian with the vine hanging from it . . . lapis lazuli leaves.” This is either a case of confusion or it is a faulty translation of poetic language, because what is clearly intended is “carnelian fruit hanging from the vine.” The story goes on, you will recall: “For thorns and thistles there were hæmatite and rare stones, agate and pearls.” I don’t know about “leaves,” “thorns” and “thistles” but carnelian, lapis lazuli, hæmatite, agate and pearls are all descriptions of grapes: pearls being white grapes with a thick bloom; lapis lazuli, meaning violet-blue or greenish-blue lazurite, as the colour of blue grapes; hæmatite the colour of so-called black grapes; carnelian the hue of red grapes; while agate refers to the pale brown

variety of the very ripe white grape.

Anthropologists have found that, amongst primitive people, inebriation is considered to be a state of ecstasy wherein the drinker communes with the gods. The Greek and Roman gods were said to dine on ambrosia and nectar. Both conferred immortality. *Nectar* means death defying. It is related to the word *necrosis*. Nectar was the fermented extract of fruit and flowers. So there was a time in the past when a fruit-growing region, where intoxicants could be produced, was considered to be paradise. The word *paradise* means garden. What is the thinking here? Why is alcohol death defying?

There are two effects of alcohol that give this impression. The first is a feeling of floating, perhaps drifting up to the clouds to join the great sky-god whom the Indo-Europeans considered to be the father of all. There is also the false conviction, experienced by inebriated people, of suddenly becoming profoundly clever, capable and without fear. The second observation is that of the onlooker witnessing someone becoming inebriated. When completely drunk, a person falls unconscious. It is impossible, however, to wake him from that state. He can be kicked or have water thrown on him without arousing him. For all the world, he appears to be dead. Yet, after a few hours he returns to life to report that he drifted up to heaven or, at least, had experienced some wild and sometimes frightening dream.

In the story of Gilgamesh's journey to the land of the living, great emphasis is placed on the fact that Gilgamesh falls asleep. Twice he has extraordinary dreams. The third time he sleeps, Enkidu can not awaken him. If this is because Gilgamesh is inebriated, it may explain the real nature of his trip. Gilgamesh goes to Ararat to seek immortality. He learned the gods there were immortal because they imbibed wine. He and Enkidu go together to take the treatment but, alas, after they return home, Enkidu falls sick and dies. The Epic of Gilgamesh is essentially a moral and cautionary tale. It tells of a man of great rank, of enormous strength and fortitude who seeks everlasting life but is finally forced to accept the fact of his own mortality.

Then there is that other story about Ziusudra who escapes the flood and is granted immortality. Why the early writers assumed Ziusudra acquired immortality, I do not know. Perhaps it was an exaggeration of the fact that he had outlived everybody else in the lower Mesopotamian valley at the time of the flood.<sup>6</sup> In any case, the one, unfortunately broken, tablet we have of

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<sup>6</sup>The Danish archæological expedition to Bahrain did unearth, from a temple floor, offering dishes each containing the remains of a snake coiled about a gemstone. In the story of Gilgamesh's visit to Ziusudra in search of immortality, Ziusudra advises Gilgamesh



the flood story of Sumerian origin does not seem to be a part of the Gilgamesh cycle. By Assyrian times, the two stories had become associated the way I have described, obviously because both stories involved the acquisition, successful or not, of immortality. In the Assyrian version, Gilgamesh simply meets Siduri, the wine woman of Ararat, while he is seeking Ziusudra.

In the third century B.C. , the Babylonian priest, Berossus, recorded that the hero of the flood legend was Xisuthros whose ark came to rest on Mt. Ararat. The name 'Xisuthros' is clearly a variation of the name 'Ziusudra'.

In Greek legend, the hero who escapes the flood is called Deucalion, and his wife is called Pyrrha. They escape the flood in an ark which, after nine days, comes to rest on Mount Parnassus near Delphi in Greece, whereupon Deucalion sends out a dove on an exploratory flight. *Pyrrha* is Greek for "fiery red," and is an adjective used to describe red hair. In chapter six, I shall be showing that, on genealogical grounds, Pyrrha is the biblical Noah or wine woman. There is a possibility that the name Deucalion is derived from a translation of the meaning of the name Utu-napishtim, which means *revered by the sun-god*.<sup>7</sup>

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to dive down through the sea to where the fresh water wells up from below (a phenomenon that does exist off Bahrain) to pick the flower that grows there. To this day, an abundance of oysters, harvested by pearl divers, grow in the fresh water oozings beneath the salt sea. Geoffrey Bibby realized that the flower of immortality is the pearl. In a calcium deficient environment, ingesting a pearl immediately creates feelings of wellbeing and rejuvenation. The Egyptians were known to dissolve a pearl in wine. The pearl would remove the vinegar to keep the wine sweet and 'young'. The Gilgamesh story continues with Gilgamesh journeying home with the pearl, convinced that he had, at last, conquered mortality, but he stops at a well to refresh himself and take a snooze. While he is asleep, a snake creeps out of his hole by the well and swallows the pearl. At once, it sloughs off its old skin (as snakes are wont to do) and wriggles away, apparently rejuvenated and now immortal. Bibby's discoveries in Bahrain suggest that the legend of the flower of immortality was very much a part of the beliefs of the people of Dilmun.

<sup>7</sup>Traditional proto-Indo-European *\*deu-* means "to show favour" and *Helion* is the Greek sun-god. This is very speculative. It does not conform to any linguistically acceptable equivalence. However, proper names are frequently distorted by transmission from one linguistic area to another, and do not necessarily obey rules of correspondence. That Greek 'K' does correspond to Hittite 'H' is not here a valid argument, because the 'H' of Helion corresponds with Hittite and Latin 'S'. The English word *Solar* comes to us from the Latin equivalent of *Helion*. However, the name *Deuhelion* may have been influenced by the existence of one Deucalion, whom Gurney suspected was the *Tawagalawas* mentioned in Hittite literature, a son of Minos of Crete. Crete is an island that was struck by a catastrophic, seven-hundred-foot-high tsunami caused by the volcanic explosion of a nearby island. The Greeks confused this flood with the Mesopotamian one.

In all probability, in Armenian legend, Noah was the wine woman of Ararat and *wife* of Xisuthros. That is why, in the Bible, after Noah has disembarked from the ark, we read in an S-document passage that,

[Genesis 9:20] Noah was the first tiller of the soil. He planted a vineyard; and he drank of the wine, and became drunk, and lay uncovered in his tent. And Ham, the father of Canaan, saw the nakedness of his father, and told his two brothers outside. Then Shem and Japheth took a garment, laid it upon both their shoulders, and walked backward and covered the nakedness of their father; their faces were turned away, and they did not see their father's nakedness. When Noah awoke from his wine and knew what his youngest son had done to him, he said,

“Cursed be Canaan;  
a slave of slaves shall he be to his brothers.”

He also said,

“Blessed by the LORD my God be Shem;  
and let Canaan be his slave.  
God enlarge Japheth,  
and let him dwell in the tents of Shem;  
and let Canaan be his slave.”

Here we have the remembrance of Noah, the wine woman, planting a vineyard and making wine. However, this funny little story of her (his) drunkenness has been invented as a piece of propaganda that must have been created towards the end of the first quarter of the second millennium B.C. after the Hyksos, a confederation of Indo-Europeans and Hurrians, invaded Palestine and enslaved the Canaanites. It was created to justify the social order and to justify or, at least, to explain the oppression of the newly conquered people. This should become clear when we consider who the principal characters of the story really are.

The man who escaped the flood should have been called Xisuthros, but his name has been dropped. The probable reason is because Japheth, Shem and Ham were indeed sons of Noah and not of Xisuthros. However, they were not real sons, any more than Noah was a real woman. They were what we call *eponymous* ancestors; that is to say, persons, not necessarily real, after whom tribes are supposedly named. Noah represents the Naamathites, one of the tribes of Ararat, noted for the brewing skills of their women folk. Japheth is the eastern Titan of Greek mythology called, in Greek, Iapetus. I shall be showing that Iapetus is simply a variant spelling of Jupiter. He

represents the Indo-Europeans descended from Goths who were mainly red-headed. Shem is the eponymous ancestor of the Semites. The Semites are usually said to be of Arabian origin but this is misleading.

The Semites were the Sumerians and were from a central Asian stock probably related to the Kassites, who were also known as Hurrians. In the Bible, in Genesis 14:1, there is a reference to Amraphel, King of Shinar. He is known, from Babylonian sources, as Hammurabi, King of Sumer. For *Sumer* to evolve into *Shinar*, there must have existed an intermediate form *Shimar* with variant forms *Shemar* or *Shemur*. Clearly, Shem is the eponymous ancestor of the Shemur. It was the Hamites, whom Ham represents, that were the original Arabian Mediterranean stock. One of the earliest Arabian tribes was the Hamur, the Amorites of the Bible. “Hamite” is simply a variant of “Amorite.” The Bible is correct in associating Ham with the Canaanites. The Hamur probably lived around the Persian Gulf and were the producers of al’ Ubaid pottery. We know that the makers of al’ Ubaid pottery gradually spread up through Mesopotamia to Syria and down into Palestine. The most famous leader of Shemur, Hammurabi, was probably a knight of the Hamur (*Hamur-abir*).<sup>8</sup>

*Modern* Arabs are a mixture of Hamites, Semites and Aryans. Their founding stock, whose language was to persist through all the demographic changes, was, as I have implied, Hamitic; but, like most people in the modern world, they are now richly hybridized. Sumerians and Hurrians (Kashu), expanded widely into the Middle East. Although their languages did not survive, their blood lines and influence are still an important part of the present populations, which is probably why the term *Semitic* is still used to describe these people.

We have explored the connection between Pyrrha-Noah-Siduri and Deucalion-Xisuthros-Utnapishtim. The connection seems to be that Gilgamesh sought immortality in Ararat whereas Xisuthros, alias Ziusudra, achieved it in Dilmun. This brings us back to Dilmun, that idyllic realm on the Persian Gulf. Was Dilmun the real Garden of Eden?

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<sup>8</sup>In the land of Canaan (later Palestine), where the biblical traditions developed, there would have been plenty of Egyptian influence. The Egyptians had only one liquid sound represented in transliteration by ‘r’. This letter was used by Egyptians to render both the ‘r’ and the ‘l’ of foreign tongues. As a result, r’s and l’s were frequently confused in Egyptian controlled territory. *Abir* can thus be related to *apel*. *Amraphel* would be the form the name *Amur-apel* took when the biblical stories were finally committed to writing.

No, it was not!

I have always been interested in ancient history, in archeology, in mythology, and in the stories of the Bible. Just over fifty-five years ago, I planned a trip to Arabia to search for the biblical Mount Horeb. I thought about Eden and surmised that its location may have been Dilmun. However, when I listened to Furlong's CBC broadcast, I knew he was right for, suddenly, everything came together. It was as though the crucial part, the key piece in the jig-saw puzzle, had been found and now all the remaining pieces began to fall into place. In August of 1988, I initiated a correspondence with Edward Furlong. This book is the outcome of that discourse.

In the remaining pages, I shall show how all the pieces of the puzzle come together. Ultimately, it will become clear why so much that seems to belong to the Eden story comes from Sumer and Dilmun. In 1985 the Lebanese Professor Kamal Salibi proposed yet another site for the original Eden: he claimed it was located in Saudi Arabia on the border of the Yemen. Again, in these pages, it will become clear why Professor Salibi could find so many clues in southern Arabia.

It was from Furlong's Eden that one branch, perhaps the most important branch of the Gods originated. I speak of 'Gods' as though they were people. Well, as I have already indicated, they were. In 1989, Furlong broadcast another talk show called *The Immortals*. It was all about the Gods. Let us see what he has to say about them.

*Summary.* The source material for the biblical flood story originated in Mesopotamia and concerns the earliest Sumerian Kings. The Bible confuses the flood survivor, Ziusudra, with the wine-making women of Ararat collectively represented by Noah (a feminine name).

## CHAPTER V

### THE IMMORTALS

IN THE *Immortals* broadcast at the end of May 1989, the essence of Furlong's thesis is that, in the literature of the Bronze Age, men did not just believe in and pray to their gods: they actually spoke with them; fed them; housed them; were attacked and occasionally killed by them; and sometimes, though rarely, retaliated by wounding them. The gods had tempers, moods, were married, and were often unfaithful to their wives. They could be deceitful. They slept by night, feasted by day, and drank much wine. The gods also quarreled among themselves. They were great builders in stone, excellent hydraulic engineers—they were the first to construct dams and irrigation canals—and were invariably the inventors of writing whenever and wherever writing was introduced. To make these points, Furlong quotes from the Bronze Age literature of many cultures.

He begins by quoting from Homer's *Iliad*. Early in the story, Zeus leads the gods of Olympus to Ethiopia where they feast for twelve days. Furlong notes that twenty percent of the *Iliad* is about the gods, about what they did and said. When Æneas is badly wounded during the Trojan war, his mother, Aphrodite, throws her protection about him to prevent further injury, and then carries him off the field of battle. Many, Furlong feels, would say this did not really happen; the incident simply represents a fanciful piece of poetic invention on Homer's part. What, then, he asks, are we to make of the piece from the *Iliad* where one of the heroes says to Ajax: "One of the gods who came from Olympus has made himself appear like the prophet, Calchas, our interpreter of the gods; because I knew easily, as he went away, the form of his feet, the legs from behind him. Gods, though gods, are conspicuous."

Furlong next goes on to look at Hesiod's *Works and Days*. Hesiod describes the five ages of mankind. He begins with the Golden Generation of mortals who lived at the time of Cronos. They lived as though they were gods, without enduring hard work or pain. This was the great age that saw the establishment of the Olympian deities. The fourth age was the age of heroes who were half gods. But the fifth age—the last and present age [to

Hesiod]—was the age of Iron, when men toiled by day and were weary by night.

This fall from grace at an early time, when men were looked after by the gods, is taken up by Ovid in his *Metamorphoses*:

“All evil burst forth into this age of baser metal. Modesty, truth and faith fled and in their place, war came. Men lived on plunder. Guest was not safe from host, nor father-in-law from son-in-law. Even among brothers it was rare to find affection. Piety lay vanquished, and the maiden Astrea, last of the immortals, abandoned the blood soaked earth.”

According to Plato, Solon, who visited Egypt some time in the sixth century B.C., said the Egyptians maintained that, in the days of old, the gods divided control of the world among themselves by allotment. They looked after men, but governed according to their own pleasure.

Returning to the quote from the *Iliad*, where Zeus leads the gods to Æthiopia to feast, Furlong wonders what the gods were doing in Æthiopia—understood to be a reference to Abyssinia in Africa—and this prompts him to ask if the ancient Egyptians ever spoke about the immortals. “They certainly did,” he concludes, “Two Greeks, Herodotus and Hecataeus, discovered that the Egyptian gods and goddesses were none other than their own gods and goddesses.”

The earliest description of the remote Egyptian past is furnished by the thirteenth century B.C. *Turin* canon. According to this source, the oldest kings belonged to the great Ennead, a family of nine deities. They were succeeded as kings by a number of monarchs described as demi-gods. After this, a number of broken lines conclude with a list of the followers of Horus, who are exalted spirits or heroes, the immediate predecessors of the first historical dynasty sometime before 3000 B.C. The kings of Egypt believed they were descended from the gods. The senior priests of Egypt bore the title *god's servant*. The temple ritual from earliest times consisted of washing, anointing, dressing and, finally, feeding the cult image.

In the second book of his *Histories*, Herodotus relates how an Egyptian priest told him that Herakles was a very ancient god of the Egyptians who lived 17,000 years before the time of Amasis (569–526 B.C.). Herakles was considered to be one of the ‘twelve’ gods born of the ‘eight’ gods. Later in his book, Herodotus tells us that he learned from another priest that it had been 11,340 years since a god in the form of a man had been king.

From that, Furlong surmises Herakles lived about 15,000 B.C., at a time when man was changing from being a hunter-gatherer to a farmer, domesticating plants and animals. All ancient cultures credit the immortals with having provided them with the requirements for survival. All the written evidence from all cultures concur in claiming that, as one might expect, the offspring of immortals are always immortal. However, mixed mortal with immortal crosses are always mortal, though they are sometimes referred to as half-gods. In Egyptian mythology, the god Osiris is murdered by the god Seth. Furlong wonders how we can account for the death of an immortal. To explain it, he notes that true gods are always depicted holding a scepter and an ankh. Mortal kings, on the other hand, are always shown holding a flail and a crook. Osiris is usually depicted holding a flail and crook, though occasionally he is depicted holding a scepter. Furlong concludes that Osiris is only half god and, therefore, mortal. Isis is also obviously a mortal, for it is said of her that she is a woman skilled in words and that she prefers the company of gods to that of men. When Ra is old and drooling, Isis forms a snake that bites Ra. Ra exclaims an evil has entered his body and is consuming him with fire. Isis says she will release the poison if Ra will tell her his name. "I am the maker of heaven and earth," says Ra. "Thy name!" demands Isis, whereupon Ra consents to pass his true name from his own body directly into the body of Isis. She then commands the poison to leave the body of Ra. Isis is clearly demanding some share in the divine nature of the gods.

About 3300 B.C., scribes copied the *Book of the Dead* and made mistakes characteristic of people who do not quite understand what they are copying. Clearly, the *Book of the Dead* was already an ancient document. Tradition says the god Thot wrote it. According to this book, when people die, they pass through a hall of judgment where they are attended by some of the immortals who weigh their hearts to see if they are pure and free of sin. Furlong questions what immortals are doing in the land of the dead. "Are the immortals really immortal?" he asks.

Furlong quotes an Egyptologist who claims the three pairs of gods of the Assyrians agree, in all respects, with the first three pairs of gods from the oldest Egyptian company of gods. So he next turns his attention to the traditions of Mesopotamia. According to the Sumerians, the great gods dug out the rivers. Marduk planted reeds and piled up the banks behind them. This is interesting because the Tigris enters its delta at Bel-el where the weirs of antiquity were situated. They held up the waters of the Tigris

to a height of ten meters. The weirs were known locally as *Nimrod's dam*. 'Nimrod' was an alternative name for Marduk.

According to the Sumerians, "After kingship had been lowered from heaven, the immortals perfected the ordinances, founded the cities, apportioned them their rulers, and established the cleaning of the small rivers." The later Akkadians listed immortals and their contribution to society. There were

"... Assaru the store of cultivation, creator of grain and herbs. Anbelulu, who established roast offerings, who regulates, for the land, the grazing and watering places; he opens the wells. The irrigator, who established seed rows, dam and ditch regulates, who delimits the furrow. The plow and the yoke, Enki directed, made grain to grow in the perennial field. Enki then created the pickaxe and the brick mold, and the various building implements, laid foundations, and built houses ..."

Here the immortals are setting up a society. The Mesopotamians thought of civilization as a gift from the immortals. The traditions go on to say that the lesser immortals rebelled against the greater immortals because they were tired of cutting canals and so on. Therefore the immortals created man from clay and the blood of an immortal to do the heavy work.

Bronze Age literature says that the direct influence of the immortals came to an end. Hammurabi claimed the immortals made him king, but he called for omens before going into battle, which means that they had either left, or died out, for they were not there to consult. Furlong reckons the immortals had disappeared by about 1600 B.C.

Originally, a temple was not a place of worship; it was a house of god in which tables of food and drink were laid out four times a day. Palaces were always built next to the temple so the king could obtain help immediately. 'Heaven' originally meant a high place on earth. A ziggurat had a temple on its summit in which a golden table was installed. Only a woman could attend a male immortal, but she was not then allowed to associate with mortal men. Extensive lists were kept of the immortals and their offspring. This pedigree included the half gods.

Some immortals did not have temples built in their honour; for example, the gods of the Canaanites. At Ugarit, archæologists unearthed tablets inscribed with stories about the gods. Some fifty immortals were listed. The head of the group was El, known as the kindly one, the father of years. There



was a younger immortal, Baal, who was equally well-known. The old writers thought El was Cronos.

In the Bible, the Hebrew word that is translated into the English word ‘God’ is ‘Elohim’. But ‘Elohim’ is a plural word; it is the plural of ‘Eloah’, who is El again. Furlong therefore translates ‘Elohim’ into *Immortals*. He points out that, during the construction of the Tower of Babel, the LORD says, “. . . let *us* go down, and there confound their language, . . .”

Furlong translates Deuteronomy 32:8–9 in the following way:

When Elion apportioned the nations, when he separated the sons of man, he established the boundaries of the people according to the numbers of the sons of God. Yahweh’s portion was his people, Jacob his allotted inheritance.

So we are told that Elion apportioned or shared out the nations. This is exactly what Plato records Solon as having said. El is not Yahweh. It is clear that Yahweh was given his portion along with the house of Jacob as his subject people. This interpretation tells us that Yahweh was not the supreme immortal, because someone allotted him his portion, and some other immortal had charge of these people in a previous generation. This implies that Jacob changed gods. The new covenant is recorded in Genesis 28:20–22 which Furlong read as follows:

And Jacob vowed a vow, saying, “If this one of the Immortals will be with me, and will keep me in this way that I go, and will give me bread to eat, and clothing to put on, so that I come again to my father’s house in peace; then shall Yahweh of the Immortals be my god . . . and of all that this Immortal gives me, I will, without fail, give a tenth of it to him.”

Furlong points out that, at Gilead, Jacob swore a covenant with Laban by his old god. When he changed gods, and became one of Yahweh’s people, he changed his name, becoming, as the Bible says, *Israel*.

Jacob lived about 1700 B.C. Although most of his communication with his god occurs in dreams, he once (Genesis 32:1) meets with a host of angels. On another occasion—the one on which he changes his name—he wrestles with and speaks with his god (Genesis 32:30) but that god is referred to as ‘a man’ (Genesis 32:24). Earlier in Genesis, Abraham comes face to face with his god who is elsewhere described as a man. In Genesis 18, we are told the LORD appeared before Abraham and, in the very next verse, we

are told that three men stood before Abraham. Addressing the three men as “My Lord,” Abraham hastens to see that the three men have their feet washed and are fed. The three men ask Sarah’s whereabouts, yet it is the LORD who tells her that she shall bear a child. Afterwards, the three men arise and go towards Sodom. Abraham sees them on their way. Then it is the LORD who states that he is about to destroy Sodom because of the sinfulness of its inhabitants. There follows a dialogue between Abraham and the LORD in which Abraham bargains on behalf of the innocent ones of the city. Then the LORD goes on his way and two angels arrive in Sodom and are greeted by Abraham’s nephew, Lot.

Because of the universality of the early communion between men and their gods, and the subsequent loss of this relationship, Furlong believes the gods (immortals) really did exist, and that their relations with men deteriorated to the point where the gods went away. Where did they go? Furlong suggests they went to the far west. His clue is the passage from Hesiod’s *Works and Days*:

... Zeus created a fourth generation of hero men, but of these, too, evil war and terrible carnage took some but, on others, Zeus, son of Cronos, settled a living and a country of their own far from human kind at the end of the world. And there they had their dwelling place and hearts free from sorrow in the Islands of the Blessed by the steep swirling stream of the Ocean. These live far from the immortals and Cronos is king among them; for Zeus, father of gods, set him free from his bondage.

Furlong speculates that the immortals went to America, because it is about this time that the Olmec culture makes its sudden appearance with the carving of massive sculptural pieces out of stone. In a subsequent discussion between Furlong and a critic brought into the studio to act as a sounding board, he puts forward the hypothesis that the gods were the Cro-Magnon people, the megalithic builders of antiquity. The people whom they impressed with their godliness were the last of the Neanderthal inhabitants. He also suggests that the Egyptian tokens of godship, the scepter and the ankh, were keys for operating the irrigation sluices of the canal systems that characterized the presence of the gods in a fertile river plain.

Subsequent to Furlong’s previous broadcast on the Garden of Eden, I began to correspond with him. My first letters contained the ideas that you will find here in chapter seven. As I have pointed out, Furlong’s discovery of

Eden resulted in the pieces of the puzzle falling into place, and so I continued to make discoveries. I was, in fact, moving towards the idea of human gods when Furlong broadcast *The Immortals*. Again, I quickly realized he had broken new ground and was right. However, I was somewhat critical of his final conclusions. I had studied anthropology and on his notion that Cro-Magnon man educated Neanderthal man about 17,000 years ago, I felt I knew better. As far as I was concerned, Neanderthal man had died out by 30,000 years ago and had nothing to do with the establishment of civilization.

But I was wrong. As this book will show, I was eventually able to demonstrate that Neanderthal man played a key role in the establishment of civilization. Furlong was heading in the right direction. The fine details of his theory require some modification, but he had the right players in the act.

The gods were indeed people of largely Cro-Magnon descent. Their importance was in their mastering of the horse, which gave them unprecedented mobility. The secret of their success in founding great civilizations lay in their effectiveness in mixing people of diverse racial and cultural backgrounds. Hybrid vitality lies behind the vigorousness of a society.

The Cro-Magnon horsemen who were to be the catalyst in this turn of events spoke a language which, because of their mobility, was spread further and faster than any other language in the world. It was the proto-language for all those tongues classified as Indo-European. The war-lord leaders of the horsemen called themselves *Aryas*. In the next chapter, I shall describe the techniques of linguistic analysis and the movements and influence of the horsemen.

*Summary.* Edward Furlong produces evidence for the original Gods being human beings who rapidly expanded into the Middle East and took command wherever they found themselves.

## CHAPTER VI

### THE INDO-EUROPEANS AND THE ARYANS

**T**HE ORIGINAL GODS were the first tamers and riders of the horse. This gave them an unprecedented advantage over their neighbours. They were the original Indo-Europeans and their ruling class called themselves Aryans. Who are these Aryans? They are defined as the earliest speakers of the language that evolved into more branches of modern tongues than any other linguistic grouping in the world. To find out who the original Aryans were, it will be necessary to explore the history of Indo-European linguistics.

In the year 1786, the English oriental scholar, Sir William Jones, judge of the supreme Court in Bengal, while addressing the *Asiatick Society* in Calcutta, drew attention to the remarkable resemblances between the Sanskrit, Greek, Latin, German and Celtic languages. He postulated the existence of a common source language of extreme antiquity.

The idea appealed to scholars in Germany who quickly followed up with theories as to the location of the homeland of the speakers of what they were subsequently to call the 'Proto-Indo-Germanic' language. Friedrich von Schlegel thought *Sanskrit* was most closely related to the proto-language and the original speakers had spread westwards from India. Further study revealed that the writers of Sanskrit had originally occupied only a small part of northwest India when the early hymns, the *Vedas*, were composed. It therefore seemed reasonable to relocate the homeland of the speakers of the proto-language to some uncertain region on the Eurasian side of the Himalayas.

In 1816, Franz Bopp published his work on comparative grammar showing that scientific methods could be used to elucidate the connections between the various related languages of the Indo-Germanic family. One of the widest and most consistent set of differences was that which divided the Germanic languages from all other languages of the family except Armenian. Philologist Jakob Grimm—famous for collaborating with his brother, Wilhelm, in collecting and publishing those central European folk stories known as *Grimm's Fairy Tales*—described the rules for these differences.

SOUND SHIFT		EXAMPLES	
Proto-Indo-Germanic	Germanic	LATIN Representing majority group	ENGLISH Representing Germanic group
Voiced	Voiceless		
b	→ p	bacillum <sup>1</sup>	peg
d	→ t	duo	two
g	→ k	genus	kin
Voiceless	Fricative		
p	→ f	pisces	fish
t	→ th	tres	three
k	→ h	cornus	horn

FIG. 6. Some examples from Latin and English cognate words illustrating part of Grimm's law. Cognate words are words that have a common origin in the proto-Indo-Germanic language.

Part of Grimm's law states that, in the evolution of the Indo-Germanic languages, there was a regular shift in the sound of consonantal stops<sup>2</sup> from voiced to voiceless, and from voiceless to voiceless fricative when the Proto-Indo-Germanic language evolved into the Germanic group of languages (see Fig. 6). There is a third rule but the two rules stated here will be sufficient for illustration. The original Germanic languages were Old Norse, Old Swedish, Old Danish, Old English, Old Dutch, Old Low German, Old High German, and Gothic. I have given some of the details of Grimm's law partly to emphasize the scientific precision of linguistic theory, but mainly so that you will understand the importance of an idea that comes later in this summary of the history of linguistic theory.

As is so often the case with rules based on observation, Grimm's law requires further refinement. Under some circumstances, which depends upon where the stress is placed in pronouncing a word, the sound shift, in going from proto-language to its Germanic offspring, occurs in the opposite direction to that required by Grimm's law. For example, if you look at figure 6, you will see Grimm's law predicts that the proto-language 'g' sound evolved into a 'k' sound in the Germanic tongues; yet, in the first example, where Latin *bacillum* is the cognate of English *peg*, the second consonant 'c' (= k) corresponds with English 'g'. Such exceptions to Grimm's law are governed by what linguists call Verner's law.

Outside Germany, scholars preferred to use the name 'Indo-European'

<sup>2</sup>A stop is formed by the complete obstruction of the airflow through the mouth either by using the lips, as in 'p' and 'b', or by closing of the tongue against the upper gums, as in 't' and 'd', or by closing the back of the throat, as in 'k' or 'g'.

to designate the Indo-Germanic family of languages. Thomas Young first coined the name in 1813. Max Müller, a distinguished Sanskrit authority, used and popularized the name 'Aryan'—the name early Sanskrit writers called themselves. The word 'āriya' also existed in Old Persian; it signified an aristocratic ruler, the equivalent of 'lord'. The Persian lands, where these āriyas ruled, came to be known as Iran. Sentiment shifted towards the idea that the proto-Indo-Germans originated on the Iranian plateau.

However, in the second half of the nineteenth century, Robert Gordon Latham argued that, because the majority of the peoples speaking Aryan languages live in Europe, the cradle of the race might be located somewhere on that continent. There was supporting evidence for this assertion; for example, Lithuanian was found to be, like Sanskrit, of archaic form.

By the late 1870s, linguists had convincingly reconstructed a large part of the proto-Aryan language. Scholars found themselves in a position to look for clues to the original Aryan homeland in the contents of this reconstructed lexicon. However, the anticipated breakthrough did not materialize, though all agreed that the original Aryans were surrounded by cows, sheep, goats and horses, but not asses. They knew of wolves and bears. Unaccountably, the proto-word 'bhagos' had come to mean the beech tree in some languages, but the oak tree in others. Above all, the Aryans enjoyed the alcoholic beverage made by fermenting honey: English *mead* corresponds to Sanskrit *madhu*, Celtic *medhu* and Lithuanian *medus*. The Greek derivative, *methu*, had, by classical times, lost its specific meaning and become generalized to mean any alcoholic drink. It was used indifferently for mead or wine.

While the linguists had been using language to track down the elusive Aryans, archæologists and ethnologists had been excavating and examining the contents of early burial sites. They found that, while the early Europeans and inhabitants of the Middle East had been long-headed, so called *dolichocephalics*, the beginning of the bronze age was marked by an upsurge in the number of *brachycephalics* (broad-headed people).<sup>3</sup> This coincided with the beginning of the spread of the Aryan languages. However, living representatives of both physical types are people of Aryan speech; for example, broad-headed Armenians are the neighbours of long-headed Kurds.

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<sup>2</sup>bacilli are stick-shaped bacteria.

<sup>3</sup>The definition of a dolichocephalic is a person or the skeletal remains of a person whose cephalic index is 75.9 or less. The cephalic index is the maximum width of the head (or skull) expressed as a percentage of the maximum length. A brachycephalic has a cephalic index of 80 or more. Those with cephalic indices between 75.9 and 80 are classified as mesocephalics.

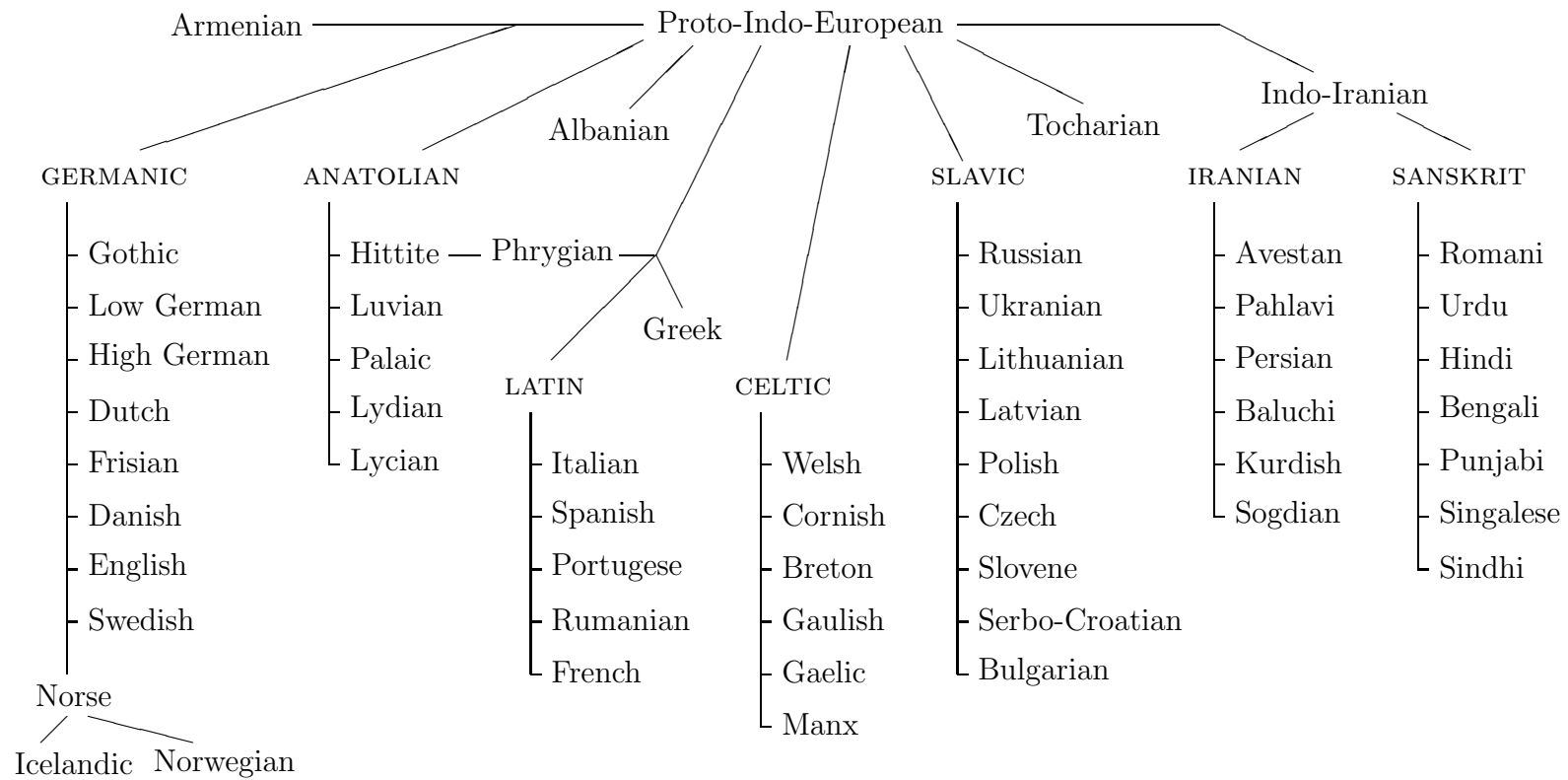


FIG. 7. Representative sample of the Indo-European family of languages.

Try as they might, the people involved in the search for the proto-Aryans could not reach any convincing conclusion either about the physical nature of the originators of the language nor the location of their land of origin.

As a result, the scholars at the end of the nineteenth century threw up their hands. Towards the end of his life, Max Müller declared:

. . . Aryas are those who speak Aryan languages, whatever their colour, whatever their blood. In calling them Aryas we predicate nothing of them except that the grammar of their language is Aryan . . .

Because all speakers of Aryan languages now had equal claim for consideration and because the name Aryan seemed to occur only in India and Iran (though there is a possibility that the name of the Irish parliament is derived from it), the old designation, ‘Indo-European’, returned to favour. It had the advantage of including all people who spoke an Indo-European language irrespective of racial origin. The word ‘Aryan’ came to be used (as in the Persian ‘Ariya’) to designate the aristocracy who, as we shall see, were mainly of one specific group: the descendants of the original gods.

Through the early part of the twentieth century, there was a steady consolidation of results by scholars but no particular breakthrough. Fig. 7 represents a sampling of Indo-European languages and their possible interrelationships as understood at that time. The interrelationships that have developed since the common use of writing are beyond dispute. In fig. 8, I have tabulated some of the results of Indo-European linguistic scholarship; namely, the corresponding initial consonants for a selection of languages. I shall be referring to this table from time to time in the course of this book.

In 1925, V. Gordon Childe published *The Dawn of European Civilization* in which he amplified the views of O. Montelius and others who, at the turn of the century, suggested civilization began in the Middle East and diffused northwards and westwards into Europe. In 1926, he published another book entitled *The Aryans*. In this book he furthered Otto Schrader’s 1890 proposal that the Proto-Indo-European vocabulary, despite the lack of scholarly consensus, really did seem to suggest one particular location as the original homeland of the Aryans, namely the Volga steppe in southern Russia. Childe traced the Aryan movement from Russia to Europe by the distribution of a pottery known as Corded Ware, so-called because its surface bore the imprint of twisted cord. This was the reverse of an earlier suggestion by Gustav Kossinna (1902) who used the distribution of Corded Ware to support the theory that Indo-Europeans had advanced eastwards from north central Europe into Russia.



Indo-European	Old English	Old Norse	Gothic	Armenian	Hittite	Latin	Greek	Lithuanian	Avestan	Old Persian	Sanskrit	Irish Gaelic
b	p	p	p	p	p	b	b	b	b	b	b	b
d	t	t	t	t	t	d	d	d	d	d	d	d
g	k	k	k	k	k	g	g	z	g,z	g,d	j	g
gw	k,cw	kv	qu	k	ku	gu,v	b,d,g	g	g,j	g,j	g,j	b
p	f	f	f	hw	p	p	p	p	p	p	p	-
t	th	th	th	th	t	t	t	t	t	t	t	t
k	h	h	h	s	k	c	k	s	s	th	s	c
kw	hw	hv	hw,w	kh	ku	qu	p,t,k	k	k,c	k	k,c	c
bh	b	b	b	b	p	f,b	ph	b	b	b	bh	b
dh	d	d	d	d	t	f,d	th	d	d	d	dh	d
gh	g	g	g	z,j	k	h	kh	z	g,z	g,d	h	g
gwh	w	w	w	g	ku	f	ph,th,kh	g	g,j	g,j	gh,h	g
s	s	s	s	h	s	s	h	s	h	h	s	s
r	r	r	r	r	r	r	r	r	r	r	r,l	r
l	l	l	l	l	l	l	l	l	l	r	l,r	l
y	g,y	-	j	y	y	j	h,z	j	y	y	y	-
w	w	v	w	g,v	w	v	-	v	v	v	v	f

‘m’ and ‘n’ translate from one language to another unchanged.

‘s’ followed by a consonant as in ‘sk’, ‘sl’, ‘sm’, ‘sn’, ‘sp’, ‘st’ has varying degrees of stability. The initial ‘s’ is sometimes dropped. Example ‘slack’ = ‘lax’.

FIG. 8. Table showing the sound correspondences of initial consonants in cognate words for a select group of Indo-European languages. The column marked “Indo-European” is the traditionally accepted hypothetical sound in the proto-language from which the other correspondences were assumed to have evolved. Complete disappearance of the consonant is indicated by ‘-’.

Childe’s thesis was that the Aryans were late-comers to the world of civilization. In other words, civilization began in the Middle East and the valley of the Nile, where the Neolithic farming culture had evolved steadily towards a highly organized state of civilization. Childe argued that, around the end of the third millennium B.C., the barbaric Aryans left their hunting and ranching lifestyle on the Russian steppes to gain a larger share of the wealth by infiltrating more civilized and economically advanced regions.

Archæologists found it difficult to date the various stages of human development. In the Middle East, they were helped by the the fact that Ancient Egyptians had marked time by reference to the heliacal rising of the brightest star, Sirius. This was an astronomical event they could fix with reasonable accuracy. Therefore they could date most of the events in Egyptian history and, either by observing the presence of trade goods in Egypt and in the surrounding territories, or by correlating historical events reported in the literature of interacting states, they could extend that dating to the whole

of the Middle East. However, this method broke down at the borders of Europe. Archæologists were unable to identify Middle-Eastern trade goods in Europe apart from in Greece.

Rapid changes in our understanding of the past began in the second half of the twentieth century. The greatest breakthrough was undoubtedly the discovery of the technique of carbon-14 dating. Willard F. Libby realized that normal air contains a small percentage of carbon dioxide that is derived from a radioactive isotope<sup>4</sup> of carbon known as C<sup>14</sup>. This isotope is continually being formed from the nitrogen in the upper atmosphere because our planet is constantly bombarded by cosmic radiation from extra-terrestrial sources. It is the peculiarity of radioactivity that an atomic disintegration is governed by chance. For each type of radioactive atom, there is a specific probability that it will disintegrate within a given time.

Imagine, for a moment, that I am playing darts rather badly! If my aim were such that I had only a fifty percent chance of hitting the board, then, in a throw of forty darts, I would expect about twenty to hit. If I threw twenty darts at the board, I would expect about ten to hit. Likewise, if I have a collection of atoms each having a certain probability of disintegrating during a given time interval, then the number of atoms that will disintegrate will be directly proportional to the total number of atoms in my collection. In particular, there is a precise time during which one half of the atoms in my collection will disintegrate. This is known as the half-life period; it is uniquely dependent upon the particular radioactive substance.

By an extraordinary piece of good luck, not only is carbon the basic element of all living things, but also the half life of C<sup>14</sup> turns out to be around 5,700 years. Had it been much longer or much shorter, it would not have been as useful. Atmospheric carbon dioxide is the source of the carbon compounds in plants; and plants, in turn, are the source of the carbon compounds in animals. So it is that all living things during their lifetime contain carbon compounds whose C<sup>14</sup> to C<sup>12</sup> ratio is the same as it is in the atmosphere. C<sup>12</sup> is the normal and most abundant isotope of carbon. Once an animal or a

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<sup>4</sup>An atom is characterized by the number of units of positive electrical charge carried by the nucleus. This is considered to be equal to the number of protons in the nucleus. Also, in the nucleus, are electrically neutral particles known as neutrons. The number of neutrons affects the mass of the atom. All carbon atoms have a nuclear charge of +6 charge units, but there are three different types of carbon atoms known. The most abundant, by a long way, have a mass of 12 units. There are also carbon atoms of mass 13 units, and radioactive atoms of mass 14 units. Atoms of the same element differing in mass are called *isotopes*.

plant dies, however, all carbon interchange with the environment ceases and the  $C^{14}$  contained within it starts to diminish by radioactive disintegration. The ratio of  $C^{14}$  to  $C^{12}$  now starts to fall and, indeed, this ratio becomes, as it were, a clock that marks the time since the death of the animal or plant.

Libby next made the assumption that, because cosmic radiation was extra-terrestrial, it would be, like most astronomical phenomena, virtually unchanged in intensity over the last 10,000 years—the time useful to archæologists. This meant that he could take a recent sample of, say, wood and use it as a reference. He could assume that the starting ratio of carbon isotopes in all samples was the same as in this reference sample. He checked his theory by carbon dating items whose ages had already been determined by other means. These items had ages going back to about 2000 B.C. The correlation was extremely good. Libby announced these results in 1949. The news was received with great excitement and enthusiasm, and for many years the method was applied to dating artifacts where no other method was available. This was especially the case for dates of extreme antiquity and for the prehistory of Europe. However, later it was discovered that the carbon-14 method of dating produced erroneous results when dealing with extreme antiquity.

High in the White Mountains of California, the world's oldest living organisms, *Pinus aristatae*—popularly known as bristlecone pines, grow incredibly slowly. Some living trees are nearly 5,000 years old. We find dead preserved trees that are thousand years older. How do we know?

Well, for each year of growth, a tree develops a new growth ring. By taking a core of wood drilled from the outside to the center, it is possible to count these rings individually, right back to when the tree was a young sapling. But the significant feature of this is that a tree's living tissue is on the outside. The sap containing water and minerals rises just below the surface of the bark. It runs to the leaves where, fuelled by the energy of sunlight, it combines with carbon dioxide absorbed from the atmosphere to produce sugars and other compounds. The enriched fluid then descends and feeds the living cells just beneath the bark, and they bud newer cells on the periphery. Each year, the oldest and innermost layer of living cells becomes woody and dies, adding another cylindrical ring to the wooden pillar, the trunk, that supports the living tissues. Because the interior wood is dead, the core of some bristlecone pines can be more than 4,000 years old. Its  $C^{14}$  to  $C^{12}$  ratio will be as low as it would have been had the trees been cut down 4,000 years ago. Here, then, was a perfect opportunity to check the

accuracy of the carbon-14 method of dating. This was done by cutting out a cylinder of wood running from the outside to the center of a very old tree and checking the relative radioactivity of the pieces between each ring.

The results of this check showed that cosmic radiation had not been constant over the years. There were two variations: a small periodic fluctuation of about 150 years that seemed to correlate with known variations in sunspot activity,<sup>5</sup> and a long-term drift that, if cyclic, would have a duration of at least 12,000 years. The latter had a profound effect upon the integration of world history. Scientists found that dates calculated to be about 5,000 years old using the old carbon-14 analysis were nearly 1,000 years older. In the Middle East this did not alter things very much, because the Egyptian calendar determined the dates of most events; in fact, the correction often helped remove carbon-14 dating anomalies. But for Europe, whose history had never been adequately coordinated with the Middle East, it affected such a profound change that many archæologists were in disbelief. It turns out that Europe was not the backwater it had been presumed to be.

With the new dating in place, archæological efforts in Europe began to portray the history of its Neolithic period. Marija Gimbutas has presented the results beautifully in *The Civilization of the Goddess*.

The Neolithic revolution, in other words, the development of farming practices that began in the Middle East around 8000 B.C., had spread to central Europe as early as the sixth millennium B.C. More importantly, the people responsible for the revolution were of the short, lightly built Mediterranean race from the Middle East. Gimbutas uses the term 'gracile' to describe these people. Clearly, the technical advantage of the new economy had enabled these people to increase their numbers and spread into the forests of Europe which had hitherto been very lightly populated. For these people, the power of reproduction was the miracle of life and their religious beliefs revolved around this principle. They worshipped the great goddess in all her manifestations: as earth, as sun and moon, and as guardian of the subterranean realm of the dead.

North of the fertile crescent of the Middle East, where Mediterranean people had first invented the art of farming, lived a mountain people who were short, stocky, and brachycephalic (round headed) with prominent noses.

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<sup>5</sup>This variation had, in fact, been discovered some years earlier than the bristlecone pine study, by studying the C<sup>14</sup> content of the rings of the shorter-lived giant sequoia. The bristlecone pine studies simply confirmed these findings.

I shall be calling these people Kassites. Their homeland stretched from the Armenian mountains eastward, possibly as far as the Altai Mountains on the western boarder of modern China. They participated in the Neolithic revolution; but, due to their situation in rugged terrain, they confined most of their farming practices to animal husbandry; most notably, to raising sheep. They were also a minority population associated with the Mediterranean race in Europe. By 5000 B.C., these Europeans had discovered the art of reducing copper from its ores, which they mined in Rumania and Yugoslavia. In all probability, this activity was associated with the Kassitic element.

East of this thriving Neolithic civilization, living astride the Don and Volga rivers in the steppes of southern Russia, was a remnant of the archaic race of Europe. These Cro-Magnon people were descended from the people who painted the walls of caves in France more than 12,000 years ago. They were tall and robust. Their hair was red and their skin pink, in contrast with the gracile Neolithic Europeans who were undoubtedly brown or blond-haired with pale skin that tanned in the sun.<sup>6</sup> They were hunter-gatherers and pastoralists who drove and corralled horses and oxen—the large beasts of Eurasia. Gimbutas calls them ‘Kurgan’ people because of the type of grave they created for their important male leaders. *Kurgan* is the Russian name given to a pit grave surmounted by a large dome of earth. The disarming thing about the kurgans was their content. In contrast with the European Neolithic graves, which clearly depict an egalitarian society whose most eminent members were priestesses, kurgans have been found that contain, not only the body of an important male, but also grave goods and accompaniments, including sacrificed horses, weapons and many valuables appropriate to a man of wealth. Often they include a woman, presumably a sacrificed widow. These were the practices both of a male-centered society and of a society that believed in an afterlife.

Trade accompanied the Neolithic revolution. The invention of pottery was swiftly followed by a trade in pottery. Doubtless, there was also trade in leather and woven goods. Anything that could withstand long slow journeys was good for trade. As soon as the Neolithic Europeans of the so-called Vinča cultural group—which stretched from modern Rumania south to Bulgaria and Thracian Turkey—had discovered the techniques of mining and reducing copper from its ores, they began to trade in that commodity. Eventually copper reached the Kurgan people. Their use of it was to change the world.

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<sup>6</sup>The hair and skin colour stated here is not claimed by Gimbutas, it is a suggestion that I am putting forward. The justification for this claim will unfold as my thesis develops.

The Kurgan people were restless, arrogant and bellicose. Presumably they had a sport similar to modern bronco busting. I envisage a period when the men corralled horses, mounted them, freed them from the corral, and competed to see who could stay mounted the longest. Undoubtedly, a rider discovered he could gain control over his horse if he tied a rope or leather strap around its muzzle to hold a rein. Creating a crude *bit* by passing the rein through the horse's mouth in the gap between front teeth

FIG. 9. The first wave of Kurgans thrust their way into eastern Europe about 4300 B.C. From their original homeland astride the Don and Volga rivers they advanced to the lower Dnieper region. From there they continued to the Danube and followed its course inland into the Hungarian Basin and on into central Europe. One branch headed south settling both in the plain of the Mariça river and in Macedonia. (*After Gimbutas*)

and premolars would have been found to improve this control dramatically but the improvement would have lasted only until the horse succeeded in chewing the bit to pieces. Probably wooden or bone bits were tried. They would have lasted longer, but eventually the horses succeeded in chewing through them as well.

With the arrival of copper, the Kurgan people were able to create the first permanent bits and so bring their horses under their complete and permanent control. With horses, man found himself able to move speedily over unthinkably large distances. More than that, this fighting race undoubtedly forged for itself weapons of copper that could slash and cut in a way that

FIG. 10. The location of the North Pontic Kurgans whose thrust into southeast and central Europe (black arrows) took place about 3500 B.C.

no weapon of stone could match. Despite the fact that grave goods include only weapons of stone and bone, we can assume that swords, axes and battle scythes of copper were forged and used. Because this metal was still scarce and valuable, these weapons would be passed on from father to son.

Horse-mounted and armed, large of body and strong, these Kurgan people moved west, probably drawn by the desire for more copper.<sup>7</sup> They descended upon the lightly built inhabitants of the Balkans and swept on up the Danube valley into Central Europe. They had no match. Wherever the Kurgans appeared, they quickly took over. The skeletal remains of hacked and bludgeoned bodies testifies to the terrifying brutality of the Kurgans. Marija Gimbutas identified the Kurgan people as being the proto-Indo-Europeans. These people were not, as it turns out, the same as Gordon Childe's bearers of corded ware. Gustav Kossinna was correct. Corded Ware traced the movement of a people from Germany into Russia. It marked the counter-flow of a group of hybridized earlier Kurgans and Europeans reacting to a third wave of Kurgan invaders who moved into southern Europe from the steppe lands around 3000 B.C.

In 1970, when Gimbutas first announced her findings, the linguistic schools demurred. They believed a second Kurgan attack had taken place around 2500 B.C.. They knew this second wave was responsible for the dissemination of the classical Indo-European languages. They pointed out 2500 B.C. was far too late for the complex variety of descendent languages to have evolved. But with the refinement of carbon-14 dating and its recalibration using the bristlecone pine data, the first two Kurgan attacks on the Balkans turned out to have occurred about 4300 B.C., and again about 3500 B.C., which, as we shall see, is quite remarkable, and exactly right. Marija Gimbutas' thesis is more likely to be the correct version.

While archæologists searched for the original location of the proto-Indo-Europeans, a small group of experimental linguists were doing something quite different.

Modern technology allows us to analyze the precise nature of vocal sound. Speak into a microphone, and the sound of your voice is converted into variations of an electrical signal. These variations can be displayed visibly

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<sup>7</sup>That the Kurgan people started riding horses using copper bits around 4300 B.C., has been established by the discovery of a horse skull of about that date showing the characteristic chipping and bevelling of the lower premolars caused by the metal bit. See *The Origin of Horseback Riding* by David Anthony, Dimitri Y. Telegin and Dorcas Brown.



as a squiggly line on an oscilloscope or, more popularly, they can be *spectrally* analyzed for tonal content; in other words, you can find out what mix of pure frequencies will produce exactly the same sound.

Research linguists have combined this spectral analysis of speech with a simultaneously made x-ray movie of the moving mouth parts and larynx of the speaker. In this way, they have produced a total picture and an understanding of how human beings utter the sounds with which they communicate.

Toby Griffen,<sup>8</sup> one of the contributors to this field of study, tells us that, for each set of breath constrictors (the parts of the mouth that generate stops and associated fricatives), there is a scale of what he calls aspirate tension that ranges from tense or *fortis* to relaxed or *lenis*. Aspirate tension is caused by a combination of tension in the vocal cords, which determines the mix of high and low frequencies in the emitted sound, and the air pressure that builds up when we restrict our breath. When we close a stop, air pressure builds up, and there is an increase in the width of the larynx. This increase in width inhibits the vibration of the vocal cords so that, when the stop is released, a puff of aspirated air occurs before the larynx returns to size and the cords start to vibrate and generate sound. As for the cords, there is a range of conditions of cord tension and airflow over which sound can be generated, and, as might be expected, if you increase cord tension, you will generate more high frequency tones. Also, the hissing noise of high pressure air passing a restriction, as when generating a fricative consonant, is rich in the higher frequencies. High frequencies have a higher energy content for a given amplitude.

All this is to say that the vocal effort required to make one's self heard diminishes as one changes from articulating a stronger (more *fortis*) consonant to a weaker (more *lenis*) one.

As early as 1916, Meillet observed that, in the evolution of the Germanic languages, intervocalic consonants absorb the neighbouring vowels and become voiced. This simply means that, with time, German speakers were less inclined to allow intervocalic stops to build up so much air pressure. Therefore aspirate tension was reduced.

Griffen saw this could be raised to a principle. With time, there is a tendency for language to evolve so as to reduce the effort required to generate

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<sup>8</sup>See *Germano-European: Breaking the sound law*, by Toby D. Griffen. Southern Illinois University Press.

Lenis					Fortis
Susurratae	Mediae	Tenues	Aspiratae	Affricatae	Spirants
bh	b	p	p <sup>h</sup>	pf	f
dh	d	t	t <sup>h</sup>	ts	θ
gh	g	k	k <sup>h</sup>	k <sub>h</sub>	ɣ

FIG. 11. Modern linguistic analysis has shown that the natural evolution of sound proceeds from ‘fortis’ to ‘lenis’. In the aspirate sounds ‘p<sup>h</sup>’ etc., the stop ‘p’ is followed by a puff of breath. The ‘p<sup>h</sup>’ sound is somewhat more aspirated than in the pronunciation of the word ‘pill’. It is present in the pronunciation of the word ‘uphill’. The Greek letter ‘θ’ represents the sound ‘th’ in the word ‘thin’. The linguistic symbol ‘ɣ’ is used to denote the soft guttural sound in Scottish ‘loch’ (which the English usually pronounce *lok<sup>h</sup>*). The ‘bh’, ‘dh’ and ‘gh’ probably began as aspirated ‘b’, ‘d’ and ‘g’, but are, in effect, equivalent to ‘v’, ‘th’ as in ‘then’ and a voiced version of ‘ɣ’.

sounds except when the speaker emphasizes what he is saying. And so the evolutionary trend causes consonants to drift towards a more lenis position on the tension scale; but where the accent, stress, or emphasis occurs in a word, the consonant might drift towards a more fortis form.

Figure 11 tabulates the consonants for the three sets of breath restrictors involved. Looking at that table, we see that the trend is for ‘t’ to become ‘d’, ‘p’ to become ‘b’, ‘k’ to become ‘g’ and so on. This is the reverse of Grimm’s law. The upshot of this is the realization that the traditional assumption about the form of proto-Indo-European is flawed. The oldest written languages, Sanskrit, Greek and Latin, are not, even in their earliest attested forms, conservative and primitive; they are, in fact, highly evolved. It is the Germanic languages that are conservative. Griffen determined that proto-Indo-European was an early form of Gothic.

Linguists derive the English word ‘god’ from Indo-European *\*ghu-to*<sup>9</sup> meaning ‘the invoked’, but Griffen’s theory suggests that the original word was more like *\*guthu-*, or *Goths* as we call them today. Sometime around the twenty-third century B.C., a people called Gūti attacked and defeated the Sumerians in lower Mesopotamia. This suggests that the name Goth or Gūth or Gūti<sup>10</sup> is very old.

Returning to figure 11, which tabulates the three sets of consonants most

<sup>9</sup>In linguistic scholarship, hypothetical words are preceded by an asterisk.

<sup>10</sup>The ‘ū’ is pronounced as in ‘tune’.

affected by strength variation, you may wonder why ‘θ’ and ‘dh’ are at opposite ends of the scale. Why does voiceless ‘th’ require most energy and voiced ‘th’ the least? To see this, try saying “then” and “thin.” The ‘th’ in “then” you can say very softly yet be audible. The ‘th’ in “thin” is the sound of breath passing a restriction. You have to put a burst of energy into its formation to make it audible. A very recent example of the sound shift rule in action is the derivation of the American monetary unit. In the seventeenth century, the German crown, a silver coin about one-and-a-half inches across, was called a *taler*.<sup>11</sup> The word was pronounced “t<sup>h</sup>aler.” The Americans chose this name for their version of the crown. It is known today as the dollar. The transition ‘t<sup>h</sup>’ → ‘d’ is consistent with the rule of evolution in the above table.

I concur with Gimbutas that the Kurgans, who were in fact the Goths, were the original proto-Indo-Europeans. This is the only possible explanation. How can we know with such certainty that this is so? It is because the people involved tell us their story. Their history lies in the literature we have inherited from the past. We have not hitherto interpreted it correctly, because we have been too confused by the accumulation of fantasy that has grown up around it.

The archæological evidence leads us back to the discussion in chapter two where we found the location of Eden to be Edirne in Turkish Thrace.

*Summary.* The science of Linguistics identifies the largest group of languages as descended from the language of a group of people living between the Don and Volga rivers in southern Russia. These were the first people to successfully tame and ride horses. They were the proto-Indo-Europeans. The men of this group were the Gods identified by Edward Furlong. Their movement caused a rapid mixing of hitherto isolated groups of people resulting not only in heavily hybridized populations, but also in class-structured societies.

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<sup>11</sup>Short for *Joachimstaler*, so-called because the coinage metal came from the mines of *Joachimsthal*, meaning Joachim’s Valley, just over the border in what is now the Czech Republic.

## CHAPTER VII

### PROMETHEUS, IO AND PERSEUS

**F**URLONG'S DISCOVERY of the Garden of Eden changes our view of ancient history presented in the Bible. When we explore the new interpretations of the early geneological lists, we see that some of the names on those lists are actually eponymous ancestors and represent whole clans of people. The same literary device of using an individual's name to stand for a whole tribe becomes apparent, too, in Greek mythology. For example, we shall discover the Greek Titan, Epimetheus, is closely connected to the biblical patriarch, Methuselah, the eponymous ancestor of the Medes. Also, we shall find the Greek stories of Io and Perseus derive from history, and their adventures describe the movements of entire people.

I begin my correspondence with Furlong by asking him if he is aware of the fact that the river through Eden, the Maritsa, was known in ancient times as the *Hebrus*. (Needless to say, he is!) I go on to suggest that the Bible confuses the name of the region with that of the river. The original story (recounted on page 9) should read: "The name of the first [river] is Havilah: that is it which compasseth the whole land of Pishon, where there is gold." I have two reasons for making this suggestion.

First, I maintain that *Havilah* is a variant of the name *Hebrew*, which, in turn, may have been derived from *Hebrus* or a short form for 'men of the Hebrus'. Alternatively, the Hebrus may have been named after the people who dwelt along the river.<sup>1</sup>

The second reason is because, looking at the maps, I can find no place

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<sup>1</sup>The usual explanation that the word 'Hebrew' means 'one who crosses, a nomad' is neither invalidated by, nor invalidates the above suggestion. The English word 'vandal' means 'one who maliciously damages property belonging to others'. It is a description of the behaviour particularly observed in a barbarian tribe called Vandals who swept through Europe and North Africa 1,500 years ago. The original meaning of the word 'Vandal', the tribal name, was 'wanderer'. The case for the name 'Hebrew' is weaker: the explanation, "one who crosses," is folk etymology; 'Hebrew' being likened to a Hamitic word meaning 'to cross over.' The word 'Hebrew' is most likely of Indo-European origin and probably related to the English word 'have'.

name on the upper Maritsa that even faintly resembles ‘Havilah’ but, interestingly, many of the places do have names beginning with the letter ‘P’. There are Pŭrvomai, Pazardzhik and Plovdiv—which is relatively modern, being a Bulgarian diminutive of Philippopolis, the city of Philip of Macedon. Most suggestive of all is Peshtera. Could this be *Pesh(on)-terra*, the land of Peshon?

Elaborating on the first point, Abraham is referred to in the Bible as *‘ibri*<sup>2</sup> (Genesis 14:13). Ancient Egyptians referred to people called *‘apiru*. *‘Eber* is the eponymous ancestor of the Hebrews, mentioned in Genesis 10:21. According to Meek<sup>3</sup> *‘eber* must go back to an earlier form *‘abiru*, which is recognizable as the *‘habiru* of cuneiform literature, a name that occurs around the second millennium B.C. from one end of the Near East to the other. It was applied to a people who were typically portrayed as homeless and wandering, and whose occupation was usually that of being mercenary soldiers. The form *‘habirah* occurs in Assyrian. Now we see from the fortislenis scale on page sixty-four that ‘b’ can weaken to ‘bh’ and from there, become a ‘v’ (or a ‘w’, which was how it was pronounced in old Hebrew). Also, after 1850 B.C., as I shall be showing, Egyptian influence brought about a tendency in Near Eastern languages for ‘l’ and ‘r’ to become confused and interchanged.<sup>4</sup> Therefore, there is a possibility that *Havilah* is simply a variant spelling of *‘Habirah*, a variant of *‘Habiru*, the source word of *Hebrew*.

Genesis 10:7 and Chronicles 1:9, in the Bible, tell us that the *tribe* of Havilah is descended from Ham. But the Bible contradicts itself in Genesis 10:29 and Chronicles 1:23 by claiming that Havilah is descended from Shem. The genealogical listings of the Priestly Code are probably attempts to classify people in the ancient world according to language—modified here and there by information based on a few legends of distant memory. Quite possibly there were groups of people in Palestine known as ‘Havilah’ some of whom spoke Hurrian or Sumerian, and others who spoke an Arabic tongue, probably *Hebrew*. Therefore the Priest’s classification of Havilah falls under both Shem and Ham. In fact, the *Habirah* were likely ‘men of the Hebrus’ from the Garden of Eden, and were a blend of Kurgans (Goths), Europeans

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<sup>2</sup>The linguistic symbol ‘c’ is used to denote a low back rough breathing sound like the vowel sound in ‘taught’ pronounced with the back of the throat restricted. It is often rendered in transcriptions as ‘o’ or ‘gh’ or ‘ogh.’

<sup>3</sup>Theophile James Meek, *Hebrew Origins*.

<sup>4</sup>See, for example, the ‘l’ and ‘r’ correspondences for Sanskrit in the table, figure 8, on page 55.

of Mediterranean stock and Anatolians. The Bible should have said they were descended from Japheth. If they were the people who preserved the Eden story, that would explain their use of the name Havilah for the river through Eden rather than, as the Greeks remembered it, the ‘Hebrus’.

This argument strengthens the idea that the first river description is from a very early tradition, and the description of the remaining three rivers is a later gloss. It is not, however, a gloss in the modern documentary sense, like a JE gloss within the J document. It would have been an archaic gloss within the S<sup>2</sup> document. I suggest the gloss dates from about 1700 B.C., and is an attempt to describe the region around Haran from where Abraham hailed before his descent into Canaan; it is here that the headwaters of the Dicle (Tigris) almost meet the Euphrates at its great western bend in northern Syria (see Fig. 1, page 10).

The remaining river, the Gihon: “the same is it that compasseth the whole land of Æthiopia,” presents the most difficulty, but not as much as may be expected. From classical times, Æthiopia was in Africa south of Egypt, and that is why the Gihon has been virtually impossible to locate. However, early in my research, I realized that the original Æthiopia had to have been what we now call the Levant: the coastal region at the eastern end of the Mediterranean Sea, namely, Palestine, Lebanon, western Syria and the Haytay of southern Turkey.<sup>5</sup> That being so, I suggest the Gihon may be the Turkish river now known as the Çeyhan. In classical Greek times, it was known as the Pyramus, but I have found that Turkish names have changed little and are often closer to archaic originals than those of classical Greece. A case in point is Edirne, which is closer to the name Eden than the classical Greek name of Adrianopolis. Another candidate for the Gihon is the river Qishon flowing into the Mediterranean at modern Haifa; it intersects, but hardly encompasses Æthiopia. The Çeyhan not only borders Æthiopia to the north, but comes close to the Dicle and the Euphrates in the region where Abraham once dwelt.

My next point is that Tubal-cain, Methuselah’s grandson, has already been identified with the Tibarenians<sup>6</sup> and Chalybdians or iron-workers who lived just west of Trabzon in northern Turkey when Jason, a Greek mythical hero, sailed to Colchis in quest of the Golden Fleece. This, together with

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<sup>5</sup>Æthiopia is the rendering of biblical ‘Kushu’. Egyptian Kushu was Nubia, south of the first cataract on the Nile. However, in chapter two, you will recall that the Kushu were identified with the Kassites and sometimes with Babylonians.

<sup>6</sup>Note that we have here another example of the ‘l’-‘r’ interchange alluded to earlier.

the now revealed location of Eden, suggests to both myself and to Edward Furlong that a European people worked their way from the Balkans along the north coast of Turkey towards the valley lying south of the Caucasus Mountains, to ancient Ararat. In historic times, this is the region where we first encounter the Medes and the Persians, two definitely Indo-European nations.

Now the traditional hypothetical Indo-European root-word for ‘middle’ is *\*medhyo*<sup>7</sup> and that for ‘far’ is *\*per-* with a variant form *\*pro-*. Both *per* and *pro* are attested forms in Latin and Greek but are preceded by asterisks here because it is a hypothesis that these words have remained unchanged since earlier than 4000 B.C. The work of Toby Griffen suggests that the early forms were closer to *\*medyo-* or *\*methyo-* and to *\*pher-* or *\*phar-* or *\*far-*.

I therefore suggest that the Medes and the Persians were simply the ‘Middle people’ and the ‘Far people’, and were probably originally called something like *\*Methuses* or *\*Methusæ* and *\*Pherses* or *\*Pharsuæ* or possibly even *\*Farsi*. I should note here that this is not the usual explanation for these names among linguists. At the time I first made this suggestion, I thought that perhaps the Indo-Europeans came from the Danube region. Before I came across the work of Maria Gimbutas, I thought the European folk called themselves Teuta (the people) and the Medes (middle people) were so-called because they lived in the middle ground in eastern Turkey, while the Persians (far people) lived furthest away near the southwestern shore of the Caspian Sea. Later, I discovered the real reason for the name ‘Medes’, and received a remarkable confirmation for my conjecture as we shall see later, in chapter 14.

The next point in the argument is the suggestion that Prometheus, a Titan of Greek mythology, represents the Medes and the Persians collectively. The Greeks claimed that *Prometheus* meant forethought and assigned to him a brother called *Epimetheus* meaning afterthought. In the Sanskrit epic *Bhagavata Purana* from India, two brothers are called *Pramanthu* and *Manthu*, which suggests that originally they were called *Prometheus* and *Metheus*, the latter being the eponymous ancestor of the Medes alone. “Why, then,” you may ask, “wasn’t there an eponymous ancestor for the Persians alone?” Well, perhaps there was. The name of the hero *Perseus* comes to mind.

This identification of Prometheus with the Medes and the Persians ex-

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<sup>7</sup>It is standard convention that hypothetical words not attested in the literature are preceded by an asterisk.

plains the most important myth associated with him.

Zeus, angry at mankind because he had been tricked—with Prometheus's connivance—into accepting the portion of a sacrificial bull consisting of only the bones and the fat, decided to punish men by withholding fire from them. However, Prometheus slipped up to Olympus, the abode of the gods, ignited a torch at the fiery chariot of the sun; and, hiding some glowing embers from it inside a fennel-stalk, stole back down to earth and gave the fire to mankind. Zeus, furious, ordered that Prometheus be tightly chained to a rock in the Caucasus Mountains where a vulture gnawed his liver during the day time. This was a never ending torture, because, every night, Prometheus's liver grew whole again!

The interesting feature of this legend is its setting. Why would Zeus, a Greek god dwelling on Mount Olympus in northern Greece, chain Prometheus in the Caucasian mountains? I suggest the reason is that the Medes and the Persians lived there. The story about Prometheus taking a sacred fire from heaven and giving it to mankind was probably originally a fanciful Greek justification for the Persian practice of worshipping fire.<sup>8</sup>

The significance of the idea that Zeus had Prometheus chained to the Caucasus is likely a political comment, visual in its effect—like a modern political cartoon—describing the relationship that existed between the civilizations of the eastern Mediterranean and those of the eastern end of the Black Sea. Mycenaean, Minoan, Cypriot, Phoenician and Egyptian participated in rich commercial trading enterprises during the Bronze Age. It is obvious from the subsequent historical movements of people that the Medes and the Persians aspired to possess their lands, and join in the trading.

The Medes and the Persians were the barbarians of the Bronze Age. This statement will come as a surprise to most historians. The Medes and Persians first enter the annals of history in 837 B.C. This was when the Assyrian King Shalmaneser III sent an expedition against them. His attack

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<sup>8</sup>The ever-burning fires that topped some of the Persian altars were fed by natural gas. There are oil bearing strata beneath the southeastern end of the Caucasian valley which was in old Persia. The region is subject to frequent earthquakes. Earthquakes undoubtedly open fissures that release the natural gas, and probably also close up old leaks. I suspect that new, unignited gas leaks were relatively common a few millennia ago. It may be that men occasionally witnessed the ignition of a gas leak by a bolt of lightning. In so doing, these men forged a link between the natural ground flares and the great sky-god. The sacredness of the fire was thus assured.



was launched to the northeast of Assyria, in the direction of Ararat. That a formidable people was in the making is shown by the fact that Shalmanser was already too late to prevent the inevitable. Within two hundred and thirty years, the Medes overran and destroyed Assyria. Less than a hundred years later, Persia was in possession of the whole of the Near East.

I shall be showing that Medes and Persians lived in the region south of the Caucasus from at least 3000 B.C. and possibly earlier. They were a hybrid stock of Indo-Europeans and indigenous Kassites. From the beginning of recorded history, their presence was felt as waves of people descended from the mountains of modern Kurdistan and joined the people living in the so-called fertile crescent, a curved strip of rich farmland that sweeps up the Mesopotamian valley and curves round and down the coast and hinterland of the Levant to the borders of Egypt. When, in 1850 B.C., the Indo-European-Kassitic stock was enriched by the arrival of a highly civilized mixture of African and Mediterranean people, their renewed vigour resulted in even greater waves of people expanding into the whole of the ancient world.

Small wonder that the civilizations of the eastern Mediterranean spent considerable effort trying to hold back the barbaric hordes of the eastern Black Sea. The importance of the city of Troy, which guarded the Dardanelles, the channel that linked the Black Sea to the Ægean Sea, cannot be underestimated. As long as the Mediterranean powers contained the barbarians, they could claim they had Prometheus chained in the Caucasus.

Having established that Methuselah or Methusa represents the Medes, I suggest that the longest lived biblical patriarch, Methuselah or Methusa-el, is simply Methuselah with the suffix 'el' and, in one case, also 'ah', attached. Now 'el' is the Hebrew word for god, and 'ah' means brother. "Methuselah" can therefore be taken to mean Methuselah the fellow-god, the Jewish designation of the Greek Titan Epimetheus.

Interestingly, Noah (Naamah) is the grandson (granddaughter) of Methuselah (Methuselah). In Greek mythology, Pyrrha, wife of Deucalion (see page 39) is the daughter of Epimetheus. Historically speaking, these relationships mean the same thing, namely, that the wine-makers of Ararat are of Median descent. As I mentioned in chapter four, 'Pyrrha' means 'fiery-red' and is a reference to hair colour. This implies the Medes were red-headed. Now the English words 'elk' and 'eland' incorporate Indo-European *\*el*, a word used to describe the red and brown colours that abound in nature. Originally, *\*el* would have been the correct word for the colour of red hair. This strongly suggests that the Hebrew word 'el' is of Indo-European prove-

nance.

For me, the most exciting realization is that the Greek story of Io describes the early movements of the Indo-Europeans.

Details of the story of Io are difficult to unravel. Clearly there was, at one time, a great early tradition about Io, but it has come down to us only in fragments. There is a play by Æschylus called *Prometheus Bound* in which the cow, Io, passes by the chained Prometheus in the Caucasus. She describes her wanderings and where she intends to go next, but the geography is quite confusing. Other snippets of the tradition can be found in Lucian's *Dialogues of the Gods*, in Homer's *Iliad*, Herodotus's *The Histories* and in many other literary sources. These fragments have been nicely brought together and summarized by Robert Graves. The following account of the myth of Io is a précis of his summary of the legends:<sup>9</sup>

Io was the daughter of the river-god, Inachus. As a young woman, she becomes a priestess of Hera, queen of heaven and wife of Zeus. Unfortunately, Zeus falls in love with her. Hera finds out and accuses him of infidelity, but he denies having touched Io, and tries to spirit her out of sight by transforming her into a white cow. Hera, undecieved, lays claim to the cow, has her tethered to an olive tree, and tells hundred-eyed Argus to stand watch over her. Argus can watch continuously because, while some of his eyes are closed in sleep, others are wide awake.

Zeus therefore sends arch-thief Hermes to rescue Io for him. Hermes succeeds by lulling all one hundred of Argus's eyes to sleep by skillfully playing the flute, whereupon he slays him and leads cow Io away.

Hera soon discovers the theft. She honours Argus by placing his eyes on the tail of her favourite bird, the peacock, and then sends a gadfly to sting and punish Io. The gadfly chases Io all over the world.

Io first flees by way of Mt. Hæmus (in Thrace) and the delta of the Danube along the northern shore of the Black Sea, crosses the Crimean Bosphorus and follows the River Hybristes to its source in the Caucasus where Prometheus is chained to his rock. Then she runs back to Europe via Colchis, the land of the Chalybes and the Thracian Bosphorus. In other words, she runs back along the south shore of the Black Sea. Next, she gallops through Asia Minor to Joppa (modern

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<sup>9</sup>Robert Graves, *The Greek Myths*, Penguin Books. The latest two volume edition was in 1960. The two volumes were combined in a reprint of 1992. For a comment on Graves' translations see bibliographic notes at the end of this book.

Jaffa in Israel). From there, she speeds through Media, Bactria and India, then southwest through Arabia to Æthiopia. Thence she travels down the Nile until she enters Egypt. Here, in Egypt, Zeus finally transforms her back into human form and she gives birth to Epaphus, her son by him. Eventually, Epaphus becomes Pharaoh and rules the Egyptians.

What is of interest here is the journey taken by the cow Io ostensibly because she was being chased by a gadfly. The trip around the north of the Black Sea to the Caucasus coincides with the counter flow of Scythian (North Pontic Kurgan) migrations from that region. These North Pontic Kurgans were descended from the first wave of Kurgan invaders, the original Persians, who had settled in the valley of the Kura river in what is now called Azerbaijan (see map fig. 10, page 62). The Hybristes cannot be identified as a river flowing from the Caucasus. However, if we identify it with the Hebrus river, and reverse the direction of the trip along the south shore of the Black Sea, then we have a description of the migration of the Medes. It follows from Furlong's identification of Eden and my identification of Methuselah that the Medes must have crossed the Thracian Bosphorus and travelled east across northern Turkey through the lands of the Chalybes to arrive in Colchis at the eastern end of the Black Sea. Coincidentally, this is confirmed in the mythology of the Norsemen (see chapter 14).

Io's next movement down to Jaffa coincides with the most likely earliest movements of Indo-Europeans into the Middle East. Leonard Woolley suggested this movement was marked by the distribution of a pottery known as Khirbet Kerak ware after the name of the site where it was first found at the southern end of the Sea of Galilee in Palestine. The Russian archaeologist B. A. Kuftin discovered that the original homeland of the people who made this pottery was near Igdir close to Mt. Ararat in old Armenia. Presumably, some time before 3000 B.C., these people completely abandoned the Igdir site, descended into Northern Mesopotamia and crossed to the west. Eventually, they made their appearance in the Amq, a plain in Northern Syria (now Southern Turkey) where the Orontes river bends to the west before emptying into the Mediterranean Sea. The migration may have been rapid because few intermediate sites containing the pottery have been found. The evidence suggests all this occurred during the Chalcolithic Age because many tools were made of unalloyed copper, while most were of stone. Woolley suggested that these people not only slowly diffused towards the south, arriving in Syria and Palestine in the Early Bronze Age, but they also entered Ana-

tolia from the south and were the original Hittites.<sup>10</sup> Some Khirbet Kerak ware has been found in Anatolia, in particular, a characteristic terra-cotta pot-stand hearth adorned with cartoon faces. Although the Igdir site was mysteriously abandoned, Khirbet Kerak ware was widely distributed and has been found in the Kura basin south to Lake Urmia, west of Lake Van and also northeast of the Amq at Malatya.

It may well be that the Proto-Hittite society included some of these users of Khirbet Kerak ware, but they were certainly not the founding population. We know that as far back as 6000 B.C. there was an advanced Neolithic population in occupation of Anatolia; a large town of that time has been unearthed at Çatal Hüyük. Furthermore, the bearers of Khirbet Kerak ware were certainly not the people who conquered Anatolia and spawned the kings of the classical Hittite Empire, because those people entered Anatolia about 1900 B.C., which is far too late.

Moreover, Woolley's theory is contradicted by his own archaeological discoveries in the Amq. Here he found Khirbet Kerak ware in the topmost level of Tabara al Akrad, a site that was abandoned about 3400 B.C. and which was eclipsed by Alalakh, the town under the mound at nearby Atchana.<sup>11</sup> The people who founded Alalakh were the first to use the pottery wheel and they also freely used bronze. The foundation of Alalakh was roughly contemporaneous with the second appearance of fortifications at the archaeological site of Mersin (see fig. 18, page 121).

Mersin is a very interesting site. It is on the south coast of Turkey north of the eastern tip of Cyprus. It occupies the position of a ford across a fast flowing stream on an ancient coastal road carrying traffic from the west to the Cilician plain. It is of interest because people have lived there continuously since Early Neolithic times; the modern bustling port of Mersin lies adjacent to the mound of the archaeological site.

Of the twenty-nine building horizons in the mound, the lowest eight levels are Neolithic. Above these levels, copper makes its appearance first in the shape of pins, later as chisels and axes. During these Neolithic and Chalcolithic periods, Mersin clearly remained a peaceful village which, with the passage of time, made steady improvements in agricultural techniques, pottery design, weaving and so on.

But, at level sixteen, a dramatic change occurred. A military fortress

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<sup>10</sup>History of Mankind Cultural and Scientific Development: Vol 1, Part 2 *The Beginnings of Civilization*, by Sir Leonard Woolley.

<sup>11</sup>*A Forgotten Kingdom*, by Sir Leonard Woolley.

replaced the peaceful village. Inside the fortress gateway, was a well worn 'mounting-stone', much like those found within medieval English castles, indicating the new arrivals rode horses. This fortress was burned and abandoned. Four strata higher, at level twelve, a new fortress was built. The architecture and new pottery introduced at this level was very similar to those at the lowest level of Troy, the citadel built on the hill of Hissalik just south of the Dardanelles in Northwest Anatolia.<sup>12</sup>

This strongly suggests that Indo-Europeans migrated from the Balkans south along the west coast of Turkey, then east along the southern coast until they finally arrived, about 3400 B.C. (to use Woolley's dates) in the Amq plain where they clearly conquered the bearers of Khirbet Kerak ware.

At Alalakh, archæologists found a slate palette for eye paint; it closely resembled a type found in Pre-Dynastic Egypt.<sup>13</sup> I shall be showing that the Pharaohs of Egypt were of Indo-European descent. In all likelihood, what we are able to observe here at Troy I, Mersin XII and the foundation of Alalakh, is the progression of a southern branch of the Medes on their way from the Balkans towards Egypt.

Finds at Atchana indicate that, during most of the following millennium, Alalakh had strong ties with Southern Mesopotamia. At the sixth horizon (Woolley's 'level XII' counting down from the topmost layer), a noticeable change took place. An old temple was redesigned and the front of the platform on which it stood was masked by a steeply sloping *glacis* revetted with white plaster. This was an architectural feature that developed in the north and was progressively carried south until it appears in Egypt at the Hyksos stronghold of Tell el Yahudiyeh.<sup>14</sup>

There is every reason to believe the invaders, who brought about this change, came from the Caucasus region. Their leaders were Indo-Europeans and they had considerable Hurrian support. It would seem, therefore, that, upon entering the region, they beat the same old trail pioneered by the Kirbet Kerak people over a thousand years earlier. This thrust took them as far as Jaffa in southern Canaan. In Greek legend, coincidentally, cow Io galloped south as far as Jaffa. It was a branch of *these* people who pushed up into Anatolia and eventually became the founders of the classical Hittite Empire. Another wave of the same people moved in from old Ararat about 1800 B.C. The revitalization created by this new wave carried them beyond

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<sup>12</sup> *Early Anatolia*, by Seton Lloyd.

<sup>13</sup> *A Forgotten Kingdom*, by Sir Leonard Woolley.

<sup>14</sup> *Ibid.*

Jaffa and, at the appropriate moment of weakness in Egyptian affairs, they conquered Egypt. The Egyptians called them 'Hyksos'.

The last movement in 1800 B.C. was part of a continuous sea of people flowing out of the Caucasus area. The most significant movement was the Aryan invasion of India. I shall be showing that the people involved were multi-racial and the epithet 'Aryan' applied only to the warlords. The religion conveyed by those warlords and their priests was a belief in the Indo-European sky-god in all his manifestations. Io's trip from Media through Bactria to India certainly coincides with this mass migration.

In the Io story, there next comes an extraordinarily difficult journey through southern Arabia to Æthiopia in Africa thence down the Nile to Egypt. But I have discovered that Æthiopia originally referred to the Levant, which is where we left Io at Jaffa. The journey via southern Arabia has

FIG. 12. Comparison of the journey of Io with the movements of people swept along by Indo-European conquerers.

obviously been invented to put Io in Æthiopia which, by classical times, was thought to be in Africa. If we leave out mention of Arabia, and simply say that Io journeyed from Æthiopia to Egypt—in other words, she moved on from Jaffa into Egypt—then we have a description of the invasion of the Hyksos, a people consisting of Hurrians, Indo-Europeans and their followers. This occurred in 1628 B.C. It is here that Io gave birth to *Epaphus* who became Pharaoh of Egypt. We know from Egyptian records that the last of the Hyksos pharaohs was called *Apophis*!

Therefore, I claim there is a very high probability that Io represents the Indo-Europeans. As such, her description as a priestess and a cow becomes untenable. I suggested to Edward Furlong that Io was, in fact, a deity who may have been addressed as *\*Iopater* (Father Io). This is very close to the name *Iapetus*, an eastern Titan, father of Prometheus, the biblical Japheth, who represented the Indo-European branch of the human family.

As it turns out, the feminization of Io is consistent with what happened during the dark age preceding the classical age of Greece. A conquerer always demotes the god of the conquered nation. Zeus displaced Io. Io was also feminized. In a male dominated society, reducing Io to a woman was the ultimate demotion. Changing her into a cow was not arbitrary: the god *\*Iopater* was frequently worshipped as a bull.<sup>15</sup>

Who was this *\*Iopater*? Linguists state that the original name of the Indo-European sky-god was *\*Deiwos* from which we get Latin *Deus*, Sanskrit *Dyaus*, Germanic *Tiu* (for whom we name Tuesday) or Norse *Tyr*. These names accord well with the rules for words beginning with the letters ‘d’ and ‘t’. I refer you to the second line of the table on page 55. Linguists also assume that there is a tendency for the ‘D’ to be elided, especially when addressing the god (vocative case), with the result that we have Latin *Ju-piter* instead of *Diu-pater*, and Greek *Zeus*. The initial letters of these forms accord with the correspondences of the line for Indo-European ‘y’

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<sup>15</sup>We can reconstruct the original story from which the snippets of Io mythology are derived: “Bull Io ran from north of the Black Sea through the Caucasus Mountains to Colchis and the lands between the Arax and the Kura rivers. He then ran back, first crossing the Crimean Bosphorus, then, continuing by way of the north shore of the Black Sea, he passed the delta of the Danube and Mt. Hæmus to arrive at the River Hybristes. He then ran back to *Europe* (a possible early name for the grape growing district of Ararat. See page 129), and Colchis, by crossing the Thracian Bosphorus and passing through the land of the Chalybes. Next, he galloped through Asia Minor to Joppa, then from Media by way of Bactria to India. Finally, he advanced from Joppa in Æthiopia to the Nile where he fathered Epaphus to rule over Egypt.”

in the table on page 55. The corresponding Hittite initial letter is ‘y’. At Ra’s Shamrah, ancient Ugarit, on the Levantine coast of Syria, archæologists unearthed fourteenth century B.C. clay tablets near a temple of Baal; they were Canaanitic texts containing references to a god called *Yw*. At the time in question, Ugarit was part of the Hittite Empire. In central Turkey, in Cappadocia, there is a district and a mountain called *Nysa*. Nysa is associated with brewing. The local god is called *Dionysus*, in other words, *Dio of Nysa*, where Dio is clearly Dios, a variant of Deus. The argument here is that, when ‘D’ is elided, the name ‘Dio’ becomes ‘Io’. The Ju of Jupiter, Yw, Zeus and Io are one and the same, and refer to the great sky-god of the Indo-Europeans. \*Iopater, Iapetus, Japheth and Jupiter are all names for the same god addressed as the supreme father.<sup>16</sup>

Having discovered the extraordinary wealth of historical fact buried in the Io myth, it occurs to me that the personification of a nation, in this case by the deity worshipped, is a literary device akin to the way we use the symbol of Uncle Sam to represent the American people, or of John Bull to represent the British people. It prompts me to look more carefully at the myth of Perseus. It seems to me that Perseus may represent the Persians. Here is the myth of Perseus:

Acrisius, King of Argos, had a daughter called Danaë. Acrisius had occasion to consult an oracle and was told that he would die at the hands of Danaë’s son. Anxious to avoid the fulfillment of this prophesy, he had a tower of brass built wherein he imprisoned his daughter that she might not be visited by any man. But Zeus espying her languishing in the tower, visited her in the form of a shower of gold and she bore him a son named Perseus.

When the child was born and Acrisius found out, he was horrified; but, unable to bring himself to stain his hands with innocent blood, he instead ordered Danaë and her child to be placed in a large wooden chest and cast adrift in the sea. In due course the chest was washed up

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<sup>16</sup>The name *Io* is usually pronounced “EE-OH” in English. Comparing *Ju-* and *Yw* with *Io* makes it clear that the pronunciation of *Io* should be like *yo-* in the word *your*. Further evidence for this will be presented later on. Within Anatolia the Hittites worshipped the great sky-god under the general name of ‘the Weather-god’. A Hittite bas-relief from Alaja Hüyük shows a king and queen worshipping the Weather-god represented as a bull. Why a bull? I suspect it was because of a combination of two aspects of stormy weather: from a distance an approaching storm cloud often has the shape of a bull’s head with the characteristic upper spread of the cloud having the appearance of the bull’s horns. These days, the bull’s horns are usually likened to an anvil. The other aspect is the rumbling thunder, which, if thought of as a voice, is most like the lowing voice of a bull.



on the beach of the island of Seriphos. There, Dictys the fisherman hauled it ashore and broke it open expecting to find treasure, but instead found Danaë and Perseus, still alive. He took them at once to his brother Polydectes, the king of the island community. Polydectes had Perseus raised at court and taught all the manly things. At these skills the young Perseus greatly excelled.

However, when he reached man's estate he found himself in the difficult position of defending his mother from the unwanted advances of Polydectes. Polydectes had been trying for some time to force Danaë to marry him, but Danaë was determined not to become his wife. Seeing that Danaë's strength lay in the support she received from her son, Polydectes tricked Perseus into volunteering to undertake a most dangerous adventure: to find and kill the Gorgon Medusa, and bring back her head, which had the magical ability to turn to stone any living creature that gazed upon it. Her face was ugly: she had huge teeth, a protruding tongue and writhing snakes in place of hair. She was one of three sisters, the other two being immortal.

As Perseus set out on his adventure, he was met by the goddess Athene who warned him never to look at the gorgon's head directly, but only by reflection, and she gave him a brightly-polished shield to use as a mirror. The god Hermes had also come with Athene, and he gave Perseus an adamant sickle and a pair of winged sandals. They then directed Perseus to seek out the three Grææ sisters who could tell him how to find the Gorgon sisters.

The three Grææ shared one eye between them. They continually passed along this eye so that they each took turns at seeing what was to be seen. Born up by the winged sandals, Perseus flew long and far until he arrived at the dwelling place of the Grææ. There, he stealthily crept up to where the sisters were enthroned and snatched away the eye as it was being passed from one sister to another, refusing to return it until they had told him how he could find his way to the place where the Gorgon sisters dwelt. The sisters told him to find the answer to this question by travelling south until he came to Atlas the giant who held the heavens and the earth apart. There Perseus could put his question to the Hesperides, the three daughters of Atlas.

Having learned what he came for, Perseus returned the eye and set off towards the south. At last he spotted a mighty mountain, its feet wrapped in forest, its head hidden by cloud. As he approached, he heard singing voices and came upon the Hesperides. They were dancing about a tree that bore golden fruit. Perseus asked them the

way to the Gorgons' abode. They replied that they would have to ask their father, the giant who sat aloft on the mountain peak, for, as they pointed out, he could see a great distance from where he sat.

They went up the mountain and found Atlas kneeling, holding the vault of heaven above the earth. "How can Perseus find his way to the Gorgon Medusa?" the Hesperides asked their father, "His task is to slay her and bring back her head." Atlas pointed to a distant seaboard and said: "I can see the Gorgons lying on an island far away, but this young man could never approach them unless he wears the helmet of invisibility, which will prevent them from seeing him."

Perseus asked how he could obtain the helmet of invisibility, and Atlas replied that he would have the helmet brought to him provided he would promise, on his return, to let him, Atlas, gaze upon the Gorgon's head so that he might lose his feelings and his breath and become solid stone, because he was weary of his task of holding heaven and the earth apart. Perseus vowed he would keep the promise. Atlas thereupon bade the eldest of the immortal Nymphs to go to Hades and fetch the helmet. The daughter entered a dark cavern amongst the cliffs of the mountain side out of which came smoke and thunder, for it was one of the mouths of hell. She was gone seven days. When she returned, she was carrying the helmet, and after all three bade their farewells, she placed the helmet on Perseus's head so that he vanished from their sight.

Perseus flew away over the barren land in the direction indicated by Atlas. After a long journey, he came to the sea, and as he approached the island he heard the rustling of wings and knew that it was time to take precautions. He held his polished shield aloft and rose upwards while he gazed up to look at the reflexion of the ground below. Then he espied the three Gorgon sisters lying asleep. He carefully descended towards Medusa; and, with a swift strike of the sickle, removed her serpent haired head, and quickly placed it in the goatskin pouch which he had brought with him for that purpose. Then he leapt away as fast as he could.

From Medusa's body sprang, fully grown, the winged horse Pegasus and the golden falchion wielding Chrysaor whom Poseidon had begotten on Medusa. The remaining two sisters, awakened by the commotion, sprang into action; but the helmet of invisibility made it impossible for them to see Perseus. When, finally, they found in which direction Perseus had gone by tracking his scent, they set off in pursuit, but they were too late, and Perseus's winged sandals bore

him away so swiftly that, by evening, the two sisters were left far behind.

Perseus returned to Atlas and the Hesperides, and fulfilled his promise: he held up Medusa's head for Atlas to gaze upon. Relief came over him as his massive body solidified to stone, the great vault of the firmament resting upon his head and shoulders.

The following day, Perseus flew on for many leagues until he came to the dreary Libyan shore; there he turned inland and flitted across the desert. A mighty wind arose against him. All day long he strove against it, but even the winged sandals could not prevail against it, and so he was forced to float down wind all night. When the morning dawned there was nothing to be seen save the same old hateful desert. After many more days braving winds and sandstorms, he arrived at Lake Tritonis. Here some drops of Medusa's blood fell upon the desert sand where they at once turned into serpents, one of which later bit and killed Mopsus the Argonaut.

From there, Perseus flew east until he came to a wall of mountains, rose-red in the setting sun. He ascended like an eagle and flew all night across the mountains, and, at break of day, descended over the rich fields of Egypt. Presently he came to the town of Chemmis where he refreshed himself, and soon was off again.

He went past Mount Cassius and the Serbonian bog, and along the shore of Palestine where the Æthiopians dwelt. But the lowlands were drowned by floods, and the highlands blasted by fire; the hills heaved like a bubbling cauldron before the wrath of King Poseidon, the shaker of the earth. Perseus feared to go inland, so he flew along the shore above the sea, for the sky was black with smoke, and, as he went on by night, the sky was red with flame.

The next day Perseus caught sight of a naked woman chained to a sea cliff at Joppa. She was Andromeda, daughter of the Æthiopian King Cepheus and his wife Cassiopœia.

Cassiopœia had boasted that both she and her daughter were more beautiful than the Nereids. Poseidon, angry at this insult, sent floods, earthquakes and a sea monster to ravage the king's domain. Cepheus consulted an oracle and was told that the only way to rid himself of his problems would be to sacrifice his daughter Andromeda to the sea monster.

With many tears, Cepheus and Cassiopœia had their daughter chained to the cliff, and were standing there watching, with heavy hearts, their daughter's impending doom, when Perseus made his ap-

pearance. Perseus alighted near them and made a bargain. He undertook to rescue Andromeda and put an end to the curse provided Andromeda became his wife and returned with him to Greece. The parents readily agreed. Perseus rose into the air again. The monster had made its appearance and was bearing down upon its intended victim. Perseus flew above the monster, which espied his shadow on the surface of the water, and lunged at it. Perseus took advantage of this diversion to swing his sickle to such advantage that he severed the monster's neck. Andromeda was saved.

For safe keeping, Perseus lay the Gorgon's head in a pit filled with seaweed, which instantly turned into coral. Then the wedding feast was prepared. However, part way through the ceremonies, Agenor entered at the head of an armed contingent and claimed that he had, by a previous arrangement, the right to wed Andromeda. A fight broke out. Perseus, greatly outnumbered, had to have recourse to the Gorgon's head which he snatched from its bed of coral and held up, thus turning all to stone, save Andromeda, whom he had warned to avert her eyes.

Perseus then goes home with Andromeda to the island of Seriphos to rescue his mother, punish Polydectes, and accidentally kill Acrisius, so fulfilling the oracular prediction. This satisfies the audience listening to the story-teller relating the myth. But the ending does not concern us, and so I shall just leave it there.

I suggest that Perseus represents the Persians and the Gorgon Medusa represents the Georgian Medes.<sup>17</sup> In Greek the g's in 'Georgian' are pronounced hard. At the time I first made this suggestion to Furlong, I assumed that the Persians had attacked and severely mauled the Georgian Medes. However, later, as the details of history became clearer, it seemed less and less likely that there had been any assault, and more and more probable that the head of the Gorgon Medusa was like the "head" of the United Nations, or the "head" of the World Bank. The most likely interpretation is that the Gorgon's head stands for an individual, a leader, and the most famous man in the annals of history whose identity I shall reveal in a later chapter.

The symbols associated with Perseus are significant. For instance, out of Medusa's body arose the winged horse Pegasus. Archæologists have discovered that a winged horse was the emblem of the kingdom of Ararat. I

<sup>17</sup>Note that the evolution *Methusa* → *Medusa* is in accordance with linguistic rules (see fig. 11, page 64.)

therefore conclude that political reshuffling resulted in the formation of the kingdom of Ararat. After the encounter with the Georgians, Perseus flies to Atlas and turns him to stone. Atlas was a guardian of the Hesperides who nurtured the famous golden apples. Geographically, it seems to me Perseus must still be near the region we call Armenia. “What,” I asked myself, “are golden apples?” At first I thought of oranges, but further research showed that the Seville orange was introduced into Spain from China around A.D. 1000, which is far too late.

I have a book called *Wild Flowers of the World*<sup>18</sup> in which the world’s flora, or at least a good sample of it, are grouped by the regions in which the plants originate. I turned to the section on plants of the Middle East. I was surprised at first, then elated, to see a picture of a golden, apple-shaped fruit. I was looking at a spray of *Prunus armeniaca* (the Armenian plum), known to us as the apricot.<sup>19</sup> That the golden apples of the Hesperides were apricots will become convincingly obvious as the thesis of this book unfolds.

Perseus’s journey continues across *Libya*. I could not make sense of the Perseus myth until I concluded that Libya originally designated Anatolia (Turkey), or at least the north central part called the Roman province of Pontus. Since then, I have repeatedly found confirmation of this fact. The literature is sprinkled with references to Libya being in Asia Minor.

After crossing Libya, Perseus comes to *Lake Tritonis*. I searched the maps for a likely location of this lake, and I am quite certain that I have found it. Tuz Gölü is, at present, a ham-shaped, desiccating salt lake in the middle of Turkey. It has a large swamp to its south. Its altitude is 940 m. There is a 1000 m contour some distance away from it indicating that the slope of the land is slight. We know that the climate was considerably wetter some three to four thousand years ago than it is to-



FIG. 13. Tuz Gölü and the probable outline of Lake Tritonis.

<sup>18</sup> *Wild Flowers of the World*, illustrated by Barbara Everard with text by Brian D. Morley. London 1970 (Variously published by Rainbird Reference Books, Octopus Books and Peerage Books).

<sup>19</sup> Before the invasion of the Turks, Armenia stretched well into Anatolia and included Cappadocia, the central region.

day, and it is reasonable to speculate that the lake was a few meters deeper in those days. In fact, it is reasonable to suggest that, for many centuries following the Ice Age, Tuz Gölü was a freshwater lake draining into the Halys River (now called the Kizil Irmak). Interpolating a line between the present shoreline and the 1000 m contour suggests that the lake was once remarkable for being just about perfectly triangular, which would explain why it was once called *Tritonis*.<sup>20</sup> ‘Tuz’ is likely a worn down Turkish version of its old name. The area of the original lake would have been close to nine hundred square miles—the size of Tritonis as reported by the classical Greek geographer Skylax.<sup>21</sup>

Perseus flies on and crosses a wall of mountains. This has to be the Taurus mountain range. He then pauses for refreshment at Chemmis. Although the Greek historian Herodotus<sup>22</sup> visited a town in Egypt called Chemmis where Perseus was venerated, it is obvious that this was a late Persian introduction, because Perseus does not belong to the traditional Egyptian pantheon. We would have a more continuous progression if we postulate that Chemmis is Carchemish—in those days an important city on the great westernmost bend of the Euphrates river. This also fits in geographically with the fact that Perseus next passes Mt. Casius and the Serbonian bog. Mt. Casius is a well known landmark. It is the high mountain overlooking the Gulf of Alexandretta (İskenderun Körfezi). It is known today as Kizil Dağı, the highest peak of the Amanus mountains.

Note that the story claims that Palestine is where the Æthiopians dwelt. Also, the king of Joppa, which is the Jaffa of present day Israel, was Æthiopian. This was the first clue suggesting to me that Æthiopia was originally the Levant. Later, Perseus fights Agenor whom, Graves suggested, was the Phœnician hero, Canaan.<sup>23</sup>

Does all this make sense historically? When was Ararat founded? In chapter four, I made a case for Ararat being almost prehistoric, but no nation has ever lasted continuously as a powerful vibrant entity for several thousand years. Greatness is a cyclical phenomenon. History shows us that high civilization always degenerates into decadence. The decadent phase often ends abruptly when a hardy and barbaric people overwhelms the society and injects new vitality into the system. The stage is then set for a buildup to a new period of achievement. Such must have happened to Ararat.

<sup>20</sup>‘Three stretches’.

<sup>21</sup>A contemporary of Plato who wrote before the time of Alexander the Great.

<sup>22</sup>Herodotus was nearly sixty when Plato was born in 427 B.C.

<sup>23</sup>Robert Graves, *The Greek Myths*, 58, 1

FIG. 14. The Perseus journey suggests this movement of the Sea People. The Dorian attack on Greece has been added because we know that Dorians and Philistines had the same origin.

When I made the above analysis of the Perseus myth, I happened to have just read an article on Ararat by the Turkish archeologist Tahsin Özgüç.<sup>24</sup> The article describes a site at Altintepe, a western outpost of a resurgent Ararat that had been at the height of its powers and influence during the ninth century B.C. I therefore inferred a foundation date for the de novo civilization as being in the twelfth century B.C.

So I asked myself: “What movement, led by Indo-Europeans, swept across Asia Minor and down the coast of Palestine around the twelfth century?” The group that sprung to my mind were the Sea People—the Philistines whom the Egyptians called *Prst*. *Prst* is simply ‘Pers-’ with the Egyptian female suffix ‘*t*’ denoting a collection of people or foreign country.

There was only one liquid sound in the Egyptian language, and that sound has always been rendered, in English, by the letter ‘r’. The sound was obviously intermediate between ‘r’ and ‘l’. In countries that distinguished between the two liquid sounds, but where Egyptian influence was strong, the two letters were frequently confused. That is why in Canaan, Egypt’s neigh-

<sup>24</sup>*Ancient Ararat* in *Scientific American*. (March 1967).

bour to the northeast, where the *Prst* finally settled, the country became known as ‘Peleset’, later ‘Palestine’. Its occupants were the ‘Philistines’.

To add weight to the idea that the Sea People were Persians, the Philistines migrated with an allied people called *Danunians*. These people gave their name to the town of Adana in Cilicia. Perseus, in the myth, was the son of Danaë.

Perceiving Libya as the original name for part of Anatolia is crucial for this interpretation of the Perseus myth. This also sheds light on the identity of the *Amazons*—the so-called female warriors of Greek mythology. I have never been happy with the tradition of a dual homeland for the Amazons: one in Libya, meaning central North Africa, and the other on the Halys bend in Anatolia. (The Halys bend is in Pontus). If central Anatolia, which includes the Halys bend, was indeed Libya, then there was but one group of people known as Amazons, and those people lived in what, before 1200 B.C. was known as the Hittite Empire.

But there is more, much more, that now fits into place. Let us examine Diodorus Siculus’s description of the Amazons.

*Summary.* Many so-called myths turn out to be based on real history. Clearly, the myth-telling bards had techniques not only for memorizing their tales, but also for entertaining their audiences. These included personifying whole nations as individuals in much the same way as a modern cartoonist personifies the American nation as Uncle Sam. The story of Io outlines the movements of Indo-Europeans. The story of Perseus describes the invasions of the Sea People, which included a large Persian contingent.



## CHAPTER VIII

### THE AMAZONS

BY THE TIME DIODORUS of Sicily compiled his *Library of History*, the art of writing was sufficiently well established that the old tradition of memorizing and publicly reciting the stories of the past was not the only method of informing people: reading skills had become widespread; written history was marketable.

Diodorus travelled extensively in the Middle East, especially in Egypt, where he collected ancient tales from earlier historians. He was one of the first real scholars and, as such, we are indebted to him, because many of his sources are no longer available to us. Unfortunately, of the forty books in his *Library*, we have inherited only the first five, along with books 11 to 20. Fortunately, writers who followed him quoted many pieces from the missing books.

Diodorus does acknowledge some of his sources, but he is by no means meticulous, and we are often left with nothing more than the comments: “Historians say that ...” or “It is said that ...” and so on. Diodorus claims to have obtained the story that I am about to relate, from a work by Dionysius of Mitylene, nicknamed *Skytobrachion*, who, in turn, obtained the material for his narrative by studying at the famous library of Alexandria in Egypt. That Skytobrachion was himself relaying earlier written information may explain why, despite acknowledging Skytobrachion, Diodorus sprinkles the account with characteristic “It is said that ...” phrases. The material, then, seems to be of Egyptian origin.<sup>1</sup>

Here is the gist of Diodorus’s account of the Amazons. He begins by saying that most people believe the Amazons dwelt near the Thermodon river in Pontus, in north central Anatolia. However, he believes the truth of the matter is that the Amazons of Libya (which Diodorus took to mean Africa) were much more ancient and famous. In addition, he says that they were

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<sup>1</sup>A detailed translation of the work of Diodorus can be found in the Loeb Classical Library series. *Diodorus of Sicily*, translated by C. H. Oldfather, Harvard (Cambridge Massachusetts) and Heinemann (London) 1935.

not the only race of warlike women inhabiting Libyan soil, for the Gorgons, against whom Perseus made war, were nearly as celebrated for courage and valour. Diodorus then describes the habits of these fighting women, how they perpetuated themselves and how young girls born to them had their breasts seared off so that they would not protrude and be a hindrance in battle. That is why they are called *a-mazons*, meaning “without breasts.” He then tells us that, according to the myths, the Amazons inhabited an *island* (Greek *nesos*) called Hesperia near the morass called Tritonides, so-called because it was traversed by the river Triton. This morass borders upon Æthiopia, under Mt. Atlas, which itself extends to the ocean. Hesperia was of great size and rich with fruit-bearing trees, goats and sheep but the inhabitants did not grow cereals.

Being eager for war, the Amazons first subdued all the cities on the *nesos* except sacred Menê where the fish-eating Æthiopians lived. Menê was subject to great eruptions of fire and possessed a treasure of precious stones. The Amazons went on to subdue the neighbouring Libyan tribes, and founded, within the marsh Tritonis, a great city which they named Cherronesus because of its shape.<sup>2</sup>

Not content with their numerous conquests, they fell upon the inhabitants of Atlantis: a gentle people who enjoyed a rich country full of great cities, and amongst whom, according to legend, *the gods had their origin*<sup>3</sup> in those parts bordering upon the ocean. Led by their queen, Merina, with an army of thirty thousand foot-soldiers and three thousand horsemen,<sup>4</sup> clad in serpent skins and armed with swords, javelins and bows, they attacked the Atlanteans and routed those that lived in Cercenes. The remaining Atlanteans submitted incontinently, whereupon Merina made a league with them; built another city in place of Cercenes, calling it by her own name; and peopled it with captives and other Atlanteans.

The Atlanteans were in awe of the warrior-queen and showered rich gifts

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<sup>2</sup>*Cherronesos* is a variation of *Chersonesos* which means ‘dry *nesos*’. In classical times, the Greek word *nesos* meant ‘island’, and *chersonesos* meant ‘peninsula’, hence Diodorus’s reference to the founded city’s shape. Later on, I shall be suggesting that in earlier times, *nesos* by itself meant ‘peninsula’ and not ‘island’.

<sup>3</sup>This comment by Diodorus inspired my choice of title for this book.

<sup>4</sup>These were more likely to be chariot warriors than cavalymen. Diodorus adds that bows and arrows were used not only when facing the enemy, but also to good effect by firing backwards when retreating. This is something easily accomplished from a chariot, though we know that the Scythians were also adept at firing backwards from the awkward position of riding the horse.

and honours upon her. This treatment seems to have won her heart for, shortly afterwards, the Atlanteans, being attacked by Gorgons, Merina, at their request, invaded the country of the Gorgons and slew large numbers of them. In later years, Diodorus notes, the Gorgons grew strong again under their queen Medusa, but were subdued a second time by Perseus. In the end, both they and the Amazons were entirely destroyed by Hercules when he visited the western regions to set up his pillars in Libya. Diodorus concludes his tale by saying: "It is reported, likewise, that by an earthquake the tract towards the ocean opened its mouth and swallowed up the whole morass of Triton."

It is unlikely the Amazons were associated with two countries so far apart as Pontus and central north Africa. Diodorus says that most people thought they dwelt in Pontus. Folk memory would be responsible for this generally accepted idea, and it would be correct. Diodorus's contention that the more ancient and famous Amazons came from Africa was based upon his belief that *Libya* meant Africa. The legends about the early Amazons came from Egypt and the sources were obviously ancient. They recorded events that occurred in Libya at a time when Libya was the name of the part of Asia Minor that included the district known to Diodorus as Pontus.

The idea that Amazons were women who cut off their breasts in order to improve their warrior capabilities is an example of folk etymology and is utterly preposterous. The word *Amazon*, according to modern linguists, is related to the old Iranian word *\*ha-maz-an* meaning 'the warrior' from classical Indo-European *\*so-* (that), and *\*magh-* (to fight). They were not women.

Before 1200 B.C., Pontus was the central part of the Hittite Empire. The kings of the Hittites ruled from the capital city of Hattusas the remains of which overlook the Turkish village of Boghazköy in western Pontus.<sup>5</sup>

By examining the clay tablets unearthed at Boghazköy, Friedrich Hrozný deduced that the principal language in use was of the Indo-European family. This language received the name *Hittite*, which was unfortunate, because it was later discovered that the Hittites themselves used the expression 'in Hattili' before reciting passages in a language of no known affinities that linguists have named *proto-Hattian*. Attempts by Emil O. Forrer to have the Hittite language renamed *Kanisic* were not successful. Forrer based this

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<sup>5</sup>To find out about the Hittites, a most enjoyable book to read is *Narrow Pass, Black Mountain* by C. W. Ceram. For a more scholarly work containing slightly more detail (and still very readable) the standard work is *The Hittites* by O. R. Gurney.

opinion on the fact that religious songs in that language were often presented by the ‘singer of Kanis’. Hrozný’s suggestion to have it named *Nesite* also failed. It could reasonably be called *Amazonian*.

‘Nesite’ is named after the city of Nesa. About 1900 B.C., Pitkhanas of Kussara, an as yet unidentified location, enters the scene as the first ‘Hittite’. His son Anittas attacked the cities of Nesa, Zalpuwa, Puruskhanda, Salatiwara and Hattusas, all of which he successfully subdued. Then, he moved his residence to Nesa. Hattusas, the city unearthed at Boghazköy probably put up the stiffest resistance, because he utterly destroyed it and laid a curse upon its site. Despite this inauspicious start, a later ruler rebuilt it to become the capital of the new Hittite Empire. This information was recorded, using archaic language, in a temple about 1300 B.C. King Anittas speaks of himself in the first person, suggesting that it was a transcription of a much older document.

Now the exploits of King Anittas resemble those of Queen Merina. The Indo-European speaking Anittas attacked a people who presumably spoke the proto-Hittian tongue. Because the language of the defendants was called Hattili, is it not reasonable to suggest that these people claimed descent from an eponymous ancestor called Hattilis? (Compare the ending of this name with that of the later Hittite kings Hattusilis and Muwattilis).

The interesting thing here is that the different forms taken by certain words in the various Indo-European languages led philologists to assume there had originally existed certain guttural sounds (laryngeals) that had been lost. When Indo-European Hittite was deciphered, there was found to be a sound, represented in transcription by ‘ḥ’, in precisely those places where theory suggests the laryngeal should be. For example, the Greek word ‘anti’, meaning ‘against’, corresponded to the Hittite word ‘ḥanti’. ‘Ḥittite’ itself started with that laryngeal ‘ḥ’, which would explain why the Egyptians called them *ḥtj* (transliterated into English as ‘Kheta’).<sup>6</sup> The observation that the laryngeal ‘ḥ’ was usually lost as the Indo-European languages evolved suggests that the Greek pronunciation of ‘Ḥattilis’ would have been ‘Attilis’ which, if said with the stress on the first syllable, is almost indistinguishable from ‘Atlas’.

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<sup>6</sup>The ‘j’ sign represents the glottal stop, the equivalent of the Hebrew letter ‘aleph’. To make the stop audible a vowel sound has to be started or stopped. A glottal stop begins the sound of the English word ‘at’. Compare this with the sound of the word ‘hat’ where the ‘a’ sound is introduced during aspiration. The vowel ‘a’ is the usual sound associated with the glottal stop, especially in its shortened shwa form, as in the word ‘about’.

We may infer from this that the original Atlanteans were Hattians and the people of Anitta-Merina were unrelated conquerers. A parallel exists with the Anglo-Saxon conquest of Celtic Britain: after a while, the newcomers were quite happy to call themselves British, and the old name of Britain was retained. The Amazons, likewise, became known as Hittites.<sup>7</sup>

The name Merina, and related names, Merianna, Merian and Myrine (incorporated into the names of various cities in Asia Minor) are not female names. They are variations of the Indo-European word for a class of military nobility. In a Mitannian document found at Boghazköy, they are referred to as *mariannu*. Sanskrit *marya* means a young hero. In the Assyrian epic *Enûma elish*, the hero-god Marduk (whom I shall be suggesting was an Aryan) is hailed as '*Mâriyûtu*'. In the context in which '*mariannu*' is used, it means chariot warrior. These words are probably derived from the traditional Indo-European word *\*marko-*, (Griffen would probably suggest *\*marho-*) meaning 'horse'. The English word 'mare' is derived from that same root, as is also the word 'marshal'.

Denoting, as it does, the military aristocracy, *mari-* is virtually a synonym of the root *aryo-* denoting the Indo-European war lords. Here is a reasonable explanation of why the god of war is called Mars in Latin but Ares in Greek. The name 'Mars' is usually derived from the Etruscan vegetation god Mawort. But I shall be showing that the Etruscans were in close contact with the earliest Aryan settlers in the Middle East, and many so-called Etruscan words are of Indo-European origin. The Romans had closer ties with ancient Anatolia than they had with Greece, indeed, it turns out that the 'Latinu' were Amazons.

If the Amazons were, as suggested, the classical (Indo-European) Hittites, why were they depicted as being women?

A sculptured relief found at Boghazköy depicts a beardless warrior with somewhat prominent breasts. At first, it fooled John Garstang<sup>8</sup> into believing that he was looking at an image of an armed woman. Another bronze statuette from the same site also depicts a man with pronounced pectorals. This is a characteristic that can be seen even today on men who go in for body

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<sup>7</sup>'Hitt-ite' is derived from the Greek form of the name. In the few Hittite texts that I have read, I never came across an adjectival self reference. The preferred designation seems to have been 'people of <sup>KUR</sup>Hatti' (the Hatti lands).

<sup>8</sup>The excavations at Boghazköy were begun by the German archeologist Hugo Winckler in 1906. In 1907 John Garstang travelled in Asia Minor and met Winckler. He wrote a report, the first in English, on Winckler's progress, which was published in 1908.

building. Further south, in the Neolithic village at Çatal Hüyük, an 8,000 year-old stuccoed wall painting depicts beardless slim-waisted male dancers who probably represent the underlying Anatolian stock. When Arthur Evans excavated at Knossos on Crete, an island which had strong ties with the Anatolian mainland, he restored a wall painting of what he at first thought must be a princess because the subject had long wavy hair, delicate proportions and a very slim waist. However, it turned out to be a man, probably a prince.

It would seem, then, that the early inhabitants of Anatolia and its neighbours were beardless and devoid of body hair. Their head hair was luxuriant. They were slim-waisted. They may have delighted in those techniques of body building that develop prominent pectoral muscles. These inhabitants, I shall be showing, were conquered by the so-called *Sea People*. The Sea People were likely bearded and generally hirsute. They would have known they were fighting men, but must have mentioned repeatedly that the men they fought resembled women. With time, the exaggerated reporting of these events could have grown until the Amazons became women, their kings became queens and their god Io, the cognate of Latin Ju and Greek Zeus, was demoted to the position of priestess; not, we note, elevated to the position of goddess. The gods of a conquered people were always demoted. Perhaps, too, the demoting of the conquered warriors to women was deliberate and intended to be insulting. However, with the passage of time, the idea of fighting women imposing enough to be reckoned with developed its own appeal for, by classical times, there ceased to be anything denigrating about the idea of such a nation.

In the last half of the second millennium B.C., southern Greece was occupied by a people whom we call Mycenaeans. Contrary to what most people believe, they were not Greek: they were related to the early Latin people. They were Amazons—remnants of the Hyksos people who had been driven out of Egypt by the Egyptians. Hellens, as they called themselves, or Greeks as the Romans called them, were descended from the Sea People. I shall be showing that Theseus, Odysseus, Jason, and in general, all the great heroes of Greece, were Sea People.

There is a story that relates how Theseus fought an army of Amazons at Athens. The story does not attribute an overwhelming victory to Theseus; on the contrary, it ends by saying that the opposing sides swore to an armistice after four months of stalemate fighting. Also, we have a tale of the rivalry between Athene and Poseidon. Poseidon once claimed possession of Attica

(the territory around Athens) by thrusting his trident into the Acropolis and creating a well to collect the seawater that poured out. Later, during the reign of Cecropes, Athene took possession of Attica by planting an olive tree beside the well. Angered by this, Poseidon challenged Athene, but Zeus intervened and ordered that their claims be heard before a divine court. All the gods supported Poseidon, but the goddesses rallied to Athene's side for they declared that she had given Athens the better gift. The goddesses outnumbered the gods and Athene became the tutelary goddess of Attica.

Athene was said to have been born beside Lake Tritonis. She was therefore a Hittite goddess. Later, I shall be able to confirm this tradition. The Hatti lands were a confederation of nations linked by trade and covenants. They included not only central Anatolia, but also western Anatolia, the Ægean islands including Crete, and the mainland of Greece. Attica was part of this confederation; it was 'of Hatti' or 'Ḫattikos'. Initial 'Ḫ' was lost in classical Greek, hence the name 'Attica'.

Attica, then, was part of Atlantis. The name 'Atlantis' was the name of the Hittite Empire. Because it was a confederation, it was always referred to as the 'Hatti Lands'. In Assyrian, this was written *Hatti ki* where 'ki' is the Sumerian ideogram for land. 'Hatti' was spelled out in the symbols of the Akkadian syllabary.<sup>9</sup> There is another Sumerian ideogram 'kur' meaning mountain, but it was also used in the sense of 'highlands', and it was this ideogram that was used by the classical (Indo-European) Hittites to designate the Hatti Lands. Transcribers of Hittite texts have always written <sup>KUR</sup>Ḫatti when copying the signs for 'Hatti Lands' into alphabetical script.

Imagine what might happen in three thousand years time if an archaeologist were to discover a preserved bank note marked £5. Tracing back the origin of the '£' sign to the Latin word 'librae', he might transcribe the symbols into 'librae five'. We know that the symbols should be read as 'five pounds'. Similarly, the English word 'land' is derived from traditional Indo-European *\*lendh-*, and, following the rules of linguistics (refer to fig. 8 on

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<sup>9</sup>An ideogram is a symbol used to represent a word in its entirety. It is not pronounced in any particular way, and can be read into any language. Chinese is an ideographic script. There are five different languages in China. One Chinese person cannot necessarily converse with another, but all Chinese can communicate in writing. A syllabary is a collection of symbols representing vowel and consonant combinations. It spells out the sound of a word and is therefore language specific. There are usually over a hundred signs in a complete syllabary. An alphabet is a collection of symbols which distinguish the consonants from the vowels. It is therefore more economical in the use of signs: between twenty and thirty signs constitute a complete alphabet.

page 55), we can deduce that the plural word ‘lands’ in Hittite would have been ‘lantes’. My reading of ‘<sup>KUR</sup>Hatti’ is therefore ‘Hattilantes’. Recall that initial Hittite ‘H’ was always lost going into Greek; this means the Greeks would remember the Hittite Confederation as Attilantes, later pronounced ‘Atlantis’.<sup>10</sup>

When western Atlantis was attacked by the Dorians, as the Sea People in that part of the world called themselves, the original inhabitants—Mycenaeans, Ionians (who worshipped Io) and others—were vanquished and forced to give ground in the southern islands of Rhodes, Carpathos, Crete and the southern Cyclades. The Dorians also beat them back from the coastal areas of the great peninsula Peloponnesus and from the west coast as far north as the island of Corfu. The Mycenaeans were squeezed into the mountainous interior of Peloponnesus into the region known today as Arcadia. A map of the linguistic divisions of classical Greece shows the Doric territory running up to the border of Attica almost encroaching upon the outer suburbs of Athens. So Athens ended up next to the western border of the Ionian territories (fig. 15). It is easy to see that the myths cited above record events during the Dorian invasions. Theseus, one of the Dorian chieftains, fought the Ionian Atlanteans—called Amazons in the myth—in the very streets of Athens. The Ionians fought them to a standstill and, in the reign of Cecropes, the Dorians were pushed back to the Corinthian isthmus. The story of Poseidon and Athene is most appropriate, because Poseidon, as god of the seas, would certainly have been an important deity to the Sea People, and therefore an apt representative of those people. Athene was always important, as we shall see, to the Atlanteans and would have been especially so to the city of Athens if the name of that city predated the Dorian conquest.

The earliest extant Greek stories about Atlantis come to us from the philosopher Plato. Plato was student and biographer of the philosopher

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<sup>10</sup>In Greek, the genitive of ‘Atlas’ is ‘Atlantos’ which implies that the root word is ‘Atlant-’. I maintain that this is a coincidence. Indeed, it may be the other way around, namely that ‘Atlantis’ was thought to be a corruption of a word meaning ‘of Atlas’, and therefore the name ‘Atlas’ was invented as the subject. I have suggested above that there may have been an original ‘Hattilis’, but there is no supporting evidence for this. The eponymous ancestor of the Hittites seems to have been *Hatti* or *Heth*. The derivation of ‘Atlas’ from ‘Atlantis’, then, might be compared to a similar corruption in the English language. A person who enters a residence and steals is called a burglar; what he does is to *burglarize*. However, many people in England mistakenly think that what he does is to *burgle*. The word ‘burgle’ is a back formation from the word ‘burglar’ as though it were the word ‘burgler’.



Socrates. In one of his dialogues recording the discussions among Socrates and his followers, Critias tells Socrates the story of Atlantis—a story that had been told to a friend of a friend of his grandfather. The friend's friend was named Solon and he, in turn, had learned the story from an Egyptian priest when he visited the land in the delta of the Nile. The priest told Solon the Atlanteans “had marched in wanton insolence upon all Europe and Asia together, issuing yonder from the Atlantic Ocean,” and he praised the Greeks because they had been instrumental in stopping the onslaught. Here we have a confusion of names. It was the Atlanteans as Ionians who had stopped the Dorian Greeks. But in Solon's day, the Greek nation had become unified, and Athens stood proud as one of the great cultural centres of Greece, so the Egyptians can be forgiven for calling the Ionians ‘Greeks’.

The onslaught of the Sea People began with the conquest of Atlantis. After marching through the centre of Anatolia they debouched onto the southern coast. There they built ships. Dorians sailed west and attacked Europe (the Greece to be). Philistines sailed east and attacked the Levant. They were finally stopped by the Egyptians. The Egyptians can again be forgiven for thinking that the Philistines were Atlanteans, because they had indeed come from Atlantis and probably numbered Atlantean turncoat

opportunists amongst them. Besides, the Egyptians were used to clashes with Atlantis. About a hundred years before the arrival of the Philistines, Pharaoh Ramses II had fought against the Hittite King Muwatallis at Kadesh in Syria just north of modern Lebanon. The Asia against which the misnamed Atlanteans “had marched in wanton insolence” was not the continent we know today. In those days it was called Assuwa. It lay on the northwest coast of Anatolia (see map figure 14, page 85). I shall be showing that the Atlantic Ocean comprised the Black Sea, the Sea of Marmara, the Ægean Sea and the eastern end of the Mediterranean Sea. ‘Okeanos’ (Ocean) particularly referred to the Black Sea.

The Amazons, then, were the Indo-European speaking warriors who entered and took over Atlantis in the nineteenth century B.C. and who were, in turn, overthrown by the Sea People in the twelfth century B.C. But where did they come from in the first place?

During the twenty-first century B.C., a characteristic ‘caliciform’ pottery made its appearance in Palestine (Canaan). This ceramic culture had come down from Syria.<sup>11</sup> There was much destruction and abandonment of Palestinian towns in this period and a marked reduction in population. The country fell victim to strong roving bands. When these nomads did build, their constructions took the form of fortifications protected on the outside by a steeply sloping *glacis* which allowed the defenders to see enemy troops at the wall and to sweep them with their fire power. These castle-builders were users of horse-drawn chariots.

There is every reason to believe these changes were owing to armed marauders from the Caucasian region entering the Levant. This great movement of people consisted mainly of Hurrians, a mountain people also known as Kashu (Kassites) who seem to have been indigenous to the mountains around the Caspian Sea. They were brachycephalic (round-headed), stocky, hirsute and had prominent noses. About ten percent of the migrating population consisted of Median Indo-Europeans—a mixture of red-haired Goths and blond and brown-haired Europeans. The Aryan leaders were tall, dolichocephalic (long-headed), usually red-haired Goths who practiced inbreeding—brother often marrying sister—and who therefore retained their Gothic appearance long after the rest of the society had been assimilated. This was because the leaders kept genealogical lists of their families and ascribed rank based upon birth, a practice that prevailed within the royal families of Eu-

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<sup>11</sup>See *The Archæology of Palestine* by W. F. Albright.

rope until very recently.

Initially, these people were nomadic, hence the biblical passage “May God extend the territory of Japheth; may Japheth live in the *tents* of Shem, and may Canaan be his slave.” Shem, here, represents the Hurrians who were of the same stock as the Shemur or Sumerians. Japheth, as has been explained before, represents the Indo-Europeans. The Canaanites were mainly of the original Palestinian stock and related to the Hamites (Hamar).

In the twentieth or early nineteenth century B.C. some of these Indo-European and Hurrian people moved from Syria across the Cilician Plain and negotiated the passes over the Taurus Mountains to conquer Atlantis. These were the Amazons of Diodorus Siculus’s story. The clay tablets found at Boghazköy were written in as many as eight different languages. The predominant one was the so-called Hittite language, that is to say the Indo-European language of that name. The second commonest language was Hurrian, as we would expect from the composition of the Amazons.

FIG. 16. The early movements of the Amazons. The mixture of Medes and Hurrians moved from Ararat and arrived in Northern Syria and the Amq Plain about 2200 B.C. The Bible implies that a second wave occurred about 1780 B.C. when Abraham moved from Uri of the Khaldians (Northern Mesopotamia), via Haran to Palestine. This coincided with the arrival of a new culture in the Amq associated with Yarim-Lim, King of Yamkhad.

About 1855 B.C., an Egyptian army penetrated deep into the northern part of the Middle East. This invasion injected new vitality into the area, resulting in another expansion of the hybrid sub-Caucasian population. The movement of the caliciform pottery people seems to have been repeated, and a similarly composed migration of people left southern Ararat and swept into the west. North of Syria, these people formed the kingdom of Mitanni, while others moved down into Canaan (old Palestine) and expanded the Amazonian population there.

In 1628 B.C., a pernicious and huge black cloud filling the whole sky drifted across Canaan and Egypt coming from the northwest. Whole armies

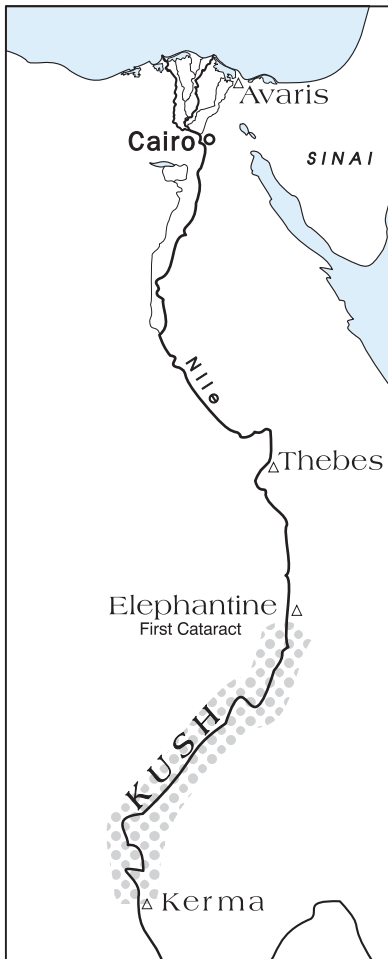


FIG. 17. Ancient Egypt during the Hyksos occupation.

of southern Amazons fled to try and escape the suffocating cloud. Many of them headed down the west coast of Arabia and settled in the hills above the shore of the Red Sea. Others took the road to Egypt. They did not escape the cloud and probably spent a few days waiting, breathing through layers of cloth to filter out the dust. The dust was the fallout from the biggest volcanic explosion in recorded history. When it lifted, the Amazons entered an Egypt in chaos. Egypt, smothered by the same dust, had also been shaken by earthquakes and bombed by long-range fire balls hurled out of the volcano. There is also some evidence that the Pharaoh reigning in the north, called Thom, drowned when the coast was struck by an exceptionally large tsunami.

The Amazons, ever opportunists, took over northern Egypt, apparently without a fight, and continued their conquest, burning and pillaging their way down the Nile until they had conquered the whole of Egypt. They then divided their forces in two; left a large contingent in the south below the first cataract, and retired the other section to the delta region. They placed puppet kings on the throne in middle Egypt, there to do their

bidding, while they ruled them from the north and from the south. The Egyptians called these Amazons ‘Hyksos’.<sup>12</sup>

The Canaan where the Hyksos came from was part of a region known as Æthiopia. And so these southern Amazons were also called Æthiopians (in the Greek texts). ‘Æthiop’ means *sunburnt face*, and undoubtedly referred to the bright red and peeling skin of the northerners who could not take the sun—especially the red-headed ones. Because of the preponderance of Kassitic Hurrians among the conquerors, the Egyptians called these people Kushu.<sup>13</sup>

It took almost eighty years for the Egyptians to recover from this defeat, but recover they did. The Hyksos sensed that their puppet Egyptian kings were not as submissive and dutiful as they would have liked. We are informed in a story, written three hundred and forty years later, of a sarcastic letter sent by the last of the Hyksos kings, Apophis—the Epaphus of the Io myth—to his tributary ruler Sekenenre, complaining that ‘the noise made by the hippopotami in Thebes (Sekenenre’s abode) prevented him from sleeping in his palace at Avaris’ (four hundred miles away).<sup>14</sup>

Sekenenre led the first revolt. It did not succeed. Archæologists have recovered the mu

mmified remains of Sekenenre; they stand as grim testimony to the failure

<sup>12</sup>To be exact, ‘Hyksos’ is the Greek rendering of the Egyptian name which is now believed to have been something like *heqa-khasut*, meaning ‘rulers of hill-countries’. If this is so, *khasut* may simply be the first Egyptian attempt to incorporate the name ‘kashu’ (Kassite) into their language. The Kassites were originally mountain dwellers.

<sup>13</sup>The Hyksos invasion terminated the rule of the Egyptian thirteenth and fourteenth (concurrent) dynasties. But earlier, in the late twelfth dynasty, around 1900 B.C., the Egyptians had already clashed with the Nubians in the south. Just above the third cataract centered on the town of Kerma was a power of growing might. Grave goods suggest that the leaders of these Nubians believed in an afterlife. The accompanying sacrifices strongly hint at the presence of Aryan leaders. This suggests that the first wave of Caliciform Ware migrants had continued down the coast of Arabia and crossed the Red Sea and the eastern highlands to reach the Nile above Egypt. They may also have taken the name *Kushu* with them, for Kush is mentioned in Egyptian records of the twelfth dynasty (unless those records postdate the events recorded). Further support for the idea that the Indo-European population component was on the increase in Nubia comes from the fact that certain nomadic tribes regularly found employment as mercenaries in Egypt. These tribes came from the desert east of the Nile and were particularly associated with the Nubians. The foremost of these tribes was called the Medjay. I see in the name ‘Medjay’ a new spelling of the name ‘Mediæ’ or ‘Medeæ’; in other words, they were Habiru, or Indo-European Medes.

<sup>14</sup>From *When Egypt Ruled the East* by George Steindorff and Keith Seele.

of his uprising. The damaged head suggests that Sekenenre was knocked insensible by a blow from a club or mace that shattered his left jaw. His Hyksos adversaries then delivered a series of powerful blows with battle axes that penetrated his skull in several places.

The second revolt, led by Sekenenre's son Kamose, succeeded. Kamose campaigned against the northern Hyksos in the delta region. While there, he succeeded in capturing a messenger sent by Apophis to his southern Allies. The letter contained the following message:

Owoserre, the son of Re, Apophis: Greetings to my son, the ruler of Kush. Why do you act there as ruler without letting me know whether you see what Egypt has done to me, how its ruler, Kamose, has set upon me on my own soil (though I have not attacked him!)? He has chosen to ruin these two lands, my land and yours, and he has already devastated them. Come north, therefore; be not timid. He is here in my vicinity. There is none who can stand against you in this part of Egypt. Behold, I will give him no repose until you have arrived. And then we two shall divide up the towns of Egypt.<sup>15</sup>

Kamose ordered the messenger back to Apophis substituting a disturbing report of his successes in Middle Egypt. This false news must have been instrumental in changing the course of the war. Apophis, fearing there would be no help from the south, made plans for a withdrawal. Kamose laid waste the delta region and isolated Apophis in his fortress at Avaris. Perhaps because he was feeling unwell, Kamose returned to Thebes and celebrated his success in the north. Shortly afterwards he seems to have died because, in the following year, it was not Kamose, but Ahmose who returned to the north and completed the expulsion of the Hyksos. Ahmose may have been Kamose's younger brother; in other words, another son of Sekenenre.

Many of the Hyksos left by sea and settled in Cilicia, Cyprus, Crete, southern Greece and Italy. The land forces were led by the Grand Vizier. They fled to Palestine, but were closely followed by Ahmose, now Pharaoh of a free and unified Egypt. On the borders of Phoenicia they were pounded so effectively by the Egyptians that they never again posed a threat. But the Hyksos south of Egypt remained unbeaten until the reign of Thutmose I. For fifty more years, they remained a constant nuisance to the Egyptians. With time, they merged with the native Nubians and ceased to be distinctive, so that the Egyptian names for Nubians and for the southern Hyksos became

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<sup>15</sup>Ibid.

synonyms. Nubia was variously called *k3š*, *kš*, *kšt*, *šty* and *k3ry*. These names should be compared with *k3šw* (Kassites), *štyw* (Asiatic), *štty* (Syrian) and *h3rw* (Syria), the last one obviously being Egyptian for *Hurru* or Hurrian. Likewise, the Greek designation of these formerly Palestinian people was also used of the Hyksos south of Egypt. That is how the name Æthiopia came to be transferred from the Levant to the south of Egypt. When Ancient Egypt finally began to crumble, it was invaded by the Persians, then by the Greeks, then the Romans and finally by the Islamic Arabs. Under this continual pressure, the Æthiopians were forced further and further south until they came into their present position in Abyssinia. The Levant, meanwhile, was subject to so many invasions and changes, that eventually the original names, *Æthiopia*, *Kushu*, *Hurru* and the like, fell into disuse.

*Summary.* Medes were also called Amazons. Although Anatolia had originally been invaded by and influenced by the original Indo-Europeans moving in from the Garden of eden, a subsequent invasion of Anatolia by the hybridized Caucasian community, led by Medes, resulted in the establishment of the classical Hittite Empire. This same mixture of people later advanced into Egypt. They were the Hyksos who ruled Egypt for eighty years until forced to withdraw by the Egyptian uprising led by Ahmose. Some of them fled by ship to Italy, southern Greece, and Crete; most fled by land to upper Canaan.

## CHAPTER IX

### ATLANTIS

**H**AVING REALIZED that the proto-Hattians of Anatolia were the original Atlanteans and that Atlantis included the earliest inhabitants of the Ægean seacoast, I decided to look at stories about the original inhabitants of Greece. Mythology suggests that these people were called Pelasgians.<sup>1</sup>

In the Pelasgian creation myth, Eurynome, the goddess of all things, appeared from Chaos to separate the world into sky and sea. Presumably, she also created the air for, as she danced, she felt the north wind swirling about her. She turned and grasped this north wind and, twirling it between her hands, turned it into the serpent Orphion. I shall be endeavoring to show that both the pillars of smoke from volcanic eruptions and the visible funnels of tornados were regarded by Pelasgians and their neighbours as supernatural serpents, and so it should not surprise us that Eurynome should be able to create Orphion by twirling the wind. Orphion coupled with Eurynome who then became a dove and laid the universal egg. Orphion curled about this egg and hatched it. Out of the egg came all things that exist.

The great goddess and the snake, sometimes many snakes, were widely celebrated throughout the Ægean and along the south coast of Turkey to the Levant. She appears in figurines found in Crete. Athene wears the Ægis, which, in classical sculpture and illustrations, is shown as a cloak bordered with snakes, though I suspect it was originally a bodice with one or two snakes slithering along its edge as depicted on a Cretan figurine.

Pelasgus, the eponymous ancestor of the Pelasgians, was said to be one of the sons of Phoroneus. The other sons were Iasus, Car and Agenor. The Carians lived in southwest Anatolia. Where did Iasians live? *Ias*

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<sup>1</sup>The name *Pelasgian* means 'sea people'; it is derived from *pelagos*, meaning 'sea'. The Minoans certainly had a fine reputation as masters of the sea, and may well have been known as 'sea people'. They must not, however, be confused with the Philistines and the Dorians whom the Egyptians called the 'Sea People', because they were sea borne invaders.



is a feminine form of *Ionian*. It would seem that the Ionians originally occupied not only part of the mainland of Greece and the western seaboard of Anatolia—as they did in classical times—but also much of the interior of Anatolia, perhaps as far as the Taurus mountain range. According to the myths, Iasus had a daughter called Atalanta who scorned men and liked to compete with them. She was an unbeatably fast runner. When her father insisted that she marry, she stipulated that suitors would have to compete with her in a foot race and win, virtually ensuring none would succeed. However, she was eventually won by a stratagem involving the use of golden apples. This suggests that Iasus was associated with the Garden of the Hesperides where the golden apples (apricots) grew. Judging by her name, it is probable that Atalanta is simply a feminized personification of the Atlantean (Hittite) confederation.

Agenor we have already met. He was the suitor of the Æthiopian princess Andromeda whom Perseus rescued from the sea monster at Jaffa. He was beaten back by Perseus. Other myths make him the descendant of Epaphus and brother of Cadmus who was reputed to have brought the alphabet to Greece. We know the Greek alphabet originated in Phoenicia. Agenor is therefore definitely associated with Canaan. His name, in Greek, means ‘manly’. This may simply be an example of folk etymology: a foreign name made Greek by comparing it to the phrase *agan aner*, Greek for ‘much man’.

Robert Graves thought Agenor *was* the Phœnician hero Chnas, or Canaan. Graves’ opinions on the interpretations of Greek myths are usually dismissed as idiosyncratic. They rely on the assumption that much mythology was generated when classical mythographers looked at ancient icons and created stories from what they thought they represented.<sup>2</sup> However, in the case of Agenor, Graves may well be right. I shall postulate that the name ‘Agenor’ is the same as ‘Canaan’ when I discuss the influence of the Hurrian syllabary on the Greek language.

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<sup>2</sup>The assumption that paintings and carvings preceded written work is an easy trap to fall into. One of the outcomes of this book will be to show that history was first recorded verbally. Then it was quickly shaped into mythology; that is to say, the groups of people involved in a story were personified as individual characters—the Persians became Perseus for example, the battles and movements of the people were turned into adventures, and so on. The story thus produced was versified in order to make it memorable, and it was then told by professional story-tellers and passed on, word perfect, for several generations. The next stage, after the attainment of a higher level of literacy, was the recording of the myths in writing. Only then did artists begin to illustrate the stories. The pictures convey very little of the original meaning of the myths. They depict the fictional distortions that the verbal traditions had introduced.

If all these mythical brothers represent divisions of early Atlantis, then Canaan was part of Atlantis. Atlantis seems to consist of those regions that were associated in the Chalcolithic Age<sup>3</sup> by the distribution of what Leonard Woolley called Tell esh Sheikh pottery and, in the period before the invasion of the Amazonian Hittites, by bowls sporting a bold red cross.

What languages did the Atlanteans speak? We know the central Atlanteans spoke proto-Hattian. Was this the language of the whole confederation? Probably not. I suspect that the vernacular language of Eden and Assuwa (the country around Troy) was proto-Etruscan. I shall give my reasons for that later. The Gothic aristocracy spoke proto-Indo-European. Was Canaan a country that always spoke an Arabic language as it did in later biblical times? Possibly, but we must expect that there was considerable borrowing of words between member states. The twin coastal mountain ranges in southwestern Syria were known to the ancient Assyrians as *Mashu* meaning the Twins. The proto-Hattian word for 'child' was *binu*, and the plural was formed in an unusual way by adding a prefix, namely, *le*. The proto-Hattian word for 'children' was therefore *lebinu*.<sup>4</sup> Could this be the source of the name 'Lebanon'? I wonder.

Interestingly, *ben* is Hebrew for 'son'. It is tempting to see this as being from the same root as *binu*. If Canaan was originally part of Atlantis, then we would expect to find some Atlantean words in common with the Arabic (Hamitic) so-called 'Semitic' languages of the region.

On the island of Crete, clay tablets were found bearing writing in strange scripts. After careful examination of these finds, Sir Arthur Evans, their discoverer, was able to group the scripts into four classes. From the period that Evans called Middle Minoan I (c. 2000–1850 B.C.) came brief pictographic inscriptions cut into seals and the like. Evans called this script 'Pictographic Class A'. This script developed into a more rounded and flowing (cursive) form in the next period, Middle Minoan II (c.1850–1700 B.C.). It was engraved not only on seals but also on the clay tablets used for labels, inventories and accounts. Evans gave it the name 'Pictographic Class B'. During the third period, Middle Minoan III, this script developed into a linear form of writing which, to judge from its eighty or so signs, was probably a syllabary; it was named 'Linear Class A'. The final form of script was an adaptation of Linear A to a new language that Michael Ventris was able

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<sup>3</sup>The early copper age that followed the Neolithic Age.

<sup>4</sup>See the article *Proto-Hittite* by the Rev. A. H. Sayce.

to show was the Indo-European language of the Mycenaeans assumed to be early Greek; it must also be considered to be proto-Latin, because the Mycenaeans were Hyksos refugees led by people whom the Egyptians called 'Princes of Latinu'.<sup>5</sup> This last script was called 'Minoan Linear Class B'.<sup>6</sup>

The Linear A script preceded the Linear B script and was obviously used by the occupants of Crete before the arrival of the Mycenaean Hyksos who were expelled from Egypt in 1549 B.C. What was their language? Crete was undoubtedly part of the Hittite confederation. Was their language related to Hittite? All attempts to make Linear A fit the patterns of an Indo-European language failed. Could it be related to proto-Hattian? In the early 1960's, Cyrus H. Gordon discovered that many of the words were related to Ugaritic, a dialect of Phœnician, an Arabic (Hamitic) language.<sup>7</sup> Like Linear B, the Linear A tablets were short inventory lists.<sup>8</sup> Gordon's method was to identify those Linear A signs that were clearly the same as Linear B signs, and give them their Linear B sound value. He then tried to identify the origin of some of these signs. So, to a sign that looked like a bird, he gave the value 'KU', and then he remembered that *kudr* is Ugaritic for a bird of prey. To a sign that looked like a walking man, he gave the Linear B value 'BU'. Ugaritic for 'man' is *bunushu*. Later, Gordon had to assume that its original sound value had been the closely related 'PU'. Proceeding in this fashion, he then found that a line on a Linear A tablet that spelled out the word SU-PA-LA, ended with a pictograph of a pot. Ugaritic for a pot is *spl*.

So Cyrus Gordon showed that the language of Crete before the arrival of the Mycenaeans had been a dialect of Phœnician, which is hardly surprising when one considers the reputation of the Phœnicians as seafarers. In his translations of Linear A tablets, Gordon came across Hamitic names (called 'Semitic' by him), Egyptian names and Hurrian names. Therefore the Mi-

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<sup>5</sup>In transcribed Egyptian, these were princes of *Rtnw*, a name Egyptologists usually write as *Retenu*. However, Egyptian 'R' was used to render a foreign 'L' as well as 'R', and in view of the fact that Hyksos refugees reached Italy, and their leaders were of Aryan stock, the probability that *Rtnw* should be rendered as *Latinu* is extremely high.

<sup>6</sup>See *The Decipherment of Linear B* by John Chadwick.

<sup>7</sup>See *The Greeks and the Hebrews* by Cyrus H. Gordon

<sup>8</sup>There is every reason to believe that there was considerable writing of stories, legal codes, letters and the like on perishable material: Egyptian papyrus, animal skin parchment and so on. The inventory lists were temporary, and so the stewards used clay because it was cheap and reusable. Fortunately for modern archaeologists, the cities where these temporary lists were kept ended their days gutted by fire. The intense heat of the conflagration baked the tablets and turned them into permanent chunks of ceramic.

noan society was very much a ‘melting pot’ society like other parts of the Hittite confederation. Across the waters to the north, lived the Ionians and, in view of the biblical classification of Javan<sup>9</sup> as a descendant of Japheth, it is likely they spoke an early Indo-European language—one that was considerably altered by contact first with the Mycenaeans, and later with the Dorians.

Clearly, Atlantis was a multicultural and multilingual trading commonwealth bound together by an aristocracy of related kings. Its history goes back a surprisingly long way, as we shall see. However, around 1900 B.C. it seems to have run out of steam or, at any rate, it had become complacent enough that control at the center of the empire passed into the hands of the Median Indo-Europeans from Armenia and their Hurrian associates—the Amazons described by Diodorus. It is unlikely these conquerors immediately started calling themselves ‘Hittites’. The biblical Hittites of Abraham’s day were probably proto-Hittites, that is to say, early Atlanteans.

The Bible (Genesis chapter twenty-three) contains a description of Abraham’s purchase of a field from Ephron and his father Zohar, who were Hittites. The field contained a cave that Abraham wanted as a burying place for Sarah. The transaction was a polite affair as Ephron was generous and concerned that Abraham should have a suitable site for his wife. Worship of the great Goddess remained strong in early Atlantis. Women were greatly respected and I thought, at first, this might account for Ephron’s willingness to deal with him. But the episode comes from the Priestly Code, a very late document. It is most likely a piece of fiction based upon the polite bargaining procedures that were normal around 450 B.C. It contains an elaborate amount of detail—too much detail considering the data was more than 1,250 years old when the Priestly Code was written. Nevertheless, there probably did exist a tradition that Abraham was treated generously by Ephron. Ephron was most likely a proto-Hittite. Abraham would have been distantly related to those kings who conquered central Atlantis.

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<sup>9</sup>The Hebrew letter that is transcribed into English ‘v’ is called ‘waw’ and pronounced like English ‘w’. The reason for the change of sound is because the Latin ‘w’ sound was written using the Latin ‘v’ letter, which represented what we would call ‘u’. ‘U’ before another vowel is strengthened into a “double ‘u’ ”. It was in medieval times that the late Latin pronunciation of ‘v’ changed to its modern sound. *Yawan*, then, was the eponymous ancestor of the Ionians, or, as I would prefer to put it, *Yawan* was an alternative spelling for the accusative of *Io*, namely, *Ioan*. This throws light upon the correct pronunciation of the name *Io*. It is not pronounced EE-OH, as the English are wont to say, but, rather, like the *you-* in the word *your* or the *ya-* of the word *yawn*.

To learn something of the kings of Atlantis, I turn once again to Diodorus Siculus. He tells us that Uranus was the first king of the Atlanteans and that he fathered Iapetus (biblical Japheth), Atlas, Saturnus and others. A certain Jupiter later became king of the Atlanteans, deposing his father Saturnus with the aid of the Titans. This Jupiter was not the sky-god of that name.

This is clearly a myth based on the history of the early period after the Amazonian invasion. By 1590 B.C., the Amazonian Hittite Empire had reached a high point in its development when Hattusilis's adopted son and successor, Mursilis, marched a Hittite army through the length of upper Mesopotamia and conquered Babylon. This achievement was short-lived, however, because Mursilis was assassinated on his way home to Hattusas (Boghazköy). Hattusilis's son-in-law had planned the murder. Thereafter, palace intrigue and dynastic struggles became the order of the day as kings, noblemen and priests vied for power.<sup>10</sup> About 1560 B.C. Zidantas came to power, but he was deposed ten years later by his son Ammunas. When the story of this struggle went to Egypt, Ammunas was presumed to have been named after the Egyptian god Amun. Amun was identified with the Roman god, Jupiter, and the Greek god, Zeus. It seems to me that 'Saturnus' is simply an evolution of the name 'Zidantas', and 'Ammunas' became 'Jupiter' by interpretation. Interesting support for this theory comes from a myth about Dionysus.

Dionysus sailed to Egypt, taking the vine with him. King Proteus received him hospitably. Among the Libyans of the Nile Delta, Opposite Pharos, were certain Amazon queens whom Dionysus invited to march with him against the Titans to restore King Ammon to the kingdom from which he had been expelled. Dionysus's defeat of the Titans and the restoration of King Ammon was the earliest of his many military successes.<sup>11</sup>

My interpretation of this myth is that Ammunas sought refuge in Egypt. This explains why the story of Ammunas and Zidantas was 'Egyptianized', causing Ammunas to become Jupiter.

Dionysus was not a person. The myths about Dionysus make it clear that his travels personify the spread of a wine-drinking cult. It was not what we call wine today, namely the beverage that is made from the fermentation of

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<sup>10</sup>O. R. Gurney, *The Hittites*.

<sup>11</sup>Graves, *The Greek Myths*, synopsis of writings of Apollodorus, Æschylus and Diodorus Siculus.

grapes; rather, it was apricot wine, a drink made from the Golden Apples of the Hesperides. Dionysus is the god Dio whose name is a metonym of Io, the great Indo-European sky-god. ‘Nysa’ is a name obviously related to ‘Nesa’, the name of the town that Anittas, the first of the Hittite Amazons, attacked and then settled in. Dionysus is Dio of Nysa, the district where the apricots grew. Close to Kayseri, in Cappadocia in central Turkey, is a peak of the Taurus mountains now called Erciyaş Dağı. I shall be showing that this mountain was variously known as Mt. Atlas or Mt. Nysa. The apricots grew to the west of it.

The Dionysus who went to Egypt would have been Ammunas himself. Ammunas deposed Zidantas about 1550 B.C., and so King Proteus would have been a Hyksos King. In fact, he must have been Apophis (the Epaphus of Greek mythology). The Amazon ‘queens’ who were recruited in Egypt would have been Indo-Europeans of the warrior class among the Hyksos. These “rulers of hill countries” were leaders of the Hurrians and Amoritic Arabs who had invaded Egypt in 1628 B.C. *Pharos* is obviously *Varos* or *Avaris*, the Hyksos capital of the Delta region. I shall be giving a deeper explanation of the connection between ‘Avaris’ and ‘Pharos’ (as between ‘Agenor’ and ‘Canaan’) when I examine the effect of the Hurrian syllabary on the spelling of non-Hurrian words.

‘Proteus’ means the first man of the state, and is obviously the early Greek equivalent of ‘pharaoh’. In Greek mythology, he is described as a sea-god, which is interesting, because the Egyptians themselves never laid claim to having a god of the sea, despite their considerable use of the sea for trading purposes. This reinforces the claim that Proteus was a Hyksos king—someone relatively foreign to the way of Egyptian thinking. The Greeks also held that Proteus could change his form at will. He could prophesy but only did so if his petitioner clasped hold of him and refused to let go even as he changed himself into a lion, a bull, a panther, a serpent and so on. This myth may be a reflection of the fact that non-Egyptians were confused by the multiplicity of the Egyptian gods who transformed themselves through a profusion of animal heads.

A direct consequence of this interpretation is that these Hittite dynastic wars, which must have resembled the turbulent wars of English history called the Wars of the Roses, constituted the war known in Greek mythology as the war between the Gods and the Titans. The Greek word for god, *theos*, is not derived from *deus*; it is derived from the Indo-European root *\*dhes-*, a root

for words in religious concepts, possibly an extended form of *\*dhe-*. *\*Dhe-* means ‘to set’, or ‘put’ and has a suffixed form that means ‘things laid down, law, deed’. So it appears that ‘theos’ once meant ‘law-maker’, or ‘king’. Support for this interpretation of the Greek word for ‘gods’ comes from the Atlanteans themselves. The Greek historian Herodotus, in describing the Pelasgians, writes, “They called the gods by the Greek word *theoi*—‘disposers’—because they had ‘disposed’ and arranged everything in due order, and assigned each thing to its proper division.”<sup>12</sup> The Pelasgians were indigenous Atlanteans.

The name ‘Titan’ is of unknown origin; it is thought to be Anatolian, perhaps proto-Hattian for ‘sun’. The above arguments suggest that, while the gods were understood to be the supreme rulers, especially from the time of Ammunas on, the Titans simply represented the opposition, the remaining aristocracy, and the earlier kings like Zidantas and his brother Hantilis. All were, in fact, of Gothic descent, and therefore ‘Gods’ (*Guti*). I am putting forward the suggestion that ‘Titan’ is derived from the Indo-European root *\*teuta-*, meaning ‘tribe’. Suffixed form *\*teut-onos*, ‘they of the tribe’, passed by way of the Celts into Latin *Teutoni*, thence into English *Teutons*. It referred to an early Germanic tribe and European neighbour of the Celts. Among the Germans, the word *\*teuta-* evolved by way of *\*theuda-* and its derivative *\*theudiskaz*, ‘of the people’, into *Deutsch* in central Europe, and *Dutch* in western Europe. The diphthong ‘eu’ is very stable and not inclined to become ‘i’ (pronounced ‘ee’)—not, that is, in a transition to another Indo-European language. But when a name is transferred from one language to another, especially to another language of a different linguistic group, the distortion that may occur is unpredictable. We cannot exclude the possibility that *\*teutonos* was the name of the Indo-European element amongst the proto-Hattians, and that the non-Indo-Europeans pronounced the word something like ‘Titanos’ (Tee-tanos).

At any rate, the Titans were of Gothic Indo-European descent. They were also considered to be of gigantic stature, a description that accords with the fact that Cro-Magnon men were among the tallest on earth. By contrast, all other peoples in the Middle East were of much shorter stature. The Mediterranean people—European, Anatolian and Arabian—were gracile; in other words, small-boned and short. The other important group, whom I am calling Kassites—the mountain folk of the Armenian, Caucasian, and

<sup>12</sup>Herodotus, *The Histories*, translator: Aubrey de Selincourt (Penguin Books), p 123.

Persian highlands—were short but stocky and heavy-boned.

The contrast between the Gods and the Titans was undoubtedly a later confusion arising from the fact that Jupiter-Ammunas had the same name as the celestial sky-god, and by classical times, despite the deification of human beings<sup>13</sup> the general feeling was that a god was a transcendent being, not a human being.

Thallus, a first century historian, quoted by Tatian in his *Address to the Greeks*, said Ammunas's (*Jupiter's*) victory over *Saturnus* took place 322 years before the siege of Troy. Gurney puts the accession of Ammunas at 1550 B.C. This must be close to the actual date, because it must have occurred in the time of the Egyptian Hyksos pharaoh Apophis, who was driven out of Egypt in 1549 B.C. As will be seen, it is important to make the date as late as possible. Three hundred and twenty-two years after 1550 B.C. brings us to 1228 B.C. I shall be showing that Troy fell to the Sea People, and that the fall of Troy signalled the end of the Hittite Empire. The end of the Hittite Empire is usually given as 1190 B.C. therefore 1228 B.C. is thirty-eight years too early.

However, it is important to realize that the invasions of the Sea People resembled, both in aims and motivation, the European invasions of the Americas. A huge population expansion had occurred in the Caucasus region. The economy was collapsing under the burden; there was widespread deprivation. Many of the younger people had to leave and find greener pastures if they were to survive. Just as the American Indians were not attacked and defeated by Europeans in a single battle, so, too, the old civilizations of the Mediterranean were not conquered at a single moment in time. The conquests of the Sea People was a continuous long drawn out sequence of raids followed by settlements, expansions, more raids, more settlements, and so on.

The myths tell us the battle to capture Troy lasted at least ten years. The siege of Troy was the opening campaign of the war. It was the only battle that had been planned and prepared for before starting out from the Caucasus homeland. Troy strategically guarded the mouth of the Dardanelles, the end of the route from the Black Sea to the Ægean Sea. The date generally put forward for the collapse of the Hittite Empire is 1190 B.C. This would have

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<sup>13</sup>Alexander the Great was deified, as was an Anatolian king called Antiochus I. Some Roman Emperors also considered themselves to be gods. Jesus of Nazareth was also deified.



occurred after the collapse of Troy. How long after? If it was two years later then, allowing the traditional ten years for the siege, Troy was first attacked about 1202 B.C. That brings us within twenty-six years of Thallus's date. Thallus may have been wrong about the exact date. 322 years is longer than a human lifetime and must have been deduced by adding together periods of history, reigns of generations of local kings and the like. There would have been a great chance of error. Nevertheless, it is gratifying to have a date that is clearly close enough to be acceptable proof that the mythological Jupiter who deposed Saturn was a real person.

We are now in a position to examine more closely the myths surrounding the story of Jupiter's deposing of Saturnus. These are Roman names. To the Greeks, Jupiter, son of Saturnus, was known as Zeus, son of Cronos. Some of the best known and most popular of the the classical myths deal with the history of the family of gods antecedent to this victory of Zeus. Our best source here is Hesiod's *Theogony*. Hesiod lived in the eighth century B.C., and was one of the earliest Greek writers.

According to Hesiod,

Zeus's grandfather, Uranus, fathered several offspring, including the Titans, on Gaia, or Mother Earth. When he threw his rebellious sons, the one-eyed master smiths, the Cyclopes, into Tartarus—a fabulously deep dungeon in the Underworld—furious Gaia induced the Titans to attack their father. The youngest, Cronos, armed with a scythe, took Uranus by surprise and castrated him. The Titans then released the Cyclopes from Tartarus and elected Cronos to rule the world. However, Cronos was no more tolerant nor lenient than his father had been, and the Cyclopes soon found themselves back in Tartarus.

Cronos married Rhea, his sister, who soon began to bear him daughters and sons. Unfortunately, this caused Cronos considerable anguish because as his mutilated father lay dying he had declared that Cronos, too, would one day be deposed by one of his offspring. So, to prevent the fulfillment of this prophesy, as Rhea was delivered of each child, father Cronos would appear and, in one gulp, swallow it whole. First Hestia, then Demeter followed by Hera, Hades and Poseidon. Frustrated Rhea bore Zeus at dead of night and secreted him away entrusting his upbringing to the Ash-nymph Adrasteia. She then wrapped a stone in swaddling clothes, and when, in the morning, Cronos arrived, she presented him with the substitute which Cronos duly swallowed.

The young Zeus was taken byAdrasteia to the island of Crete where she raised him on honey and milk from the Goat-nymph Amalthea. The Curetes, a tribe of warriors after whom the island of Crete was named, clashed their spears against their shields creating sufficient clamour to drown out infant Zeus's cries lest Cronos should hear them from afar.

In due course, Zeus grew to manhood and one day visited his mother Rhea to ask that he be appointed cup-bearer to his father Cronos. This appointment was made and together, he and his mother plotted the downfall of Cronos. Rhea provided an emetic potion that was added to Cronos's drink. With the same gluttonous abandon with which he had swallowed his children, Cronos gulped down the drink. He thereupon vomited up the stone and all Zeus's brothers and sisters.

These brothers and sisters who, with Zeus, called themselves the Gods, rallied around Zeus and asked him to lead them in a war against the Titans, who chose Atlas as their leader because Cronos was now too old. The war between the Gods and the Titans lasted ten years. Eventually, Cronos was overcome and banished to the Elysian Fields in the far west, and Zeus became the supreme leader.

According to Diodorus Siculus, Uranus was the first king of Atlantis; he was succeeded by Atlas, then by Saturnus (Cronos) who was deposed by his son, Jupiter (Zeus).

The castration of Uranus by Cronos seems to have captured the imaginations of story tellers. It is one of the most celebrated instances of treason in mythology. It is still celebrated today whenever a cartoonist depicts the new year as an infant coming in to replace the old year going out. Cronos represents the old year, bearded and white-haired, walking off the stage of time carrying over his shoulder the scythe—mistakenly assumed to be a hay-reaping scythe—that had been used to castrate Uranus. The Greeks and Romans were not the only people whose mythology recorded the event. Among the Hurrians a slightly different version of the same story was told:<sup>14</sup>

Anu reigned for nine years, and in the ninth year Kumarbi made war on Anu. The latter abandoned the struggle and flew like a bird into the sky, but Kumarbi bit off Anu's member and laughed for joy. But Anu turned to him and said: "Do not rejoice over what thou hast swallowed! I have made thee pregnant with three mighty gods. First,

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<sup>14</sup>From O. R. Gurney, *The Hittites*.

I have made thee pregnant with the mighty Weather-god . . .”

and so on. Anu flies up to heaven and hides. The tablet, found at Boghazköy, from which this story was read, is damaged and broken a few lines beyond where we left off. From the fragments of this break through to where the tablet is readable again, we gather that the weather-god gestates within the body of Kumarbi until Kumarbi goes to see the great god, Ea, to whom he says: “Give me my son, I want to devour him” whereupon he receives something to eat that has a disagreeable effect. After a magician performs a suitable ritual, the weather-god is born, but is handed over to Anu. Together, Anu and the weather-god plot the downfall of Kumarbi.

Hurrian *arp*<sup>15</sup> means ‘years of age’ as in *thinarpu*, a two-year-old, and *tumnarpu*, a four-year-old. If *Kumarbi* means ‘many years of age’, then it is simply the Hurrian equivalent of Greek *Cronos*. *Cronos* was used by Aristophanes to mean ‘a superannuated old dotard’ or ‘an old fool’. Likewise, he used *Cronikos*, to mean ‘out of date and old-fashioned’, and the expression *Cronion ozein* ‘to smell of the dark ages’. Undoubtedly these meanings derive from traditions about Cronos himself. The name *Cronos* is probably an accidental variant of the word *Chronos* meaning ‘time’, a word used in expressions to denote a lifetime, an age, a long time, forever and so on. In Greek, these words are spelled *Κρονος* and *Χρονος* respectively, the Latin ‘C’ being a Greek ‘K’ and the Latin ‘Ch’ representing a Greek ‘X’.<sup>16</sup> It is easy to see that a poorly written ‘X’ could look like a ‘K’. Furthermore, we tend not to question the spelling of names because the name signifies the person, not the meaning of the word. Cronos, then, was considered to be an old man. His actual name, *Saturnus*, was preserved by the Romans and is, as I have already shown, an evolution of the Hittite name *Zidantas*.<sup>17</sup>

<sup>15</sup>The Hurrians did not distinguish between voiced and unvoiced consonants except in context. (An English parallel exists in the pronunciation of the terminal ‘s’ in the words *pops* and *birds*. The latter ‘s’ is pronounced ‘z’.) The fact that both ‘b’ and ‘p’ could be represented by a ‘w’ in some scripts suggests that in those dialects the closure of the stop was not quite complete.

<sup>16</sup>The Greek ‘X’ (lowercase  $\chi$ ) must not be confused with the Latin ‘X’. Greek ‘X’ is called *chi*, pronounced *kʰi*, which, to an English speaking person, will be indistinguishable from *ki*; it begins the derived word ‘character’. The Latin ‘X’, pronounced *ks*, is the equivalent of the Greek letter ‘Ξ’ (lowercase  $\xi$ ). The word ‘Christmas’ is often abbreviated to ‘Xmas’. That ‘X’ is not the Latino-English ‘X’, it is the Greek letter *chi*.

<sup>17</sup>According to the principle of linguistic evolution discussed on page 64, one would expect the name ‘Saturnus’ to evolve into ‘Zidantas’, unless there was particular emphasis on the first two consonants, which seems unlikely. The Amazon ‘queens’ who helped

These myths fit the historical records remarkably well. We know that Labarnas II, who later called himself Hattusilis, one of the earliest of the Amazonian Hittite kings, rejected his nephew, whom he had raised to be heir to the throne, and instead, adopted Mursilis as his successor. This was bound to cause family discord. From Boghazköy we have the tablets on which the decree of Hattusilis was recorded:<sup>18</sup>

Great King Labarnas spoke thus to the fighting men of the Assembly and the dignitaries:

“Behold, I have fallen sick. The young Labarnas I had proclaimed to you (saying) ‘He shall sit upon the throne’; I, the king, called him my son, embraced him, exalted him, and cared for him continually. But he showed himself a youth not fit to be seen: he shed no tears, he showed no pity, he was cold and heartless. I, the king, summoned him to my couch (and said): ‘Well! No one will (in future) bring up the child of his sister as his foster-son! The word of the king he has not laid to heart, but the word of his mother, the serpent, he has laid to heart.’ ... Enough! He is my son no more! Then his mother bellowed like an ox: ‘They have torn asunder the womb in my living body! They have ruined him, and you will kill him!’ But have I, the king, done him any evil? ... Behold, I have given my son Labarnas a house; I have given him [arable land] in plenty, [sheep in] plenty I have given him. Let him now eat and drink. [So long as he is good] he may come up to the city; but if he come forward(?) [as a trouble-maker], ... then he shall not come up, but shall remain [in his house].

“Behold, Mursilis is now my son. ... In place of the lion the god will [set up another] lion. And in the hour when a call to arms goes forth ... you, my servants and leading citizens, must be [at hand to help my son]. When three years have elapsed he shall go on a campaign. ... If you take him [while still a child] with you on a campaign, bring [him] back [safely]. ...

“Till now no one [of my family] has obeyed my will; [but thou, my son] Mursilis, thou must obey it. Keep [thy father’s] word! If

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Ammunas gain the throne included the founding members of the Latin community in Italy. It is entirely possible that *\*Satantas* was the original name of Ammunas’s father and that it was among the inhabitants of Hattusas, where there were many Hurrians who did not speak the king’s language, that the name quickly evolved into ‘Zidantas’. It took only a very short time for the mixed American community to convert ‘t<sup>h</sup>aler’ to ‘dollar’. In Italy, we can suppose that the second ‘a’ became a ‘u’ which then lengthened to ‘ur’ and that the ‘tas’ became ‘us’ in conformity with later Latin declensions.

<sup>18</sup>From O. R. Gurney, *The Hittites*.

thou keepest thy father's word, thou wilt [eat bread] and drink water. When maturity [is within] thee, then eat two or three times a day and do thyself well! [And when] old age is within thee, then drink to satiety! And then thou mayest set aside thy father's word."

In due course, Mursilis ascended the throne and reigned for about thirty years. He did indeed live up to his predecessors expectations. Under his guidance the early empire of the Amazonian Hittites reached a high point of success. In 1590 B.C. he marched a Hittite army the length of Mesopotamia and captured Babylon. On his way home from this triumph, he was ambushed and assassinated.

According to Gurney, Hantilis carried out the assassination. I suspect that Gurney made this assumption because Hantilis became the next king. Mythology hints at a different conclusion. It is more likely that Zidantas and Hantilis were collaborating brothers and that it was Zidantas who killed Mursilis. It would have been politically more expedient, even in those remote times, for the new king not to have gained the throne by the treasonable act of murdering his predecessor. If I am granted this assumption, then the historical facts can be matched to the mythology about as well as it is possible to make such a match given the quantity of fantasy and romantic literary accretion that goes on in the process of transmitting mythology from one generation to the next.

One of the most important gods of the Babylonians was the great Sky-god, Anu, who reigned over the heavens. The firmament was called the 'sky of Anu'. He was considered to be the father of the gods. The *Larouse Encyclopædia of Mythology* has this to say of him:

... Although he never ceased to be universally venerated, other gods finally supplanted him and took over certain of his prerogatives. But the great god's prestige remained such that the power of these usurper gods was never firmly established until they, too, assumed the name *Anu*.

This suggests that when Mursilis captured the city of Babylon, he declared himself to be their new ruling god. Hittite kings, like Egyptian pharaohs, declared themselves to be divinely favoured, and it was said of a dead king that he had become a god. Mursilis's advisors would have explained what he had to do to consolidate his claim, and so he took upon himself the complimentary title of *Anu*. In the north, he would have been known as *Great Anu*, which, in the local language, was *Ur-Anu*(Uranus).

Back home, however, a rival faction of the royal family had been plotting to rid themselves of this upstart. He was to be assassinated. It makes the most sense to assume that Zidantas took charge of the execution. The way this was accomplished was so shocking that the specific details of the assassination were remembered and faithfully related to generations of audiences down through the ages. Mursilis was emasculated with a scythe—not with a hay-cutting scythe as later artists so often presumed—but with a Hittite battle scythe. Troops armed with this weapon are depicted in bas-relief on the frieze of the sacred grove at Yazilikaya two miles east of Boghazköy. It was a standard infantry weapon. It had a curved blade mounted offset on the end of a short straight handle (see plate 1).

The new king was Hantilis, brother of Zidantas. Hantilis reigned for about thirty years. His name seems to have become confused with that of Hattilis, the eponymous ancestor of the proto-Hittites, whose name became *Atlas* in classical Greek. The next king was Zidantas. If we suppose that Zidantas was about thirty when he assassinated Mursilis, then he did not ascend the throne until he was about sixty. Because he reigned for ten years, he would have been about seventy at the end of his reign. For a warrior king to have been so old must have been somewhat unusual. This accounts for his nickname *Cronos, the old one* or the Hurrian equivalent *Kumarbi*.

Finally, we have Zidantas's son Ammunas, whom we earlier learned had fled to Egypt following a falling out with his father. He would have been about forty years of age and impatient to succeed to the throne.

According to Herodotus, the Curetes were the followers of Cadmus who settled in Crete. Hera was said to have ordered them to spirit away young Epaphus. I have shown that Epaphus was Apophis, the last of the Hyksos kings, who was thrown out of Egypt by Ahmose in 1549 B.C. If the Curetes were the ones who spirited Epaphus away, then they must have been the Hyksos Amazons who looked after Ammunas during his exile, and who subsequently helped Ammunas to depose his father Zidantas. Afterwards, when they withdrew from Egypt, they settled in Crete, which was part of the Atlantean (Hatti-lantes) confederation, and gave that island its present name. They would have taken the story of having sheltered Ammunas (Zeus) with them to Crete, and that is why the classical myths described Zeus as having been raised in Crete with the Curetes clashing their spears on their shields to protect him from Cronos.

By far the most influential person who ever wrote about Atlantis was the

Greek philosopher Plato (427–347 B.C.). In his book *Timæus*, Critias tells Socrates and the assembled company that an Egyptian priest told Solon—a friend of a friend of his grandfather—that Atlantis was an island greater than Libya and Asia together. Critias was recalling what his grandfather, also named Critias, a man of ninety, had told him, and what he memorized, when he was ten! Fortunately, as Plato tells us in his other book *Critias*, Solon intended to use the story of Atlantis for his poetic works; and so he made notes which he passed on to Critias’s grandfather, thence to Critias himself. And so Critias had a written version with which to jog his memory.

Plato thought Atlantis was described as being an island, but was it really? The Greek word used was *nēsos* and, by classical times, the Greeks certainly understood that word to mean island. Philologists support this meaning by claiming that *nēsos* is derived from the traditional Indo-European root *\*snā-* meaning ‘to swim’. This is rather odd, because there is not a single island in the Greek world that incorporates *nēsos* into its name. This is an impressive fact given that there are hundreds of islands in the Ægean Sea. We have Crete, Rhodes, Samos, Naxos, Chios, Lesbos, Lemnos, Samothrace, Euboea to name some of the larger ones. They are never referred to as *Samonesos* or the like. Collective names like the *Dodecanese* (Twelve islands) or *Polynesia* (Many islands—in the Pacific Ocean) are of recent coinage. Islands in the Greek world were regarded as countries. Nevertheless, there *are* instances where the word *nēsos* is incorporated into the name. There is Peloponnesos (Pelop’s *nesos*), which is the great southern peninsula of Greece. There was also Chersonesos (Dry *nesos*) which was the early name for the peninsula of Gallipoli that bounds the Dardanelles to the north. *Chersonesos* became the classical Greek word for ‘peninsula’, but was very likely named after the original described by Diodorus as being a peninsula that projected into Lake Tritonis. The peninsula is still there, projecting into Tuz Gölü in the middle of Turkey. It is a part of the extremely dry desert to the northeast of the lake. It would have been a very dry *nesos*. There is every indication that the word *nēsos* originally meant ‘peninsula’. There is even an alternative etymology to support this conjecture, for there is a traditional Indo-European root *\*nas-* meaning ‘nose’ (our English word *nose* is derived from it) with a lengthened grade form *\*nās-* that could just as easily be the source of the word. Describing a peninsula as a ‘nose of land’ seems to me to be very natural and appropriate.<sup>19</sup>

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<sup>19</sup>We even have a good example of the sort of word meaning change that I am advo-

If the above theory is acceptable, then Plato's description of Atlantis becomes remarkably accurate. Libya was not Africa, although even the classical Greeks thought it was. It was originally north central Turkey: more or less the Roman province of Pontus. It included Cappadocia. Asia was not the present continent of that name, it was, in fact, originally the northwestern district of the Asian part of Turkey (Anatolia), known to the Hittites as Assuwa. It was the first region you entered when you crossed the Dardanelles from Europe. The Romans expanded the meaning of the name to designate everything east of there, the modern meaning of 'Asia'.

Plato described Atlantis as "a *nesos* greater than Libya and Asia together." It was. The peninsula consisted of Libya, Asia, and the southern states of Pitassa and Kizzuwatna. In the *Timæus*, Critias goes on to say how "from this principal region of Libya and Asia, there was passage for the seafarers of those times to the other islands, and from the islands to all the opposite continent which bound that Ocean truly named." Again, this is correct. Critias was referring to the ability of seafarers to cross from what is now Turkey, via the Ægean islands to mainland Greece. The "Ocean truly named" was the 'Ocean' of mythology, called after Atlantis the Atlantic Ocean (Ḫatti-lantikos Ōkeanos). It surrounded Anatolia and comprised the Black Sea, the Sea of Marmara, the Ægean Sea, and the eastern end of the Mediterranean Sea. It was also called the Ocean Stream obviously because of its observable flow through the Bosphorus and the Dardanelles. Later, I shall be suggesting that the word *Bosporus* means the 'flow-through'.

Theopompus of Chios relates that drunken Silenus told Midas (the Phrycating. The English word 'Hamburger' is named after the German city of Hamburg. The root *burg* we know comes from a word meaning, originally, a hill; but most hills became the site of fortified towns, so eventually a 'burg' meant a fortified town. But because a hamburger is made of meat, its name so strongly suggests that it has something to do with ham (despite being made with beef) that we have come to assume it means 'ham pattie'. As a result, we now have *cheeseburgers* and *chickenburgers*, and 'burger' has come to mean 'pattie'. The original Chersonesos was, according to Diodorus Siculus, a town on the peninsula projecting into Lake Tritonis from the desert lands lying to the northeast of that site. It would have been an exceedingly dry peninsula thus justifying its name. But the name was transferred to other sites such as the not so dry Gallipoli peninsula and the old city near modern Sevastopol in the Crimea. It would then have seemed as though the 'dry' part of the name referred to the causeway (some islands, like St. Micheal's Mount are connected to the mainland by a causeway that is awash at high tide), and that would make it seem as though the 'nesos' part referred to the headland. And so the word 'chersonesos' came to mean peninsula (which, by classical Greek times, it did), and the word 'nesos' became the unconnected headland: an island.



gian king famous for his acquisition of the golden touch): “An immense continent lies beyond the Ocean Stream—altogether separate from the conjoined mass of Europe, Asia and Libya—where splendid cities abound peopled by gigantic people.” He went on to describe the outer continent as infinite and immeasurable. This infinite continent must have been modern Eurasia, particularly Russia north of the Black Sea. The gigantic people would have been the Goths, the Teutonic Scythians (Titans!). The point here is that the Ocean Stream was the sea around Anatolia and so Atlantis really did lie in the Atlantic Ocean—“beyond the Pillars of Heracles,” according to Critias. That Atlantis lay beyond the pillars of Hercules, I shall be substantiating when I deal with the identity of Hercules in the next chapter.

Critias ended his description of Atlantis by saying “in later times, after there had been great earthquakes and floods, there fell one day and night of destruction when all the warriors in the land were swallowed up by the earth, and likewise did the island of Atlantis sink beneath the sea and vanish away.” This final statement has captured the imaginations of audiences from Plato’s time to the present. It led Professor Spyridon Marinatos to dig on Thera, one of three islands forming an obviously related ring: the remnants of a once single island, called Stronghyle, that was blown apart by volcanism some time in the past. Marinatos was able to show that the explosion occurred in the Minoan era in historical times. It seemed, therefore, that the scientists had at last discovered Atlantis. The explosion was indeed awesome; but it was not, as Plato maintained, the cause of the demise of Atlantis. It was the most devastating and disruptive natural occurrence in recorded history. It created such a deep impression upon those fortunate enough to survive it that, not surprisingly, it became part of every story involving Atlantean history. But the mythographers were wrong in supposing it to be the cause of the destruction of Atlantis. The explosion occurred early in the Amazonian period of Atlantean history; Atlantis actually survived the event.

In Plato’s other book, *Critias*, he goes more fully into a description of Atlantis. He cites a list of the twelve chieftains of the various divisions of Atlantis. Unfortunately, he translates into Greek their Atlantean names, which apparently had meaning. We cannot, therefore, equate them with names from other sources.<sup>20</sup> He goes on to tell us that Atlantis was rich in

<sup>20</sup>We are given just two of the original Atlantean names of chieftains: the first was Atlas, who ruled over the most important part of Atlantis, and who was made king over all the others; the second was Atlas’s twin brother Gadir who ruled in one of the far corners of Atlantis near the Pillars of Hercules. There does happen to be a town in Cilicia, which is

minerals including gold, silver and mountain copper. It also had abundant forests—all of which fits Anatolia very well. It was rich in both domestic and wild animals including elephants. There were no elephants on Stronghyle but there was a now extinct Syrian elephant that roamed Cilicia and the Amq plain, which was part of the Hittite Empire and so, again, Plato was correct.

There follows Critias's detailed description of the most important city of Atlantis that had a plain between it and the sea divided by canals and waterways all facing south with a wide continuous chain of majestic mountains forming a backdrop behind it to the north or landward side.

Plato's story of Atlantis originated in Egypt and, surely, the most important part of Atlantis from the Egyptian point of view must have been the Cilician plain. Critias's description fits that location admirably. Although it does not have the perfectly circular waterways connected by straight canals described by Critias, it does have waterways that may have given that impression. The Ceyhan river comes down from the northeast then swings around roughly three quarters of a turn before entering the Gulf of Alexandria (İskenderun Körfezi). For the last few miles of its course, it flows between two long estuaries connected to the gulf. There is also the river Sayhan a few miles further west, and an oblong coastal lake between. Undoubtedly there would have been a fine harbour somewhere among those waterways and a great city, as described by Critias. The majestic backdrop of mountains would be the Taurus range. The city was said to have had both cold and hot water springs. This suggests volcanism. I shall be showing that the now extinct volcano Ercyaş Dağı, about one hundred miles north of Adana, was active in the days of Atlantis, and so the existence of hot springs is a reasonable possibility.

Critias next describes how this main 'royal' region of Atlantis recruited and organized its armed forces; this only applied to the royal part. The nine other parts of the empire had separate military economies. Each of the ten kings was absolute in his own part. The administration and the dealings between them were governed by the ordinances of the ancient Atlantean rulers and engraved on a column of orichalcum situated in the midst of the *nēsos*. This accords well with what we know of the relations between

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at one of the extremities of the Hittite Empire called Kadirli. This is its modern Turkish name. I shall be showing that, in many cases, the Turks have preserved the original names of places better than did the classical Greeks. A case in point is *Edirne* which is closer to the biblical name *Eden* than the classical *Hadrianopolis* meaning 'The city of Hadrian'.

FIG. 18. Mt. Cassius and the probable location of the Sea of Serbonis.

the kings of central Atlantis and those of Assuwa, the Arzawa Lands (Caria), the Minoans, and the Mycenaeans. We know that during the old and new kingdoms of the Hittite empire, the royal region was the central plateau with its capital at Hattusas (Boghazköy) rather than the coastal plain of Cilicia. However, it is quite possible that there had been a time when Cilicia was the royal region. Pitkhanas was the first of the conquering Amazons; he was the father of Anittas. The city of Kussara from where he reigned, may well have been in Cilicia. Cilicia would certainly have been the part of Atlantis most familiar to the Egyptians. The story does seem to contradict itself insofar as it places the orichalcum column in the center of the *nēsos* and Critias does say that it was *there* that all the kings met after alternating intervals of five and six years.

Plato claims (through the dialogue of Critias) that the Atlanteans,

“...marched in wanton insolence upon all Europe and Asia together, issuing yonder from the Atlantic Ocean.”

It is little wonder Plato's Egyptian sources claimed the Atlanteans had gone mad. The Gorgons, Medes and Persians (Dorian Greeks and Philistines) marched through Atlantis from the north. Against the Trojan stronghold in the northwest of Atlantis they launched the largest sea-borne army of invaders the world had ever seen. When Troy fell, the invaders closed in on the center of Atlantis. With the fall of Cappadocia, the power of Atlantis was destroyed. Large numbers of The Sea People (as the Egyptians called them) reassembled on the south coast around the large bay of Pamphylia where they built a new armada. Those who became known as Dorian Greeks sailed west and invaded the southern and western parts of Greece and the southernmost islands including Crete. Some sailed east, met up with the land forces that had crossed the Taurus mountains into Cilicia and attacked Egypt. In those days Egypt was said to begin at the Turkish Haytay; the boundary was marked by Mount Casius and the now vanished Sea of Serbonis, a shallow lake on the Orontes river.<sup>21</sup> These invaders called Philistines were stopped by the Egyptians only when they reached the Nile.

*Summary.* The Hittite Empire was Atlantis, originally correctly identified as a large peninsular but later mistakenly thought to be an island. Most of the mythical names and events associated with Atlantis can be identified with names and events otherwise associated with the Hittites.

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<sup>21</sup>Some believe that the Sea of Serbonis was the almost enclosed shallow lake north of the Sinai peninsula called, today, Sabkhet el Bardawil (the salt lake el Bardawil). The roughly 420 miles that Herodotus estimated the length of the coastline of Egypt to have been takes the border of Egypt to be near to Byblos, his estimate is therefore about thirty three percent too short if the border was where I have put it. On the other hand, if Egypt ended at the Sabkhet el Bardawil, his estimate would have been fifty percent in excess. Distances were measured by timing a journey. The concavity of the coastline would mean that a ship out at sea would sail a shorter distance than someone running along the beach, so one would expect Herodotus to underestimate rather than over estimate the distance.

## CHAPTER X

### HERCULES

**O**F ALL THE GREAT HEROS of mythology, the Roman Hercules, whom the Greeks called Herakles, created such a lasting impression of sheer strength and courage it was said of him that, when the flames were put to his funeral pyre, there was a flash of lightning and Zeus, accompanied by peals of thunder, transported his immortal part up to heaven where he became one of the Olympian gods. Who was this mighty man?

He was most famous for performing twelve feats of courage and strength called the *Labours of Hercules*. There are various conflicting explanations about why Herakles was required by King Eurystheus to perform these labours. This is not surprising because the whole concept of the twelve labours is mythical invention. I shall be showing that many of the labours are different interpretations of the same historical event. To track down the identity of Herakles, we need to examine these labours.

Having identified Perseus as the representative of the Persian contingent of the Sea People, I begin by considering the Ninth Labour in which Herakles is required to fetch the golden girdle of Aries worn by the Amazonian queen Hippolyte. Because, according to the myths, it was Zeus's intention that Herakles should become king of the house of Perseus, this suggests that Herakles is somehow connected to the invasion of the Sea People. The task set before him, namely to take the war girdle of the Amazonian queen, implicates him in the destruction of the Hittite Empire. This occurred about 1190 B.C.

Now the last of the Hittite kings, Suppiluliumas II, came to power and disappeared in the same year 1190 B.C. Linguistic theory turns Hittite 's' into Greek 'h' (see fig. 8. on page 55). The 'p' is stable and so the initial Greek rendering of 'Suppiluliumas' would have been 'Hyppiluliumas'. This is similar to the relationship between Latin 'super' and the equivalent Greek 'hyper' both of which are used as prefixes in English words. Not having a

sense of the meaning of the bisyllabic '-lu-liu-', the Greeks probably found themselves tongue-tied by the name, so they dropped one of the syllables. Convinced that Amazons were women, they assumed the Hittite king had been a queen; so they feminized the ending of the name, and 'Suppiluliumas' became 'Hyppilyte'. At this stage, folk etymology demanded an interpretation of the name. It was assumed that 'Hyppi-' was meant to be 'hippo-' the Greek word for 'horse'. (The Amazons were indeed noted for their horsemanship.) Finally, the name became 'Hippolyte'. Therefore I claim that Hippolyte is Suppiluliumas. I am supported in this contention by the fact that the scene of action of the Ninth Labour, where Hercules slays Hippolyte and takes her girdle, is Themiscyra (modern Terme), a port on the Black Sea coast at the end of a direct route from Hattusas, the Hittite capital. This is a very likely place for the king of the central and principal province of the Hittite Empire to have met his end. It seems Herakles was one of the Sea People who came from the Caucasus region in the east.

Tradition says Atlantis lay in the west beyond the pillars of Hercules. Now we know that Atlantis was the Hittite Empire and we have placed Herakles to the east in the valley south of the Caucasus. The pillars of Hercules must therefore have been located somewhere in between.

The Greek historian, Herodotus, claims there were two distinct personalities named Herakles, at least one of whom was an Egyptian:

... The Thebans<sup>1</sup> and those who follow them explain the origin of their custom of abstaining from the sacrifice of sheep by a story of Herakles, who, they say, wished above all things to see Zeus. Zeus, however, was unwilling that his wish should be gratified. Herakles persisted, and Zeus had to devise a means of getting out of the difficulty. His plan was to skin a ram and cut off its head; then, holding the head before him and covering himself in the fleece, he showed himself to Herakles. This story explains why the Egyptians represent Zeus with a ram's head ... on the festival of Zeus, which occurs once a year, they break this custom and do, in fact, slaughter a ram—but only one. They cut the animal in pieces, skin it, and put the fleece upon the statue of Zeus, just as Zeus once put it upon himself, and then confront the statue of Zeus with a statue of Herakles. Then all who are engaged in the ceremony beat their breasts as if in mourning for the ram's death, and afterwards bury the carcase in a sacred sepulchre.

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<sup>1</sup>Egyptian Thebes lies about four hundred miles south of Cairo. See Fig. 17, page 98.

I [Herodotus] was told that this Herakles was one of the twelve gods. Of the Herakles, with whom the Greeks are familiar, I could get no information anywhere in Egypt. Nevertheless, it was not the Egyptians who took the name Herakles from the Greeks. The opposite is true; it was the Greeks who took it from the Egyptians—those Greeks, I mean, who gave the name to the son of Amphitryon. There is plenty of evidence to prove the truth of this, in particular the fact that both the parents of Herakles—Amphitryon and Alkmene—were of Egyptian origin.<sup>2</sup>

It therefore occurred to me that the Pillars of Hercules may actually have been Egyptian obelisks or stelae and so I set out to discover who may have erected such monuments between the Caucasus and the Hatti lands.

There was one pharaoh who, we know, really did erect pillars in the Near East and that was Thutmose III. This interesting pharaoh had many larger-than-life heroic qualities. He is known to have hunted large game animals to prove his prowess. He was a courageous warrior who commemorated his victories over the cities he conquered by erecting engraved stelae. He sported the serpent Uraeus on his headdress and was, presumably, like his son, Amenhotep II, sometimes depicted as being under the protection of the goddess Mertseger who takes the form of a three-headed serpent. Here, it seems to me, lies the source of the myth in which Herakles fights the Hydra.<sup>3</sup> Lastly, Thutmose III was the possessor of a 'Great War Club'. Herakles is also renowned for his use of a club made of olive wood. Herodotus claims that Thutmose overthrew Libya and Æthiopia, the Medes and the Persians, the Bactrians and the Scythians, Cappadocia, Bythnia, and Lycia.

After making the statements about Herakles in *The Histories*, in a subsequent passage that is quite unrelated to them, Herodotus tells how an Egyptian priest read to him the written records of the achievements of Pharaoh Sesostris. This is a reference to Sesostris III, whom the Egyptians called Senusret III, and whose reign lasted from about 1874 to 1855 B.C. The priest read out how, after sailing a fleet of warships down the Arabian coast subduing the tribes as he went, Sesostris returned to Egypt where he raised a

<sup>2</sup>From Aubrey de Selincourt's translation of *The Histories* by Herodotus, p 119.

<sup>3</sup>This comes from the myth of the Labours of Hercules. For his second labour, Herakles is sent to dispatch the Hydra, a monster with a dog-like body and eight or nine snaky heads, one of them immortal. Whenever Herakles crushes one of the monster's heads, several more grow back in its place. The Hydra is eventually killed when an assistant called Iolaus uses a flaming branch to cauterize each wound created when Herakles lops off a head.

powerful army and marched through the Middle East reducing to subjection every nation in his path.

Herodotus continues:

“Whenever he encountered a courageous enemy who fought valiantly for freedom, he erected pillars on the spot inscribed with his own name and country, and a sentence to indicate that by the might of his armed forces he had won the victory; if, however, a town fell easily into his hands without a struggle, he made an addition to the inscription on the pillar: he added a picture of a woman’s genitals, meaning to show that the people of the town were no braver than women. Thus his victorious progress through Asia continued until he entered Europe and defeated the Scythians and Thracians; this, I think, was the furthest point the Egyptian army reached, for the memorial columns are to be seen in this part of the country, but not beyond. On his way back, Sesostris came to the river Phasis (a river that flows through a small district called Colchis at the eastern end of the Black Sea), and it is quite possible that he here detached a body of troops from his army and left them behind to settle . . . It is undoubtedly a fact that the Colchians are of Egyptian descent. I [Herodotus] noticed this myself before I heard anyone else mention it . . . [because] they [the Colchians] have black skins and woolly hair, and secondly, and more especially, . . . the Colchians . . . from ancient times have practiced circumcision. One last point is that the Colchians and the Egyptians share a method of weaving different from that of any other people.”

These exploits of Sesostris sound so much like those of Thutmose.

In A.D. 19, the Roman Germanicus visited Thebes and had all the exploits of Thutmose read to him from the walls of the temple at Karnak by an obliging priest. But, when Germanicus asked who had done these things, the priest replied that it had been Ramses II! Being suspicious that Herodotus had fallen into the same trap of misinformation, I attempted to show that the Colchians were descended from a military garrison left behind by Thutmose.

I was hoping to find that Thutmose had a prænomen, Herakhti (Horus of the Horizon); but he did not, and so I tried a different tack. I looked in the glossary of my Egyptian grammar book. ‘Herakhti’ (*hr-ꜥhty*)<sup>4</sup> did not reveal very much but then my eyes were arrested by the word *hꜥ-kꜥ-w-rꜥ*.

<sup>4</sup>‘hꜥ’ is a guttural, like ‘h’ but somewhat less raspy: it is halfway between ‘h’ and ‘hꜥ’. Technically, ‘hꜥ’ is a pharyngeal fricative whereas ‘h’ is a uvular fricative.



This is pronounced something like *Hokawere*, where that first consonant is guttural and the following vowel is also very throaty. I have used an ‘e’ to designate the last sound because the Egyptian sun-god  $r^c$  is usually transliterated as either Re or Ra. Bearing in mind that the Egyptians had only one liquid consonant transliterated as either ‘r’ or ‘l’ and that, where an Indo-European language was spoken, a nominative ‘s’ would likely be added in conformity with Indo-European declensions, I found myself pronouncing the word as *Hokaweles*. This is remarkably close to sounding like *Hercules*, the Latin version of Greek *Herakles*. I hinted before that Latin words are often closer to Mycenaean and Atlantean equivalents than are classical Greek words which were strongly influenced by the Dorian settlements.

Well, this Egyptian word, to which I have given so much attention, was the prænomen of Sesostris III. Herodotus seems to have been right after all. I was forced to change my mind and accept the fact that it is Sesostris who is Herakles and that the Colchians are the Gorgons or Georgians, the descendants of the garrison left behind by surely the greatest and mightiest of Egyptian pharaohs. This must have occurred around 1855 B.C.

The Greek word *geōrgia* means ‘agriculture’ and *geōrgos* means ‘farmer’ or ‘husbandman’. This is because *ge* is the Greek word for ‘earth’ and *ergon* means ‘work’ or ‘business’. The Greek ‘g’s (gammas) are hard and not pronounced, as in English, like ‘j’s. To the Greeks, the Georgians were the farmers, so to speak. This is odd because, at that time, all the known nations of the world did a significant amount of farming. Why single out one nation and call them ‘the farmers’? Clearly, this is another example of folk etymology, like the misinterpretation of the name *Amazon*.

There is an ancient Egyptian word *grg* that means ‘garrison’. It is more plausible to suppose that this is the origin of the name *Gorgon*. Egyptologists, confronted by the proliferation of consonants and the virtual absence of vowels in the Egyptian language, have assumed that, like the Hebrew written language, the Egyptians simply did not express their vowels. Accordingly, they are in the habit of throwing spurious ‘e’s into their transliterations of Egyptian words into English. Hence, Egyptian *grg* is rendered ‘gereg’ in English. This is incorrect. It turns out that Egyptian is deficient in vowel sounds. Most of the vocalization in Egyptian consists of short toneless grunts, known to philologists as *schwas*. In English, a schwa rather than an ‘a’ is the beginning sound in the normal pronunciation of the word ‘about’. These schwas are all that is necessary in Egyptian to render the sounds of the consonants. There must be some vocalization to sound a liquid consonant

and so, if you try to pronounce ‘grg’, the result will sound something like ‘gurg’. The ‘-on’ suffix would have been acquired when the word was incorporated into an Indo-European language. I shall be justifying this reading of Egyptian in due course.

Herodotus writes that Sesostris entered *Europe*, where he defeated the Scythians and Thracians. His Europe must have been located somewhere near Colchis, because it would have been in that region where he encountered Scythians, the descendants of the original Goths from the Russian steppes, and also Thracian Medes from Eden. Sesostris obviously did not enter Europe across the Bosphorus or Dardanelles. One wonders if the original Europe was the region south of the Caucasus, and if the name was transferred to Greece and beyond by the Sea People. Possibly *Europe* means *abounding in shrubs* and refers to the grape bushes for which the Caucasus region was famous.

As for the Pillars of Hercules, Herodotus wrote:

“Most of the memorial pillars which King Sesostris erected in the conquered countries have disappeared, but I have seen some myself in Palestine, with the inscription I mentioned, and the drawing of a woman’s genitals. In Ionia also there are two images of Sesostris cut on rock, one on the road from Ephesus to Phocaea, the other between Sardis and Smyrna; in each case the carved figure is nearly seven feet high and represents a man with a spear in his right hand, a bow in his left, and the rest of his equipment to match—partly Egyptian, partly Æthiopian. Across the breast from shoulder to shoulder runs an inscription, cut in the Egyptian sacred script: *By the strength of my shoulders I won this land*. The name and country of the conqueror are not here recorded, and some who have seen the image suppose it to represent Memnon; however, they are wide of the mark, for Sesostris has made the truth plain enough elsewhere.”

That Herodotus actually saw the Palestinian pillars is interesting, though we cannot be sure they were left by Sesostris rather than by Thutmose. It is unfortunate that he did not personally see the rock carvings in Ionia in western Turkey. They are still there today. Both guard important passes. Seton Lloyd in his book *Early Anatolia* describes them:

From Kemalpaşa east of Izmir (Smyrna), a mountain track leads through the Karabel Pass, which gives direct access from the Hermos valley to the plain of the Cayster to the north. It is here that the famous sculpture is carved on a conspicuous rock-face sixty feet above

the road. Occupying a rectangular niche about 9 feet high, is a figure carved in relief, wearing a 'Hittite' kilt and boots with a peaked and horned cap upon his head. He carries a bow in his right hand and a staff or spear in his left, while a sword hangs from his belt. In front of his face is an inscription in hieroglyphs, which is unfortunately hard to decipher, owing to it being badly weathered. The title, however, can at least be read of the individual who set up the monument, and he describes himself as 'Great King'. Among the remaining groups of signs one authority has supposed that he could recognize the name of Tudhaliyas IV, the Yazilikaya king, and suggested that the monument might be intended to commemorate his victory (alleged in the texts) over the kingdom of Aššuwa, a name apparently associated in Hittite times with the Ægean province. Others, however, reject this reading of the king's name. They prefer to think of the relief as the work of a local Aššuan ruler and to explain it as some sort of religious monument, for, as they point out, the figure represented both here and in a very similar relief at Gezbel, also set up above the road on an important pass, is that of a god, and that none of the inscriptions which accompany such reliefs make any mention of a victory. The belief has in fact eventually become prevalent that all such inscriptions and the acts depicted in the reliefs are of a religious character.

In this instance, then, Herodotus appears to have been mistaken.

Where, then, were the Pillars of Hercules? I can only imagine they ran north-south and formed a chain starting somewhere in the vicinity of Megiddo in Palestine where we know Thutmose erected a pillar. There was probably one near Aleppo, one at Carchemish, one near Malatya and so on to the Black Sea coast near Colchis. Huk-ure Sesostris may have attempted to enter Atlantis but was repelled by King Anittas because, according to Diodorus Siculus, the Amazonian Queen Merina responded to a Gorgon attack on Atlantis by driving into Gorgon territory and slaughtering many of their men (see page 89). The idea that Atlantis lay in the west beyond the Pillars of Hercules must have been an Egyptian tradition first established by Sesostris himself, after he had returned to Egypt. The tradition was perpetuated by the northern Egyptians who traded into Atlantis from the Levant. However, the sea traders from the Nile delta may not have seen it that way.

I maintain that Egyptian Herakles and Sesostris are one and the same individual. Herakles is the central figure in a Greek myth about a character named Athamas who was said to be the king of Bœotia, a district of Greece adjoining Attica to the northwest.

The story relates that Athamas saw the need to propitiate Zeus by sacrificing his son Phrixus. Weeping, he leads Phrixus to the top of Mount Laphystium where he is about to cut his son's throat when Herakles, who happened to be in the vicinity, comes rushing up protesting that Father Zeus does not approve of human sacrifice. Nevertheless, Athamas would have continued to carry out the deed had not a flying golden ram come down out of the sky crying, "Climb on my back!" Phrixus does so, whereupon the ram flies eastwards to the land of Colchis. In Colchis, Phrixus sacrifices the ram to Zeus the deliverer. Its golden fleece is nailed to a tree and guarded by a dragon. 'A generation later', according to mythology, a shipload of heroic warriors called Argonauts comes in search of this fleece with the intention of taking it to Greece. One of the warriors is that other Herakles, the one familiar to the Greeks.

I shall be making a strong argument for displacing the setting of this story further to the east, into Armenia, where the Dorians came from. In other words, the tale became part of the early history of the Sea People which went with them when they conquered Greece and relocated in their new home.<sup>5</sup> My reasons for claiming that Athamas's attempted sacrifice of his son took place in the east, somewhere in the mountains of Armenia are related to a familiar biblical tale. This story bears an obvious similarity to the sacrifice of Isaac by Abraham. However, I shall be showing that the biblical characters,

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<sup>5</sup>This is not such a fanciful idea. North America has been settled by waves of Europeans who arrived here by Sea. They overwhelmed the indigenous Indian population and occupied their lands. This closely parallels the invasions of the Sea People. Because most settlers came from England, English place names abound on this continent. For instance, there is a town called Stratford in Ontario, Canada. The river that flows through Stratford is called the Avon. It boasts one of the world's finest Shakespearean Memorial theaters, a theater in the round with a projecting stage. Thirty-five miles to the south of Stratford lies the city of London which sits astride the river Thames. We can easily see how confusion would arise if some future archaeologists jumped to the conclusion that Upper Canada was Shakespeare's birthplace where he wrote and performed his plays or that London, Ontario was the site of the Globe Theatre. It is quite conceivable that future Canadians could stumble across a dusty and disintegrating old book from the twentieth century in the private library of a very old house, and that the book would contain the plays of Shakespeare and a brief history of his life and times. It would be acknowledged that his language was indeed an early form of Upper Canadian. That he was from Stratford might be confirmed by an archaeological dig that uncovers the remains of the round theater, and there will still be London on the Thames nearby to confirm the possibility that he went there to produce some of his plays. Very convincing stuff. Woe betide the research historian who tries to convince those future Canadians that Shakespeare had actually lived on a small island on the other side of the Atlantic Ocean.

Abraham and Isaac, are actually one and the same person, Isaac being his name and Abraham his title as in “Brahmin Isaac”. How can this be so when the Bible clearly states that Abraham attempted to sacrifice his son Isaac? Well, Abraham’s period is around 1780 B.C. We know this because he engaged in a battle with Hammurabi (called Amraphel in the Bible). Abraham had come from the foothills of the Armenian mountains in Ararat, from Uri of the Khaldians. The name ‘Khalds’ became ‘Khards’ as a result of the Egyptian influence in the area. Today, they are called ‘Kurds’.

Hercules Sesostris passed through Armenia around 1855 B.C. The story of Hercules preventing Athamas from sacrificing his son occurred about seventy-five years before Abraham entered Palestine. Seventy-five years is just about ideal for the remembrance of the incident to be fresh in people’s minds and, at the same time, sufficiently historical to have allowed time for the spread of the story throughout the vicinity. I do not doubt that Abraham knew of the story and was responsible for preserving the details of it in Hebrew lore. Later compilers of the Bible only recorded it as being the story of Abraham as if he had actually performed the sacrifice himself.

That word ‘of’ can be read in two ways, and I suspect that the two meanings have frequently been confused. Let us look at the ‘story of Abraham’. It is from the E document (Genesis, chapter 22).

... God tested Abraham, and said to him, “Abraham!” And he said, “Here am I.” He said, “Take your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering upon one of the mountains of which I shall tell you.” ... When they came to the place of which God had told him, Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar, upon the wood. Then Abraham put forth his hand, and took the knife to slay his son. But the angel of the LORD called to him from heaven, and said, “Abraham, Abraham!” And he said, “Here am I.” He said, “Do not lay your hand on the lad or do anything to him; for now I know that you fear God, seeing you have not withheld your son, your only son, from me.” And Abraham lifted up his eyes and looked, and behold, behind him was a ram, caught in a thicket by his horns; and Abraham went and took the ram, and offered it up as a burnt offering instead of his son.

The passage in which Abraham’s sacrifice is halted by the intrusion of ‘the angel of the LORD’ is a later modification of the original story. We know this, not only because the name ‘LORD’ does not belong in the E document,

but also because the Persians introduced the concept of angels a thousand years after Abraham's time.

We shall now put the three references to the "Herakles-and-the-ram" event side by side so that we can extract the most likely description of what actually happened all those years ago:

- Once a year, the Thebans flay a sacrificial ram, place its head upon the head of a statue of Zeus (Amun), and drape the pelt about the body of the statue. They then stand a statue of Herakles before Zeus in commemoration of a meeting between the hero and the god.
- Athamas is prevented by Herakles from sacrificing his son, Phrixus, who is then born away to Colchis by a flying ram.
- Abraham is prevented from sacrificing his son by a 'messenger of the LORD', and a ram from nearby is sacrificed instead.

What truth underlies these myths? Consider the exploits of Sesostris and his high stature among men. Herodotus tells us that, after subduing many tribes down the coast of Arabia, he next marched an army through the Middle East. This was a remarkable feat because Sesostris was not horse-mounted. Horses were introduced into Egypt by the Hyksos about two hundred years after the time of Sesostris. He must have marched with his army. The ability to move great distances on foot at remarkable speed is common among people of African descent. Ancient Egypt was a hybrid community partly of East African Bantu stock from which it inherited much of its character.

Sesostris and his army left Egypt clad lightly in typical Egyptian clothing. As they fought their way through Canaan and Syria (old Æthiopia) they would have found their clothing satisfactory. However, the harsh weather encountered as they ascended the mountains of Armenia would have surprised them. More than fourteen hundred years later, the same route took a terrible toll upon the army of Xenophon.

Around 400 B.C., a mercenary army of Greek and allied troops was hired by a brother of the Persian king in an attempted *coup d'état*. The *coup* failed. The prince was killed and all the generals assassinated. Xenophon took command of the troops and guided them in a retreat northwards out of torrid Mesopotamia. The army climbed the foothills of Kurdistan into the mountains of Armenia:

Next came a three days' march of forty-five miles over level ground and through deep snow. The third day's march was a hard one, with a north wind blowing into their faces, cutting into absolutely everything like a knife and freezing people stiff. . . . The snow was six feet deep and many of the animals and the slaves perished in it, as did about thirty of the soldiers.

— Xenophon, *The Persian Expedition*.<sup>6</sup>

Xenophon was close to the place where Athamas had attempted to sacrifice Phrixus. Clearly, Sesostris and his army would also have suffered from the cold. There can be no doubt that, like Xenophon, much of Sesostris's efforts would have been directed towards obtaining food and clothing for his army by raiding the possessions of the mountain people. It was then that Sesostris came upon Athamas and interrupted a gruesome ritual: Athamas was about to sacrifice his own son.

At that time, the Egyptians were probably the most civilized people in the ancient world. There is no indication in Egyptian literature to suggest that the Egyptians ever offered human sacrifices. To be sure, they slaughtered their enemies, and they were quite capable of severely punishing captives, but they did not make a ritual of human death. Sesostris would have been repelled by the idea. He stopped the sacrifice. "Here, sacrifice this instead!" he would have said as he dragged a ram from a nearby thicket. However, he would have had the ram flayed first, because its fleece was far too valuable as clothing to be wasted on a sacrificial fire. Sesostris decided to take the ram's fleece for himself.

His primary intention, I believe, was to wrap the fleece about himself to keep warm. However, as he did so, he realized that he could pull the ram's head over the top of his own. Maybe he thought of it, initially, as a hood but, undoubtedly, he soon realized he thereby transformed himself into Amun, for the Egyptian god Amun was always depicted as a ram. The act would have been very significant. An Egyptian pharaoh was considered to be an earthly god, whereas Amun was a celestial deity, a transcendent god. The earthly gods were always aspiring to become transcendent gods.

Sesostris was one of the most energetic and fast-moving men in the annals of history—all the more impressive when you realize he did not have a horse. He resembled the English King Henry II who was so energetic that the French king said of him, "The king of England does not ride or sail, he

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<sup>6</sup>Rex Warner's translation

flies.” Therefore, his being clad in a cloak of ram’s fleece, it would have been appropriate to refer to him as the *Flying Ram*.

When Sesostris stopped Athamas’s sacrifice, he was heading for Colchis where he would settle the bulk of his army. Phrixus had been saved from the sacrificial knife of his father, but would he have wanted to stay at home after Sesostris moved on? I think not. I think that Phrixus would have volunteered to serve Sesostris and accompany him to Colchis. Thus, we can postulate an historical event that approximates the tradition that Phrixus was taken to Colchis by the Flying Ram. The rest of the myth would forever be embellished by story tellers who did not understand the true meaning of the tale. In the biblical version, the original people in the story were forgotten. Because it was Abraham’s story, the sacrificer was assumed to have been Abraham himself. The agent who stopped the sacrifice became a messenger of the LORD in accordance with the later principles of Judaic monotheism. In Herodotus’s description of the Theban ritual, it would seem that there was some confusion as to who wore the ram’s fleece. If my analysis of the tale is correct, it was in fact Herakles who donned the fleece and thereby became Amun (Zeus).

What happened to the fleece? It was preserved in Colchis and, from that time on, it became the robe of office for the leader of the colony. The leader also acquired the title ‘Hercules’ in much the same way as the Roman name of Cæsar became the title for the Emperor of the Holy Roman Empire. Subsequently, variations of ‘Cæsar’ became ‘Kaiser’ for the German king and ‘Czar’ for the Russian king.

Sesostris was a twelfth dynasty pharaoh who came from the Egyptian town of Thebes. Not surprisingly, he gave the capital of the new colony at Colchis the same name; it has remained the capital of the Gorgons from that day to this. We can catch an echo of its original name in present day Tbilisi, though its exact location may have shifted. About fifteen miles northwest of the centre of modern Tbilisi at Mtskheta, archæologists have unearthed the remains of what they claim to be the original capital of Georgia. I shall be showing that this Thebes in Colchis is the famous seven-gated city of Greek mythology, not to be confused with the Thebes of Bœotia in Greece.

The most famous subsequent Gorgon leader who inherited the title ‘Hercules’ was a man called Jason who went to Colchis to claim his title and the fleece of office. Jason was the leader of the Sea People who mounted the most massive invasion the civilized world had ever seen. His followers were called Argonauts—the ‘silvery sailors’—because their weapons, unlike bronze



weapons, glittered like silver. They were the first fighters fully armed with weapons of high grade steel, invented and mass-produced by the vigorous Caucasian community consisting of Medes, Persians, Kassites and Africans. The invention was probably a Gorgon one, because Egyptians had a very advanced knowledge of alchemy. The invasions of the Sea People ushered in the so-called Iron Age.<sup>7</sup>

Jason was the ‘Herakles’ known to the Greeks. In Greek mythology, he is depicted as a mighty man clad in a lion’s skin with the lion’s head forming a cap upon his own head. This, I considered most peculiar after I deduced that he ought to be wearing a ram’s skin in precisely the same manner. Here was a critical test of the theory. What are the chances of the words for a ram’s fleece and a lion’s skin sounding almost alike in Greek? Are they similar enough to become confused? The Greek for ‘clad in a lion’s skin’ is *leonto-chlainos*. *Chlaina* specifically refers to a large square *woollen* cloak thrown over the shoulders and fastened with a clasp. *Leenos* (ληνος) means *wool*, so that *leeneo-chlainos* would be an emphatic ‘clad in a cloak of wool’; although, by comparison with *leonto-chlainos*, I expect it had the narrower meaning of ‘clad in a fleece’.

Why would *leeneo-chlainos* become *leonto-chlainos*? I suspect it was because one of the Labours of Hercules was to slay the Nemean lion, a monster with an impenetrable hide that was ravaging the countryside. When Herakles fires his arrows at the lion, they simply bounce off. Herakles finally strangles the life out of it. He cannot skin it until he thinks of tearing its flesh by means of its own claws. Such a formidable piece of armour must have proved irresistible to the mythographers who concluded that *leeneo-chlainos* contained a mistake.<sup>8</sup>

Once we accept the fact that the Georgians are the descendants of an Egyptian garrisoned colony established around 1855 B.C., corroborating evidence begins to pour in.

The Aryan invasion of India took place about 1700 B.C., one hundred

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<sup>7</sup>Iron had been reduced from its ores years before. The Amazonian Hittites had long possessed items (not weapons) made of iron. However, it was the strength of steel and its ability to be honed to a very sharp yet strong cutting edge that transformed the world. The Iron Age should properly be called the Steel Age.

<sup>8</sup>Perhaps, too, by the end of the Greek dark age *leeneo-chlainos* was out of fashion because the word *leenos* had become strongly associated with wine (a *leenos* was a wine vat), and the common expression for ‘clad in a sheepskin’ became *rheeno-phoreus*. (*Rheenos* = ‘of sheep’, *phoreus* = ‘bearer’. *Leenos* and *rheenos* are associated through the ‘l’-‘r’ interchange due to Egyptian influence.

and fifty years after the Gorgons had settled in Colchis. Did the Egyptian settlement provide the impetus for this later invasion? The name Aryan suggests Medes and Persians alone but, in fact, the invaders were a hybrid stock that also included Kassites (round-headed mountain people) and Africans. The chief god of the Aryans was called Indra. He was the Indian version of Zeus. Where did the name 'Indra' come from? Perhaps we can answer this by examining the ancient Egyptian word for 'god' which is *ntr*. Egyptologists render this as 'neter', but I suggest this is a mistake. It is actually pronounced as it is spelled. The nasalized consonant 'n' requires a short schwa to form the consonant. The 't̄' is a dull 't' like a cross between a 't' and a 'd' (perhaps like the 'th' in *then*). The final 'r' requires a small final vocalization in order to complete the sound. The result is 'un̄tr̄a': a sound very close to the Indian name 'Indra'. Another Indian deity is Mitra. Mitra eventually became indistinguishable from Varuna and Indra but, originally, he was a god of contracts. Ancient Egyptian for 'to bear witness' is *mtr*.

In the fifth century A.D., a group of people from northwest India returned to the Iranian plateau. Their stay in Iran was not a happy one, so they pressed on westwards and entered Europe in the twelfth century. They reached England in the fourteenth century. Their language, Romany, is a dialect of Sanscrit. The English call them *Gypsies*, meaning *Egyptians*. It is likely the Gypsies conveyed a remembrance of their origins and the English named them correctly. In Sanscrit, original Indo-European 'r' and 'l' are arbitrarily interchanged. Again, this is because of the Egyptian influence. Sanscrit is the language of the earliest Indian written works, the Vedas. All modern Indo-European tongues found in India are descended from it.

The impact of Sesostri's migration was not confined to the region immediately around Colchis. The Egyptians had a well-educated and advanced society. Despite the tendency of the arrogant and bellicose Aryan element to take charge of the affairs of men, it is quite obvious the Egyptians were able to match them and be equally influential. Indeed, it is quite likely there was intermarriage. The fair skin of the Aryans would have been a handicap in any attempts to move further south. The incidence of skin cancer would have increased dramatically as they penetrated those lands where, not only was the sun at a higher angle, but also where there was less cloud cover. The inheritance of a darker skin as a result of mixing with the Egyptians would have enabled them to move on.

Egyptian influence was felt throughout the Middle East spreading mainly from the Colchian settlement, but also from soldiers dropping out of Sesostri's

army at various points en route to Colchis and on the way back to Egypt. Arriving, as they did, in the nineteenth century B.C., Egyptian influence must have been a factor in the great movement of Hyksos people; that is, in the movement of Abraham and his followers who, ironically, a few generations later, successfully conquered Egypt. A related and probably identical group of people moved into northern Syria. They formed the nation called Mitanni. Like Abraham, they had migrated from the homeland of the Khaldians westward across northern Mesopotamia. They consisted mainly of Hurrians, that is, of the stocky brachycephalic mountain people related to the Sumerians whom I am calling Kashu (Kassites). Their aristocrats and priests spoke an Indo-European language akin to Sanscrit and, therefore, already marked by Egyptian influence. At Boghazköy, in the Hittite capital, tablets have been found inscribed with instructions on the training of horses. They were written by one Kikkuli of the land of Mitanni who, as technical terminology for the number of turns executed by a horse, used words very close to those found in Sanscrit.

From another inscription also found at Boghazköy, we learn that, as part of a peace treaty between Suppiluliumas I of the Hittites and Mattiuaza of the Mitanni, the latter invoked the gods as witness in the statement: *ilani Mi-it-tra-as-si-il ilani U-ru-w-na-as-si-il ilu In-da-ra ilani Na-sa-at-ti-ia-anna*. These are recognizable as gods from the Indian pantheon, at least two of whom, *Mitra* and *Indra*, bore Egyptian names. Also, throughout the northern lands there appeared a popular aggrandizing prefix *Ur* or *Ar*. The Minyans became Arminyans (Armenians), Aratta became Ararat or Uratu, Anu became Uranu. The god *U-ru-w-na-as-si-il* invoked above is the Indian *Varuna*. This, as we see from the Mitannian spelling, was *Ur-wna* and clearly *Wna* is a metathesis of *Anu*.<sup>9</sup> The likely source of this aggrandizing prefix is the Egyptian word *wr* meaning 'to be great'. For instance, Anu means the 'one above' while Uranu means the 'almighty one above'. One of the earliest divisions made by linguists of the Indo-European family of languages was that of classifying the languages according to whether the word for 'hundred' sounds similar to *kentum* or similar to the word *satem*. The proto-Indo-European root for 'hundred' was probably *\*h<sub>2</sub>ntom*. This became *\*hundan* in early Germanic and finally *hundred* in English.

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<sup>9</sup>It is quite common in a language for sounds within a word to become exchanged. For instance, the English word 'bird' is a metathesis of the original English word 'brid'. Current examples of metathesis in progress are the frequently heard mispronunciations of 'revelant' for 'relevant', and of 'renumeration' for 'remuneration'.

By another route, it became the Latin *centum* (pronounced *kentum*). In the languages affected by the presence of Egyptians in the Caucasus region, initial *h* became *s* (see the line for traditional proto-Indo-European ‘k’ in figure 8 on page 55). Hence, in those languages, the word for one hundred begins with an ‘s’; however, it seems to me the transition to Avestan *satem* would have been considerably influenced by the fact that the ancient Egyptian word for ‘hundred’ was *š3.t*. Could it be this particular transition from *\*hntom* to *satem* became the model that caused the change ‘h’ → ‘s’? Of further interest here is the dropping of the ‘n’, so that, for example, Bulgarian *sŭto* (one hundred) comes remarkably close to the Egyptian. The implication here is that all Slavonic people, in whose languages ‘h’ always becomes ‘s’, originated in migrations from the Caucasus region after 1800 B.C. at the earliest.

In this chapter, we have explored the evidence to support the great colonization efforts of Hercules Sesostris, Pharaoh of Egypt. I have also introduced Hercules Jason, leader of the Argonauts and hero to the Greeks. It was Hercules Jason who had to undergo twelve arduous labours. Before we explore his nature and deeds, we shall have to find the reality underlying the mythical monster that was to give him so much trouble. In one of his labours, Hercules had to contend with a multiple-headed serpent called the Hydra, so-named because it lived on the edge of a swamp. In another labour, Hercules had to collect some of the Golden Apples of the Hesperides, guarded by a dragon called Ladon. Then, there was the contest with the Nemean lion mentioned above. As it turns out, all the struggles were against the same monster—the greatest serpent of all time.

*Summary.* The most remarkable Egyptian pharaoh was Sesostris III whose prænomen evolved into the Roman name ‘Hercules’. About 1850 B.C., he settled an Egyptian Garrison at the eastern end of the Black Sea. The people of this garrison became known as Georgians; they were a significant component of the Caucasian, so-called ‘Aryan’ invasion of India. About 1200 B.C., Jason—titled Hercules—a later leader of the colony, led an armada of warriors called Argonauts, in a massive invasion of Europe, Anatolia, and the Levant. They were the first army equipped with weapons of steel.

## CHAPTER XI

### THE GREAT SERPENT

IN HITTITE LITERATURE, there are several stories about the defeat of the principal deity, the great Weather-god. In two of them, the adversary is a serpent and, in one of them, it takes the form of a growing diorite stone. I shall attempt to demonstrate that these stories are all related and that they describe volcanic eruptions. But why would primitive people personify an erupting volcano as a serpent?

It is difficult for those of us who live in a scientific age to understand the primitive mind. Try to imagine what it would be like never to have been educated. Our adult mind would be like the mind of a very young child except that it would have gained more experience in interpersonal relationships and in relationships with other animals. With no scientific, rational training, how would we divide and categorize things in the world? Well, one thing that everybody understands is the self, the self that has innate desires, responses and demands. There is the compelling universal need to eat when hungry and sleep when tired. The complexity of thoughts, responses, hopes, purposes, affections and anger that a primitive individual discovers in himself forms his personality. A primitive human being would not only recognize other humans as having personalities, but he would also recognize personality in all other animals. As any dog or cat lover will acknowledge, it is not easy to detect the mental inferiority of other animals. A healthy dog responds so appropriately to circumstances in its life that its inability to communicate verbally is not obvious. Primitive human beings interpret barking as speech—unintelligible speech—but speech nonetheless.

Primitive beings would also be aware of plants as organic things that grow, but do not speak, move around or struggle when being cut. They would be aware of the mineral world of things that are permanent and not mobile. There was a world of animal, vegetable or mineral, like the categories of the parlor guessing game. However, I would like to change that word ‘animal’ to ‘personality’ because the recognition of the animal as distinct

from the human was made by way of a comparison with the self. The hunter experiences animals in the wild. Where natural camouflage results in only fleeting glimpses of animals in the deep forest, faces appear, then disappear. There is a transient movement, then stillness, so that the form of an animal varies from moment to moment and is often only recognizable when it comes into full view, head visible; then it turns and disappears into the undergrowth.

Consider, now, what the primitive man would think as he gazes up into the sky. The clouds move by. Who has not seen the faces that appear in the clouds, the reclining bodies, the animal forms? The thunder storm seen from afar looks like an enormous bull with the spreading anvil at the top of the cumulonimbus cloud resembling a great pair of horns (Plate 1). As it approaches, it speaks and bellows like a bull, rumbling with thunder. The sky has all the attributes of a personality, a huge personality. Everything about the sky is bigger and better than any human personality. It fights with a terrifyingly fiery weapon: the lightning bolt. When human beings or animals approach a camp fire at night and someone sitting closer to the fire turns around to look, he will notice pairs of brightly glowing eyes radiating an inner fire. How much more dazzling and brilliant is the fire that radiates from the eyes of the great sky personality—at least, from one of them, the sun! The other eye, the moon, is less brilliant. Maybe the moon is a blind eye, its lid slowly opens then closes and so, presumably, the sky also sleeps at night.

The earth is a female deity who nurtures and feeds mankind. From her body, spring the plants and animals that emerge from the ground. But the most impressive personality to whom she gives birth is a fire-breathing snake that roars out of the ground and coils itself up into the air where it invariably does battle with the sky personality. In this manner, primitive men regard the phenomenon of a volcano. Again, in the simple classification of things, it has the attributes of personality: atop the snaky coils may be seen animal bodies, heads and faces. Like the sky personality, it roars with a mighty voice. It seems to be a kind of fire-breathing serpent strengthened by the likeness of flames to the red flickering tongues of snakes. When a volcano erupts, a large discharge of steam always brings about a huge separation of electrical charge so that bolts of lightning flicker from the cloud where the smoke mushrooms out at high altitude. Bolts of lightning signal the presence of the great sky-god, called the Weather-god in Hittite mythology. The Greek sky-god was called Zeus.

According to the classical Greeks:

Typhon was the largest monster ever born. From his thighs down, he was nothing but coiled serpents, and his arms, which, when he spread them out, reached a hundred leagues in either direction, had countless serpents' heads instead of hands. His brutish ass-head touched the stars, his vast wings darkened the sun, fire flashed from his eyes, and flaming rocks hurtled from his mouth.

Against this monster, Zeus hurled his thunderbolts and swung the same flint sickle that had been used to castrate Uranus. Wounded and shouting, Typhon fled to Mount Casius, which looms over Syria from the northwest, and there the two grappled. But Typhon got the better of Zeus and, disarming him, used the sickle to slice the sinews out of Zeus's hands and feet. He hid them in a cave guarded by his sister-monster Delphyne.

Various tales tell how the sinews are recovered and given back to Zeus who thereupon goes to the attack once more, hurtling thunderbolts at Typhon. Typhon retreats to Mount Nysa. From there he goes to Mount Hæmus in Thrace, and hurls whole mountains at Zeus who interposes his thunderbolts so effectively the mountains rebound onto the monster wounding him frightfully. The streams of Typhon's blood gave Mount Hæmus its name.<sup>1</sup>

There can be no doubt about the volcanic allusions here: mountains streaming blood, a serpent whose head touches the stars, whose wings darken the sun, and who spits flaming rocks from his mouth. Even the Greeks could see this interpretation, for, in what is undoubtedly a later addition to the story, Zeus finally chases Typhon to Sicily. There, he hurls Mount Ætna upon him, whereupon fire belches from its cone as it has done periodically to this day. Mount Ætna is still an active volcano.

Archæologists have recovered from Boghazköy the original Hurrian and Hittite stories from which this myth is derived. Typhon, who is called Ullikummi in the Hurrian tale, does not actually go *to* Mount Casius, but is seen *from* Mount Casius rising out of the sea. In this story Ullikummi is born of a great mountain peak and is said to have a body made of diorite.<sup>2</sup> This stone-child is placed on the shoulder of Upelluri<sup>3</sup> where he grows apace

<sup>1</sup>From *hæma*, which is the Latin transcription of the Greek word for *blood*.

<sup>2</sup>Diorite is a quartz-poor, dark gray crystalline igneous rock with a grain pattern like granite.

<sup>3</sup>O. R. Gurney, from whom the essence of this tale is relayed, added, after the name Upelluri, "an Atlas figure." This is a happy observation. I shall be showing that Upelluri is indeed the Atlas who held up the sky. See *The Hittites*, page 181 ff, and p 192 ff.

in the middle of the sea. When he grows so big that the sea reaches only to the middle of his body, the Sun-god espies him and is filled with anger and dismay. He hastens to inform the Weather-god, Teshub, who, accompanied by his sister Ishtar, climbs to the top of Mount Casius, from where he sees the monstrous Ullikummi rising out of the sea.

Teshub decides to give battle. With his thunder-bulls Serisu and Tella, he attacks Ullikummi with thunder and rain, but to no avail. He is powerless against Ullikummi and is forced to retire. He then seeks the help of the Sumerian god Ea who, with Enlil, visits Upelluri on whose shoulder Ullikummi is growing. Upelluri, apparently, has hardly noticed this. He says to Ea: "When heaven and earth were built upon me, I knew nothing of it, and when they came and cut heaven and earth asunder with a copper knife, that also I knew not. Now something is hurting my right shoulder, but I know not who that god is." When Ea hears this, he turns Upelluri's right shoulder around and there stands the Diorite Stone like a post.

Upelluri's words give Ea an idea: he obtains the original copper knife used to separate heaven from earth; severs the Diorite Stone at its feet; and successfully destroys its power. Ea then urges the gods to renew their battle with the monster. The end of the story is lost, but comparison with other versions of the myth make it certain that the weather god finally triumphs.

There is clearly much in common between this Hurrian tale and the Greek story of Typhon. The conspicuous differences are: the description of the monster as a diorite stone instead of as a serpent; the fact that the monster is visible from Mount Casius rather than being located there; and the lack of reference to the mutilation of the Weather-god. In the Greek version of the story, Zeus is mutilated using a sickle that, in the Hurrian tale, becomes a copper knife whose role is to separate heaven from earth.

Interestingly, there are two Hittite stories that do complete the elements of comparison with the Typhon story. In these, the antagonist is indeed a serpent, and his name is Illuyankas. Both stories start out by stating that the Weather-god is worsted by Illuyankas. He therefore appeals to all the gods and goddesses for help. In one story, the goddess Inaras contrives, with the help of a man (whose real function in the story is quite obscure), to render the serpent helpless so that the Weather-god is able to slay him. In the other story, the serpent Illuyankas not only defeats the Weather-god, but also incapacitates him by taking his heart and eyes. A son of the Weather-god marries the serpent's daughter, and is able to recover the heart and eyes. He returns them to his father, who is then able to attack the serpent once



more, this time defeating it. This final battle is fought out at sea.

In connection with these two Hittite stories, Gurney draws attention to a bas-relief from Malatya, which depicts a god-like character attacking a serpent that seems to be engulfed in flames.

Putting the Greek, Hurrian and Hittite versions together, we have the makings of a prototype story containing the following elements:

- A fire-breathing monster (serpent or stone) stretches up high into the sky.
- The Weather-god attacks it but is defeated and incapacitated.
- The monster appears to rise out of the sea and is visible from Mount Casius.
- After the monster is somehow weakened and the Weather-god repaired and rehabilitated, the latter returns to do battle and finally succeeds in destroying it.

I postulate that the source of these legends is the eruption or series of eruptions of the now extinct volcano Erciyaş Dağı formerly known variously as Mount Argæus, Mount Nysa and Mount Atlas.

Looking north from Mount Casius, the 5,889 ft. peak Kizil Dağ in the Turkish Haytay,<sup>4</sup> the view towards Erciyaş Dağı stretches for thirty five miles across the large rectangular bay, İskenderun Körfezi (Gulf of Alexandretta). I have not been there, but according to my calculations, the far shore should be visible a mere 0.64° below and in front of the line of the horizon while the great wall of the Taurus mountain range will project to an average height of 0.43° above the horizon. The Taurus Mountains will therefore be seen

<sup>4</sup>The name Kizil conforms well with Turkish names derived from pre-Turkish names. Although there is not a systematic correspondence between the old names and the new, as there is between corresponding words in different Indo-European tongues, a list of Turkish names and their old equivalents shows that 'Kizil' fits comfortably into the possible renderings of 'Kasius'. The one equivalent that does seem to be consistent is that an original 's' always becomes a Turkish 'z.' The Hurrian myth quoted in this chapter comes from the Hittite archives in Boghazköy and therefore predates the Dorian Greek period. Sir Leonard Woolley quotes a legend to the effect that the port of Posideium was founded by a Greek merchant called Kasos, after whom Mt. Casius is named. However, the Hurrian tale involving Mt. Casius (which is Gurney's transcription of the Hurrian 'Khazzi') predates the arrival of the Greeks, and so the legend quoted by Woolley cannot be true. More likely the mountain is named after the other name of the Hurrians, namely, Kassu, or Kashu (see fig. 18, page 121).

to rise an average of  $1.07^\circ$  from the sea. This is two moon diameters. The Taurus range should be visible from Mount Casius, though obviously distant and definitely giving the impression of rising out of the sea. Before it, the wide Cilician plain must be so foreshortened as to be unnoticeable. It might even be invisible, obscured by a heat haze at that distance. When there is a ground haze, the Taurus Mountains should easily protrude through it. From Mount Casius, Erciyaş Dağı should be visible projecting up from beyond the Yenice gap by the radius of the moon above the general height of the Taurus range, obviously both visible and conspicuous.

A volcanic plume above Erciyaş Dağı rising up into the condensation layer before spreading out like the cap of a mushroom would have a column stretching up from the cone perhaps three or four moon diameters. From Mount Casius, one hundred and fifty-five miles away, no detail would be visible in the smoke column. Though observed to be slowly growing, it would not exhibit any lively motion. It would appear grey. A 'growing post of diorite' would therefore be a very appropriate description of what may have been seen. The eruption ceased when the volcano stopped emitting smoke, and the base of the 'diorite stone' was seen to break away from the mountain top as though it had been severed with a knife. We can conclude from this that the Hurrian story developed somewhere near Antioch.

The Hittite stories came from the region around Kayseri close to where the volcano was erupting. From close up, the roiling turbulence of the rising cloud greatly resembled a writhing snake. At this distance, men would discern cloud shapes that could be described as asses heads, serpent heads, goats heads, lion bodies and the like. Sheets of cooled dust dropping vertically downwind from the eruption might be likened to wings. The flickering lightning indicated the serpent was being attacked by the Weather-god. There was presumably an eruption during which, after a preliminary burst of lightning, the electrical activity stopped, but the volcano continued to erupt. The Weather-god would seem to have lost the fight. Another burst of lightning activity heralded the cessation of the eruption, and this was interpreted as the return to power of the Weather-god, and his successful vanquishing of the serpent.

According to Hesiod, the Greeks named the serpent Typhon, son of Typhoëus. Now the Greek word *typhos* means smoke or vapour. *Typhoü* means to wrap in smoke, *typhō* to raise a smoke, to consume in smoke, or to burn slowly. *Typhoos* is a whirlwind. Echidne is another mythological monster,

half woman, half speckled serpent. The Greek word *echidne* means a female viper. From what follows, it is clear that she is, in fact, another personification of the volcano in central Turkey.

Echidne bore a dreadful brood to Typhon: namely, Cerberus, the three-headed Hound of Hell; the Hydra, a many-headed water-serpent living at Lerna; the Chimæra, a fire-breathing goat with lion's head and body and a serpent's tail; and Orthrus, the two-headed hound of Geryon, who lay with his own mother and begot on her the Sphinx and the Nemean Lion.<sup>5</sup>

The name *Cerberus* is likely derived from Indo-European *\*Ker-bher-* meaning *fire-bearing*. The children of Typhon and Echidne, and another brother called Ladon, were personifications of the various eruptions of the same volcano.

Immediately to the south of Erciyaş Dağı there is a small lake called Kurbağa Gölü; it is surrounded by an extensive swamp. The lake and the swamp would have been larger four thousand years ago and they would have encroached upon the base of the main volcano with its many subsidiary vents to the west. Not surprisingly, the fire-breathing monster is often associated with a swampy lake from which it is said to emerge. It is also associated with the Golden Apple (apricot) orchards that stretched westwards from the volcano to the southeastern corner of Tuz Gölü (Lake Tritonis). The apricot trees are said to be guarded by the serpent.

Undoubtedly, Humbaba is another name for this volcano. Recall from chapter three (pages 35,36), that Gilgamesh proceeds on a journey taking him to the mountains of Ararat where he hears of a creature described as a dragon who guards the forest. His name is Humbaba. When Gilgamesh and Enkidu enter the cedar forest, they have a series of dreams during their fitful sleep at night. One involves the sight of a "falling" mountain. Gilgamesh describes his third dream like this:<sup>6</sup>

The heavens roared and the earth roared again, daylight failed and darkness fell, lightnings flashed, fire blazed out, the clouds lowered, they rained down death. Then the brightness departed, the fire went out, and all was turned to ashes fallen about us.

Every single item in this dream describes an attribute of volcanism. In

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<sup>5</sup>Robert Graves's summary of Hesiod's *Theogony*, the part that describes the children of Echidne.

<sup>6</sup>N. K. Sandar's translation.

*The Epic of Gilgamesh*, Humbaba is described as a guardian of trees, possibly even the guardian of the Golden Apples of the Hesperides. Undoubtedly, Gilgamesh is told about Humbaba when he visits Ararat. He assumes that Humbaba is a guardian of trees generally, including the trees he hopes to acquire as lumber for his citadel at Uruk.

The volcanic mountain cone is usually distinguished from the smoky, fiery ejecta that comes out of it. In the story told by the Hurrians of the Amq, the mountain peak is called Upelluri,<sup>7</sup> while the erupting coil of smoke is called Ullikummi.

In the eyes of the worshippers of the great sky-god, the evil of the fire-breathing serpent is evident by the fact that the sky-god constantly hurls his lightning bolts in displeasure. The monster's deadly poisonous breath emits sulfur dioxide fumes that damage crops, animals and people. He is the universal evil principle: the Aji, of Zoroastrians, the evil Ahi, also called Rahu, of the Hindu Vedas, and the serpent Rahab of the Bible.<sup>8</sup> Alexander Heidel in *The Babylonian Genesis* (p 102 ff) shows that *Rahab* and *Leviathan* are one and the same monster. Traditionally however, Leviathan comes up out of the sea. The sea, here, may mean the lake Kurbağa Gölü or it may refer to the Gulf of Alexandretta and imply that Leviathan may be seen from Mt. Casius. In his discussion about Rahab, Heidel is prompted to remark: "... the fleeing serpent [Rahab] is not the sky itself, rather it is a feature of the sky, something in the sky." And further on he states:

The term 'Leviathan' occurs in Job, chapter 41 ... it is used as a designation for the crocodile, which is there described in poetic language, even as *breathing fire and smoke*. (my italics) ...<sup>9</sup>

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<sup>7</sup>An interesting point, which may simply be a coincidence, is that there is a proto-Indo-European word *\*upo* meaning 'up from under'. It has an extended form *\*upelo* meaning 'exceeding the normal limit'. I wonder if *Upelluri* was a descriptive name supplied by the Indo-European Hebrews who lived amongst the Hurrians in the Turkish Haytay. Of even more interest, is the fact that the proto-word *\*upelo* is the source of the English word *evil*.

<sup>8</sup>*Rahab* and *Rahu* are probably variations of the same name. I suspect the name means 'the raving one', and that it comes from the same Indo-European root as the English word *rabies*.

<sup>9</sup>Although Heidel suggests that the name 'Leviathan' may mean something coiled or wreathed by comparison with *liwyā* meaning 'wreath', my suggestion is that 'Levi-athan' (Hebrew 'Lewi-athan') is an Indo-European word meaning 'Luwian fire'. The Luwians were the southern inhabitants of Atlantis, and their Indo-European language was entirely separate from the language known as 'Hittite'. Later, I shall be suggesting a connection between the Luwians and the biblical Levites.

In Job 3:8 ‘Leviathan’ probably refers either to the dragon which, in ancient times, was believed to produce eclipses by swallowing the sun or the moon or by surrounding it in its coils, or to the clouds that hide the sun and the moon. In Isaiah 27:1 ‘Leviathan’ is called ‘the fleeing serpent’ and ‘the tortuous serpent’.

... in Psalm 74:14 where the poet speaks of ‘the *heads* of Leviathan’, the picture is that of an imaginary monster, a sort of Greek Hydra

The latter interpretation of ‘Leviathan’ finds strong confirmation on a tablet excavated some years ago at Ras Shamra. In a battle scene recorded on the first column of that inscription, a certain deity is addressing another, saying:

*“When thou shalt smite Lôtan, the fleeing serpent,  
(And) shalt put an end to the tortuous serpent,  
Shalyaṭ of the seven heads . . .”*

‘Lôtan’ must surely be the same as the Greek ‘Ladon’ who guarded the Golden Apples of the Hesperides

Zénaïde Ragozin, discussing Aryan myths, says that the Indian

... cloud-demon is Ahi ‘the serpent’ who sits on the mountain and defies the devas. It is the dark storm-cloud of many coils, which it slowly winds and unwinds on top of the mountain—clouds banked up against the horizon. It is usually the indefatigable Indra who fights and kills him, and the story is told in a hundred more or less dramatic versions in the Rig-Veda.<sup>10</sup>

The serpent is described as withholding the waters of the rain clouds.

It seems to me the dust that settles out downwind from the volcano, as it scorches and kills the vegetation, is interpreted as a demonic transformation of the rain from water into dust. There are several versions of Indra attacking the serpent cloud. The Indus population at the time of the writing of the Vedas would have been familiar with the usual manifestation of the approaching storm. Quite often there is no rain until the first lightning strike, then, with a mighty roar of thunder, the heavens open up and the rain pours down. Combining the myths with the actual observations of weather patterns results in this conception of the evil dragon holding back the waters, and of Indra ever ready to attack the offending serpent to release the rain. Like the sky-god of Atlantis, Indra is frequently referred to as a sky-bull. The rain clouds are his cow wives and the rain is their milk.

<sup>10</sup>Zénaïde A. Ragozin: *The Story of Media, Babylon and Persia*.

Even within the Rig Veda, the evil serpent has many names: besides Ahi, he is also commonly called Vṛtra, Arbuda and Dānava, his name in the following passage from hymn thirty-two in the fifth book.<sup>11</sup>

The well thou clavest, settest free the fountains, and gavest rest to floods that were obstructed.

Thou, Indra, laying the great mountain open, slaying the Dāvana, didst loose the torrents.

The fountain-depths obstructed in their seasons, thou, Thunderer, madest flow the mountain's udder.

Strong Indra, thou by slaying e'en the Dragon that lay extended there hast shown thy vigour.

Indra with violence smote down the weapon, yea, even of that wild and mighty creature.

Although he deemed himself alone unequalled, another has been born e'en yet more potent.

Him, whom the heavenly food of these delighted, child of the mist, strong waxing, couched in darkness,

Him the bolt-hurling Thunderer with his lightning smote down and slew, the Dāvana's wrath-fire, Śuṣṇa.

Though he might ne'er be wounded still his vitals felt that, the God's bolt, which his powers supported,

When, after offered draughts, Strong Lord, thou laidest him, fain to battle, in the pit in darkness.

Him as he lay there huge in length extended, still waxing in the gloom which no sun lightened,

Him, after loud-voiced threats, the Hero Indra, rejoicing in the poured libation, slaughtered.

When 'gainst the mighty Dāvana his weapon Indra uplifted, power which none could combat,

When at the hurling of his bolt he smote him, he made him lower than all living creatures.

The fierce God seized that huge and restless coiler, insatiate, drinker of the sweets, recumbent,

And with his mighty weapon in his dwelling smote down the footless evil-speaking ogre. . .

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<sup>11</sup>From *The Hymns of the R̥gveda, translated with a popular commentary*, by Ralph T. H. Griffith. First published in 1889, but recently revised and republished by J. L. Shastri in 1973.

You will recognize at once the description of the volcanic plume.

Athene was said to have been born beside Lake Tritonis and she was bathed in its waters by the highborn nymphs who guard the Libyan shore.<sup>12</sup> There is no doubt in my mind that she is the Atlantean Earth-Mother goddess. In early classical Greek renditions, she is depicted as wearing a shawl that has a fringe of diminutive writhing snakes. Legend states that her cult was taken to Greece via Crete. Excavations on Crete have unearthed a statuette of a helmeted woman wearing the long skirt and low-cut bodice characteristic of the Minoan period, and winding around the edge of the bodice are two constrictor-sized serpents. Quite obviously, this is a Minoan representation of Athene. She is also the great Earth-Mother goddess of Libya (Cappadocia) and the snakes represent eruptions of the volcano.<sup>13</sup>

From the Hurrian story, which speaks about the knife that was used to separate heaven from earth, we glean some of the early notions about the structure of the world. It was a belief amongst the ancient Greeks that the giant Atlas supported the sky upon his shoulders. This idea is contained in the Perseus myth described in chapter six. The Hurrian story completes that description. When the people of Cilicia, the Hittite province of Kizzuwatna, looked up to the sky, they likened it to the ceiling of a room. Just as the ceiling of a room is supported by a wall so, too, the sky, which had been separated from the earth (with a copper knife), was seen by the Cilicians to be supported by the wall of mountains running across their horizon. This wall is the Taurus Mountain Range called, in those days, the Atlas Mountains (Ḫatilis Mts.). The central pillar of the range is Mount Atlas, a 12,848 ft. conical peak (Erciyaş Dağı); it is the central prop supporting the weight of the sky. Atlas, then, is the name of three personæ: the eponymous ancestor of the pre-Amazonian Atlanteans, the personified volcanic cone, prop of the sky, and the Amazonian Hittite King Hantilis, brother of Zidantas.

The earliest traditions tell of the dragon, diorite stone, or fire-breathing monster, horrible offspring of the great Earth Mother, who leaps out of a conical peak in the Taurus Mountain Range and who is always attacked by the great sky-god, bent on destroying his evil. The same ancient tale of this

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<sup>12</sup>Apollonius of Rhodes, *Argonautica*.

<sup>13</sup>As a piece of unsupported speculation I wonder if the name 'Athene' has come from 'Ḫatti-ne'. I could not find a meaning for the '-ne' termination, though I notice there are other female names from the same district that have the same ending—Ariadne and Echidne, for example. Plutarch mentions that Athene is the same as the Egyptian goddess Neith, so it is also possible the name 'Athene' is a corruption of 'Ḫatti-Neith'.

archetypal struggle is retold over and over again in different guises.

Sometime around 1190 B.C., after the fall of Troy, the dragon makes its appearance once more, but this time it is attacked by Hercules Jason, leader of the Sea People, a human hero. By sheer coincidence, this eruption is to be the very last before the volcano goes dormant. After that, as the centuries pass, it seems as though that extraordinary mortal accomplished what the great sky-god had failed to achieve. *He slew the dragon.* The story of that great victory is retold a hundred different ways. Hercules Jason became the most famous man in the annals of history.

Jason must have arrived on the scene just as the volcano erupted. I imagine a conversation that went something like this:

Jason:

—“What the devil is that?”

Local inhabitant:

—“Oh Sir! That is the serpent of Mother Earth. He is very evil.”

Jason:

—“Then I shall destroy him! Nothing can resist my blows.”

Jason would have had in mind legends of his illustrious ancestor, Hercules Sesostris, who, like Thutmose III, had probably single-handedly hunted and defeated Syrian elephants. He was not going to be outdone in fame and valour. There were no elephants in the Caucasus region with which to compare and so the size and strength of the beasts had probably grown with the telling of the tales.

At any rate, Jason spurs his horse towards the erupting vents. There seem to have been at least three vents, which may or may not have included the main cone Erciyaş Dağı. At a safe distance from the eruptions, he dismounts and approaches on foot. As soon as he is close enough, he starts firing arrows at the streaming lava. The arrows simply disappear. He then plunges his sword into the grey lava ripping it open to reveal its red-hot interior. The red molten rock is thought to be the monster’s blood, the source of its vitality.

The rest of Jason’s army stand awe-struck and dismayed on a nearby hill. One brave man, called Iolaus by the classical Greeks, breaks rank and rushes over to help his leader. Jason is so badly burned that he later dies in agony. Iolaus drags his commander away from the fire and tries to pull off his armour, but it is too late. Much of his flesh falls away, stuck to his clothing.

Jason’s body is then cremated. Cremation was the only method of disposing of the dead sanctioned by the Sea People. This exclusiveness probably



had its origins in the Persian fire-worshipping cult. I suggested earlier that the sacredness of fire probably sprang from the observed ignition of a natural gas leak by a flash of lightning, weapon of the sky-god. The Caucasus is rich in oil-bearing strata. If fire is sacred, then it follows almost logically that a body should be burned. While the wooden funeral pyre surmounted by the dead body is seen to be reduced to an insignificant pile of ashes, the flames and smoke are seen to rise into the air and disappear into the sky. To a people who believed that, after death they rise up to heaven to join the great sky-god, this must have been the most obvious and fastest route to that much desired union.

Here are some of the ancient recordings that point to the above reconstruction of events. In one story, Deianeira, wife of Hercules, receives a love potion from a character called *Nessus*. Nessus is described in the myth as a Centaur. However, it is interesting to note that the volcano in Cappadocia was sometimes called *Mt. Nysa*. The potion contains blood from a wound *inflicted upon Nessus by Hercules*.

One day, Hercules prepares a thanksgiving sacrifice for a battle that had been won, and so he sends an envoy home to fetch the shirt he regularly wears on such occasions. Now, he was in the habit of taking mistresses, and Deianeira is fearful of losing him to his latest fancy, a woman called Iole. Deianeira therefore takes the love-charm liquid that Nessus gave her and, with a piece of wool, rubs it into the fabric of the ceremonial shirt, which she then locks in a chest and gives to the envoy saying: "On no account expose the shirt to light or heat until Hercules is about to wear it at the sacrifice."

The envoy has already driven off at full speed in his chariot when Deianeira, glancing down at the piece of wool she used to apply the love potion, is horrified to see that, warmed by the sun, it is burning away like sawdust, while red foam bubbles up from the flagstone on which it lay. She realizes that Nessus has deceived her.

The 'red foam' oozing up from the flagstone is a description of lava.

Despite her best efforts, she is too late to prevent the inevitable. Hercules dons the shirt and makes his sacrifice. He pours wine from a bowl on the altar when he suddenly emits a scream of pain. The heat from the sacrificial fire melts the *Hydra's* poison in Nessus's blood and allows it to course over Hercules' limbs, corroding his flesh.

The arrow with which Hercules killed Nessus has been dipped in the Hydra's blood. The *Hydra* is just another personification of the volcanic plume above

Mt. Nysa.

Soon the pain is beyond endurance. He tries to pull off the shirt, but it clings to him so fast his flesh comes away with it. He plunges headlong into the nearest stream without gaining any respite from the pain. He tears around the countryside in a frenzy. His army raises a great shout of lamentation, but none dare approach him until, writhing in agony, he collapses. However, his companion, Iolaus, comes forward to help him as his life ebbs away.

Now this Iolaus also figures in the famous myth in which Hercules, as one of his assigned labours, is ordered to destroy the Hydra. The Hydra is a many-headed serpent that emerges from a swamp. The volcano Mt. Nysa, alias Mt. Atlas, has secondary vents to the west of the main cone. Furthermore, it is situated immediately to the north of the swampy lake Kurbagā Gölü.

The Hydra has a prodigious dog-like body, and eight or nine snaky heads, one of them immortal . . . It is so venomous that its breath could destroy life.

The immortal head is the volcanic discharge from the main cone, which had erupted many times before. As for the other heads, there is much evidence to suggest that, on the occasion in which Hercules attacked the volcano, it erupted from several vents. There exists a Greek myth in which a hero called Bellerophon, mounted on the winged horse Pegasus, attacks a triple-headed monster called the Chimæra.

The Chimæra lived in a cave with three entrances. It had the body and head of a lion, a serpent's tail, and two extra heads: one in the shape of a goat, the other in the shape of a serpent. When Bellerophon approached the monster, it flung its three heads out of the three cave entrances belching flames and sulfurous vapours.

As the battle progressed, the monster reared itself up so as to stand on the tip end of its tail. It roared, hissed and bellowed. Bellerophon attacked and chopped at the heads with his sword severing two of them in succession. The last head threw so great a flame that it enveloped Bellerophon and his steed. Bellerophon had to use his shield to protect himself, nevertheless, he was badly scorched.

This story seems to confirm that the volcano erupted from several vents. Bellerophon is obviously Hercules. Archæologists have shown that a winged horse is the emblem of the Urartian (Araratian) forces that were part of

the invading *Sea People* under the leadership of Hercules. Unfortunately, it is not clear what the name *Bellerophon* actually means, ‘death-hurler’ perhaps.<sup>14</sup> Like all great heroes, Hercules Jason had many appellations in the many versions of his remarkable achievement.

We can conclude, then, that the many heads of the Hydra refer to the multiple venting of the volcano. In what follows, I think the volcanic imagery will be obvious. However, bear in mind that this is not poetic imagery. Hercules’ attack on the volcano should not be taken as being merely metaphorical. He genuinely believed that it was an earth-born monster. In the pre-scientific age, men frequently saw the face of the Weather-god, Jupiter, in the thunder clouds. The hurler of the lightning bolts was very real to them. So was this dark-grey, serpent-like, fire-breathing monster that leapt out of the ground.

Hercules and Iolaus drove their chariot to the Hydra’s lair. There, Hercules forced the Hydra to emerge by pelting it with burning arrows. He then held his breath while he caught hold of it. In vain did he batter at its heads with his club: no sooner was one crushed, than two or three more grew in its place.

A large crab, bent on assisting the Hydra, nipped Hercules’ foot. Furiously crushing its shell, he shouted to Iolaus for assistance. Iolaus set fire to one corner of a grove of plane trees and, to prevent the Hydra from sprouting new heads, used blazing branches to sear their severed stumps. Thus the *flow of blood* was checked.

Now, using a sword, Hercules cut off the immortal head, *part of which was of gold*, and buried it, still hissing, under a heavy rock. The carcass he disemboweled, and dipped his arrows in the gall. Henceforth, the least wound from one of them was invariably fatal.

I imagine it was lava, not Iolaus, that set fire to the grove of plane trees. The *flow of blood* was checked when the lava solidified.

The myth claims the immortal head was part gold and was buried under

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<sup>14</sup>Subsequent to writing this, I came across an essay on *Bellerophon* by Max Müller. The essay was written in the nineteenth century. Remarkably, he identifies Bellerophon as the slayer of the same monster whom Indra so often engaged. He quickly concludes that *phôn* at the end of a compound name means ‘killer’. He then explores the meaning of *bellerō* which he concludes means ‘woolly’ or ‘shaggy’. This, he explains, could either mean something like ‘foreigner’ (*barbaros*) or ‘the black cloud’, which is how Indra’s adversary was described. I found the discussion very interesting, for did not Hercules wear a ram’s woolly pelt! The name *Bellerophon* could be a deliberate triple entendre: the foreign killer—Egyptian, not Greek; the killer dressed in a ram’s pelt; and the killer of the cloud demon—the volcanic monster.

a rock. Here I think we see the beginning of the tradition that the serpent or dragon guarded a horde of gold. This tradition gained strength as the stories were taken into Northern Europe. It probably derives from the original claim that the dragon guarded the Golden Apples of the Hesperides. Actually, these 'apples' were apricots. Apricot orchards abounded in the western vicinity of Mt. Nysa, and one of the earliest popular alcoholic concoctions was produced from the fruit; I suspect it took the form of a wine punch with fermented apricot halves floating in it. In one of his labours, Hercules is required to collect the Golden Apples of the Hesperides that are guarded by the monster serpent Ladon. In this story, Hercules shoots arrows at Ladon from behind a wall surrounding the apricot orchard.

In the story of Perseus, Hercules is symbolized as the head of the Gorgon Medusa. This is a very whimsical appellation. He was the head (leader) of the Georgian Medes, all right, but he was not the end product of a decapitation! In the sense that he was backed by an enthusiastic Persian contingent, he could be said to have been carried along by Perseus. However, the snaky coils forming the hair of the Gorgon's head rightly belongs to the monster Hercules engaged. Remember, from the Perseus story, the Gorgon's head

FIG. 19. Mt. Nysa (Mt. Atlas) and its surroundings.

was used to turn Atlas to stone. This is just another version of Hercules' assault on Mt. Atlas after which the lively erupting mountain calms down, the lava solidifies, the mountain turns to rock and the volcano becomes dormant from that day onwards. This is the only time the Gorgon's head petrified anything; all the other examples given in the Perseus story are part of the storyteller's fantasy.

We have already mentioned that one of the labours of Hercules was to vanquish the Nemean Lion. Again, this is another version of the attack on the erupting volcano. Indeed, the leonine form of the monster was quite the most popular. When volcanoes erupt, they do so in very characteristic ways. For instance, there is a volcano in Indonesia that always produces a steamy worm-shaped cloud, while, in contrast, the Hawaiian volcano Kilauea spouts almost smokeless fountains of fire. It would appear that Mt. Atlas was inclined to produce a rather typical coil of smoke resembling a writhing snake, but, higher up, it puffed out projections of vapour resembling a lion head and clawed feet. Where the heavy dust started to fall out downwind from the eruption, it fell in sheets resembling the wings of a bat. This was the image that was carried by Aryan horsemen into China. Look at a picture of an authentic Chinese dragon and you can see that, although it is most commonly depicted as having a somewhat crocodilian head with the feet of a lion and the body of a serpent, it is occasionally depicted with a lion's head. This is particularly true of the serpent heads of the long snaky costumes used in ceremonial Chinese dances.

The most revealing and accurate version of the story recalling Jason's attack on the volcano comes from, of all places, England, but I shall be dealing with that material in a later chapter.

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Volcanoes played an important role in the early, pre-scientific religious beliefs of mankind. We have just finished describing the Great Serpent, offspring of the earth-mother-goddess, which repeatedly challenged the sky-god and was finally killed by Hercules Jason. But, 570 miles west of Mt. Atlas, occurred another product of volcanism far more devastating in its effect. It was the most powerful single explosion in recorded history. It brought human progress to a standstill.

In 1950, Immanuel Velikovsky published a very controversial book called *Worlds in Collision*. Velikovsky was a fine scholar of early literature. What he noticed was that, at some time in the past, there had been numerous re-

ports of a world catastrophe of enormous proportions. He chose to postulate that the Earth almost collided with a stray planet, Venus, before the latter settled into its present orbit. He did not realize that the science of astronomy is one of the most accurate and well understood of all sciences, and the stable orbit of the planet Venus can be traced back in time for tens of thousands of years. Indeed, it can be traced back over billions of years insofar as the planets collectively form a stable system of graduated condensations of matter compatible with the process responsible for the formation of the star we call the Sun. This presumption damned Velikovsky, and so he was dismissed as a crackpot. But Velikovsky's scholarship is nevertheless important for our purposes here. The early literature is adamant on the point that there had been a catastrophe of enormous proportions felt in every part of the world where men could write and record their experiences. Velikovsky simply ascribed the wrong *cause* for this natural phenomenon.

During the 1930s, the Greek archæologist Professor Spyridon Marinatos was seeking an explanation for the sudden decline of the Minoan civilization. In 1939, he surmised that it might have had something to do with the volcanic shaping of the Santorin group of islands. This is a cluster of five islands in the Ægean sea, the largest two of which together with a third small peripheral one, form the ring of a volcanic caldera of gigantic size. The central islands are still volcanic and are known to have arisen through the water from the sea floor in historic times.<sup>15</sup> In 1967, Marinatos and his team of archæologists began to dig on Thera (Santorin), the largest of the islands. Almost immediately, he uncovered a Minoan town buried beneath a thick layer of ash, and was able to confirm his original conjecture. As associated research continued, it became more and more obvious that the scale of the explosion had been immense.

The average diameter of the caldera is about six miles. The rim consists of cliffs which, in most places, rise over 1000 ft. out of the sea. These cliffs continue their near vertical plunge downwards to over 1000 ft. below the sea to the bottom of the caldera. Deep-sea core samples indicate that a very heavy fallout of ash occurred over a large elliptical area with its main axis about four hundred miles long, running in a southeasterly direction with Santorin at the northwest focus. The ash fall is also evident over the eastern half of Crete and over much of western Turkey. At the 1989 international conference on the subject, the consensus of opinion was that the eruption

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<sup>15</sup>The Santorin islands surrounding the caldera are all that is left of a single island originally called Stronghyle.

had occurred in 1628 B.C.<sup>16</sup> Ancient literature records widespread human suffering and shows that the devastation was extremely pervasive. It affected Egypt, Æthiopia (early Levant), and Atlantis (the Hittite Lands).

From Boghazköy we have the story that Gurney calls *the Myth of the Missing God*. It describes the paralysis of all life on earth caused by the disappearance of Telipinu, the god of agriculture. The Myth of Telipinu tells of the search for the god, and finally the re-invigoration of the earth when he is discovered and brought home.<sup>17</sup> A Hittite fragment tells us something about the normal state of life before the blight. Then, for some reason, which is not stated, the god goes off in a temper, “putting his right boot on his left foot and his left boot on his right foot” (apparently as a sign of haste). There follows a description of the ensuing blight.

Dust-clouds beset the window, smoke beset the house, the embers on the hearth were choked, the gods stifled [in the temple], the sheep stifled in the fold, the oxen stifled in the stall, the ewe spurned her lamb, the cow spurned her calf. . . . Barley and emmer wheat throve no more, oxen, sheep and humans ceased to conceive, and those who were pregnant could not bear.

Trees withered, and the meadows and springs dried up. There was a famine, and both gods and men began to starve.

The great Sun-god gave a feast and invited the thousand gods; they ate but they were not satisfied, they drank but they quenched not their thirst. Then the Weather-god remembered his son Telipinu (saying): “Telipinu is not in the land; he was angry and has gone away and taken all good things with him.” The gods great and small set out to search for Telipinu. The Sun-god sent the eagle as his

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<sup>16</sup>Valmore LaMarche and Katharine Hirshboeck of the University of Arizona examined growth rings in bristlecone pines (see pages 57–58) and found that the only indication of summer frost damage occurring in the middle of the second millennium B.C. was in 1627 B.C. Summer frost is a climate phenomenon caused by the ‘nuclear winter’ effect resulting from a massive volcanic eruption. This was supported by Claus Hammer of the Copenhagen Geophysical Institute who found an entrapped layer of sulphuric acid in a Greenland ice core dating back to 1645 B.C. ±20 years. The most significant correlation of the many radiocarbon dates for organic remains at Marinatos’s archaeological site at Akrotiri on Thera was found by Sturt Manning of Cambridge to imply a most probable date of 1617 B.C. ±14 years.

<sup>17</sup>I avoid the distraction of quotation marks other than those used to define dialog, but note that the following includes considerable quotation directly from O. R. Gurney’s *The Hittites*.

messenger, saying: "Go search the high mountains, search the hollow valleys, search the dark blue waters."

The eagle went forth; but he found him not, and reported to the Sun-god, saying: "I have not found him, Telipinu, the mighty god."

In the different versions of this myth there are different accounts of the search for Telipinu. Even when he is found, he proves very difficult to bring home. The story continues:

Then came Telipinu hastening. There was lightning and thunder. He was (as it were) battling with the dark earth. Kamrusepas looked; the eagle was carrying him on its wing. But anger still stirred him, fury still stirred him, [rage] still stirred him.

It took more invocations and magic spells to calm Telipinu down to the point where he releases the dust-cloud from the window and the smoke from the house.

The fragment known as the Yuzgat tablet (obtained from Yuzgat, near Boghazköy) ascribes the blight on earth to *Hahhimas*:

Hahhimas has paralyzed the whole earth, he has dried up the waters, Hahhimas is mighty!

In these words, at the beginning of the preserved portion of the text, the Weather-god sums up the situation. After apparently addressing his sister, who has appealed to him for help, he then turns to his brother the wind and says:

[Breathe on] the waters of the mountains, the gardens, the meadows, let thy soothing breath go forth and let him cease to paralyze them.

But the wind seems to achieve nothing. And so,

The Weather-god sent for the Sun-god (saying): "Go! Fetch ye the Sun-god!" They went to search for the Sun-god, but they found him not. Then said the Weather-god: "Although you have not found him nearby, behold, my limbs are warm, (so) how can he have perished?" Then he sent out Wurunkatti (saying): "Go! Fetch the Sun-god!" But Hahhimas seized Wurunkatti. (Then said he): "Summon the Protective Genius. He will revive him, he is a child of the open country." But him also Hahhimas seized. (Then said he): "Go! Summon Telipinu! That son of mine is mighty; he harrows, ploughs, irrigates the field; and makes the crops grow." But him too Hahhimas seized.



And so it goes on until there is a long break in the text. In the last fragment, we learn of the ritual attempts to bring the missing gods back to the temple with various items of food and drink. The end is lost.

These myths portray devastation caused by thick dust and smoke in a sky so obscured that there is no visible sun. Plants wither, probably because of the acidity of the vapours. There is obviously terrible suffering. Pregnant females abort. Men make pathetic overtures and perform rituals in the hope of restoring things to normal. To me, it is very clear that we have here a record of the effect of the Stronghyle explosion as experienced within central Anatolia.

In the fourth chapter of his fifth book, Diodorus Siculus states that the Hellenic coast opposite the islands of Cos and Rhodes was so damaged by the flood of Deucalion, which occurred in the Seventh Generation, that it lay under “pressing and grievous calamities, for the fruits of the earth were rotted and spoiled for a long time together. Famine prevailed, and through corruption of the air, plague and pestilence depopulated and laid waste the towns and cities.”

That Diodorus should have blamed Deucalion’s flood is understandable, but, quite clearly, what he is describing is the disastrous tsunami caused by the explosion of Stronghyle. The “corruption of the air” confirms this. What is said here by Diodorus complements the description of the state of affairs presented in the *Myth of the Missing God*. What interests me is Diodorus’s remark that all this occurred in the seventh generation. Whose generations is he counting? It is possible that the term refers to generations of Amazonian Hittite kings. In that case, we have a slight problem. Do we start counting from the reign of Pitkhanas? The Hittite kings themselves liked to trace their descent from Labarnas I. Gurney suggests the possibility that the old kingdom began with Tudhaliyas I. However, if the identification of Anittas with Diodorus’s Merina prove acceptable, then we have a good case for suggesting that Anittas was the founder of the Amazonian dynasty. Furthermore, because Diodorus records a clash between Merina and the Gorgons, and because the timing of Hercules Sesostris’s reign suggests this clash occurred around 1855 B.C., then we can date Anittas’s reign as starting close to that date. If now, we adopt Gurney’s policy of allowing an average of thirty years per reign, we can make an estimate of the number of reigns between Anittas and the eruption of Stronghyle. From 1855 to 1628 B.C. is a period of 227 years. If we divide this number by 30, we get 7.6 reigns; in other words, the explosion occurred during the seventh generation. Gurney fixed

the dates of his king list based upon the assumption that Mursilis sacked Babylon in the year 1590 B.C. From that established date, I calculate that there are two Hittite kings between Anittas and Tudhaliyas I missing from his king list. Figure 20 tabulates Gurney's king list and my suggested mod-

Hittite kings (after Gurney)			Notes and modifications
Name	Date B.C.	Relationship to last king	
Pitkhanas (of Kussara)			(of Nesa) 1855–1815 Two kings 1815–1775 1775–1740
Anittas (of Kussara)		Son	
—			
	OLD KINGDOM		
Tudhaliyas I	1740–1710	?	
Pu-sarrumas	1710–1680	Son	
Labarnas I	1680–1650	Son	
Labarnas II (Hattusilis I)	1650–1620	Son	Stronghyle exploded 1628
Mursilis I	1620– <b>1590</b>	Adopted son	Honorary title: Anu, Uranus
Hantilis I	1590–1560	Son-in-law	Confused with Atlas
Zidantas I	1560–1550	Son-in-law(?)	Brother Saturn, Cronos
Ammunas	1550–1530	Son	Jupiter, Zeus
Huzziyas I	1530–1525	?	
Telipinus	1525–1500	Brother-in-law	
Alluwamnas	1500–1490	Son(?)	
Hantilis II (?)	1490–1480	?	
Zidantas II (?)	1480–1470	?	
Huzziyas II (?)	1470–1460	?	
	EMPIRE		
Tudhaliyas II	1460–1440	?	
Arnuwandas I	1440–1420	Son	
Hattusilis II	1420–1400	Brother	
Tudhaliyas III	1400–1385	Son	
Arnuwandas II	1385–1375	Son	
Suppiluliumas	1375– <b>1335</b>	Brother	Hippo (see page 217)
Arnuwandas III	1335–1334	Son	
Mursilis II	1334–1306	Brother	
Muwatallis	1306–1282	Son	
Urhi-Teshub	1282–1275	Son	
Hattusilis III	1275–1250	Uncle	
Tudhaliyas IV	1250–1220	Son	
Arnuwandas IV	1220–1190	Son	
Suppiluliumas II (?)	1190	Brother(?)	Hippolyte

FIG. 20. Gurney's Hittite king list and dates together with the suggestions put forward in this book.

ifications. And so the eruption must have occurred during the reign of Hattusilis I.

From Egypt, comes a document written on papyrus by one Ipuwer. The earliest translators considered its contents sufficiently bizarre that there were several interpretations of its meaning. Velikovsky was the first to see a similarity between this text and the description of the Egyptian plagues ascribed to the contest between Moses and Pharaoh in the Book of Exodus from the Bible.

The Ipuwer papyrus, called by its translator, A. H. Gardiner, *The Admonitions of an Egyptian Sage*, is mainly a lamentation about a dramatic social upheaval. Gardiner thought the papyrus described conditions during the First Intermediate Period between the so-called Old and Middle Kingdoms, when such an upheaval is known to have occurred. But it could equally well describe conditions during the Second Intermediate Period between the Middle and New Kingdoms, the period when the Hyksos controlled Egypt. Indeed, the author of the papyrus complains that “The tribes of the desert have become Egyptians everywhere . . . Forsooth, the face is pale . . . which the ancestors had fortold. . . . The nomes are laid waste. A foreign tribe from abroad has come to Egypt . . . . . The Asiatics are skilled in the crafts of the marshlands (the delta region: Lower Egypt).”

Although it was written during the nineteenth dynasty, it is obvious that it is a copy of a much older document written in the Middle Kingdom style. An Asiatic occupation of the delta area clearly indicates the Hyksos period. Gardiner thought this implied the story had to have been written in the New Kingdom style. However, Velikovsky points out it is quite possible Egyptians were still writing in the old style during the occupation, and the new writing style and spelling was a product of the new era of freedom after the expulsion of the Hyksos. So Velikovsky sees no conflict between the dates and is able to support his claims by reference to other documents on the same theme.

The fallout from the explosion of Stronghyle and the invasion of the Hyksos coincided. It is clear from the Ipuwer papyrus, and from the later writings of the Egyptian historian called Manetho, that the two incidents were confused because the total catastrophe was attributed to the wrath of God. In the Ipuwer papyrus, the descriptions of the geological events and the consequences of Hyksos occupation are closely interwoven. This interweaving of events is preserved in the biblical description of the plagues ostensibly inflicted upon the pharaoh by Moses and Aaron.

The Hyksos occupation resulted in slaughter and starvation especially

amongst those Egyptians who formerly had been privileged. A complete social class reversal occurred.

Behold, he who possessed no property is (now) a man of wealth. The prince praises him. Behold, the poor of the land have become rich, and <the possessor of > property has become one who has nothing.

By destroying the old aristocracy and by winning the support of the lower classes of society, the Hyksos were able to exert total mastery over Egypt. The deviously clever and effective method of promoting the interests of those who had previously been deprived of position and wealth by the ruling class enabled the minority group of Hyksos to maintain control. It is certain they did not have the manpower to hold down so populous a nation by themselves.

Scattered through the Ipuwer manuscript are descriptions of scenes having close parallels to the passages in the bible dealing with the plagues. Thus we have:

(Ipuwer papyrus 2,10) Forsooth, the river is blood, and (yet) men drink of it. Men shrink from(?) (tasting ?) human beings, and thirst after water.

(2,6) Blood is everywhere.

(Exodus 7:20) He (Aaron) lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned to blood.

(7:21) And the fish that was in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt.

(papyrus 5,5) Forsooth, all animals, their hearts weep. Cattle moan because of the state of the land.

(Exodus 9:3) Behold the hand of the LORD is upon thy cattle which is in the field . . . there shall be a very grievous murrain.

(papyrus 2,5) Plague is throughout the land.

(4,1) Forsooth, hair has fallen out for everyone.

(Exodus 9:9) It will become fine dust over the whole land of Egypt, and festering boils will break out on men . . .<sup>18</sup>

(papyrus 2,10) Forsooth, gates, columns and walls (?) are consumed by fire; . . .

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<sup>18</sup>For this line I switched from the King James version to the New International version of the Bible because the language of the former is so archaic as to be somewhat obscure.

Gardiner here makes a comparison between the wording of this passage and that of a similar passage in another Egyptian manuscript which adds “the Sky (Heaven) is in confusion.” The fires seem to have been caused by something falling from the sky.

(Exodus 9:23) . . . and the LORD sent thunder and hail, and the fire ran along the ground . . . so there was hail, and fire mingled with the hail, very grievous . . .

(papyrus 4,14) Forsooth, trees are destroyed (?)

(5,12 & 13) Forsooth, that has perished which yesterday was seen (?) The land is left over to its weariness (?) like the cutting of flax.

(6,3) Forsooth, grain has perished on every side.

(Exodus 9:25) . . . and the hail smote every herb of the field, and brake every tree of the field.

(9:31) And the flax and the barley was smitten: for the barley was in the ear and the flax was balled.

(10:15) For they (locusts) covered the face of the whole earth . . . they did eat every herb of the land, and all fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

(papyrus 4,3) Forsooth the children of princes are dashed against the walls. The offspring of desire are laid out on the high ground.

(Exodus 11:5) And all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon the throne, even unto the firstborn of the maidservant that is behind the mill . . .

Scattered throughout the early part of the Ipuwer manuscript are observations that strongly suggest phenomena related to the explosion of Stronghyle. The author complains about *noise*.

Forsooth, . . . on account of noise. Noise is not lacking(??) in Years of noise. There is no end [to] noise.<sup>19</sup>

Velikovsky points out<sup>20</sup> that both ‘Hebrew’ words for noise (*raash* and *shaon*) also mean “earthquake”. This suggestion is reinforced by a later passage in the papyrus:

Oh that the earth would cease from noise, and tumult be no more!

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<sup>19</sup>The question marks indicate Gardiner’s uncertainty about the word translated, and the word in square brackets fills a void (lacuna) in the damaged papyrus.

<sup>20</sup>Immanuel Velikovsky, *Ages in Chaos*.

There is also a line that reads:

Forsooth, the land turns round as does a potter's wheel

In the above quotation from the King James version of the Bible that describes the hail as accompanied by fire that ran along the ground, the New International version has substituted the word 'lightning' for 'fire', and describes the turmoil as due to a thunderstorm of ferocious intensity. Certainly the massive outpouring of dust and vapour from the volcanic explosion would have generated much electrical activity. However, it is entirely possible that Egypt was also hit with suborbital bombs of molten lava. The bulk of the fallout from the explosion fell along a four hundred mile strip running southeast from the island. That put the delta area of Egypt directly in line with the advancing cloud of ash. Evidence of extreme atmospheric pollution is provided in the Bible in reference to a plague of frogs:

(Exodus 8:3) And the river shall bring forth frogs abundantly, which shall go up and come into thine house, and into thy bedchamber, and upon thy bed, and into the house of thy servants . . . and the frogs died out of the houses, out of the villages, and out of the fields. And they gathered them together upon heaps: and the land stank.

It could be argued that the human bodies and blood that ruined the waters of the Nile for drinking also drove the frogs out of the water. However, the Ipuwer papyrus mentions that the crocodiles fattened themselves on those same dead bodies. It is known that frogs are able to endure water with a certain amount of organic waste because the crocodiles of the Nile constantly attack animals and produce localized surges of organic debris. However, frogs are one of the most sensitive species to modern industrial pollution. I suggest that it was the ash and the sulfuric acid from the volcanic explosion that not only drove the frogs out of the Nile but also killed them.

One of the plagues in *Exodus* was of a "total darkness (that) covered all Egypt for three days." The papyrus complaint that "the land is not light" does not seem to carry the same significance. This may just be a weak translation, or it may be that the parts describing the darkness are missing. The eruption of Stronghyle occurred before the Hyksos invasion and should, therefore, be found in the narrative before the passages describing the arrival of "pale-faced Asiatics". The description of the darkness should have been right at the beginning of the papyrus. Unfortunately, most of the first page has deteriorated and only the end of each line is readable.<sup>21</sup>

<sup>21</sup>The papyrus was originally in scroll form but it is now preserved folded into a book of seventeen pages.

There exists another ancient document that does confirm the widespread darkness. Port Said is the northern gate of the Suez Canal. Seventy miles east of there and about thirty miles southwest of Gaza lies El-Arish on the Sinai Peninsular. A granite monolith was found at El-Arish inscribed with Egyptian hieroglyphic writing. The writing was relatively late, being from the period after Alexander the Great's conquest of Egypt. However, the story it relates is from a much earlier period: it tells of a pharaoh who tries to engage the incoming Hyksos. It mentions the darkness, "Nobody left the palace during nine days, and during these nine days of upheaval there was such a tempest that neither the men nor the gods could see the faces of their next." The name of the pharaoh was Thom, and he is referred to as "his majesty of Shou". He engages "the companions of Apopi (Apophis)," but he is caught by (or leaps) into "the Place of the Whirlpool" and is killed by being thrust high into the air. A while later, Thom's son, "his majesty Geb," sets out to find out what happened to his father but a terrible blast kills all his followers and the prince himself sustains burns. He is chased into hiding by the incoming Amu (Hyksos). Another papyrus, now preserved in the Hermitage in St. Petersburg, generally confirms the events recorded in the Ipuwer papyrus and the darkness produced by clouds that veiled the sun.

Velikovsky's contention is convincing and acceptable that the plagues, supposedly inflicted upon Egypt by Moses bargaining for the release of his people, were, in fact, real events of a geophysical nature. It is a great pity that Velikovsky did not meet Professor Marinatos.

The seven-to-eight hundred foot tsunami, initiated by the volcanic explosion, would still have been of considerable size when it struck the Egyptian coast five hundred miles away. That King Thom (Manetho's King Timaios) was thrown and killed by the whirlpool suggests it was a tsunami. The use of the word "whirlpool" rather than "wave" suggests either that the wave was so large it could only be compared to a particularly thunderous disturbance that sometimes swirled down the Nile at one of the cataracts, or that the tsunami burst into one of the coastal bays at an angle so as to create a gigantic whirlpool. Thom may have been the last surviving pharaoh from the fourteenth dynasty about which we know very little.

Biblical historians (including Velikovsky) and archaeologists have strained away at trying to reconstruct the factual details underlying the story told in Exodus, but they always assumed the continuity of the story was essentially correct. Now there is plenty of proof within the narrative to suggest it was written hundreds of years after the events described. In fact, it was written

by members of a priestly caste with a vested interest in creating a single nation from diverse tribes with different histories. The continuity of the narrative was deliberate and contrived. The authors of Exodus have woven together into one continuous story four quite separate pieces of history.

The main “exodus” from Egypt consisted of the withdrawal of the land forces of the Hyksos under the leadership of the vizier, Joseph-el, whose written name was later misread as Isra-el. The withdrawal took place in 1549 B.C., when Sekenenre’s son Ahmose successfully completed the Egyptian revolt against Hyksos rule. Ahmose became the first of the eighteenth dynasty pharaohs.

In approximately 1380 B.C., Jericho and the highlands of the Negeb were overrun by Midianites under the leadership of Joshua. They had come up from northwest Arabia.

Sometime during the reign of Ramses II, around 1250 B.C., a group of slaves escaped from Egypt by running into the desert and by crossing the ‘sea of reeds’ when, by chance, the waters parted and closed in again upon their Egyptian pursuers. These migrants crossed the Sinai Peninsula and entered the Negeb from the south. They called themselves *Levites* and, unable to secure land, they were able to sustain themselves by becoming a priestly caste. These slaves were probably descended from Hyksos remnants who had not escaped in 1549 B.C..

The fourth item of history is the description of the catastrophic ‘plagues’ that enabled the Hyksos to walk into Egypt and take over without opposition. This occurred in 1628 B.C. In the Bible, these four items of history, extending over a period of 378 years, are woven together through the character of Moses. ‘Moses’ was likely a title for Joseph. We shall be exploring the evidence for this in chapter sixteen.

Because Plato claims that Atlantis expired when the island (*nēsos*) settled down and sank beneath the sea, and because Diodorus writes a similar tale, namely that the tract towards the ocean opened its mouth and swallowed up the whole morass of Triton, it was naturally concluded that Santorin is all that remains of Atlantis. In fact, although Atlantis was severely damaged and one of the islands in its most prosperous Minoan province virtually wiped out, Atlantis survived the explosion. The Minoan province was revitalized to a certain extent by Hyksos refugees from Egypt. Nevertheless, the dramatic impact of the violent explosion became so legendary that it grew in the telling and became aggrandized in the story of Atlantis. While the earliest accounts must have described merely the damage done to Santorin, by the



time of the final demise of the Hatti confederation, it became a description of its total annihilation.

One of the reasons for the failure to understand the actual cause of the demise of Atlantis lies in the fact that the Dorian Greeks, who are a branch of the Sea People, forgot they had origins extending back in time prior to their arrival in Greece. They assumed they were descended directly from an indigenous population. Their arrival precipitated a dark age in Greek and Anatolian history. Most of the locally recorded knowledge of Atlantean history was lost. It was only the Egyptians who remembered the existence of the remarkable federation of the Hatti lands, and they seem to have been the ones who confused its demise with the very ancient report of the explosion that shook the world. It is quite possible that Diodorus's source, Skytobrachion, and Plato's source, the priest who instructed Solon, were reading from the same document.

*Summary.* The leader of the Sea People, Hercules Jason, advancing through Anatolia, arrived near the volcano Mt. Atlas just as it began to erupt. Informed that the eruption was the evil serpent (dragon) of the Earth-Mother Goddess, he undertook to attack it. He was so scalded in the attack that he died of his burns. However, the eruption was the last before the volcano went dormant. With time and no more eruptions, Hercules Jason was declared the killer of the dragon.

The other volcanic event of the past, influencing historic literature, was the explosion that blew apart the island of Santorini. The effect on Egypt of this explosion was described in the Bible as the plagues inflicted upon Pharaoh by Moses. The explosion was supposedly the cause of the destruction of Atlantis. In fact, Atlantis survived the event, only to be later destroyed by the invasion of the Sea People.

## CHAPTER XII

### INVASION OF THE SEA PEOPLE

IN THE HISTORY OF CLASSICAL GREECE, the Dorian invasion was the single most important event of all time. The invasion of the Sea People, the Dorians, was, to the history of Greece, what the invasion of the Angles, Saxons and Jutes was to the history of Britain. There was no later invasion of Greece comparable to the Norman conquest of England until the thirteenth century incursion of the Ottoman Turks into eastern Europe. Despite the impact of the Dorian conquests, Greek mythology seems to be absolutely mute on the subject. On the face of it, judging by the myths, Dorians never set foot in the country. Something is clearly wrong with this picture.

The conclusion we must draw from this is that, following the Dorian conquest, the inhabitants of Greece entered a dark age. The art of writing was lost. All learning ceased except the learning of trades passed down in the family from father to son, mother to daughter. When the dark age ended and the classical age began, all remembrance had vanished of the fact that the Dorians had come from elsewhere. A modern Englishman, knows that his Saxon ancestors came from Germany only because he has history books to consult. The classical Greeks did not have history books covering the period of their formative years. What they had were myths. These were verbal accounts of stories told, for centuries, by word of mouth before being written down. They were not continuous narratives of events: they were collections of disjointed episodes, incidents that seemed remarkable in people's minds. Their true meanings became distorted and hidden with the passage of time. These myths were picked up in classical times by the great poets who wove them together as best they could to create the epics.

In chapter 7, I show how the myth of Perseus tells of the migrations of the Persians into central Atlantis and on down into the Levant (called Æthiopia), where the Philistines finally settled. The timing of these events coincided with that of the Dorian invasion of Greece.

In this chapter, I shall show that other epics about several heroes fit into the same chronology and lend support to the theory. I shall show that

Apollonius's *The Argonauts*, both Homer's *Odyssey* and his *Iliad*, and the adventures of Theseus all describe events during the invasions of the Sea People. We have already discussed the labours of Hercules and the story of Bellerophon.

#### THE ARGONAUTS

Ostensibly, the Argonauts were Thessalians who left Greece on an adventure to recover the famed golden fleece hanging in a tree at Colchis, at the eastern end of the Black Sea. The reason given in the mythology is that this is the fleece of the ram that bore Phrixus and Helle away from the place where their father, Athamas, was about to sacrifice them. Why such a trophy was considered worth risking one's life for is anyone's guess. Strabo, a Greek geographer, who lived about the same time as Christ, must have come to the same conclusion; he suggests the fleece was sought because it did, in fact, contain gold. Fleeces were used in the primitive art of gold recovery. A slurry of alluvium containing placer gold was poured down a sloping trough lined with fleece, and the extremely dense gold particles quickly fell to the bottom of the slurry to be caught in the tightly curled wool. Strabo suggests that the golden fleece may have been used in this way and was still laden with its precious horde. Since Strabo's time, his suggestion has had a following. However, in my opinion, this still does not justify such a difficult and dangerous expedition.

These early inhabitants of Greece were not short of gold; they buried gold objects in the tombs of their dead; they had lots of it. So, again, I ask, why risk life trying to obtain this one sample from a remote region when there was so much gold available close at hand? Secondly, one has to ask why a fleece containing this much gold was hung in a tree and so well advertised that thieves travelled a thousand miles to steal it? Added to this logic is my real objection, namely, that the Argo was not a ship of merchant adventurers looking for treasure; it was a ship full of warrior princes. Why would they waste their time looking for a used fleece? When you think about it, it does seem rather silly, doesn't it? On the other hand, the voyage of Argo coincides in time with the invasion of the Sea People. I have already expressed the opinion that the fleece was a robe of office for the Hercules—the leader of the Egyptian colony in Georgia with its seaport at Colchis. I can only conclude that, rather than *departing* from Greece on a mission to Colchis, the expedition actually set out from the eastern end of the Black Sea on a mission to *invade* the lands around the Mediterranean.

The hybridized sub-Caucasian community, consisting of Egyptians, Medes, Persians and indigenous mountain people, the Kassu, was so vigorous that its population had greatly expanded, creating economic hardship and restlessness. There was a need to find new pastures. Conditions were similar to those in Europe after the Renaissance when prosperity resulted in a population expansion. The European solution was to induce emigration to the American continent. Likewise, the Caucasian solution was to send out their surplus population to find new places to settle. The movement was the most massive that had occurred up to that point in time. Its success was assured by the invention and possession of a new 'secret weapon'. High grade steel and the process for hardening and sharpening it had been perfected by the Khaldian metal workers. Possibly because the smiths developed large torsos and hunched backs they were called *Khaldybos* (hunchbacked Kalds). At any rate, the people famous for forging steel were known as Khalybes and the Greek word for steel was *Khalybdikon*.

Apollonius claims the Argonauts were so called because they sailed in a ship called *Argo* named after the shipwright, Argus, who built it. This is the kind of trivial information that would not have survived the verbal transmission of history. Yet the appellation *Argonauts* (naut=sailor) seems to be of significance to the myths. The earliest Greek writer, Homer, whose epics are believed to have been written some time between 800 and 700 B.C. already assumed that the Argo-sailors were the crew of a ship called Argo, because he wrote, in a description of the *Clashing Rocks*, that, for sailors bringing their ships to that spot,

... there is no escape whatsoever. They end as flotsam on the sea, timbers and corpses tossed in confusion by the waves or licked up by tempestuous and destroying flames. Of all the ships that go down to the sea one only has made the passage, and that was the celebrated Argo, homeward bound from Æetes' coast.

But I think that the interpretation of *Argonauts* as sailors of the ship Argo was flawed from the start. *Argos* means silvery and glistening. The *Argonauts* were the silvery glistening sailors because they flourished swords and spears of burnished steel, which distinguished them from other warriors. Burnishing and honing the steel was necessary to avoid rust that could ruin the sword's performance. In contrast, bronze was hammered to give it a sharp and hard cutting edge and then was allowed to darken to a dull greenish-brown colour. The swords of other men were made of bronze

and were, therefore, inferior.

The *Argonautica* was written by Apollonius of Rhodes. It was composed using material from very ancient traditions. Apollonius lived in the third century B.C. Originally, he was an Alexandrian Greek, but, after the criticism and failure of his first publication, he retired to Rhodes where he polished and re-published his work. The second effort met with great approval. The story line of the *Argonautica* begins as follows:

King Pelias had been warned by an oracle that he would be killed by a man wearing only one sandal. In due course, young Jason appears just so shod. Pelias therefore orders Jason to undertake a perilous adventure, hoping that he will come to some ill end before the oracular prediction can be fulfilled. Pelias orders Jason to go to Colchis and bring back the golden fleece. This is the fleece of the famous ram that rescued Phrixus from the sacrificial knife of his father, Athamas, a generation or two earlier. Pelias knows that such a venture is so risky that it is unlikely Jason will return from it. In this way he hopes he can refute the oracular prophecy.

The ship Jason is to sail in is called the *Argo*, because it was built by a craftsman called Argus. The crew that is to accompany Jason lists most of the outstanding warrior princes and men of accomplishment of the day. It includes Herakles and King Pelias' own son, Acastus. The members of the crew are called Minyans because they all claim descent from the daughters of Minyas.

When all is ready and the crew assembled beside the ship *Argo*, Jason declares: "We are all partners in this voyage to Colchis; partners too in the return to Hellas that we hope for. So now it is for you to choose the best man here to be our leader." With one accord, all the crew calls upon Herakles to be their leader, but he refuses and defies any one to stand in place of Jason, the organizer of the expedition.

Nearly half the epic poem is devoted to the outward journey, which is so accurately described that it is possible to follow it on the pages of a modern atlas. It was written by a man who had either made the journey himself, or had very skillfully debriefed one who had. This is not an example of mythology. Mythology is full of confusion and interpretation, and it is poor in its organization of facts. The outward journey is Apollonius's invention. On the other hand, the incidents and adventures that occur when the Argonauts go ashore may have been compiled from local folklore and inserted into this section of the epic. In particular, there is one event that is definitely mythical: when the Argonauts are sailing along close to the the northernmost stretch

of the Turkish coastline, they put ashore and have a vision of Apollo heading northwest across the sky. This event is repeated in a slightly altered form at roughly the same location on the homeward journey. In the latter case, the situation is correctly placed and ties in excellently with the developing view of history.

The rest of the epic can be divided into two parts: the events that occur at Colchis, and the long, tortuous return journey.

As the Argonauts approach Colchis below the lofty Caucasus, they spy the vulture on its way to gnaw at the liver of chained Prometheus, and, later on, they hear his anguished cries echoing from the high crags. Clearly, Apollonius knew of the myth told here on page 70 and felt it would be appropriate to build it into his epic poem. Indeed, this was his method of composition. He collected every story he could find connected with the voyage of the Argonauts and also myths that had the same geographical settings. He then wove them together to form a continuous story. However, Apollonius did not always understand the significance of the myths he collected and so his arrangement of them is often not only out of chronological order, but also he forces a connection between events that are unrelated.

When Jason presents himself at the court of king Æetes in Colchis, the king's daughter Medea falls in love with him. The name *Medea* marks her as 'the Median woman'.<sup>1</sup> In Apollonius's story, she has a supposed aunt, an Egyptian priestess called Circe. Again, I see no proper name here. She is 'the Circassian woman' so-called because she lives on the periphery of the Kassitic domains. She lives in Colchis on an island at the mouth of the Phasis river, but Apollonius misplaces her by locating her island on the southwest coast of Italy. Jason and Medea visit her, according to Apollonius, after an outlandish circuit of the major waterways of central Europe. In fact, Jason and the principal leaders of the Sea-People would have visited her before they left Colchis in order to receive spiritual guidance and blessings for the campaign upon which they were about to embark.

The two major myths woven into Apollonius's version of Jason's stay in Colchis are the story of his ordeal, imposed upon him by Æetes, of plowing a field using fire-breathing bulls and the story of his retrieving the golden fleece.

According to the second myth, the golden fleece is suspended from a tree

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<sup>1</sup>I am fairly confident this would be the meaning of her name. By classical Greek times, the word *mēdea* meant other things including the ludicrous idea of 'genitals'. By that time, not surprisingly, the word for a Median woman was different; it was *Mēdis*.

and guarded by a monstrous serpent. The golden apples of the Hesperides (apricots) also hang on a tree and, in the myth of the eleventh labour of Hercules, the tree is guarded by the serpent Ladon. Furthermore, the Greek word for sheep is *Meelon* which also happens to be the word for 'an apple-' or, in general, 'a fruit-tree'. *Chryso-meelon* has an ambiguous meaning. In the *Argonautica*, it becomes the golden fleece because it is understood Jason goes to Colchis to acquire the fleece of the ram that had saved Phrixus. However, as I have already explained, Jason actually dwells in Colchis as the new Hercules, the new head of the Gorgon Medusae (Georgian Medes), and the leader of the Sea-People. In other words, he is the wearer of the fleece that had been worn by Sesostris III. It will be his destiny to end his life, burned to death by the flames of the dragon that guards the golden apples. That the dragon at Colchis personifies the volcanic plume above Mt. Atlas is unconsciously there in Apollonius's description of it:

The monster in his sheath of horny scales rolled forward his interminable coils, *like the eddies of black smoke that spring from smoldering logs and chase each other from below in endless convolutions.*<sup>2</sup>

Thus the *chryso-meelon* represents, in its two meanings, Jason's double destiny. Not only does Apollonius misplace the setting of the *chryso-meelon* guarded by the dragon at Colchis, but he also diminishes the importance of Jason's fight with the dragon. Apollonius writes that the dragon is subdued by a mere sleeping potion given to the beast by Medea. He does not see that Jason's task of plowing a field with fire-breathing bulls is clearly another version of the same fight.

And now, from somewhere in the bowels of the earth, from the smoky stronghold where they slept, the pair of bulls appeared, breathing flames of fire.<sup>3</sup>

The volcanic allusion is clear. The originator of this version of the tale sees not serpents, nor lions, nor goats (as appear in other versions) but bulls. The common characteristic is that of a fire-breathing monster leaping up out of the ground, or out of a swampy lake. All these stories tell of Hercules Jason's last minutes of life. Their displacements to earlier moments in the series of his adventures are merely anachronisms.

The name *Herakles* appears in the *Argonautica*, but Apollonius assumes it applies not to Jason but to a separate person. Perhaps Apollonius had

<sup>2</sup>E. V. Rieu's translation.

<sup>3</sup>Ibid.

heard or read that Hercules was acclaimed leader of the Argonauts, and this conflicted with the stories asserting that Jason was the leader. The resolution is the embarkation scene described on page 171. Hercules remains an important member of the crew, too important for the story to continue the way Apollonius wished to present it, with Jason as a man lacking initiative. The traditional image of Herakles portrays him as a man of strength, not only of body, but also of mind. The combination of Jason as leader and Herakles not as leader would have proved fatal for Apollonius's interpretation of the expedition. He resolves his problem by having Herakles wander off and disappear early in the voyage. When, later in the adventure, Jason and the Argonauts arrive at the garden of the Hesperides where the golden apples grow, Apollonius realized the mythology insists Herakles be there also. He solved the conflict by having the Argonauts arrive in time to find the aftermath of Herakles' visit: the serpent Ladon lies dead; the golden apples have been taken; and the parched Argonauts are able to drink water flowing from a rock crevasse smashed open in desperation by Herakles. As Ægle, one of the maidens of the Hesperides explains:

It appears that he, like you (Argonauts), had come on foot and was parched with thirst. For he rushed about the place in search of water; but with no success, till he found the rock that you see over there near the Tritonian lagoon. Then it occurred to him, or he was prompted by a god, to tap the base of the rock. He struck it with his foot, water gushed out, and he fell on his hands and chest and drank greedily from the cleft till, with his head down like a beast in the fields, he had filled his mighty paunch.

This in itself is an interesting example of the kind of distortion that occurs with the transmission of historical facts in the process of becoming mythology. Herakles frantically searched for water, not because he was thirsty, but because he was severely burned. But I am getting ahead of myself. Jason and his men, along with Medea whom he took with him, are to have an unbelievable travel adventure before they arrive at the Garden of the Hesperides.

Having taken the fleece against the will of Æëtes, Jason and his crew flee in their ship, Argo. The description of the scene is worth quoting. Æëtes has just vented his fury, invoked the help of Helios and Zeus, and ordered his people to pursue the fugitives and bring them back.

Thus the king thundered; and on the self-same day the Colchians launched their ships, equipped them and put out. One might have



taken their immense armada for an endless flight of birds, flock after flock, breaking the silence of the sea.

Would anyone in his right mind launch an *immense armada* to capture a single ship that had been seen leaving a little earlier in the day? How ridiculous! On the other hand, such a large fleet could well describe the departure of the Sea People; a people so numerous they would overrun and settle Atlantis, including Crete and most of Mycenae, Western Syria, Palestine, parts of North Africa, the core of Europe, and possibly even establish one of the most influential colonies in Italy. Hercules Jason and his crew led the expedition. The *Argo* would have been the flagship of the immense army of Argonauts.

Following the story line, we read that the Argonauts all head for the mouth of the Halys river where Medea makes an offering to Hecate. Some important aspects of this goddess have been nicely summarized in the Larousse Encyclopædia of Mythology:

Hecate is best treated as a divinity of the Underworld, though she was in origin a moon-goddess. She was a native of ancient Thrace and in some ways she resembled Artemis with whom she was sometimes merged. Her name seems to be the feminine form of a title of Apollo's—the far-darter. Thus Hesiod makes her the daughter of the Titan Perses and the Titaness Asteria (=of the starry sky), both symbols of shining light.

After Medea's ritual is completed, Argus addresses the Argonauts: he tells them they will be going home using a different route from the direct one they used on the outward journey. That such an alternative route exists, he claims: "Priests of the gods, who arose in Egyptian Thebes, have made this clear." He then goes on to describe how "a certain king" had made his way from Egypt to Colchis where he established the Gorgon colony. Sesostris is simply called "a certain king". Possibly Apollonius, during his early life in Alexandria, heard of those same legends that had informed Herodotus. Or, did he travel to Colchis and obtain the story from there? Argus finishes his address to the Argonauts by stating that the Æans, that is, the Colchians, possess engraved stones showing the location of the Ister (Danube) river.

Responding to Medea's offerings, Hecate appears as a light in the sky to guide the Argonauts across the sea. They do not turn seaward from the mouth of the Halys but continue along the coast until they see the Paphlagonian mountains. They turn at Cape Carambis, the Kerempe Burnu of modern Turkey. This is close to where the Argonauts have a vision of

Apollo while on the outward journey. Following Hecate's sky trail, they eventually arrive at the mouth of the Ister, that is, the Danube.

I believe that the heavenly trail of Hecate, and the appearance of Apollo are two versions of the same event. This is how Apollonius describes the Apollo sighting:

... they ran into the harbour of the lonely isle of Thynias and went ashore exhausted by their labours. Here they had a vision of Apollo on his way from Lycia to visit the remote and teeming peoples of the North. The golden locks streamed down his cheeks in clusters as he moved; he had a silver bow in his left hand and a quiver slung on his back; the island quaked beneath his feet and the sea ran high on the shore.

To reach the mouth of the Danube from Kerempe Burnu, one would travel Northwest. This is close enough to the above description of Apollo's flight. His trajectory would not have come precisely from Lycia in the south, but no one in those days would have known that, to judge by the maps we have from that era. To me, it is obvious the Argonauts sighted a comet. I am a little disturbed by the mention that the apparition caused the island to quake and the sea to rise upon the shore, because this suggests a moderately sized meteorite actually fell into the sea. The trail of a meteorite would only be visible for a few seconds, and that would make it very difficult for the sailors to hold a bearing for three hundred miles. They did not have compasses in those days. Perhaps the Apollo sighting coincided with a small earth tremor; Asia Minor is subject to frequent earthquakes.

This throws a good deal of light upon the true nature of Apollo. It has always been claimed that Apollo is a sun-god. However, the comparison with Helios does not hold up well. Apollo does not ride a sun chariot. His association with the sun springs from the fact that he is depicted as being crowned by a halo. In fact, he is a god of light. His long locks flow out like the rays of the sun. But Apollonius's description of Apollo's appearance fits the concept of a comet-god extremely well; indeed, the very name *comet* is derived from the Greek word for *long-haired*. That Apollo is described as carrying a bow and quiver again reinforces the idea the apparition was a comet and not a meteorite because comet tails are frequently of very complicated shape (see plate 2). In contrast, a large, falling meteorite trail consists of a brilliant white head that will light up the landscape like a flash of lightning. Following the head is a tight cylinder of fiery debris, which gives the impression of being two parallel straight lines.

This hypothesis for the nature of Apollo suggests that Hecate-Artemis is a goddess of meteors that emit momentary streaks of white light produced by debris too small to reach the ground intact. The Apollo and Hecate epithet ‘far-darter’ now makes sense. Lastly, both Apollo and Artemis, Olympian brother and sister, are renowned for their skill in archery and their readiness to fire their arrows. Both meteors and comets, with their flight and feathery tails, remind one of arrows, although careful observation of a comet will reveal that it usually will not be travelling in the direction it appears to be going. A comet’s gas and particle trails stream away from the sun. Because of the rotation of the earth, even during the inward journey towards the sun, the trails rarely stream out behind the observed direction of motion.<sup>4</sup>

Apollonius tells us that

... after Jason and his crew followed the ‘comet’ trail of Hecate to the mouth of the Danube, only some of the pursuing Colchians took the same route. Others, following a false trail, continued along the coast and entered the Bosphorus

“... passed through the Cyanean rocks,” as he puts it. Interestingly, as though they anticipated Jason’s movements,

... the pursuing Colchians reached the Danube before Jason and, sailing up the river, spread panic as they went. They sailed through the plain of Lauium (which would be southern Rumania) and left it behind at Mount Angurus (which must be at or near the Iron Gate). At the modern town of Belgrade, they branched onto the Sava tributary and entered Illyria, whence to the Cronian Sea ...

which is obviously the Adriatic.<sup>5</sup> Apollonius was under the impression the

<sup>4</sup>If a comet’s location is close to the pole star, then its position in the night sky will be stable, and at midnight it will appear to be heading due north. In those days, there was no pole star; the celestial pole was located about two thirds of the way from Polaris to  $\alpha$ -Drakonis. If we assume the opening stages of the Sea People’s invasion took place in early spring, then the comet sighted by the Argonauts must have been seen somewhere to the left of the Great Bear constellation. This would have placed the comet in the northwestern sky, and its tail would have streamed out in a southeasterly direction after sundown, emphasizing the northwestern route.

<sup>5</sup>Cronos was reputed to have been banished by his son Zeus (Ammunas) to the far west, to the Elysian Fields, which were washed by the waters of Ocean Stream. Clearly, this originally meant the west coast of Turkey—western Atlantis. With the passage of time, this western haven became displaced further and further west until it bordered upon the present Atlantic Ocean (Graves assumed it to be in the British Isles). In Apollonius’s day, it was popular to assume that it lay on the Illyrian Adriatic coast.

Danube actually branched at Belgrade with the Sava branch flowing westward and emptying into the Adriatic. Apollonius explains,

Not all the Colchians took this route, but they spread out and settled at various places along it. In particular, their leader, Apsyrtus, a brother to Medea, occupied an island in the Danube river near its mouth. Jason and his colleagues landed on another island nearby. They could not now move without giving away their position, and they were greatly outnumbered. However, with Medea's help they contrived a ruse in which Apsyrtus was ambushed and killed. This enabled the Argonauts to get away upstream and across into the Adriatic. The Colchians, who had reached that place first, found out that their leader had perished, and so decided to give up the pursuit of Jason and settle down on the land they now dominated. Thus, the Argonauts found themselves sailing down the Adriatic heading for home.

Unfortunately, Zeus was so revolted by the manner of Apsyrtus's murder that he determined Jason should be purified by Circe before he be allowed to go home, and so, as the Argonauts rounded the southern tip of Greece, Hera called for a headwind that drove them back up the Adriatic to their starting point. From there they sailed up the Eridanus.

In Greek tradition, the Eridanus was identified with the Po in northern Italy, but it seems to me that *Eri-Danus* (perhaps meaning 'flowing river') is the original Celtic description of the Ister, the proto-name that was eventually to become simply *Danube*.<sup>6</sup> Apollonius is obviously very confused by the geography and is clearly putting together stories he had gleaned without knowing the proper sequences or connections; for it is at this point that he throws in a scene suggesting volcanic sulfur springs. This could only have come from southern Italy or Sicily. The Eridanus flows, we are told, into the Rhône, a branch of which flows into a gulf of Ocean. Apollonius connects all these rivers internally so that Argo can sail on through without the need to travel across land. Apollonius considered *Ocean* to mean the body of water we, today, call the *Atlantic*. This suggests the last-mentioned branch of

<sup>6</sup>The Greek tradition probably stems from the myth of Phaëthon (the shining one), impetuous young son of Helios who, eager to emulate his father, attempted to drive the sun-chariot with disastrous results. Furious Zeus killed him with a thunderbolt and he fell into the Eridanus. Now the original name of the Po was 'Padus'. *Paido-* is a Greek root referring to a child, especially to a young son. This may explain why the Greeks thought the Po was the Eridanus.

the Rhône-Eridanus is, in fact, the Rhine. A tributary of the Rhône comes within thirty miles of the Rhine at Basle and the source of the Danube is less than twenty miles from a tributary of the Rhine.

Eventually, Argo sails from the mouth of the Rhône and crosses the Ligurian Sea to Elba. Further south, somewhere in the Tyrrhenian Sea, they come to the island Æa where Circe lives. Here Apollonius is really confused. Æa is another name for Colchis. Apollonius himself refers to Colchis as Æa and he frequently substitutes the word *Æans* when referring to the Colchians. Furthermore, as I have already pointed out, the name *Circe* assuredly means *the Circassian woman*. *Circassian* simply means *on the periphery of the Kassitic domains*, which is where Hercules Sesostris settled the Gorgons. Circe is indeed an Egyptian priestess. Apollonius has acquired, perhaps without realizing it, knowledge of this fact, for, in what must have been a fairly faithful duplication of his legendary source, he writes:

... a glance at Circe's form and eyes convinced them all that she was the sister of Æëtes. ... [Circe] waited eagerly to hear a kinswoman's (Medea's) voice, as soon as the girl had looked up from the ground and she noticed her eyes. For all the children of the Sun were easy to recognize, even from a distance, by their flashing eyes, which shot out rays of golden light.

*Children of the Sun!*—a nice epithet for an African; it refers not only to their dark skin, but also to the fact that the sun-god Ra is their chief deity. However, they obviously interbred with the Indo-European Medes and Persians, and adopted their language, thereby naming their chief deity *Helios*. As for the flashing eyes, who has not been enchanted by the glowing eyes of an African that contrast so vividly with the black skin? When Herodotus wrote *The Histories* some time in the fifth century B.C. he describes, from first-hand experience, the Colchians as having black skin and woolly hair. Seven or eight hundred years earlier, their skin would have been even blacker because they were well north of their normal latitude and a paler skin would have been more appropriate to survival. With time, survivability would have been constantly favouring those with whiter skins.

Skin colour depends on two things. In the primitive state, about the only source of vitamin D is through the irradiation by sunlight of the sterols beneath the skin. Europeans are white-skinned because Europe used to be a vast, densely forested region bathed in a constant drizzle of rain brought inland by the westerly winds blowing across the warm water of the Gulf Stream. It was the darkest place on earth. White skin is necessary to take

advantage of the scant sunshine available to produce the maximum amount of vitamin D.

In the bright open spaces of equatorial Africa, on the other hand, the radiation intensity is so high, there is great danger of developing skin cancer. There, a black skin is essential for survival. Black melanin pigment is a very effective barrier to the harmful rays of the sun. Appropriate skin colour is the most rapidly acquired of all evolving characteristics. I have argued that the African Æthiopians were a branch of the Hyksos and included Europeans and Hurrians. Yet, even by the classical age of the ancient Greeks, the Æthiopians had become indistinguishable from the black Nubians with whom they mingled higher up the Nile.

Today, after various migrations, modern Georgians are white-skinned. Previously, one might ask, how did they manage to survive as black people for over fourteen hundred years? Sesostris established the colony about 1855 B.C., and Herodotus reported on it shortly after 450 B.C. I can only imagine that the Colchians engaged in fishing and that they soon discovered they felt better when they ate the fish livers, the one rich natural source of vitamin D. I shall be substantiating the fact that Circe was Egyptian when I analyze the *Odyssey*.

Now, let us return to Jason's journey. After he has been absolved by Circe, the Argonauts sail past the volcanic Lipari islands called the *Wandering Rocks*. They then sail down through the Strait of Messina and across to the island of Drepane. This is another mistake on the part of Apollonius, because he tells us the Phæacians lived on Drepane when they were actually inhabitants of Crete. Here they meet up with the Colchians who had come through the Bosphorus. Here also, Jason and Medea are officially married. The Argonauts sail on and eventually stand off Crete (where they should have been when they met the Phæacians) but are driven to the southwest by strong winds and beached on the coast of Libya.

Like Diodorus, Apollonius thought Libya was in North Africa. Clearly, he had learned that the Argonauts landed in Libya and so he strung together stories of them wandering through Europe and down across the Mediterranean in order to get them to North Africa. In fact, they were in Libya from the start. When, shortly after leaving Colchis, they stopped at the mouth of the Halys river to allow Medea to make offerings to Hecate, they had already landed in Libya. Was the journey through Europe a pure piece of fiction—a figment of Apollonius's imagination? No, it was not. Apollonius had acquired legendary material that enabled him to piece together that

journey, but it did not apply to Jason, because Jason had sailed westward with those Colchians who passed through the Bosphorus. However, it did apply to another group of people who are equally interesting to our history.

Early in my correspondence with Edward Furlong, I speculated that the steel makers, the Khalybdians, were the same as the Khaldians. There is every reason to believe the Khaldians were so called because they were the copper and bronze makers from the time of the Garden of Eden. The Greek word for bronze was *Khalkos*. *\*Ghelegh* is traditional proto-Indo-European for *metal*, and *\*ghel* means *to shine* and has derivatives meaning yellow metal. The English words *yellow* and *gold* are derived from it. Under the Egyptian Gorgon influence, the ‘l’ eventually became transmuted to an ‘r’. This suggests the name *\*Khardikos*.<sup>7</sup> When Xenophon and his Greek army passed through old Ararat in the winter following 401 B.C., he met three groups of people I am claiming had a common origin. In the south, they were called *Kardukhi*; they occupied the foothills north of the Mesopotamian plain. North of them, was the territory of Armenia whose armies included *Khaldian* mercenaries. On the northern border of Armenia, lived the *Khalybdians*. The name *Kardukhi* has evolved into the modern name *Kurds*. All three tribes originally formed the kingdom of Ararat, sometimes called Urartu. At its greatest extent during the reign of Sarduri II (764–735 B.C.), Urartu controlled a region that extended from the Black Sea in the north to Mesopotamia in the south and from the Mediterranean in the west to the Caucasus in the east. Their sky-god—the Weather-god of the Hittites, Greek Zeus—was called *Khaldi*. There was a temple shrine dedicated to Khaldi in the citadel on Altintepe, which was well inside the region occupied by the people we call Khalybdians.<sup>8</sup> Most likely the Urartians were collectively known as *Khalds*, the cognate of the name *Kurds*. The three branches Khalybdians, Khaldians and Kardukhi became more distinct after the invasion of Urartu by the Armenians.

Having given this argument to Furlong, I suggested that, because the first steel makers in Europe were called Celts (pronounced *Kelts*), the name *Kelt* must be the same as the name *Khald*. The fact that they had moved into Germanic territory, where the inhabitants of Gothic descent spoke a more clipped, crisp tongue than the inhabitants of the Middle East, would explain why the ‘d’ sharpened to a ‘t’. (The reverse of Verner’s law, just as normal

<sup>7</sup>From *Khaldikos*: the Khald clan (*oikos*).

<sup>8</sup>See *Ancient Ararat*, by Tahsin Özgüç.

evolution is the reverse of Grimm's law). I figured that the movement of these proto-Celts would have coincided with the movement of the Sea People. It was when I re-read the *Argonautica* that I realized the Argonauts' journey up and down the great rivers of Europe was not just an invention of Apollonius designed to bring the Argonauts to the coast of Libya (in Africa), but was a description of actual events from a collection of legends that Apollonius had acquired. These are the stories of the migrations of the Celts. The Celts, then, are Sea People who followed the comet Apollo from Cape Carambis to the mouth of the Danube. Not surprisingly, Apollo is one of the chief deities of the Celts.

A Roman province of Asia Minor, just to the west of the central province of Cappadocia, was called *Galatia*. This name is clearly a cognate of *Gallia* (the Latin form of *Gaul*). The *Galicias* of Northern Spain and Southern Poland are of Celtic origin. Because Galatia is only a few hundred miles west of old Khaldia, it is tempting to assume it was settled by a remnant of the Celtic migrants who did not cross over into Europe. This is not so. We have it on the authority of classical historians that the Galatians came from Thrace and the lower Danube. The Galatians are Celts who *returned* to Asia Minor.

Interestingly, these returning Celts first made their presence felt in the classical world in 279 B.C. when their raiders penetrated Greece and attacked the sanctuary of Apollo at Delphi. This was the location of the world's most important and famous oracle. There lay a circular embossed stone at Delphi, which the celebrants claimed was the *Omphalus* (navel) of the world. It was not just the geographical center of the world but, like a navel, was the point from which the life force emanated. The sanctuary was at one time extremely wealthy. People came from all over the classical world to seek the advice of Apollo, and they left gifts—valuable articles usually made of gold or silver—in gratitude for the oracle's help in making their decisions.

So why did the Celts attack the sanctuary? The usual explanation is that they wanted to plunder it for its riches. That explanation does not satisfy all historians. The Roman writer Lucan described the Celts as fanatical puritans who thought they (the Druids, priests of the Celts) were the only people granted true knowledge of the gods. This observation suggests the Celts would not likely attack a sanctuary of Apollo out of greed. According to Rutherford, "a proprietorial interest in its tutelary deity (Apollo) has been advanced as the motive for the Celtic raid on Delphi. Markale suggests that, aware that Apollo's sacred utterances were being distorted to serve the



needs of state, the march on the sanctuary was part of an attempt to guide it back to its true destiny—an objective frustrated by fate.” This religious zeal was not rewarded; the Celtic raid was beaten off and the leader killed.<sup>9</sup>

In the following year, Celtic mercenaries were invited into Asia Minor by Nicomedes I of Bythnia. They subsequently proved to be a nuisance in the area. The problem was solved in 275 B.C. when the Seleucid King Antigonus I, settled them in their own area, the province of Galatia.

During his conquests of Europe, Julius Cæsar stated that the Gauls worshipped five main gods.<sup>10</sup> The first and most important was Mercury. The second in order of importance was Apollo. The third was Jupiter, and the fourth and fifth were Mars and Minerva. Cæsar was giving the names of the Roman equivalents and his judgment was based upon the attributions of the Celtic gods. After Roman contact with the Celts, the god judged by Cæsar to be preeminent took on the Roman name Mercury. Sculptured representations of him included the same emblems—the winged helmet, winged boots and the snake entwined caduceus. However, it is difficult to tell if Cæsar was correct in making this association. The Gallic Mercury is a protector of routes and of travellers. Remembering that the Celts reached the Danube by following Apollo, it is entirely possible this Mercury was either simply another aspect or a separate tribal version of Apollo. Apollo himself was recognized by his halo and flowing hair, by the fact that he guarded sacred springs, and, by tradition, that he killed the python of the earth-mother-goddess who was originally invoked at Delphi. The Celtic god Belinus seems to have had most of these attributes, and it is he who is most frequently identified as Apollo.

Apollo was also known as Loxias, a name thought to be related to *loxos* meaning “ambiguous,” and used in reference to oracles. I suspect that *Loxias* is simply a corruption of one of Apollo’s names, *Lukeios*, because he was the Lukian (Lycian) god. But perhaps the relationship is the other way around. It may be that the Lycians were so-called because their chief deity was Lukeios (Apollo) and that the name derives from *Luke* meaning light. Now we can compare *Loxias* with the Latin *Lux*, and the closely related Greek word *Leukon* meaning white. If this is the case, then it is quite likely that the Celtic god, variously known as Loki, Lug, Lugh, Lleu or Llew, is also Apollo. The origin of the name *Apollo* is obscure. I would like to suggest that it is derived from *\*Apo-Leu(k)* meaning the far distant white light, a

<sup>9</sup>From *Celtic Lore* by Ward Rutherford, page 57.

<sup>10</sup>Julius Cæsar *De Bello Gallico*, VI, 17.

satisfying description of a comet. At any rate, Apollo's popularity with the Celts, even if he is only second in importance, strengthens the idea the Celts were guided into Europe by the manifestation of this god.

In the story of Perseus in chapter six, Perseus is the son of Danaë. This correlates with the fact that the Philistines were accompanied by Dananians, or, as the myth would have it, people of the goddess (?) Danaë. Now, one of the earliest of the Celtic tribes recorded in the mythology of Ireland is Tuatha De Danann, or the people of the goddess Dana.

Another important Celtic deity was *Teutates*. *Teutates* is from the same proto-Indo-European root as *Teutons* and the *Tuatha* mentioned above. It means "he of the people". Among the Khaldians in Ararat, Jupiter the great sky-god was called *Khaldi*, which obviously means "he of the Khalds." If we realize that the Celts penetrated into a sub-continent quite heavily populated by people who did not call themselves Celts, we can see that the priesthood, keen to convert the locals to their way of thinking, likely chose *Teutates* to stand for *Khaldi*.

A final argument in favour of this suggestion for the origin of the Celts is that their immediate predecessors are known by archaeologists as the Urnfield culture folk. They are so called because they cremated their dead and deposited the ashes in urns laid out in sacred grounds. All indications are that cremation was the exclusive funeral ritual practiced by the Sea-People. In Anatolia, cremation had been introduced in the early second millennium B.C. by the classical Hittites whom we know came from the south Caucasian region. Cremated remains are found in the archaeological records of Neolithic Europe, but they occur alongside inhumations. From this evidence, we have to conclude that the method of disposing of the dead was a matter of choice or convenience, or possibly of necessity, but not of religious dogma. By contrast, cremation was the only method of disposing of the dead sanctioned by the Sea People.

The Urnfield culture people are classified as Bronze Age inhabitants because, in the few archaeological Urnfield sites that have been developed, the only non-precious metal artifacts found are of bronze. This would seem to dispute the notion that the Celts were known for their steel-making ability. However, we must remind ourselves that the manufacture of high grade steel was a brand new process when the Sea People set out. Most of the Khalybdian steel-making experts would have remained at home near Colchis. Bronze-making was well established among the Europeans with whom the

FIG. 21. Comparing the spread of the Urnfield Culture people and the Celts with the return journey of the Argonauts.

Urnfield culture people settled, and so the majority of early Celts would have reverted to making use of bronze. It appears that one of the few steel-making experts who did accompany the Celts into Europe was a member of a group that settled south of the upper Danube in the northern Alps near a site known as Hallstatt. It is at Hallstatt that we find the earliest traces of a steel using community. It was definitely Celtic. Amongst the Celts (the later Urnfield people), the practice of cremation seems to have waned as the habits of the pre-Celtic populations began to dominate.

Interestingly, Urnfield sites have been found on the volcanic Lipari Islands (the Wandering Rocks) and in Sicily—places visited by the Argonauts, according to Apollonius.

In the *Argonautica*, the net effect of Apollonius's use of the Celtic myths is to bring the Argonauts into the Mediterranean Sea without allowing them first to pass by their supposed home in Greece. He does this in order to justify their landing further south on the coast of African Libya. Apollonius was not aware that, prior to the invasion of the Sea People, Libya was the name for the north-central part of Asia Minor. In fact, the story returns the Argonauts to where they were when Medea made her supplications to Hecate at the mouth of the Halys River. In the story, though, the scene described is one of utter desolation. Such conditions imply the Argonauts sailed up the Halys into the central desert of Anatolia, which they must have done, because it is here that Jason is inspired (by some divine Libyan nymphs) to order his men to portage the *Argo* across the desert and launch it into Lake Tritonis which lay nearby. It is here they learn that Herakles killed the serpent and stole the golden apples of the Hesperides. It is also here that Mopsus is bitten by a venomous snake—the same snake that sprang from drops of blood falling from the Gorgon's head as it was being carried by Perseus past Lake Tritonis (page 81).

If anyone still doubts the theory that Tritonis is Tuz Gölü and that Argonauts were the invading Sea People, we have remarkable confirmation of the time and location of the events bearing upon the death of Mopsus. In nearby Cilicia, just over the Taurus Mountains from Tritonis, at Karatepe, high on a hillside overlooking the Ceyhan river, a Turkish archæological expedition uncovered the remains of an ancient citadel. At each gateway in the stone portals, was inscribed the story of the citadel's foundation by its king Asitawandas. On one side, the inscription was in readable Phœnician; on the other side, it was written in Hieroglyphic Hittite. Although the grammar and a few words of the latter language were well understood, this

bilingual text helped enormously to increase its readable vocabulary. The interesting thing from our point of view is that, in the inscriptions, King Asitawandas describes himself as a ruler of the Danuna and a member of the House of Mopsus. The Danuna were the Dananians listed by the Egyptians as being among the Sea People who invaded Egypt.

After the death of Mopsus, the Argonauts sail across Tritonis and, guided by the god Triton, they pass through a gap and find themselves on the Pamphylian coast of Southern Anatolia. This location is made clear by Triton's instructions on how to proceed to Crete:

“ . . . keep the land on your right and hug the coast as long as it runs north. But when it trends towards you and then falls away, you may safely leave it at the point where it projects and sail straight on.”

It would seem they put out to sea moving southwest from the tip of Cape Gelidonya. Eventually, they arrive at Carpathos, move on to Crete, thence home to Thessaly. These were the movements of the Dorians who settled all those southern islands, the coastal regions of Peloponnesus, the west coast opposite Ithaca and the island of Corfu. Apollonius was mistaken in thinking the Argonauts could have sailed to the Pamphylian coast from Tritonis, which is far inland in central Asia Minor. The Sea People must, in fact, have marched to the coast and there built new ships for the continuation of their journey.

#### THE ODYSSEY

Like many modern stories, this epic opens quite late in the adventure of its hero Odysseus<sup>11</sup> Its author, Homer, writing some time after 800 B.C., was

<sup>11</sup>Odysseus's name in Latin is *Ulysses*. A ludicrous depiction of him naked astride two amphoras being blown by Boreas (the north wind) is on an early Roman vase now in the Ashmolean Museum in Oxford (plate 3). The vase was made at a time when the Roman alphabet was just beginning to evolve from the Greek. The names above the two cartoons are ΟΛΥΣΣΕΥΣ (the 'V' may have been another 'Y', it is hard to tell) and ΒΟΡΙΑΣ. The 'L' still has the orientation of the Greek lambda. Using the same spelling (only one 's' in the middle), the Greek name of the hero would have been ΟΔΥΣΣΕΥΣ. Thus, the two versions of the hero's name are differentiated by a single stroke. The question is this: did the Roman version accidentally lose the bottom stroke of the delta, or did the Greek version accidentally gain a spurious stroke from the carelessness of an early scribe? Both names suggest suitable roots; *Odysseus* may have been derived from a word meaning 'one who hates' whereas *Ulysses* may come from a word meaning 'destroyer'. There is another Greek word *odeyo* meaning *to travel* which may have been the name of choice given the punning implication that Odysseus was a ferocious adventurer. It seems to me most likely the name lost the stroke in being transcribed into Latin.

one of the earliest of Greek writers. His epic poems brought an end to the Dark Age of Greek history. They are the earliest surviving compilations of those folk legends that had been handed down by word of mouth for more than three hundred years from the time of the actual events. Homer's mission was to compliment and entertain his Greek audience rather than adhere to historical fact. In the three to four hundred years since the Dorian settlements, the Greeks had forgotten they originally came from the Caucasus region. They had only the tales of adventures from the distant past to entertain them. What they remembered and related was not the grand sweep of history, but rather specific events that happened to heroic individuals. It was the epic writer who tried to piece together the disparate and disjointed elements into a continuous and integrated whole. He tended to be wrong about the sequence of events and inaccurate in identifying locations. Naturally, all adventures had to begin and end in Greece because that, as far as audiences were concerned, was where everyone had always lived and where all adventures started.

The *Odyssey* is a remarkable literary achievement. Homer uses, to great effect, the device of a story within a story—the flashback. *The Odyssey* begins with a meeting of the gods and goddesses to discuss the fates of various heroes from the Trojan war, especially Odysseus, trapped on the island of Ogygia with the goddess Calypso who has taken a fancy to him. Athena asks Zeus to order Calypso to release him. Athena then seeks out Odysseus's son Telemachus to prepare him for the future. The scene then changes to Calypso's island where, having received Zeus's warning, Calypso gives Odysseus some tools and takes him to a place in the forest where he can cut seasoned wood and build himself a boat.

Odysseus sails away from Calypso and is shipwrecked off the coast of Phæacia. He makes for the nearest shore where he is welcomed by the king and queen who induce him to tell the story of his ordeals. Here we have the flashback: Odysseus tells the story of all his adventures and the part he played in the fall of Troy.

After that, a Phæacian ship takes him safely home to Ithaca where he meets up with his son Telemachus, and kills the invasive suitors who had been courting his wife, Penelope, and helping themselves to his property. Odysseus and Penelope spend the rest of their days together.

Here, I shall undo Homer's poetic skills and simply describe the adventures in chronological order beginning from the time Odysseus leaves Troy.

Firstly, the wind, bearing Odysseus and the ships under his command

from Troy, brings them to Ismarus of the Cicones. They sack and plunder the city, but the Cicones rally their forces and, with reinforcements, counterattack, and successfully drive them off. Sailing on, they next arrive at the land of the lotus-eaters. Some of Odysseus's men are tempted to taste the lotus. As soon as they have eaten the honeyed fruit, all thoughts of returning to their ships vanish; all they want to do is to stay and browse forever on the fruit. Odysseus has to use force to get them back to the ships.

Next, the adventurers arrive in the land of the Cyclopes. Here a party of men, including Odysseus, is caught within the cave of a Cyclops called Polyphemus. The Cyclopes are large one-eyed anthropomorphic creatures, and Polyphemus is a particularly odious example of one. Upon realizing there are men in his cave, Polyphemus grabs two of them, dashes their brains out on the cave floor, and eats their flesh. This scene is repeated a few times during Odysseus's stay. An escape is effected after Odysseus manages to get the Cyclops drunk on some excellent wine, and, while the brute is unconscious, with the help of his surviving men, drives a hot pointed spit into the monster's single eye.

After escaping, Odysseus and his men find their way to the floating island of Æolus, the god who controls the winds. Æolus gives Odysseus a leather bag in which are confined all the unfavourable winds, whereupon Odysseus and his men are able to sail all the way to within sight of their home, the island of Ithaca. At this point, exhausted Odysseus is overcome with sleep. Believing they have gained nothing from the Trojan expedition while Odysseus has been rewarded by Æolus with a large bag full of good things, the envious sailors open the leather bag. Out fly the opposing winds in full fury and the ships are blown all the way back to Æolus's floating island. This time, Æolus refuses to be hospitable, claiming it is obvious that the gods have been offended and that they detest Odysseus and his crew. He tells Odysseus to be gone.

The ships sail away from the Æolian island for six days and, on the seventh day, they reach Telepylus, the stronghold of the Læstrygonians—a gigantic and hostile people. Odysseus and his men land and try to make friendly contact but are chased back to the ships and stoned with great boulders from the surrounding hilltops. The Læstrygonians smash and sink all the ships except that of Odysseus so that he and his crew are the only ones to escape.

On their own now, in due course they arrive at the island of Ææa, the home of the beautiful Circe, sister to the wizard Æëtes. Both are children

of the sun and of Perse, daughter of Ocean. Odysseus espies a house in the distance and sends a party of men under Eurylochus to find out who lives there. As the party approaches, they find themselves among mountain wolves and lions, but, instead of attacking them, these animals rise upon their hind legs and caress them like friendly dogs. When they reach the dwelling, they hear Circe singing in a beautiful voice. They shout to attract her attention and soon are invited in. Cautious Eurylochus, however, does not enter with his men but lurks outside. Circe feeds the men, but the meal is laced with an amnesiac. After the men have dined, Circe strikes them with her wand and turns them into swine. She then pens them up in her pigsty. Eurylochus waits some time, then makes his way back to the ship and reports that Circe invited the men in but they had not reappeared.

Fearing what this may mean, Odysseus arms himself and makes for the distant house. Fortunately, the god Hermes meets him on the way and warns him of what has happened, and of the reception he can expect from Circe. Hermes gives him an antidote for Circe's potion and tells him how to win control over the goddess. Odysseus does as he has been advised. Soon he has Circe confessing that she had been forewarned she would be defeated by a wanderer called Odysseus. Odysseus demands that his crew be restored.

After this, Circe is transformed into a loving and generous sorceress. Odysseus and his men stay with her for a year before he becomes restless and tells her he has to leave for his home in Ithaca. Circe agrees to let him go, but she persuades him first to make a journey to the underworld to talk to the shade of the prophet Teiresias without whose advice he will not be able to reach his home in safety. Circe points the way, and Odysseus and his men set sail. His route takes him across the Ocean Stream to the misty land of the Cimmerians. (This is supposed to be somewhere near the Crimea). Here they beach the ship and, herding a flock of sacrificial sheep they have taken with them, make their way to the place directed by Circe where the the River of Flaming Fire and the River of Lamentation (a branch of the fabulous Styx) unite around a pinnacle of rock and pour into the Acheron. There they dig a trench and, after a preliminary ritual, slit the throats of the sheep so that the blood pours into the trench.

The shades gather around the trench. They want to drink the blood, but Odysseus keeps them at bay with his sword until Teiresias appears. Teiresias drinks some blood and begins to prophesy. He tells Odysseus his journey is going to be a difficult one. It will, however, be successful provided his crew passes the island of Thrinacie without harming any of the cattle or sheep



that graze there, for they are the property of the Sun-god. Should a single animal be harmed, then Odysseus will be shipwrecked, and all his crew will perish. If he himself survives, he will return home late, in evil plight, upon a foreign ship. Teiresias describes the problems Odysseus will encounter upon his arrival in Ithaca, how he will have to kill all his wife's suitors and, afterwards, go on a journey and undertake a ritual to appease Poseidon, the god responsible for all his troubles.

After Teiresias finishes his prophesy, Odysseus allows other shades to drink the blood and have conversation. Homer manages to bring several characters from mythology to the meeting including many that, by my reckoning, would still have been alive in Odysseus's day, especially at the time of his visit to the underworld.

Odysseus and his crew return to Circe's island (referred to, incidentally, as the island of the Rising Sun, where Dawn has her home<sup>12</sup>). They spend the rest of the day being entertained by Circe who explains to Odysseus all the dangers he will have to face on the homeward trip and advises him how best to cope with them. They leave at dawn the next day.

Circe has warned Odysseus about a group of bird-like nymphs called Sirens who sing such beguiling songs that anyone hearing them will throw himself into the water and, drawn by the sweet melody, will make for the land. However, the victim is doomed to perish and join the withered corpses of previous victims that litter the foreshore. As Odysseus and his crew approach the place where the Sirens sing, he softens some wax and uses it to plug the ears of his men so that they will not be able to hear the irresistible call. Curious to experience the effect of the Siren voices, he does not put wax in his own ears, but has himself lashed to the mast of the ship. He gives orders that, if he begs to be released, his men shall disobey and tie him even more tightly to the mast.

As they row past the Sirens, all goes according to plan. Odysseus does hear the song, he does beg to be untied, but is secured even more carefully by his men. Eventually they manage to row out of earshot.

Next, they have to pass a difficult gap where, on one side is a treacherous whirlpool called *Charybdis*, which sucks up ship-sized objects and spews them out again in pieces; and on the other side, a high cliff, the abode of a cave monster called *Scylla*. Scylla yelps like a puppy, has twelve legs and six long necks terminating in heads that have three rows of teeth. She sits with her middle buried in the cave and her upper half with its heads, protruding

<sup>12</sup>This suggests that it was indeed located at the easternmost part of the Ocean.

and searching for dolphins, swordfish or human beings on passing vessels.

Odysseus had been warned by Circe to hug the high cliff and stay well away from the whirlpool. Knowing the unavoidable risk from Scylla, he says nothing to his men, but bids them row for all they are worth and concentrate on avoiding Charybdis. Thus, the ship shoots through the gap but not without losing six men to the ravenous jaws of Scylla.

When Odysseus visited the land of the shades, the ghost of Teiresias warned him not to harm any of the Sun-god's cattle or sheep that graze on the island of Thrinacie. Before his departure for home, Circe gave him the same warning. When, therefore, he arrives at Thrinacie, he allows his men to land for a rest and to eat a meal from the provisions that were stored in the ship, but he passes on the warning and impresses upon his men the need to avoid harming, in any way, the animals that graze there. Ordinarily, that would have been sufficient to prevent the fates from snipping the life threads of so many men, but, in the night, as they sleep on the land near their ship, a storm of incredible fury descends upon them. The storm lasts a whole month and the ship's provisions run out. The hungry men spread out over the island and the sea shore armed with barbed hooks to hunt for game, birds and fish. However, while Odysseus sleeps, one of his more rebellious men argues in favor of slaughtering one of the Sun-god's cattle saying they can make up for it when they get home by building a rich temple to the Sun-god which they can fill with generous offerings. Thus, the men prepare a fine feast and it is the aroma of roasting beef that awakens Odysseus. At once, he understands their doom. In vain, he cries aloud to Father Zeus.

After seven more days, the storm abates and Odysseus and his crew put out to sea. When they are well beyond sight of land, a new storm arises with remarkable suddenness. The squall snaps the forestays of the mast which falls and kills the helmsman. A bolt of lightning strikes the ship which causes it to disintegrate. All the men are thrown overboard and drowned. Odysseus alone survives by lashing the broken mast to what remains of the keel and, throwing himself upon the flotsam, drifting helplessly. A contrary wind blows him back to the whirlpool Charybdis. He manages to survive by hanging onto the branches of an overhanging tree until the vortex spews up the timbers of his makeshift raft. He mounts them once more and, using his hands as paddles, rows his raft away from the place. For nine more days he drifts until he is washed ashore on the Isle of Ogygia, home of the nymph goddess Calypso. Calypso finds him, takes him in and nurses him back to health, at the same time falling in love with him. She forces him to stay

with her on the island for seven years.

At a meeting of the Olympian gods, Athene argues that it is high time for Odysseus to be released from his trials and allowed to go home. She persuades Zeus to order Calypso to free Odysseus. Hermes takes the order to Calypso, who realizes she has no choice but to obey. She takes Odysseus to a workshop that, presumably, he has never seen before. There she equips him with axes, adzes, hammers and other useful tools. She then leads him to another part of the island where there is a stand of dead but firm trees of seasoned wood from which he is able to fashion a boat. Thus, in due course, he bids farewell to Calypso and sails for home.

However, vengeful Poseidon—who has never forgiven Odysseus for maiming the Cyclops Polyphemus—spots him and, whipping up the waves, once again shipwrecks him. This time he manages to land on the shore of the island of the Phæacians, where he falls asleep exhausted. He awakens to the sound of the voices of a young princess called Nausicaä and her maids-in-waiting who are washing their clothes in the nearby river. After an awkward introduction—Odysseus being naked—Nausicaä takes pity on Odysseus, finds him some clothes, and leads him off to the palace. There he is received by the king and queen and liberally entertained. He tells of his adventures. Eventually, he embarks upon a Phæacian ship and is taken home to Ithaca.

He is still asleep when the Phæacians draw their ship onto the beach of a little used cove in Ithaca. They lift him with the blanket on which he is sleeping and deposit him on the sand without waking him. They place beside him a pile of treasures that the generous Phæacians have given him. Then they depart.

On awakening, Odysseus is met by Athene who warns him about the suitors who have taken over his palace. She then disguises him by making him look old and she changes his clothes into the rags of a beggar. She advises him to go forth and seek out his faithful swineherd. While Odysseus goes off into the woods to meet up with his trusty swineherd, Athene transports herself to where Odysseus' son Telemachus is staying. She arranges for him to return to Ithaca and pay the swineherd a visit before going to the palace. Thus, father and son meet up and, while the herdsman goes to town on business, they begin to formulate a plan of action to rid themselves of the suitors. When the swineherd returns, Telemachus directs him to take the 'old man' to town. He himself makes his way to the palace to comfort his mother.

Odysseus, disguised as a beggar, makes his way through the town to

the palace where he is fed; where he asks for alms; and where he is able to weigh up the situation. There are over a hundred suitors waiting for—indeed urging—Penelope to make up her mind whom she is going to marry. Penelope finally decides to hold a competition: she takes down Odysseus' strong bow and Telemachus sets up twelve axes in a row. The axes incorporate some sort of ring structure. Penelope announces that she will marry and go away with the suitor who can string the bow and fire an arrow through every one of the rings on the twelve axes. All try their hand at stringing the bow. None of them can. Then the beggar asks if he can try. He is ridiculed and insulted but, with the intercession of Telemachus, Penelope, and the faithful swineherd, the great bow finally lies in the strong hands of Odysseus. With ease, he strings the bow and fires an arrow through the standing axes. With that, the fight is on. Odysseus, Telemachus, the swineherd and a faithful drover confront the suitors. The suitors are at a disadvantage in weaponry because all the spears and shields on the walls of the hall were carefully taken down and locked away before the challenge was issued. Thus, despite their numerical disadvantage, Odysseus and his three supporters slaughter the suitors and win the day. Odysseus lives out the rest of his days as king of Ithaca with his patient and faithful wife, Penelope, as his queen.

Many of the elements in *The Odyssey* are common to the story of the Argonauts. The sorceress Circe, the Sirens, the clashing rocks (not mentioned above, but forming a very brief episode in Homer's story) and the Phæacians all make their appearance in both stories. *The Odyssey* is simply another tale of recollection concerning the great invasion of the Sea People.

When told around 750 B.C., Odysseus's adventure had to begin from Greece. However, the story of the abduction of Helen, and how it led to the Achæans gathering together to send an army to Troy to win her back for her rightful husband, were so well known to a Greek audience, that Homer could begin this adventure after the fall of Troy.

Right at the beginning of Homer's presentation of the story, we find ourselves in the great hall of Odysseus's palace. The minstrel, Phemius, is singing of the return of the Achæans from Troy and of the hardships they endured. In tears, Penelope asks the minstrel to stop singing that particular ballad because she finds it too sad. But her son Telemachus would not let her have her way: "Why," he exclaimed, "should we grudge our loyal bard the right to entertain us as the spirit moves him? ... We cannot blame Phemius if he chooses to sing of the *Danaïns* tragic fate ... for Odysseus is not the only one who has never returned from Troy."

Danaäns, Danaëans, Danuna or the Tuatha De Danann were the Dananians identified by the Ancient Egyptians as being members of the Sea People's confederation. The name *Danaäns* was commonly used in the classical literature to denote the Greeks. The name *Greek* is of Latin origin. Classical Greeks called themselves *Hellens*, originally a name of the Myrmidons (also Sea People) who settled in Thessaly, and that name has been used to the present day. Homer also calls the Danaäns Achæans, but this is an error. We know from Hittite literature that the Ahhiyawa (Achæans) were the Mycenæans, whom, I have suggested, were descended from Hyksos refugees who fled Egypt in 1549 B.C. Probably this appellation came about because the Dorian Danaäns settled on Achæan lands. After a time, they acquired the name Achæan in much the same way as the Saxons and the Normans were ultimately known as British, despite the fact they originated from Germany and Scandinavia. Indeed, when Emperor Diocletian subdivided the Roman empire into prefectures, dioceses and pro-consulates by A.D. 300, Peloponnesus, Attica, Bœotia and part of Ætolia formed the Pro-consulate of Achaia. In other words, the name *Achaia* was still being used in classical times for that part of the world.

In the *Argonautica*, the Colchians are frequently called *Æans*. The king of Æa is called *Æëtes*. Circe's island is Æa (Ææa in the *Odyssey*). Jason's father was Æson. All these names strongly suggest that the prefix 'Æ-' indicated either an Egyptian person or a geographical location associated with Egyptians; indeed, the name *Egypt* is derived from the eponymous ancestor Ægyptus. Now, the spelling 'Æ-' is the popular Latin rendering for words that begin with 'Al-' in the original Greek. 'Æson', for example, is spelled 'Aison' (Αἰσον) in Greek. There is no 'J' in Greek. Initial 'J' in Latin is a relatively late development of initial 'I'. The name *Jason* is the Latin transliteration of Greek *Iason*. To me, it is obvious that *Iason* is a metathesis of the name *Aison*; in other words, probably Jason and Æson are one and the same person. In Greek mythology, Æson was said to be the father of Jason. But myths are notoriously poor at keeping accurate track of the relatives and ancestors of their heroes, as we shall see. This is hardly surprising. I ask the reader to consider how many parents of famous people, such as performers or politicians, he or she can name?

In Euripides' play *Iphigeneia in Aulis*<sup>13</sup> the assembled Greeks cannot leave for Troy because of a head wind. The weather opposes them for such a

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<sup>13</sup>Euripides was an Athenian dramatist who was born about 485 B.C. and died 406 B.C. He was a friend of Socrates.

long time that, eventually, they revert to human sacrifice to try to persuade the wind to change direction. The problem of the wind is recorded in more than one myth and is described sufficiently differently in the extant stories that one is led to conclude they do not have a common literary source, but are different versions of a single historical experience. It would appear that the departure of the Sea People was considerably delayed by the weather. This supports the idea that the Sea People set out from Colchis travelling westward towards Greece rather than the other way around. If the invading party had set out from mainland Greece to sail toward Troy further east, they would not have complained about poor weather conditions, for the prevailing westerlies would have carried them to Asia Minor with no difficulty. In the *Odyssey* the story of the weather delay and its final resolution takes the form of a visit to Æolus. Note his Egyptian name. The important point is that the location of Æolus's so-called floating island was in Colchis.

There was only one island there, and that was Æea where Circe was supposed to live. Today, the Phasis River (now called the *Rioni*) ends in an extensive coastal swamp. There is also a lake about a couple of miles inland from the coast just south of the mouth of the Phasis. Three thousand years ago, the climate was wetter and considerably more water was released from the great rivers of Russia. The Ocean was called the *Ocean Stream* because of its very observable flow through the Bosphorus; indeed, in the *Argonautica* the description of the journey through the Bosphorus suggests that the current was so strong that, coming out of a bend in the channel, the water formed a standing wave. This means the Black Sea was once deeper than it is today. I suspect that the land immediately to the west of the inland lake south of the Phasis River was once an island, Circe's island. On a promontory, stood a temple (Circe's home).

The legend that Circe turned men into beasts was based upon the fact that around her temple were creatures depicted as having human bodies with the heads of jackals and lions. These creatures were mentioned in the *Odyssey* where we are told they approached Odysseus's men and caressed them. In all likelihood, they were statues either of Anubis or Upuaut and Sekhmet. Jackal-headed Anubis and wolf-headed Upuaut were Ancient Egyptian gods of the dead who conducted souls to the underworld. Upuaut was also a warrior-god guiding fighters into enemy territory and taking the souls of those killed to the land of the dead. Lion-headed Sekhmet was a terrible goddess of war and battle. Once, she ferociously attacked the human race and would have exterminated it had not the sun-god Ra intervened to stop

her. If we accept this interpretation for the animal-humans associated with Circe, then we can glean some idea of what she actually represents as an Egyptian priestess.

Before the Sea People set out, the various leaders of the army groups visited Circe to receive inspiration and blessings for the undertaking. In her presence, they were spiritually guided to the underworld. Odysseus did not sail across the sea to the land of the shades, he was guided there in a spiritual session with Circe. The descriptions of Odysseus suggest that he was not an Egyptian Gorgon, but was probably a Persian of largely Gothic descent. He is described as being tall, as having red hair, a long torso and relatively short legs.

Assuming the island of Æolus is Æa, then Odysseus sailed for seven days from Æa and reached Telepylus of the Læstrygonians. Normally, I would ignore the number seven. It is a popular number to throw into a story and usually has no basis in actual measurement. I am certain that it was a Homeric invention. However, it was probably a lucky guess, because about six days away from the mouth of the Phasis is the Turkish town of Tirebolu, where the landscape is very much as described in *The Odyssey*. If we invoke the 'l'-'r' interchange that was common where there was an Egyptian presence, then we could argue that Telepylus is Tirebolu. This would have been in Azzi country when Odysseus passed through. Eight hundred years later it was home to the Khalybes whose neighbours, called Taochi, hurled boulders from the hilltops down onto Xenophon's army just as the Læstrygonians did onto the ships of Odysseus.<sup>14</sup>

Sometime after leaving Circe's island, either before or after passing Tirebolu, Odysseus and his crew pass the Sirens. This fact is echoed in the *Argonautica* when Jason and the Argonauts encounter the Sirens after leaving Circe's place. Somewhere along the coast of Turkey in the vicinity of Trabzon, there must be a high cliff with jagged rocks at its base extending out into the Black Sea. An onshore wind will force the sea to pound away to form white surf and I suggest that three thousand years ago, the cliff had a cavity or some topographic feature that threw the onshore wind into such turbulence that it developed a moaning or shrieking sound. If a mariner were close enough to the shore to hear the wind howl, then he would be certain to be smashed on the rocks; hence, the saying that, if you were unlucky enough to hear the wailing of the sirens, then you would inevitably be drawn to your death. Homer, not understanding the significance of the saying, fondly

<sup>14</sup>Xenophon, *The Persian Expedition*, book IV, ch 7.

imagined that, if the mariners plugged their ears with wax so as to avoid hearing the Sirens, they would not succumb to the threat.

The names of the three Sirens were variously given as Parthenope, Leucosia, and Ligeia; or, alternatively, Peisinoe, Aglaope, and Thelxepeia; or, perhaps, Aglaophonos, Thelxiope, and Molpe; or, sometimes, there were four of them named Teles, Raidne, Thelxiope, and Molpe. Most of these names do not tell us very much: *Aglaophonos*, for example, means bright or beautiful sound; *Molpe* is a ritual song; and so on. But the first three names, which must be the oldest, are quite revealing. *Ligeia* does mean the wail made by wind; *Parthenope* implies maidenly voiced; *Leucosia* means white one, as in *Leukokymon* meaning white with surf. The sea-goddess Ino was worshipped as Leucothea, the White Goddess—clearly an allusion to sea foam. In all probability, Leucosia *is* Leucothea.

In the myth of Ino, Hera, the queen of Heaven, drove Athamas<sup>15</sup> mad so that he killed Learchus, his son by his mistress, Ino. He would have killed Ino too, but she fled taking her younger son Melicertes with her. For some reason, she ran to the Molurian Rock where she leaped into the sea and was drowned. (Fancy killing yourself in order to cheat death!). Zeus deified her and she became Leucothea, the White Goddess. The Molurian Rock was the place where Sciron pushed strangers over the cliff to their death. Mythology depicts Sciron as a moronic sadist pointlessly indulging in his favourite pastime, sitting all alone on the cliff-top waiting for the next stranger. Unfortunately for Sciron, the most important stranger to pass that way along the cliff-top road was Theseus. Theseus turned the tables on Sciron; it was Sciron who ended up going over the cliff.

In all probability, the cliff deaths were highly ritualized sacrifices and Sciron was the king or priest who carried them out. Ino's death was most likely symbolic of this ritual. I suggest that *Sciron* and *Siren* are the same word. 'k' following an 's' was often elided. We have, as an example, the tribal description *Scythian* and the description of a member of that tribe: *Seth*.<sup>16</sup> I suspect that the wailing wind was interpreted as being a supernatural

<sup>15</sup>Recall that he was the father who tried to sacrifice his son, Phrixus, but was stopped by Hercules Sesostris.

<sup>16</sup>Both are from traditional proto-Indo-European *\*sek-* meaning to cut. The proto-Gothic would have been *\*seh-*. The Scythians were literally 'the Slashers', and Seth is a 'Slasher'. We see the same spirited self-designation today amongst professional wrestlers. A glance at the table on page 55 will show that the spelling of these names accords with Old Persian. Proto-Gothic 'h' gave rise to Germanic 'h', Classical 'k', and, where the Egyptian influence was strong, to an 's', but in Old Persian it became 'th'.



complaint from a deity and that the spirit of the rocks and cliff required appeasement. As part of the ritual, women were thrown from the cliff top onto the rocks below as a tribute in the hope of averting a disaster at sea before a ship set sail for a distant land. Tradition describes Sirens as bird-women who could not fly because their wings had been plucked. This seems to me to be a grotesque description of the sacrificial victim plummeting down from the cliff top. She was probably dressed in a loose white garment that fluttered as she fell.

That Sciron himself was pushed over the cliff by Theseus, who was said to have been on his way to Athens from Trœzen on a route that hugged the coast, suggests that Theseus led a land army, not from Trœzen in classical Greece, but from Georgia. He did end up in Athens, but he failed to capture the city.<sup>17</sup> We shall trace his route in due course.

Ino was also known as Gorgōpis. In classical Greece, *Gorgopis* meant fierce-eyed, but this was because the word *Gorgon* meant either the fierce or the grim one. But the Gorgons were the Egyptian component of the Sea People, and the name came to mean ‘fierce’ in much the same way that the tribal name *Vandal* came to mean someone who was gratuitously destructive. The original meaning of *Gorgopis* must have been ‘she of the Egyptian countenance’. This places her near Colchis. Furthermore, since she is associated with Athamas not necessarily his mistress—mythology is notoriously bad at recording correct relationships—that places Athamas at the eastern end of Turkey in the mountains of Armenia, exactly where he must have been for Hercules Sesostris to have stopped him sacrificing Phrixus, and for Abraham to have picked up the story and taken it to Canaan. And, of course, that also means that the original Molurian Rock must have been in the vicinity of Trabzon, near Colchis.

After the Sirens, Odysseus sails past Scylla and Charybdis. These are obviously purely mythical monsters. Scylla is said to bark like a puppy. This tradition comes from folk etymology: there is a Greek word, *Scylax*, that means puppy. The description of Scylla is vaguely like the description of a giant squid and, indeed, it may well have been a squid that was the model for the physical description of the monster. The rows of suckers on the arms of a squid, in the story, become teeth. Now the word *Scyllō*, which is very close to sounding the same as *Scylla*, means ‘to rend’ or ‘to mangle’. *Charybdis* is also a very interesting word, for there is only one other word that is similar, and that is the word *Chalybdikos* which means steel or

<sup>17</sup>See page 92.

‘made by the Chalybadians’. If that word was corrupted because of Gorgon influence, and the ‘l’ became an ‘r’, then the fearful Scylla and Charybdis simply become the ‘rending steel’, that is to say, the terrible new weapon that allowed the Sea People to overwhelm the civilized world. Herein lies the confusion because the steel was feared by the Atlantians, not by the Greeks. But the ‘fearful rending steel’ was probably mentioned in its corrupted and misspelled form in the earliest tales of the war, and this forced the singers of the war epics to come up with an explanation for the phrase. Hence, the creation of the two monsters. By that time, mariners had reports about the strong eddies at the northern end of the Strait of Messina between Italy and Sicily. This, along with the incorporation of reports of the Celtic migrations into the mythology of the Dorian invasion of Greece caused the scene of action to be moved further west and so the mythographers concluded that Charybdis was a whirlpool near Messina.

Eventually, Odysseus reaches Troy and, along with many of the other mythological heroes, he lays siege to it. Tradition claims that the siege lasted ten years. During that time, many raids were conducted into the nearby islands and part of Thrace north of the Dardanelles was occupied. When, at last, Troy fell, the Sea People poured into the civilized world.

Odysseus was a very typical Dorian. After leaving Troy, he sails south and attacks the town that today is called İzmir. Its present name is closer to the original Ismarus than was the classical Greek name Smyrna. Notice again the Turkish ‘z’ that corresponds to an original ‘s’. Ismarus was defended by Cicones. By classical times, Cicyna was a district in Attica, and the inhabitants were called Cicynians. Furthermore, about 400 B.C., the Ionian dialect was spoken in Attica, all along the west coast of Anatolia from İzmir in the north to Didymi and Iassus in the south, and among the islands in between including Eubœa. (See the map on page 95). This suggests that the Cicones were the Ionians who successfully defended themselves against the Sea People and, therefore, this part of *The Odyssey* rings very true.

Next, Odysseus encounters the Lotus Eaters, and then the Cyclops. These two places could have been almost anywhere in old Atlantis, but there is a possibility that the fiasco at Ismarus and the land of the Lotus Eaters are two stories relating to the same event. When we read the details more carefully, we find that, after sacking Ismarus, Odysseus’ men butcher the sheep and cattle they capture and proceed to feast with abandon, swilling down copious amounts of stolen wine. It is while these men are still in their cups that the Cicones launch their successful counterattack. What kind of wine

did the men drink? Graves<sup>18</sup> describes the Lotus as a “stoneless, saffron-coloured fruit . . . ; some travellers, however, describe it as a kind of apple from which a heavy cider is brewed.”

I have never heard strawberries or bananas referred to as stoneless fruit. The only place where I have come across the word ‘stoneless’ was on the label of a can of pie cherries. The word ‘stoneless’ is only used to designate a stoned fruit from which the stone has been removed. A yellow, stoneless fruit that is a type of apple strongly suggests that the Lotus eaters ate fermented apricots. This was the most important alcoholic concoction in Atlantis. I suspect that it took the form of a fermented fruit punch with apricot halves floating atop the rich liquor. This was the nectar associated with the god Dionysus. It originated in the region between Lake Tritonis and Mount Atlas, but I do not doubt that it was available throughout Atlantis by the thirteenth century B.C.

The Cyclopes were the engineers of Atlantis, famous for constructing massive stone edifices and for making objects of bronze. They were probably of hybridized stock, but originally would have been Gothic Indo-Europeans who took over the all-important task of smelting and refining copper and bronze from the people of the Karanovo culture at Eden. The Indo-Europeans liked to tattoo themselves. In the chapter on Eden, Edward Furlong makes the suggestion that the mark upon Cain was actually a tattoo. It seems likely that the Indo-Europeans, who became copper and bronze smiths, tattooed themselves with the drawing of an eye upon their foreheads. The elemental fire was the sun and the sun was the eye of the Sky-God. Bronze was made and transformed by the use of fire. The origin of the name *Cyclops* is not certain. It is most tempting to see it as made up of *cycl-* and *-ops* which suggests wheel-, or circle-eyed. This, however, does not make much etymological sense.<sup>19</sup> However, looking at another origin, there is a traditional proto-Indo-European word *\*kaiko-* meaning ‘one-eyed’, and another, *\*lep-*, which means a flat part of the body such as the palm, sole or shoulder blade and, presumably, also forehead. I suggest, therefore, that *Cyclops* comes from *\*Kaikoleps* meaning ‘one-eyed forehead’.

Odysseus’ next stop is at the place where the Sun-god grazed his cattle. In *The Odyssey*, this is clearly identified as being Sicily (called by its old name Thrinacie). However, as we have discussed, this is because the

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<sup>18</sup>*The Greek Myths* 170.a.

<sup>19</sup>Particularly because the Greeks referred to eyes as ‘circles’ (κυκλος), so that *cycl-ops* would have the connotation of ‘eyed-eyes’.

Celtic legends implied the Dorian heros wandered the length and breadth of Europe. I suspect the Sun-god's cattle actually grazed on the pastures of the island of Rhodes. By classical times, about 400 B.C., this island was so strongly associated with Helios that, in gratitude for their success in defeating Poliorcetes in 305 B.C., the inhabitants erected a bronze statue of their god over one hundred feet tall. The statue was later listed as one of the seven wonders of the ancient world. It is entirely possible that Rhodes *was* originally called Thrinacie. I say this because 'Thrinacie' means 'three promontories' and was used to designate a triangular island, such as Rhodes. Later, when the name was definitely being used as a name for Sicily, it was altered to 'Trinacria'. We have here an example of a proto-Gothic root word 'thri-' (pronounced 'three' and preserved unaltered into the English language) evolving into Græco-Roman 'tri-'. This suggests that the name 'Thrinacie' is extremely old, predating even the Hittite period. It even suggests that the name goes back to the period when Cain or his immediate descendants first entered western Asia. At that time, Sicily would have been far too remote and beyond the region of Aryan influence, and so I suspect that Thrinacie really referred originally to Rhodes.

The proximity to Lycia suggests that Apollo may have been the patron god of Rhodes. However, the island falls within the region occupied by the Dorians. Many Dorians claimed descent from Helios, probably implying they had Egyptian blood in their veins, for the Egyptians were called the Children of the Sun (Helios). In later times, Apollo was identified with Helios, both being gods of light, and both depicted with glowing halos about their heads. By Homer's day, Rhodes would definitely have been strongly associated with Helios.

After leaving the land of Helios's cattle, Odysseus falls into the clutches of the nymph Calypso. If we try here the 'l' - 'r' interchange that was frequent wherever the Dorians sailed, we get 'Carypso', and the 'abode of Carypso' could be *Carypsathos* (athos = abode). Suppose with usage the 'y' and the 's' became slurred to the point where they became silent, then we would end up with the name *Carpathos* which happens to be the name of the island west of Rhodes. Of course, the evolution may have been exactly the other way around if the island had always been Carpathos, 'the abode of Carp', with the 'r' changing to 'l' and the name 'Calp' becoming 'Cali-ōps', meaning 'she with the beautiful eyes'. But these are just speculations. There is no accounting for some of the shifts that occur in the pronunciation of certain names. Unlike the basic words of a language, there is often no statistically

significant consensus on the pronunciation of a proper name and, therefore, no rigorously maintained rules for the pronunciation. One forgetful bard may mispronounce the name in reciting an epic and the change would henceforth become permanent.

If Odysseus continued in the same general direction after leaving Carpathos, he would have arrived in Crete. There were two principal citadels in ancient Crete: the famous palace of Knossos, unearthed and reconstructed by the archæologist Arthur Evans and, southwest of there, on the other side of the island, the citadel of Phæstus. The 'Phæ-' prefix would be the stable part of this name because it means 'bright', and would be recognized by the story-tellers of old, but what do '-stus' or '-acia' mean? Would linguistic rules allow us to predict that English 'London' would become French 'Londres'? (In old English 'Lundenne' and 'Lundres' existed synchronously, the latter presumably being the Norman French name). Anyway, I think that the chances are very high that the Phæacians lived in Phæstus. Crete was visited by many of the heroes of the Sea People. Theseus attacked Knossos on the northern side of the island and then moved on to the Greek mainland. According to Apollonius, Jason visited Crete and, indeed, his followers may well have done so. However, I propose to show that Jason himself—assuming I am correct in claiming that he was the Hercules—died near Tritonis, and

FIG. 22. This shows the journey that we call the Odyssey. Compare it to the journey of the Argonauts from Colchis to cape Carambis and its continuation as represented by the route of the pursuing ships of Æëtes marked in purple on the map fig. 21.

never reached the southern seas.

From Crete, Odysseus sails across to the Ionian Sea, passes up the west coast of Greece and lands at Ithaca. The idea that his wife, Penelope, had spent twenty years fending off a hundred suitors who all sat around the palace waiting for her to choose one of them is obviously absurd! Men simply do not behave that way. The male ego is fairly frail. A man soon weighs up the relationship that exists between himself and a potential wife. If a suitor receives no encouragement and if he sees there are other men who are richer, more handsome, have stronger personalities, or any other qualities that suggest the woman will prefer a rival to himself, then he will convince himself the woman isn't suitable anyway. He will take the action that best preserves his ego and his self-respect. He will remove himself from the situation as fast as he can. I would not expect more than two or three suitors to compete for the same woman, and they would have to be fairly evenly matched. Each one would have to feel convinced that he could beat out his rivals. The fact is that the so-called suitors to Penelope lived in or near the palace and were either Macedonian or Achæan inhabitants of Ithaca, each occupying a position in the society, and going about their daily lives when the Dorians arrived and put them to the sword. Odysseus was not a

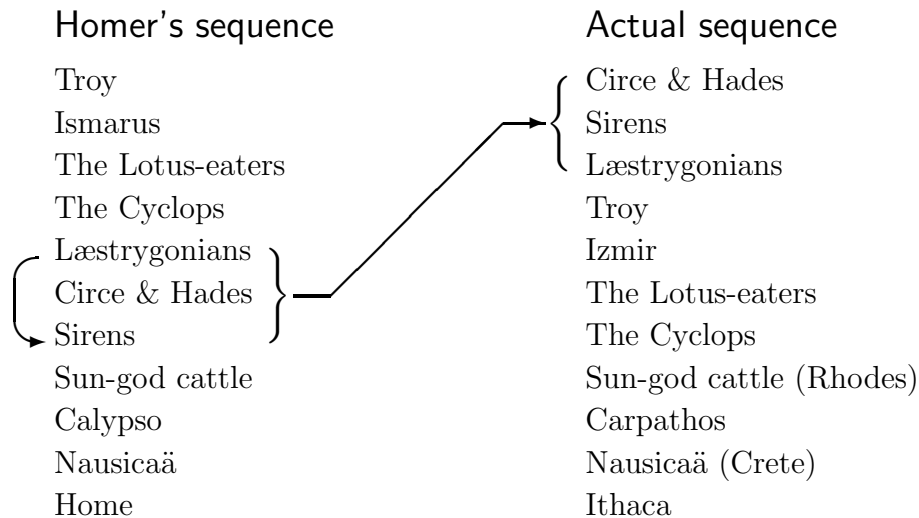


FIG. 23. To make the chronological sequence in Homer's *Odyssey* correspond with the suggested chronology would require a simple repositioning of a small section of the sequence. This suggests that Homer deliberately altered the original myth when he found that he could not make sense of it in the light of his assumption that the Danaäns had always lived in Achaia.

lonely, pathetic, shipwrecked and unfortunate husband desperately trying to reach home. He was a well armed, well accompanied, ruthless and vicious sea marauder who was intent upon grabbing a part of the wealthy civilized world for himself, because there was nothing much left for him in the land he came from. So who was Penelope? I do not know. She might have been a woman whom Odysseus brought with him. I think it more likely that she was an unfortunate, attractive young woman of Ithaca to whom Odysseus took a fancy, and I don't think that she had much choice in the matter. At least Odysseus' love for her saved her life, and she would have been satisfied with his mercy, for she probably saw most of her friends and compatriots slaughtered.

#### THE ILIAD

Homer's *Iliad* deals with a fifty day period towards the end of a ten-year war between the Greeks and the Trojans. Troy was a citadel built on a prominent hill overlooking a plain stretching west and north to the waters of the Dardanelles. Although Troy was a few miles away, the waterway was clearly visible, and its entrance could be guarded by the garrison stationed in the hill town. If the Sea People were to have free access to the Mediterranean world, they would have to subdue Troy. Either Troy itself, or the district in which Troy stood, was called Ilium. The name 'Trojan' simply meant an inhabitant of Troy. Trojans were part of the people called Dardanians who inhabited the local area. As in *The Odyssey*, Homer calls the Greeks 'Achæan' Danaāns.

The great hero of the *Iliad* is Achilles. Who is this man? The clue is found in the name itself. Recall that the title Hercules was the prænomen of Sesostri III, and its Egyptian spelling was  $h^c-k\beta \cdot w-r^c$ . Recall also that second letter, 'c' is a throaty back vowel like the 'augh' in 'taught'. Here I shall use 'aw' for that sound. The 'r' in Egyptian is an ambiguous liquid consonant that sounded like a cross between 'r' and 'l'. I have already pointed out that, in the north, it became an 'l' and that the name ended in '-es' to give it a case ending that could be used in an Indo-European language. The 'βw' combination is a glottal stop followed by the vowel 'u', which means that the 'u' must begin explosively and not flow smoothly from the 'k'. (It sounds somewhat like an English 'w'.) The resulting sound, *hawkūles* is extraordinarily close to the Latin *Hercules*. But what happened to the name in the Greek language? An initial 'h' always disappeared as the Greek language evolved, and so we would expect Hercules' name to sound something like

*Awkūles* in Greek. There are two contenders for that name: Achilles, and Oikles. I suspect they are one and the same person. Achilles was the greatest hero in Greek history and it is likely he was frequently referred to as *Hero-Achilles*. But *Hero-Achilles* sounds like *Hera-kleos*, meaning “Hera-glory”, and so the name drifted towards the familiar *Herakles*. Stories were then invented claiming Zeus the hero’s father and Hera as having suckled him. There is plenty of evidence to support the claim that Achilles is Herakles.

Homer’s *Iliad* begins with an outbreak of sickness in the Greek camp. The Greeks are camped on the beach where the Dardanelles opens into the Ægean Sea. The cause of the plague is traced to the fact that the leader of the Greeks, King Agamemnon, has taken as his slave and mistress the daughter of a priest of Apollo. Apollo is, among other things, a god of sickness and health, and it is he who has brought on the plague in revenge for what has been done to his priest. Accordingly, Agamemnon is prevailed upon to give up his mistress and return her to her father.

At this, Agamemnon demands that he be compensated by being given the girl who is mistress to Achilles. Being king and leader, Agamemnon gets his way. Achilles is furious and, after telling Agamemnon what he thinks of him, he flings down his gold studded staff, and withdraws himself and his men from the battle.

At first this does not bother Agamemnon. But furious Achilles goes to the water’s edge where, in frustration, he prays and weeps. His mother, the sea-nymph Thetis, hears him and rises from the depths. Achilles explains all that has happened and asks his mother to plead with Zeus to favor the Trojans in order to teach the Greeks a lesson. Thetis agrees to do that, but she points out that Zeus and all the other Olympian gods had, just the day before, left for Ocean Stream to join the Æthiopians at a banquet. The visit is to last twelve days, but she promises she will plead with Zeus when the gods return.

When Zeus hears what has happened, he is angry, and so he tempts Agamemnon to launch a massive attack upon the Trojans by telling him, in a dream, that victory is at hand. Agamemnon therefore rounds up the Greeks (except Achilles and his men, the Myrmidons) and marches on Troy. The Trojans, forewarned, also take to the field. The two armies stand facing one another when out steps Prince Paris. He offers to do single combat with any Greek. The challenge is joyfully met by Menelaus.

Now the Greek audience listening to Homer’s tale knew the significance of this response to Paris’s challenge. The cause of the Trojan war, according



to the myths, is that Hera, the queen of heaven, Athene, the goddess of wisdom, and Aphrodite, the goddess of love, decided to have a competition to see which one of them is considered to be the most beautiful. They appear before Paris who is tending his sheep on Mount Ida, give him an apple, and ask him to present the apple to the goddess who, in his opinion, is the most desirable among the three. The competition extends beyond mere looks, because the three goddesses promptly begin to bribe Paris with gifts. Hera promises him that, if he chooses her, she will make him into the most powerful of men. Athene offers him wisdom and success in war. Aphrodite offers him Helen of Sparta, the most beautiful woman in the world, to be his wife. Paris, yielding to sexual temptation, gives the apple to Aphrodite, who then must fulfill her promise. Unfortunately, the most beautiful woman in the world is already married to Menelaus, brother to King Agamemnon. Now Paris is one of those unfortunate and ill-fated royal princes we frequently meet in mythology whose birth was marred by a dream. His mother dreamt that he would be the cause of some disaster—in this case, the destruction of the royal city of Troy. Accordingly, orders were given that he should be exposed on the slopes of Mount Ida so that he would die. The shepherd who was entrusted with the task of getting rid of Paris took pity on him and, secreting him in his home, raised him as his own son. Paris grew up and is a strong and handsome young man when Zeus chooses him to judge the goddesses.

The promise of a most fantastic marriage stirs up ambitions within Paris; he is no longer satisfied to be a mere shepherd. He goes down into the city of Troy with the bull he has helped raise. He is accompanied by his step-father along with the servants of the king who had sent for the bull. The bull is to be used as a prize in the games that are being held. Paris joins in the games and wins three crowns. King Priam's sons become jealous and decide to kill him, but his step-father appeals to the king, exclaiming: "Your Majesty, this is your long-abandoned son!" The king and queen, happy to have him home, forget their fears. Paris is soon able to arrange a trip to Sparta; the king, his father, providing him with a fleet of ships.

In Sparta, Paris meets Helen, and, under the spell of Aphrodite, they fall madly in love with each other. He persuades her to sail home with him to Troy. Menelaus, not noticing what is happening, goes to Crete to attend to business, leaving Helen and Paris alone to carry out their plans. When Menelaus discovers his wife has eloped with his guest, he is so angry he hurries to Mycenæ, and implores his brother, King Agamemnon, to use

his influence to rally Greek forces throughout the land and lead them on an expedition against Troy. Thus, the great war between Greece and Troy begins.

Homer's *Iliad* describes an episode that takes place after nine years of stalemate fighting has taken place. The important point here is that the minstrel Homer, relating the tale, knows his audience will appreciate that Menelaus, who steps forward to meet Paris's challenge, is the wronged king who, above all others, wants revenge. This is poetic justice.

When Paris sees Menelaus come forward, he cowers. Hector, his brother, scorns him: "Paris, you pretty weakling," he shouts, "why were you born? I wish you had died before your wedding day. You are a disgrace to the rest of us, and a joke to the long-haired Achæans . . . and now you are too cowardly to stand up to the man you have wronged. You should have been stoned for the trouble you have caused."

"You are right, Hector," replies Paris, and, after pleading some excuses, he continues: "If you insist on my fighting this duel, make all the troops sit down. We shall fight between the two armies; the winner taking Helen and her wealth, and the rest can have peace."

After sacrifices are made to the gods and all are assembled, Menelaus and Paris engage in battle. Paris hurls his javelin first. It hits Menelaus's shield but the point bends and does not penetrate. Next, Menelaus thrusts his javelin into Paris' shield, penetrates it, pierces his breastplate and tears his tunic. (It is noteworthy that the bronze points of the Trojan spears bend when they hit metal, while the hardened steel of the Dorian spears always penetrate and find their mark.) However, Paris swerves and avoids death. Menelaus then smashes his sword onto Paris's helmet, stunning him. When it is apparent that Paris is going to be killed, Aphrodite intervenes and carries Paris off the field of battle to his bed in the citadel. In a blind fury, Menelaus searches for his adversary among the soldiers.

At Athene's suggestion, the Trojan archer, Pandarus, fires an arrow at Menelaus wounding him, but not seriously. This breaks the truce and fighting between the armies begins anew. First the Greeks sorely press the Trojans. Then Hector enters the fray and the Greeks have to give ground. They are eventually driven back behind the wall and ditch they built to protect their ships on the beach. The sun sinks below the horizon bringing the day to an end and giving the Greeks a little respite. The Trojans encamp for the night close to the Greeks so that they can press their victory in the morning.

That night, the Greeks are very despondent. Agamemnon, realizing his

dream had been false, wants to go home. Diomedes and Nestor think this a bad idea and prevail upon him, instead, to make his peace with Achilles and persuade him to join in the battle. All agree to this plan. So Ajax and Odysseus are sent as envoys to the huts of the Myrmidons to seek out Achilles; but having developed a loathing for Agamemnon and all he stands for, he steadfastly refuses to join in the battle.

Next morning, Agamemnon is in such fine fettle that he fights ferociously and inspires his troops to do likewise. Once more the Greeks push the Trojans back to the gates of Troy. Agamemnon, as always, is at the front of the battle in close contact with the Trojans, but at last his luck runs out. Hurling his spear against a Thracian ally of the Trojans, he misses. His would-be victim counters with a thrust of his own spear, but the point of it bends against the metal of Agamemnon's belt. Agamemnon, grasping the shaft, pulls it out of his assailant's hand, at the same time delivering a cutting blow to his adversary's neck with his sword. His victim falls dead. Agamemnon stoops to remove his victim's armour. As he does so, the Thracian brother of the dead man, coming upon his blind side, thrusts his spear through the flesh of Agamemnon's forearm. He then, too hastily, tries to pull his brother's body off the field of battle. But Agamemnon is not finished. He thrusts his spear into the unfortunate man's side so that he falls. Then, with the sharpened steel of the Dorian sword, the mighty king severs the man's head from his body. Nevertheless, Agamemnon is badly wounded. Seeking out his chariot, he throws his beaten body onto it and tells his driver to take him back to the ships.

This is the moment for which Hector of the Trojans has been waiting. Wading into the battle, he shouts encouragement to his troops and, once again, fortunes change: the Trojans push the Greeks all the way back to the wall and ditch.

With some satisfaction, Achilles has been watching this rout and the stream of wounded Greeks returning from the front, but he becomes concerned when he thinks he sees the physician, Machaon, being brought back in Nestor's chariot. He turns to his very close friend Patroclus and says: "Go and find out who that wounded man is that Nestor just brought in." Patroclus does as he is bidden.

Patroclus stands at the door of Nestor's hut, sees that the wounded man is indeed Machaon, and declines Nestor's invitation to stay. But Nestor buttonholes him and starts questioning him about Achilles' attitude towards the Greeks. He berates Patroclus, who is older than Achilles, for not giving

Achilles good advice and setting a good example. He suggests that, if Achilles wants to continue sulking, then perhaps Patroclus can borrow his armour to wear and take his Myrmidon soldiers into battle. If the Trojans see them, they will think that fresh troops have joined the fray led by Achilles, and this will make them fall back to give the weary Greeks a rest. Patroclus is impressed by Nestor's argument and, as he hurries back to the hut of Achilles, he turns the idea over in his mind.

The fighting at the wall and ditch around the Greek ships intensifies. The trench is protected with sharpened stakes, and the whinnying horses refuse the obstacle. So the Trojans dismount and, led by Hector, they cross the ditch and storm the wall. After weakening the wall, Hector picks up a huge rock and, hurling it at the gate, smashes the wooden panels to splinters. The Trojans pour through the gate and over the wall; they advance on the ships. Mighty Ajax fends them off for a while, but is outnumbered and eventually has to give way. So it is that the Trojans start to burn the ship closest to them.

As the flames rise, Patroclus goes to his friend, Achilles, in much distress. He begs Achilles to let him help the Greeks. He asks if he can borrow Achilles' armour and lead the Myrmidons into battle. Reluctant at first, Achilles finally acquiesces to Patroclus's request especially when he sees one of the Greek ships ablaze. But he warns Patroclus only to push the Trojans away from the ships and not to follow through or go anywhere near the citadel of Troy.

Patroclus' men surround and slaughter many Trojans but most of them break out and flee. Unfortunately, Patroclus forgets to heed Achilles warning and, spurred on by his success, pursues the Trojans back across the plain to the walls of Troy. There, Hector wheels around; engages Patroclus; and, after a brief engagement, mortally wounds him so that he dies.

The death of Patroclus brings Achilles back into the battle; he is so furious that, when he finds Hector apart from his army, he chases him around the citadel mound three times before Hector finally stops and turns to defend himself, but to no avail. Fortified by rage, Achilles quickly dispatches Hector, then strips him and, tying him to his chariot, drags his dead body through the dust to disgrace his honour.

Patroclus is then cremated and funeral games are held in his honour. The ashes of Patroclus are afterwards collected and buried within a mound. At dawn each day, Achilles mounts his chariot and drags Hector's body around the burial mound. Eventually, Priam, Hector's father, enters the Greek camp

and pleads for his son's body. Achilles relents and agrees to release it, and so the remains of Hector are finally taken back to Troy. Homer's epic poem ends with Hector's funeral rites.

So, what is the evidence supporting the theory that Achilles is Hercules? Well, it is important to realize that Homer's *Iliad* is a story designed primarily to entertain. It has therefore been structured as a story, full of details, thoughts, speeches and incidents that are entirely the minstrel's invention. From it, we may only extract the barest bones of historical events. The *Iliad* is a very restricted report of what went on outside the walls of Troy. It contains nothing about the original landing and nothing about the fall of the city. Of a war that has been going on for nine years, we are treated to an interlude lasting less than two months. What are the essential facts?

At some point, during the war waged outside the walls of Troy there is an outbreak among the Greeks of an unidentifiable infectious disease. After the disease has cleared up, fighting breaks out again in earnest. First one then the other army has the upper hand. At one point, the Trojans are able to breach the defensive wall of the Greeks and set fire to some ships, but they are driven off again.

It is of interest to note here that there is another story about Herakles that has exactly the same incidents occurring in exactly the same locations. This is the story of Herakles at Troy.

Laomedon, King of Troy, contracts with the gods, Poseidon and Apollo, to have a strong wall built around his citadel. With the job finished, Laomedon foolishly refuses to pay the gods their stipulated fee. In revenge, Apollo sends a plague upon the people, and Poseidon sends a sea monster to destroy crops in the fields surrounding Troy by spewing sea water over them.

To find out how to avert these disasters, Laomedon consults an oracle and is told to expose his daughter, Hesione, on the seashore for the monster to devour. At first, he tries to coerce one of his subjects into sacrificing *his* daughter instead, but he meets with such vigorous opposition that, in the end, he has to give in to the oracular demand. Accordingly, Hesione is chained, naked, to a rock offshore.

It is at this moment that Herakles, returning from Amazonian territory, comes upon the scene, frees Hesione, and goes up into the city offering to kill the monster in return for the two magical horses that Laomedon owns. These horses are immortal and can run over water and over standing corn like the wind. Laomedon readily agrees to the bargain. The Trojans then build a high

wall along the shore for Herakles to hide behind. In due course, the monster comes ashore, ambles up to the wall and opens its great jaws whereupon Herakles leaps up fully-armed and plunges down its throat. Herakles spends three days struggling in the monster's belly. He finally emerges victorious but without a single hair on his head.

True to form, Laomedon refuses to pay the agreed price and palms Herakles off with two ordinary horses instead of the immortal pair. When Herakles finds out he has been cheated, he is angry and determines to make war on Troy. He gathers together an army and a fleet of ships. Among his allies are Iolaus, Telamon and Oikles. Telamon is the father of Great Ajax.<sup>20</sup> Disembarking near Troy, Herakles marches his army towards the city leaving Oikles to guard the ships. Laomedon, taken by surprise, quickly supplies all his people with swords and flaming torches, then hurries them down to the coast where Herakles' ships lie at anchor. Oikles resists to the death and, while some of the ships are set on fire, the rest of the fleet is launched by the survivors and escapes unharmed.

Laomedon then returns to the city, briefly clashes with the forces of Herakles, and manages to re-enter the city and bar the gates behind him. Herakles orders an immediate assault, and Troy is entered by way of the western curtain wall where Telamon judges it will be weakest. A general slaughter ensues, and Herakles burns the city. He sets Priam on the throne, then he puts out to sea.

The incident involving Hesione chained to a rock as victim to a sea monster is a repetition of the story of Andromeda in the Perseus myth. The only difference seems to be the name of the victim. However, it is interesting to note that the name *Andro-meda* means 'leader of men', which is also what the name *Lao-medon* means. The two stories probably have a common origin. The Hesione version is likely to be closer to the original because one would expect the epithet 'leader of men' to apply to the king rather than to the female victim. All this is to say there was a common tradition that different authors of mythology threw into their story, but there seems to have been no consensus on who actually rescued the young lady. I shall therefore address myself to the other components of the story of Herakles at Troy.

As in Homer's *Iliad*, Apollo sends a plague to the region around Troy. Subsequently, in the battle between the Greek and the Trojan forces, the Trojans reach the Greek ships and set fire to one or some, but certainly not

<sup>20</sup>In Greek, the name 'Ajax' is spelled A-i-a-s (Αἶας) which makes it one of those names that I earlier suggested was probably Egyptian (see page 195).

all of them. This, however, does not defeat the Greeks, and fighting around the citadel continues.

Homer's *Iliad* ends with Hector's funeral; there is no conclusion to the Trojan War. Other versions continue Homer's story with Achilles being killed by Paris. There is no parallel here, unfortunately, with the death of Herakles; but then, neither was there a parallel between the death of Herakles and that of Jason, who was said to have made it home to Greece. After ending his relationship with Medea and wandering around for a few years, Jason returns nostalgically to the decaying remains of the ship, Argo, and, sitting down in its shade to rest, is killed when the prow breaks off and falls on him.

Interestingly, though, Medea is sheltered by Herakles after she is abandoned by Jason. Ultimately, she becomes immortal and reigns in the Elysian Fields where she marries Achilles, who has also become immortal. Medea, then, is closely associated with the three men who I am claiming were one and the same historical person. Jason's death reeks of mythical invention: it suggests the stories about Jason, which survived down to the beginning of the classical age, did not actually account for his death. The common description of the deaths of both Achilles and Herakles is that the hero does not really die, but becomes immortal, that is to say, a god. The story of Herakles donning the fatal shirt anointed with the blood of Nessus comes closest to the proper description of his death.

We can also link Achilles and Herakles through other persistent myths. Herakles kills a man called Cycnus, son of Ares. In another version, Achilles kills a man called Cycnus, this time said to be the son of Poseidon. The story is repeated twice. Mythology tries to tell us that these three Cycnuses, as well as a fourth one, whom Herakles nearly kills but is restrained from doing so by Zeus, are all different people. Yet, strangely enough, they share a common end (except the Cycnus who was spared). They are all killed by blows, cuts or strangulation to the head or neck. Now, perhaps this does not seem so extraordinary given the violent times, except that, in two of the cases, it is emphasized that Cycnus was invulnerable except in those upper parts of his body. I suspect there was only one Cycnus who had a reputation for being invulnerable and it was he who was killed by Hero-Achilles by striking him in the face and probably strangling him with his own helmet strap.

Both Herakles and Achilles were black men. The myth that informs us that Herakles was black runs as follows:

The two Cercopes, sons of Oceanus and Theia, were the most no-

torious confidence tricksters in the world. Their mother Theia warned them to stay clear of Herakles with the words "My little White-Bottoms, you have yet to meet the great Black-Bottom!" But they failed to heed her warning, and one day found themselves captured by Herakles who bound them and tied them by their feet to a pole which he hoisted over his shoulder, their heads dangling down. This caused the Cercopes to giggle and laugh, and when Herakles inquired as to their merriment, they explained that it was due to the fact that they could look up under his clothing and could see that his bottom was black.

The myth tries to explain that this was because his lion pelt did not cover him completely and his bottom was deeply tanned by the sun. Also, it had been burned by the fiery breaths of Cacus and the Cretan bull, monsters he met on his travels. This is not a plausible reason. The story is unlikely to refer to a real incident but was probably invented to explain a fact which seemed amusing but was unexpected. White men at the latitude of Greece can become quite darkly tanned provided they do not have the pink skin that usually goes with red hair. But what is universally seen, when such a well-tanned person strips naked, is that all the unexposed areas of his body, which would certainly include his bottom, are conspicuously white. Thus, to an untravelled person who had never seen a black man, his naturally black bottom would surprise and presumably amuse him.

Achilles' blackness can be inferred from an incident in his childhood. His mother, Thetis, was a Nereid, an immortal water nymph, a sort of minor goddess capable of casting magical spells. She burned away the mortal parts of her first six sons making them immortal and sent them up to Olympus. But Peleus, her husband, manages to snatch Achilles, her seventh son, away from her before she completes the ritual. She has already laid him upon the fire and rubbed his body with ambrosia thus making him immortal except for his ankle bone which has not undergone the final treatment. Angered by her husband's interference, Thetis leaves him and returns to her former home, the sea.

There is an alternative version of Thetis conferring immortality on Achilles in which it is said that she dips him in the river Styx, so that only the heel by which she holds him is not immortalized. Now, the river Styx had to be crossed to gain entry into the underworld, and the far bank of the river was guarded by the three-headed monster of a dog called Cerberus. Cerberus was one of the offspring of Echidne. This means that Cerberus was another man-



ifestation of an eruption from Mt. Nysa, and his three heads seem to confirm this. Towards the end of its active life, the volcano must have erupted from multiple vents, for it is consistently reported as having three or more vents. This being so, the river Styx is likely to have been a river of flowing lava.<sup>21</sup> And so, again, the alternative description of Thetis immortalizing Achilles implies that she burns off his mortal flesh—except around his ankle.

The soles and palms of black men are not black, they are white; that is to say, they are pink, like those of a white man. I suggest that the original story described Thetis as holding Achilles by the soles of his feet while she burns off his mortal flesh. The absurdity of this method of holding a child would have persuaded the earliest conveyers of the myth to alter the position of her grip. But the original intention was, I am sure, to explain why it was that Achilles had black skin except on the soles of his feet.

I have suggested before that it is not easy to recall the names of relatives of famous people; for example, how many people know the names of the parents of their prime ministers? An exception to this limitation is usually to be found in the royal family. This is because royal positions are usually inherited, and one of the parents of a reigning monarch is likely to have been a previous reigning monarch. Apart from that, there is the fact that the family trees of monarchs are well recorded and studied. This has to be the case in a system in which the right to hold office is determined by lineage.

Accordingly, we expect there would be some remembrance of the predecessors of the kings and princes who accompanied the Sea People as they spread into their 'New World'. However, we must realize that the break in continuity was a significant one and, therefore, the remembrance of exact relationships may be faulty. With this in mind, let us examine some of the people associated with Jason, Herakles and Achilles.

Now some will argue that the names I have compared are not the same and that they are not, in the linguistic sense, cognate. This is true. But unlike the majority of words in the vocabulary of a language, there is not that vast consensus of opinion on the correct pronunciation of a proper name to keep it from constantly evolving and mutating. A single storyteller can alter

<sup>21</sup>The cave-like vent holes around Mt. Nysa were considered to be entrances to Hades. One can see this in the story of Perseus, for it is down one of these caves that the eldest of the nymphs of Hesperides ventures in order to fetch the helmet of invisibility from Hades for Perseus (see page 80). But many entrances to Hades have been indicated in the literature, and I am sure that some of them would have been caves in limestone which usually harbour underground streams of water. This would suggest to many that the Styx was a river of water.

Jason	Herakles	Achilles
Probably same as <i>Æson</i> .		
Half brother of <i>Æson</i> : <i>Pelias</i>		Father: <i>Peleus</i>
Mother: <i>Alkimedē</i>	Mother: <i>Alkmene</i>	Mistress: <i>Deidameia</i>
	Mistress: <i>Deianeira</i>	
<i>Medea</i> married to Jason	<i>Medea</i> fled to Herakles at Thebes	<i>Medea</i> married to Achilles in the Elysian Fields
Reared by <i>Cheiron</i>	Friend of <i>Cheiron</i>	Reared by <i>Cheiron</i>

a name, and the audience will likely accept that mispronunciation without comment. We do have attested examples of the sort of radical distortions that can occur.

There is a Babylonian epic called *Enûma elish* translated from tablets some of which came from Assurbanipal's library at Nineveh and date to about 650 B.C., and others, of a slightly later date, from Kish and Uruk. The poem describes the Babylonian concept of the beginning of things. Their earliest gods included *Apsû*, *Tiṣāmat*, *Mummu*, *Kishar*, *Anshar*, *Anu*, *Enlil*, *Ea*, *Damkina*, *Lahāmu* and *Lahmu*. Although the tablets from which these names were read are copies of much older tablets, there is no doubt that the names were current in this form in the sixth century B.C. A thousand years later, around A.D. 500, Damascius, a Greek writer from Damascus, was relating the beliefs of the Babylonians and describing the same gods naming them respectively *Apasōn*, *Tauthe*, *Mōymis*, *Kissarē*, *Assoros*, *Anos*, *Illinos*, *Aos*, *Daukē*, *Dachē* and *Dachos*.<sup>22</sup> The last two names are especially interesting because they should have been *Lachē* and *Lachos*, but the Greek lambda (Λ) has become corrupted and transcribed into a delta (Δ) as happened in reverse when the Greek hero Odysseus became the Roman hero Ulysses (see footnote on page 187). Of course, it may be argued that a thousand years presents plenty of time for linguistic changes to occur, but the fact is these names were written down. For instance, two thousand years after the time of Julius Cæsar, the king of Germany was still called the *Kaiser*. Cæsar was pronounced *Kæsar*, for the Latin 'C' was hard. The distortions in the

<sup>22</sup>Alexander Heidel, *The Babylonian Genesis*.

names of gods in the work of Damascius must have occurred during a period of illiteracy when stories were memorized and relayed by word of mouth. That would have been around the time of the Persian conquests when the Assyrian language fell into decline and before the conquests of Alexander the Great brought Greek literacy to the area.

An even better example comes from Diodorus Siculus who, in his discourse on the Amazons, relates that three famous Amazonian queens, Marpesia, Lampado, and Hippo, seized a great part of Asia Minor and Syria. Knowing as we do that the Amazons were the classical Hittites, these three 'famous queens' must have been three of the most notable Hittite kings. We do not have much choice here. It is obvious that Hippo, by comparison with Hippolyte, must be Suppiluliumas I, for we know that Hippolyte was Suppiluliumas II. And while the latter king made hardly a splash in the sea of history, the former king created a veritable tidal wave: he destroyed Mitannian power and annexed Syria to the Hittite domains.

Lampado can only be Labarnas, probably Labarnas II, otherwise known as Hattusilis I, whom we know successfully attacked the kingdom of Yamkhad, which was an early name for northern Syria. The remaining name, Marpesia, seems the most remote from any known Hittite king but, when we recall that, in different Hurrian dialects, 'p', 'b' and 'w' are equivalent (see footnote 15 on page 113), we see that the only possible match is Muwatallis who did indeed recover the lost Syrian province by defeating Pharaoh Ramses II at Kadesh in 1285 B.C. So, 'Suppiluliumas' became 'Hippo', 'Labarnas' became 'Lampado', and 'Muwatallis' became 'Marpesia'.

Thus, I claim that Pelias and Peleus are likely to be the same person. The former seized the throne of Iolcus and kept Æson a prisoner. Peleus also seized the throne of Iolcus by leading his Myrmidon army against the city and killing its king, Acastus. Now, the only city known to the classical Greeks called Iolcus was in Thessaly. It has remained an important city to this day. However, this thesis demands that there once was a city by that name in Colchis, in modern Georgia. The Sea People were great transporters of place names. The migrations of the Sea People had much in common with the European migrations into the Americas. There is hardly a town or village in North America that does not share its name with one in Britain or some other European country. For instance, Odysseus's home town of Ithaca has a namesake in upper New York State. Unfortunately the south Caucasus region was subject to so many changes of language, people and cultures that most of the early names have disappeared.

Peleus was reputed to have a brother called Telamon and together they were said to have murdered their half brother, Phocus. It is this Telamon who goes over the wall with Herakles at the sack of Troy and who is involved in the attack on King Laomedon.

The fact that Herakles and his forces go over the curtain wall at one of the citadel's weak points throws light on the significance of the famous *wooden horse* of Troy. According to the mythical strands placing Achilles as the hero at Troy, he is killed by Paris, and, afterwards, the Greeks build a hollow wooden statue of a horse which they fill with warriors and leave outside the main gate of Troy. The rest of the soldiers of the Greek army then feign a withdrawal and disappear in their ships. There is an inscription on the side of the horse dedicating it to Athene. The gullible Trojans drag the horse into their city, have a great celebration and, while they are sleeping off the effects of the wine, the Greek warriors descend from the horse, open the gates of the city, signal the Greek ships to return under cover of darkness, and begin to sack the city.

The Trojans are unlikely to have been so inattentive, and the wooden horse story reeks of romantic invention. Since classical times, it has been suggested that the wooden horse was used as a siege engine. It was used to breach the west curtain wall where the defense was weakest. The horse would have consisted of a raised, covered platform with a protected ladder tower at the forward end leading to a smaller platform with a hinged gangway. This could be lowered over the parapet once the horse was in position. If the main platform, the belly of the horse, were mounted on four legs, either attached to wheels or to base planks that could be pushed forwards over rollers, then the whole machine would very much resemble a horse (Plate 3).

Much of our knowledge about the Greek traditions concerning Atlantis seems to have been brought to Greece by the Dorians and seems to be from the traditions existing when they lived in the Caucasus region. Thus, we have the tradition that Atlantis lay in the *west* beyond the pillars of Hercules. This would be true from the Caucasian point of view. Another great tradition told of a blessed realm in the west by the Ocean Stream called the Elysian Fields. It was to the Elysian Fields that Zeus (Ammunas) banished his father Cronos (Zidantas) after he seized his throne. It follows, then, that the Elysian Fields must have been within the Atlantean jurisdiction, and because they lay in the west beside the Ocean Stream, that fairly well locates them on the west coast of Turkey. This means Troy itself was located either in or very close to the Elysian Fields. If this is an acceptable interpretation, then Achilles was

already in the Elysian Fields and married to Medea when he fought at Troy. By classical times, Elysia had become a paradise for the afterlife where the shades of outstanding heroes went to spend their days in peace as a reward for their lifelong accomplishments. If the oldest tradition made a point of mentioning those facts, then by Homer's time it would seem that Achilles had since died, and so the mythographers had to invent the story of him being killed by Paris.<sup>23</sup>

Cheiron was a chieftain of a group of people known as Centaurs. By classical times, these people were depicted as having the bodies and legs of horses and the torsos, heads and arms of men. (No female Centaur has ever been depicted). The earliest sculptural representation of these fabulous beasts was in the fifth century B.C. Probably Centaurs were Scythians who were renowned for their ability to shoot backwards from the saddle. This implies that they were men particularly long in the torso. Odysseus was reputed to have been so built. He also had red hair, which is likely to have been characteristic of Scythians. For most horse warriors, the chariot was preferred to the saddle because it afforded better use of weapons and provided frontal protection. However, the chariot could only be used on the open plain. Good horsemanship was needed in more difficult territory. At any rate, Cheiron achieved a reputation for teaching young men the arts of war, hunting and medicine. He was known to be a tutor to both Jason and Achilles; he was also a friend of Herakles.

There remains one puzzle over the identity of Achilles. In the stories about the Argonauts, Jason is clearly the leader. In the attack on Laomedon of Troy, Herakles is very definitely the leader of the battle. Why, then, do we find in Homer's *Iliad* that the leader is a king called Agamemnon?

'Aga-' is an intensifying prefix; it means 'very'. 'Memnōn' means 'resolute'. 'Agamemnon', then is a perfectly reasonable Greek name. However, the name 'Memnon' could just as easily be an Egyptian word meaning 'with the god Min'. I introduce this possibility for two reasons: first, because we know that there was an Egyptian contingent among the Sea People, indeed, it would appear that the expedition was led by an Egyptian; and second,

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<sup>23</sup>In the next few pages I shall be suggesting that Agamemnon, the leader of the Greek expedition, was simply another persona for Hercules Jason. The wounding of Agamemnon (described on page 209), the long retirement of Achilles from the battlefield (suggested by Homer as being due to his sulking), and reports of his death at the hands of Paris, may all be versions and misreportings of the fact that Hercules was badly wounded in the battle and had to retire for a considerable time in order to recover.

because there was a person called Memnon in the mythology who was said to have come from Æthiopia. Interestingly, this Memnon was associated with Troy. This is what the mythology has to say about him:<sup>24</sup>

Queen Penthesileia, sister of the Amazon Queen Hippolyte, went to Troy and distinguished herself in battle killing many Greeks including the physician Machaon. She drove Achilles from the field on many occasions, but finally Achilles ran her through. Her body was dragged along by the foot and her corpse thrown into the Scamander river. However, it was later pulled out and buried with great honour—some say by Achilles; others by the Trojans.

Priam now persuaded his half-brother, Tithonus of Assyria, to send his son Memnon, the Æthiopian, to Troy. A so-called palace of Memnon is shown in Æthiopia, although, when Tithonus emigrated to Assyria and founded Susa, Memnon, then only a child, had gone with him. Susa is now commonly known as the City of Memnon; and its inhabitants as Cissians. His palace was standing until the time of the Persians.

Tithonus governed the province of Persia for the Assyrian King Teutamus, Priam's overlord, who put Memnon in command of a thousand Æthiopians, a thousand Susians, and two hundred chariots. The Phrygians still show the rough, straight road, with camp-sites every fifteen miles or so, by which Memnon, after he had subjugated all the intervening nations, marched to Troy. He was black as ebony, and the handsomest man alive, and like Achilles wore armour forged by Hephæstus. Some say that he led a large army of Æthiopians and Indians to Troy by way of Armenia, and that another expedition sailed from Phœnicia at his orders under a Sidonian named Phalas. Landing on Rhodes, the inhabitants of which favoured the Greek cause, Phalas was asked in public: "Are you not ashamed, sir, to assist Paris the Trojan and other declared enemies of your native city?" The Phœnician sailors, who now heard for the first time where they were bound, stoned Phalas to death as a traitor and settled in Ialysus and Cameirus, after dividing among themselves the treasure and munitions of war which Phalas had brought with him.

Meanwhile at Troy, Memnon killed several leading Greeks, including Antilochus, son of Nestor. That day, with the help of Memnon's Æthiopians, the Trojans nearly succeeded in burning the Greek ships, but darkness fell and they retired. After burying their dead, the

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<sup>24</sup>Precised and quoted in part from Robert Graves, *the Greek Myths*.

Greeks chose great Ajax to engage Memnon. Next morning, the single combat had already begun, when Thetis sought out Achilles, who was absent from the camp, and broke the news of Antilochus's death. Achilles hastened back to take vengeance, brushed Ajax aside, made the combat his own, and slew Memnon.

Some, however, report that Memnon was ambushed by Thesalians; and that his Æthiopians, having burned his body, carried the ashes to Tithonus; and that they now lie buried on a hill overlooking the mouth of the river Aesepus, where a village bears his name. Eos, who is described as Memnon's mother, implored Zeus to confer immortality upon him. Memnon's girl companions, lamented for him so excessively that the gods, in pity, metamorphosed them into birds.

I include Graves' introductory paragraph about Queen Penthesileia because here is a typical misunderstanding from a classical Greek description of an Amazon. She is thought to be a female, a sister to Hippolyte, and a ferocious fighter. I have already identified Hippolyte as being Suppiluliumas, last of the kings of the main central part of the Hittite confederation. Penthesileia would also have been a man. The fact that he drove Achilles from the battlefield, that he killed Machaon (who was only wounded in the *Iliad*), and that he was killed by Achilles and, subsequently, dragged across the battlefield through the dust, suggests that he was the Trojan hero called Hector. His subsequent burial with honour, probably by the Trojans, conforms to the main points of the story.

The character Memnon is most interesting. He is described as black, handsome, and beloved by many women, all of which are the qualities that were possessed to the same degree by Hercules (Achilles) Jason. For, not only was Hercules married to Medea, but he had mistresses like Deianeira, Iole and perhaps others. The version suggesting Memnon led an army of Æthiopians and Indians to Troy via Armenia is remarkable. I have shown that an important contingent of the so-called Aryan invasion of India was Egyptian; in fact, today, Romany Indians are called Gypsies. I have also shown that ancient Æthiopia was the Levant, but, by classical times, an 'Æthiopian' had come to mean 'a black man' from a nation located further up the Nile south of Egypt. Without knowing when the word 'Æthiopian' was first used in connection with this particular myth, we cannot infer the precise origin of Memnon. However, whatever the source of the tale, the story parallels that of Hercules Jason leading the sea people to Troy via Armenia.

Interestingly, in Ptolemy's time, a colossal statue in the Egyptian town of Thebes was called Memnon by the Greeks. It was, in fact, a statue of Amenhotep III. But why Thebes? It occurs to me that 'Memnon' may have been another prænomen of Sesostris III, and an alternative title for Hercules, but I have been unable to substantiate that supposition. The myth places Memnon on the Trojan, not on the Greek side. It is always difficult to pick the historical facts out of mythology. My method is to seek parallels—to compare, side by side, all the stories that seem to be versions of the same event. I then build up a plausible history that utilizes the greatest number of correctly remembered incidents in the various mythical versions. The *Iliad* contains many mistakes. For example, Paris is one of the protagonists, but Hittite literature puts Alaksandus (Paris) at Ilium one hundred years earlier at the end of Troy VI which was destroyed by an earthquake in 1290 B.C., whereas the city that was sacked and burned in 1190 B.C. was Troy VIIa.<sup>25</sup> Again, in Homer's *Iliad* the king who was beleaguered at Troy was Priam, whereas in the stories involving Herakles, the king's name was Laomedon, and Priam was the person who was put in charge of what was left of the city after it had been sacked. Priam was probably Greek not Trojan.

We clearly have another version of the contention between Achilles and Hector in the paragraph where Memnon is described as slaying several important Greeks and attempting to burn the Greek ships. This version also describes Achilles who, upon finding that Memnon has slain his favourite Antilochus, charges in, takes over from Ajax and kills Memnon. Clearly, Hector has become Memnon. This again demonstrates how much confusion arises in the time between the historical events and the permanent recording of those events in the literature.

To take a common modern-day example, I'm sure we have all taken part in a party game when a written story is whispered into the ear of a participant, who then must repeat the story from memory by whispering into the ear of the next participant and so on down the line of thirty or so participants until the last person recites aloud what he has heard. When the original story and the final version are then compared, much to the dismay of us all, the two versions are barely recognizable. The names of the people in the story are muddled. The order of events is changed. There may even be dramatic changes in the specific details of less significant events. This is much the same process as that which occurs in the recitation of the early myths.

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<sup>25</sup>See O. R. Gurney, *The Hittites*.



Neither Tithonus nor Teutamus seems to fit into known Assyrian history despite the words of the story that “Priam now persuaded his half-brother, Tithonus of Assyria, to send his son Memnon, the Æthiopian, to Troy”. In the beginning of *the Iliad*, Zeus leads the gods to Æthiopia. If we substitute “aristocrats of Gothic descent” for “Zeus and other Olympian celestial gods,” and if we also accept the idea that Æthiopia was the Levant and not a place south of Egypt, then the facts of this story are that some of the rulers of Troy went to the opposite extreme of the Atlantean confederation to drum up some military assistance to help them in their long fight against the Sea People. The result is probably vaguely remembered in the story of Phalax sailing to Rhodes and was confused with the fact that a certain Memnon was said to be an Æthiopian. That is how Memnon ended up supposedly on the Trojan side. I do not doubt that there were Æthiopian (in the sense of Levantine) allies fighting for the Trojan cause.

Was Agamemnon the same person as Memnon, and simply another version of Hercules/Achilles Jason? Homer claims that Agamemnon was a Greek of the house of Atreus. If Forrer’s identification of Atreus with Atarissiyas of Hittite chronicles is correct, then Agamemnon was not a Greek but an Achæan, that is, a Mycenæan. If that were so, he should have been fighting on the Trojan side. Whatever conclusion one comes to, the fact remains that Agamemnon, as a character distinct from Achilles, has no place as leader of the Sea People in their attack on Troy. Achilles is the only supreme commander.

One interesting myth supporting the idea that Agamemnon was simply Achilles remembered under another name concerns the difficulty the Sea People had in launching their sea-borne invasion. As I have already mentioned, the invasion party must have been attempting to sail west; that is to say, against the prevailing winds. When the Sea People gather at Colchis to launch their armada, they are held up for several days by a head wind. Odysseus has to ask Æolus for help and is given a bag containing those contrary winds with instructions not to allow the winds to escape. His crew, in their jealousy, open the bag thereby releasing the winds and his ships are blown all the way back to the realm of Æolus who refuses to help him a second time. Æolus’s realm would have been Æa. When the Heraclids (followers of Herakles) settled in northwest Anatolia in the districts of Mysia and Lydia, they were called Æolians.

In the *Argonautica*, Apollonius has Jason sailing down the Adriatic from the supposed mouth of the Sava to the southern cape of Greece when Hera,

repulsed by the murder of Apsyrtus, calls for a headwind that blows him back up the Adriatic to his starting point. He is not allowed to sail home until he has been purified by Circe. According to Diodorus Siculus, Jason is not simply blown back up the Adriatic, but is pushed back again around the coast of Italy until he reaches Circe's island of Æa. The general idea is that Jason encounters a storm that blows him partially or totally back to Æa. If we agree that Æa is not on the coast of Italy, but in fact at the mouth of the Phasis river at the eastern end of the Black Sea, then it would seem that the initial launching of the Sea People's armada in a westerly direction was unsuccessful and that, some time after they set sail, they were caught in a storm that drove them back home again.

In the stories involving Agamemnon, at a place called Aulis, he convenes an initial gathering of the warriors who are going to take part in the siege of Troy. Not long after they put to sea, Hera raises a storm that scatters the ships and forces the captains to return to their homes. The Greeks assemble for a second time at Aulis, but remain windbound, whereupon the seer Calchas prophesies that the wind would turn in their favour only if Agamemnon sacrifices his most beautiful daughter to Artemis. Whether his daughter, Iphigeneia, is sacrificed or not is hotly debated by the mythographers, but whatever happens, the winds indeed change and the Greeks successfully sail toward Troy. The name 'Aulis' is probably a corruption of the name 'Æolus' from *The Odyssey*.

One final point: both Agamemnon and Achilles have to relinquish their mistresses at Troy. Homer's epic poem has Achilles giving his mistress to Agamemnon to replace the girl whom he, Agamemnon, is forced to release in order to appease Apollo. But this may be Homeric invention created so that he could incorporate into the story his knowledge that both of his principal characters have to surrender their mistresses, not seeing this event as being applicable to a single person. Thus, there is a reasonable possibility that Agamemnon is simply another name for Achilles. The remarkable Hercules Jason has almost as many names as there are early storytellers who recorded the events in his life culminating in his slaying of the dragon.<sup>26</sup>

<sup>26</sup>Critics will ask me to account for the fact that the mythology has Agamemnon return to Mycenæa to be murdered by his wife Clytæmnēstra. However, these stories are strongly associated with Sparta, the center of the Dorian settlements of Greece. The Spartan King Tyndareus was father to Clytæmnēstra. Tyndareus was the son of Gorgophone, a daughter of Perseus. Although I have suggested that mythological remembrance of family relationships is notoriously faulty (except in the settled and established royal lines), the names associated with Clytæmnēstra hint at the fact that these stories originated not in

## THESEUS

Ægeus, King of Athens, was without heir, despite having had two wives. Jason's wife Medea promises to procure him a son by magic provided he undertake to protect her from her enemies should the need arise.

When partying with some old friends at Trœzen, Ægeus has too much to drink. One of the friends, acting under the influence of Medea's spells cast from afar, sends Ægeus to bed with his daughter Æthra. When Ægeus awakens from his stupor and realizes that he has been duped, he tells Æthra what to do if she should have a son. He also places his sword and sandals under a heavy rock and explains that, when their son is strong enough to remove the rock and recover the tokens, he should be sent to Athens.

Back in Athens, Ægeus marries Medea after she runs away from Jason having avenged herself on Glauce, Jason's new fancy. Medea bears Ægeus a son called Medus, and it is naturally assumed that Medus will inherit the throne. Meanwhile at Trœzen, Æthra also bears a son whom she names Theseus.

At the age of sixteen, young Theseus finds he can lift the rock set by his father and, having recovered the sword and sandals, he sets off for Athens. He does not take the easy route, which would have been by ship. Instead, he elects the dangerous coastal road, determined to rid it of the many bandits and evil characters who threaten the safety of passersby. At Epidaurus, Periphetes the cripple, also known as Corunetes the cudgel-man, waylays him. Theseus wrests from him his brazen club and uses it to batter Periphetes to death.

At the narrowest point of the isthmus, he runs into Sinis otherwise known as Pityocampes, the pine-bender, so-called because it was his wont to lash two stout pine trees together then tie his victim's arms, one to each tree. He then released the trees which sprang upright hurling the victim into the air

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Mycenæa but in Georgia under the Caucasus. Clytæ-mnēstra ('Famous for the way she was wooed and won') may have been another metonym of the Medean woman. Medea may well have lost her daughter, Iphigeneia, in a sacrifice ordered by her husband and, through grief and jealousy of other paramours, may well have desired to murder her husband but never did. Hercules (Achilles, Agamemnon) was a notorious womanizer.

Then again, Medea is associated with a murder: in the *Argonautica* she provokes her lover, Jason, to murder Apsyrtus, supposedly her brother. Could it be that Apsyrtus was, in fact, her previous husband, and that he was murdered so that she could run away with the handsome and charismatic Jason? This would explain why she was called Clytæmnēstra. It might also explain why Jason, the Hercules, had to leave the Gorgon colony instead of staying home to rule it.

and tearing off his arms. Theseus gives Sinis the same treatment and then seduces his daughter Perigune.

Next, Theseus hunts and kills a large wild sow, said to be a child of Typhon and Echidne, that was running amok in the district around Crommyum. Further along the coastal road, Theseus comes to the stronghold of Sciron in the precipitous cliffs rising up sheer from the sea. Sciron sat upon a rock and forced passersby to wash his feet. When they stooped to the task, he kicked them over the cliff into the sea where a giant turtle swam about waiting to devour them. Theseus refuses to wash Sciron's feet but, instead, lifts him from his rock and hurls him into the sea. The cliffs of Sciron rise close to the Molurian Rocks.

Near Eleusis on the road to Megara, Theseus comes across Cercyon, the Arcadian, whose custom was to challenge travellers to wrestle with him and then crush them to death in his powerful embrace. Theseus lifts him up and dashes him headlong into the ground. He then ravishes Cercyon's daughter, Alope.

Finally, at Attic Corydallus, Theseus slays the sadistic Polypemon Procrustes who offered to accommodate guests for the night. If they were too short for the bed, he stretched them to fit and, if they were too long, he lopped off as much of their legs as projected beyond it. Theseus gave him the same treatment.

At his first stop in Attica, beside the river Cephissus, Theseus is met by the sons of Phytalus who purify him in a ceremony to absolve him of guilt for the blood he has spilled.

Arriving at the court in Athens, Medea immediately senses who Theseus is and, jealous on behalf of her son Medus, she confides to Ægeus that the new arrival is a spy and an assassin. She persuades him to invite the stranger to a feast held at the Dolphin Temple. She then prepares a cup of wine for Theseus laced with wolfsbane. At the feast, Theseus is about to put the cup to his lips when Ægeus catches sight of his sword with the carved serpents on its ivory hilt. Quickly, Ægeus dashes the cup of poison to the floor and, embracing Theseus, publicly proclaims him as his son. There is great rejoicing in Athens. Afterwards, Theseus goes in pursuit of Medea, but she eludes him and flees with her own son, Medus.

Pallas and his fifty sons claim that neither Ægeus nor Theseus have any right to the throne. A fierce battle breaks out but, in the ensuing clash, Theseus vanquishes Pallas's army and forces him to sue for peace. Theseus' next task is to capture Poseidon's ferocious white fire-breathing bull brought

by Herakles from Crete and let loose on the plains of Argos. The bull killed many men including Minos's son, Androgeus. Theseus captures the bull and drags it through the streets of Athens. Minos, who was King of Crete, found the Athenians negligent, and blamed them for the death of his son. Therefore, in requital, he demands that seven youths and seven maidens should be sent to him every nine years to be devoured by the Minotaur, a bull-headed monster who lives in the depths of the Labyrinth, a maze-like structure in Crete.

The third tribute being due, Theseus volunteers to join the victims. He is determined to end the terrible tribute by destroying the Minotaur. The ship conveying the victims has a black sail, as had the ships of the two previous tributes. But Theseus takes with him a white sail and tells his father that, if he is successful, he will return under the white sail.

The victims duly arrive in Crete where Minos's daughter, Ariadne, sees Theseus and promptly falls in love. She seizes the first opportunity to promise to aid him in his quest to kill the Minotaur if he will agree to take her back to Athens as his wife. To this he readily agrees. From the inventor Dædalus, she obtains a 'clew' (clue), that is, a ball of twine, which she gives to Theseus telling him to tie one end of it to the lintel of the threshold and to unwind it as he negotiates the Labyrinth. Following her instructions, Theseus enters the Labyrinth and finds his way to the lair of the Minotaur. He seizes the monster by the hair, slays it, and sacrifices it to Poseidon. He then rewinds the clew following the thread until he finds his way out.

Once outside, he is met and embraced by Ariadne. Two of the maidens whom he brought with him were actually effeminate looking men disguised to complete the illusion. These men now overpower the guards of the women's quarters and help the maidens to escape. Theseus rounds up the other youths and, with Ariadne's help, they make their way to the harbour and board their ship where the crew has been awaiting them. Theseus attempts to cripple the Cretan ships by smashing holes in their hulls, but the alarm sounds and he is forced into a brief sea-fight before escaping under cover of darkness.

On the way home, he puts into a harbour off the island of Naxos where they disembark for a rest. Early the next day, Theseus and the other Greeks put to sea leaving Ariadne asleep. Various excuses have been offered for this unpleasant desertion; but, fortunately for Ariadne, Dionysus soon arrives on the island and takes her for his bride without delay.

The Greeks are overjoyed to find themselves within sight of Athens and to

be returning home safe and alive. In the excitement of the moment, Theseus forgets to substitute the white sail for the black one. King Ægeus stands on the Acropolis awaiting the return of the ship. When, at last, it appears bearing a black sail, the old king fearing the worst, feels faint, staggers and falls over the hill's precipitous edge headlong to his death.

Another myth tells us that Theseus clashes with the Amazons at Themiscyra on the river Thermodon, either in the company of Herakles, when he slew Hippolyte and took her girdle, or at a slightly later date. Whatever the moment, he is reputed to have come away from the expedition with Antiope, who was thought, like Hippolyte, to have been a queen. In revenge, Antiope's sister, Oreithyia, leads an army of Amazons through Thrace, Thessaly and Bœotia to Athens where she encamps on the *Areiopagos*, a hill on the west side of the Acropolis. The battle front stretches through the center of the city. A long, hard battle of attrition ensues lasting four months with no permanent victory on either side. In the end, both sides settle for an armistice.

Alternative versions of these events claim that the Amazons are beaten and driven from Attica by the victorious Theseus, and that this is the first time the Athenians drove a foreign invader from their soil.

Theseus is not present at the siege of Troy. He fails to join the Argonauts on their expedition and the usual explanation is that he is detained in Tartarus. What seems to have happened is this: as a result of an escapade with a friend in which Theseus won the draw for a prized woman, he undertakes to help his friend to find another equally prized young lady. They enter a shrine to Zeus where the god playfully suggests they go to Hades and carry away Persephone, the queen of the underworld. Unfortunately, Theseus's friend takes the advice seriously and he forces Theseus to honour his commitment and help him in the enterprise. They enter Hades by a back route thus avoiding the river Styx and the three-headed guard dog, Cerberus. Once inside the underworld palace, the two heroes make known their intention to the incredulous Hades who bids them be seated. Unsuspecting, they sit down on the sofa he offers. It is the Chair of Forgetfulness that instantly becomes a part of their flesh; they were unable to remove themselves from it. The chair is carved into earthbound rock.

They stay in this predicament for four years until Herakles, as one of his labours, arrives to capture the guard dog Cerberus. Spotting them mutely stretching out their hands, Herakles grasps Theseus and pulls with such strength that he rips Theseus's flesh and leaves a good part of it still stick-

ing to the chair. Theseus is free, but the changes wrought by this experience became hereditary. Later Athenians explain this is why Theseus's descendants are so absurdly small-buttocked.

Despite not being part of Jason's naval expedition and not appearing at Troy, nevertheless, he is a friend of Herakles and a typical hero of the times. I do not doubt that he was one of the clan leaders taking part in the great dispersal of the Sea People. The story of his journey from Trœzen to Athens bears the same marks as Jason's outward journey from Greece to Colchis. It is so accurate that we can follow it every inch of the way on a modern map. Clearly, the mythographer who first wrote down the details of the trip had travelled the route himself. It is not mythology.

The characters that Theseus meets on the way are absurdly dangerous and fictional. However, it seems to me that Sciron is the one character who has the real possibility of having existed. That is because his name could be the same as "Siren." Furthermore, he is said to kick people over the cliff edge onto the sea shore close to the Molurian Rocks. This is also where Ino, called Gorgopis by Hippias, hurls herself into the sea.

I have suggested that the Sirens' abode was somewhere close to Trabzon. Theseus's journey to Athens is a long one. It starts from Colchis and the mythology hints he took a land route. That he comes across Sciron whom he hurls into the sea suggests he interrupted the sacrifices that took place above the Molurian Rocks, which were dangerous to coastal shipping especially when a wind from a northern quarter blew the ships onto the rocks. This was evident when the wind brushed some cavity or other geological feature and set up a resonating howl, the song of the Sirens.

Theseus meets up with Herakles at Themiscyra on the Thermodon river and helps him defeat Hippolyte, whom we have identified as the last of the Hittite kings. Themiscyra was the port closest to the Hittite capital of Hattusas.

The most likely explanation of what occurred is that Hercules Jason set out from Colchis at the head of a vast sea-borne army which headed for and besieged Troy. The siege lasted ten years but, in the end, Troy fell. By this time, the Caucasian community had raised a second army. This one set out taking the land route along the coast under the command of Theseus. While the Æolians, who were also called Heraclids, completed the conquest of Mysia, a detachment under Odysseus sailed south but was repulsed by determined Ionians every time they tried to land until they reached the southernmost islands. Carpathos was probably the first island that Odysseus

successfully subdued.

Meanwhile, Hercules Jason sailed back to Themiscyra where he joined up with Theseus and his reinforcements. There they clashed with and defeated a central Hittite army and killed the king, Suppiluliumas II. Marching inland and sailing their ships up the Halys river, they conquered the heart of the Hittite empire and arrived in central Cappadocia between lake Tritonis and Mt. Atlas. At that moment Mt. Atlas erupted. Either by accepting the local folk superstition that the volcanic discharge was a monster released by Mother Earth, or perhaps being aware from the stories told back home of the existence of this evil serpent constantly at war with the great sky-god, Jason took it upon himself to attack it. Only one man came to his side while the rest of the army stood and watched in disbelief. Jason was fatally burned, but the volcano died out as though the serpent too had been fatally injured. It was the last eruption the volcano ever made. As the years went by with no further eruptions, the achievement of the extraordinary man who fought and killed the dragon grew in the telling and his fame spread throughout the ancient world.

Jason was cremated there in Cappadocia. I suspect that the name 'Hercules', being a title of leadership, was passed on to the next leader. If we assume that Theseus became the new 'Hercules', then we shall be able to explain the presence of Hercules in Greece during the Dorian conquests.

From central Cappadocia, the Sea People's army split in two. One group moved southeast, capturing Cilicia, and continued south until they were beaten back by the Egyptians from the Nile Delta. These were the Philistines. They settled along the coastal regions of the Levant, especially in old Canaan. The other group moved southwest to emerge on the Pamphylian coast somewhere near Alanya where they built a new armada and set sail for the southern Greek islands. There is no mention in the mythology of Odysseus meeting up with Theseus and so I suspect that Odysseus moved west earlier than the Pamphylian group. Odysseus visited Crete on the south shore. Whether he mauled the Phæaceans of Phæstus in a brutal battle of conquest or not we cannot be sure, but the mythology suggests the Cretans put up no resistance, and quickly sued for peace. But, if that were so, one may ask why Odysseus did not remain on that island. Perhaps it was a personal ambition for conquest or perhaps, after viewing all the supplies, it became obvious there was a deficiency and only some of the Sea People were able to stay on the island. At any rate, we know that Odysseus continued on his way, pillaging the west coast of mainland Greece and finally settling



in Ithaca.

I suspect that Theseus came with his group from Pamphylia and reached Crete in a second wave. They landed on the north coast and were not so well received, the island not having had time to recover from Odysseus's visit. What actually happened is hard to tell. A significant event involving a sacred bull, or a king or priest wearing a bull mask, seems to have occurred and was remembered in the story of the Minotaur. The Labyrinth was most likely the palace of Knossos which was architecturally one of the most advanced buildings of its day. Multi-storied with staircases, corridors, plumbing and running water, its layout would have been very confusing to someone used to simpler structures. Undoubtedly, some of these Caucasian people settled on the island, because Crete certainly fell within the Dorian Greek sphere in the classical period.

From Crete, Theseus sailed to the east coast of the Greek mainland and conquered the peninsula of Troezen. He advanced towards Athens. (Yes, he probably did take the coast road from Troezen to Athens, but I am sure that his famous challenging journey was the one from Colchis as I have reasoned). Ionian resistance increased until both sides were fighting in the streets of Athens. The Ionian Athenians were Amazons. The myth about Antiope's sister, Oreithyia, bringing an army of Amazons may be a record of Hittite refugees coming across to lend the Ionians a hand but, in fact, the Amazon army at Athens was the native army. When, afterwards, the Athenians celebrated the driving of foreign invaders from their soil, they were celebrating the expulsion of Theseus, not the Amazons. But, by the time of the classical writings, Theseus had become the hero.

In the *Argonautica* we have Jason erroneously following the Khalds (Celts) into Europe. Another error occurs in the final episodes. After Jason was burned to death near Tritonis, the person who led the voyage across to Crete and then to Greece must have been Theseus, but he was assumed to be Jason because he was the new Hercules.

There are stories about Herakles fighting in Elis, Pylus and Sparta, all places settled by Dorians. This Hercules was probably Theseus or a successor. On the other hand, the stories of Herakles at seven-gated Thebes and his clash with the Minyans seem to refer to Jason and to have taken place in Georgia under the Caucasus. The Dorians, the Philistines and the Celts were not the only groups of Sea People to move out of the Caucasian region. There is strong evidence for Sea People having settled all along the North African coast. It was they who took the name Libya to the country that

presently bears that name. They probably also spread as far as Algeria. I suspect the Roman hero Æneas was also a member of the Sea People's confederation. Tradition claims he was a Trojan who escaped the onslaught of the Greeks, but that was probably a confusion arising from the fact he came from Troy. As an indication, he bore a name beginning with 'Æ-' which suggests he was a Gorgon. Most importantly, it is not usual for people who are the losers in battle, such as the Trojans were, to attempt to conquer other lands as Æneas did. As civilizations grow old they become settled and uniform. They develop traditions that guide them through life; they lose flexibility. Being invaded by a more vigorous group of people, especially a group equipped with superior weapons, is usually totally demoralizing and psychologically depressing. Typically, they cave in and surrender.

The voyage of Æneas virtually follows in the tracks of Odysseus as far as Ithaca. It then continues further up the coast of the Adriatic, across to Italy, Sicily, Carthage, back to Sicily and finally up the west coast of Italy to Latium as a typical Sea People adventure. It did not have a predetermined destination but, like the later Viking voyages, the participants blustered on, enjoying the easy life of raiding and looting cities until they had their fill of it and decided to settle down. Æneas's men did not behave like refugees; they were marauders. The Roman poet, Virgil, who wrote *The Æneid*<sup>27</sup> naturally presents his hero, founder of the Roman colony, in a favorable light. Virgil was a late writer of the classical era. He died at the age of fifty-one in 19 B.C. It is difficult to assess how much tradition he could derive from Italian sources. Clearly, the knowledge that Æneas founded Rome, that he courted Dido, Queen of Carthage, and like details, were of Roman origin. It is also clear that Virgil knew his Homer and other earlier Greek authors. His description of Æneas at Troy, before he set out, complies perfectly with those sources. It was Homer who placed Æneas on the Trojan side.

Although the Sea People were destructive barbarians who brought a great dark age upon the civilized world, they also injected a new level of vitality into that world. From the Phœnicians, they acquired the alphabet. Literacy evolved to a new and higher level, so that the spotty memory of their wanderings could be recorded and eventually woven into the great epic poems of the classical age. It turns out we have surprisingly little mythology

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<sup>27</sup>I have refrained from giving an outline of the plot of *The Æneid* in this chapter, which is already very long, and I urge my reader to familiarize him/herself with this classical epic poem .

from the previous era. The Mycenæans may have written their mythology on perishable materials using the Minoan linear B script, but none of their documents has survived. All we have are temporary inventory lists written on clay tablets because clay was the most readily available medium and was reusable.

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I began this chapter by writing that Greek mythology *seems* to be mute on the subject of the Dorian invasions. Now that we are at the end of the chapter, I hope I have succeeded in convincing you that, on the contrary, most of what we have in Greek mythology is precisely all about the Dorian invasions.

*Summary.* The principal epics of Greek mythology describe events during the great invasion of the Sea People. The initial target of these people was Troy, a citadel that controlled the Dardanelles—the sea route from the Black Sea to the Ægean Sea. Some of the details of the battle of Troy were vividly remembered, and documented in the literature. The Sea People were known under various names: they entered Europe as Celts; they entered Crete and southern Greece as Dorians; and Canaan as Philistines. They settled along the Mediterranean coast of Africa giving it the name ‘Libya’.

## CHAPTER XIII

### THE WHITE MAN AND THE ASH TREE

AFTER EDWARD FURLONG broadcast his theory concluding that the Garden of Eden was located in Thrace in southeastern Europe, I questioned him about Kramer's translation of the Sumerian story of Enki (Adam) in Dilmun eating the tree fruit that gave him a pain in the rib, and the creation of Ninti (Eve) to cure him (described on page 32). The story has so much in common with the biblical Eden story, yet, supposedly, it originated in Dilmun on the Persian Gulf. I asked Furlong what he thought about this anomaly.

Furlong replied that the Enki and Ninhursag story, as presented in the *Ancient Near Eastern Texts*,<sup>1</sup> is incomplete and strange in many ways. Also, he met a scholar who is questioning Kramer's translation. For that reason, he said he does not want to link this with the Eden story until more information is forthcoming.

At the time, I thought perhaps the Dilmun story had spread to central Anatolia and was incorporated into the Hebrew traditions there. In defense of Kramer's translation, I replied to Furlong: "... if the problem is that you feel Adam and Eve belong in Eden—your Eden on the Maritsa river—then their names must be Indo-European." I then tossed around a few possible sources of the name *Adam* (actually *Adham* in Hebrew). It included Athamas, the king who tried to sacrifice his son Phrixus. Finally, I added: "... Interestingly, the Indo-European word for 'earth' is *\*ghdhem*. Could it be that Hebrew *Adham* is derived from it?<sup>2</sup> I have more difficulty with the origin of *Eve*. On the other hand, *Cain* or the Priestly Code version, *Kenan*, is a very popular Indo-European name. The Roman version of it has been popularized in pulp fiction as *Conan the Barbarian*. It comes from Indo-European *\*ken-* meaning young and active. Greek *kainos* underlies the English scientific word *kainite*, meaning a recently formed (young) mineral

<sup>1</sup>*ANET* edited by James B. Pritchard.

<sup>2</sup>If you try to pronounce 'ghdhem' you will find yourself mouthing the raspy vocalized 'gh' as a rough back vowel leading into the 'dh.' The pronunciation is not much different from that of 'Adham'.

rock. *Abel* is pure Indo-European and means apple. Quite frankly, I think it more likely that *Abel* is derived by metathesis from the name *Alba*. The White Man rather than the Apple Man seems to me to be a more likely description of an eponymous ancestor. There would have been a fight at Edirne between the followers of Cain and those of Abel in which the men of Alba lost the battle and were forced to withdraw to the west where they have remained ever since. The Albanians constitute a very old Indo-European tribe. *Enos* is another pure Indo-European word. It means burden; the English words *onerous*, *onus* and *exonerate* are derived from it.”

Suggesting that Abel is the White Man, not the Apple Man is intuitive—a hunch based upon tribal names in general. People have called themselves *Scythians* (Slashers), *Vandals* (Wanderers), *Magi* (Mighty ones), *Amazons* (Fighters), *Teutons* (The People), *Picts* (The Tattooed ones) and so on. It is quite clear that people do not often base their tribal name upon their diet, even if they all prefer one particular item of fare.<sup>3</sup> So it occurs to me that, if Cain and his men are noted for their tattoos—the mark of Cain (see page 15)—then another and different tribe may have been named for their distinguishing mark.

War paint, tattooing and the like serve the same purpose as military uniforms. When soldiers fight, they need to be able to distinguish between their fellow men and the enemy. That is one of the reasons why the Indo-Europeans tattooed themselves. I imagined Abel was actually Alba because he whitened himself in preparation for battle by rubbing his face with butter, and then daubing himself with wood ashes. That would be a nicely distinctive decoration and identifying mark. But it turned out I was wrong. Abel’s original name was indeed Alba, but not because he whitened himself with ashes. The reason will be given in the next chapter.

Another interesting part of our early correspondence was over the name of Eden. Furlong stated that, although he traced Edirne as a site and found it had a very long history, going back, it seemed, to at least 1800 B.C. and

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<sup>3</sup>I can think of two exceptions. The Greek labelling of a group of people as *The Lotus Eaters* is due to the fact that Odysseus’s men are corrupted by their association with the tribe. We can be certain that the appellation is the invention of a minstrel; the Lotus Eaters do not really carry that name. The more interesting labelling of the British warders of the Tower of London, *Beefeaters*, is a name bestowed upon them because of a comment made by a grand duke of Tuscany in the seventeenth century. Again, it is not their official name. Despite these exceptions, I am still convinced that no group would be called the Apple People.

probably earlier, he was unable to trace the origin of its older place name *Uskadama*. He asked if I knew the answer.

I replied that I was disappointed to learn that Edirne had once been called *Uskadama*. “Your identification of Edirne as Eden is so compelling,” I wrote, “it fits so perfectly into the bigger picture. When, therefore, you present me with two names, *Edirne* and *Uskadama*, and tell me that the latter is the original name, then I feel there has to be something wrong. I can find no proto-Indo-European words that begin with *us-*, *usk-* or *osk-*. \**Os-* means mouth or ash tree. Germanic ‘ash tree’ is \**aski-* whence English *ash*. Likewise, \**as-* means to burn or glow; it has an extended form \**asg*, Germanic \**askon-* and so to English ‘ash’ (cinders). Could *Uskadama* come from \**Osk-adana*? Could this be the ‘ash tree at Eden’? Or, if Eden is from \**e-danu* or \**æ-danu* meaning river partings, did *Uskadama* derive from \**Osk-æ-danu*, ‘the ash tree at the parting of the rivers’? But this is all just a guessing game. It is not science. I give up. I do not know the origin of the name *Uskadama*.”

And so our discourse on the names of Eden ended unsatisfactorily at that time.<sup>4</sup>

A few weeks later, I picked up my old book on Norse mythology and was reminded that there is a most important ash tree in the mythological literature: Yggdrasil, the great ash tree, the tree of life, was planted in Midgard by the supreme god, Allfather.

*Summary.* The biblical name ‘Abel’ could mean ‘The White Man’. The earliest name for Edirne (Eden) could mean ‘The Ash Tree at the Parting of the Rivers’.

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<sup>4</sup>I had not, at that time come across Griffen’s work suggesting the original proto-Indo-European language was proto-Gothic, and not the traditional language deduced on the assumption that the earliest attested linguistic forms are closest to the original forms. The Germanic languages are the last to be recorded in writing. The earliest written Indo-European languages turn out to be the most evolved and most remote from their ancestral roots. It is, therefore, interesting that my attempt to guess the meaning of *Uskadama* relies upon the German and not upon the traditional root of the word *ash*.

## CHAPTER XIV

### VALHALLA

‘**YGGDRASIL**, THE ASH TREE, was planted by Allfather in Midgard, the place where newly created man is put to till the soil and to serve the gods.’ So begins the mythology of the Norsemen.<sup>1</sup> At least, this is where the action begins after a philosophical introduction describes how great quantities of ice fall into a bottomless abyss, and a giant called Surtr wields a flaming sword the sparks from which fall on the ice blocks to create life-forming steam that is cooled by the prevailing cold air and turned into rime or hoar frost. The ever thickening deposits of rime eventually give birth to a giant called Ymir who, in turn, gives birth to other giants until eventually Odin, Vili and Ve are born. These are the first of the gods collectively known as the Æsir. Odin, Vili and Ve attack and kill Ymir and turn his body parts into Midgard, the incipient earth. Ymir’s skull becomes the vault of heaven, supported by the four strong dwarfs, Nordri, Sudri, Austri and Westri, from whom the four points of the compass are named. Then we are told how the sun and moon are formed, and so on. Interesting speculation, but we have very little history in this version of a creation myth. Later on, I shall be suggesting that there once lived a very early Gothic king vaguely remembered in the character of Ymir, but he was certainly not the sort of individual whose body parts could be used to create a world.

Midgard is where recorded history begins. *\*Methyo-garto*,<sup>2</sup> Germanic *\*Midja-gardaz*, Old Norse *Midhgardhr* and hence *Midgard*, means the ‘middle farm land’. Norse mythology tells us why it is so named: it is because, to the

<sup>1</sup>Remembered and recorded on the remote island of Iceland in a collection of poems called the *Edda*.

<sup>2</sup>The Proto-Indo-European word (Proto-Gothic) *\*ger-* means to grasp or to enclose. The suffixed o-grade form *\*gor-to-* means ‘an enclosure’. The English word ‘garden’ is derived from it. It was originally used to designate the land the Neolithic people enclosed and put under cultivation. It contrasts with the wilderness where the Kurgan people hunted, or allowed their corralled or hobbled cattle to graze. Traditional *\*medhyo-*, and so, presumably, proto-Gothic *\*methyo-* or *\*medyo-*, means middle. The English word ‘middle’ is derived from it.

north of it lies Niff-heim, the home of mists, cold and darkness, whereas to the south lies Muspells-heim, the home of fire, heat and brightness. Clearly, Midgard lies at a pleasant latitude and is neither too cold nor too hot; what we, today, would call the 'temperate farm lands'.

Arching high above Midgard, rises the sacred bridge Bifröst over which the gods ride their horses or go on foot to reach Asgard and the plain of Ida. The bridge is guarded by Heimdall who blows a soft note on his trumpet called Giallar-horn whenever a god crosses the bridge. One day, he will blow such a loud blast on the horn that it will be heard throughout the world. That will be on the day when Ragnarok comes, when the frost-giants and the fire-giant Surtr combine their forces to destroy the world.

The Æsir are not the only gods in the world. There is another race of gods called the Vanas who live in Vana-heim. At first, there is war between the Æsir and the Vanas, but eventually they realize the wisdom of settling their differences and so they make a treaty and exchange hostages. Niörd of the Vanas goes to live in Asgard with his two children, Frey and Freya, while Hoenir of the Æsir goes to live in Vana-heim.

According to the mythology, there are, at first, no inhabitants in Midgard but, one day, Odin, Hoenir and Lodur visit the place together. They are walking along when they come across two trees that provide two blocks of wood which they shape into human beings. Odin gives the human beings souls, Hoenir enables them to move and have senses, and Lodur gives them blood and vibrant complexions. They name their creations Ask and Embla, man and woman, and leave them to rule over Midgard and to people it with their descendants. The gods themselves take a special interest in what these people do; they keep an eye on the people and protect them in times of danger. Odin Allfather<sup>3</sup> next creates the huge ash tree called Yggdrasil, which grows in Midgard near Mimir's well, with its roots in Niffheim and also in Asgard, the abode of the gods, near the Urdar fountain.

My inspiration to look into Norse mythology comes from the fact that the earliest name for Eden is Uskadama, and I guessed, without expecting to be correct, that Uskadama means the "ash tree at the parting of the rivers." Was Eden in Midgard?

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<sup>3</sup>The earliest creation myths tell us that before there was earth, sea or air, there was nothing but darkness. The uncreated, unseen Allfather presided over all, and whatever he willed came to pass. Odin, as you have just read, was a later giant born of previous giants. However, in later myths, Odin is considered the highest god, the spirit of the universe; all other gods are supposedly descended from him; accordingly, he is surnamed Allfather.



Let us start with the idea that man is created in Midgard with the help of Hoenir. The table on page fifty-two shows that Norse 'h' is the equivalent of Greek 'k'. If we consider 'o' to be a back vowel, that is one that is created by making a large cavity with the mouth so that the sound seems to resonate from the depth of the throat and, if we contrast that with the following 'e', which is a front vowel formed by flattening the cavity of the mouth so that the sound seems to come from the slot between the top of the tongue and the roof of the mouth, then we see that there is not much difference between the sound 'oe' and the sound 'ai', which also consists of a back vowel followed by a front vowel. 'A' is always pronounced as the 'a' in father. Not many languages have an 'a' pronounced short as in 'mat'. This means that Hoenir could be none other than Kain, the Cain of the Bible.

This being so, we now have three different sources that implicitly concur in identifying the early movement of the Medes (originally \*Met<sup>h</sup>usæ):<sup>4</sup> Norse mythology states that Hoenir goes to live in Vana-heim. The Bible lists Tubal-cain as a grandson of Methushael, and the people of Tubal-cain have been identified with the Tibareni who lived northwest of Lake Van in eastern Turkey. (Note the 'l'-'r' interchange due to later Egyptian influence.) Lastly, by implication, Greek mythology has Io, who represents the Medean Aryans, travelling along the north shore of Turkey (see map, fig. 12, on page 76). We can complete this comparison by pointing out that the Persians are the most obvious other family of gods in addition to the Æsir (Medes). Therefore, the Persians must be the Vanas, and Lake Van in Ararat bears their original name.<sup>5</sup>

Maria Gimbutas tells us that there is no evidence the first Kurgan attack on the Balkans resulted in a crossing into Asia Minor. On the contrary, it is the second Kurgan attack, occurring about 3500 B.C., that resulted in

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<sup>4</sup>Here is the substantiation, which I promised in chapter 6 (page 69), of the hypothesis that the name *Medes* means the Middle folk. The \*Met<sup>h</sup>usæ were from \*Met<sup>h</sup>yo-garto.

<sup>5</sup>According to A.H.Sayce, the name 'Van' has evolved from *Biainas* or *Bianas*, written *Byana* by Ptolemy. This strongly supports the idea that the Vanas were Persians. I shall be showing that the source of Norse mythology was relatively recent. Norse mythology was taken into Europe from the Middle East around 71 B.C. We must therefore expect the name 'Vana' to be a late and evolved form of the original name. There is a traditional Indo-European root \**bhen* which means 'to strike', which is practically pronounced \**ven* ('bh' = 'v'); it would have come from an earlier proto-Gothic root \**ben* or \**ban*. A derivative of this root exists in Old English: it is *bana*, meaning 'slayer'; our modern word 'bane' is derived from it. *Bana*, then, is a synonym of the name *Seth*, a *Scythian*, and is precisely what one would expect the Persians to call themselves.

Indo-Europeans crossing into Anatolia.<sup>6</sup> Archæological finds at Troy and other sites in western Anatolia show the characteristic building techniques, particularly the fortified hilltop apsidal houses and other cultural artifacts indicating a close connection between these sites and those in the Balkans. There is no association of cultures corresponding to the first Kurgan invasions of 4300 B.C.

The original Kurgans, the first horse riders, spread southeast as well as west. They passed the Caucasus and were entrenched in the valleys of the Kura and Arax rivers as well as in the lands between. A continuity of culture then developed between this transcaucasian community, the North Pontic Kurgans around the Dnieper river, and the second wave of invaders of the Balkans and central Europe. This cultural group differed in distinctive ways from the remnants of the original Kurgans who lived astride the Don and Volga rivers. Presumably, this difference had much to do with the North Pontic Kurgan contacts with the Kassites to the southeast.

We can conclude, as might be expected, that the time spans recorded in the Priestly Code are not very accurate. Cain's attack on the Chalcolithic inhabitants of Eden occurred about 3500 B.C. The second Kurgan wave was already using arsenical bronze, and so we can say that the biblical Garden of Eden marked the beginning of the Bronze Age.

Arguing along these lines, I conclude that As-gard is the farmland of the Æsir or Assur. (Assur is the plural of Ass.) It is the same as the place of the Assur, namely Assuwa, which became the Roman province of Asia. Assuwa lay on the other side of the Sea of Marmora, from Midgard. According to the myths, Midgard was joined to Asgard by the bridge Bifröst.

There exists a traditional Proto-Indo-European word *\*weis-* which means to flow. It is believed to be the origin of the word 'bison', and the connection is thought to have something to do with the odour or musk these animals emit. But it is possible the designation comes from the observation that, when these animals move in a tight herd, they seem to flow across the countryside. If we consider the origin of the word in proto-Gothic, we realize the evolution probably, in fact, goes in the reverse way. The word for 'to

<sup>6</sup>If the timing of the second Kurgan attack is based upon early Bronze Age finds at Karanovo and Edirne (Ezero) and, if these finds yield a radiocarbon age of 4850 years before the present, then recalibrating the date using bristlecone pine data would not clearly distinguish between a date of 3500 B.C. and 3700 B.C. If the latter were more likely, then the Hebrew calendar is surprisingly accurate as it purports to have had its inception at the Creation. The Hebrew calendar is based upon the Metonic cycle, the same system used by the builders of Stonehenge. (See *Stonehenge Decoded* by Gerald Hawkins.)

flow' must have started as *\*beis-* then become *\*bheis-* thence *\*weis-* with the passage of time. The traditional proto-Indo-European word for 'through' is *\*per-*. It is undoubtedly related to the word *\*per-* meaning far, or beyond. From the former *\*per-*, we get the English word 'ford', a place shallow enough to cross a river. Undoubtedly, the Proto-Gothic original was *\*fer-*, *\*far-* or *\*fro-*.

During the Bronze Age, there was considerable rainfall and the runoff from Central Europe and Russia was much greater than it is today. The torrent of water flowing from the Black Sea into the Ægean Sea would have been very noticeable, indeed that is why the water system about Atlantis was called the Ocean Stream. An obvious name for the narrowest gap in the waterway would have been the 'flow through'. This, according to the above deductions, would give rise to a name something like *\*Beis-fros*, which evolved into *Bosporus* in the south, and *Bifröst* in the north.<sup>7</sup>

Was there an actual bridge there? We know that Mandrocles built a bridge across the Bosphorus in 512 B.C. There probably existed a bridge made with ropes and pontoons from a very early age. After all, the great pyramids were built in the middle of the third millennium B.C., and ambitious engineering projects were the hallmark of the arrival of the Indo-Europeans.

However, I realized that it is correct to compare Eden to Midgard when I read the details of the extraordinary catastrophe that destroyed the gods as told in *Ragnarok: The Twilight of the Gods*. According to H. A. Guerber,<sup>8</sup> the *Twilight of the Gods* began with the onset of the Fimbul-winter.

Snow fell from the four points of the compass at once. Earth became covered in ice. This severe winter lasted three whole seasons without a break. It was then followed by three more seasons equally severe. The crimes of men increased rapidly. All feelings of humanity and compassion disappeared. In the Ironwood, the giant-ess, Iarnsaxa, fed the bones of the increasing numbers of murderers and adulterers to the wolves, Sköll, Hati and Managarm, sons of the elemental wolf Fenris. As a result, they rapidly increased in strength. Sköll and Hati were envisioned as pursuing the sun and the moon. Occasionally, these wolves caught up with, and attempted to swallow the celestial orbs, thus causing the eclipses, but always men on

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<sup>7</sup>Support for the idea that 'Bosporus' is a descriptive and not a specific name comes from the Io myth (page 74) in which the gap between the Sea of Azov and the Black Sea is called the Crimean Bosporus.

<sup>8</sup>What follows is précised, with considerable direct quotation from *Myths of the Norsemen* by H. A. Guerber.

earth managed to raise such a hue and cry that they frightened the wolves and made them drop the orbs. However, on the eve of the *Twilight of the Gods*, strengthened by Iarnsaxa's feeding, they finally overtook and devoured the sun and the moon, deluging the earth with blood from their dripping jaws. At this, the whole world trembled and shook. The god Heimdall put the Gjallar-horn to his lips and blew a blast so loud that it was heard throughout the world. The Æsir (the family of the gods) sprang to their feet, armed themselves, and, mounting their steeds, sallied forth from Asgard.

The terrible snake Iörmungandr, aroused by the general commotion, tossed and turned in the ocean's depths, lashing it into mountain high waves such as had never been seen before. The seas swelled upon the land. The snake poured forth a bloody froth like hail spurting, with poisoned and venomous breath, foul and deadly mists over the earth.

One of the great waves, stirred up by Iörmungandr's struggles, set afloat the fatal ship Nagilfar. It was boarded by Loki and the fiery host from Muspell-heim. It sailed to Vigrid, the place of conflict. Out of the mists of the north, also bound for Vigrid, came another ship filled with the frost giants. Hel, goddess of death, emerged through a crevice in the earth from her underground home, closely followed by the Hel-hound Garm, the malefactors of her cheerless realm, and the dragon Nidhug, which flew over the battle field bearing corpses upon his wings.

The skies were rent asunder, and through the fiery breach, rode Surtr with his flaming sword, followed by his sons. Fire came from their horses' feet. Fire raged all around them.

Fenris (the enormous mythical wolf alluded to above) was there with Iörmungandr belching forth fire and smoke and exhaling clouds of noxious, deathly vapours, which filled all heaven and earth.

The gods gathered on Vigrid's broad plain to defend themselves against these monsters. All the pent-up antagonism of ages was now let loose in a torrent of hate, each member of the opposing hosts fighting with grim determination. With a mighty shock, heard above the roar of battle, which filled the universe, Odin and the Fenris wolf came into impetuous contact, while Thor attacked the Midgard snake, and Tyr came to grips with the dog Garm. Frey closed with Surtr, Heimdall with Loki, whom he had defeated once before, and the remainder of the gods engaged foes equally worthy of their courage. But despite all, the gods were doomed. Not even Allfather could withstand

the tide of evil as personified in the Fenris wolf. At each succeeding moment of the struggle, the colossal size of Fenris assumed greater proportions, until, finally, its wide open jaws embraced all the space between heaven and earth, and the foul monster rushed furiously upon Odin, father of gods, and engulfed him bodily within its horrid maw.

Frey put forth heroic efforts, but Surtr's flashing sword now dealt him the death stroke. In his struggle with Loki, Heimdall fared better, but his final conquest was dearly bought, for he, too, fell dead. The struggle between Tyr and Garm had the same tragic end. Thor, after a most terrible encounter with the Midgard snake, and after slaying him with a blow from his hammer Miölnir, staggered back nine paces, and was drowned in the venom which poured from the dying monster's jaws.

Vidar now came rushing to avenge the death of his mighty sire, Odin. He was equipped with a gigantic iron shoe, and it had been his destiny, since birth, to be the slayer of Fenris. Fenris's lower jaw now felt the impress of that shoe. At the same moment, Vidar seized the monster's upper jaw with his hands, and, with one terrible wrench, tore him assunder.

The gods having all perished, Surtr flung his fiery brands over heaven, earth, and the nine kingdoms of Hel. The raging flames enveloped the massive stem of the world ash, Yggdrasil, and reached the golden palaces of the gods, which were utterly consumed. The vegetation upon earth was likewise destroyed, and the fervent heat made all the waters seethe and boil.

The great conflagration raged fiercely until everything was consumed, when the earth, blackened and scarred, slowly sank beneath the boiling waves of the sea.

This sounds like the end of the world: an apocalyptic vision of conditions at the end of time. But it is not. Surprisingly, according to Norse mythology, the earth eventually returns to its pristine beauty illuminated by the sun whose chariot is driven by the daughter of Sol, born before the wolf, Sköll, devoured her mother. Some of the gods return to rule over the new world and dwell in heaven forever. The myth tells of a man and a woman who escape destruction by hiding in Mimir's forest and emerge to regenerate the human race.

Many believe this legend to be an extraordinary example of extravagant poetic invention. But is it? I am trying to show that Norse mythology has its origin in the Middle East and, as far as I am concerned, the *Twilight of the*

*Gods* confirms the theory. This is the finest example, from among all ancient tales, of a description of the explosion of the island of Stronghyle. It is so accurate, it must have originated as an eyewitness report. The explosion may have been witnessed by viewers stationed close by, to the north or west, possibly on the island of Ios, twenty-five miles away, or Naxos, fifty miles away. They must also have been sufficiently elevated to avoid the effects of the catastrophic sea wave.<sup>9</sup>

Like the explosion of Krakatoa in Indonesia that occurred in 1883, the eruption of Stronghyle begins with the emission of a twisting smoke column. This is the snake Iörmungand. The phrase, “the snake poured forth a bloody froth like hail . . .” is a colourful, personified description of the fiery volcanic ejecta. “. . . Spurting, with foul and deadly mists over the earth” describes the accompanying sulfur dioxide fumes. Heimdall’s blast on the Giallar-horn describes the brassy, musical roar of the volcano. When the island finally explodes, “With a mighty shock, heard above the roar of battle, which fills the universe . . .,” the column of smoke changes into an immense monster shooting jets of grey matter in all directions. The reporter sees the outline of a wolf surging up into the sky and overwhelming everything. The huge shape is undoubtedly Fenris and, in the original report, it would have been he, not the ‘eclipse’, wolves Sköll and Hati, who swallowed the sun and the moon. There is great emphasis on the noxious vapours that kill all life in their path. The tsunamis are accurately described as being waves as big as mountains. Some estimates have suggested that the Stronghyle tsunami reached a height of eight hundred feet.

Events lose their proper sequence with the repeated telling of the story. The *Twilight of the Gods* does not begin with the Fimbul-winter; it ends with it. Clearly, the explosion of Stronghyle caused a ‘nuclear’ winter that lasted for two years. (The archaic year had three named seasons, not four). The hardship created by the absence of two years of growth resulted in the rapid increase in the crimes of desperate men when “all feelings of humanity and compassion disappeared.”

The gods who died in the conflict were the Gothic Aryan rulers, the Æsir,

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<sup>9</sup>I suggest above that *Ragnarok* may seem like an apocalyptic vision; therefore, it is most interesting to note that St. John the Divine wrote his *Revelations* while exiled on Patmos, an island whose inhabitants would have seen and heard the explosion of Stronghyle and experienced the catastrophic sea wave. Patmos is about one hundred miles away from Santorin. In all probability, then, St. John was inspired by the stories told to him by the local inhabitants, and his *Revelations*, especially what happened after the seventh seal was opened, is a garbled version of *Ragnarok*.

living in Arzawa—the extension of Assuwa to the south. It seems unlikely, based upon our present knowledge of the explosion, that the immediate catastrophic after-effects would have reached as far north as Assuwa, the Asgard of Norse mythology. In the following year, however, Assuwa would have suffer in the Fimbul-winter. It is also possible the initial eruption was accompanied, as is usually the case, by a display of lightning that, in the Bronze Age world, signalled the presence of the great sky-god Allfather Odin. Afterwards, the visible lightning seems to have disappeared, engulfed by the thick black cloud of the Fenris wolf.

As for the ash tree Yggdrasil, tradition has it that the tree grows to such a size it overtops Odin's hall. On the topmost branch perches an eagle above whose head sits the falcon Vedfolnir whose piercing eyes see all that is going on in the world and who reports his findings to Odin.<sup>10</sup> The evergreen foliage of Yggdrasil feeds Heidrun, a goat that supplies the gods with mead. The leaves also feed the stags Dain, Dvalin, Duneyr and Durathor, from whose horns honey-dew falls upon the earth as the water that feeds all the rivers. Beneath the tree lives the obnoxious dragon Nidhug who gnaws at the roots of the great tree with the avowed intention of destroying it in order to bring about the downfall of the gods. To counteract the effect of Nidhug, the tree must be maintained in an otherwise healthy condition, and this duty falls to the women called Norns, who constantly sprinkle the tree with holy water from the Urdar fountain. This water, as it trickles down through the tree, supplies honey to the bees.

There seems to be some confusion in the Norse tales as to what goes on in the ash tree Yggdrasil. That its foliage feeds the goat Heidrun, so that the goat may supply the gods with mead, is utter nonsense. Goats do not provide honey. Nor do stags. Yggdrasil is said to be tended by the Norns who are women appointed to sprinkle the tree with water that, according to the myth, supplies the bees with honey. Water is not honey, but I see here a glimmer of what actually occurred. There *was* an ash tree at Eden. It had a hollow that contained a natural beehive. Bees in the wild try to drive away any creature that goes too close to the entrance of their hive, but their awareness of an intruder is limited to the direction visible from the hive entrance. Therefore it is considerably easier to approach a hive from behind. Because it is difficult to approach the entrance to the hive, I envision

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<sup>10</sup>In Egyptian hieroglyphics, the falcon sign represents Horus, who is a sky-god. The two eyes of the falcon are the sun and the moon. I shall be showing that the Egyptian pharaohs were of Gothic descent.

a technique whereby a wide bowl is placed on the ground directly below the entrance to the hive. Someone then climbs the tree, drills small holes in the back of the hollow, and pokes the hive with a bodkin that is thinner than the width of a bee's body. The person then sprinkles water over the back of the hive, and dilute honey drips out of the hive entrance into the bowl below. This procedure would neither kill the bees nor destroy the nest. The dilute honey is then fermented to make mead, said to be the elixir of the gods.

The traditional Proto-Indo-European word for 'mead' is *\*medhu-*; the traditional Indo-European word for 'middle' is *\*medhyo-*. The Medes are called the 'Middlers', because they come from Middle-garden, and their drink is called 'middle' for much the same reason that Scottish people brew a whiskey called *scotch*. Notice that the people responsible for brewing the mead, the Norns, are women. The apricots from the garden of the Hesperides are gathered and presumably fermented by the Hesperides who, again, are women. Finally, we recall that the grapes of Ararat, the third garden of the gods, are tended, gathered and fermented by Pyrrha/Siduri/Noah; in other words, by the Naamathite women. Brewing is clearly a woman's job. Having come to this conclusion, I was able to perceive the identity of the biblical Eve. The traditional Proto-Indo-European word for 'to drink' is *\*egw-*. The suffixed lengthened form *\*egw-rio-* evolved into Latin *ebrius* from which we get the English word 'inebriate'. A glance at the table on page fifty-five, shows that, in initial position, Indo-European 'gw' usually becomes a Latin 'v'. I have already hinted that the original 'Hebrew' language of Abraham and his minority group of fellow Indo-Europeans spoke proto-Latin. Their Aryan leaders are called princes of Latinu. Thus, we can build a strong case for the word *\*egw-* passing through the stage *\*ev(e)* on its way to becoming *eb-*. This makes Adam (now more certainly from Indo-European *\*ghdhem* meaning 'earthman') the indentured farmer and Eve the brew mistress at Eden. Their duties are to keep the gods supplied not only with food, but also with drink, namely, mead.

I have already described how it is that the gods considered alcohol to preserve life and make them immortal. This accounts for the tradition that Eve is the Lady of Life. The Bible describes Cain as the son of Adam and Eve. Norse mythology is more accurate in describing Hoenir (Cain) as *creating* Adam and Eve, although it is creation in the sense of assigning a role to them rather than hewing them out of wood according to the myth of Midgard. A northern bard obviously substitutes 'Ask' and 'Embla for Adam and Eve. Eve, then, is a Norn.



There is interesting confirmatory evidence that the original tree of knowledge at Eden is an ash tree. The leaders of the Assyrians were the Assur. They originally came from Assuwa. In other words, they were Æsir, and, in their traditions, they remembered the ash tree at Eden. In 1843, in Northern Mesopotamia, ten miles north of the old Assyrian city of Nineveh, the French archæologist Paul Émile Botta began to excavate the hill at Khorsabad. What he uncovered there was the palace of the Assyrian King Sargon II. Sargon commissioned the construction of his palace in 714 B.C. Carved into the walls in low relief are finely wrought scenes of battles, rituals, hunting and religious activities. Of interest to us, is the depiction of an eagle-headed, winged human form dressed in a fringed cape and long skirt who, using a pine-cone, is sprinkling a very stylized tree with lustral water from a pail. Although the tree looks nothing like any tree that exists today, its abstract leaves are each composed of seven leaflets, which is precisely the number found in an ash leaf (plate 4).

The winged creature watering the tree is known in Assyrian as a *lamassu*. The lamassu are guardian spirits. They are divine beings, but they are inferior to the gods. The lamassu are beneficial members of the larger class of *utukku*, which includes the evil *arallu* that come from the lower world. The arallu attack the sky with fury. They are the rising winds that bring the clouds to cast darkness over the bright day. They are born from a mountain in the west and live in holes in the ground. When they appear to mankind, they take the form of frightful creatures with clawed feet and leonine heads. Does that not sound very familiar? To me, it is obvious that the arallu represent the eruptions of Mt. Atlas.

The winged lamassu, depicted on the wall of the palace at Khorsabad, seem to be a blend of the Norn and Eagle associated with the ash tree, Yggdrasil. Assuming that the Norse mythology retains the earliest and most primitive interpretations of the events at Eden, the original beliefs seem to have evolved into more complicated and confused images. The Norns have even lost their gender because, in another mural at Khorsabad, a lamassu, dressed in clothes similar to those worn by the tree attendants, winged and carrying a pail of lustral water, is using a pine-cone to sprinkle water onto the shoulders of King Ashurnazirpal. However, in this case, the lamassu does not sport an eagle's head but is human, bearded and very definitely masculine. It seems that, because the original tree sprinkling ritual was associated with collecting dilute honey to ferment into mead, and, because the imbibing of alcohol was considered a life-preserving ritual, by late Assyrian times the

sprinkling of water becomes, of itself, the life preserving ritual.

Of slightly earlier date are the mural paintings on the walls of the great hall of the citadel at the archæological site of Altintepe in Turkey. This citadel was a northwestern outpost of ancient Ararat. A repeated motive in the mural fragments depict two people sprinkling a sacred tree with water from a pail (plate 4). The pose is almost identical to the Assyrian images described above; however, the Araratian characters do not have wings and, although they do have human heads, they are not bearded and could conceivably be women.<sup>11</sup> Another interesting find at Altintepe is an ivory carving of a deer standing before a stylized sacred tree. This compares with the claim in Norse mythology that deer inhabited the sacred tree Yggdrasil. I shall be showing that Ararat is close to the source of the northern myths.

More confirmation of the fact that the sacred tree at Eden was an ash tree comes from Greek mythology. Recall that I was able to explain the birth of Zeus, son of Cronos, as being derived from the Hyksos remembrance of having sheltered Ammunas in Egypt during his dispute with his father, Zidantas. That remembrance was taken to Crete by the Curetes when the Hyksos were expelled from Egypt by the uprising of the Theban pharaohs who founded the eighteenth dynasty. But the story, in Hesiod's *Theogony*, of the birth of Zeus son of Cronos, contains more detail than the simple idea of Zeus being raised in Crete while the Curetes, shouting and clanging their spears against their shields, drown out the sound of his infantile wailings. In the full story, Hesiod informs us that Zeus was cared for by the Meliae or Ash-nymphs. The Greek word *melia* means 'an ash tree'. The obviously related word *meli* means 'honey'; and so, again, we have this strong connection between the ash tree and honey. The names of the Ash-nymphs were Adrasteia and Ida, daughters of Melisseus. *Melissa* is Greek for 'a bee', but honey was of such importance to the ancient world that the word 'bee' connoted far more than the name of an insect. A priestess at Delphi was called *Melissa* and the *Melissonomoi* (keepers of bees) were priestesses of the goddess Artemis.

Some writers give the name Melissa to the nymph Ida, who collects honey from a hive to feed young Zeus. According to the legend, the place where Zeus is raised from infancy is on the slopes of Mt. Ida in Crete. All indications are that the Mt. Ida of Crete is named after the Mt. Ida in northwest Turkey in the old district of Assuwa. The supposed location of the birth of Zeus is thus transposed from Turkey to Crete and the honey collecting Ash-nymph

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<sup>11</sup>See *Ancient Ararat*, by Tahsin Özgüç.

has acquired the name of the mountain site. Hesiod's story of the harbouring of Ammunas by the Curetes has been embellished by traditions surrounding the celestial Zeus dating from the time of the Garden of Eden. The original setting for the story would have been under Yggdrasil. The Ash-nymphs are Norns. In the Cretan (Hesiod) myth, the goat, Heidrun, is called *Amaltheia*. (The name is sometimes accorded to a nymph who attends the goat and milks it.) The child Zeus is nurtured on honey and Amaltheia's milk.

If the tree at Eden is an ash tree containing a bee's nest providing honey, why, then, does the Bible say that the tree at Eden is a fruit-bearing tree guarded by a serpent? The answer is that the biblical setting jumps from Eden to the second paradise: the Garden of the Hesperides. In the latter site, the fruit tree is an apricot tree and the serpent is the phenomenon of the erupting Mt. Atlas. We find confirmation of this in the myths of the Norsemen which tell of a goddess called Idun (this, surely, is a variant of 'Ida'?) who gives the gods a daily taste of the golden apples she carries in her casket. These apples confer immortal youth, vigour and beauty upon those who partake of them. The three Norns, whose daily job is to sprinkle the sacred ash tree, Yggdrasil, with water from the Urdar fountain, also keep watch over the golden apples that hang on the branches of the tree of life and knowledge. They make sure that none but Idun is allowed to pick the fruit. Thus, we see that, in Norse mythology as in the Bible, the two paradises, Eden and Hesperia, are blended.<sup>12</sup>

Perhaps this also explains why the Bible tells of two trees: the tree of knowledge and the tree of life. This was convenient for the fifth century B.C. Bible compilers because, by that time, the existence of the earthly gods had been dismissed and the idea of human immortality was out of the question. Adam and Eve are thrown out of Eden lest they taste the fruit of the tree of life, which would have made them immortal. They first taste the fruit of the tree of knowledge, which is enough to threaten the privileged position of the gods. Ironically, Judaism and all religions derived therefrom retain the idea that a person free of sin will be accorded the privilege of the gods and rise up to heaven after death. This lies at the root of the original concept of

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<sup>12</sup>According to the Bible, when Adam and Eve are banished from the Garden of Eden, the LORD God places, "on the east side of the Garden of Eden, cherubim and a flaming sword flashing back and forth to guard the way to the tree of life". This is obviously a reference to the serpent again, and the name 'cherubim' is probably derived from Indo-European 'kerberos' (fire-bearing). The volcano, Mt. Atlas, is east of the apricot orchards and also east of Eden.

immortality.

Norse mythology claims that, after creating Midgard, Odin leads the gods, his descendants, across the great stream Ifing, whose waters never freeze, to the plain called Idawold. Here they establish the realm of Asgard. The myth claims there are twelve gods, called Æsir and twenty-four Asynjur, or goddesses, in this original assembly. A great council is held in which it is decreed that no blood shall be shed in this new realm, and harmony shall reign forever. The gods establish a forge where all their weapons are made along with the tools that enable them to build magnificent palaces in which they live for many years in a state of extreme happiness. This is the Golden Age. The site of the forge and of the council meetings of the twelve is called Glads-heim. Valaskialf is a great hall that houses a high throne called Hlidskialf. The high throne is also said to be a mighty watch-tower from which Odin can survey the whole world and see what is happening among men.

A third citadel in Asgard is set amongst the red-gold leafed trees of the grove, Glasir. The name of this citadel is Valhalla. Its roof, and walls are decorated with spears and shields, and its benches strewn with corselets. The northern people believe that the most outstanding warriors slain in battle are transported to Valhalla by battle-maidens, called Valkyrs, to be welcomed by Odin's sons, Hermod and Bragi, and, sometimes, on special occasions, by Odin himself.

Norse mythology, like any other mythology, is a collection of traditions from different sources. Typically, the same story appears in several different guises. It is difficult to say whether the stream, Ifing, was what we today call the Dardanelles—the outflow from the Sea of Marmara to the Ægean Sea—or whether it was another name for the Bosphorus (Bifröst).

On the eastern shore of the Bosphorus, at its southern end, is the Turkish town and archæological site of Kadiköy. Its Greek name is Chalcedon. The Greek name suggests that it is derived by metathesis from *\*Khaldecon*. This suggestion is supported by the Turkish form of the name. Now we have met the Khalds before: they are the metal workers of old. *Khald* is derived from traditional proto-Indo-European *\*ghel-*, meaning 'to shine', with derivatives meaning 'yellow metal'. The suffixed form *\*ghel-wo-* evolved into the English word 'yellow', and the suffixed zero-grade form *ghl-to-* evolved into English

FIG. 24. The geographical setting of the Northern myths.

‘gold’. The proto-word also evolved, through its meaning ‘to shine with joy’ into the English word ‘glad’. *Econ-* is the Greek root of the English word ‘economy’, and it means ‘home’. Thus, *\*Khald-econ* seems to suggest that it is the home of the metal-workers, and its Germanic equivalent (see initial letter equivalents in the chart, Fig. 8, on page 55) could well be *Glads-heim*. *Heimr* is the Old Norse equivalent to English ‘home’. That the gods are reputed to have created a metal forge there is in keeping with its name.

Quite the most famous place in Norse mythology is Odin’s third establishment, Valhalla. Linguists have long accepted the Norse mythological description of Valhalla as the refuge of the chosen heroes slain in battle. They derive its name from the traditional Proto-Indo-European roots *\*wel-*, meaning to tear and wound, and *\*kel-*, meaning to cover, or conceal, from which evolved the idea of a covered building called a hall.

In view of the fact that Odin’s citadels seem to be materializing as substantial historic sites, I think we can dismiss the improbable mythological role of Valhalla and seek a likely source for the name. There is a Proto-Indo-European root *\*wal-*, meaning ‘strong’; the English word ‘valour’ is derived from it. The root *\*kel-* has several separate meanings.<sup>13</sup> Another meaning apart from ‘hall’ is ‘hill’. Original *Wal-kel*, then, may have been a deliberate *double-entendre* meaning both a strong hill and a strong hall. Now, the alternative name for *Troy* is *Ilium*, and this is derived from Hittite *Wilusiya*<sup>14</sup> Initial ‘W’ always disappeared as the Greek language evolved.

A case could be made for the idea that *Wilusiya* is derived from an earlier *\*Wal-(ussia?)*, an alternative name for *\*Wal-kel*. *Troy* was built on a prominence known as Hissarlik. It sat in what would, in times past, have been a wooded vale that swept down from Mt. Ida, which must surely be the Idawold of Norse mythology. This suggests that the Ifing is the Dardanelles, and *Troy I* is part of the original settlement of the Goths coming from Eden.

Conspicuous in northern mythology are the folk who contrast with the gods: the elves and the dwarfs. Elves are strongly associated with rituals to do with plants: they are often depicted as folk of diminutive stature dancing in a ring and aiding in the pollination of flowers. Dwarfs, on the

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<sup>13</sup>Like English words: raise, raze, rays. There was no writing and spelling during the formative period of the Indo-European language, and so modern linguists spell all sound-alike root words the same way.

<sup>14</sup>Probably the *Wilusa* whose king in the time of Muwatallis was Alaksandus. See O. R. Gurney, *The Hittites*.

other hand, are associated with the tasks of mining for minerals, and, to a certain extent, with the transforming of ores into metal and with the forging of artifacts. The name *elf* is the Old English cognate of traditional Proto-Indo-European *\*Albho-* meaning 'white'. In the previous chapter, I explain why it is that, early in the development of ideas being tossed back and forth between myself and Edward Furlong, I speculated that the so-called brother, whom the biblical Cain rose against, was originally called Alba rather than Abel. The fight took place at Eden in the Balkans and Albanians live in the region to this day. There are reasons, which I shall give in due course, for my believing that the Gothic Aryans of Cro-Magnon stock had red hair and pink skin that, as we know, was elaborately decorated with designs in blue-green woad. They would have appeared very colourful, though somewhat frightening. When I thought about the identity of the elves, I realized they were called 'white people' because they had blond hair and pale white skin.

The Neolithic revolution began in the Middle East around 8000 B.C. The people responsible were of the lightly built, gracile Mediterranean stock. In the Middle East, these people had brown skin and black hair. So successful were they with their inventions of farming, plant breeding, and pottery, that they expanded into Central Europe. By 5000 B.C., they occupied most of the catchment area of the Danube river. That means the advance from the Middle East into Europe took three thousand years. It could hardly have progressed more rapidly than that. Why not?

Europe was the darkest place on earth. Forest lands stretched from the British Isles through the areas now known as France, Germany, Poland, Rumania, all the Balkan States and deep into Russia. The westerly winds picked up loads of moisture from the warm waters of the Gulf Stream so that the skies over Europe were overcast and drizzling with rain most of the time. With the exception of eating fish livers, the only primitive source of vitamin D is through the irradiation of the skin by sunlight. Specifically, it is formed from the sterols in the fatty tissues when they are exposed to ultra-violet light. On the other hand, excessive amounts of ultra-violet radiation can do genetic damage resulting in cancers. The human body protects itself from such damage with the powerful radiation blocking pigment called melanin. Black skin, black or brown eyes and black hair are all rich in melanin.

Of all the genetic variations found in the human species, the rate at which melanin is produced and deposited in the parts of the body exposed to light is the most rapidly selected characteristic. In primitive times, damaging

deformities were produced in people who were too dark in complexion for the environment in which they lived. On the contrary, people who were too fair in complexion for the amount of sunlight to which they were exposed were likely to develop skin cancer, especially deadly melanoma. (Basal cell carcinomas can be tolerated for a considerable amount of time before they metastasize).<sup>15</sup>

It follows that the brown-skinned Neolithic farmers from the Middle East must have proceeded slowly in their migrations into Europe. The darkest members of the group would have become ill and developed deformities, whereas the fairer members would have thriven, especially because the damper climate of Europe enabled those farmers to reap higher yields of foodstuffs than their cousins in the Middle East. I suspect that, within a few thousand years or so, the people of the Mediterranean race evolved into blond and brown-haired people with white skin capable of darkening when exposed to the sun. Their eye colour probably lightened to hazel (green). Some mixing with the taller indigenous Cro-Magnon hunter-gatherers must have occurred to produce blue-eyed people with blond or strawberry-blond hair. However, in those days, the density of population of the Cro-Magnons was so low, the characteristics of the predominant population became that of the lightly-built farmers.

The main point is that, prior to the Kurgan attacks on Neolithic Europe, the inhabitants were gracile and either blond or brown-haired with pale skins. To the red-haired and pink-skinned tattooed Kurgans, they would have been conspicuously white, hence they came to be called 'Elves'. We can now see the source for the association of elves dancing in fairy rings and pollinating the flowers: these are remembrances of the rituals used in worshipping the great Earth Mother goddess. Along with farming, the Neolithic people engaged in plant breeding, hence, the pollinating rituals. Clearly, Abel was not Cain's brother, and not even a member of the same ethnic group, for Abel represents the elves who lived in Eden and who were attacked by Gothic Cain, the slasher (ie., Seth = singular of Scythian). Cain was one of the red-headed Elohim, decorated with tattoos. The elves who survived the attack and who remained at Eden were made to serve their new masters. They became the indentured farmers and the mead-making brew mistresses.

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<sup>15</sup>Today, synthetic vitamin D is added to many common and universally eaten foodstuffs so that black people can survive comfortably in places like the British Isles. Suitable clothing and ultra-violet blocking skin creams can be used by white people for protection when visiting the African savanna.



Specifically, they were Adam and Eve and, collectively, Abel.

So why do I assume that the Goths were red-headed? It is, admittedly, a conjecture, but I make it for several reasons. Red hair is, in many ways, quite distinct from blond or brown hair, although interbreeding has blurred these distinctions somewhat. Red hair is coarser than blond hair, yet the follicular density is lower and the scalp is often visible. The Kurgan skeletal remains indicate that these people were of the tall robust Cro-Magnon race, named for the site in France where bones of this type were first found. The findings in France and in Spain, from the Upper Palæolithic time, predate those found elsewhere in Europe. The Cro-Magnon people were exquisite artists and, on the walls of caves, they left us vibrant images of animals, many of them now extinct. They were a race of exceptionally tall individuals and men could attain a height of more than six feet. There are indications they were not hirsute.

With the exception of colour, all of the above characteristics are also shared by African Bantu.<sup>16</sup> Some of the Bantu are indeed noted for their height. No other people in the world have the exceptional height of European Cro-Magnons or African Bantu. Boule and Vallois reported finding a fossil skeleton at Asselar in the southern Sahara about two hundred miles northeast of Timbuktu. The well preserved skull has features that are recognizable as being characteristic of Bantu. In particular, it has the prominent teeth that, if, in the living form, are accompanied by thickened lips (as with modern Bantu), will give the appearance of prognathism (forward projecting mouth) that is so much a mark of Bantu. Interestingly, though, if we ignore the teeth and concentrate instead on the head shape and its relation to the line of the forehead and its collinearity with the chin, the profile of the Asselar skull is practically identical to the skull found at Cro-Magnon (plate 5). The Cro-Magnon skull is the more primitive, and quite like an Upper Palæolithic skull found in East Africa in Kenya. No Bantu-like skulls have been found that are earlier than the Mesolithic Age, and so it would seem that the prominent teeth of the Bantu is a relatively recent development. It is probably an

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<sup>16</sup>I have not used the term *Negro* because that would have included the Nilotic peoples whom I have shown to be hybridized with Eurasian stock. Bantu is the most familiar subgroup of the Niger-Kordofanian language group. It includes the languages of the greatest proportion of the black people of Africa. It excludes the Bushmen, Pygmies and those blacks who are obviously mixed with Eurasians. A good name for the forerunners of the Niger-Kordofanians would obviously be *Proto-Niger-Kordofanians*, but I prefer to use the name *Proto-Bantu* in this generalized sense, not only because it is more familiar, but also because *Bantu* means “the people.”

adaptation to diet, although it is also entirely possible that it is a sexually selected feature of human attractiveness.

I envision tall black Proto-Bantu-Cro-Magnon people crossing the Strait of Gibraltar in canoes or on rafts and pressing on up through Spain to the Pyrenees. Beyond, lay the dense rain forest of Europe, the darkest place on Earth. It was a land rich in game, and the new arrivals were outstanding hunters. They crossed into the forest but, after a few weeks, they would have found they felt quite unwell. They also found they could recover if they returned to sunny Spain. If a pregnant woman stayed in the forest and gave birth, she would soon find that her child could not grow properly and that it became progressively deformed with a disease called rickets. Thus, the advance of this new race was halted on the threshold of the best hunting grounds they had ever seen.

A rare mutation occurs among black people that is, technically speaking, a form of albinism. However, it does not result in a person with white hair and pink eyes as is the case with white people. It is more like the albinism that creates the Siamese cat from a black cat, or the blue-eyed, black-striped white tiger from a normal tiger. The albino Blackman I am describing has red hair and blue eyes, and, of course, pink skin totally lacking melanin. If such an albino were created among the new black arrivals in northern Spain, that person would be able to enter the forest to the north with impunity. Under the low light levels of the forest, his light skin would be quite capable of generating sufficient vitamin D to maintain good health. It is even possible that black people crossed the Pyrenees and settled on the shores of the Bay of Biscay, supplementing their game meat with food from the sea and eating the fish livers rich in vitamin D. This would give them the long residence time necessary to multiply the albino gene so as to build a whole clan of pink-skinned red-heads. After that, the new mutant group could migrate inland into the European forests.

It is the tradition to depict dwarfs as short stocky beings with generous noses and copious beards. In the past, mythographers, believing that Norse mythology developed in the north, postulated that the concept of the busy dwarf mining for mineral deposits was a northern recollection of the Phoenician miners who worked the coal, iron, copper, gold and tin mines of England and Scandinavia. It is interesting that an attempt to suggest the dwarfs were indeed real human beings should locate their origin in the Middle East.

I came to a similar conclusion as a result of trying to trace the source of the genetic predisposition to having copious body hair—beards, hairy chests,

legs and arms. (The author of this book is well endowed with such hirsute decoration). Body hair is not a universal phenomenon, although most races show traces of it. It is not a trait that one associates with Orientals, Africans, North American Indians, nor Inuit. In the old classification of the races of Europe into Nordics, Mediterraneans, and Alpines, it is the brachycephalic (broad-headed) Alpine stock that is identified as being the source of copious body hair. They were originally mountain dwellers. The brachycephalics of the Middle East were again the mountain dwellers whom I am calling *Kassites*. It seems that the extent of hairiness in the populations of the ancient world was at its greatest in Armenia and diminished in people who inhabited areas further away from that location. For example, Assyrians were always depicted in the bas-reliefs of their temples as having thick beards. The hero, Gilgamesh, is always shown sporting a thick curly beard.<sup>17</sup> A comparatively late (fourth century B.C.) relief on the surface of a vase wrought in gold shows bearded Scythians, warmly clad, even to the leather helmet covering head, ears and neck. But, by the fourth century, the Scythians were strongly mixed with Kassitic blood, for the North Pontic Kurgans of the thirty-fifth century B.C. were already part Kassite. So why were the Kassites so hirsute when hardly any other race of *Homo sapiens sapiens* was so endowed? I suspect it was because the Kassites were part Neanderthal.

*Homo sapiens neanderthalensis* evolved slightly before *Homo sapiens sapiens*. A skull found at Broken Hill in Rhodesia is quite similar to the Neanderthal skulls found in Europe and Asia as far east as Uzbekistan. Only a short while later, the African deposits show the presence of modern man. Up until the development of modern man (*Homo sapiens sapiens*), hominids were restricted to land routes. I have suggested that Proto-Cro-Magnon people crossed the sea channel from Morocco to Spain, and we know that the first men to reach Australia, which again can only be done via a

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<sup>17</sup>The so-called mosaic standard of Ur depicts many Sumerians, who were fairly closely related to Kassites, and not one of them wears a beard, but then neither have they any head hair. Were they naturally bald? I very much doubt it. Their baldness suggests they removed all their hair. I doubt whether a bronze razor could be made sufficiently sharp to permit comfortable shaving, so I suggest that the Sumerians singed their hair off with a burning taper. Why would they want to shave off all their hair? Perhaps it was in order to keep cool. The build of the Sumerian was stocky like that of mountain people. They were adapted to the cold and conserved heat easily. However, in their new home in Southern Mesopotamia, they must have found the heat stifling and realized they could obtain some relief by removing as much of their body hair as possible.

sea route, were fully 'sapienized'.<sup>18</sup> Before that, the earliest men could only leave the African continent via the Sinai Peninsula. There were, in fact, waves of migrations out of east Africa, up the Nile and across into Asia, for it is inconceivable that a small group could wander off and not be followed by close relatives unless an obstacle were thrown across their path. The existence of the great Nile River ensures that the northeastern route out of Africa would have been inhabitable even during the driest periods when the deserts encroached upon the very banks of the river. In the case of the evolutionary changes that were taking place in Africa during the Lower and Middle Palæolithic periods, there must have been a continuity between the arrival in Eurasia of the Proto-Neanderthal and the arrival of fully 'sapienized' races.<sup>19</sup> This is borne out by the discovery at Mt. Carmel in Palestine of a skull clearly intermediate between *Homo sapiens neanderthalensis* and *Homo sapiens sapiens*. However, the process was slow—slow enough that Neanderthal man was able to spread into Europe and adapt well to the situation there before becoming 'sapienized'.

What were these adaptations? Examination of his skeletal remains indicates that Neanderthal man was bulky and very strong.<sup>20</sup> His thickly muscled body was quite heavy and the cross section of his ankle bone reveals he had a massive skeleton to bear his great weight. We would also expect to find he had a thick layer of fat below the skin as insulation, because, as the last Ice Age closed in, Neanderthal man developed many traits that enabled him to cope with the cold. In the Middle East, well away from the ice sheets, he lived in the high mountains.

One of the striking peculiarities of the skull is a large projection of bone that underlay the top of the nose suggesting the nose was very large. This is in keeping with the fact that the nasal cavities were placed well forward,

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<sup>18</sup>Some anthropologists are of the opinion that Australian aboriginals are part Neanderthal, which is interesting, because they are indeed hirsute.

<sup>19</sup>A skull found at Petralona in Greece strongly suggests that Neanderthals evolved from the earlier *Homo erectus*. This, I do not doubt. It should be borne in mind that all the higher species of man evolved from *Homo erectus*. Most of the initial changes took place in Africa. From there, the improved varieties radiated out, following the Nile route into Eurasia and inter-breeding with the indigenous populations. Local competition constantly favoured the 'fitter' members resulting in a universal evolution towards modern man. *Homo erectus* was followed by *Homo soloensis* (Rhodesian man) and then by an early form of *Homo sapiens*. From this mixed ancestry, Neanderthal man evolved as a special local adaptation to the climate and circumstances of western Eurasia.

<sup>20</sup>See *The Neanderthals*, by Erik Trinkaus and William W. Howells.

away from the temperature sensitive brain. A large nose would act as a heat exchanger to conserve heat and pre-warm air going into the lungs. A female skull found at Gibraltar has less of a prominent brow ridge than a typical male skull. In living females, there would be an unbroken sloping line running continuously from the forehead along the nose to meet the perpendicular line of the mouth and chin.

When I had reasoned out this image of Neanderthal women, I realized we do, in fact, have pictures of these early Europeans. We are fortunate that Cro-Magnon man was so skilled an artist. He made paintings and bone carvings of the animals he hunted which were executed with such skill and accuracy that it is at once obvious which species is being portrayed.

An engraved bone was found at Isturitz in Basses-Pyrénées on the French side of the western end of the Pyrenees. Two bison, one a bull with two harpoons or arrows in its side, are carved on one face. This either records a kill, or is an example of a good luck charm, much like a voodoo doll, used to promote the successful outcome of a hunt. The other side of the bone repeats the theme, only this time the two animals are two women, one of whom has a harpoon or arrow in her side. The victim is very solidly built with thick muscular legs. A second woman, following behind, has a sloping forehead that continues onto a large nose which terminates in a perpendicular line running past her mouth to the tip of the chin. The women are naked except for decorative ankle and wrist cuffs, and a neck choker that all seem to be plaited out of reed or strips of cambium or leather. They are covered in hair not only on their backs and legs but also on their chests and breasts. Clearly we are looking at an engraving of Neanderthal women. Furthermore, we now have evidence of what we expected all along, namely, that the Neanderthals were exterminated in Europe by the Cro-Magnon hunters, for these women are seen either being speared or about to be killed, if the bone were being used as a hunting charm.

Another portrait of a Neanderthal woman was found at Laugerie Basse close to the Cro-Magnon rock shelter at Les Eyzies where the first discovery was made of Upper Palæolithic modern man. It consists of a reindeer bone that has an engraving of a horse on one side and a picture of a pregnant Neanderthal woman on the other side. Again, she is depicted as being hairy and naked except for wearing cuffs and a choker necklace. She is lying on the ground with a bull standing over her (plate 6).

These two portraits confirm that Neanderthal man was very hirsute and

I deduce that, if the women were so hairy, the men would have worn heavy beards as well.

It seems that Neanderthal man was hunted out of Europe. In the Middle East, on the other hand, interbreeding between Neanderthal and modern man proceeded as the various races of men spread out from Africa into Asia. I suspect that Neanderthal man was 'sapienized' rather than exterminated.

Obviously there was something about Neanderthal man making it difficult for him to compete against *Homo sapiens sapiens*. He was not inferior in the overall size of his brain and he had certain adaptive advantages in his physiognomy. However, he may have been too gentle and could not compete against the aggressiveness of *Homo sapiens sapiens*. Early humans had to struggle against nature to survive. A cooperative attitude was of immense value. But, as it became evident that man was mastering the world and nature could no longer limit his growth, the selective advantage moved to those people who were innately hostile towards others. The so-called 'advanced' people were those who would collectively attack and kill members of another tribe. This hostility reached new heights with the Aryans amongst whom even sibling rivalry led to internecine clashes within families.

Sexual selection is imperative in the evolution of societies, but what constitutes physical appeal and attractiveness? An experiment was done in England many decades ago. An English photographer took a series of full-faced portraits of a collection of women. The subjects were a random assortment of women, not pre-selected for their beauty or attractiveness. The photographer put each negative in turn into his enlarger and adjusted the size and position of each image so as to bring the pupils of the eyes onto the same target points. Underneath the cover was a printing paper. After positioning the image, he lifted the cover and gave a brief exposure, very much underexposing each separate image. He did this for all the negatives in his collection in such a way that the total accumulated exposure was correct for the printing paper. He then developed the paper. The result was a slightly fuzzy average of all the portraits he had taken; only the eyes were crisp and clear because they matched in position for all the faces. The interesting thing about the picture was that the woman portrayed was beautiful. This suggests we are most attracted to people who look like the average of all the faces we are accustomed to seeing. This, in turn, means that our concept of human attractiveness is conservative and slow to change. No matter how fast a society is evolving, there will be a tendency to try to preserve the

appearance of the reproducing group.

In the mountains of Armenia where the Neanderthal people once lived, the genes of *Homo sapiens sapiens* asserted their predominance, yet Neanderthal features remained. The advantages of modern man's skills and disposition won out in practical terms but his appearance was resisted and people were considered most attractive who were stocky, strongly built, and hairy. They carried the common feature of large noses and a discernible right angle between the line of the forehead through the nose and the line of the mouth and chin. Let us now compare the bone engravings of Neanderthal people with the Hittite bas-reliefs of Hurrians and with the many portraits we have of Sumerians, particularly those in the mosaic standard from Ur. The resemblances are quite remarkable.

The Sumerians are shown with large, wide-open eyes in keeping with the fact that Neanderthal eye sockets were capacious. The Hurrians and Sumerians look more like Neanderthal people than like their fellow members of *Homo sapiens sapiens*.<sup>21</sup> Take a short, stocky, strong, large-nosed, copiously bearded man and dress him in the clothes typical of Anatolia, especially the Phrygian cap, and we are looking at the traditional image of a gnome or dwarf. The word 'Gnome' is derived from the root word that evolved into 'know' and 'knowledge'. Clearly, these people were respected for their intellectual abilities. The hybrid combination of *Homo sapiens sapiens* and *neanderthalensis* was sufficiently viable to assert his place in the competitive world of natural selection. Interestingly, the head shape of the modernized Neanderthals was brachycephalic.<sup>22</sup> They demonstrated good socializing skills and it would seem they were very practical people.

The gracile Mediterranean race was the last branch of *Homo sapiens sapiens* to work its way from the eastern region of central Africa up the Nile corridor and across the Sinai Peninsula into Asia. By late Mesolithic times, these people occupied most of the plains south of the Armenian highlands. The Neolithic revolution began where the mountainous Kassitic domains

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<sup>21</sup>I am making this assertion based upon the reliefs and statues these mountain people left behind. I think people have assumed the old portraits were cartoon exaggerations of human beings. I am suggesting this is not so, and that the portraits are fairly accurate.

<sup>22</sup>This suggests a brachycephalic stock, probably related to the person whose skull was found at Singa on the Blue Nile, preceded the Mediterranean stock entering Asia. This may have consisted of people of the Gravettian culture who expanded across Asia to become the basis of the Mongolian race who, in turn, expanded into the American continents.

meet the flat lands of the plain. The new economy quickly spread along the same interaction zone between highland and lowland. When the predominantly Mediterranean folk expanded into Europe, there was definitely a broad-headed component included among them. This component, obviously rich in Kassitic blood, probably preferred the cool highlands to the lowlands, and so expanded into the Alpine extension of that same geological folding forming the highlands of Armenia. So the Alpine stock of central Europe is descended from a Proto-Kassitic group who entered Europe from the east.

Late in the Neolithic Age, it was discovered how copper could be extracted from ore. This was probably discovered serendipitously as a byproduct of firing pottery. Presumably, some blue-green rocks had been used to contain the fire in the kiln and were changed into a lump of malleable substance soon discovered to be the same as the rare native copper found from time to time. The powerfully built mountain people were well suited to the arduous task of mining ore and also to the task of hammering and forging the reduced copper. I suspect that, from the beginning, they were heavily involved in this aspect of the growing economy. This would complete the traditional image of the dwarf.

When the descendants of Cro-Magnon man encountered the sapienized remnants of *Homo sapiens neanderthalensis* in Asia Minor, instead of killing them, as their forebears had done in western Europe, they found them to offer a useful addition to their own survival skills.

After the Kurgans mastered the horse, their first expansion around 4300 B.C. took them not only into Europe, but also south across the Caucasus into old Armenia. The latter were the incipient Persians. Here the Kurgans met the Kassitic (Neanderthal) people who had developed metallurgy to the point where they discovered copper could be hardened by the addition of arsenic or tin. There was probably a certain amount of interbreeding. Here, archaeology shows us the Kurgans developed a preference for building strongholds on the tops of hills. In the ensuing centuries, a counter migration of the mobile Kurgans took them back across the Crimean Bosphorus to the lands north of the Black Sea where they remixed with the earlier Kurgans. This second wave was less primitive than the original Kurgans, having gained knowledge and hybrid vigour from the Kassites; they formed the North Pontic group who, armed with bronze weapons, moved west. One section, led by H̄ain (= Cain = Hoen(ir)) conquered the Elves (the people of Abel) at Eden.

At Eden, H̄ain would have built himself an apsidal house on a nearby hill



top, an architectural tradition learned in the Armenian mountains. Eden was also known as the Middle Garden,<sup>23</sup> and the followers of Hain called themselves ‘Middlers’ (= Met<sup>h</sup>usæ = Medes). They crossed the Thracian Bosphorus into Asia Minor. One group worked its way down the west coast and then along the south coast of what is now Turkey, thence down the Levant as far as Egypt. Another, probably the main branch, worked its way along the northern half of Turkey back to Armenia. These people retained the designation ‘Middlers’, briefly fought against the Persians, their distant cousins, and comfortably established an alliance with the Kassu. From then on, their relations with the mountain people was to be a vital and successful one:

“... God enlarge Japheth, and let him dwell in the tents of Shem.”

Odin of the Norsemen is a blend of at least three personæ. As a deity, he is the great Indo-European sky-god, Allfather, with aspects of the thunder-god Thor and the warrior-god Tyr.<sup>24</sup> From the story of Odin crossing the Ifing and founding Valhalla, we infer that he represents the members of the Æsir who built Troy I. He would be closely related to Hain. By far the most important persona recorded in Norse mythology is a chief of the Æsir, claimed in the mythology, to have come from Asia Minor when he was driven out by the Romans about 70 B.C. and migrated into Europe. This human Odin is said to have conquered the areas now known as Russia, Germany, Denmark, Norway and Sweden, leaving a son on the throne of each conquered country. In another ancient poem, we are told the names of these sons, though as rulers over a different list of conquered nations. In this list, we are told that the sons, Weldegg, Beldegg, Sigi, Skiold, Sæming and Yngvi become

<sup>23</sup>The early farms really were what we today would call gardens. They were surrounded by walls to prevent the numerous wild animals from moving in and devouring the crops.

<sup>24</sup>Tyr, also called Tiu or Ziu, seems to have a name cognate with Latin *Deus*. This presents a problem. Linguists suppose the *Dios* forms of the sky-god are related to the *Io*, *Ziu* forms by the elision of ‘*D*’ (see pages 79, 80). However, in chapter 18, I shall be making a case for the idea that words for the godhead beginning with ‘*D*’ or ‘*T*’ have a different origin to the words beginning with ‘*I*’, ‘*J*’ or ‘*Z*’. This idea has the advantage that it preserves the linguistically deduced rule that cognate words beginning with ‘*t*’ or ‘*d*’ are distinct from those cognate words beginning with ‘*y*’, ‘*j*’ or ‘*z*’ (see fig. 8, page 56). Norse mythology is a fairly recent mythology and, not surprisingly, makes the same associations the classical Greeks and late Romans made, namely by declining their words for the sky-god by mixing words of two different origins. The ‘*Z*’ of *Ziu* is not derived from the ‘*T*’ of *Tiu*.

respectively the kings of East Saxony, West Saxony, Franconia, Denmark, Norway and Sweden.<sup>25</sup>

The myths claim that it is from this historical Odin that all the royal families of Europe are descended. A poem called *Hávamál* in the Edda consists of Odin's code of laws of conduct teaching the fallibility of man: his need of courage, temperance, independence, truthfulness, respect for old age, hospitality and contentment. The poem also records his instructions for the burial of the dead. He built the town of Odensö, founded the city of Sigtuna, and there introduced a new system of worship. As his end drew near, Odin assembled his followers and told them he was going to return to his native land, Asgard, where he would await their coming to Valhalla, to share with him a sublime life of feasting, drinking and fighting. With that, he publicly cut himself nine times in the breast with his spear, committing a ritual suicide called 'carving Geir odds'.

The details contained in this myth, recovered from the remote Atlantic island of Iceland, are so accurate that it is perfectly clear who Odin was. From the annals of authenticated history, we can pluck our man, the ancestor of the kings and queens of Europe.

*Summary.* Norse Midgard is Eden. The bridge Bifröst of Norse mythology crosses the Bosphorus. 'Ragnarok' or 'The Twilight of the Gods' is a description of the volcanic explosion that destroyed most of Santorini. The setting of Norse mythology is Anatolia. Elves are the white-skinned, blond-haired people descended from the lightly built Mediterranean race (Hamites); Dwarfs are descended from the Neanderthal race (Semites); the Gods (Japhetites) are the tall, red-headed, horse-riding Aryans. Norse and Greek mythology, and the earliest chapters of the Bible concur.

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<sup>25</sup>In view of the fact that 'b' and 'w' were interchangeable in the Hurrian language (due to the fact that 'w' is simply the sound of 'b' with incomplete closure of the lips), I am very suspicious of the names of the first two sons. Probably, Weldegg and Beldegg were one and the same person, the king of the Saxons, and possibly the East Saxons and West Saxons occupied one national territory, but spoke dialects that differed in the degree of closure of the 'b' sound. The *Anglo-Saxon Chronicle* remembers him as 'Wihtlæg'.

## CHAPTER XV

### MITHRIDATES, FATHER OF KINGS<sup>1</sup>

**M**ITHRIDATES VI, EUPATER, King of Pontus, was the most powerful and troublesome opponent ever to have challenged the Roman Empire. In 88 B.C. Nicomedes, King of Bithynia, backed and aided by the Romans, invaded Pontus. Mithridates repelled the attack. He was so furious, he ordered all Roman citizens within his kingdom to be executed. Accordingly, about 80,000 people were massacred. The Romans gathered their main forces and, in 83 B.C. they marched into Pontus. Again, the western armies met with disastrous failure. Mithridates raised the stakes and made it clear the Romans would have to stay well clear of Pontus. Therefore, when, in 74 B.C., the Roman legions regrouped under the command of Lucullus and entered Bithynia, Mithridates immediately attacked.

However, this time the sheer might of Rome began to count, and Mithridates was forced to give ground. As he retreated, his own son, disgraced by this, turned against him. His allies, afraid of Roman reprisals, began to fail him. Only a few contingents of his Pontic army remained loyal as did an Armenian group. In 71 B.C., he felt he could no longer resist the Roman legions and so he marched his army around the eastern end of the Black Sea to Crimea and moved on into central Europe.

Mithridates had gained a foothold in Europe before his wars with Rome. The Greeks, a seafaring nation, established many cities as trading centers along the sea coasts. Those of the northern Black Sea, such as Chersonesus near modern Sevastopol in the Crimea, were particularly prone to being attacked and held to ransom by the Barbarians who lived inland. Accordingly, they appealed to their nearest neighbour for help. Mithridates responded and was able to subdue the barbarians. He is the only king from the civilized world who ever triumphed over the Scythians. However, his diplomatic

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<sup>1</sup>The most complete work at present on the life and times of Mithridates written in the English language appears to be *The Foreign Policy of Mithridates VI Eupator King of Pontus*, by B. C. McGing.

skill was such that he earned the respect of the Scythians and finally could count upon them as his friends. In a similar way, he became respected among the Gauls. When, therefore, he had to flee the might of Rome, he was able to find refuge amongst the European tribes.

In 66 B.C., Pompey took over command of the Roman army in the east and destroyed what was left of Mithridates' possessions in Asia Minor. To the Roman world, Mithridates seemed to disappear from the annals of history except for a report filtering back to Rome that, in 63 B.C., he committed suicide. As far as Rome was concerned, that was the official end of the Mithridatic wars.

We can see in this history, the similarities to the Edda myth about Odin. We have here a personality who certainly hailed from the land that was home to the Æsir. He was driven out by the Romans. And he committed suicide. These facts fit the Icelandic tradition. Do we have any other clues that would corroborate the identification? Yes we do! Mithridates had the reputation of being an extraordinarily skillful horseman. Odin's horsemanship was so legendary it was said of him that his horse, Sleipnir, had eight legs. The name 'Odin', its Germanic form 'Wotan', or Saxon 'Woden', means 'the raging one'. A man who could order the massacre of 80,000 people is certainly formidable. But the most compelling proof that Odin was Mithridates comes from the Saxons. Saxons worshipped their god, Woden, under the alternative name *Irmin*. The Milky Way was called Irmin's Way. A statue or wooden post, symbolic of the tree that supported the sky, was erected near Paderborn in Saxony as an object of worship. It was called the *Irminsul*. In A.D. 772, Charlemagne ordered it to be destroyed. Now the royal families of Europe adorn their ceremonial robes with collars made from the winter pelt of the weasel; it is called *ermine*, a name meaning 'Armenian', because the weasel is known as the Armenian mouse. 'Ermine' and 'Irmin' are pronounced the same way.

Although Mithridates was king of Pontus, he led an Armenian army and probably gave the appearance in Europe of being Armenian.<sup>2</sup> In Europe, his affiliation with the Scythians quite possibly allowed him to add a Scythian

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<sup>2</sup>Mithridates' staunchest ally against the Romans was the Armenian King Tigran. Tigran married Cleopatra, daughter to Mithridates, thereby becoming his son-in-law. As part of their mutual arrangements, Tigran ceded Lesser Armenia, adjoining Pontus, to Mithridates and also allowed Mithridates to retain the northern Armenian district of Colchis. For the details of Mithridates' alliance with Tigran, and a slightly different slant on the Mithridatic wars, see chapter 22 in *The Kingdom of Armenia* by M. Chahin.

group to his force. Traditionally, the Proto-Indo-European root word for 'to cut' was *\*sek-* from which the name 'Scythian' evolved directly. When we consider that the original name must have been something like 'Sehian', because the early Scythians *were* the proto-Goths, and the root word for 'to cut' would have been *\*seh-*, then we see it is quite possible the Saxons (*Sehians*) were, in fact, Scythian followers of Mithridates. The usual etymology of the name 'Saxon' assumes it is a separate derivation from the traditional root *\*sek-* meaning 'men with knives'.

Mithridates claimed descent from Alexander the Great, a claim that has been questioned. On the other hand, his claim to be descended from Darius, King of Persia, is probably correct, although we do not have a geneological tree to prove it. McGing following Meyer says "... this was all propaganda: ancient and noble lineage was invented, especially in the time of Mithridates Eupator, to give added respectability and nobility to the ruling family." As we know, the Middle East was, at one time, conquered and ruled by the Persians, and it is highly likely the aristocrats, to whom were granted title to the lands they controlled, were in some way related to the royal family. Of more certainty, is Eupator's descent from Mithridates I of Cius, father of Ariobarzanes, Satrap of Phrygia. All the royal families of Europe are descended from Mithridates VI of Pontus and, therefore, directly from Mithridates I of Cius. Indeed, in all probability, it will turn out they are all descended from the biblical Cain because, even amongst the Persians, there is strong evidence the kings were of Median origin, or, at least, carried some Median blood in their veins.

Norse mythology, hitherto thought to be just another form of the basic beliefs of the Indo-Europeans, was, in fact, a rather late introduction into northern Europe. Primitive Indo-Europeans had beliefs similar to those of the Slavonic people. They feared and respected the great sky-personality called Pyerun or Svantovit. Most of their beliefs arose from those typical childhood fears that seem most frightening in the dark. They believed in boogiemens or spirits who hid behind doors, emerged from swamps, lurked in trees and so on. The Celts were the first people to take the more sophisticated middle-eastern pantheons into Europe. Norse mythology was introduced in 71 B.C. to supersede the existing beliefs.

This now explains why Loki, one of the Norse gods, is portrayed as a mean and evil spirit. Odin, Thor and the other Æsir are constantly bothered by scheming Loki and they put considerable effort into putting him down. Loki

is the Celtic god, Lew(k), whom I have identified as Apollo. His role as an evil mischief-maker reflects the struggle of the followers of Mithridates against the Celtic Druids. As is the custom following conquests, the gods of the conquered tribes had to be demoted. There was not so much a conquest of the Celts by the people from the Middle East, as there was a dominance arising from Mithridates' charismatic personality coupled with the vastly superior knowledge of civilized people over barbarians. Even so, the Druids were, no doubt, angry because of their loss of power, and there would have been an intellectual struggle for the hearts and minds of the north Europeans.

Because Norse and Teutonic mythology was a late introduction and came from Asia Minor, it is therefore not so surprising that one of the best recollections of the explosion of the island of Santorin in the Ægean Sea should be preserved in the remote island of Iceland. In recalling that the tree at Eden was an ash tree rather than an apricot tree, Norse mythology is also more accurate than the Bible. We should not consider this to be surprising when we realize the Norse tales came from Pontus in Asia Minor. Mithridates (alias Odin) was a king who hailed from a line originating with the King of Cius, a city on the coast of the Sea of Marmara only 160 miles away from Eden, and also 160 miles away from Troy in another direction (see fig. 2, page 14).

Pontus, originally called Libya, was adjacent to the district of Cappadocia, the place where Hercules Jason fought the dragon. Mithridates Eupator issued coins upon which he had himself depicted in the guise of Hercules. Clearly, Mithridates held Hercules in high regard. Not surprisingly, we discover that a north European people preserved the most accurate and detailed description of Jason's last moments of life.

*Summary.* Norse mythology was taken into Europe by Mithridates VI, King of Pontus. Mithridates is the principal persona in the character Odin (Wotan). All the royal families of Europe are descended from him.

## CHAPTER XVI

### BEOWULF AND ST. GEORGE

ONE OF THE GREAT HEROES in English literature is Beowulf, the central figure in the longest complete epic poem in the Anglo-Saxon language. The poem opens with a description of the funeral of Scyld Scefing, a renowned Danish king whose son and successor, we are told, is called *Beowulf son of Scyld*. The poem assures us that Beowulf-son-of-Scyld, earns a reputation matching that of his father. His fame spreads far and wide.

The Dane Beowulf's grandson, Hrothgar, builds a great wooden hall which he names Heorot. Trouble begins when this hall is attacked by a fiendish monster called Grendel, who enters the hall by night and kills many of the warriors sleeping there. These raids occur sporadically over a period of twelve years without the Danes being able to stop the slaughter, so powerful and demonic is Grendel.

Eventually, the terrible news reaches the ears of a young hero of a neighbouring tribe of Geats. This young man, said to be the strongest of living men, is named Beowulf, by strange coincidence, the same as Hrothgar's grandfather. Of sixty or so other names mentioned in the epic poem, 'Beowulf' is the only name that occurs twice, referring to two different people who are supposedly not even related to one another.

Beowulf the Geat collects a band of faithful followers and sets sail for the land of the Danes. He presents himself to Hrothgar and announces his willingness to try his hand against Grendel. Hrothgar, delighted, has his guests dined, entertained and liberally supplied with ale until it is time to retire. Beowulf and his band are left in charge of the hall, whereupon they settle down for the night.

In due course, Grendel bursts down the door and immediately devours one of the Geats. Next, he approaches Beowulf. Beowulf's confidence and determination are so great he has retired without his sword, saying he will tackle Grendel with his bare hands. This he promptly sets about doing. He grips Grendel so tightly, the monster's talons crack. There is a great din as the two struggle, but Beowulf's strength wins out and Grendel lets out a

dreadful scream. With that, the tendons in Grendel's shoulder give out and Beowulf wrenches off the creature's arm. What is left of the evil monster flees into the night.

The following morning, chieftains and warriors from near and far come to witness the evidence of the victorious struggle. They follow the blood trail that marks the creature's tracks leading them to a lake of water-demons. The lake surface is "boiling with blood, its terrible waves laced with hot gore."<sup>1</sup> This is where the mortally wounded Grendel has hidden and where he dies. On the way home, one of the Danish chieftains composes verses in which he compares Beowulf's exploit with that of the hero Sigemund, son of Waels, who killed a treasure-guarding serpent.<sup>2</sup>

The hall of Heorot is gaily decorated and a great feast is held to honour Beowulf. Hrothgar presents Beowulf with many fine gifts including a jewel-studded sword of honour and eight horses upon one of which is Hrothgar's own war-saddle. After the formalities and the feasting, comes the entertainment—music and songs followed by a recital of epics by the court poet. Eventually, the party ends; King Hrothgar and his wife retire to their quarters. Most of the remaining company clear away the benches and spread their bedding upon the floor. All are well flushed with wine, and so they soon fall asleep. That night, Grendel's mother, angry and vengeful, attacks the hall. She kills a Danish chieftain and carries away his corpse and her son's severed talon, hung up as a trophy.

The next morning, Hrothgar, Beowulf, and a mixed party of Danish and Geat warriors set off to track down the offender. They follow her spoor which leads to a wild part of the country where they find the same lake they visited before. The lake lies below a grove of mountain trees overhanging a grey rock. The waters of the lake are *boiling* with blood. Dragons slither around in its depths, while monsters, serpents and fierce brutes bask upon the slopes of the cliff. Beowulf kills one with an arrow.

Donning plenty of armour and a well wrought helmet, and armed with his famous reliable sword, Beowulf leaps into the lake. He gropes around the waters for the best part of a day. Hardly has he caught sight of the

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<sup>1</sup>Quotes are from David Wright's translation of *Beowulf*.

<sup>2</sup>In Icelandic lore it was Sigmund's son Sigurd, called Siegfried by the Germans, who slew the dragon. *Sieg-* means victory, and *Siegmund* more or less means victorious protector whereas *Siegfried* probably means beloved victor. Both names are thus descriptive. The northern races were fond of oblique references to creatures or people who required respect; bears, for example, were called 'the brown ones' or 'the honey eaters'.



lake bottom when he feels himself in the grip of the she-monster, Grendel's mother. His armour saves him from being gored by the savage claws that grip him. The monster drags Beowulf off to her den in a cavern rising above the reach of the water. There, our hero snatches an opportunity to swing at the monster with his sword, but he finds the sword useless: it cannot cut into the creature's flesh. He throws it down in disgust. A hand-to-hand struggle ensues but to no avail. During the struggle, Beowulf notices an impressive and formidable sword hanging on the wall of the cave. This, he quickly grabs and, calling upon his full strength, smites the monster across the neck, cutting clean through her backbone. Headless, she falls to the ground.

With that, a flame, bright as the sun, fills the cavern with light. Finding the remains of Grendel, the dead son, Beowulf severs his head also. Now the *fiery, incandescent blood* of the two creatures begins to melt the blade of the sword. Beowulf notices the cave is full of treasure, but he leaves it lying there. He makes his way back bearing only the she-monster's head and the golden jewelled hilt, all that is left of the sword whose blade has melted away. His friends help him ashore. They are delighted to find him still alive. The lake, black with blood, subsides under lowering clouds.

The company returns to the court of king Hrothgar where there are great celebrations, much speech making, and generous rewards given out. After that, Beowulf and the Geat warriors go home to their own King Hygelac, uncle to Beowulf. Once again there is much celebrating as the adventures of Beowulf and his men are related to the people at Hygelac's court. Here the first part of the story winds down.

We are told that, in later days, Hygelac and his son are killed in a war, and Beowulf becomes king of the Geats. The remaining third of the poem describes Beowulf's great adventures as the king. But before we explore that section, let us look at the story so far.

The poem opens with a few lines in praise of Scyld Scefing, King of the Danes, and his illustrious son, Beowulf, successor to the throne. It is interesting that Scyld should be the first Danish king to be remembered in what amounts to a geneological listing of the forebears of Hrothgar who built Heorot Hall, because, according to Norse mythology, Skiold was the son of Odin, the very first of the line of kings of Denmark. Scyld is clearly Skiold, and so here we have corroborating mythology from two distinct societies.

Because I have quoted and italicized references to *boiling, fiery* and *incandescent blood*, you will realize I am planting clues to show that the adventurer Beowulf is none other than an incarnation of Hercules Jason, slayer

of the dragon in central Turkey. The story would have been most vividly remembered by the people of Cappadocia, neighbours of the Pontic King Mithridates VI who took the story into Europe. So why would the hero's name be changed to Beowulf?

I suspect we have here another example of the ambiguous genitive. Beowulf was the son of Scyld and grandson of Mithridates. Probably he was so enchanted by the stories related by the Armenian bards about the great dragon slayer that he personally undertook to memorize them and sing them during celebrations at court. In that way, the legends may have become known as the 'Stories of Beowulf', meaning, of course, 'as told by Beowulf'. The hero's name would have been Sigmund or Siegfried, and the eighth century Anglo-Saxon writer, who recorded the story for us, knew the legend both as the story of Beowulf and as the story of Sigemund, so he included both in his rendition of the saga; indeed, as we shall shortly see, he included three accounts of Hercules' assault on the dragon.

His hero Beowulf is said to be a Geat. Now we know that *Geat* is a variant of *Gaut* of which another variant is the more familiar *Goth*. Making Beowulf a Goth was a very acceptable idea to the northern nations who were neighbours of the Goths. Indeed, I suggested in the previous chapter that Saxons were Scythians and therefore Goths. But why did the original story tellers choose to make such an association? A possible explanation is that Hercules Jason was indeed a Gorgon, that is, a member of the Egyptian garrison colony stationed at the eastern end of the Black Sea. Greek folk etymology transformed the name 'Gorgon' into 'Georgian', which is Greek for 'farmer'. Now, there is another Greek word *gēitēs* (γηιτης), which also means a 'husbandman', or 'farmer', and this word may have been used whimsically at times to describe a Georgian. It is but a short distance, phonologically speaking, from 'Gēit' (pronounced Gay-eet) to 'Geat'.

Beowulf was said to be the strongest of living men. Exactly the same claim was bestowed upon Hercules. Some may argue that one would be hard put to find the image of an erupting volcano in the character of the prowling Grendel. Volcanism is there for sure in the description of the lair of Grendel and his mother, and the sword whose blade melted is exactly what would have happened to Jason's sword when he stabbed into the lava. But remember, it was not until 71 B.C. that the stories of Hercules were taken into northern Europe. The stories were very old by then, and they would have been just as fractured and confused as they were for the classical Greeks. We know the Greek versions of Hercules' encounter with the volcano included

his killing of the Nemean lion by strangulation (because his arrows failed to have any effect), and his capturing of the three-headed Cerberus, the dog who guarded the entrance to Hades. By classical times, several versions of the dragon had converted the volcano monster into a wandering four-footed beast and, with that, the story tellers could free it from its mountain fastness and have it prowling all over the place.

Fr. Klaeber's edition of *Beowulf* has an introduction and notes describing in detail the immense volume of scholarly sleuthing that has been done on the *Beowulf* manuscript. Two particularly interesting observations support my thesis. The first is that there existed all over northern Europe a folk tale about the "Bear's son" containing numerous elements of the *Beowulf* saga. In particular, the *Grettisaga*, a Scandinavian tale dating from about 1300 A.D., tells of a hero called Grettir the Strong. Grettir's adventure is so reminiscent of Beowulf's fight with Grendel and his mother that there can be no doubt the two stories have a common origin. In an Icelandic version of the tale, the hero, called Ormr the Strong, fights with the monster Brúsi and his mother who dwell in a cave near the sea. The interesting thing, from our point of view, is that Brúsi's mother is described as an enormous fire-breathing cat. Of all the monster images extracted from the form of the smoke clouds in an eruption of Mt. Nyssa, by far the most popular is that of a fire-breathing lion with an enormous serpent's tail. In those days, lions existed in the Middle East. However, there were no lions in northern Europe, and so a 'fire-breathing cat' would be as close to the traditional image of the volcanic eruption as the north European bards could limn.

The second interesting comment from Klaeber's introduction is his observation that Beowulf's opponent, Grendel, figures as a terror of the marshes comparable to the *Lernæan Hydra*. Like most mythical epics, the *Beowulf* saga is full of anachronisms. The story of Hercules' achievement in 1190 B.C. is interwoven with Danish history of some 1300 years later. Mythology is notoriously poor at keeping track of time. Something very similar has occurred in the legend of King Arthur in which historical events of vastly different ages have been woven together.<sup>3</sup> There may be more than one anachronism

<sup>3</sup>Nikolai Tolstoy has shown that the dominant character in the persona of the wizard Merlin was a Druid priest who clashed with the early Christian authorities as the latter's religion was taking over the hearts and minds of the British people (see *The Quest for Merlin*). The twelfth century writer, Geoffrey of Monmouth, also credited Merlin with having engineered the transportation of the 'Dance of the Giants' from a mountain in Killare in Ireland to Stonehenge. That the bluestones of Stonehenge came from overseas has long been known because geologists have determined that the only bluestone matches oc-

in *Beowulf*.

Mithridates entered Europe in 71 B.C., and committed suicide in 63 B.C. That gave him only eight years to bring about a revolution in the affairs of the European barbarians.<sup>4</sup> The fact that he was reputed to have put sons on the thrones of six or more nations suggests to me that his sons were from the Middle East. We know that one of his sons, probably the son of his queen, turned against him when it was apparent he was going to be beaten by the forces of Lucullus and then Pompey. I imagine that a man of Mithridates' fiery disposition and power would have had many concubines, and I assume that he took a troop of illegitimate sons with him when he marched his army around the eastern end of the Black Sea and entered Europe.

However, according to the *Beowulf* saga, Scyld arrived in Denmark as a little boy, alone and destitute. Does this, I wonder, imply that Mithridates begot a son by a local Danish woman? Such a son would have been no more than seven years old when his father died in 63 B.C. Perhaps, as he grew up, he began to exhibit so many of the qualities of his illustrious father that the Danes made him their king. If that were so, then, allowing an average of thirty years per generation as Gurney did when he listed the Hittite kings, we would have a geneological timetable something like this:

Odin		reigned 71–63 B.C.
Scyld	born 68 B.C. (approximately)	
Beowulf	born 38	
Healfdene	born 8	
Hrothgar	born 22 A.D.	reigned 52–82 A.D.

These dates differ by over four hundred years from those reckoned by scholars. However, the usually accepted dates are based upon the war between Hygelac, a king of the Goths, and the Franks. This war is mentioned curred in the rock formations within a very restricted location in the Prescelly mountains. Therefore, the blue stones actually came from Wales, not Ireland. Recently, the exact point of embarkation where the stones were loaded onto vessels has been found. We know this because those early stone movers dropped one of the stones into the water and could not recover it. Robert Kennedy, curator of the Pembrokeshire Museum, found anomalous grooves cut into some of the stones indicating the stones were not simply quarried to take to Stonehenge but obviously belonged to a pre-existing monument. Thus, we can be sure that Geoffrey's account of Merlin is based on actual history. We know the bluestones were taken to Stonehenge at least 1500 years (probably longer) before the time of the Merlin who clashed with the Christians.

<sup>4</sup>Though it is possible that Mithridates extended his alliance with the Scythians and Celts; penetrated deep into Northern Europe, and began his political influence there long before the Romans forced him out of the Middle East.

by Gregory of Tours in his *Historia Francorum*, and from this and other sources it has been calculated the battle took place about 520 A.D. If we remove the character Beowulf (the hero) from the stories, then we lose the synchronization between events pertaining to the Danish royal house and those pertaining to the other royal houses mentioned in the story. Perhaps this is why the earliest Swedish king in the Beowulf story is called Ongentheow and not Yngvi as suggested in Norse mythology (see page 264). There is an Ingeld (Yngeld) who marries Hrothgar's daughter and he may have been named after Yngvi as he would have lived in Hrothgar's time. He was said to be a member of the Heathobards, an unidentified, possibly Swedish, tribe.

We shall now return to look at the remainder of the *Beowulf* saga. Beowulf became king of the Geats and, towards the end of his life, fought a fire-breathing dragon. Remarkably, just as the Norsemen living in Iceland retained the most accurate recollection of the volcanic explosion of the Ægean island, Stronghyle, so did the English preserve the most accurate description of the last hours of the leader of the Sea People. In the version where Beowulf's battle becomes a fight with Grendel and his mother, the distortion of events is so great as to make the phenomenon of the volcano barely recognizable. But in the story of the battle between Beowulf, King of the Geats, and the dragon, the details are uncannily accurate. Here is that story.

Up in the highlands, a dragon guards a treasure horde hidden in a burial tumulus. A runaway slave hides in the passageway of the tumulus and soon discovers the treasure. The dragon is not alert and the intruder is able to snatch up a jewelled cup and make his getaway before the dragon spots him. The dragon senses there is something wrong and, sorting through his treasure, soon discovers the jewelled cup is missing. It becomes furious and vengeful when it detects the odour of a man in its lair.<sup>5</sup>

The creature begins to spew fire and burn dwellings . . . the flying monster spares no living thing. Beowulf gives orders for the construction of a shield made of iron, for he is well aware that a wooden buckler will be of no use against fire. At last he is ready. He takes a small contingent of twelve warriors and, leaving them on a nearby hill top, he advances towards the Dragon's lair. He comes to the stone arches in the wall of the tumulus from which issues a swirling exhalation of

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<sup>5</sup>The following is a modified abridgment of the relevant passages from David Wright's translation of *Beowulf*.

flame, so hot that no one can enter without being roasted. Beowulf shouts until his voice penetrates the cavern and his battle-cry thunders under the grey rock. The guardian of the treasure-horde bristles with rage when it recognizes the voice of a man. There is no time for appeasement. The monster's scorching breath spurts ahead of it, out of the rock, while the earth reverberates. The hero, facing the barrow, swings his shield to meet the enemy; upon which the reptile is spurred to take the offensive. Already Beowulf has drawn his sharp ancestral sword. But each of the adversaries is in awe of the other. The prince resolutely stands his ground in the shelter of his great shield while the Worm gathers its coils together. Bent like a bow, the flaming monster hurtles towards him and rushes upon its fate. But Beowulf's shield gives protection to life and limb for a shorter time than he hoped. For the first time, Beowulf has to fight without success because fate refuses to grant it to him. Raising his hand, Beowulf strikes the glittering monster with his sword, but the blade bounces off the scales and scarcely bites, just when he has most need. The blow infuriates the guardian of the barrow. It spits a blast of glistening fire which leaps hither and thither. Beowulf can boast of no advantage now that his naked blade has failed him in battle, as no good sword should do. It is no easy thing for Beowulf to make up his mind to quit this world and take up his lodging in some other, whether he likes it or not. But this is the way in which every one has to die.

Soon the antagonists join battle once more. The Dragon takes fresh heart and finds its second wind while Beowulf, hedged around with fire, suffers agony. His comrades-in-arms utterly fail to support him in strength like good fighting-men, but flee into a forest to save their lives. Yet one among them is pricked by his conscience. His name is Wiglaf. Wiglaf sees that Beowulf, in spite of his armour, is in distress from the flames, and so, gripping his yellow shield with one hand, with the other, he draws his ancestral sword.

This is the first occasion on which Wiglaf follows Beowulf into battle. But his courage does not waver, nor does his father's sword fail him in combat, as the Worm is about to discover when they encounter each other. With a heavy heart, Wiglaf reminds his comrades of their duty: "He picked us out of his whole army for this adventure, thinking we deserved the honour. That is why he gave us valuable gifts. He thought we were brave spearmen and daring soldiers. Now has come the time when our leader requires the help of brave men."

So saying, he dives into the perilous smoke crying: "Brave prince,

renowned for feats of arms, defend your life with all your might—I am coming to your help!” With these words, the Worm angrily emerges once more in swirls of sparkling flame, to take the field against its enemies, the human beings it loathes. Wiglaf’s shield is burned to the boss by a cataract of fire, while his corselet gives him no protection. The warrior slips quickly behind his kinsman’s shield as soon as the flames burned his own to cinders. Beowulf is so mindful of his fame and strikes so hard with his sword that, driven by the impetus, he squarely smites the Dragon’s head. Yet Beowulf’s patterned sword, Nægling, fails him. It shivers to splinters. His hand is so strong the force of his blows overtakes any weapon.

The flame-spitting Dragon screws up its courage for a third attack. When it sees its chance, it sets savagely upon the hero, catching him around the neck with lacerating fangs. A torrent of gore rushes out and Beowulf is spattered with his own life-blood. Wiglaf displays his inherited skill and daring. Though protected by his armour, the brave man’s hand is severely scorched in helping his kinsman. By not aiming at the head, he strikes the creature slightly lower. His sword plunges in with such effect that, from that moment, the fire begins to abate. Collecting his wits, Beowulf pulls out a dagger he wears in his corselet, and rips open the belly of the Worm. Together the kinsmen kill their adversary. It is Beowulf’s crowning hour of triumph, his last feat of arms, and the end of his life’s work.

The wound the Dragon just inflicted upon him begins to burn and swell. Beowulf soon realizes that mortal poison is working in his breast and has bitten deep into his entrails. The trusty Wiglaf undoes his helmet and, with water, bathes his friend and lord, who is exhausted and soaked in blood from the battle.

Beowulf dies from his burns and is cremated on a funeral pyre like all Sea People. In contrast, we are told at the beginning of the story that the body of Scyld Scefing, together with a great quantity of treasure, is placed on a ship which is then cast adrift upon the sea in the Nordic tradition. These differences in funeral practice again reinforce the idea that the hero Beowulf comes from a different time and culture.

Let us now put together all the stories relating to the fight between Hercules and the dragon. Compare this version of Beowulf with the story of Bellerophon told on page 156. Also, look at the story of Hercules donning the shirt that Deianeira anointed with the blood of Nessus told on page 155, and the story of Hercules attacking the Lernæan Hydra told on page 157. From

the similarities, we can extract the historical facts in considerable detail.

In his excavation of tombs at Altintepe, a western outpost of ancient Ararat, the Turkish archæologist Tahsin Özgüç came across bronze belts decorated with embossed pictures of winged horses, seemingly an important symbol in Ararat. This would account for the story of Bellerophon mounted on the winged steed Pegasus. Ararat included the territory of the Khaldians whose weather-god (Zeus) was called Khaldi. I have given arguments for identifying the Khalds with the Celts as an important part of the Sea People's confederation. The Khalds were the leading producers of the newly perfected steels. Khalds undoubtedly accompanied Hercules Jason as he advanced into the center of Cappadocia. Mt. Nyssa erupted, for the final time, from multiple vents including the main one on the top of the mountain.<sup>6</sup> This would be the "immortal" head, the "mother" (called Echidne in some sources) of the secondary eruptions, hence the distortions of some of the versions of the story in which the eruptions became both a monster and its mother. It may be there were gold and silver mines in the area, but I suspect the tradition of the dragon guarding a horde of treasure derived from the very old tradition that the dragon guarded the golden apples of the Hesperides. Apricot orchards must have stretched from Mt. Nyssa to the shores of Lake Tritonis. Prevailing winds were westerly, and so the orchards, on the windward side, did not suffer from the sulfur dioxide emissions that accompanied the emergence of the dragon.

The encounter between Hercules Jason and the volcano has already been described on page 154. It follows the Beowulf story fairly closely, as a reading of that encounter will show. According to Greek mythology, Hercules is helped in his fight by Iolaus who also sees to the planning and completion of the cremation of his master's remains. In the Beowulf story, precisely the same functions are performed by Wiglaf. Interestingly, the two names can be united by postulating the existence of an original Egyptian name \**Wh ɿwt*. (In Egyptian, the 'l' would have been the indeterminate 'r' but, by 1190 B.C. the Gorgon colony, having mixed with the Medes would surely have been making a distinction between 'l' and 'r'.) The name would have been pronounced something like *Wioghlauth*. Linguistic rules state that early initial 'W' was dropped in the classical Greek language, hence *Wioghlauth* would have become *Io(gh)lauth*. It is reasonable to suggest that the pharyngeal fricative back vowel 'ogh' would have lost its roughness, as in English

<sup>6</sup>The Chimæra had three heads, Cerberus, another manifestation of the erupting volcano, also had three heads, and the Hydra had many heads.



'though'. Also, a terminal 'th' would become 's', especially because it could be declined more easily with that termination. This would give us the Greek name 'Iolaus'. Going into the Germanic lands, on the other hand, I can see the rough back vowel hardening into a full glottal stop, and the terminal 'th' becoming an 'f'. (Young children often say 'fumb' before they master the more difficult word 'thumb'.) Hence, I can see how the name 'Wioghlauth' could become 'Wiglaf' amongst the Saxons.

Beowulf became a model of heroism for the early Anglo-Saxon settlers in Britain. Because he was a pagan hero, the advent of Christianity diminished his status. By 1066 A.D., except for a small population of Jews, most of those parts of Europe that had been influenced by Roman presence—including the territories that fell to the descendants of Mithridates—became Christianized. In that same year, England was attacked by the Normans. The Normans had originated in Norway and later settled in northern France. After the Norman invasion of Britain, the invaders settled down among the Anglo-Saxons. One of their early commitments was the defence of the Christian religion against Islamic expansion. Over a period of some two hundred years, they participated in the series of wars known as the Crusades.

The earliest Christian state had been Armenia which, at that time, was an extensive country stretching all the way from the Caucasus to the west of central Anatolia including Cappadocia. Gregory the Illustrator was a native of Cappadocia and a Christian. He succeeded in converting the king, Tiridates III, to Christianity and, by decree, Tiridates made Armenia into a Christian state. That was in 285 A.D., thirty-nine years before Constantine, the Emperor of Rome, openly embraced Christianity. About the time Armenia was converted to Christianity by St. Gregory the Illustrator, there were three other Gregories in the early church: St. Gregory Thaumaturgus (A.D. 210 to 270), who was born at Neocæsarea; Gregory of Nazianzus (325–390), who was born at Arianzus in Cappadocia; and St. Gregory of Nyssa (335–395), who was born at Cæsarea (Kayseri), that is, at the foot of the volcano mountain in Cappadocia. Erciyaş Dağı, alias Mt. Atlas, was also known as Mt. Nyssa. The conversion of the whole of the Roman Empire to Christianity was a long drawn out process that was not completed until towards the end of the fourth century. Armenia's extensive pagan literature was destroyed by the early Christians but, as we are seeing here, although somewhat transformed, vestiges of ancient mythology reappear in Christian history.

Among the Islamic groups spreading their influence were invaders of East

Asian origin, the Seljuk Turks. These people attacked the Armenians and were dispossessing them of their lands. A group of Armenians fled south from Cappadocia, settled in Cilicia and became allies of the Crusaders. It would have been at Antioch in the Amq Plain that the Armenians, under their leader Prince Oshin, and the Normans came together. It would also have been there that the Normans heard tales about a truly great Christian hero called Saint George.

One encyclopædia describes St. George as a Christian martyr who died in A.D. 303, but it goes on to say that his existence has been seriously doubted. Furthermore, his date of martyrdom clashes with the reports of his having aided Norman Crusaders against the Saracens under the walls of Antioch in 1089, whence he became patron saint of England. Prince Oshin may have figuratively declared, "I am St. George!" But I doubt he said that and I think this entry in the encyclopædia is incorrect. There are English versions of the story of St. George that have become absurdly national. In one of them Cappadocia is claimed to be an English shire. The version that I found to be most accurate was written by Horace Scudder and included in the *Junior Classics*, a collection of stories for children. The story begins: "In the country of *Libya* in *Asia Minor* there was a town called Silene. Near the town was a pond, and this pond was the roving place of a monster dragon . . ." Here is further affirmation that Libya was originally in Anatolia. A dragon that lives in a pond is reminiscent of the Hydra who lived in a swamp. Remember, the volcano Erciyaş Dağı (Mt. Atlas) rises from the northern shore of the swamp around the small lake of Kurbağa gölü.

Continuing with the story, we learn that: "Whenever this dragon drew near the city walls, his breath was so full of poison that it caused the death of all who were within reach of it . . ." No doubt, this describes sulfur dioxide poisoning! The story goes on to tell us of the plight of the king's daughter who was to be sacrificed to appease the dragon. Then it continues: "Now these people of Libya were heathen, but in *Cappadocia*, *not far away*, was a Christian named *George*, and this George was a young man of noble bearing. He rode to Libya towards the city of Silene, and he was hard by the lake when he saw the princess . . ."

Cappadocia! This version of the story confirms the location. The volcano Erciyaş Dağı is in Cappadocia east of Lake Tritonis. St. George's dragon clearly is the personified volcanic eruption, the dragon who guards the golden apples of the Hesperides. The dragon's appearance is up to expectation, for it does indeed, according to the story, rise with a great bellowing from the

lake, belching forth smoke and flame. The hero's name is George. Georgians, I maintain, are Gorgons, descendants of the Egyptian settlers at Colchis. St. George is, doubtless, Hercules, the Georgian slayer of Ladon and defeater of the Hydra.

I suggest that, like so many other adaptations of the Christian Church, the remembrance of Hercules was so important to the people of Cappadocia that, when that society was being Christianized, the story of Hercules was also Christianized by the simple device of declaring the Georgian to be a Christian.<sup>7</sup>

By now you should be impressed that we are on the right track with the present theory of ancient history, at least, in its broadest aspects because the literature abounds with the most extraordinary coincidences, or, as I would rather say, corroborations. Here is another corroboration: it is a passage from a medieval English Christmas play:

Enter Father Christmas.

*Here come I, old Father Christmas,  
Welcome, or welcome not,  
I hope old Father Christmas  
Will never be forgot.  
I am not here to laugh or to jeer,  
But for a pocketfull of money, and a skinfull of beer,  
If you will not believe what I do say,  
Come in the King of Egypt—clear the way.*

Enter the King of Egypt.

*Here I, the King of Egypt, boldly do appear,  
St. George, St. George, walk in, my only son and heir.  
Walk in, my son St. George, and boldly act thy part,  
That all the people here may see thy wond'rous art.*

Enter St. George.

*Here come I, St. George, from Britain did I spring,  
I'll fight the Dragon bold, my wonders to begin.  
I'll clip his wings, he shall not fly;  
I'll cut him down, or else I die.*

---

<sup>7</sup>There are suggestions that the English were introduced to St. George by the Romans long before the time of the Crusades; however, this early George was not associated with dragon slaying. If this is correct, it implies that the Emperor Constantine became a Christian not because of the influence of the oppressed Roman Christians, but through his contacts with Armenia.

Enter the Dragon.

*Who's he that seeks the Dragon's blood,  
And calls so angry, and so loud?  
That English dog, will he before me stand?  
I'll cut him down with my courageous hand.  
With my long teeth, and scurvy jaw,  
Of such I'd break up half a score,  
And stay my stomach, till I'd more.*

Heir of the King of Egypt? Could this be Jason the Georgian, Hercules, political if not actual descendant of Hercules Sesostris, King of Egypt? In the full version of the play, St. George kills the dragon and the play ends with his being rewarded with the hand of the daughter of the King of Egypt. This tale has the prescribed romantic ending and I do not think that the implied incestuousness of the relationship was meant to be noticed by the medieval audience. This quaint ending is probably the source of the tradition that St. George killed the dragon in order to rescue a princess. But the tradition has a basis in fact, because wasn't Hercules Jason married to Medea, daughter of King Æetes? Jason was undoubtedly also of a royal line and descended from some past Egyptian king of the Gorgon colony.

The date of the so-called martyrdom of St. George, in A.D. 303, may well coincide with the date of the death of St. Gregory the Illustrator. The real tragedy here is the martyrdom of Armenian pagan literature with the loss of knowledge about the significance of Hercules.

*Summary.* Beowulf was the grandson of Mithridates VI. He liked to tell the stories, from the Middle East, of the exploits of the dragon killer Hercules Jason. The stories became known as the stories of Beowulf, and so the hero Jason acquired the name Beowulf.

Another version of Jason's killing of the dragon was taken to England by the Crusaders. Christian propagandists managed to canonize the Georgian hero, and he became the patron saint of England.

## CHAPTER XVII

### ABRAHAM'S FAMILY

**BY** INTERPRETING THE MYTHOLOGY of the Greeks and the Norsemen, we have been able to reconstruct the history of Asia Minor and the sub-Caucasian communities in considerable detail. This has prepared the way for us to extend our historical knowledge to regions further south. The most important source of mythology for this region is the Bible. We have already covered the earliest part of the first chapter of the Bible because its scenes of action are set in the Balkans and in Asia Minor. We begin our journey south by following the migration of Abraham, considered to be the great founding patriarch of the Jewish people.

The Bible tells us that Abraham clashed with Amraphel, King of Shinar; that is, he clashed with the great leader and lawmaker better known as Hammurabi, King of Babylon (Sumer and Akkad). This fact allows us to fix the time of Abraham's arrival in Canaan at around 1780 B.C.

We are told that Abraham came from Ur of the Chaldeans, a well known city of Sumer in southern Mesopotamia. There is, however, a problem with that location: it was not Chaldean in Abraham's day. Ur was a city of the Sumerians and did not become Chaldean until the eighth century B.C. The Chaldeans were descended from the Khaldians who, in Abraham's day, lived in Ararat (Kurds are their modern descendants).

On the other hand, the northern district of Assyria, where it meets Ararat in Khaldian territory, was called Uri. If we assume the fifth century B.C. compilers of the Bible really meant to report that Abraham came from Uri of the Khaldians, then the continuity of the biblical narrative is much improved.<sup>1</sup> Abraham's arrival in Canaan coincided with the establishment of the kingdom of Mitanni and the arrival of those forces that, a hundred years later, would be occupying Egypt. The Egyptians called them Hyksos. I have mentioned before (on page 137) that the Mitannians worshipped the same pantheon of deities as the early Indian compilers of the Rig Veda. Some of the gods bore ancient Egyptian names. That means the Mitannian and Hyksos

<sup>1</sup>See map, figure 16, on page 97.

movements, along with the ‘Aryan’ invasion of India, were part of the great expansion out of the sub-Caucasian region brought about by the cultural and racial enrichment created by the settlement of Hercules Sesostris. The biblical genealogical lists from Cain to Abraham take us by way of the Medes (Methuselah) and Noah of Ararat, and so, a northern origin for Abraham is far more likely.

The traditional proto-Indo-European word for a ‘priest’ was *\*bhlaghmen*, and this evolved into *brahmin* in the northern part of the Middle East after the Egyptian settlements. Notice that the original ‘l’ became an ‘r’, because of Egyptian influence. Translations of Indo-European Hittite were initially fraught with difficulty because the scripts were written in Assyrian cuneiform where each symbol stood, not for a letter, but for a syllable. The Indo-European language is rich in consonantal combinations that cannot be rendered by a syllabic script. Attempts, therefore, to spell Indo-European words using a syllabary added extra vowels that, originally, were not supposed to be pronounced.

If we transcribe ‘brahmin’ into vowel-consonant syllables, then two possible renditions could be ‘ab-ar-ah-am-in’ or ‘ab-ar-am-in’ depending on whether we attempt to include the all-but-silent ‘h’ or not. The ‘-in’ termination would cause confusion amongst the Hamitic speakers of later times because it is the plural ending, like our English ‘-s’, and so it would be dropped. Thus, ‘Brahmin’ would be read either as ‘Abaraham’ or as ‘Abaram’. Traditionally, ‘Ab-ram’ is Hebrew (the later Hamitic language of the Judeans) for ‘High Father’ and ‘Ab-raham’ means ‘Father of a Multitude’. The latter etymological explanation is not entirely satisfactory, and the Hebraic interpretation is totally invalid if the title is Indo-European. It is very tempting to see ‘Abraham’ as simply ‘Brahmin’, the title or rank of this important historical personage, because my research is telling me his actual name is Isaac. Many of the stories involving Isaac are the same as stories involving Abraham. Below, I have listed the identical events:

From the J document	From the E document	From the J document
25:21 And Isaac prayed to the LORD for his wife, because she was barren; and the LORD granted his prayer, and Rebekah his wife conceived.	15:2 But Abram said, “O LORD God, what wilt thou give me, for I continue childless . . . (From JE redaction)	21:1 The LORD visited Sarah as he had said, . . . and Sarah conceived,
26:1 Now there was a famine in the land . . . And Isaac went to		12:10 Now, there was a famine in the land. So Abram went down to Egypt to sojourn there, . . .

Gerar . . . And the LORD appeared to him, and said, "Do not go down to Egypt; dwell in the land of which I shall tell you. Sojourn in this land, and I will be with you, and will bless you; for to you and your descendants I will give all these lands . . . I will multiply your descendants as the stars of heaven, and will give to your descendants all these lands."

26:6 So Isaac dwelt in Gerar. When the men of the place asked him about his wife, he said, "She is my sister"; for he feared to say, "My wife," thinking, "lest the men of the place should kill me for the sake of Rebekah"; because she was fair to look upon.

26:9 So Abimelech called Isaac, and said, "Behold, she is your wife; how then could you say, 'She is my sister'?" Isaac said to him, "Because I thought, 'Lest I die because of her.'" Abimelech said, "What is this you have done to us? . . ." So Abimelech warned all the people, saying, "Whoever touches this man or his wife shall be put to death."

And Isaac . . . became rich, and gained more and more until he became very wealthy.

26:16 And Abimelech said to Isaac, "Go away from us; for you are much mightier than we." So Isaac departed from there, and encamped in the valley of Gerar and dwelt there. And Isaac dug . . . wells of water . . . But when Isaac's servants dug in the valley and found there a well of springing water, the herdsmen of Gerar quarrelled with Isaac's herdsmen, saying, "The water is ours." So he called the name of the well Esek . . . Then they dug another well, and they quarrelled over that also; so he called its name Sitnah. And he moved from there and dug another well, and over that they did not quarrel; so he called its name Rehoboth.

26:26 Then Abimelech went to him from Gerar with Ahuzzath his adviser and Phicol the commander of his army. Isaac said to

20:1 From there Abraham journeyed towards the territory of the Negeb, and dwelt between Kadesh and Shur; and he sojourned in Gerar, and Abraham said of his wife, "She is my sister." And Abimelech the king of Gerar took his wife. But God came to Abimelech in a dream by night, and said to him, "Behold, you are a dead man, because of the woman whom you have taken; for she is a man's wife." Abimelech said

20:5 "Did he not himself say to me, 'She is my sister'?"

20:8 So Abimelech rose early in the morning, and called . . .

20:9 Abraham, and said to him, "What have you done to us?" . . .

20:11 Abraham said, "I did it because I thought there is no fear of God at all in this place, and they will kill me because of my wife."

20:14 Then Abimelech took sheep and oxen, male and female slaves, and gave them to Abraham, and restored his wife to him. And Abimelech said, "Behold, my land is before you; dwell where it pleases you." (ie., in Gerar)

21:25 When Abraham complained to Abimelech about a well of water which Abimelech's servants had seized, Abimelech said, "I do not know who has done this thing; you did not tell me, and I have not heard of it until today."

(From JE redaction)

21:22 At that time Abimelech and Phicol the commander of his army said to Abraham, "God is with you in all that you do; now

13:15 "... for all the land which you see I will give to you and to your descendants for ever. I will make your descendants as the dust of the earth; so if one can count the dust of the earth, your descendants also can be counted. Arise, walk through the length and breadth of the land, for I will give it to you."

12:11 When he was about to enter Egypt, he said to his wife, "I know that you are a woman beautiful to behold; and when the Egyptians see you they will say, 'This is his wife'; then they will kill me, but they will let you live. Say you are my sister, that it may go well with me because of you . . ."

12:15 . . . And the woman was taken into Pharaoh's house. And for her sake he dealt well with Abram; and he had sheep, oxen, he-asses, manservants maidservants, she-asses and camels. But the LORD afflicted Pharaoh . . .

12:18 So Pharaoh called Abram, and said, "What is this you have done to me? . . . Now then, here is your wife, take her and be gone." And Pharaoh gave men orders concerning him; and they set him on the way, with his wife and all that he had.

13:1 So Abram went . . . into the Negeb (to Gerar).

them, "Why have you come to see me, seeing that you hate me and have sent me away from you?" They said, "We see plainly that the LORD is with you; so we say, let there be an oath between you and us, and let us make a covenant with you, that you will do us no harm, just as we have not touched you and have done you nothing but good and have sent you away in peace . . ."

26:32 That same day Isaac's servants came and told him about the well which they had dug, and said to him, "We have found water." He called it Shibah; therefore the name of the city is Beersheba to this day.

therefore swear to me here by God that you will not deal falsely with me or with my offspring or with my posterity, but as I have dealt loyally with you, you will deal with me and with the land where you have sojourned." And Abraham said, "I will swear."

21:27 So Abraham took sheep and oxen and gave them to Abimelech, and the two made a covenant.

21:31 Therefore that place was called Beersheba; because there both of them swore an oath.

Abimelech is described in the Isaac story as being the king of the Philistines (Genesis 26:1). This could not possibly be true because he pre-dated the time of the Philistines. The error, however, is understandable and due to imprecision—much like calling the Celtic Boadicea an English queen. The Philistines were not due to arrive in Canaan until more than five hundred years later. Abimelech was most likely ancestral to those kings who swept into Egypt as Hyksos to become pharaohs for a generation or two. His description as being a pharaoh in the J document story of Abraham is either anticipatory, or was due to the fact that, at the time, Gerar was part of Egypt. The twelfth dynasty pharaohs, including Hercules Sesostris, had extended the borders of Egypt up the Levantine coast as far as the Amq Plain on the border of Cilicia. However, 'Abimelech' is not likely to be the king's name because it simply means 'mighty king' and is nothing more than a description of his social position.

As we can see from the comparisons between the events in the story of Abraham and the repetitions of the same events in the story of Isaac, they probably refer to a single person. It is unlikely that both a man and his son should have infertile wives, that they should both pass off their wives as sisters and lose them to Abimelech who then finds out they are indeed wives and expresses his anger by complaining, "What is this you have done to us?" Subsequently, both Abraham and Isaac become extremely wealthy. And, still later, after digging a well at Beersheba, each makes a covenant with Abimelech who, accompanied by his army commander Phicol, travels to meet with them. It is obvious that Isaac and Abraham are one and the same person. In the J document, the wife of Abraham is given as Sarah.



This means that Sarah has to be the same person as Rebekah, wife of Isaac. Now there does happen to be the word *sarai* in Old Persian meaning 'palace'. So, initially, I wondered if the name 'Sarah' could mean something like 'high born'. Later, when I studied the Hurrian language, I discovered that 'sarai' does indeed mean 'princess'. All these claims are confirmed in a remarkable way.

The Bible gives long genealogical lists that tie all the descendants of Cain into one family tree. This is a typical Aryan indulgence. It is still perpetuated to this day by the Royal families of Europe and undoubtedly has its roots in the laws of inheritance, with titles being handed down to the next of kin. But in the earliest lists in the Bible, one of the most striking observations is that all names are unique until the list comes to the name 'Nahor'. The first Nahor is Abraham's grandfather; the second is Abraham's brother, grandfather to Isaac's wife, Rebekah. Biblical ge-

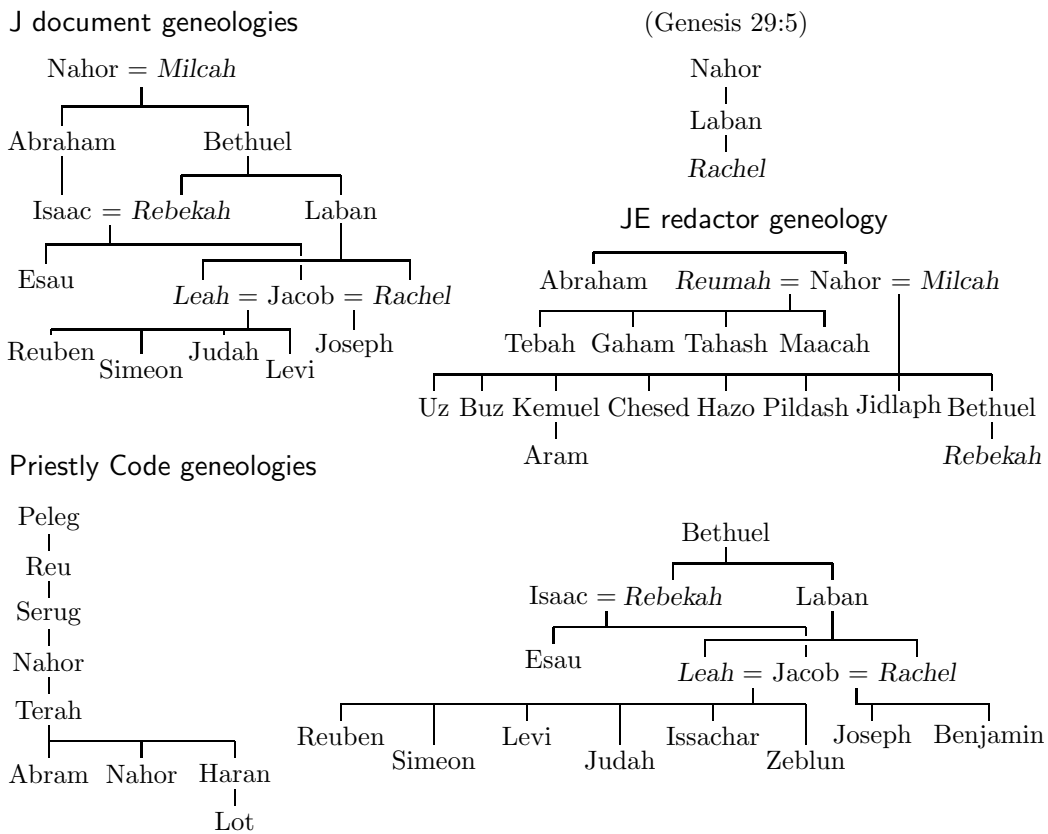


FIG. 25. Biblical geneologies for Abraham and his relatives.

nealogy is flawed in a way typical of ancient mythologies; that is to say, there are lists that come down to us by different routes and, while they vaguely concur with one another, in places they clash.

The S<sup>2</sup> strand of the Lay source affirms that Abraham's grandfather, Nahor, was married to Milcah (Genesis 11:29). On the other hand, the J document records that Nahor and Milcah are the parents—not grandparents—of both Abraham and Bethuel, father of Rebekah (24:24 & 47). This, in turn, is contradicted by a redactional passage (JE redaction) in which it is stated that the Nahor who is married to Milcah is Abraham's *brother*. This Nahor is the father of Buz and of Bethuel, father of Rebekah, as well as many other sons (22:20). This passage also notes that Nahor had a concubine called Reumah by whom he had a son, Tebah, amongst others. Finally, we have the Priestly Code list that states there were two Nahors, one a grandfather to Abraham, and the other, a brother. Between grandfather Nahor and Abram comes Abraham's father, Terah. What confusion!

However, if we accept that Bethuel, father of Rebekah, is the son of Nahor and Milcah and, if we also accept that Nahor and Milcah are the grandparents of Abraham, then, by identifying Abraham as being Isaac and Sarah as being Rebekah, the two Nahors merge into one and most of the contradictions in the genealogical lists disappear!

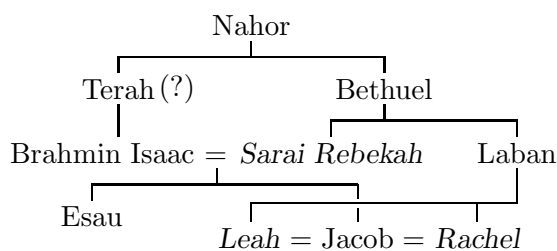


FIG. 26. The relatives of Abraham (Brahmin Isaac) and his wife, Princess Rebekah.

I put a question mark after the name 'Terah' because, later on, I shall be suggesting that Abraham's father is Buz, and that 'Terah' is a misreading of 'Tebah', a half brother of Buz. The extent of inbreeding practiced by the aristocracy is glaringly obvious when we look at the family tree. It is not surprising that both Princess Rebekah and Rachel had difficulty bearing children. Procreational dysfunction is one of the characteristics of consanguineous partnerships.

Brahmin Isaac is a most interesting person historically. We are told that

he once galloped off with three hundred and eighteen of his men to engage Hammurabi's army. This is more the action of a king and not of a priest as we understand the meaning of that role today. I suggest that he was both a king and a priest, a devout leader whose name does not appear on any of the king lists unearthed by archæologists for the simple reason that he was nomadic and unattached to any settlement.

Rebekah was a princess, and this suggests that Bethuel was king of Paddan-aram where, as the Bible points out, he resided. Nahor must have been a king of Harran. The biblical genealogies are king lists, and that is why they exist, for no other genealogical lists are ever preserved with such diligence.<sup>2</sup>

The Bible relates how Hammurabi's army thoroughly trounced Abraham's allies, chasing the Kings of Sodom and Gomorrah, together with their men, into tar pits and up into the hills; whereupon Abraham—with his pathetic little army of three hundred men—cleared Hammurabi's mighty army out of Canaan. This is probably a misinterpretation of what actually happened to the great hero of Jewish history. Hammurabi was the most outstanding military leader of his day. It is extremely improbable that Abraham defeated him. It is more likely that Abraham was a fugitive who fled to the hills with his friends and that Hammurabi withdrew from Canaan when his work was done.

Soon after reading the biblical narrative dealing with Abraham's military engagement, we are treated to a strange and confusing description of some ritual. God is addressing Abraham:

(Genesis 15:9) [The LORD God] said to him, "bring me a heifer three years old, a she-goat three years old, a ram three years old, a turtledove, and a young pigeon." And he brought him all these, cut them in two, and laid each half over against the other; but he did not cut the birds in two. And when birds of prey came down upon the carcasses, Abram drove them away . . .

(15:17) When the sun had gone down and it was dark, behold, a smoking fire pot and a flaming torch passed between these pieces.

Gurney recognized the implications of this ritual. He draws our attention to the fact that this is the purification ritual Hurrians underwent after they were defeated in battle. He gives us this translation of a text found

<sup>2</sup>As the reach of individual kings became greater and lesser kings became their vassals, other titles were invented for demoted kings such as dukes, earls, lords and barons etc. But in ancient times, tribal leaders enjoyed the aristocratic power of regional potentates.

at Boghazköy:

If the troops have been beaten by the enemy, they perform a ritual 'behind' the river, as follows: they 'cut through' a man, a goat, a puppy, and a little pig; they place half on this side and half on that side, and in front they make a gate of . . . wood and stretch a . . . over it, and in front of the gate they light fires on this side and on that, and the troops walk right through, and when they come to the river they sprinkle water over them.<sup>3</sup>

We are able to see the similarities here to the Genesis passage without the mention of cutting through a man. Undoubtedly, by the time the Bible was being assembled in the fifth century B.C., the idea of cutting a human being in half as part of a ritual was considered sufficiently repulsive that the compilers deliberately omitted it. It seems, then, that Hammurabi defeated Abraham rather than the other way around.

Returning to the biblical genealogical lists, it is said that Abraham's grandson, through his daughter-in-law Rachel, was Joseph. Joseph eventually became the Vizier of Egypt. It is a well known fact that the Vizier of Egypt was always a close relative of the pharaoh. That means the pharaoh whom Joseph served must have been one of the Hyksos. The Hyksos entered Egypt in 1628 B.C. Abraham was a young man in 1780 B.C. There is no way Joseph could have been Abraham's grandson when the difference is some 150 years. I suspect the genealogical lists became somewhat distorted in the process of transmitting the information down through the following one thousand years. Perhaps some of the so-called brothers to Joseph were not brothers at all, but fathers and sons. Using Gurney's estimate of thirty years per reign or generation, there must have been at least two more generations between Jacob and Joseph than the lists specify. Later on, I shall be demonstrating that Joseph was most likely the Vizier to Apophis in 1549 B.C., when the Hyksos were driven out of Egypt, and so we should add another eighty years and two or three extra generations to the time gap between Abraham and Joseph.

About 1470 B.C., the eighteenth-dynasty Egyptian Pharaoh Thutmose III drew up a list in which he mentions the Levantine tribes of *y<sup>c</sup>qb<sub>3</sub>r* and *yšp<sub>3</sub>r*. These are respectively *Jacob-el* and *Joshep-el*. The latter is undoubtedly *Joseph-el*. It seems to me that, if Jacob was officially known as *Jacob-el* and Joseph was *Joseph-el*, then presumably Isaac was officially called *Isaac-el*. The Bible does not confer the suffix title *-el* either on Jacob or on Joseph,

<sup>3</sup>O. R. Gurney, *The Hittites*, p 151

and so I thought it would be pointless to search for a reference to Isaac-el. However, I was tempted to do so, and soon found myself contemplating the name *Ezekiel*, which is the name of one of the books of the Bible. I wondered if a different tradition exists to that which describes Abraham and Isaac; one that not only uses the suffixed *-el* form of the name, but also pronounces and spells the name slightly differently. What I found was intriguing.

The book of Ezekiel is definitely written or edited in the style of the Priestly Code and was therefore compiled sometime around 500 B.C. Ostensibly, it was written by a prophet in the fifth year of King Jehoiachin's captivity; that would be in 592 B.C. (see fig. 3 on page 23).

According to the prelude, Ezekiel *the priest* was the son of Buzi living by the River Khebar in the land of the Chaldeans with Nebuchadnezzar's captives. This could well be correct, but it is surprising, because the tradition is that Nebuchadnezzar took all the Judeans to Babylon. The Assyrians dispersed the Israelites when they conquered their kingdom 130 years earlier, but the Judeans were not dispersed, so that, later, when the Persians conquered Babylon, the Judeans, still intact as a group, were able to return home. What, then, was Ezekiel doing on the River Khebar in the northern extreme of Mesopotamia? He was obviously near the archaeological site of Tell Halaf. Interestingly, he was a mere fifty miles east of Haran, near, if not actually in, the western end of Uri of the Khaldians. It is not impossible that two traditions have merged: a Jeremiad against the sinfulness of the citizens of Jerusalem is confused with a very ancient tradition of *the brahmin* Isaac-

FIG. 27. Location of Ezekiel and surrounding sites.

el's vision experienced in the land of Khaldia when he was on his way to Haran as part of the movement of the Mitanni and the Hyksos. Most of the book of Ezekiel consists of the former Jeremiad, only the introductory chapter might contain the archaic strand.

Fortunately, we can do experiments to prove one way or the other whether the story does contain an Isaac-el strand, or is entirely, as the book claims, the work of a prophet in exile.

The work opens with Ezekiel's vision of what my Bible, in a footnote, calls "cherubim and the glory of God." What is so obvious, on reading it, is that once again we have a description of the eruption of a volcano as perceived by a mystic who sees phantasmagorical shapes of gigantic men with sparkling feet and folding wings (as the dust begins to fall back to earth). There is the inevitable lightning along with images of creatures appearing to be mounted upon wheels. I looked at a photograph of the eruption of Surtsey off the coast of Iceland. Sure enough, just as described by Ezekiel, at the base of the smoke column, there were "wheels" and "wheels within wheels" caused by a combination of the denser ejecta arcing over in low parabolic trajectories with a powerful undertow created by the updraft. Ezekiel's vision came to him as he looked north.

I therefore looked at my map and found that, less than fifty miles north of Tell Halaf on the visible flank of Karaca Dağ, is a small, roughly circular field of solidified lava. The radius of the field is about five miles. It looks small enough to be the result of a solitary eruption—quite an unusual phenomenon! There is the possibility of finding some entrapped organic remains under the edge of the flow that would yield a radiocarbon date. If the eruption occurred about 1800 B.C. we would know the book of Ezekiel contains an archaic Isaac-el strand. If the eruption date turns out to be around 600 B.C. we would know that the book could be taken at face value. The difference between 1800 and 600 B.C. is so large that there could not be any ambiguity in the scientific dating. Even a twenty percent error in the estimation of the eruption date would discriminate between the two possible interpretations of the book of Ezekiel.

I am confident it will turn out that Ezekiel is Isaac-el. By 600 B.C. the days of seeing mystical creatures in cloud formations were over. I am sure that even the prophets knew that volcanoes are natural phenomena. Undoubtedly, they would still see God as a controlling influence. Even today, there are people who see the hand of God in devastating weather events. What I mean is that, by the year 600 B.C. the ejecta from a volcano would

be recognized as being smoke, dust and molten rock, not large, multi-headed men with wings and glowing feet.

Ezekiel claimed to be the son of Buzi. It is interesting that Nahor had a son named Buz. What a coincidence! This reinforces my conviction that Ezekiel is Isaac-el. Interestingly, the genealogical list giving Buz as a son of Nahor does not acknowledge the existence of another son called Terah (see fig. 25). There is, however, a son called Tebah by Nahor's concubine, Reumah. In the early Phœnician script, 'b' and 'r' were almost indistinguishable from each other. Even in the later Hebrew script, they differed only by a stroke. I suspect that Brahmin Isaac was the son of Buz(i) and the nephew of Ter(b)ah.

At this point, I would like to intrude with a discussion on the Hurrian language. Because it is crucial to my thesis that Abraham is a brahmin, it is essential I look into the origins of his language and culture. Hurrian is closely related to Urartian (Araratian) and to Subarian. Shubur lay in the mountains northeast of Sumer in ancient times (see map, fig. 1 on page 11). Hurrian is also related more distantly to the language of Elam, the country to the east of Sumer. Now Elamitic seems to be related to Dravidian, an agglutinative language. In an agglutinative language words are suffixed to a main word to indicate its meaning within the sentence. Sumerian is also an agglutinative language and ought to be closely related to Hurrian. Shem, the eponymous ancestor of the Sumerians, was described by the biblical writers as being the ancestor of all the nations whose languages fall within this group.<sup>4</sup> However, the known vocabulary of the Sumerians has not indicated a relationship with any other known language. I suspect that so many people were involved in the establishment of Sumer, including, possibly, an archaic indigenous people, that the resulting tongue was virtually invented ad hoc.<sup>5</sup>

In Hurrian, there was no orthographic distinction made between voiced and unvoiced consonants. The English language occasionally displays the same peculiarity. For example, the terminal 's' in 'birds' is voiced (= 'z'), whereas in 'pops' it is not. In the known examples of Hurrian written in the Akkadian syllabary, the following partial list<sup>6</sup> shows how some consonant-vowel and vowel-consonant syllables are used.

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<sup>4</sup>This suggests that the original Neanderthal language was agglutinative.

<sup>5</sup>That Mesopotamia was a multi-lingual society is remembered in the biblical legend of the confusion of tongues causing difficulties during the construction of the Tower of Babel.

<sup>6</sup>From *A Grammar of the Hurrian Language*, by Frederick William Bush.

Syllable	Value	Syllable	Value
PA	pa	AB	ap, aw
BE	pe	IB	ep, ip, ew, iw
BI	pi	UB	op, up, ow, uw
BU	po, pu	AR	ar
RA	ra	IR	er, ir
RI	re, ri	UR	or, ur
RU	ro, ru		
PI	wa, we, wi, wo, wu, w		

Furthermore, the pronounced value of a syllable depends on how it is used in a word; the labial stop is unvoiced ('p') when it is used initially, whereas it is voiced ('b') when it occurs medially, unless it is immediately followed by another consonant.

This means that BU-RA would be pronounced 'pora' (there is no BA-RA)  
 BU-AR would be pronounced 'poar'  
 AB-RA would be pronounced 'apra'  
 and AB-AR would be pronounced 'abar'

It follows that the best Hurrian transcription of the Indo-European word 'brahmin' would begin with AB-AR-, and it seems to me that the full transcription would either be AB-AR-AM-IN or AB-AR-AH-AM-IN. It is likely that, in the written language, an Indo-European name beginning with a consonant was started with an appropriate vowel-consonant syllable. Thus 'Faris' was spelled AV-AR-IS by the Hurrians, but  $\Phi\alpha\rho\varsigma$  (Pharos) by the later Greeks. 'Canaan' may have been spelled AG-NA-AN (Knaan), but later misspelled AG-AN-A-AN. It is this misspelled name that was transcribed into Greek  $A\gamma\eta\nu\omega\rho$  (Agenor), the ending perhaps distorted by an attempt to give the name meaning,  $A\gamma\eta\ \alpha\nu\eta\rho$  (super man) in Greek.

This also raises the possibility that Abraham's nephew, Lot (who was captured by Hammurabi's forces and later rescued when Abraham supposedly chased those forces out of Canaan) is the same person as Lud, his name being spelled AL-UD using the Hurrian syllabary. 'Lot' would have been the intended reading of his name, and 'Lud' the misreading of it caused by following the Hurrian grammatical rules. In Genesis 10:22, the son's of Shem are listed as Elam, Asshur, Arphaxad, Lud and Aram. The section ends with the declaration that ... these are the sons of Shem by their clans and their languages. No doubt the people mentioned here are the eponymous ancestors of considerable nations. Elam occupied a large part of the land that



was later to become Persia. Asshur stands for Assyria. It is interesting to note that, although Assyrians spoke an Hamitic language and were governed by Japhetites (Indo-Europeans), yet the author of the Priestly Code chose to classify Assyria as a Sumerian nation. This tells us a great deal about its constituents. Aram, here, is obviously the eponymous ancestor of the Arameans. Nahor's son, Bethuel, father of Princess Rebekah, was described as being Aramean. Bethuel was by blood an Aryan, and so here reference is being made to the language he spoke and to the Semites he lived amongst. They were Hurrians. Their language may, at that time, like Assyrian, have been Hamitic, for, in later years, we know that Aramaic was an Hamitic tongue. Here, I have been using my racial-cum-linguistic definitions where 'Semitic' means 'Sumerian-Hurrian' and 'Hamitic' means 'Amoritic-Arabic'.

The Bible does not tell us much more about Lud other than he was grouped with Aram. Later, we learn there was an actual person called Aram, son of Kemuel, grandson of Nahor (see fig. 25 on page 287).<sup>7</sup> Was Lud included with Aram in the Priestly Code because they were brothers?

I suspect that Haran (the person) should be struck off the genealogical lists. Here is my reason. In the Bible starting at Genesis 11:27, we are given this account of Abraham's relatives:

These are the descendants of Terah.

Terah was the father of Abram, Nahor and Haran; and Haran was the father of Lot. Haran died before his father Terah in the land of his birth, in Ur of the Chaldeans. Abram and Nahor both took wives. The name of Abram's wife was Sarai, and the name of Nahor's wife was Milcah; she was the daughter of Haran, the father of Milcah and Iscah. Now Sarai was barren; she had no child.

Terah took his son Abram and his grandson Lot, son of Haran, and his daughter-in-law Sarai, his son Abram's wife, and together they set forth from Ur of the Chaldeans to go to the land of Canaan; but when they came to Haran, they settled there. The days of Terah were two hundred and five years; and Terah died in Haran.

It is rather an odd fact that the town of Haran already existed before Terah and his family arrived there. However, there is no mention of it having been named after Terah's son, Haran, which is remarkably uncharacteristic of the Bible; when Cain built the city of Enoch, we are told the city was

<sup>7</sup>A comparison can be made with the idea of Scott, the supposed eponymous ancestor of the Scots, and a Mr. Scott, of whom there are many thousands, who are presumably descended from someone so called because he was Scottish.

named after his son, Enoch. I suspect Haran never existed as a member of Terah's household but was instead just a place name. His offspring were reputedly Lot, Milcah and Iscah. If we take the risk of assuming Iscah is Isaac (=Abraham), then we have a group of people all of whom lived in Haran. Is this another example of the misconstrued genitive 'of Haran' meaning, not that they were the children of Haran, but that they were from the town of Haran? Perhaps Haran's earlier death at Ur was concocted by a later writer (the *Priestly Code* writer) to explain why Haran, the person, was not included among the inhabitants of Haran, the place.

That leaves us without a father for Lot. But if Lot is Lud, and if Lud is the brother of Aram, then Lot could be another son of Kemuel. If this were the case, then, in the modern sense, Lot would become a cousin, not a nephew of Abraham. Here, then, is my final proposed genealogy:

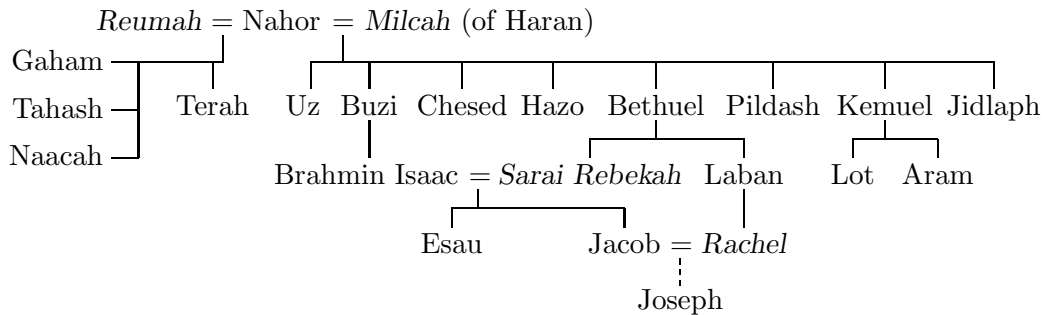


FIG. 28. A plausible family tree for the descendants of Nahor.

In Proto-Indo-European, *\*nepots*, the word that evolved into English 'nephew', had a broader meaning than it does now. It signified a level of consanguinity with emphasis on the male side, thus, it could mean grandson or son of one's sister, or son of one's father's brother. A brother's son ranked equal with a man's own son and was called his 'son'. If these kinship names were still being used in Abraham's day, then Lot would have been Abraham's nephew in the family tree of fig. 28. The relational scheme put forward here is very speculative and not nearly as certain as the core of the scheme given in fig. 26. The difficulty of trying to extract the correct relationships between the biblical patriarchs is comparable to the difficulty we would have if we tried to list the Egyptian pharaohs in their correct chronological order using only the information contained in *The Histories* by Herodotus. In the family tree of fig. 28, I have, for convenience, followed the convention of making Joseph the son of Jacob and Rachel but, as I have mentioned before, there is no possibility that Joseph, the Vizier of Egypt in the time of Apophis, could

possibly be Brahmin Isaac's grandson. There must have been a few more generations between Jacob and Joseph. What is the evidence supporting the idea that Joseph served Apophis at the time the Theban Pharaoh Ahmose drove the Hyksos out of Egypt?



In the Bible, the First Book of Kings, chapter six, begins with the statement:

And it came to pass in the four hundred and eightieth year<sup>8</sup> after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month of Zif, which is the second month, that he began to build the house of the LORD.

Solomon's reign began in 973 B.C.. Therefore, the fourth year of his reign was 969 B.C. and 480 years before that takes us to 1449 B.C. This cannot possibly be an accurate date, for Amenhotep II was then on the throne in Egypt. He successfully campaigned as far as Northern Syria, and put down every rebellion against the Egyptian rule of the Levant established by his father Thutmose III. He was in complete control of Palestine (Canaan). No exodus could have taken place at that time. However, if, in the transmission of the original document that recollected this exodus, a scribe had inadvertently left out a single numerical symbol,<sup>9</sup> and the number of years between the exodus and the building of Solomon's temple was supposed to be 580 instead of 480, then that would date the exodus to 1549 B.C.—the *exact* date of the expulsion of the Hyksos by Ahmose. This possibility has the advantage of being in conformity with the writings of the Jewish historian Josephus.<sup>10</sup> In his criticism *Against Apion*, Josephus quoted from the works

<sup>8</sup>The *Septuagint* has "four hundred and fortieth year." I am inclined to accept the *Hebrew* version as being the more reliable since it does not echo the "four" of "four hundred," and does not include the magical number *forty* (see page 27).

<sup>9</sup>Until the introduction of the Hindu-Arabic numerals, all methods of writing numbers used a repeat symbol method. Thus, the Egyptian method of writing 480 was


 whereas 580 was written
 

<sup>10</sup>Josephus was born Joseph ben Matthias in A.D. 37. As a young man he became a Pharisee and went to Rome where, with the help of Nero's wife Poppea, he secured the release of the aristocratic Jewish priests who had been sent to Rome in chains. Impressed by Roman culture, he was distressed on arriving home to find a revolutionary movement in progress. Torn between his appreciation of the Romans and his love of his own country, he tried hard to defuse the situation but was forced to join the rebels out of fear of appearing to side with the enemy. His stint with the revolutionary forces was short lived. In A.D. 67 he was taken prisoner. Fortunately, through the patronage of Vespasian, he was released and given Roman citizenship whereupon he became known as Flavius Josephus and began writing his histories.

of Manetho:<sup>11</sup>

They [the Hyksos] were all to evacuate Egypt and go whither they would unmolested. Upon these terms no fewer than 240,000 entire households with their possessions left Egypt and traversed the desert to Syria. Then, terrified by the might of the Assyrians, who at that time were masters of Asia, they built a city in the country, now called Judea, capable of accommodating their vast company, and gave it the name of Jerusalem . . . Their chief, Osarsiph, adopted the name Moses and led them to Palestine when they were expelled . . .

Manetho's details are contradicted by the claims of Ahmose, an officer in the army serving the Pharaoh of the same name. His version of the war during the expulsion of the Hyksos is engraved into the walls of his tomb. He claimed the Egyptian forces fought on the water of the river south of Avaris and eventually captured it. There is no mention of allowing the Hyksos to withdraw unmolested, although it is not impossible that some such agreement was reached. The declaration of officer Ahmose continued by saying that the Hyksos withdrew and took a stand at Sharuhén, which the Egyptians besieged for three years until it too fell. I wonder if Manetho confused the name Jerusalem with Sharuhén. Sharuhén lay not far from the border of modern Palestine, about sixteen miles south of Gaza.

After the collapse of Sharuhén, the Hyksos were driven north as far as Phoenicia, where they were scattered and pounded into total submission. Egypt was not only free within her traditional homeland of the Nile valley but now extended her sway over the Levant north as far as modern Turkey.

An interesting story in the Bible describes how Joseph goes to Egypt to become the Vizier. As a young man in his late teens, Joseph begins to have dreams indicating he will one day be a great man and that all his brothers, his parents, the sun and the moon will bow down before him. He immodestly informs all concerned and, naturally, his brothers are extremely annoyed. The family lives near Hebron. One day, Joseph's father, Jacob, sends him to join his brothers who are grazing their father's flock at Shechem, about seventy miles away by the routes then in use. On arriving near Shechem,

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<sup>11</sup>Manetho was an Egyptian priest who wrote in the third century B.C. Unfortunately, none of his works has survived and we only know of him through the quotations of others: Apion, Julius Africanus, who quoted Apion, and, most notably, Josephus. But it must be realized that even Manetho was writing about events thirteen hundred years after they occurred, and so, unless Manetho was copying from archaic manuscripts, we must not expect his details of the events to be very accurate.

Joseph is wandering through the fields looking for his brothers when a man comes toward him and says, "What are you looking for?" Joseph explains his quest and the man replies saying his brothers had moved on and he heard them say they were going to Dothan, another twenty miles further away.

Eventually, Joseph catches up with his brothers. They see him approaching and plot to kill him, but brother Reuben protests so vigorously that, when Joseph arrives, they strip him of his multicoloured robe and throw him into an old dried-up cistern. Reuben plans to return and rescue Joseph to take him home. Unfortunately, while Reuben goes off somewhere, a caravan of Midianite merchants passes by. The other brothers pull Joseph out of the cistern and sell him to the merchants as a slave. Afterwards, the brothers slaughter a goat and soil Joseph's multicoloured robe with blood. They then return home and present the robe to Jacob saying, "We found this. Do you recognize it?" Jacob does indeed. "It is my son's robe!" he cries, "Joseph must have been attacked by some ferocious animal." And he rends his clothes, puts on sackcloth and prepares to mourn for his son to his dying day. Meanwhile, the Midianite merchants continue on their way to Egypt where they sell Joseph to Potiphar, captain of the pharaoh's guard.

This is a nice story. It is obviously the fictitious invention of a late writer based on one or two early legends. Like Apollonius's description of the outward voyage of the *Argo*, it contains too much intimate detail to be historically accurate. For a start, why were Jacob's flocks driven ninety miles to pasture? It is not as though Palestine was a desert stripped of all vegetation except in small patches here and there. It has always been a reasonably heavily populated region where raising crops and pasturing animals is an intensive part of everyday life. When, occasionally, there is a prolonged drought, the competition for pasturage becomes so intense there is no possibility that someone from Hebron would be permitted to move ninety miles to grab somebody else's pasturage. It is simply unrealistic. Besides, who could possibly tell the story? There are so many scene changes that only Joseph himself could have known most of the facts, but even he would not have known what his brothers did with his coloured robe. Lastly, I doubt very much if he could travel seventy miles looking for his brothers in a field and have a complete stranger come up to say, in effect, "Oh *them!* They moved on another twenty miles in that direction." There must have been hundreds of fields around Shechem filled with the flocks of other shepherds.

I suspect the following is what really happened. Joseph was a son of Jacob only in the sense that he was one of the 'children of Jacob', meaning

he was a member of the clan of Jacob. Later writers assumed a more literal relationship. The same probably applies to many of his so-called brothers. The Jacob clan, a branch of the Isaac clan, had settled in Hebron. Several generations later, Joseph set out from Dothan to go to Egypt with a group of Midianites. The story of Joseph's premonition of power (an obvious romantic embellishment) and of his long trek to meet his brothers was the writer's method of bringing Joseph to Dothan, perhaps the actual beginning of his journey into Egypt.<sup>12</sup> By the writer's time, Midianites were foreigners from northwest Saudi Arabia. That is why he understood them to be traveling merchants. In fact, Joseph, like Jacob and Abraham Isaac, was himself a Midianite. 'Midian' is simply a variant form of the name 'Median'. In other words, a Midianite is a Mede. The Indo-European component of the Mitanni-Hyksos people was Midianite, that is to say, Hebrew. This constituted one tenth of the Aryan-Hurrian confederation of people who descended from the mountains of Ararat, but, in the Levant, they absorbed so many people supposedly of Hamitic blood that the Indo-European portion of the population fell to less than five percent.<sup>13</sup> That five percent would have been most prominent in the armed forces or in positions of political and religious leadership. In fact, we must take into account our realization that Medes migrated along the south coast of Turkey and into the Levant in the late fourth millennium. Another wave swept in from the north, probably from Ararat, around 2000 B.C.. Thus, the Hamitic people had already absorbed

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<sup>12</sup>Conceivably, even this assumption may be transposing historical events; because, after the Hyksos were beaten by the Egyptians at Sharuhén, the land forces led by Joseph were driven to the borders of Phœnicia; that means they were driven to the vicinity of Dothan. Indeed, by the time of Joshua, when the tribal allotments were announced, the tribes of Ephraim and Manasseh, Joseph's descendants, occupied those northern regions that included Shechem and Dothan. And so, subsequent to the exodus, Joseph and his descendants were definitely associated with the region around Dothan, and the traditions that locate him there probably date from that time.

<sup>13</sup>How do we know these ratios? They come from a list made by the Egyptian Pharaoh Amenhotep II reporting on his Asiatic campaign. The list was brought to my attention by Edward Furlong. The Pharaoh says he carried off:

Princes of Retenu (Latinu)	137	(Aryan people of title)
Brothers of Princes	179	(Other aristocrats)
Apiru (Hebrews)	3,600	(Untitled Indo-Europeans, usually mercenaries)
living Shasu (Bedouin)	15,200	(Hamites, but why 'living'?)
Khasu (Hurru)	36,300	(Semites, tent providers for the above Japhetites)
living Neges	15,070	(More Hamites perhaps?)
the adherents thereof	30,652	(More accurately counted—whoever they were.)

a fair amount of Indo-European blood before the arrival of Brahmin Isaac. It is difficult to say how much Indo-European blood was in the population of the Levant by that time; it probably exceeded five percent.

The ancient traditions concerning Joseph would simply have remembered he was one of a party of Midianites (specifically, Ishmaelites, according to the Bible) who went to Egypt when Apophis was the pharaoh. Joseph was a man of considerable organizing ability and soon found himself the Vizier.

Clearly, the puppet pharaohs of Thebes loathed the presence of the Hyksos. It was Sekenenre who received the sarcastic letter from Apophis complaining of the noise of the Hippopotami and for good reason: Sekenenre led a revolt which, unfortunately for him, resulted in his being hacked to death. When the second revolt led by Sekenenre's son, Kamose, succeeded, the northern Hyksos were driven from the land and isolated in their fortress at Avaris. After Apophis failed to get support from the southern branch of the Hyksos who lived above the first cataract of the Nile, he prepared for a withdrawal from Egypt. The majority of the Indo-European people (Hebrews) accompanied by some of the Hurrians, left by sea and settled in many coastal regions. Some went to Phœnicia, some to Cilicia, and some to Crete. A group, who became known as Mycenaeans, settled in Peloponnesos, the southern peninsula of Greece. The rest, bearing the name of their princes of Latinu, settled in Italy. The land forces, who were predominantly Hurrians and Levantine Hamites, were led out of Avaris by Joseph, and established a second line of defense at Sharuhén. Manetho recalls the leader of these land forces as being one Osarsiph. This is clearly Joseph. He also claims that Joseph called himself Moses. This makes sense. 'Mose' is an Egyptian name. (A terminal 's' is added in Greek translations of the Bible.) Joseph was one of the first to bear such nomenclature and it paralleled the name of his adversaries: Ka-mose and Ah-mose. With time, names incorporating 'mose' increased in popularity. 'Mose' means 'a child' in the sense 'son of'. It is usually preceded by the name of a god. Thus, Thot-moses means 'to Thot, a child' (ie., 'Son of Thot') and Ramses is 'Son of Ra'. But Joseph's contemporaries, Kamose and Ahmose, had more abstract names. 'Ka' means 'power', 'strength', 'force', 'soul', or 'bull', and so Kamose means something like 'Son of might'. The 'Ah' of Ahmose means 'moon', so Ahmose means 'Son of the moon'. These names suggest that the English 'son of' doesn't quite capture the depth of meaning that lies behind the word 'mose'. Within the idea of one human being giving life to another, lies the richness of creation. Perhaps the connotative rather than the denotative meaning of the word 'mose' is

the creation of a unique being destined to make a great impact on history.

Paradoxically, the biblical story that begins in Exodus and ends in the book of Joshua does not describe the withdrawal of the Hyksos forces from Egypt. The only common element it does contain is the name of the hero, Moses. The name of Joseph is dropped; indeed, the story begins with the statement that a new king came to the throne of Egypt who did not know Joseph. It begins with a description of the birth of Moses that is peculiarly unconventional in its manner of story-telling. The archetypal formula surrounding the birth of a hero describes him as a prince born to the queen while the king receives an omen to the effect the newborn son will bring harm to the kingdom. The king, therefore, has the child taken to some remote area where he is abandoned to be devoured by wild animals. However, before that happens, the child is found by a peasant who takes him home where he is raised to adulthood. The prince then returns, according to the omen, to reveal his identity and claim his birthright, usually with dramatic consequences. In an earlier chapter of this book, we see this archetype in the story of the birth of Paris and its consequence, the Trojan War.<sup>14</sup>

In a peculiar twist to this formula, the legend of Moses states that he was the son of slaves and when, on the order of the Pharaoh, all the sons of the slaves were to be killed, Moses' mother hides him for as long as she can. When that becomes too risky, she places him in a waterproof basket and floats him among the reeds of the Nile. His sister stands and watches from a distance to see what will happen. Presently, Pharaoh's daughter arrives at the river to bathe, spots the infant among the reeds, and instantly understands he is one of the Hebrew children. At that, Moses' sister approaches Pharaoh's daughter and asks, "Shall I fetch one of the Hebrew women to nurse the baby for you?" "Yes, go." answers the princess, and so the girl returns with her mother. Pharaoh's daughter asks Moses' mother to nurse the baby for her, and pays her to do it. When he is weaned and grown strong, he is taken to Pharaoh's daughter to be raised in her household. She names him Moses, saying "I drew him out of the water."

Hebrew *mashah* means 'to draw out (of the water)'. This explanation for Pharaoh's daughter giving her adopted son the name 'Moses' is an amusing example of folk etymology. It conveniently overlooks the fact that Pharaoh's daughter is hardly likely to have named her child using an Hebraic phrase, even if she had been able to speak Hebrew, which is not very likely. All the characters in the scene just described would have been speaking Egyptian.

<sup>14</sup>See *Moses and Monotheism* by Sigmund Freud.



Besides, the Egyptian name Moses, meaning 'a son' is likely to have been the correct name for the foundling. Nevertheless, the story is pure fiction, so the problem does not arise. All that is remembered by history is that an important Egyptian, namely the Vizier, whose name was Moses, led the Children of Israel out of Egypt. The compiler of the story<sup>15</sup> tried to blend this fact with the remembrance of two other movements that underlay the establishment of the nation that was to become Israel and Judah. The one was an escape from Egypt of Levitical slaves sometime in the thirteenth century B.C.; the other was the invasion of the highlands of Canaan by Midianites under the leadership of Joshua in the middle of the fourteenth century B.C. I shall deal with the latter group first.

When the island of Stronghyle exploded in 1628 B.C., an immense black cloud of dust spread out to the east and southeast. The delta region of Egypt was particularly badly hit. The thick dust also swept over Canaan which, by that time, was populated by the indigenous Hamitic Canaanites and the confederation of Semitic Hurrians and Japhetic (Indo-European) Medes, the relatives and descendants of Brahmin Isaac. There was also some Egyptian blood in that population from the administrators and merchants of the time when the whole area was under Egyptian control during the eleventh and twelfth dynasties.

To escape the choking cloud of dust, the ever mobile Medes (Midianites) decided to move, taking with them whoever chose to join the movement. One group moved towards Egypt, but found no relief, and I can only imagine they had to stop and spend a few days quietly cooped up in their tents breathing through pieces of fabric to filter out the dust. When the dust settled, they moved on and found an Egypt in total chaos.

Egypt bore the brunt of the fallout. The explosion of Stronghyle apparently occurred at the pivotal point of a general tectonic movement of shifting plates affecting the rift valley of the Red Sea where it branches at the southern tip of the Sinai Peninsula. The western branch runs through Suez, crosses the eastern end of the delta and possibly terminates at Stronghyle. We know from an Egyptian document called the Ipuwer Papyrus that the delta of Egypt was shaken by earthquakes lasting several days. Large chunks of lava expelled from Stronghyle at sub-orbital velocities fell upon Egypt as

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<sup>15</sup>This would not have been either the Javehist (J document author) or the Elohist (E document author) but the source story from which 'J' and 'E', and subsequently 'P' drew their material. It was probably written after 1000 B.C. by one of the Levites who formed the priestly caste.

fire from the sky. Somewhere, the horrendous tsunami caused a “whirlpool” of such destructive force the local ruler called Thom drowned in it.<sup>16</sup> This Egypt in chaos was easily subdued by the incoming Midianites and their followers who took over the country and treated the Egyptians with cruel hostility. These were the Hyksos.

Another branch of Midianites and their followers fled down the west coast of Arabia. These people moved directly away from the cloud of dust and may have been more successful in avoiding the worst of it.<sup>17</sup> They appear to have spread out along most of the coast. The northernmost territory stretching from the Gulf of Aqaba south to the modern town of al-Wajh was known, even until recently, as Midian. Further south, on the very border of Yemen, both the district and the tribe inhabiting that district are called Asir. When we realize the Assur of Assuwa were called the Æsir by the Norsemen, it is very tempting to see it as being named after the family of the original gods, the Hebrew Aryans.<sup>18</sup> The Midianites of northwest Arabia found a relatively

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<sup>16</sup>According to documents written in Islamic times, but presumably copied from much earlier documents, the explosion of Stronghyle was accompanied by earthquakes and tsunamis in the Red Sea. This sounds reasonable in view of the fact there were volcanoes erupting in Midian in the western highlands of Saudi Arabia. This must have been one of the last settlements of the rift valley. Maps of geological activity in modern atlases show the earthquake and volcano belt running from west to east through the middle of the Mediterranean Sea, through southern Italy, Greece, the Ægean islands and Turkey, but there is no branch running down the Red Sea, which, today, is considered to be completely quiescent. The drowning of Thom in the whirlpool was described in hieroglyphics inscribed on the surface of a black granite monolith found in the eighteen sixties at el-Arish on the border between Egypt and Palestine.

<sup>17</sup>I assume the Midianites fled southeast at this time because it is reasonable that they should try to escape the all-enveloping black cloud moving in on them from the northwest. On the other hand, Indo-Europeans had been migrating into the area for well over a thousand years. As early as the twelfth Egyptian dynasty, there were burial practices indicating the presence of Indo-Europeans south of Egypt. These people may have crossed over the Red Sea from Arabia. Therefore, it is entirely possible the Arabian settlements took place before the destruction of Stronghyle. However, I imagine that the earlier settlers would have been small in numbers and would have become absorbed into the local population, whereas only something as dramatic as the Stronghyle explosion would have caused so large a wave of invaders as to change the name of the territory and significantly change the demography.

<sup>18</sup>Not surprisingly, the district of Asir contains many place names associated with the Æsir. This has misled the Lebanese historian, Professor Kamal Salibi, who thought Arabia was the source of the biblical myths. See *The Bible Came from Arabia* and *Secrets of the Bible People*. Prior to the rise of Islam, there were substantial Jewish settlements down the west coast of Arabia as far as Yemen, the Hadramaut and beyond.

safe but, nevertheless, awe-inspiring volcano erupting in their midst. It was just to the east of the high peak known today as Jabal Harb (Mt. Harb). In the original script, this mountain would have been named *Hrb*, because the original Hebraic script, using the Phœnician alphabet, had no vowels. Vowel pointing, the placing of marks under the preceding consonant, was invented at a later date to compensate for the deficiency. In the Bible, it became known as Mt. Horeb and was confused with Mt. Sinai for reasons that will soon become apparent.

The biblical storyteller introduces us to the adult Moses when the young prince kills an Egyptian slave driver and then flees from the irate Pharaoh. He runs away to Midian. There he is entertained by the priest of Midian called Reuel in the J document, but Jethro in the E document. Moses marries one of the priest's daughters. One day he is guarding the flocks of his father-in-law when he comes across a phenomenon known as 'the burning bush'. The 'bush' is not consumed by the flames yet it continues to burn. Later in the story, Moses returns to the same spot on the side of Mt. Horeb where he communicates with God from near the summit of what is obviously a volcano. We can be sure the phenomenon of the burning bush is a real part of the original legend that the storyteller tries to attribute to the mythical Moses. Because this mountain was volcanic, I suggest he saw a lava flow that had cooled off. The surface would be grey, rock-like and temporarily stationary except the build-up of pressure would cause it to crack open to reveal a fiery interior. The fissure would be a fiery zigzag of connected cracks, quite organic or bush-like in appearance. The onlooker, lacking the vocabulary to explain the rare event, could only describe it as a burning bush. The onlooker was certainly not Moses (Joseph) but was probably Reuel, son-in-law of Jethro. The residence time of the Midianites in northwest Arabia was about two hundred and fifty years, over which time there would have been several priests of Midian. By making Reuel and Jethro two different individuals, we solve the problem of names.

After the fictitious Moses communicates with God through the burning bush, he returns to Egypt to bargain with Pharaoh for the release of the Hebrew slaves. In his arguments with the Pharaoh, Moses plays several trump cards out of the special powers given to him by God. He is able to transform the water of the Nile to blood and kill all the fish; he brings about a plague of frogs; he brings plagues of gnats and flies; he afflicts the Egyptians with boils; he causes a rain of hail on such a scale that even the trees are stripped of their leaves; he brings on a plague of locusts; he wraps

Egypt in darkness for three whole days; and, finally, he is able to bring about the death of the first born in every Egyptian household. As if one of these curses would not have forced the Egyptians to despair, God ensures that Pharaoh is so obdurate he must endure every one of these catastrophes.

It was Immanuel Velikovsky who first pointed out these events closely parallel those recorded in the Ipuwer Papyrus.<sup>19</sup> In other words, Moses' so-called miracles constitute a list of the after-effects of the Stronghyle explosion. The order of events is misleading, for, when the compiler of the Exodus story has Moses return from Midian to Egypt and perform those miracles, he also moves him back over two hundred years, back to 1628 B.C., to a time prior to the birth of the real Moses. The Exodus author then makes his fictional Moses become the leader of the Levite slaves of the Egyptians who ran away in the thirteenth century B.C. nearly four hundred years later.

The Exodus author has this later migration of runaway slaves work their way south until they are back at Mt. Horeb, whence they become the Midianites whose priests were Reuel and Jethro. We are now introduced to the legends of life at the foot of the volcano.

(Exodus 19:16) On the morning of the third day there were thunder and lightning, and a thick cloud upon the mountain, and a very loud trumpet<sup>20</sup> blast, so that all the people who were in the camp trembled. Then Moses brought the people out of the camp to meet God; and they took their stand at the foot of the mountain. And Mount Sinai<sup>21</sup> was wrapped in smoke, because the LORD descended

<sup>19</sup>I recommend Velikovsky's *Ages in Chaos*, not because of his theories of the causes of these early events—which are scientifically unacceptable—but because his scholarship and research are excellent. In his book are several quotes from A. H. Gardiner's translation of the Ipuwer Papyrus, including a description of the contents of the papyrus in the Hermitage in St. Petersburg also translated by Gardiner; reports of earthquakes and tsunamis along the Red Sea coast of Arabia; the Arabian reports that identify the Hyksos with the Amalekites, whom the Egyptians also called Amu; a translation of the granite monolith from el-Arish; and relevant reports of archæologists and ancient historians.

<sup>20</sup>Verse 14 contains the command: "When the trumpet sounds a long blast, they shall come up to the mountain." But the *New International Version* of the Bible translates this passage as: "Only when the ram's horn sounds a long blast may they go up to the mountain." This version brings out the fact that trumpets were horns. The crafted silver or brass instruments came later. The *French horn* and the *cornet* are trumpets whose names echo their original construction. This fact allows us to point out that the Midianites and the Atlanteans had an identical response to the roar of a volcano. For, recall that, shortly before the devastating explosion of Stronghyle, the sound of the normal eruption was reputed to be Heimdall blowing the Giallar-horn.

<sup>21</sup>It was not Mt. Sinai, but Mt. Horeb. The authors of the Bible were thoroughly

upon it in fire; and the smoke of it went up like the smoke of a kiln, and the whole mountain quaked greatly. And the sound of the trumpet grew louder and louder, Moses spoke, and God answered him in thunder. . . . (verse 18) Now all the people perceived the thundering and the lightning and the sound of the trumpet and the mountain smoking, the people were afraid and trembled, and they stood afar off, . . .

Nothing could be clearer than this perfect description of an erupting volcano. Every detail has been captured, which is quite remarkable, and it shows the enormous impact the phenomenon had upon the people who observed it.

Stretching east and southeast from Jabal Harb in northwest Arabia, in the heart of old Midian, is a large field of layered quaternary (recent) lava flows. Set west of the the Great Nafud desert, the Jabal Harb region is extremely dry. Today, annual rainfall amounts to about four inches. Despite the arid conditions, people can grow crops around the site of a volcano where the ash settles and creates a fertile soil. For instance, a similar situation exists in the United States, in Arizona. There is a park there called the Wupatki National Monument that contains the preserved remains of an historic Indian settlement with a substantial collection of well made dwellings. The reason for the existence of this settlement and its subsequent disappearance is most interesting. Eighteen miles to the south of the park is the dormant cone of a volcano whose last eruption has been accurately dated. When it did erupt, just before A.D. 1100, it covered an area of about eight hundred square miles with a layer of ash. The ash acted as a moisture-preserving mulch and plants began to grow where formerly there had been desert. As the news of the transformation spread abroad, Indians from far and wide moved into the area. The soil was so productive of farm crops that, at the height of the settlement, it is estimated about eight thousand people lived there. They built substantial masonry pueblos. Tree ring dating indicates that, from 1215 to 1300, there was a prolonged drought which culminated in the great drought of 1276–1299. Strong winds turned the area into a dust bowl, and the valuable ash layer was blown away. Afterwards, the area confused on this point and make Sinai and Horeb interchangeable names for the one supposed mountain. In fact, the two mountains were at least 350 miles apart in space, and the events recorded at those locations were about 100 years apart in time. Furthermore, the Mt. Sinai that figures in the escape of the Egyptian slaves in the thirteenth century B.C. is not the mountain of that name in the southern peninsula upon which St. Catharine's Monastery was built.

became depopulated.

Something very similar may have happened in Midian. There is a legend about God sending manna from heaven. This carries a ring of truth because it is not the sort of idea the writer could have invented. It is the detailed realistic story that is suspect. The essence of genuine history is the recall of something bizarre, something not quite understood but reported, something that has to be reported verbatim, because, not being understood, it cannot be reinterpreted. The story of manna from heaven reads as follows:

(Exodus 16:13) ... and in the morning, dew lay round about the camp. And when the dew had gone up, there was on the face of the wilderness a fine, flake-like thing, fine as hoarfrost on the ground. When the people of Israel saw it, they said to one another, "What is it?" For they did not know what it was. And Moses said to them, "It is the bread which the LORD has given to you to eat. This is what the LORD has commanded: 'Gather of it, every man of you, as much as he can eat; you shall take an omer apiece, according to the number of persons whom each of you has in his tent.'" And the people of Israel did so; they gathered, some more, some less. But when they measured it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; each gathered according to what he could eat. And Moses said to them, "Let no man leave any of it till the morning." But they did not listen to Moses; some left part of it till the morning, and it bred worms and became foul; and Moses was angry with them. Morning by morning they gathered it, each as much as he could eat; but when the sun grew hot, it melted.

On the sixth day they gathered twice as much bread, two omers apiece; and when all the leaders of the congregation came and told Moses, he said to them, "This is what the LORD has commanded: 'Tomorrow is a day of solemn rest, a holy sabbath to the LORD; bake what you will bake, and boil what you will boil, and all that is left over lay by to be kept till the morning.'" So they laid it by till the morning, as Moses bade them; and it did not become foul, and there were no worms in it. Moses said, "Eat it today, for today is a sabbath to the LORD; today you will not find it in the field. Six days you shall gather it; but on the seventh day, which is a sabbath, there will be none." On the seventh day some of the people went out to gather, and they found none. And the LORD said to Moses, "How long do you refuse to keep my commandments and my laws? See! The LORD has given you the sabbath, therefore on the sixth day he gives you

bread for two days; remain every man of you in his place, let no man go out of his place on the seventh day." So the people rested on the seventh day.

Now the house of Israel called its name *Manna* (Hebrew for "What is it?"); it was like coriander seed, white, and the taste of it was like wafers made with honey.

The composition of this passage is late. Despite using the title "LORD" (Yahweh), Pfeiffer considers this to be a part of the Priestly Code. Concentration on rules and precise measurements ("an omer of manna per person") supports this idea. On the other hand, the use of the name 'Yahweh' and the line, a little further on from where I ended the above quotation: "... the people of Israel ate the manna forty years ..." which uses the special number 'forty' suggests the writer of the S<sup>2</sup> strand.<sup>22</sup> Perhaps we have here a very old story, heavily edited by someone during the time of the prophets, for, certainly there is much priestly intrusion into the passage. That something mysterious and edible can grow in the desert seems very credible to me. That it failed to grow on the sabbath is absurd and only a priest, bent on propaganda and self-created rules, could possibly write with such didacticism. I shall be showing that the people involved in this story were not the Children of Israel, and so, again, I see the heavy imprint of an editor superimposing his propaganda onto a piece of genuine chronicling. The people who would have been involved in the gleaning of manna—if the manna were due to the fertility of volcanic ash—would have been Midianites. It is hard to say exactly what the manna was. We cannot be certain how accurate is the description of manna being bread. It is fairly certain that it was not recognizable as a common food. It would not therefore have been any of the cereals. That it truly came up overnight, looked like flakes on the ground and melted in the sun, suggests some form of mushroom. However, the flakes on the ground could have been seeds fallen from some plant which is not mentioned because the story has become distorted. Whatever manna was, it ripened to become an edible plant in a relatively short period of time.

Like the Amer-Indian experience at Wupatki, I suspect that, after the volcano became quiescent and windstorms swept away the fine ash layers, the land dried out. When the manna became scarce, the Midianites had to leave the area and they moved great distances. Two hundred and fifty years after these people had arrived and founded Midian, they returned to the north. They had grown in numbers and now fielded a substantial army. They

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<sup>22</sup>See page 27.

had a remarkable and very competent leader called Joshua. They worked their way north; contended with Moab and the Amorites; took over their lands; and amassed on the banks of the Jordan river opposite Jericho. There are implications in the mythology to suggest that these nomads with their tent cities, vast army and accompanying animals, were so numerous they were frightening to behold. In the book of Numbers, this image of them is described through the eyes of Balak, an heir to the throne of Moab who called them the Children of Israel. The Bible relates that Balak appealed to the *Midianites* to help him. This is incorrect because the Midianites were the people he was calling 'the Children of Israel'.

It is important to realize that the stories from the Pentateuch in the Bible were written hundreds of years after the events they record. We know this, because sprinkled throughout the stories are references to the Philistines who did not arrive in Palestine until the twelfth century B.C.<sup>23</sup> Besides, it is clear from the text that the whole story of Exodus was written by a Levite, a descendant of the slaves who escaped from Egypt in the thirteenth century B.C. Because they were late-comers, the Levites did not receive land grants in Canaan; instead, they lived in the cities and became a priestly caste surviving by their shrewdness. They had a deeply vested interest in convincing the inhabitants they were important and held a special position within the society. In order to assert their authority, they had to persuade the people they were members of the tribe of Moses. They distorted history by implying they were responsible for dividing the land and allocating the territories while the Midianites, whom they portrayed as being a scourge to the earlier tribes and remembered with distaste, were not part of the indigenous population. In fact, the Midianites, through their vigorous leader, Joshua, were actually the founding people. Where is the proof of all this?

The proof can be found in the details of the conquest of Canaan. The book of Joshua gives quite a full account of the conquest, starting with the famous attack upon Jericho where, as the old song relates, "the walls came tumbling down." After that, Ai was sacked, burned to the ground, and all

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<sup>23</sup>One of the laws supposedly laid down by Moses, when the 'Israelites' (Midianites) were about to cross the Jordan and attack Jericho, required a definition of the crime of murder (Numbers 35:16). The definition included assault using weapons made of iron, stone or wood. It never mentioned bronze, yet the setting of the promulgation of this law was, according to the Bible, in the Bronze Age before weapons of iron had been introduced. The Philistines were the introducers of iron. Furthermore, several hundred years would have to pass after the Philistine invasions before iron (steel) completely displaced bronze.



its inhabitants slaughtered.<sup>24</sup> Then the cities of Makkedah, Libnah, Lachish, Eglon, Hebron and Debir fell in succession. Eventually, Joshua captured and destroyed all who lived in the hill country, in the Negeb, and in the western foothills and slopes of the mountains. He subdued all the lands from Kadesh-Barnea to Gaza and from the whole region of Goshen to Gibeon. He then turned his attention to the north and carved a considerable slice out of it for his possession.

Fortunately, we have corroboration of this invasion from an Egyptian source. The pharaohs of the eighteenth dynasty, after driving out the Hyksos, consolidated their victory by regaining control over the whole of the Levant as far north as Cilicia. A succession of powerful pharaohs maintained these gains until the time of Amenhotep IV, whose passion in life was religion. His religious ideas went against those of the priests of Amun who were part of the establishment. Along with the priests of Heliopolis, he promoted the preeminence of the sun-god in the form of Aton. He changed his name to Akhnaton, and moved his capital from Thebes to a newly created city which he called Akhetaton, 'The Horizon of Aton'. The remains of this city have been unearthed at the archaeological site of Tell el-Amarna. Akhnaton was not interested in administrative duties and, under him, the extended Egyptian empire began to crumble. At Tell el-Amarna, archaeologists unearthed a cache of documents now known as the Tell el-Amarna letters. Of interest to us are the numerous pleas for help written to Akhnaton from the kings of those very regions that were conquered by Joshua. One letter from the prince of Jerusalem begged the Pharaoh "to care for his land . . . All the lands of the king have broken away . . . The Habiru are plundering all the lands of the king. If no troops come in this very year, then all the lands of the king are lost."<sup>25</sup> Akhnaton did not send troops, and the lands were indeed lost to the invading Habiru. From the book of Joshua, we learn that the king of Jerusalem (and possibly also the prince who wrote this letter) lost his life.

Although the archaeological evidence at Jericho makes it difficult to date decisively the destruction of the city, Kathleen Kenyon, director of the British School of Archaeology in Jerusalem, was able to show the citadel had a history going back to the seventh millennium B.C.. She thought Joshua's attack occurred about 1380 B.C. This date agrees with the old dating of Akhnaton's

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<sup>24</sup>Some archaeologists are of the opinion, based on examination of the ruins, that it was Bethel, a town one mile further west, rather than Ai that was burned to the ground.

<sup>25</sup>From *When Egypt Ruled the East*, by Steindorff and Seele.

FIG. 29. Locations of the principal sites in Palestine.

reign, which Steindorff and Seele give as running from 1387 to 1366 B.C.. The more recent authority of *The British Museum Book of Ancient Egypt* of 1992 dates the reign as running from 1352 to 1336 B.C.

In the book of Judges, chapter six begins:

The people of Israel did what was evil in the sight of the LORD; and the LORD gave them into the hands of the Midianites for seven years. And the hand of Midian prevailed over Israel; and because of Midian the people of Israel made for themselves the dens which are in the mountains, and the caves and the strongholds. Whenever the Israelites put in seed (planted crops) the Midianites and the Amalekites and other people from the East would come up and attack them; they would encamp against them and destroy the produce of the land, *as far as the neighbourhood of Gaza*, and leave no sustenance in Israel, and no sheep or ox or ass. They would come up with their cattle and their tents like a swarm of locusts; they and their camels were too numerous to count. They wasted the land as they came in, and Israel was brought very low because of Midian, and the people of Israel cried to the LORD for help.

Whereas, in the book of Joshua, it is the invaders who call themselves Israelites, here, in the book of Judges, it is the invaded who assume that title. The reason is that the name 'Israel' had not yet come into existence when the invasion of the Midianites took place.

There will undoubtedly be objections to identifying the Midianites of the Book of Judges with the followers of Joshua because of the way the Bible presents history. The confusion lies in the fact that the events described in the Bible actually occurred over half a millennium before the books were written. The scribes were no more capable of determining the correct time sequence or precise dates of the events recorded in the legends than were the compilers of Greek mythology. Indeed, unlike Greek mythographers, the compilers of the Bible had a vested interest in organizing the state of the Children of Israel under the religious direction of the priestly caste. The continuity of the narrative, bringing the people of the state together by pretending they had a common origin, took precedence over all other considerations, even over the accurate recording of history. In other words, some of the anachronisms may have been quite deliberate.

For this reason, the stories of the Bible are difficult to disentangle. In Apollonius's *Argonautica*, when the story becomes so credible that we can follow the adventure in all its detail by referring to a map, then we know that

Apollonius is making things up using his actual experience of the world. But when the story becomes fantastic, we can tell that he is relaying a legend he heard from somewhere, but which makes no sense to him. Then, he sticks closely to the wording of the story as it has been given to him, not daring to make interpretations. By contrast, the Bible is credible, detailed and obviously so heavily edited that it is difficult to separate historic fact from invention. Here, interpretation often adds to the obfuscation. We can first rely better on detailed facts from about the time of King David because, by that time, the new nation had settled down. It was less barbaric, and undoubtedly was beginning to support some system of education. The Phœnician alphabet had been accepted by a wide group of users including the people of Israel, and it is reasonable to assume there were reliable chroniclers who were recording events, as they occurred, directly into prose. In other words, the age of mythology had passed.

As Joshua grew old, he made peace with the tribes he had conquered and subjugated. At Shechem, he renewed all the covenants he made with the various tribes and created a unified society through their oaths to serve the LORD (Yahweh). This was probably the time and place where the fundamental code of law was pronounced and written onto tablets using the newly evolved Phœnician alphabet. The name chosen for the new confederation was the name of the local tribe. At least, it was a name obviously written down on something, but misread. The misreading of the name meant that none of the tribes present claimed it was their own name, which made it ideal. It was legendary, but all parties could claim allegiance to it without feeling they were being absorbed into a tribe with primary status. The legendary tribe was the *bene Ysrʔl*, the local tribe at Shechem was the *bene Yspʔl*, the remnant of the Hyksos who had been beaten by Ahmose.

We learn from Egyptian sources that Joseph was known as Joseph-el (*yspʔl*, see page 290). Around the time that Joshua was making the covenants at Shechem, the lately invented Phœnician alphabet was coming into general use. Experiments in writing systems had been going on for some time at Gebal on the coast, so much so that it was renowned for its importation of papyrus from Egypt, and thereby earned the name Byblos.<sup>26</sup> The final

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<sup>26</sup>Papyrus was a reed plant that grew in the Nile. Its pith was peeled out of the reed and strips of it were placed close together vertically then overlaid with adjacent strips horizontally to form the warp and woof of fabric. The resulting mat was beaten flat and congealed into a flexible sheet of off-white material. Our English word 'paper' comes, via Latin, from the Egyptian word 'papyrus'. The same word 'papyrus' evolved following

development of the alphabet was undoubtedly derived, in principle, from the Egyptian hieroglyphic alphabet,<sup>27</sup> and its development coincided in time with the expulsion of the Hyksos from Egypt.

The land forces under Joseph were driven to the border of Phœnicia. Greek mythology claims that a man called Phœnix, who would have been one of the Amazonian Hyksos leaving Egypt by sea, settled in Phœnicia, giving that country its name. There may be something in this story, because the first known reference to Phœnicia postdates the expulsion of the Hyksos. Greek mythology also claims that it was the Phœnicians who introduced the alphabet into Greece. Indeed, the Greeks referred to their writing as using the *φοινικηία γραμματα*, the Phœnician character.<sup>28</sup> This suggests that Hyksos refugees may have had a hand in the final formulation of the alphabet. The second century A.D. Jewish historian, Eupolemus, stated that Moses was the inventor of the alphabet. It was assumed by Driver that he was "seeking to glorify his race,"<sup>29</sup> but it is possible there was more than a grain of truth in Eupolemus's assertion, for, although Joseph may not have personally had a hand in the development of the alphabet, he was well positioned to have done so, and members of his group, the Bene Joseph-el, may well have played an important part in the process. 'Yspʾl' was spelled 𐤏𐤋𐤏𐤍 in the new Phœnician script. (The writing runs from right to left). That middle letter 𐤏 is a cursive drawing of a mouth (Phœnician *pē*). The letter 'r' was written 𐤓 and represents a head (Phœnician *rêš*). The fact that the Phœnician scripts run from right to left suggests that the principal inventor was left-handed, and the obvious way to form this letter would be from the bottom up. Subsequently, right-handed users of the script had an awkward way of scribing the *rêš*. There are indications that among some scribes, it was either drawn with two strokes 𐤓 or formed with a continuous loop starting at the top 𐤓. This accounts for the fact there was an interesting tendency for these two forms, the *pē* and the *rêš*, to become inverted. The late Hebrew forms were 𐤒 and 𐤑. There must have been a time and a place when the two letters were very similar. Indeed, there is an example of a

the standard linguistic rules 'p' → 'b' (see fig. 11, page 64) and 'r' → 'l' (because of the ambiguity of the Egyptian liquid consonant), into the word 'Byblos'. This became the Greek nickname, and eventually the accepted name of Gebal. The literary productivity of Gebal-Byblos was so great, that the word 'byblos' became the word for 'book'. That is why the Jewish book of religion is called the Bible.

<sup>27</sup>See *Semitic Writing* by G. R. Driver, p 129

<sup>28</sup>Herodotus, *The Histories*, book 5.

<sup>29</sup>*Semitic Writing* by G. R. Driver, p 129.

script known as *Gebal I* from Byblos in which ‘peh’ is 𐤑 and ‘resh’ is 𐤒. I suggest that, when the covenants were being made by Joshua at Shechem, there existed a document describing the exodus led by *Yspʒl*, also called Moses. In misreading this document, the hero became *Ysrʒl*. All the tribes, including the tribes of Joseph-el, of Jacob-el and also the Midianite followers of Joshua, agreed to become members of the bene Israel, and so a new nation was born.

The Bible claims it was Jacob who changed his name to Israel. The earlier of two versions of the story is strange and seems to be truly mythical. I puzzled over it for some time.

(Genesis 32:22) That night Jacob arose and took his two wives, his two maids, and his eleven children, and crossed the ford of the Jabbok. He took them and sent them across the stream, and likewise everything that he had. And Jacob was left alone; and a man wrestled with him till daybreak. When the man saw that he did not prevail against Jacob, he touched the hollow of his thigh; and Jacob’s thigh was put out of joint as he wrestled with him. Then the man said, “Let me go, for the day is breaking.” But Jacob said, “I will not let you go, unless you bless me.” So the man said to him, “What is your name?” And he replied, “Jacob.” Then the man said, “Your name shall no more be called Jacob, but Israel, for you have striven with God and with men, and have prevailed. Then Jacob asked him, “Tell me, I pray, your name.” But he said, “Why is it that you ask my name?” And there he blessed him. So Jacob called the name of the place Peniel, saying, “For I have seen God face to face, and yet my life is preserved.” The sun rose upon him as he passed Peniel, limping because of his thigh.

The clue to the probable origin of this myth comes from a biblical footnote marked beside the name ‘Israel’. The footnote states: “‘Israel’, that is *He who strives with God*.” Now, having decided that ‘Israel’ was simply a misreading of the name ‘Joseph-el’, I realize the name would not have actually had an interpretation, but the scribe felt obliged to provide a meaning even if he must invent it. All early names meant something. Folk etymology would be responsible for the interpretation that ‘Israel’ meant *He who strives with God*. Having given a meaning to the name, the next step is to explain why the writer felt it necessary that Jacob should change his name to Israel. Perhaps Jacob’s limp was remembered as an injury incurred from a fight with another man (Esau?). The early writer attributed the limp to a

battle with God to justify the etymology of the name Israel. But why was the name to be attached to Jacob in the first place, especially considering that it was Joseph's name? I suspect this comes from the tradition that the *tribe* of Jacob changed its name to Israel, and this would have been done at Shechem during the covenant-making. In Genesis 28:20 we are told that Jacob made a vow, saying,

“If God will be with me, and will keep me in this way that I go, and will give me bread to eat and clothing to wear, so that I come again to my father's house in peace, then the LORD shall be my God, and this stone, which I have set up for a pillar, shall be God's house; and of all that thou giveth me I will give a tenth to thee.”

This is no personal oath. You do not give money, livestock or other possessions to your god, you give them to the priest. The Bible claims this oath followed upon a dream Jacob had when he rested alone in the open with his head upon a stone, night having overtaken him when he was on a journey. He dreamt that he saw a ladder reaching up to heaven with angels passing up and down between heaven and earth. ('Staircase' would obviously be a better rendering of the word than 'ladder'.)

There are several things wrong with this story. For a start, the only person who could possibly have reported on the contents of Jacob's dream is Jacob himself, and one has to question whether Jacob would write down the details of his dream for future generations to read. He lived in a fairly unenlightened period when it seems unlikely that he or his colleagues would have been literate, despite the fact there were scribes in Babylonia, Egypt and even in the coastal cities of the Levant at that time. It is unlikely Jacob saw angels because the concept of angels was first introduced by the Persians more than a thousand years later. Jacob lived in an era when there were many gods and goddesses, but only one messenger god, whom the Greeks called Hermes: 'angel' means 'messenger'. Therefore, we are led to conclude that this story was written no earlier than the sixth century B.C., more than a thousand years after the events of the dream are alleged to have happened.

Like many of the early parts of the Bible, the stories of Jacob reek of the invention of the Levitical priesthood who had a strong vested interest in the establishment of the laws of Judaistic monotheism. I suspect the oath sworn by Jacob as recorded at Shechem actually represents the oath sworn by the elders of the *tribe* of Jacob during their undertaking to become Israelites. Their membership fee was a tithe consisting of a tenth part of their produce

paid to the priests of Midian, the descendants of the clique to which Jethro and Reuel had belonged.

The point must be clarified that it was the tribe of Jacob who took the name 'Israel' during the fourteenth century B.C.; the name 'Israel' never referred to Jacob the person, who lived during the eighteenth century B.C. This is in keeping with the fact that the first reference to Israel in Ancient Egyptian sources occurs late in the fourteenth century. As I have already pointed out, some two hundred years after Jacob's death, the Egyptian Pharaoh Thutmose III was still referring to Jacob-el but there was no mention then of Israel. Israel as a nation only came into being during the fourteenth century B.C.

The Hyksos occupied Egypt for approximately eighty years. During that time many of the Hyksos took Egyptians in marriage. When the Hyksos were expelled, the Egyptians probably took many as prisoners. I suspect, too, that groups of Hyksos were bypassed in the various military engagements. One way or another, there were Hyksos remnants who remained in Egypt adding to the hybrid mixture. There is nothing in the literature to suggest the Egyptians exacted any vengeance upon those who did not escape. Indeed, the eighteenth dynasty kings made it quite clear that all they wanted was submission to their rule. They conquered most of the Levant and successfully forced all the conquered tribes to pledge allegiance including the Hyksos, who escaped the initial onslaught and reached Phœnicia but could go no further. Manetho's story suggests they were hemmed in to the north by the growing might of Assyria. It may also be that people of the hybrid community of Canaan, including Indo-Europeans and Hurrians, filtered into Egypt, especially during the reign of the very tolerant Akhnaton (Amenhotep IV). However, when the remarkable eighteenth dynasty drew to a close with the royal line weakened, the priests of Amun sought greater power. In a last desperate attempt to hold onto regal control, the princess, heir to the throne, sent a letter to the Hittite King Suppiluliumas I, begging him to send her his son to wed. The incredulous Suppiluliumas was eventually persuaded to send a son, but the priests of Amun uncovered the plan and assassinated the unfortunate husband-to-be as he entered Egypt. Then, a new house ushered in the nineteenth dynasty to rule Egypt. The new pharaohs were so ruthless that foreigners, the Hyksos remnants and the settlers from Canaan alike were enslaved and treated harshly.

According to the Bible, these slaves, designated as Hebrews, were being used to build the store cities of Pithom and Ramses when they revolted and



marched into the desert. That one of the cities was called Ramses implies the situation described could not have occurred before the nineteenth dynasty. In the Bible, Moses, having killed an Egyptian slave driver, runs away and stays in Midian for a long period of time. While he is there, the Egyptian pharaoh dies. Later, Moses returns to Egypt to administer the 'plagues'. Because the Hebrew slaves worked on the store city of Ramses, presumably Ramses was the pharaoh who commissioned the project. Therefore, his reported death implies that the pharaoh to whom Moses returned in order to administer the plagues must have been someone else. Scholars have always assumed this to be the case. However, the plagues were actually the after-effects of the Stronghyle explosion and predate the Hyksos conquest. The whole episode of Moses administering the plagues is pure fiction, so there is no need to assume the Levites ran away from anyone other than Ramses, probably Ramses II, since Ramses I was hardly on the throne long enough to commission a large defense project. Pithom, means *The Abode of Thom*. As Thom was the pharaoh visited by the 'plagues' and killed in the whirlpool in 1628 B.C., the first of the two projects the Levite slaves were engaged in must have been either a refurbishing of an existing citadel, or this part of the story is intrusive and comes from the legend of the 'plagues', and is inserted into the story for obvious Levitical reasons. If the Moses who led the Levites was fictional, who, then, *was* their leader? I suggest it was Aaron, the so-called brother of Moses, who was present during all the events relating to the escape of the Levites. Aaron was clearly the outspoken leader of the group; indeed, the Bible tells us that Moses was not eloquent, being slow of speech and tongue (Exodus 4:10). According to the Bible, the Egyptians were glad to get rid of the 'Children of Israel' because of the terrible punishment exacted by the plagues. They allowed the slaves to escape and to take articles of gold, silver and clothing with them. Later, during their flight, Pharaoh seems to have changed his mind about letting them go so easily and, with a small army, he set off in pursuit.

We have shown how the 'plagues' had nothing to do with the 'Children of Israel' leaving Egypt. Also, it is unlikely the slaves left Egypt with anyone's blessing. If Egyptian articles of gold and silver went with the fugitives, we can only conclude they were stolen. It is no wonder that, when the revolt and the theft were discovered, the Egyptians dispatched a military police force to track the slaves down. How did the Levites plan their escape? Which way did they go? The details of the escape were deduced by Edward Furlong and broadcast by the C.B.C. in an *Ideas* program aired in 1986, the year before

he presented his theory on the Garden of Eden discussed here in Chapter 1.

Exodus 13:17 When Pharaoh let the people go, God did not lead them by the way of the land of the Philistines, although that was near (that is, the quickest route to Canaan); for God said, "Lest the people repent when they see war, and return to Egypt." But God led the people round by way of the wilderness towards the *Yam Suph*.

The *Yam Suph* is the 'sea of reeds', but the name is usually translated into the 'Red Sea'. This is an E document passage. We obtain considerably more detail from the J document and from the Priestly Code.

Exodus 12:37 And the people of Israel journeyed from Ramses to Succoth . . .

13:20 And they moved on from Succoth, and encamped at Etham, on the edge of the wilderness. And the LORD went before them by day in a pillar of cloud to lead them along the way, and by night in a pillar of fire to give them light, that they might travel by day and by night; the pillar of cloud by day and the pillar of fire by night did not depart from before the people.

14:1 Then the LORD said to Moses, "Tell the people of Israel to turn and encamp in front of Pi-Hahiroth, between Migdol and the sea, opposite Baal-Zephon; you shall encamp across from it, by the sea."

The Bible claims that God hardened Pharaoh's heart causing him to chase after them and find them encamped by the sea. Probably what actually happened was this: when the Egyptians awoke to find the Levites gone with their valuables, their pursuing army first galloped along the coastal road (the way of the Philistines); but after a considerable time searching, and finding no sign of the slaves, they turned back and fanned out around the city of Ramses. Eventually, scouts reached the edge of the soft sand and spotted the wide trail indicating that a considerable group of people had passed that way. They would have reported back to headquarters and the army would have regrouped. Then they were off in hot pursuit. The Levites thereby achieved a two-day lead. The distance covered by the Levites in three days on foot would have been covered in only one day by the horse-mounted Egyptians.

In his broadcast, Furlong considers how far a fleeing group of people, including women and children, could go in one day. He considers that fifteen miles is the most likely distance. He therefore took a map and, in the

south to southeast sector (not eastward, because that included the way of the Philistines), he drew an arc of forty-five miles radius from Ramses. The arc intersected only one body of water, and that was the narrow passage that connects the Greater Bitter Lake to the Lesser Bitter Lake. Furthermore, a journey from Ramses to this particular shore cannot be achieved in a straight-line march because the Greater Bitter Lake bulges towards the southwest. The Levites would have gone around this bulge and turned towards the northeast before reaching the shore "opposite Baal-Zephon." The Bible records this need to change direction: "Tell the people of Israel to *turn* and encamp in front of Pi-Hahiroth . . ." This route from Ramses to the shore passes the site that archæologists have identified as Succoth; it is about ten miles west of Ismailiya and one third of the way from Ramses (Qantir) to the said shore.

Furlong made a careful study of the Bitter Lakes system. Today, the Suez Canal runs through it, and so, to accommodate ocean-going ships, the passage between the lakes has been cut considerably deeper than it used to be. In the thirteenth century B.C., the water would not have been very deep. It would have been shallow enough that a strong wind from the southeast could have blown the channel clear. It is, therefore, very significant that, in Exodus 14:21, we read

Then Moses stretched his hand over the sea; and the LORD drove the sea back *by a strong east wind all night*, and made the sea dry land, and the waters were divided. And the people of Israel went into the midst of the sea on dry ground, the waters being a wall to them on their right hand and on their left.

Wind can blow water from the shallow part of a lake by causing a very slight incline on the water's surface. The surface gradient only needs to be extremely small over a twenty-mile length in order to effect a change in depth of several feet at the two ends. Establishing this gradient is equivalent to generating a small tidal wave that traverses the Greater Bitter Lake to its northern end. This would take about three hours according to reasonable assumptions as to the profile of the lake bed. However, having reached the northern shore, the wave would be reflected and its peak would return to the connecting channel between the two lakes after a further three hours. Its return, though, would not be as gentle and gradual as the way in which the waters left the channel in the first place. In waves whose length is considerably greater than the depth of the water, the peak of the wave travels

slightly faster than the trough. The effect of this difference in speed is to alter the wave profile by making the leading face—the rising one—become more abrupt and vertical. People who enjoy surfing take advantage of this phenomenon. Deep sea waves become tidal waves, which are long in relation to the water's depth, when they meet an extended shallow beach, and therefore develop vertical fronts. This effect is exacerbated when, as at the channel between the Bitter Lakes, the two sides of the waterway taper inwards. The Severn Estuary in England is an example of a similar geomorphic configuration. Twice a day, the tide comes in suddenly as a vertical wave ascending the estuary. This is called a tidal bore.

The biblical legend tells us that the seas parted and stood as a wall of water on both sides. No doubt, it was originally reported that the waters *returned* like a wall of water, and this was quickly distorted into a description of what must have seemed like a miraculous event. For, certainly it saved the freedom and possibly the lives of the runaway slaves. We see this in the continuation of the story:

Exodus 14:23 The Egyptians pursued, and went in after them into the midst of the sea, all Pharaoh's horses, his chariots, and his horsemen. And in the morning watch the LORD in the pillar of fire and of cloud looked down upon the host of the Egyptians, and discomfited them, clogging their chariot wheels so that they drove heavily; and the Egyptians said, "Let us flee from before Israel; for the LORD fights for them against the Egyptians." Then the LORD said to Moses, "Stretch out your hand over the sea, that the water may come back upon the Egyptians, upon their chariots, and upon their horsemen." So Moses stretched forth his hand over the sea, and the sea returned to its wonted flow when the morning appeared; and the Egyptians fled into it, and the LORD routed the Egyptians in the midst of the sea. The waters returned and covered the chariots and the horsemen and all the host of Pharaoh that had followed them into the sea; not so much as one of them remained. But the people of Israel walked on dry ground through the sea, the waters being a wall to them on their right hand and on their left.

In the correspondence between Furlong and myself, when I was arguing for the volcanic nature of Mt. Horeb, always assumed to be identical to Mt. Sinai, Furlong pointed out there had been no recent volcanic activity anywhere in the Sinai Peninsula, nor in southern Palestine. Yet, we note the pillar of cloud by day and of fire by night is first seen during the initial

part of the escape of the Levites. I had to agree with Furlong that there was nothing volcanic anywhere near the Bitter Lakes, but, prompted by the discussion, I deduced the following possibility.

Exodus 14:19 reads, “. . . and the pillar of cloud moved from before them and stood behind them . . . ” Now volcanoes do not move, but dust devils, that is, whirlwinds do! Dust devils often occur in the desert. They look more like waterspouts than the tornados that wreak havoc in the United States. They are very tall and thin structures composed of whirling dust. They look like up-stretched, pale-grey snakes. In this case, however, I think that the pillar of cloud was bigger than usual. It was the eye of a tornado generating that very same wind that swept the Bitter Lake channel free of water. It would have stood in front of the Levites to the north as they faced across the ‘sea’, and, looking down on it from above, it would have been rotating in a clockwise direction producing a strong east wind. If it then moved around behind the Levites passing to their left, it would have gone over the far end of the Greater Bitter Lake. This would add lift to the crest of the tidal wave caused by the wind. The extremely low pressure could have raised a dome of water to exaggerate the resonance of the tidal wave.<sup>30</sup> To make matters worse, after crossing over the Bitter Lake, when the twister reached the Egyptian side, the wind on the lake would have reversed abruptly and started to blow from the northwest. This wind would now be pushing the oversized reflected wave back towards the narrowing neck of the shallow channel between the lakes. I can imagine a most spectacular tidal bore developing. It is quite possible that a two or three meter high vertical wall of water struck the Egyptians when they were in midstream.

It is interesting that, in this passage describing the *movement* of the pillar of cloud, *only* the cloud is mentioned. Most other references to the pillar of cloud include the echo “. . . and the pillar of fire by night.” I suspect that the moving pillar is from the original story, and that its association with a pillar of fire was lifted directly from the Midianite volcano traditions when the priests were amalgamating the various tribal legends into a unified history. This would give the impression that the ‘Children of Israel’ were a unique people with an ancient past. The passage through the ‘Red Sea’ was

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<sup>30</sup>In deep sea tornados, it is this raised dome that does most of the damage, because, as it approaches land, the water becomes shallower and the tidal wave develops into a bore sometimes as much as ten feet high. Meteorologists call this phenomenon a *storm surge*. Of course, the extremely high winds aggravate the situation, so that the storm surge is a combination of multiple high waves and the extra high tide.

probably one of the more important events in Jewish history. Why?

Well, the leader of the rebels, called Moses in the Bible—but I suspect it was Aaron—promised the Levites his leadership and a superior God. He induced them to steal the valuables of their Egyptian overlords and to run away with him. By the third day, these runaway slaves found themselves cut off by a body of water and, behind them, the Egyptians were coming! They knew they would be slaughtered if they were caught. They complained bitterly to Moses.

Exodus 14:10 When Pharaoh drew near, the people of Israel lifted up their eyes, and behold, the Egyptians were marching after them; and they were in great fear. They cried out to the LORD, and they said to Moses, “Is it because there are no graves in Egypt that you have taken us away to die in the wilderness? What have you done to us in bringing us out of Egypt? Is this not what we said to you in Egypt, ‘Let us alone and let us serve the Egyptians’? For it would have been better for us to serve the Egyptians than to die in the wilderness.”

Then the waters parted for them and, after they crossed, the water came back in a most spectacular way to destroy their pursuers. From that moment, the Levites knew they had the protection of a most powerful and awesome god. After that, the leader ‘Moses’ had a totally committed band of followers who would zealously preach the message in the new land to which they were going. They were a people with a mission. The competition for a pre-eminent god was fierce. There were many powerful and awesome gods in the world at that time. They were mainly manifestations of the Indo-European sky-god under various names.<sup>31</sup> There were thunder and lightning gods, volcano gods, and gods of the sea. These gods would manifest themselves sometimes with spectacular results, but always their wrath was general and undirected. Who, before, had ever received help that was specifically and so obviously directed towards aiding one group of people while, at the same time, destroying their enemy? The course of events that day was probably unique. It is entirely possible that a wind has not developed in that manner across the Bitter Lakes before or since that time. I suspect it was this single

<sup>31</sup>The common origin of these gods did not necessarily result in compatible religions. We see this today where the Judean god, Yahweh, is acknowledged by Islam to be the same god as Allah, yet it does not help to resolve disputes between Jews and Moslems. It is not the deity that is important in recognized religions; it is the priestly caste that determines the ritual, the creed, the propaganda and the following.

phenomenal experience that lay behind the tradition that the Jews are God's "chosen people."

The Levites found it difficult to enter the land of the Negeb. Because of the geographical location, the section of the Bible (Numbers, chapter 13) describing an exploratory trip up into the Negeb must be from the stories describing the runaway Levites. Undoubtedly, the list of members of the expedition would have to be a much later addition, for it includes people who were from Joshua's Midianites. One Hoshea, for some peculiar reason, is renamed Joshua by Moses. This kind of adaptation of the facts is surely a later priestly invention designed to create a nation out of the disparate tribes who once fought against each other.

The Levites crossed the desert of Sin(ai?), called Zin further east, and encamped at Kadesh-Barnea—a place later identified by Leonard Woolley and T.E. Lawrence (Lawrence of Arabia) as *ʿAin el Qadeis* on the border of modern Israel. From there, they tried to enter Canaan. Interestingly, the exploratory trip into the Negeb resulted in a disturbing report: "We saw people of great size: we saw the Nephilim. (The descendants of Anak come from the Nephilim). We are as grasshoppers compared to them." The judgment follows that, "We can't attack these people; they are stronger than us." (Numbers 13:33)

The reference to large people called Nephilim is reminiscent of Indo-Europeans. I claim that the Midianites are Medes, and that Joseph was a Midianite. Recall, that, according to Norse mythology, which originated from Anatolia and was taken into Europe by Mithridates, the original homeland of the Aryans was Nifil-heim. The explanation was that Nifil-heim was the 'home of clouds (or mists).' Traditional proto-Indo-European *\*nebh-* means 'cloud.' The English word 'nebulous' is derived from it by way of its Latin derivative. The original word must have been *\*nif-* with suffixed form *\*nif-lo-*.<sup>32</sup> It has always been assumed this was a reference to the cold and misty weather that prevailed in the land of the Kurgans. However, it is also possible that, in the days when Europe was a dense rain forest, upon which the moist air from the Gulf Stream rolled and rained, the sky was filled with clouds which were assumed to be the souls of the immortals who had risen, after death, up to heaven to join the great sky-god. In Hindu tradition, the clouds are said to be the wives of the gods, the Asuras, especially Varuna. In Persian mythology, they are described as divine cows. Again, this is undoubtedly

<sup>32</sup>we see that the original word has run the entire gamut of linguistic development  $f \rightarrow bh$ , see fig. 11, page 64.

FIG. 30. Routes of the formative groups of the Children of Israel.



because they were the wives of Mazda, originally worshipped in one of his manifestations as a sky-bull.

Just as the men from Midgard were called Medes, it would seem probable that the people from Nifil-heim were sometimes called 'Nifilim', or Nephilim, meaning the cloud-men. Bearing in mind that the Midianites under Joshua entered Canaan about a hundred and fifty years prior to the arrival of the Levite refugees from Egypt, the Nephilim may indeed refer to Joshua's people, to Abraham's men, and to the Hyksos Japhetites who had not gone to Egypt.

At this point, I would like to mention an interesting priority claim for this unfolding theory. Shortly after I began my correspondence with Edward Furlong, I found an article of interest published in *Readers Digest* called *Which Mountain Did Moses Climb?* by Gordon Gaskill. It expounds the theory of Professor Menashe Har-El, who accompanied Gaskill on a trip to Sinai. Menashe Har-El, was a lecturer in biblical history at two of Israel's universities. Twenty years before Furlong's speculations about the Red Sea crossing, Har-El advanced the identical theory. When I informed Furlong about Har-El's thesis, he was surprised and delighted. To my mind this makes the theory doubly convincing. Har-El's reasoning was similar to Furlong's. He, too, assumes that a struggling assortment of people fleeing for their lives would move about fifteen miles a day. He identifies the same easy crossing of the Bitter Lakes at the narrow neck of water connecting them, pointing out that, before the Suez canal was built through this waterway in 1869, people regularly waded across the shallow ford at that location. He also conjectures that a strong southeast wind could blow the ford dry.

Har-El is able to go further in his exploration and theorizing. He plots the entire trip of the Levites across the peninsula to Kadesh-Barnea. In Exodus chapter fifteen, we are told that, after crossing the 'Red Sea' (sea of reeds), the 'Children of Israel' (Levites) travel for another three days until they arrive at Marah where the water is bitter. Here, 'Moses' throws a piece of wood into the water turning it sweet. Now it is very interesting that, about twenty-five miles south of the Sea of Reeds crossing, opposite the modern town of Suez, lies a place today called Bir el Marah (bitter well). Twenty-five is less than the estimated forty-five miles that the Levites should have covered in three days, but this leg of the journey was more difficult because of soft sand dunes, which makes for slow going.

"Then they came to Elim, where there were twelve wells and seventy palm trees" (Exodus 15:27). Har-El found a place seven miles south of Bir

el Marah where there is an oasis the Arabs call *Ayun Musa*, which means ‘the springs of Moses’. Of the several hundred oases in the Sinai Peninsula, this is the only one that has precisely twelve wells.

Continuing south along the eastern shore of the Gulf of Suez, one comes to a broad, dried-up river bed leading away from the Gulf towards the barren hills. This is the Wadi Sudr. Har-El quotes the passage where God says to Moses “Behold, I will stand before thee there upon the rock in Horeb” to argue that Mt. Sinai/Horeb should be clearly visible from Rephidim, which is where the Bible locates the Levites when God spoke. Accordingly, Har-El locates Rephidim at the mouth of the Wadi Sudr where it meets the Gulf of Suez. He identifies Mt. Sinai as the very conspicuous 2000 ft. peak visible from there. It is called Sinn Bishr, which means something like ‘the announcement of the law’, or ‘the laws of man’.

Now I claim that Mt. Sinai and Mt. Horeb are entirely separate locations and on this point I differ from Har-el. He supports the traditional opinion that the Exodus story describes a single period in the history of the Israelites. As I have already pointed out earlier in this chapter on pages 304 to 306, this blending of two disparate time frames is confused in the Exodus story. Mt. Horeb is the Midianite volcano in northwest Arabia, far removed from Mt. Sinai in the Sinai Peninsula. It is at this point in the Bible, at the end of Exodus, chapter fifteen, that the journey of the Levites suddenly jumps to a scene of the Midianites at the volcano one hundred and fifty years earlier.<sup>33</sup> We know this because the Bible goes on to describe the ‘glory of the LORD appearing in the cloud’ suggesting they saw a volcanic eruption with accompanying lightning activity, followed by the gleaning of manna. Then the people (whom I now identify as Midianites) camp at Rephidim, and the LORD makes the remark about standing on the rock of Horeb. Soon afterwards, Jethro, the priest of Midian, visits Moses. Then comes the story of ‘Moses’ at the mountain that trembles violently; makes a noise like a blow from a trumpet, and emits fire and smoke accompanied by thunder and lightning. All this is definitely volcanic and not at all appropriate for

<sup>33</sup>Interestingly, the 6700 ft. peak Jabal Harb is visible from the Red Sea mouth of a dried river bed called the Wadi Sadr. Jabal Harb is the tallest mountain in the region, but it is not the volcano Mt. Horeb. It is possible that, in biblical times, an expedition from Palestine journeyed south using, as a guide, a fairly accurate account of the movement of the Midianites. When they calculated they had arrived at their destination they looked around for the sacred mountain and chose the most conspicuous peak which they therefore named Jabal Harb (*Mt. Hrb*). They also misnamed the wadi at its foot, the Wadi Sadr (*Sdr*).

Mt Sinai.

Nevertheless, I think that Har-El is correct in his identification of the route of the Levites, for, twelve miles further from Sinn Bishr along the route towards Kadesh-Barnea, there is a watering point the Arabs of today call Rithmah. This is the name used in the Bible for one of the stopping points between Mt. Horeb and Kadesh-Barnea. A recapitulation of the journey out of Egypt lists all the resting places tradition claims were used by the Children of Israel. This section is obviously in the style of the Priestly Code, except the deity is referred to as Yahweh (the LORD) rather than Elohim (God). The passage (Numbers, chapter 33) contains exact dates and is repetitious.

These are the stages of the Children of Israel, when they went out of Egypt by their hosts under the leadership of Moses and Aaron . . . They set out from Ramses in the first month, on the fifteenth day of the first month; on the day after the Passover the Children of Israel went out triumphantly in the sight of all the Egyptians, while the Egyptians were burying all their firstborn, whom the LORD had struck down among them . . . So the Children of Israel set out from Rameses, and encamped at Succoth. And they set out from Succoth, and camped at Etham, which is on the edge of the wilderness. And they set out from Etham, and turned back to Pi-hahiroth, which is east of Baal-Zephon; and they encamped before Migdol. And they set out from Hahiroth, and passed through the midst of the sea into the wilderness, and they went a three days' journey in the wilderness of Etham, and camped at Marah. They left Marah and came to Elim where there were twelve springs of water and seventy palm trees. They left Elim and camped by the Red Sea. They left the Red Sea and camped in the Desert of Sin. They left the Desert of Sin and camped at Dophkah. They left Dophkah and camped at Alush. They left Alush and camped at Rephidim where there was no water to drink. They left Rephidim and camped in the Sinai Desert. They left the Sinai Desert and camped at Kibroth Hattaavah. They left Kibroth Hattaavah and camped at Hazeroth. They left Hazeroth and camped at *Rithmah* (note). They left Rithmah and camped at Rimmon Perez. They left Rimmon Perez and camped at Libnah. They left Libnah and camped at Rissah. They left Rissah and camped at Kehelathah. They left Kehelathah and camped at Mt. Shepher. They left Mt. Shepher and camped at Haradah. They left Haradah and camped at Makheloth. They left Makheloth and camped at Tahath. They left Tahath and camped at Terah. They left Terah and camped at Mithcah. They left Mithcah and camped at Hashmonah. They left Hashmonah and camped at Moseroth. They left Moseroth and camped at Bene Jaakan. They left Bene Jaakan and camped at Hor Haggidgad. They left Hor Haggidgad and camped at Jotbathah. They left Jotbathah and camped at Abronah. They left Abronah and camped at Ezion Geber. They left Ezion Geber and camped at Kadesh, in the Desert of Zin. They left Kadesh and camped at Mt. Hor on the edge

of the land of Edom.

And Aaron the priest went up Mount Hor at the command of the LORD, and died there, in the fortieth year after the Children of Israel had come out of the land of Egypt, on the first day of the fifth month. And Aaron was a hundred and twenty-three years old when he died on Mount Hor.

The confusion in joining the Levitical escape in 1250 B.C. to the return of the Midianites in 1380 B.C. is obvious in this passage of the Bible. Depending upon our assumptions as to how many stops there are between locatable stations, we may arrive at various conclusions about the number of resting places used by the Children of Israel. I believe that ‘Sin,’ ‘Sin-ai’ and ‘Zin’ are versions of one and the same name—possibly the Egyptian, Amalekite and Canaanitic variations for the name of the desert in that peninsula. When the Levites left Elim, they next camped by the Red Sea. Although this is a translation of *Yam Suf* (the sea of reeds), I suspect there was an oral tradition linking this to a spot on the shore of the Red Sea. Indeed, such a tradition could account for the persistent mis-translation of *Yam Suf* into ‘Red Sea’. The route south along the western side of the Sinai Peninsula does indeed touch the coast of the Gulf of Suez at the point where the Wadi Sudr reaches the sea. The Gulf of Suez is, after all, a bay in the Red Sea. This is where Har-El thought Rephidim should be located, because, looking inland up the wadi, the peak of Sinn Bishr is clearly visible from that point.

The Bible insists (erroneously) that Mt. Horeb is in the Sinai Desert. In Numbers, chapter 10, the departure from Mt. Horeb is described as “setting out from the Desert of Sinai.” If the Desert of Sin is the same as the Desert of Sin-ai, then Har-El’s theory would seem to find support in this biblical passage. After crossing the channel between the Bitter Lakes, the stopping places were Marah, Elim, the Red Sea at the entrance to Wadi Sudr, the Desert of Sin, and finally the mountain called Sinn Bishr. The passage continues with encampments at Dophkah, Alush, Rephidim and eventually into the Desert of Sinai, in all, another forty miles of travelling. Because they were no longer being chased, we can assume the Levites travelled at a more leisurely pace of about ten miles a day.

I have suggested that the escape of the Levites is deliberately incorrectly linked to Midian life at the foot of the volcano by identifying the moving pillar of cloud seen at the crossing of the *Yam Suph* with the pillar of cloud by day and of fire by night describing the volcano. But there are other, stronger links. Moses, being a name for Joseph of the Hyksos, had nothing to do with the exodus of the Levite slaves as described in the Bible. Apart

from the fact that Moses Joseph had died much earlier, the persona described in Exodus 4:10 is, interestingly enough, described as being ineloquent and slow-witted. In Numbers 12:3, he is called the most humble or meek man on the face of the earth. This is hardly the profile of a great and influential leader. Most likely, such a person was not present at all. God's response to the inadequacies of Moses is to appoint his brother, Aaron, to do the talking and persuading. Aaron is a moving force in most of the decisions of great importance. I suggest that Aaron was, in fact, the man who led the Levites out of Egypt. Bearing that in mind, I would now like to juxtapose two passages from the Bible. The first comes from Exodus, chapter 17.<sup>34</sup>

The whole Israelite community set out from the Desert of Sin, travelling from place to place as the LORD commanded. They camped at Rephidim, but there was no water for the people to drink. So they quarreled with Moses, and said, "Give us water to drink."

Moses replied, "Why do you quarrel with me? Why do you put the LORD to the test?"

But the people were thirsty for water there, and they grumbled against Moses. They said, "Why did you bring us up out of Egypt to make us and our children and livestock die of thirst?"

Then Moses cried out to the LORD, "What am I to do with these people? They are almost ready to stone me."

The LORD answered Moses, "Walk on ahead of the people. Take with you some of the elders of Israel and take in your hand the staff with which you struck the Nile, and go. I will stand there before you by the rock at Horeb. Strike the rock, and water will come out of it for the people to drink." So Moses did this in the sight of the elders of Israel. And he called the place Massah and Meribah because the Israelites quarreled and because they tested the LORD saying, "Is the LORD among us or not?"

The second passage comes from the book of Numbers, chapter 20:

In the first month the whole Israelite community arrived at the Desert of Zin, and they stayed at Kadesh. There Miriam [Aaron's sister] died and was buried.

Now there was no water for the community, and the people gathered in opposition to Moses and Aaron. They quarreled with Moses and said, "If only we had died when our brothers fell dead before the LORD! Why did you bring the LORD's community into this desert, that we and our livestock should die here? Why did you bring us up out of Egypt to this terrible place? It has no grain or figs, grapevines or pomegranates. And there is no water to drink!"

Moses and Aaron went from the assembly to the entrance to the Tent of Meeting and fell face down, and the glory of the LORD appeared to them.

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<sup>34</sup>*New International Version* translation.

The LORD said to Moses, "Take the staff and you and your brother Aaron gather the assembly together. Speak to that rock before their eyes and it will pour out its water. You will bring water out of the rock for the community so they and their livestock can drink."

So Moses took the staff from the LORD's presence, just as he commanded him. He and Aaron gathered the assembly together in front of the rock and Moses said to them, "Listen, you rebels, must we bring you water out of this rock?" Then Moses raised his arm and struck the rock twice with his staff. Water gushed out, and the community and their livestock drank.

But the LORD said to Moses and Aaron, "Because you did not trust in me enough to honour me as holy in the sight of the Israelites, you will not bring this community into the land I give them."

These were the waters of Meribah where the Israelites quarreled with the LORD and where he showed himself holy among them . . .

[verse 22] The whole Israelite community set out from Kadesh and came to Mount Hor. At Mount Hor, near the border of Edom, the LORD said to Moses and Aaron, "Aaron will be gathered to his people. He will not enter the land I give the Israelites because both of you rebelled against my command at the waters of Meribah. Get Aaron and his son Eleazar and take them up Mount Hor. Remove Aaron's garments and put them on his son Eleazar, for Aaron will be gathered unto his people; he will die there."

Moses did as the LORD commanded: They went up Mount Hor in the sight of the whole community. Moses removed Aaron's garments and put them on his son Eleazar. And Aaron died there on the top of the mountain. Then Moses and Eleazar came down from the mountain, and when the whole community learned that Aaron had died, the entire house of Israel mourned for him thirty days.

The essential elements of the two stories are as follows:

**First story:**

The people leave *Sin*.

At Rephidim, they complain about the *lack of water*.

Ahead, is found a *rock* called *Horeb*.

Moses *strikes* the rock and obtains *water*.

The place where this happens is called *Meribah*.

**Second story:**

The people arrive at *Zin*.

At Kadesh, they complain about the *lack of water*.

Nearby, is found a *rock*.

Moses *strikes* the rock and obtains *water*.

The place where this happens is called *Meribah*.

They leave *Zin* and arrive at a mountain called *Hor* (where Aaron dies).

So far, we have explored much comparative mythology and we have seen the variations that can occur in the different reports of the same event. To my mind, it is obvious these two passages are two versions of one and the same story. The Wilderness of Sin, the Sinai Desert, and the Wilderness of Zin are all variations on the name of the parched land that stretches across the Sinai Peninsula from its western to its eastern side. For the fleeing Levites, the easiest route would have been along the continuum of wadis starting from the Gulf of Suez with the Wadi Sudr, continuing into the Wadi el Agheidura, thence through the Wadi el Bruk to the Wadi el Arish which could be followed north to a side branch leading to Kadesh-Barnea. Today, this is one large dried up valley of sand but, more than three thousand years ago, the intermittent rivers flowing along these wadis would have ensured there were places along the way where they could dig down to water. Rithmah is one such location. The route had the advantage of wending its way through the central highlands without the need to scale any mountains. Kadesh lies to one side of the wadi complex, and it is reasonable to suppose it was not possible to find water there. The Levites would have searched around until they chanced upon a spot, perhaps revealed by a growing shrub, where, hammering away at a cleavage in the rocky hillside, they uncovered a spring. Near to Kadesh was *the mountain*. Mt. Hor is simply a reference to 'a mountain' and not to a specific place name.<sup>35</sup>

Here, then, is another link that enabled the later editors of the Bible to blend the story of the Midianites with that of the fleeing Levites. Not only do both stories describe a 'pillar of cloud', but also both stories mention a mountain: 'Hor' and 'Horeb' could easily be confused. Either Reuel or Jethro, as a fictional Moses, climbed Mt. Horeb. Aaron, who was also identified with a fictional Moses, climbed Mt. Hor.

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<sup>35</sup>The Hebrew word for 'mountain' is *Har*. I have speculated that the name *Hurrian* was descriptive and meant 'mountain people'. The Hurrian word for mountain is 'papa'. 'Hur' is likely to be a loan word from proto-Gothic *\*her* meaning 'horn'. The word is there in the Sumerian language where we find it as a part of the name of the great Earth-Mother-goddess, Nin-hur-sag, the Lady of the Mountain Head (peak). It is obviously preserved in its archaic form in that name, because, as we have mentioned before, the word evolved into 'kur' by classical times. This suggests it was originally pronounced 'hur'. The Caucasus range is the Kur-Kassus, or, better, the Hur-Kassus, the mountains of the Kassites. That 'Mt. Hor' simply means 'the mountain' is made clear by the marking of Israel's northern boundary in Numbers 34:7, running from the Mediterranean Sea by way of Mt. Hor to Hamath. This Mt. Hor in the north could not possibly be the Mt. Hor near Kadesh-Barnea upon which Aaron died.

Finally, there is a merging of the principal events in the scenes associated with the arrival of the tribes at their 'promised' destination. The Midianites really did enter and overrun Canaan under Joshua's leadership after crossing the River Jordan and conquering Jericho. This was the moment at which the 'Children of Israel' first laid eyes upon the land that was to be theirs. Some one hundred and thirty years later, Aaron died on a mountain top within sight of the land that his followers, also called the 'Children of Israel', were about to enter for settlement. This tradition demanded that the leader of the 'Children of Israel' should die on a mountain top within sight of the land that was about to become theirs. The writers of Exodus sought a resolution of these two disparate threads by combining some common elements into one story. The fictional Moses, associated with Joshua and the Midianites, died on a mountain top overlooking the Jordan river opposite Jericho. Mt. Nebo was the site chosen for Moses' demise; he was 120 years of age (Deuteronomy 34:7). The Bible is careful to point out that, "to this day, no one knows where his grave is." Hardly surprising! His age at death compares with that of Aaron on Mt. Hor who died at the age of 123 (Numbers 33:39).

This "age of death" must come from a single original legend, because it is not likely to be factual. The journey of the Levites under the leadership of Aaron from Ramses to Kadesh-Barnea would have taken considerably less than a year. The vigorous leadership of Aaron implies he was not particularly old. I suggest he died from an illness, probably around the age of forty-one. For instance, his sister went down with leprosy. If the recorded time intervals in his age were seasons rather than years, then he would have died after living about 123 seasons when a year was measured by three seasons.

But again, if there were no such person as Moses in the departure of the Levites from Egypt, we come back to the question of why it was so important to defy history and to create a role for him as the leading figure in the formation of the new nation? Joseph as Moses was the great law-maker. Reputedly, Moses carved the Ten Commandments on stone tablets when he was on the summit of Mt. Horeb. Here, I think we have a clue as to why he figures so strongly in Israelite history and why he must be inserted into the Exodus story when, in fact he does not belong there. Let us return our attention to Shechem.

Shechem (modern name Balāṭah near Nabulus) is an interesting city. It is in the northern part of Palestine quite close to the border of old Phoenicia. It is in the region where the Hyksos land forces settled after being driven from Egypt and from Sharuhēn. The forces had been led by Joseph. I



mentioned earlier it was at Shechem that Joshua renewed the covenants he made with the various tribes and demanded their allegiance to the one god, Yahweh (Joshua 24:25). We are told that Joshua inscribed a copy of the laws of Moses (Joshua 8:30) onto stone tablets.<sup>36</sup> This supposedly took place on Mt. Ebal, which, being in the immediate vicinity, suggests to me this story is simply a second version of Joshua's covenant at Shechem.<sup>37</sup> The biblical passage describing this event immediately follows the story of Joshua's attack on Ai, which is nowhere near Mt. Ebal. Furthermore, the occasion of this attack was early in the war on Canaan and long before Joshua had control of the northern territories. It therefore follows, that the order of events is wrong. The biblical passage is badly misplaced. A third version of the story is related in Deuteronomy 27:2 where Moses reputedly *ordered* Joshua to make an unhewn stone altar and to inscribe a copy of his law onto plastered stones (in the Egyptian fashion). He also ordered that his Ten Commandments be read out loud.<sup>38</sup>

The laws of Moses, which Joshua copied, must have been from a listing made by Joseph, who was the real Moses. They were probably originally Hyksos laws drafted in Egypt by Joseph in his capacity as Governor. I suspect they were written onto something perishable like papyrus or animal skin, and that Joshua's stone copies made on Mt. Ebal became transformed in the mythology into the stone tablets carved by the fictitious Moses on Mt. Horeb.<sup>39</sup> It was probably in the original document written by Joseph that the reference was made to the *bene Ysp3l*, later misread as *bene Ysr3l*. Thus, Joshua was the founder of the nation of Israel, but he used the laws laid down by Moses (Joseph). For this reason, it became important that Moses should figure strongly in all the stories relating to the formation of the nation whether or not he was physically present.<sup>40</sup>

<sup>36</sup>Driver, *Semitic Writing*, p 79.

<sup>37</sup>That the unhewn rock altar built by Joshua on Mt. Ebal had not been "touched by iron tools" indicates the biblical recording of the incident was made at least two hundred years later in the Iron Age, and so we would expect there to be lapses in the reporting of this great event. Mt. Ebal would have been the site of Joshua's ceremony, identified with nearby Shechem (much as the Battle of Hastings was fought in a field nearby and not actually in the village of Hastings).

<sup>38</sup>This version of the Ten Commandments differs somewhat from those quoted in Exodus; however, the essence of this basic law was the same, and I do not doubt that reference was being made to the laws promulgated by Joshua at Shechem.

<sup>39</sup>Reputedly written by God, Exodus 31:18 and 34:1, but contradicted in Exodus 34:28.

<sup>40</sup>On page 317, I suggest that the story of Jacob changing his name to Israel is a remembrance of the *tribe* of Jacob becoming a part of Israel. In the biblical account of

Some one hundred years after Joshua had founded Israel, the Levitical refugees from Egypt arrived in the fledgling nation. The land grants given out by Joshua left no room for the newcomers to settle in the countryside. Therefore, using their education and their wits to survive, the Levites put themselves at the mercy of the city dwellers. Despite having been slaves to the Egyptians prior to their emigration, they did imbibe more knowledge and education in Egypt than would have been possible in other less civilized parts of the ancient world. Having no farm property, they found ministering to the populace to be the most fruitful occupation and so they concentrated on becoming a priestly caste. To their original leader, Aaron, they imputed a brother called Moses to legitimize their place among the Israelites. In those days, there was a scarcity of literacy and education beyond the royal court or priestly enclaves. It was very easy to slip a few fictional embellishments into the scattered historical accounts without being challenged. With time, their social eminence in Canaan grew, for self-serving religious conventions tend to become accretive and exaggerated.

So far, I have been demonstrating that the great forefather of Judaism was a brahmin, or Indo-European sky-god priest, and that the majority of principal actors in the dramatic presentation of Jewish history were Aryans of Median descent. The ancient Egyptians frequently referred to these aristocrats as Princes of Latinu. The few words we have been able to identify in biblical Hebrew that are clearly of Indo-European origin suggest the early Hebraic tongue was proto-Latin. The Bible sometimes refers to the deity as *Yah*. This appellation occurs, for example, after the crossing of the sea of reeds (*Yam Suph*) when Miriam and so-called Moses, together with the so-called Children of Israel (the Levites), sing a song containing the often quoted lines:

The LORD (*Yah*) is my strength and my song; he has become my  
salvation. (Exodus 15:2)

Usually, 'The LORD' is given as a translation for the name *Yahweh*. These two names compare with Latin *Ju* (-piter) and *Jove*, which the early Romans pronounced *Yoweh*.<sup>41</sup> Thus, we have amassed evidence for the fact that Jacob swearing on a stone set up as a pillar, we have a description of Joshua's unhewn stone altar.

<sup>41</sup>The letter 'J' is simply a modification of the Roman letter 'I' which derived via the Greek 'iota' from the Phoenician letter 'yodh'. It represented the sound 'i' as in *pín* in its short form, or *ē* in its long form, and *y* when accompanied by other vowels. The Romans

the God of the Bible is none other than the Roman Jupiter. Do we have corroborating evidence in the form of a biblical description of the attributes of God? Yes we do.

The book of Job is a most interesting part of the Bible. The source stories must be quite early because it contains material that originated around 1800 B.C., but, like most of the Bible, there are signs of later editing. Job is a character who falls on hard times. From being a wealthy man of position with much property and many children, he falls on hardship and loses everything. He is a very pious man and the point of the story is the test of his faith. His opinions are brought out by his dialogue with three men who are usually referred to as Job's comforters. Of interest here, are the names of these men who are respectively Eliphaz the Temanite, Bildad the Shuhite and Zophar the Naamathite. I point out in chapter three (page 25) of this book that Naamah was Noah, and that the Naamathites were the wine makers of Ararat. The story of Job must, therefore, have originated in the mountains of Armenia, probably close to where Athamas tried to sacrifice his son, Phrixus. This argument is not, by itself, all that compelling. After all, it is quite possible that some Naamathites migrated into Canaan with the followers of Abraham. However, three quarters of the way through the book, we are introduced to a new person, not previously mentioned. There is something about this sudden introduction suggesting that, like many other parts of the Bible, this has been grafted onto the earlier chapters of Job at a much later date, and that it comes from a different tradition. Be that as it may, the new person is Elihu son of Barakel the *Buzite*. Recall, that I suggest Abraham was a Buzite who came from Uri of the Khaldians, in southwest Ararat. This strengthens my argument for the setting of the Book of Job being in Ararat.

The story relates that Elihu claims to be a young person who has held his tongue to this point because all the other speakers are his seniors. However, now he complains he has heard enough and wishes to contradict his elders. Up until this point, there has been much talk about God's intentions. Elihu then gives his version of God's requirements and intentions which are in conformity with Judaistic principles. They are comments that betray the efforts of later editing, for angels are mentioned (Job 33:23) and so is iron (Job 40:18 and 41:27). The part that I see as archaic is where Elihu claims

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never used the letter 'Y' in those places because that letter did not represent its present sound value until the middle ages (late Latin). The Roman 'Y' was a variant of the letter 'V' which had the sound *u* or *w*; it evolved via the Greek 'upsilon' from Phœnician 'waw'.

it is impossible to comprehend the ways of God: (Job 36:26 et seq.)<sup>42</sup>

How great is God—beyond our understanding!  
The number of his years is past finding out.  
He draws up the the drops of water,  
which distill as rain to the streams;  
the clouds pour down their moisture  
and abundant showers fall on mankind.  
Who can understand how he spreads out the clouds,  
how he thunders from his pavilion?  
See how he scatters his lightning about him,  
bathing the depths of the sea.  
This is the way he governs the nations  
and provides food in abundance.  
He fills his hands with lightning  
and commands it to strike its mark.  
His thunder announces the coming storm;  
even the cattle make known its approach.  
At this my heart pounds  
and leaps from its place.  
Listen! Listen to the roar of his voice.  
to the rumbling that comes from his mouth.  
He unleashes his lightning beneath the whole heaven  
and sends it to the ends of the earth.  
After that comes the sound of his roar;  
he thunders with his majestic voice.  
When his voice resounds,  
he holds nothing back.  
God's voice thunders in marvelous ways;  
he does great things beyond our understanding.  
He says to the snow, 'Fall on the earth,'  
and to the rain shower, 'Be a mighty downpour.'  
So that all men he has made may know his work,  
he stops every man from his labor.  
The animals take cover;  
they remain in their dens.  
The tempest comes out from its chamber,  
the cold from the driving winds.  
The breath of God produces ice,

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<sup>42</sup>From the *New International Version*.

and the broad waters become frozen.  
He loads the clouds with moisture;  
he scatters his lightning through them.  
At his direction they swirl around over the face of the whole earth  
to do whatever he commands them.  
He brings the clouds to punish men,  
or to water his earth and show his love.

This is a perfect description of Jupiter, the great sky-god.

*Summary.* The name 'Abraham' derives from the Hurrian spelling of 'Brahmin' (the Priest), Isaac's title. Brahmin Isaac enters Egypt as part of the Hyksos movement. When the Hyksos were driven out by an Egyptian uprising, many escaped by sea; the Latinu went to Italy; the Mycenæans to Greece; the Curetes to Crete. Joseph, otherwise known as Moses, led the land forces back into Canaan.

Years after the Hyksos exodus, Joshua led Midianites from Midian in Arabia northwards and, after sacking Jericho, conquered most of Canaan. Later still, Aaron led a group of escaped slaves from Egypt into Canaan. The leaders of this mixture of peoples were deliberately confused and combined under the title Moses, now become a fictitious superhero. The God of the Bible is the Indo-European sky-god, hurler of lightning, whose voice is the thunder.

## CHAPTER XVIII

### BULL MEN AND THE JEALOUS ONE

**M**ERSIN ON THE COAST OF TURKEY west of Cilicia shows all the signs of having been taken over by Indo-Europeans about 4300 B.C. The first fortress there was probably built by Hurrians who were led by Aryans from the first Kurgan wave. These were the incipient Persians who swept through Armenia from the northeast on their furthest advance to the coast.<sup>1</sup> This fortress was destroyed by fire. The details of the next three levels are obscured by intrusive damage from later construction but, above that, lies a substantial new fortress, dating from about 3500 B.C., which, in architecture and associated pottery, resembles Troy I. Further east, Alalakh also shows signs of having been conquered about the same time. This second wave of Indo-Europeans were undoubtedly Medes (Methusae) from Troy. From the horizon corresponding to this conquest at Alalakh, archaeologists found a slate palette used for eye paint similar to those found in pre-dynastic Egypt. It therefore seems likely the Indo-Europeans continued their advance until they arrived in Egypt where they exerted considerable influence. Let us examine the evidence for this assumption.

The original Egyptian gods, *ntr*, were few in number. In the various myths, there are said to be eight or nine of them, but it is possible these myths—much like the accounts of the sons of Jacob—confused ancestors, or originators of clans, with descendants. If they were Indo-Europeans, then I ask you to imagine what the arrival of these people would have been like. They did not speak Egyptian. With much gesticulating and pointing, they

<sup>1</sup>A typical comment made by archæologists when they describe the first appearance of a fortress is to the effect that the old community had to build these forts because times had changed, war had come to the neighbourhood and the inhabitants had to defend themselves. In fact, the enemy had already arrived: the forts were not built by the villagers for defense, they were built by the newly imposed aristocracy in order to protect themselves from reprisals by the villagers whom they now dominated and imposed upon. Every movie made about the adventures of Robin Hood always brings out this point that the castle at Nottingham was there, not to defend England from its enemies overseas, but to intimidate the Saxon peasants and protect the Norman overlords.

would have said something like: “We are *Men*, who are you?” Or perhaps more briefly, the group leader would have slapped himself on the chest and declared: “Man!” Then, pointing to a native, he would have raised his eyebrows inquiringly. The Indo-European word for ‘man’ was *andre* from which the English word *android* is derived. It is also the last part of the name *Alex-ander*. I claim this word ‘andre’ is the source for the Egyptian word ‘ntr’.<sup>2</sup> Earlier in this book, I speculate that the Hindu god, Indra, derived his name from Egyptian *ntr*. Now, I am implying there is a common root connecting the name *Indra* with the word *android*, two words sounding remarkably alike!

This party of ‘Andres’ would have arrived on horseback. However, it is peculiar that horses are not recorded as being present in Egypt during the earliest dynastic times. The disappearance of the horse may be attributed to the Andres’ exclusive use of mares and geldings. They probably assumed they would be returning to where breeding stock was available but, when they found themselves seduced by the opportunities in Egypt, they stayed and lost interest in preserving the horse. It is remarkable that, from the earliest times, the Egyptians describe a fabulous animal associated with the god Seth. The Greeks identified Seth with Typhon (the volcano), and so this animal is sometimes called the Typhonian beast. This is the only unidentifiable animal the early Egyptians depicted, for they were not given to inventing fabulous beasts. Let us speculate that, if there had existed in early Egyptian tradition, a story describing Seth entering Egypt mounted on an animal that resembled a large ass with trimmed-down ears and an elongated, downward-curving muzzle, then the Typhonian beast fits that description admirably. In other words, the Typhonian beast may simply be an early artist’s attempt to depict the horse from a verbal description of that animal. The artist drew the muzzle excessively thin so that it resembles the nose of an anteater. The ears are not trimmed down proportionally but, instead, look like the ears of an ass that have been severed horizontally (see plate 10).

As for Seth,<sup>3</sup> he is described by the Egyptians as having white skin and red hair, colouring the Egyptians found to be abominable. His violent temper was beyond Egyptian comprehension. According to the Roman historian Plutarch, it was said of Seth that he tore himself prematurely from his mother’s womb. Based on his name ‘Seth’, his skin and hair colour, and

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<sup>2</sup>Egyptian ‘t’ is pronounced keeping the tongue high on the hard palate. Try saying *ntr*; the modulation from ‘n’ to ‘t’ will force you to produce a ‘d’-like stop.

<sup>3</sup>Egyptian *Šth*, which is almost pronounced the same way.

his ferocious temper, we can conclude he was a Gothic Scythian. When the Median-led Hyksos conquered Egypt in 1628 B.C., they immediately adopted Seth as their chief deity. It seems the leaders of the Hyksos recognized Seth as one of their own. Seth was involved in the murder of his so-called brother, Osiris, whose name, in Egyptian, was *wśyr*.<sup>4</sup> Now the name of the original family of gods (Goths) who crossed into Asia Minor from Midgard was a version of something like *Assur*. In Old English, this name was pronounced *Ōssir*, which strongly suggests the initial 'A' was a back vowel. There is, therefore, every possibility the Egyptian god Osiris acquired his name because he was one of the Assir. The very fact that Seth could murder Osiris supports the idea that we are really dealing with historical personalities who were mortal.

Traditionally, the Egyptians have been considered one of the earliest nations to have invented writing. They claimed writing was introduced by their god Thot. In fact, there is every indication writing was invented by European Hamites (Elves), that is, by those descendents of the Mediterranean race who slowly progressed into Europe. Evidence for this was found in 1961, when inscribed clay tablets were uncovered at Tartaria near Tordos in Rumania. The tablets are associated with charred bones in a pit dug down from a stratum identified as early Vinča and dated to the fifth millennium B.C.<sup>5</sup> These tablets are at least a thousand years older than the earliest inscribed Sumerian tablets found at Jamdet Nasr, but they resemble them very closely. Indeed, about six of the inscribed symbols are virtually identical to Jamdet Nasr symbols and also to Knossos hieroglyphic deposit symbols found in Crete of a later date, about 2000 B.C. The Mediterranean race appears to have been the most inventive of early people. The reputation of the Elves as pollinators suggests they discovered the art of selective breeding and were probably responsible for the rapid improvement of domesticated species that formed the basis of the Neolithic revolution. They discovered the art of collecting seed to propagate preferred plant species. In addition to farming, they invented pottery and, later in Europe, the potter's wheel.<sup>6</sup> Also, they discovered the art of extracting metallic copper from its ores.

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<sup>4</sup>The familiar names of the Egyptian gods come to us by way of the Greeks who, not only rendered the sounds in a way more acceptable to people who spoke Greek, but also often added spurious endings to the names so they could be conjugated according to Greek rules of grammar.

<sup>5</sup>M. S. F. Hood, *The Tartaria Tablets* in *Scientific American*, May 1968.

<sup>6</sup>See *The Civilization of the Goddess* by Marija Gimbutas.



Marija Gimbutas has shown that the symbols on the Tartarian clay tablets evolved from similar signs found engraved upon statuettes of the Earth Mother goddess, and upon other articles found within the Neolithic-Chalcolithic community of Europe.<sup>7</sup> The motivation for the invention of writing appears to be threefold: the desire to symbolize some of the divine ritual and devotion to the goddess of the Earth; the need to append identification marks on manufactured items and register ownership; and the accounting of inventories for trade goods.

When the second wave of horse-mounted Kurgans, the North Pontic group led by Cain, attacked Eden in 3500 B.C., they had already acquired copper. Indeed, from the Caucasus region they had acquired the first modification of that metal in the form of arsenical bronze. They also acquired some genetic enrichment from mingling with the Kassites. At Eden, despite Cain's reputation for having "murdered" Abel (who was Alba, the Elf), I suspect the biblical report of the murder was more symbolic than real, for it does seem that the Kurgans made full use of the farming and brewing skills of the Elves (symbolized as Adam and Eve). It is also certain the Kurgans would have taken up the art of writing or, at least, appointed court scribes from among the Elves, because that skill would have enhanced their organizing abilities. They craved military and political power more than anything else. All their efforts were directed towards having others praise, adore and obey them; yet civilized people usually considered them to be barbaric. Fortunately, by inter-marrying with the people they conquered they did eventually become effective administrators. After they crossed over into Asia Minor, they started to inter-marry with the darker skinned Elves, the Mediterranean stock of Anatolia. Plato tells us that, in Atlantis, the sons of the gods married the daughters of the earth. This traditional observation also found its way into the Bible: (Genesis 6:2)

The sons of the gods (Elohim) saw that the daughters of men (Adham) were beautiful and they married any of them they chose . . .

. . . The Nephilim were on the earth in those days—and also afterward—when the sons of the gods went to the daughters of men and had children by them. They were the heroes of old, men of renown.

Modern Hebrew for 'man' is *adham*. But *adhamah* means 'earth' and appears in such words as 'earthquake' and 'earthworm'. *Adam* was *earth-*

<sup>7</sup>Ibid.

*man*. I have suggested (page 234) the name ‘Adam’ evolved from proto-Indo-European *\*ghdhem-*, and we know the same root evolved via Latin into the two English words *human* and *humus*. A modern word that demonstrates the same association is the word *earthling*. Clearly, the original meaning of *Adam* was ‘farmer’ or ‘gardener’; however, the word probably had deeper religious implications. I think both Plato and the Bible are saying, in effect, the Atlantean aristocracy (sons of the Goths) married the indigenous women who were the daughters of the devotees of the great *Earth-Mother* goddess. Thus, modified by traces of the genotype *Homo Neanderthalensis*, who appear to have been a very practical people, and those of the Mediterranean race, who were a very inventive people, these ambitious Aryans became an effective driving force. They arrived in Egypt, organized the local population, and began building dams and irrigation projects. They also introduced the idea of writing.

That is the god the Egyptians associated with the introduction of writing. The Egyptian spelling is *dhwtj*. That initial ‘dull *d*’ is somewhat like the voiced English ‘th’ as in ‘then’. The soft guttural ‘*h*’ is a pharyngeal fricative. The ‘*w*’ is a back vowel, and the terminal ‘*y*’ is the Egyptian front vowel, which Champollion, the original decipherer of Egyptian hieroglyphs, rendered either as an ‘*a*’ or an ‘*e*’ (not a ‘*y*’). For instance, *ymn* transcribes the name of the god, Amun. That means that *dhwtj* sounds very much like ‘theuta’, which is how the proto-Gothic people would have pronounced traditional *\*teuta*, meaning the people, or tribe. This pronunciation is confirmed by Plato who said writing had been invented by the Egyptian *Theuth* (Θευθ). The legend was repeated by the Syrian, Philo Biblius, who named *Taautos* (Τάαυτος) the inventor.

We can infer another connection between the gods of Egypt, whose descendants are the pharaohs, and the Indo-Europeans—and that is through the hair style. Egyptian royal children were always depicted wearing their hair in a sidelock. This may have been true for the adults as well but, because they were usually wearing some form of headdress, it is difficult to say. Only Egyptian personages of royal stature wore the sidelock. However, it is interesting to note there are also depictions of Indo-European prisoners wearing their hair in such a fashion. Plate 7 shows a Hittite prisoner, obviously of Gothic descent with a classical Cro-Magnon profile, wearing his hair in a sidelock. At Tell el-Yahudiya, about twenty miles north of Cairo, archaeologists found a decorative tile dating from just after the Sea Peoples’ attack on Egypt. It shows a Libyan prisoner, obviously one of the Sea People,

with pale skin, red hair, and tattoos, indicating his origin was mainly Indo-European. Again, we see he wears his hair in a sidelock (plate 10).

One of the earliest portraits of a pharaoh is drawn on a cosmetic palette showing, on the underside, the first king of the first dynasty of Egypt, King Narmer. He is wearing the white crown of Upper Egypt and, from the back of his belt, hangs what appears to be a bull's tail. On the top surface of the palette, containing the mortar in which eye make-up was ground, is a picture of a bull whose tail is the same as Narmer's piece of regalia (plate 9). Tails, often somewhat stylized, are shown hanging behind gods and pharaohs in many Egyptian illustrations, especially the earliest ones.

At Vörs in Hungary, was found a Cro-Magnon type of skull dating from about 3000 B.C. It belongs to the so-called Baden cultural complex, which would have included rulers from the first two Kurgan invasions. It was accompanied by a copper crown. The head band of the crown has two rows of perforation, suggesting it was originally sewn into a leather cap. Towards the front, the band supports two curved copper spikes that look as if they once held the horns of a bull (plate 9). The Gothic Kurgans believed in the great sky-god, one of whose manifestations was the thundering sky-bull. It would seem the Gothic leaders fancied themselves as earthly representations of the sky-god. At any rate, it is quite apparent they liked to decorate themselves as bulls by wearing a horned cap and a tail.

In this connection, it is interesting to relay a legend told by Diodorus Siculus, Apollodorus and Hyginus, here summarized by Robert Graves:

Salmoneus was hated by his subjects, and went so far in his royal insolence as to transfer Zeus's sacrifices to his own altars, and announce that he was Zeus. He even drove through the streets of Salmonia, dragging brazen cauldrons, bound with hide, behind his chariot to simulate Zeus's thunder, and hurling oaken torches into the air; some of these, as they fell, scorched his unfortunate subjects, who were expected to mistake them for lightning. One fine day, Zeus punished Salmoneus by hurling a real thunderbolt,<sup>8</sup> which not only destroyed him, chariot and all, but burned down the entire city.

Having realized the early gods wore horned helmets, it occurred to me that the god Horus was probably 'the horned one'. I therefore looked up the traditional proto-Indo-European root word for 'horn'. It is *\*ker-*. This suggests to me the proto-Gothic word would have been *\*her* and from this

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<sup>8</sup>Oh Mr. Graves, I doubt that it was a 'fine day' when Zeus hurled a thunderbolt!

I deduced the Egyptian spelling of 'Horus' would be *hr*. I looked in my Egyptian grammar book, but it was not there. How very disappointing! But then, I recalled there is more than one guttural sound in Egyptian. There is a slightly softer '*h*', and on looking up *hr* I read that *hr* is the Egyptian god Horus. I have gone to some length to explain this particular, and seemingly trivial, piece of research for this book because it is such a typical example of how all the research has proceeded. When an hypothesis has predictive powers, it passes the most stringent test of a good theory.

The new Aryan arrivals in Egypt believed in the great sky-god whose face appears in the clouds and who hurls the lightning bolts, but, in Egypt, he rarely appears in any of these forms. Only his bright all-seeing eye, the sun, was manifest to the ancient Egyptians. His name is *Ra*; the Egyptians spelled his name *rꜥ*. Both 'r' and 'l' are liquid consonants, but they were indistinguishable to the Egyptian ear. The Egyptians only recognized one liquid sound and Egyptologists represent that sound in transliteration by the letter 'r'. A foreign 'l' sound as well as a foreign 'r' sound are equally represented by the Egyptian 'r'. For example, the Egyptian spelling of 'Baal' is *bꜥr*. The sound of the hieroglyph, transliterated as 'r', must be intermediate between an 'r' pronounced with the tip of the tongue touching the gums where they meet the upper teeth (the alveolar ridge)<sup>9</sup> and an 'l' formed with the tip of the tongue touching the front of the palate. The intermediate sound is produced by placing the the tip of the tongue just above the alveolar ridge at the front of the palate. In this position, the tip of the tongue fails to make contact because the sides of the tongue meet the alveolar ridge.<sup>10</sup> The result is somewhat like a liquid 'y'. The point here is that the closest Egyptian sound to an initial English 'y' is the sound transcribed by 'r'. The 'y' that occurs in transcribed Egyptian is not a semivowel, it is a front vowel correctly transcribed by Champollion and Budge as either an 'ä' or an 'e'.

The Egyptian hieroglyph transcribed by 'ꜥ' is a throaty back vowel, a deep 'o' like the sound 'ogh'. 'Ra', then, is pronounced something like 'yo'. Clearly, Ra is the Indo-European sky-god. This suggests the earliest attested form of the name for the sky-god is Yah or Yo, and so it would seem this

<sup>9</sup>There are many ways of forming the sound of an 'r' among English speaking people. Some do not use the tongue but create the sound between the upper teeth and the lower lip, others let the sides of the tongue contact the upper teeth while the tip of the tongue approaches but does not touch the front of the palate. The liquid 'r' described above is the Scottish 'r' which is restrained from being trilled.

<sup>10</sup>This is quite like the second method of forming an 'r' in English described in the previous footnote.

name is not, as linguists have supposed, derived from *\*deiwos* meaning ‘the sky’.<sup>11</sup>

We are now in a position to compare all references to the name of the sky-god.

	Nominative	Vocative	Accusative	Locative
Roman	<i>Jovis (Yowis)</i>	<i>Jupiter (Yoopiter)</i>	<i>Jovem (Yowem)</i>	<i>Jove (Yoweh)</i>
Greek	<i>Zeus (Ζεϋς)</i>	<i>Zeū (Ζεϋ)</i>	<i>Zēn (Ζην)</i>	
Ionian†		<i>Io (Yo)</i>	<i>Ioan [Javan] (Yowan)</i>	
Ugaritic		<i>Yw</i>		
Judaic		<i>Jah (Yä)</i>		<i>Jahveh (Yäweh)</i>
Egyptian		<i>Rꜥ (Yo)</i>		
Sumerian		<i>Ea (Ya)</i>		

FIG. 31. Attested references to the name of the sky-god. The parentheses give the pronunciation in modern English, or give the Greek spelling. †When the name ‘Io’ was transferred from the sky-god to a priestess of Hera, the vocative became the nominative case and the declension became: nom. *Io* (’*ɪ*ω), voc. *Ioī* (’*ɪ*oɪ), acc. *Ioūs* (’*ɪ*oʊς).

From this table we can extract a likely declension of the sky-god’s original name. It would go something like this:

Nom.	Voc.	Acc.	Gen.	Loc.
<i>*Yawos</i>	<i>*Ya (Yapeter)</i>	<i>*Yawan</i>	<i>*Yawu</i>	<i>*Yaweh</i>

FIG. 32. Probable declension of the original name of the sky-god. ‘Ya’ is pronounced as the *ya-* in ‘yawn’, or the *yo-* in ‘your’.

If this name is not derived from *\*deiwos*, meaning ‘the sky’ or ‘the sky-god’, what could have been its original meaning?

There is, in proto-Indo-European, a root *\*ya-* meaning ‘to be aroused’. It is the root from which are derived the English words ‘zeal’, ‘zealous’ and ‘jealous’. There are other roots such as *\*yag-* meaning ‘reverence’, and *\*yewo-* meaning ‘law’. *\*Ya-* is not only closest to the original name; but also there is that remarkable passage in the Bible (Exodus 34:14) when Yahweh, having declared his real name, instructs Moses to drive out the occupants of Canaan by destroying their altars, sacred stones and totems. He then says:

<sup>11</sup>The traditional linguistic arguments for this derivation can be found in *Indo-European \*Deiwos and Related Words* by Grace Sturtevant Hopkins, in which it is assumed the earliest attested references to the name of the sky-god are the Latin ‘Jupiter’ and the Greek ‘Zeus’. For further comment, see note accompanying entry in the bibliography.

For you shall worship no other god, for Yahweh, whose name is Jealous, is a jealous god.

Notice the capital 'J'. "... *Yahweh*, whose name is *Jealous*..." This passage is from the 'J' Document. This must have been an important tradition because it was mentioned by Joshua during his covenant making on Mt. Ebal near Shechem. At one point he challenges the tribes, who are to become the Children of Israel, by saying, "You are not capable of serving Yahweh. He is a holy God; he is a *jealous* God. He will forgive neither your rebellions nor your sins." (Joshua 24:19). He presumably incorporated this theme into the Laws of Moses that he transcribed onto stone tablets, for the second of the Ten Commandments states (Exodus 20:4):

You shall not make for yourself a graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; you shall not bow down to them or serve them; for I Yahweh your God am a *Jealous* God, ...

This is from the Priestly Code. It is echoed in Deuteronomy 5:8. Clearly, there was a great tradition to the effect that Yahweh was a jealous God, indeed, that the very name 'Yahweh' meant 'Jealous'. What is its origin? When exactly did the sky-god acquire his name 'the jealous one'?

In his book *Hebrew Origins*, Theophile James Meek points out that opinions are divided on the question of the origin of Yahweh. The Old Testament is inconsistent on the matter. According to the Priestly Code, it is to Moses that God first made himself known as Yahweh, having previously been known as El Shaddai (Exodus 6:3). The S<sup>2</sup> document (called the J document by Meek) claims that Yahweh is not a new god, but one long known to the Hebrew people, having originated in the time of Enos (Genesis 4:26). In the E document, the point of view is not much different from that of the Priestly Code: God first reveals himself to Moses under his new name Yahweh, but Yahweh is, nevertheless, the same god whom Abraham, Isaac and Jacob all worshipped. Scholars have, therefore, been divided in their views on the origins of Yahweh.

One group of scholars subscribe to the Kenite hypothesis, first suggested in 1862, which claims that Yahweh was the tribal god of the Kenites and entirely unknown to the Hebrews until introduced to them by Moses who first learned of him through his father-in-law, Jethro, a Kenite. Opponents of this

hypothesis claim the Hebrews had always known Yahweh. They point out that Moses' putative mother was Jochebed, who sports a Yahweh name.<sup>12</sup>

Meek tries to find a meaning for the name 'Yahweh' by searching through the Arabic languages, without having completely satisfactory results. Yahweh's character is definitely that of a storm-god. Meek quotes the *Song to Deborah* (Judges 5:4)

O Yahweh, when thou camest forth from Sier,  
When thou marchedst from the steppes of Edom,  
The earth quaked, the heavens also shook,  
The clouds dripped water,  
The mountains rocked at the presence of Yahweh  
At the presence of Yahweh, the God of Israel.

And, again, in Deuteronomy 33:2

Yahweh came from Sinai,  
And dawned on us from Sier;  
He shone forth from the mountains of Paran,  
And advanced from Meribath-Kadesh,  
With his lightning-bolts at his right hand.<sup>13</sup>

Yahweh is called "The rider on the clouds" (Psalm 68:4 and Isaiah 19:1).

Meek then points out that 'Yahweh' is also written as 'Yah'; he also identifies Yah with the Ugaritic god Yw. He notes that names of individuals can incorporate the roots 'Yah', 'Yw' and 'Yahw', but never what he considers to be the full form 'Yahweh', and this is a great puzzlement for him.<sup>14</sup>

<sup>12</sup>H. Bauer pointed out that 'Jochebed' (Io-chebed) parallels the Assyrian name 'Adad-kabit'.

<sup>13</sup>In the *King James Bible* the last two lines read: "And he came with ten thousands of saints, from his right hand *went* a fiery law for them." The *Revised Standard Version* has: "He came from the ten thousands of holy ones, with flaming fire at his right hand." And, finally, the *New International Version* says: "He came with myriads of holy ones from the south, from his mountain slopes." And in a footnote, the compilers of this version admit the Hebrew for this phrase (the last line) is uncertain. For the first of the two lines, Meek says that his translation is as all scholars now agree "as against the Masoretic text, 'from holy myriads,' which gives no sense." For the second of the two lines, to explain his 'lightning-bolts' he says, "Reading *ʿāshādôth* in place of the senseless *ʿēshdath*, 'a fire of law(?)'."

<sup>14</sup>The form 'Yw' spelled yodh-waw in Hebrew script can take the form 'Yo', waw being a back vowel variously equivalent to English 'w', 'ō' or 'ū'. Thus 'John' is a Yahweh name. In view of the fact the Hebrew leaders were of Aryan stock, I suspect that Judah

The great sky-god was worshipped from the time of Cain (the eponym of the Kenites) and the Bible is probably correct in asserting that, in the time of Enos, he acquired the name Yahweh. There was always an Indo-European readiness to make taboo the name of anything awesome. Thus, the bear was called the 'brown one' or the 'honey eater'. So, too, the sky-god was called the 'weather god' by the Hittites. He was 'Odin' (the raging one) or 'Thor' (the thunderer) to the Norsemen, 'Khaldi' to the Khaldians, 'Indra' to the Hindus, 'Hadad' or 'Adad' to the Assyrians, Teshub, Baal, Tsaphon and many other names to various populations. Greek *anu theoi* means 'the gods above'. The Sumerian 'Anu' (and hence 'Uranus'), meaning the 'one above' is also obviously another metonym for the great god. *Anu* is from Indo-European *\*an* from which the English word 'on' is derived. Moslems have used the singular of Elohim, namely Eloah, so that Allah, derived from Al Eloah, means 'The Red-Headed One'. Among the Jews of the classical period, the name 'Yahweh' was ineffable and a Rabbi, reading the word, was obliged to say 'Adonai'. During the Roman occupation of Palestine, there may well have been an additional incentive for keeping God's name secret. It may be that, when the Romans spoke of their Jove, which they pronounced *Yoweh*, the priesthood recognized the name and went to great pains to hide the identity of the Jewish deity, for the priests had a strong vested interest in protecting the uniqueness of their god.

The claim, then, is that, in the time of Enos, the sky-god was given the name 'Yah'. Enos (Enoch) was the patriarch who, we are told, "walked with God, then was no more, for God took him" (Genesis 5:24). He lived only 365 so-called 'years' compared to other forefathers who lived more than 800 'years'. If we presume that 'years' means 'lunations', then the patriarchs lived between sixty and eighty actual years except for Enos (Enoch) who lived only thirty years. By this calculation, he would have been only five when he fathered Methuselah, which is improbable. We now know that not all the patriarchs were people, some of them were eponyms for tribes. Also, we have established that the dates stated in the Priestly Code are not correct. Despite the unreliability of the numerical data, I suspect Enoch died young and was a real individual rather than an eponym for a people. This is comparable to presuming Cain, the leader of the Aryan invaders of Eden,

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(*Yehudah*, perhaps originally *Yahudah*), sported a Yahweh name. Claiming his name to be 'Hebrew' for 'praised', is likely an example of folk etymology. *Yahudah* is likely from *\*Yawu-da*, 'God's gift' (compare Greek 'Theodore'). This, then, leaves us with the interesting possibility that Jews are called 'Jews' because they worship Jewpiter (Jupiter).



was a real person rather than an abstract eponym for the Kenites.

As a highly speculative and probably never provable idea, I would like to suggest that Enos, like Salmoneus, was showing pretension in posing as the great sky-god when he was struck down by lightning and died. It is the sort of incident people would remember for generations, and it would indicate to those primitive beings that claiming to be as powerful as the sky-god was a risky thing to do because the sky-god was a very *jealous* god. Today, being struck by lightning, even in a world of six billion people, is still a very rare occurrence, and I doubt whether there has ever been more than one boastful king who was killed by lightning. If my speculation is correct, then the life and death of Enos is recorded in the Greek story of Salmoneus. My critics will complain this is most unlikely, because the details of Salmoneus building his city of Salmonia on the Enipeus, a tributary of the river Alpheius in western Peloponnesus, can be located with certainty. This, together with many coordinated historical events, makes for a very convincing account of a real person who actually lived in Greece. Unfortunately, the location for this story is unlikely to be true. Salmoneus was said to be the brother of both Sisyphus and Athamas. I have shown that Athamas, father of Phrixus, lived in eastern Anatolia. Sisyphus was said to have sired Odysseus whom, as we have seen, was one of the Sea People. Accordingly, the story of Salmoneus actually originated in the Caucasus region and its later setting in Greece was a relocation, by the Sea People, of this more ancient history. Salmoneus may indeed have been Enos.

Having claimed the earliest Goths liked to emulate the sky-god by dressing as a bull, it is interesting to note that Hittite bas-relief depictions of gods show them wearing tall conical hats to which are attached pairs of horns. The gods of the Sumerians are always depicted wearing horned helmets, suggesting they were Indo-Europeans. Nobody, hitherto, has ever suggested there was an Indo-European component amongst the early Sumerians, yet we have absolute proof of this in Sumerian literature: the Sumerian people are called the 'black-headed people'. This should be as absurd as calling them the 'two-eyed people', or the 'two-eared people', for black hair is almost ubiquitous among people around the world, be they Oriental, Indian, African (including Pygmies and Bushmen), Lapp, Uralic, Inuit or aboriginal North or South American. In fact, the *only* people in the world who *do not* have black hair are the Europeans—the hybrid group of blond and brunette Elves and red-haired people of Cro-Magnon stock. This distinction of black-haired people in Sumerian literature indicates there must have been an alternative

group of people living in Sumer who did not have black hair. It therefore follows there must have been Europeans living among the Sumerians and influencing their literature.

When the Sumerians first made their presence known to us, they already had copper tools and weapons, the art of writing, and a religion that recognized the gods. Farming, pottery, the production of copper from its ores, the potter's wheel, and writing were all invented by the Neolithic Mediterranean race of people. However, inventions and new techniques were localized and the ideas, rudimentary as they were, spread rather slowly. Agricultural practices and animal husbandry had spread widely because that invention was already five thousand years old when Cain attacked the Elves (Abel) at Eden. With the coming of the Aryans, the spread of knowledge took a leap forward and the Indo-Europeans became the vehicle for its transmission wherever they moved.

Do we have any other evidence to support the idea the Sumerians included a European, especially a Gothic component? I think we do. In Mesopotamian legend, there is the remembrance of a mighty warrior god called Marduk otherwise known as Nimrod. I suggest his name in Latin would have been Mar(s)dux, "the war leader". Its original form may have been something like *\*Marideuk*. I have already mentioned that the chariot warriors of the Mitanni were called *mariannu* and that, in India, the young nobles were called *Marya*. In the earliest stories from the Hindu Vedas, Indra rides in a horse-drawn chariot and is accompanied by his attendants and followers, the youthful *Maruts*. The Maruts are the sons of red Rudra. Though Rudra becomes the Hindu storm god, and the Maruts become the spirits of tempest and thunder, it is obvious that Rudra is a red-headed Aryan, for, otherwise, the emphasis on his colour would be pointless.<sup>15</sup> 'Mar-' is likely connected to the proto-Gothic *\*marho* meaning a 'horse'. 'Duk', like the English title 'Duke', is derived from Indo-European *\*deuk-* meaning 'to lead'.

Known in the Bible as Nimrod, Marduk is described as "a mighty hunter before the LORD," which again suggests someone of Gothic descent. The original Neolithic Mediterranean inhabitants of Mesopotamia had an economy based on farming. What little hunting or collecting of wild animals they indulged in was accomplished by herding game animals into corrals where they were held and later slaughtered for food. This process was undertaken

<sup>15</sup>There is a double emphasis here, because the name 'Rudra' must surely be from Indo-European *\*reudh-* meaning 'red'.

by a group of people. If they occasionally hunted carnivorous animals for their pelts, this was again likely achieved by a group using nets and trapping techniques. In contrast, the bold action of riding up to a powerful animal and spearing it single-handedly—the sort of action that would win a hero recognition as a mighty hunter—reeks of Aryan swank. The Biblical reference to Nimrod (Genesis 10:10) describes him as ruling in Akkad and Sumer (see map fig. 1, page 10). From there he went north to Assyria and built Nineveh and other cities. The name ‘Nimrod’ probably derives from Indo-European *\*Nem-reidh*, the ‘nimble rider’, where ‘nimble’ means ‘quick to take’, rather than our modern meaning of being agile.

Was there an actual person called Marduk? In most of the legends he is called a god. Was he a god like Apollo, a celestial god? Or was he a Gothic leader?

In S. N. Kramer’s *Sumerian Mythology* there is an interesting translation (by Edward Chiera) of a Sumerian poem called *The Marriage of Martu*. I quote Kramer:

The action of the story takes place in the city of Ninab, “the city of cities, the land of princship,” a still unidentified locality in Mesopotamia. Its tutelary deity seems to have been Martu, a west-Semitic god adopted by the Sumerians into their pantheon. The relative time when the events took place is described in laconic, antithetical phrases at the beginning of the poem, phrases whose exact meaning is as yet obscure:

Ninab existed, Shittab did not exist,  
 The pure crown existed, the pure tiara did not exist,  
 The pure herbs existed, the pure cedar trees did not exist,  
 Pure salt existed, pure *nitrum* did not exist,  
 Cohabitation . . . existed,  
 In the meadows there was *birth-giving*.

For some reason, not altogether clear in the text, the god Martu decides to marry. He therefore goes to his mother and asks her to take him a wife:

Martu to his mother,  
 Into the house enters, says:  
 “In my city my friends have taken wives unto themselves,  
 My neighbours have taken wives unto themselves,  
 In my city I (alone) of my friends have no wife,  
 Have no wife, have no child.”

The remainder of the speech is obscure; it ends with:

“O my mother, take for me a wife,  
*My gifts* I shall bring to thee.”

His mother advises him accordingly. A great feast is then prepared in Ninab, and to it comes Numushda, the tutelary deity of Kazallu, with his wife and daughter. During this feast, Martu performs an heroic deed—the passage involved is partly broken and largely unintelligible—which brings joy to Numushda of Kazallu. As a reward, the latter offers Martu silver and lapis lazuli. But Martu refuses; it is the hand of Numushda’s daughter which he claims as his reward. Numushda gladly consents; so, too, does his daughter, although an effort is made by one of her close relatives to disparage Martu in her eyes as a crude barbarian:

“Uncooked meat he eats,  
 During his life he has no house,  
 When he dies he lies unburied,  
 O my . . . , why wouldst thou marry Martu?”

To this argument, Numushda’s daughter answers simply: “Martu I shall marry,” and our poem ends.

I suggest that Martu is Mardu(k), which fits his description as a deity. Ninab is Ninabheh, that is to say, Nineveh. Martu is dubbed a crude barbarian. This is typically the impression civilized people have of the rough-and-ready Aryans and it contrasts nicely with his role as a deity.

Kazallu is a city the name of which suggests a strong association with the Kassites. The fact that one of Numushda’s relatives regards Marduk as barbaric suggests that Numushda was himself a Kassite (Hurrian). It is clear that Hurrians could hold their own, politically speaking, with the Aryans. A case in point is King Asitawandas, descendant of Mopsus, who is mentioned on page 187. At Karatepe, he is depicted in bas-relief, enjoying a feast (plate 10). Asitawandas’s features are markedly Neanderthal. He has the large nose, large eyes, and receding forehead and chin characteristic of that race. Interestingly, immediately to the left of the feast scene, is another stone slab bearing a relief of servants in attendance upon Asitawandas in which the men depicted are of Indo-European type. The Indo-Europeans are bearded whereas Asitawandas and his obviously Hurrian attendants are not. Most frescoes and reliefs of Sumerians depict men who are clean-shaven not only on their chins, but also on the tops of their heads. This would seem to

contradict my claim that copious body hair is inherited from our Neanderthal ancestry. However, in the collection we have of Sumerian statuary, quite a number of the men are very hairy. It would seem, then, that Sumerians and Hurrians could grow body hair but, by and large, the upper classes preferred to shave for reasons of either fashion or comfort.

The portrait of Asitawandas indicates an interesting evolutionary possibility. The Neanderthal skull is described as low vaulted and very long (dolichocephalic). The Hurrians were notably broad-headed (brachycephalic). The transition from classical Neanderthal to Hurrian may simply have come about by a change in the angle at which the spine meets the skull. Rotating the image of the head in this manner would result in a much higher vault as length became height. The cephalic index would then drop because the so-called length of the skull would be measured in a direction that was previously the depth of the skull. What is seen in King Asitawandas is not so much that the mouth and jaw are projecting but that the chin is exceedingly recessive. The angle between the line along the top of the nose and the line past the mouth to the chin is still a right angle as in the classical Neanderthal profile.

Let us return to the character Marduk. In the Assyrio-Babylonian epic poem *Enûma elish*, Marduk, called Ashur in the Assyrian version of the tale, is the central figure and quite obviously a version of the great sky-god. Like many other heroes whom we have so far examined, he is both a man and a deity. We have seen that, in Norse mythology, Odin was Mithridates VI, King of Pontus; yet *Odin* is also an alternative appellation for the great sky-god Allfather. It is easy to see how the confusion between the role of mortal leaders and the role of the gods permeates the literature. The Aryans preached about the almighty sky-god as being the flying sky-bull who created the world, and the Aryan leaders dressed themselves as bulls in emulation of the sky-god to give themselves social and political distinction. When the histories were written, centuries after the events took place, it is little wonder the story-tellers began to think the human gods and the celestial gods were one and the same.

*Enûma elish* begins with a description of the beginning of all things. The goddess *Tizâmat* is the original creatrix. She gives birth to all the gods, implying she also gave birth to her consort *Apsû*, by whom she first begets *Mummu* who represents mists and clouds.

Alexander Heidel in *The Babylonian Genesis* shows that *Tizâmat* is a 'Semitic'—that is to say, Hamitic—word meaning the 'salt-water ocean'. He

also notes that *Apsû* is the god of sweet water. He is not aware of the Indo-European origin of the gods and so does not comment on the source of the name *Apsû*, which, interestingly, is pure Indo-European. *\*Ap* is Indo-European for 'water' or 'river'; *\*su* means 'good' or 'well'. Clearly, *apsu* means good or potable water. *Apsû* probably originally designated Khaldian Ararat, the watery highlands and source of fresh water for the Tigris, the Euphrates and their upper tributaries. It was also the place where the gods of Sumer, Babylonia and Assyria originated .

*Enûma elish* tells us *Apsû* and *Ti'âmat* beget the Assyrio-Babylonian pantheon. Eventually, however, discord among the gods results in war between *Ti'âmat* with her followers and the later gods in the line of descent. The upshot of this argument is Marduk's assault upon *Ti'âmat*. To defend herself, *Ti'âmat* generates a host of monsters including a dragon and a gigantic lion. These are all likely to be manifestations of the volcanic eruptions from Mt. Atlas. This suggests *Ti'âmat* is none other than the pre-Aryan great Earth-Mother goddess. Does this not conflict with the fact that *Ti'âmat* means the 'deep salt-water sea'? I do not think it does.

When a woman is about to give birth, first the amniotic membrane ruptures and saline water, the amniotic fluid, gushes out; then the baby starts to appear. The Neolithic people of long ago must have witnessed the sudden appearance of volcanic islands coming up out of the sea. In ancient times, this would have been observable among the Lipari group of islands north of Sicily. The appearance of land protruding above the salt-water sea is abstractly so similar to the appearance of a baby bursting forth from a sac of saline water that the Neolithic people may have concluded the great goddess produced all the land from beneath the sea.

I imagine a Neolithic creation myth that resembles this:

In the beginning, there was only *Ti'âmat*, the deep salt-water ocean, and darkness was upon the face of *Ti'âmat*. One day she decided to create a great world of life and so she gave birth to land which pushed its way up out of the sea. But it was dark and nothing could be seen, and so, as a subsequent act of creation, she produced a sky and divided it into a period of light and a period of darkness sparkling with stars.

When volcanism produces an island out of the sea, it subsequently is capped by fiery light and, at night, it throws out sparks.

On the third day, she decided to separate her salinity into the sweet water, which she gave to the sky, and the brine, which remained

in the sea. To this end, she separated the sky from the earth and sea by a layer of air, which could hold the mist and could be moved to produce the winds.

*Enûma elish* states clearly that, in the beginning, the sweet water, the mist and the salt water were mingled together as though they had separate identities—personified in the poem as Apsû, Mummu and Ti'âmat subsequent to her separating the waters. This concept probably arose from the experience of mixing fresh water with sea water to produce an acceptable saline as a base for soups and cooking in general. With our modern knowledge of the effects of dissolving salts and the ratio of salt to pure water, we must not be too hasty to judge this Neolithic concept of distinguishable substances. After all, today we can mix alcohol with water in any ratio and yet acknowledge they are two distinctly different substances.

The great goddess next began to fill the world with life. On the fourth day, she gave birth to all the fish that live in the sea. On the fifth day, she gave birth to all the plants and animals that live on the land. On the sixth day, she produced the sun and the moon: the sun to live in the light part of the sky, and the moon to live in the dark part of the sky. On the seventh day, she produced the birds to live in the air.

Rather than producing mankind on the fifth day, along with the other animals, Ti'âmat probably gave birth to the first man and the first woman on the eighth day as a special and culminating work of creation.

This scheme contains a pattern of regions and corresponding occupants.

0	1	2	3	
sea	land	sky	air	
fish	vegetation & animals	sun & moon	birds	man ?
4	5	6	7	8

The Priestly Code version of Genesis, chapter one, gives us a creation myth in which the sky-god is the pre-eminent deity and creator of all. The Aryan sky-god usurped the favoured position of the great Earth-Mother goddess as creator of the universe. In the Bible, God is placed at the origin; but this results in the totally illogical paradox of a sky-god who existed before he had created the sky.

It is wrong to argue that this concept is no different from the idea that the great Earth-Mother goddess existed before she produced the Earth, because the great goddess is *Gaia*. She is planet Earth. In the beginning, she is the primitive world. She existed initially as the deep sea, enveloped in total darkness. She created the world of life from within herself, not out of 'nothingness'. Hesiod gives her the name *Chaos* and records that, originally, all was darkness, although he omits to mention the sea, which is implicitly there in the Greek Pelasgian creation myth. In the Homeric version, where all living things originated in the Ocean Stream, the creation goddess is called *Tethys*.<sup>16</sup>

In contrast, in the first chapter of Genesis, God is supposed to have created everything, including the sky, out of nothing. This concept does not work, because the masculine deity of the Bible *is* the sky. His face can be seen in the clouds; his voice is the thunder; the sun and the moon are his eyes; and lightning, his weapon. Before the creation of the sky, he does not exist. The creation of the world implies an antecedent female deity.

*Summary.* A small group of horse-mounted Indo-Europeans found their way into Egypt and, setting themselves up as a ruling class, established the line of pre-dynastic Pharaohs.

Indo-Europeans liked to emulate their sky-god, which they worshiped as a flying bull. Accordingly, they affixed bulls' horns to their caps, and bulls' tails to the backs of their belts.

The name 'Jahweh' of the sky-god means 'The Jealous One'.

The Biblical description of Creation was taken from the traditions originally belonging to the religion of the Earth-Mother Goddess.

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<sup>16</sup>See the first four sections of Robert Graves' *The Greek Myths*.



## CHAPTER XIX

### THE CHINESE DRAGON

AT THE TURN OF THE TWENTIETH CENTURY, documents were found in Buddhist monasteries near Turfan, Karashahr and Kucha in the Tarim Basin of western China. When deciphered, they were found to be written in two dialects of an Indo-European tongue. The two dialects are named Tocharian A and Tocharian B. Just to the south, in the dry saline sands of the Takla Makan Desert, Chinese archæologists found mummified bodies, three to four thousand years old, so well preserved that the hair was still intact; often, it was red. The corpses are of the tall mixed European type, mainly Scythian, with long noses, large eyes and copious body hair indicating some Kassitic blood. Clearly, Indo-Europeans pressed far into East Asia. Just how far did they manage to go?

We have seen how the migrations of the early Indo-Europeans created an enormous impact wherever they travelled. With their predisposition to dominate and control others, their Aryan leaders sought power in all its aspects, whether it be military, political or religious. Knowledge is an important tool in the acquisition of power. Therefore, wherever the Indo-Europeans went, they took with them all the accumulated knowledge of the societies they conquered. Although the Neolithic arts of farming and pottery-making were common practices throughout the world, after conquering Eden, the Indo-Europeans became the vector for the dissemination of more recently developed skills such as horse riding, bronze making, writing, and probably the use of the potter's wheel. The most significant and lasting contribution they made to political structures was the stratification of society into classes with a king or emperor at the top. The king surrounded himself with protectors who were rewarded with special favours and privileges.

All of these forms of knowledge and changes to social structure made their first appearance in China during the third millennium B.C. The head of state was the Emperor, and the first dynasty of emperors was the legendary Hsia. 'Hsia' sounds remarkably like 'Asia', which suggests the first emperors were Assur after whom Asia is named. The uncertain dates for this earliest

dynasty are thought to be 2205–1766 B.C., which is about right for the arrival of Indo-Europeans from the Anatolian community of *gods*.

Most of the Indo-European invaders of China came from the Anatolian branch rather than from the original Kurgan Scythians who dwelt north of the Caspian Sea. I say this, not only because they carried the name of the Assur, but also because they took with them the legends of the fire-breathing dragon, which was the active volcano in the middle of Anatolia.

There was a legendary character from the earliest period of Indo-European mythology who seems to be of great importance, although it is difficult to see where he fits into human history. In Norse mythology, he is called Ymir. He is briefly described on page 237 as a predecessor of the traditional gods. He became truly fabulous when he was attacked and his body was carved up into the various parts that make up the world. As Yima, he was described by the Persians as a king who lived in an underground fortress where he upheld Aryan principles. He is sometimes described as

FIG. 33. The Tarim Basin where Indo-European 'Tocharian' documents were found. The names in grey are the modern countries and districts.

being the first man who ever lived, while others say he was the first king. In the later traditions, he had become corrupted by his power. It is clear that, by the time of Zoroaster, the great priest-reformer of classical Persia, Yima's reputation was besmirched, which suggests he had been a hero of a much earlier period. In India, his name becomes Yama and he is considered to represent the first mortal to die. He is the greeter and guide to all subsequent souls who enter the underworld. In some accounts, he is the king of the underworld, a sort of Indian Hades, although the virtuous are rewarded with a very pleasant stay in his realm.

The Chinese had a complicated view of the underworld: ten law courts decided in which of several underworlds the souls of the departed should spend eternity.<sup>1</sup> The kings of these courts were called Yama-Kings (Yen-wang). The Lord Yama-King (Yen-wang-yeh) presided over the first and most important court. The name 'Yen' is derived from 'Yama', the Indo-Persian god of the underworld. Interestingly, the Chinese had an early myth relating how the primeval world egg hatched to give birth to P'an-Ku whose gigantic body was transformed into the parts of the world in a way showing remarkable parallels to the role of Ymir in Norse mythology.

In his human form, Ymir (Yama) may have been a Kurgan leader of the earliest Goths and predecessor of Cain. Just as Cain had been the Median invader of the Balkans and western Anatolia, Yama may have been Cain's equivalent among the Persians. Alternatively, he may not have been an historic figure at all, but a transformation of a pre-Gothic deity from the Neolithic community amongst whom the Goths settled. The concept of an underground abode of the dead was part of the Neolithic view of the world. It was originally the womb of the great Earth-Mother goddess. The Goths introduced the idea of souls being wafted up to heaven to abide with the great sky-god.

There is another, more promising, argument for suggesting that Yama is pre-Aryan. In the Babylonian epic *Enûma elish*, after Marduk has killed Ti'âmat—whom, you may recall, was the pre-Aryan Earth-Mother goddess—he splits her skull, cuts her arteries and causes the north wind to scatter her blood. He then divides her body into two parts. One half of her he places above to form the sky, the other half he places below to form the earth.<sup>2</sup>

<sup>1</sup>For the Chinese, 'ten' had a special significance. They believed there had originally been ten suns taking turns orbiting through the sky, and there were ten days in the Chinese 'week'.

<sup>2</sup>*Enûma elish* does not state specifically that, when Marduk forms the earth, he uses

This story has much in common with the Norse version of creation. Ymir, is attacked and cut into pieces by Odin, who, in this context, is the Norse equivalent of Marduk. His skull became the vault of heaven (page 237). This implies that Yama, though usually thought to have a male persona, was once the Earth-Mother goddess, creator of all. In a dialect inclined to de-emphasize the sound of a 't' at the beginnings and ends of words, *Ti'âmat* would become *I'âma*, which is virtually *Yama*. From a linguistic point of view, this is a weak argument, although it is possible. For example, in modern French, the sound of 't' on the end of a word is usually not pronounced.

The masculinization of Yama—if he is Ti'âmat—fits into the trends of Aryan influence. We saw how the lustral-water-sprinkling female Norns of Norse mythology became bearded attendants upon the Assyrian kings (plate 4). By slaying Ti'âmat, Marduk creates the sky, the earth, the moon and, by implication, the sun, vegetation, all living creatures, and finally, man. He usurps the creative powers that were originally ascribed to Ti'âmat. As I mentioned previously, the Bible in chapter one of Genesis attributes all creative powers of Ti'âmat to the great sky-god, a masculine deity.

Returning to the investigation of Aryan influence in eastern Asia, the Chinese have unearthed the burial sites of some of their earliest emperors. They reveal a pomp and concern with the afterlife that reeks of Aryan eccentricity: whole armies of foot soldiers and cavalry were buried with the deceased emperor. In the west, these armies may have consisted of sacrificed human beings. However, in China, the armies consist of exquisitely formed life-size ceramic models of men and horses.

Mythological evidence for the beginnings of the class structured Chinese society is, unfortunately, nonexistent. From the very beginning of record-keeping, the Chinese wrote on perishable material, and so the accounts date from a relatively late period of Chinese history. It does not help matters that, in 213 B.C., the Emperor Ch'in Shih Huang Ti burned all the books then extant that were not horticultural, medical or augural. The earliest myths have to be deduced from the later writings that give the appearance of having evolved from earlier stories. If we accept the possibility that Indo-Europeans reached China approximately four and a quarter millennia ago, then we can select quite a few coincidental themes. I shall refer here to some

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the other half of Ti'âmat; however, Eusebius of Cæsarea, quoting Alexander Polyhistor, assures us that Bêl (Marduk) does use the other half of Ti'âmat to form the earth. See Alexander Heidel, *The Babylonian Genesis*, pp 77-78.

of the stories, not in any particular order.

The Queen Mother, Wang, dispenses peaches to the gods and thereby confers immortality upon them. Peaches are very closely related to apricots. They are native to China and were introduced into the Middle East through Persia. The English name 'peach' is derived from the classical word for 'Persian'.

Heaven and Earth (Yang and Yin) were originally united but were then cut apart on orders from the Lord on High. Yang and Yin were then held apart by P'an-Ku, an Atlas-like figure. The confusion in Chinese mythology is evident here, for this is the same god whose body, in another myth mentioned above, was cut up and used to create the earth.

In another Chinese cosmological theory, it is said the sky is a hemisphere supported above the square earth by one or by several pillars, but only one pillar, in the north-west corner of the world, is definitely known. It is called Mt. Pu Chou. From Cilicia, where legend spoke of Mt. Atlas being the central prop supporting the sky, that mountain lay to the north-west. This definitely has an Indo-European source.

A monster called, Ch'i-You, is said to have a human body, a head of iron, sharp horns, hair that bristled and the feet of an ox. He was a god of war and an ill-fated rebel who fought against the king. He is confused with another rebel called Kung Kung who also has horns. In fact, the two rebels are probably the same person known under two names. Kung Kung has a son said to be a giant. This suggests there is, in Chinese mythology, a remembrance of encounters with tall, imposing Indo-European warriors and with a warlord dressed as a bull.

From Chinese mythology, then, we see that early Median Indo-Europeans pushed eastwards and spread the culture of the Bronze Age to the very shores of the Pacific Ocean. Undoubtedly, these first arrivals learned and spoke the local language and inter-married with the natives. But the horse gave the Indo-Europeans so much mobility that waves of them continued to press east as they had pressed in every other direction. The Tocharians were a later wave, possibly not Median, but Scythian or some mixture of eastern groups, strong enough in numbers to implant an Indo-European language in western China. We know this was a later invasion because they carried arrows with steel heads. A branch of these eastern Indo-Europeans undoubtedly reached further north to the Altai Mountains where they merged with the Mongolian population and generated the incipient Turkish nation. The Tocharians were eventually absorbed, not by the Chinese but by the Turks. When, in the

sixth century A.D., the Turks started their remarkable expansion towards the west, they were highly mobile masters of the horse with all the vigour of a hybrid society.

Meanwhile, the Chinese were so threatened by the horse-mounted nomads, hybrid descendants of the Indo-European hordes, that, under the organization of the emperors, excellent armies were formed, formidable walls were built, and further penetration of China by Indo-European invaders was halted. We know the Chinese were aware of the Indo-Europeans on their western frontier because they have left us with a vivid description of these invaders. They were described as tall, long-nosed, bluish-green eyed people with red hair on their heads and bodies. To the Chinese, they resembled monkeys.

*Summary.* Early Indo-European horsemen traveled east as far as China, and their leader established himself as the first Emperor of that nation. They took with them the fables of the dragon, the very same dragon as was 'killed' by St. George (Hercules Jason).

## CHAPTER XX

### BRINGING IT TOGETHER.

**F**ROM THE PREVIOUS CHAPTERS IN THIS BOOK, you can see how the movements of people, as outlined by a consensus of archæological opinion, receives gratifying confirmation from the literature of the past. As strange as it may seem, there is consistency in the mythologies of the world. In the process of uncovering the underlying unity, we become aware of mythology's shortcomings: it keeps poor track of time and of place. Historical events that occurred as much as a thousand years apart become incorporated into a single story as though they were events happening in the lifetime of a single individual. Locations are also confused, and the story-teller is often tempted to relocate a mythical place so that it lies within the geographically familiar surroundings of his audience. This tendency is heightened by migrants' habit of giving an old name to a new location in commemoration of the place they left behind. Because the early minstrels memorized their stories and repeated them for entertainment, they often personified nations and described the history of the movements of people as the adventures of heroic individuals.

Allowing for these shortcomings, the deeds of outstanding individuals are usually preserved with remarkable veracity in the tales of old. Each of the many original witnesses of an heroic deed leaves us with his own version of the event. A hero with the stature of the leader of the Sea People becomes numerous heroes as his adventure is recounted different ways under different names. Often, many heroes who contributed to the formation of a nation are merged, by later redactors, into a single super-hero. For example, the prehistoric engineer who organized the moving of the bluestones from South Wales to the astrological monument at Stonehenge was blended with a Celtic priest from early Christian times to become the Merlin of Arthurian romance.<sup>1</sup> Another example is the blending of Joseph, Aaron, Reuel/Jethro

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<sup>1</sup>See footnote on p 273. Also read *The Quest for Merlin* by Nikolai Tolstoy and *History of the Kings of Britain* by Geoffrey of Monmouth. (See bibliography for further comments.)

and Joshua's recording of the ten commandments into the character and acts of the super-hero, Moses.

Finally, we have become aware of the romantic accretions by generations of retellers of mythology which, in time, tend to obscure the facts in the original tale. Fortunately, most of the significant events were recorded by more than one observer. The resulting multiplicity of myths enables us to compare stories and extract the underlying truth. So what have we learned?

Combined with the findings of archæology, the study of mythology shows us that mastery of the horse enabled a relatively small tribe of rugged, Cro-Magnon hunter-pastoralists, living in the Russian steppes between the Don and Volga rivers, to determine the course of history. Although these tall, strong horsemen were able to dominate the people whom they conquered, the secret of their success was clearly due to the cultural and physical hybridization they brought about. With each new amalgamation of blood lines, a vigorous community arose that would, in turn, expand and conquer more regions. Because the originators of this process were the Aryan Indo-Europeans, they had the linguistic initiative, imposing their language upon the vanquished. With time, large hybrid nations came into existence speaking Indo-European tongues. In this way, the Indo-European languages spread through most of the ancient world. In contrast, some ambitious Aryans penetrated deeply into distant lands where they set themselves up as chieftains to exploit certain benefits from the native population. Under such circumstances, the Aryan leaders had no choice but to learn the language of the native people and marry into the community. This gave rise to flourishing, hybridized, non-Indo-European-speaking societies which, if large enough, could capture the linguistic initiative.

Most notably, this happened in the Middle East, where a tribe, probably the Hamur, who may have been the original designers of al 'Ubaid ware, were enriched with Aryan and Hurrian blood. They were sufficiently numerous that their tongue, Hamitic, won out against that of the Indo-Europeans and the Hurrians. In the extreme south of Mesopotamia, where the biblical flood decimated the local population, a fresh incursion of mainly Elamitic people settled on the land. The local language became grammatically agglutinative with a richly hybridized vocabulary. This is the language we call Sumerian. Eventually, though, it was replaced with an Hamitic dialect. Dialects of Hamitic became the dominant tongues of the Middle East south of Anatolia. We note, however, that, with the exception of groups that have been isolated until fairly recently, like Inuit, American Indians and aboriginal Australians,



there is no connection between a spoken language and ethnicity. Most modern communities are highly hybridized. For instance, ethnically, Europe includes a mixture of Mediterranean, Combe Capelle and Neanderthal as well as Aryan blood although Indo-European languages are spoken. There is an abundance of Neanderthal (Semitic) and Aryan blood in North Africa and the Middle East where the Hamitic tongues are spoken. So what do we know about ancient history?

We know the first members of the species *Homo sapiens* to enter Europe from Africa were fairly robust and for many years anthropologists thought of them as a primitive subspecies. With time, however, anthropologists have moved towards recognizing these early men as being a variety of fully sapienized people. The earlier opinions of anthropologists were probably based upon the observation that the Mousterian hand axes used by these people were more primitive than the finer flaked arrow heads, knives and other tools carefully fashioned by later arrivals.

This difference in associated tools, however, should not be used to classify early people into ‘advanced’ and ‘primitive’ types. It may be that the ‘advanced’ types were meat-eaters who had to hunt game animals if they were to survive, whereas the so-called ‘primitive’ people ate fruits, nuts, and insects, and occasionally scavenged bones from the carcasses left behind by carnivores to retrieve and eat the marrow. To do this, the hand axe was all they needed. We have seen that Neanderthal man did not wear clothing and so had no need to hunt animals for their skins. He did fashion a strong spear by lashing a triangular flaked stone to the end of a stout pole. This instrument may originally have been designed for defense against predatory animals. However, his extraordinary strength—for he was very powerfully built—allowed him to use this weapon for hunting.<sup>2</sup> As the last Ice Age closed in, and the forests thinned out, he developed an interesting method of hunting in the open pasture. He did not have the bow and arrow, and could not fire long-range missiles; instead, as engravings from that era indicate, he dressed himself in the skin and head of a herd animal so that he could approach the herd undetected. Undoubtedly he thought he was fooling the animals because he looked like one of them, but, in fact, it was more likely his adornment masked his human odour. When close enough, he would be able to spear one of the cattle.

Given this lifestyle, we would expect Neanderthal man to have been gen-

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<sup>2</sup>See, for example, Richard Klein’s article *Ice-Age Hunters of the Ukraine* in which he suggests that Neanderthal men successfully hunted mammoths.

tlar in his inter-personal relations than his all-out hunting cousins. He was one of the last races of human beings whose numbers were regulated by the sheer struggle against the vicissitudes of nature rather than by human conflict. Inuit, until recently, were similarly regulated. They, too, are a gentle people with no word for 'war' in their vocabulary. The need for the evolution of a killer instinct was discussed on page 260. Was Neanderthal man, nevertheless, mentally inferior in any way? If the capacity of the cranium is any indication of mental ability, we can definitely rule out any inferiority. Cranial capacities of up to 1750 cubic centimeters have been measured in Neanderthal skulls, whereas the average modern man has a cranial capacity of under 1300 cc. It is very obvious that Neanderthal man's progression into Europe was sufficiently slow that he was able to adapt to the coldness of that continent. In this sense, we see a significant part of human evolution occurred outside of Africa. Also, in China, many people carry a type of molar called a peg tooth, which again proves some genetic changes in the human species evolved outside of Africa.

However, the claim by some anthropologists that the rapid change from *Homo erectus* to *Homo sapiens* took place in the Orient is unsupportable. The suspicion that this could be so is based upon the continuity of human development observed in the eastern fossil record. Changes in the ancestral species diffused sufficiently rapidly that the progression from *Homo erectus* to *Homo sapiens* should be observable in the fossil records of every location on earth. We must not assume that *Homo erectus* was displaced by *Homo sapiens* as though one replaced the other. On the contrary, the progression was continuous: it was as continuous as the evolutionary sequence that produced different species in the first place. Differently classified species were separated by time, not by space.<sup>3</sup>

Speciation at a specific moment in time can only occur if there is a considerable physical hiatus and one group becomes isolated from the rest for a long period. The last break in the diffusion of primates occurred when the chain of inter-breeding between early African apes and the proto-orang-

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<sup>3</sup>In claiming that the evolution of man took place in Africa, the implication is that the majority of advantageous genetic changes occurred for the first time on that continent. However, as the gene enriched groups spread out of Africa and interbred with the existing populations of Eurasia, the Eurasian populations evolved the same way as the African populations. This evolution occurred everywhere. It occurred in each tribe and in every cave or village. Society always harbors a variety of members, some of whom do well and who have offspring who also do well, while others experience difficulty adapting. There develops a difference in viability.

utans was broken in Asia, leaving the proto-orang-utan isolated in the islands southeast of that continent. The next primate that successfully penetrated to the Far East appears to have been *Homo erectus*, and contact between Africa and the Far East has been maintained since that time.

That most of human evolution occurred in Africa follows logically from what we might call 'evolutionary initiative'. Genetic mutations occur at a steady rate. It has been suggested that genetic mutations are caused by cosmic radiation. At any rate, the majority of mutations are lethal and the resulting foetus dies before it is born. Of the non-lethal mutations, a large percentage confer no particular advantage, and so we are left with only a very small mutation rate conferring advantageous changes. Now, because the apes began their evolution towards the human species in Africa, the latest form of advanced anthropoid ape dwelt there for a long time before diffusing out into Eurasia. This increased the chance that the next advantageous mutation would occur during that same residence time, also in Africa. The other factor would be that, in a competitive world, the most capable beings dominate and take over the homelands. Those who find the going tough will try to escape to a less challenging environment, that is to say, will leave the homelands to the dominant element. We must, therefore, expect that the older more primitive 'model' would usually have been the migrating element that spread into Eurasia, at least until a 'spirit of adventure' developed.

The skull of an early brachycephalic individual was found at Singa in Sudan, showing this skull shape was present in Africa. Subsequent to the archaic *Homo sapiens*, who evolved into Neanderthal man in Europe, there may have been a brachycephalic race that passed on through to the Far East, thus accounting for the general broadheadedness of eastern people. The people best positioned to be the likely members of this wave are the people of the East Gravettian culture.

The lightly-built long-headed proto-Mediterranean people, we call the Combe Capelle race, arrived in the Middle East subsequently to the possible brachycephalic migration. The earliest wave of these people entered the Middle East about 100,000 years ago.<sup>4</sup> Their spread to the east was relatively rapid and their descendants, probably hybridized with Neanderthal stock, entered Australia about 50,000 years ago. One of the hallmarks of modern *Homo sapiens* seems to have been his ability to build ships and cross wide

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<sup>4</sup>A skull found at Jebel Qafzeh in Israel and dating back to 92,000 B.C., though rugged and with a discernible brow ridge, nevertheless, looks very much like a precursor of the Combe Capelle race, but it has the lighter jaw and protruding teeth of the Asselar skull.

channels in search of new lands. When, during the Ice Age, the inland ice caps reached their most massive size, the oceans receded and land bridges connecting the islands of Southeast Asia were formed. The bridges did not reach to Australia. We have to conclude the original Australians crossed into that country on boats of some sort. One of the characteristics of *Homo sapiens* is his strong sense of adventure, his curiosity and his restlessness.

The Combe Capelle men of the Middle East travelled and settled along the coasts of the Mediterranean Sea. The skull of a member of a settlement at Combe Capelle in southern France was discovered sufficiently early on that the site gave its name to this rugged but lightly built type of human. Europe north of the Alps continued to be occupied mainly by the Neanderthal race.<sup>5</sup> Meanwhile, in Africa, a much taller and more robust variety of modern man I am calling the proto-Bantu race spread from East Africa to the western bulge of the continent and from there went north to reach the western shores of the Mediterranean Sea. About 40,000 years ago, a branch of these people built some sort of boat, crossed the Strait of Gibraltar, and entered western Europe. Whether of the Combe Capelle, later Mediterranean race, or proto-Bantu race, modern man was practically devoid of body hair, which suggests that all the varieties of modern man originally had black skin. In the Mediterranean race, the hair on the top of the head was embellished: it became long and luxurious, presumably a sexually selected decoration. The proto-Bantu people, who entered Spain from Africa, progressed north to the Pyrenees. There, they were stopped because they found that, if they tried to live for a long time under the dark canopy of the European forest, they began to feel unwell. This was very frustrating for them because they were superb hunters and the game in the drizzle forest was outstanding.

Occasionally, these black proto-Bantu produced lighter skinned offspring who adapted more readily to the forest conditions. The colouring of these 'albinos' was not totally absent. Despite the fact that their skin was indeed pink and lightly pigmented, their eyes were blue and their hair was red. These 'albinos' had a distinct advantage: they could live in the dense forest for longer periods of time and therefore had a plentiful supply of food. This occurred about 35,000 years ago. Fortunately for us, these people were excellent artists, and they have left us a record of their experiences on the

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<sup>5</sup>Skeletons of early Middle Eastern sapiens type have been unearthed in central Europe indicating there had been some penetration of Northern Europe early on by people from the Middle East. These people do not appear to have clashed with the Neanderthal inhabitants.

walls of caves in France and Spain. One of the objects depicted on these cave walls, which has puzzled archæologists, is a pattern that looks like a trap. The design is similar to a device depicted on a Sumerian seal engraving of a river-boat carrying, in addition to the crew, a young calf or sheep. I believe this depicts a feeding device or manger and I suspect the Cro-Magnon hunters had invented a method of pseudo-farming. Wild cattle would have been short of salt as are modern farm cattle. Farmers put out salt licks in the fields where they keep their cattle. If the Cro-Magnon hunters had discovered this bovine passion for salt, they may have hit upon the idea of cutting and drying hay, which they loaded onto river boats to convey downstream to the sea. There, they soaked the hay in sea water, dried it and shipped it back upstream to their hunting grounds. In a clearing in the forest, they built manger racks where they placed the hay. It would have been comparatively easy to go to the clearing to ambush the occasional animal rather than searching through the forest for game. This method of hunting would have led in a natural way to the corralling and pasturing of cattle, which is what the descendent Cro-Magnon hunters were doing when they tamed the horse in eastern Europe at the dawn of recorded history.

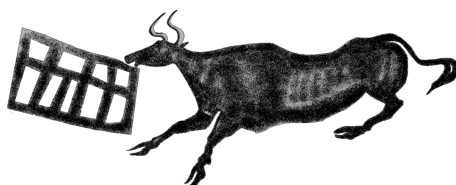


FIG. 34. Rock painting in the cave at Lascaux c. 12,000 B.C. Compare the 'rack' to that in the boat of fig. 35 on page 392.

When this tall, red-haired race started to expand into the forests of western Europe thirty-five thousand years ago, they came across another contrastive race of men. The Cro-Magnon people were tall and, though robust, not particularly stout. To protect themselves from the cold, they made clothes from the skins of the animals they slaughtered. Also cohabiting the forests of Europe, was the Neanderthal race of men who were shorter but large of girth.<sup>6</sup> They walked on thick strong legs, were naked and were covered in body hair—not thick enough to call fur; yet conspicuous nevertheless.

<sup>6</sup>Neanderthal remains have been found in North Africa opposite Gibraltar and in Gibraltar itself. We should therefore conclude the proto-Bantu precursors of the Cro-Magnon, red-haired people had probably already encountered the Neanderthal race before they reached France.

The males sported long decorative hair on the chin, upper lips and sides of the face up to and continuous with their head hair. This contrasted with the Cro-Magnon people who were hairless except on the tops of their heads.

The Cro-Magnon people were not only aggressive hunters, they were also intolerant of competition. They were a narrowly defined race of look-alikes, having sprung from a very small homogeneous base. Accordingly, they had a fixed view of what constituted an acceptable human appearance and regarded all others as inferior. They were devoid of compassion and their prejudice was strong enough to cause them to try to exterminate Neanderthals. They spread across Europe following the big game animals into the north and east of that continent as the forests expanded in the wake of the retreating tundra from the last Ice Age.

The Middle East always contained a fairly richly hybridized human society. The dominant component in the south was the Combe Capelle stock amongst whom people of Mediterranean race began to appear and, with time, increase. In the mountains of Armenia, in the Caucasus and in the Zagros of Persia, survived the remnants of the indigenous Europeans, the Neanderthals who had not been exterminated by the advancing Cro-Magnons. This seems to have been the situation when the first trends were made towards a new urbanized social order at the beginning of the Neolithic Age. Interestingly, those advances occurred along the interaction zone where the Neanderthal race met the predominantly Capellid race; in other words, where there would have been plenty of hybrid vigor. Early farming practices included the development of cereals and the domestication of sheep. A few thousand years after the beginnings of farming, it was discovered that moulding wet clay and firing it at a high temperature produced a vessel that could hold liquids without reabsorbing water and turning back into softened clay. In addition, various pigments could be applied to the surface and fired into the clay to produce a decorative effect. Again, it was along the zone of interaction between the Neanderthal descendants and the Mediterranean people that some of the finest and most beautiful of the early ceramics were produced.

One of the puzzles of anthropology is the question of why farming developed spontaneously in at least three different geographical locations more or less at the same moment in time. Around 11,000 years ago, farming began to be practiced in Central America, in the Middle East, and in South East Asia, three locations so remote from one another that it seems unlikely the coördination of these events could have been the result of diffusion. Modern *Homo sapiens sapiens* had been around for over 100,000 years, and so

the development of farming practices could hardly be accounted for as being the result of human beings having achieved a certain level of physical evolution. The adoption of farming was a change in lifestyle from that of nomadic hunting. So why did the change occur at roughly the same moment in three different regions of the globe? The answer lies in the fact that hunters had become so formidable that the animal population had begun to decline and other sources of food had to be found.

The apes from whom human beings are descended ate fruits, nuts and insects. They did not eat the meat of large herbivores. This means that farming—the production and consumption of fruits and grain seeds—was a return to a more primitive and probably more suitable diet.<sup>7</sup> It was the discovery of the art of creating fire, and the tenderizing effects of cooking, that enabled primitive humans to become meat-eaters for, certainly, the teeth of human beings and their ape predecessors were never suitable for the mastication of raw meat.

Before our ancestors became meat-eaters, they had to compete with other animals to obtain their food. One of the great advantages of becoming hunters would have been that, not only could they supplement their diet with meat, but, at the same time, they would have reduced the depletion of fruit, nut and grain supplies. Hunting also permitted a fresh supply of food while people were on the move. Gradually, then, the hunting way of life came to dominate. As a corollary, hunting weaponry gradually improved, necessity being the mother of invention. The Neolithic Age (i.e., *New Stone Age*), which has become associated with the rise of farming, was so named because it was characterized by what was essentially the perfection of the techniques of making stone weapons. Stone was not just chipped or flaked from a core, it was ground and polished so that it became the appropriate shape for any job for which it was designed. Impressive, smooth axe heads of stone were formed quite like the metal tools that would eventually replace them. Bone and antler points, which were very sharp, sometimes barbed and highly functional, were also made. The bow and arrow were perfected with arrow points sufficiently uniform to allow for accurate and predictable flight so that the archer could become a reliable marksman.

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<sup>7</sup>There are indications that, in some communities, the ease with which a particular food—usually a grain of some sort—could be grown and harvested resulted in the community becoming overly reliant upon that one item. The resulting dietary imbalance caused health problems, and the advantages of the supposedly more primitive diet were lost.

The quantity of food available for human consumption increased after the introduction of hunting. This provided the conditions for the human population to expand. With each increase in proficiency following improvements in weaponry, the human population increased to the point at which the number of game animals noticeably declined.<sup>8</sup> With fewer animals to devour plant foods, fruits, nuts and grains became more available, grain especially so. Grasses are closely cropped by grazing animals. If the grazing animals become severely depleted, then large patches of grass will grow tall, reach maturity and go to seed.

Long before the beginning of systematic farming, men probably noticed the planting of seeds would result in the production of selected crops. This would be most easily noticed with a seed like a wild pea. I imagine that primitive men made containers of some sort—possibly bags sewn from animal skins, or baskets woven from the leaves of the larger grasses—and that they stored some of their gathered food in such containers. Most animals have some means of storing food: dogs bury meat bones, squirrels hide nuts, and so on. The ability to store food in order to tide oneself over times of hardship is an important survival skill. If a container of dry peas were exposed to a heavy downpour of rain, within hours, small roots would be seen to be growing out of the peas. Perhaps such root-growing peas were thought to be ruined and so were thrown out on the ground near the dwellings. A few days later, new pea plants would be seen to be growing from the discarded peas, and so the role of the pea in the production of the pea plant would be understood. I suspect the *knowledge* that seeds could be planted to produce crops pre-dated the utilization of that knowledge by tens of thousands of years. As serious depletion of wild game resulted when hunters became too numerous, people turned to other solutions to their problems. They tried planting grain and vegetable seeds in concentrated areas. With fewer animals foraging on their crops, these early farmers had more success in growing plants to maturity. Those animals with the temerity to raid a crop were soon hunted down and added to the food bounty. Alternatively, they may have learned to keep a ready supply of meat by securing animals in corrals, feeding and breeding them, so there was always meat available. This suggests animal husbandry went hand in hand with crop farming.

One of the benefits of a farming economy was the abandonment of a nomadic way of life and the growth of large permanent settlements. By

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<sup>8</sup>Large animals, like mammoths, which had long gestation periods, could not reproduce fast enough to survive excessive hunting and so they became extinct.



6000 B.C. some remarkably large towns had come into existence. Çatal Hüyük in central Turkey, was one such establishment. It is estimated it had a population of between 6,000 and 8,000 people. A large concentrated urban population has an advantage over a thinly dispersed rural one. A young child growing up in a populous community has the opportunity to meet and be influenced by many elders. The formalization of this process is the introduction of an educational system. A society that introduces schools takes a huge leap forward. Its members become more inventive, more flexible, more coöperative, and the efficiencies of specialization can be developed.

So efficient was this new agrarian economy that population expansion accelerated. Out of the farming communities in the Middle East, migrants crossed the Ægean Sea into Greece and Crete, others pushed eastwards to the lands south of the Caspian Sea. These earliest communities seemed to be fairly consistently a blend of the three races already mentioned—the Capellid, the Mediterranean and the sapienized Neanderthals.

After 5500 B.C., the foment of change accelerated. Over the next three thousand years, one of the main expansions pushed the Neolithic community up from Greece through the Varda-Morava pass, to Skopje in Macedonia and Nis in Serbia, then into the Hungarian Basin, and, from there, into the upper Danube catchment area to northwest Europe. Here they undoubtedly mingled with the small numbers of the Cro-Magnon hunters who had exterminated the original Neanderthal population. Although the Mediterranean race was originally brown-skinned with dark brown to black hair, the extremely low light levels in the forests of Europe favoured a selection of people with lighter complexions. It is interesting to note that the English language contains the word “fair”, meaning ‘beautiful’. It also came to mean ‘light-complexioned’. Obviously the double meaning was coined early on, before dietary supplements were in use, when the common experience was that swarthy people tended to be poorly formed and would suffer in varying degrees from bowlegs and stunted growth, the result of poor calcium assimilation due to a lack of vitamin D.

Over the three thousand years, during which the lightly-built Mediterranean race and the accompanying Neanderthal hybrids settled Europe, their colouring evolved. They became a brown and blond haired population with white skin that tanned easily if it were exposed to the sun. Their eye colour was probably hazel, although the incorporation of the Cro-Magnon people would have produced some blue-eyed individuals with hair colouring including red or reddish-blond and skin lower in pigmentation with various capa-

bilities of tanning. During this period of European colonization, the Middle Eastern community colonized Italy, the Nile delta of Egypt and the northeast coast of Africa. They also expanded into southern Iran and India. In the following millennia, the expansion continued into western Europe including France, Britain, Ireland and Scandinavia. The southern people continued down the Nile and across into central Africa and so on.

The Neolithic revolution was so compelling that it spread throughout the world. New technologies were carried by the practitioners who absorbed the new populations amongst whom they found themselves, so that new ideas spread not only by infiltration and conquest, but also by diffusion. There would have been a place and a moment when the culture from the Middle East migrating eastward met the westward migrating culture spreading from southeast Asia. The meeting of the European culture with that of America occurred in relatively recent times. The result was a blending of knowledge that spread like wildfire. Within a few decades of the Europeans coming in contact with the aboriginal Americans, they were enjoying the consumption of green beans, maize, squash, pumpkins, potatoes, tomatoes, tobacco, turkeys and other foods that had been tended and cultivated for thousands of years by native Americans. They, in turn, acquired from the Europeans wheat, chickens, sheep, pigs, cattle, peas, horses and so on. Interestingly, although the Middle Eastern culture met the Oriental culture several thousand years ago, the slow rate of transportation resulted in a much slower exchange of cultivars. The peach reached southern Europe from China via Persia about A.D. 100, and the first orange, the Seville orange, reached Europe from southeast Asia around A.D. 1000. It has only been in the last few centuries that many of the Oriental commodities such as rice, tea, soy, lichees, mung beans, bok choy and so on, have found their way into western kitchens.

During the Neolithic period, the significance of the process of planting seed and growing foodstuffs convinced men the earth had the abstract qualities of femininity. Added to this, is the coincidence of the timing between the human female menstrual cycle and certain phases of the moon. Femininity was held in the high esteem that it deserves and men worshipped the Great Goddess. If the Earth embodied the female essence, so did the moon and, by extension, the sun. Just as the later sky-god took on various identities as the different versions of him were brought together by cultural mergers, and just as separate aspects of the sky fractured the god into separate gods, so too, the Mother Goddess appeared in many different forms under different

names.<sup>9</sup>

The Neolithic settlers in the Hungarian Basin were prolific inventors. Marija Gimbutas has shown that the symbols associated with the Goddess, and used to decorate images of her, presumably had meaningful significance and by extension led in a natural way to the invention of writing. These same people discovered how to produce copper from its ore,<sup>10</sup> and they also invented the potter's wheel.

The specialization that sprang from the change in communal structure gave rise in a natural way to the development of commerce. Because people concentrated their efforts on particular aspects of production, bartering had to be introduced for the distribution of products. Initially, bartering would have occurred within the village and its neighbourhood. With time, the idea arose of loading commercial items into the panniers of pack animals for trading farther afield. Goods that were different from those available in the local village could be exchanged in a neighbouring community for pottery of a fresh new design, cloth of a different weave, or clothes made from unusual fibers. Top quality flint, obsidian and other stones, suitable for the production of stone tools and weapons, were traded from the main mining areas to the larger villages where the demand was high and the local supplies inadequate.

When, therefore, the European community discovered how to reduce copper ore to the metal, the commercial travellers soon undertook to trade in that commodity. Copper became the most important metal for shaping new weaponry. Eventually, it reached a population of red-haired, Cro-Magnon type hunter-pastoralists who lived between the Don and Volga rivers in Russia. This was a society that valued aggressiveness in keeping with its social structure of male dominance; and it developed a religion in which the supreme being was masculine. To the ever-changing phenomenon of the sky, these Guti, as they called themselves, attributed a male personality. His weapon was lightning and thunder was his voice. His all-seeing eye was the sun. His human-like face was often seen to appear in the clouds, but, at

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<sup>9</sup>Alexander Marshak in *The Roots of Civilization* shows that worship of the Goddess considerably pre-dates the Neolithic period. Belief in the Goddess is apparent in the signs and sculptures of the Pæleolithic era.

<sup>10</sup>A considerable amount of copper was smelted from ore mined in Rumania east of the Hungarian basin, but this may not have been the only center of copper production; another center may have been located in northeast Anatolia. Norse mythology suggests the metal industry was dominated by the dwarves, that is to say, by the Armenian-Alpine people of Neanderthal descent.

the approach of a storm, he took the form of an immense sky-bull. His *personality* was huge. Indeed, his was the only personality rated above that of men in the scheme of things. Women and other animals were considered to be inferior because men could dominate them. Within Guti families, the father was the dominant personality and instinctively dictatorial. It therefore seems logical that the sky-god was originally called *Allfather* meaning 'above and beyond the *father* in rank.' He was also called *An* or *Anu*, 'the one above,' and maybe also 'The Thundering One.'

The Guti probably tried to outdo one another in toughness and endurance. I suspect they competed with one another to see who could leap onto the back of a corralled wild horse and stay mounted the longest. Attempts were probably made to use ropes or leather thongs in various ways to control the steed. These would be tied around the horse's muzzle and connected to a pair of reins held by the rider. A further improvement would have been gained by joining the reins through the horse's mouth in the gap between the front teeth and the premolars letting a bit, so formed, rest on the horse's tongue. If the horse reared, the weight of the rider would pull down on its tongue and it would quickly learn to be more docile. However, the effect of the bit would have been temporary. The horse would soon have learned to use its tongue to pull the bit back up onto its premolars where it could chew and destroy it. Probably bits made from wood or bone were tried. They lasted a little longer, but eventually the horse would chew through them too, possibly causing injury to the horse's jaw and gullet. It is very clear from archæological evidence that, as soon as the Guti acquired copper from the western traders, they used it to make indestructible bits and thereby gained permanent control over the horse. This invention of the copper bit was crucial to the supremacy of the horse-mounted warrior which changed the course of human history.

The mobility conferred upon the Guti by the horse enabled them to improve their raiding skills to the point where they were well provided with sustenance. Previously, trading contacts with the Chalcolithic Europeans had resulted in the Guti adding farming to their way of life and improving their overall diet. This resulted in a rapid increase in population. Shortly afterwards, about 4500 B.C., these people began to migrate. One branch crossed the lower Dnieper from where, after a pause of less than two hundred years, they resumed their move westward, eventually conquering and ruling over the tribes of the Danube catchment area. Some groups of the Chalcolithic Mediterranean race were able to hold out against the invaders, others fled

and reestablished themselves elsewhere. Mass graves have been discovered showing that some of the less fortunate were ruthlessly slaughtered—men, women and children had their skulls smashed in by axes and spears. In Southeastern Europe, there existed a society, called by archaeologists, the *Karanovo* culture. Unfortunately, despite the relatively small numbers of Guti invaders, their effectiveness was evident: the advanced Karanovo culture ended abruptly with high quality ceramics and artifacts being replaced by the inferior products of the Guti. During the next six to eight hundred years there was presumably some period of stability in which the lightly-built Mediterranean race and the brachycephalic, part Neanderthal people made a considerable comeback.

At the time of this western migration of Guti, another branch migrated southwards, crossed the Caucasus Mountains and infiltrated the valley to the south. Here they encountered the hybrid Neanderthal mountain people called Kassu (also called Hurrians). These Kassu seem to have been able to hold their own against the Guti. They were a clever and confident people who regarded the Guti as barbarians. A certain amount of mixing may have occurred. The Kassu were expert metallurgists. I suspect that it was they who discovered how to alloy copper with arsenic or tin to produce the much harder bronze, which was ideal for making formidable weapons.<sup>11</sup> These southern Guti, the incipient Persians, who probably called themselves *Banas*,<sup>12</sup> seized upon the new material. Some of them retraced their steps back into Europe and established themselves north of the Black Sea and around the Crimean peninsula. These were the people known to archaeologists as the North Pontic Kurgans. From their south Caucasian homeland, their leaders (aryas) took with them the habit of building for themselves fortified apsidal houses on the tops of steep-sided hills. The floor plan was basically rectangular but one end was rounded.

Probably it was these North Pontic Kurgans armed with bronze weapons who nicknamed themselves *Sehians* ‘slashers’. An individual would be called *Seh* (Seth). Their tribal name was *Guti*, which, as the source of the word

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<sup>11</sup>The production of copper from its ore seems to have been discovered independently in the Armenian region, however, it is equally likely that such a valuable idea was learned in Europe by an enterprising western Kurgan who then galloped back to the Armenian district to set up a business there.

<sup>12</sup>Traditional proto-Indo-European *\*bhen*—from proto-Gothic *\*ban*—was the source word of Medieval English *bana* meaning ‘slaughterer’, an apt variation of the Gothic name *\*Sehian* meaning ‘slasher’. By historic times, this name had evolved into *Vanas*.

‘god’, has been identified with the traditional proto-Indo-European *\*gheuto-*, ‘the invoked’. However, it seems far more likely this was an attributive meaning, like the English word ‘vandal’, and that the original tribal name would have had a different meaning. I suggest that linguists should look at the traditional Indo-European *\*ghedh*, lengthened o-grade form *\*ghodh* (which, in proto-Gothic would have been something like *gōd*, possibly *gōt*), which means ‘to unite, join, fit’ and has an Old English derivative meaning ‘comrade’. This would be a suitable and altogether likely tribal self-designation.

About 3700 B.C. these North Pontic Guti undertook a massive assault upon western Europe. The effect was more profound than the first Kurgan attack of 4300 B.C. This time, none of the people of Mediterranean or hybrid Neanderthal (Alpine) stock escaped their influence. The archaeological records show that the previous ‘soft’ cultures came to an abrupt end and were replaced by the martial Indo-European culture. This was not a change for the better: high quality, beautifully decorated ceramic ware that had been fired at a high temperature was replaced by a much cruder, low-temperature fired pottery. Also, town complexes were destroyed.

These North Pontic Kurgans who believed in the great sky-god liked to model themselves after him. His most terrifying aspect was as the thundering sky-bull. Accordingly, their leaders wore leather hats that bore a pair of bull’s horns and belts from which hung a bull’s tail down the back. The crown-bearing skull depicted on plate 9 is from Vörs in Hungary and dates to about 3000 B.C. It is therefore the skull of a leader from the North Pontic Kurgan invasion of Europe. They were formidable looking people, for they not only had red hair and pink skin, but they also liked to tattoo themselves with blue-green woad.

One of the North Pontic Kurgans was a war lord who, with his army, took the route south and attacked the town now called Edirne at the junction of the Maritsa river and two of its tributaries. His name was *Ḫain*. Minstrels recorded his exploits in song and poetry, and passed the stories down through the ages. The attention to the details recorded in these songs is quite remarkable. We gather that the lightly-built very fair inhabitants who were attacked were called ‘white (men)’, which, in the language of red-headed *Ḫain*, was something like *Alf*. In the biblical tradition this name was transformed into *Abel*,<sup>13</sup> and, in the northern tradition, it was transformed

<sup>13</sup>*Alf* rapidly evolved via *Alp* into *Alba*, the traditional form of the word. From this traditional form it changed by metathesis into *Abel*. This is not the only time this specific

into *Elf*. The stocky, hairy members of the population may have been called Dwarfs, although, because this tradition comes only from Norse mythology, it is likely that it originated as an epithet for Hurrians at a much later date.

A most important ash tree grew at Edirne. It is important because a large bee colony had taken up residence in one of its hollow branches. Elfin ladies had a method of obtaining honey by pricking holes in the back of the hive, sprinkling it with water, and catching the dilute honey, which trickled out of the entrance to the hollow. They fermented the sweet liquid into an alcoholic beverage called ‘middle (stuff)’ (*methu*), to commemorate the other name for Edirne which was ‘Middle Garden’ (*\*Methyo-gorto*)<sup>14</sup> seeing it was halfway between the cold steppes of Russia and the hot lands further south in Egypt and the Levant. By the same token, Ḫain’s followers called themselves ‘Middlers’ (*Methusae*). They were also called something like ‘Hebrews’. This was either because they lived along the river Maritsa, which in those days was called the Hebrus, or the river was named after them and their name has some other meaning, possibly ‘to seize or grasp’, a word from the same root as the English word ‘have’ (Latin *habere*).<sup>15</sup>

The Elves were ordered to supply the Guti with their food and drink. In effect, they were to become the laborers in a new type of class-stratified society. The men, who were accustomed to farming, were expected to expand their operations to provide tribute to the new lords (*Aryans*). They were therefore referred to as ‘earthers’ (*\*gdem*, a word that evolved into *adam*). Brewing was considered a woman’s job. Accordingly, the Elfin women were called ‘drink (makers)’. (*\*Aqua*, traditional Indo-European *\*egwa*, is a word that evolved into proto-Latin *eve*, which, note, should be pronounced *eh-weh*. The modern Hebrew pronunciation is *hăwăḥ*.)

The feudal class structure was not altogether loathed by the Elves, despite their being put down socially. The Elves did, in fact, reap quite a benefit from the arrangement: they could sleep at night during harvest time. All primitive societies engage in raiding, for they always live on the edge of economic crisis. A primitive community always expands its population to the maximum the economy can withstand (just like wild animals). The result

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change has occurred. The white poplar is sometimes called *abele*, from Old French *abel* which is derived from Latin *albus*.

<sup>14</sup>The word ‘garden’ is derived from a word meaning an enclosure. The so-called farm-lands tended by the Elves were enclosed to keep out wild animals.

<sup>15</sup>Even today it is still current to refer to the upper and lower classes of society as the ‘haves’ and the ‘have-nots’.

is always hardship and, if anything goes wrong, such as adverse weather, the people become desperate. Then they raid the food supply of the neighbouring community to obtain relief.<sup>16</sup> The Elves at Edirne exchanged servitude for peace of mind, because the Aryans were good at fighting and protecting them. All military matters were in Aryan hands. As the warrior class, they also instituted and exacted law and order.

Within their own ranks, the Guti must have had a hierarchy of positions. Hain was obviously the king. Below him, there would have been people in various levels of authority but there must also have been Guti of rank and file, the common soldiers. Springing from their instinctive racial prejudice, there developed also a class prejudice, and titles became bestowed upon people based upon descent. The king's son became the next king. However, the situation was not cut-and-dried because the uncle of a king had a claim to the throne by virtue of being the son of a previous king, so, if a king died without heirs, the rules for inheritance became a little fuzzy. This inevitably led to inbreeding because, the stronger the consanguineous connections to a previous king, the stronger the claim to the throne. Thus, necessarily, the keeping of genealogical lists became an essential part of the running of a society. This provided an incentive for recording data through writing. It is quite remarkable how well the king lists have been preserved over the nearly six thousand years since they were begun. Although the Bible has sometimes duplicated an entry under different appellations—Seth and Cain, for example—and sometimes substituted eponymous ancestors for real people; left gaps in the record; and confused relationships, turning fathers and sons into brothers; by and large, the earliest lists are surprisingly accurate.

Less concerned with inheritance, the rank and file of the Guti were probably quick to become interested in the Elfin folk and to intermarry with them. It would only have been a matter of time before the Elfin genes worked their way into the society, eventually to be incorporated into the aristocracy. But this evolution would have been slow and, for many generations, the aristocracy, especially the royal families, would have been tall and red-headed. The

<sup>16</sup>This condition is wonderfully illustrated in modern times in Wilfred Thesiger's *Arabian Sands*. In the 1940's, Thesiger lived and travelled with the Bedu of southern Arabia, most notably with the Rashid. His description of these Arabs suggests they are predominantly of Mediterranean race (unlike northern and western Saudi Arabians who carry much Indo-European blood in their veins). But conditions on the edge of the empty quarter were extremely harsh, and despite their extraordinarily high moral standards—they would never fail to entertain a passer-by with food, even if it meant going without food themselves—they regularly stole from neighbouring tribes.



Indo-European word for the red-brown colour found in nature was *el*. If Eric the Red had lived four thousand years earlier, he would have been called Eric-el.

The two communities, Goths and Elves (with Dwarfs), had two different religions. The Elves and Dwarfs believed in the great Goddess in all her many manifestations. Probably it would be more accurate to say they believed in goddesses. They believed that, when they died, they returned to Mother Earth and were sometimes entombed in womb-like structures dug into the ground. To the Elves, this led to a pleasant and welcoming after life. However, in central Turkey, the volcano Mt. Atlas suggested the realm of the dead might have regions that were hot and sulfurous. When the followers of the Gothic beliefs came to dominate opinion, it was this frightful aspect of Hell that was emphasized. The superstition arose that inferior people, which ultimately came to mean sinners and dissenters who challenged the supremacy of the male God, went to Hell after death.

The Guti believed in the superiority of the great sky personality. They loved the effects of drinking alcoholic beverages. Occasionally they overdid the drinking and fell into a coma. This experience of emulated death—the sense of drifting up, of floating (as the senses became numbed) and of recovering afterwards—convinced them that, in death, they would drift upward to the sky to join the great God who dwelt there. Accordingly, they demanded to be buried in suitable chambers accompanied by their wives, favourite horses, weapons, and food in preparation for the journey to the other world in the sky. These special chambers were pits dug into the ground and roofed over with a large dome of earth. Later, they realized that, despite their best efforts, the corpse decayed, and so they modified their concept: they considered that it was the *process* of the living mind, the sense of self, that was indestructible and that it was this ‘soul’ that went up to heaven when the body died. In Egypt, they discovered ways of preventing the decay of the body through mummification. By these various devices, they considered themselves to be immortal. Death became simply a link between two stages of life like the metamorphosis of a caterpillar into a butterfly. Their religion provided a powerful incentive in their war-like ambitions because it removed the fear of death. They also considered that their earthly existence was prolonged by imbibing intoxicating liquor. Thus, fermented beverages acquired the reputation of being life preserving. Indeed, it may well have been an observation that people who imbibed on a regular basis remained alive longer than those who did not. The diet of the Guti

(Goths) was high in protein and animal fat, and they may well have been prone to having heart attacks. Regular consumption of alcohol seems to cleanse the arteries and remove the build-up of harmful cholesterol.

The Guti were big, ferocious and intimidating. However, the Elves were very intelligent and inventive, and they had the expertise to maintain the standard of living the Goths enjoyed. It was, after all, the Elves who began farming in the Middle East. They went on to invent pottery and later the wheel for turning pots. They discovered how to reduce copper ore to metal. They were the inventors of writing. They merged with the Neanderthals, and we should really include these people, the Dwarfs of Norse mythology, along with the Elves as sharing the credit for the great advances in Neolithic and Chalcolithic civilization. Indeed, all indications are that it was the Dwarfs who were expert at mining ores and shaping the metals they produced.

Under the Guti (Goths), the language spoken at Edirne must have become proto-Indo-European, in other words, proto-Gothic. But what language did it displace? I suspect it was an early form of Etruscan. The earliest traditions identified the Etruscans with the Pelasgians of Greece and the early inhabitants of Lydia, which is in the northwest corner of Asia Minor. Troy is in Lydia. Now, we have to be careful here because the Roman hero, Æneas, was reputed to have come from Troy, and it could be that early historians confused Roman and Etruscan legends. However, on the island of Lemnos, fifty miles offshore from the Trojan coast, an inscription was found written in a language very closely related to Etruscan. The inscription was pre-Hellenic and so we have to assume that proto-Etruscan was the original language spoken on that island.<sup>17</sup> This lends credence to the early legends of Etruscan origins. Interestingly, although Etruscan still remains an undeciphered language, the meanings of some words have been determined. The Etruscan word for god is *ais* with its plural form, *aisar*. This surely derives from Indo-European *Ass* with its plural *Assur* (*Æs*, *Æsir*). Thus, there are indications of an early association between the Indo-Europeans and the Etruscans. Neither the Latinu nor the later Romans used these words to denote gods. The Romans did have a province called Asia, which was named after the original gods, but they were apparently unaware of this meaning of the name.

Progressing downstream from Edirne, at the mouth where the Hebrus debouched into the Ægean Sea, Hain established the town of Enos named

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<sup>17</sup>See M. Pallottino, *The Etruscans*.

after his son ('Burden'!) The son Enos died young. There is the story, mentioned in chapter eighteen, which may be about Enos parading in his bull outfit emulating the sky-god. He dragged around a cart equipped to make a loud booming noise like thunder and threw burning sticks in imitation of lightning. At that very moment, he was struck and killed by real lightning. Be that as it may, it was at this time that the sky-god received the name *Yaos* (vocative, *Ya*), the 'jealous one'.<sup>18</sup>

Either Ḫain himself or descendants of the Ḫain clan crossed into Asia Minor. The details here are not clear. The most obvious route would have been by ship from Enos to the shores of Asia Minor crossing in front of the mouth of the Dardanelles and landing near the mouth of the Scamander river. In which case, Troy I was probably their first settlement. A less likely possibility is that they crossed from southeast Thrace via the Bosphorus and founded Khaldecon (the Glads-heim of Norse mythology). Whatever the case, it is clear that, within a very short period, the entire southern shore of the Sea of Marmara was in the hands of the Ḫain clan. They called themselves *Assur*, which linguists believe to have derived from a traditional root *\*ansu* meaning 'spirit' or 'demon'. That is because it has always seemed the *Æsir* and Avestan *ahura* referred to mythical deities rather than to real men. We see this is now unlikely. Mallory<sup>19</sup> points out that Luwian *a-su-wa* means 'horse' as does Sanskrit *asva*. Mitannian *a-as-su-us-sa-an-ni* means 'horse trainer'. It therefore seems far more likely the *Assur* (*Æsir*) were 'the horsemen' for it distinguishes the Gods (Goths or Guti) from the Elves and others. At any rate, the district controlled by the Gods became known as *Assuwa* (later to be known as the Roman province of Asia). After a short period of consolidation, the Gods began to expand their jurisdictional boundaries. I put it this way because it seems the Elves realized they could not match the Gods in strength and ferocity. Therefore, they put up no resistance to their encroachment. The Gods moved south, occupying the entire west coast of Anatolia. The later name of the southern district was *Arzawa*, which is likely to be simply a variant of *Assuwa*.

This expansion continued eastwards along the southern coast of Anatolia. They soon reached Yümüktepe on the outskirts of Mersin, a Turkish seaport

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<sup>18</sup>He was also known as *Teiwos*, the god of the sky. This name evolved into the Latin *Deus* and *divus* (diwus). The declension of the name of the great sky-god mixed the *Ya* (*Yu*, *Yo*) forms with the *Deus* forms. This convinced linguists that 'Yu' was derived from 'Diu' by the elision of 'D'.

<sup>19</sup>J. P. Mallory, *In Search of the Indo-Europeans*, page 119.

due north of the eastern tip of Cyprus; it is one of the longest continually occupied sites in the world. It is still occupied today and, on the outskirts of the present town, there is a mound that has been under excavation since 1938. There are no fewer than twenty-nine strata at this settlement. Of these, thirteen were Neolithic and Chalcolithic, and show the peaceful development of an industrious farming community. At level sixteen (counting down from the top), the village was transformed into a fortress. Just inside the fortified gateway was a well-worn 'mounting-stone' suggesting the new residents rode horses. Four levels above, the architecture of the twelfth level was the same as that of Troy I, and some of the ceramic ware recovered from this level is the same as at Troy suggesting this represents the occupation layer for the arrival of Hain's Assur. Level sixteen dates to about 4300 B.C. It presents us with a bit of a quandary. The nature of the architecture strongly hints at the arrival of Indo-Europeans—but where did they come from? The timing suggests the possibility of a band from the first Kurgan wave attacking southeastern Europe crossed into Anatolia and, sweeping through until they arrived at Mersin, left no trace of having occupied any intermediate locations. A more likely explanation is that Mersin sixteen was built by Hurrians (Kassu) led by a small number of Persian Indo-Europeans from the first wave of Kurgans who had moved south from their homeland between the Don and the Volga rivers. They may have swept in from the northeast, Mersin representing the extreme limit of their migration.

The Turkish Haytay, the southernmost projection of Turkey into north-west Syria, shows signs of settlement going well back into the Palæolithic period. The first village settlements in the Amq plain on the banks of the Orontes river go back to the Neolithic period. Leonard Woolley dug at three closely associated sites in this region. The earliest, at Tell esh Sheikh, contains remains from late Neolithic to Chalcolithic times when the beautiful, finely wrought pottery was imported from Carchemish and Tell Halaf, one hundred and two hundred miles to the east. Later on, *al-Ubaid* ware was imported. This ware was first made in the area of the Persian Gulf. Competition from the traders inspired the local potters to design their own high quality ware which Woolley called *Tell esh Sheikh* ware. Then, for no apparent reason, the site was abandoned.

The story was continued at another nearby mound called Tabara al Akrad. The lowest level of this site coincided in time with the end of Tell esh Sheikh. Here Woolley found a completely different kind of pottery called *Khirbet Kerak* ware, so-named after the site where it was first discovered on

the south shore of the Sea of Galilee. B. A. Kuftin discovered this pottery was similar to that made in the Caucasus region. At Igdir, near Mt. Ararat, he found several strata showing a gradual evolution of the style going down through Chalcolithic into Neolithic remains. Often in association with the pottery, he found a three-pronged hearth or pot stand that held a fire and supported a vessel. It was typically decorated with cartoon faces and crosses. Khirbet Kerak ware has been found in the Kura basin and on the shores of Lake Urmia, in the area infiltrated by the first wave of Kurgans. The Igdir site was abruptly abandoned and, subsequently, similar pottery was found west of Lake Van,<sup>20</sup> and in the neighbourhood of Malatya, near Norsun Tepe, along with horse bones of the same date.<sup>21</sup>

Coincidentally, when it was used as the exclusive ware at Tabara al Akrad, Khirbet Kerak ware was in use in central Anatolia. Later still, it turned up in Palestine. The Khirbet Kerak people were, in turn, superseded by the Methusæ (Medes) from Troy and Mersin. The Tabara al Akrad settlement ended and, in its place, the new settlement of Alalakh began on the other side of the Orontes river. The pottery of the newcomers was thrown on the potter's wheel, which was invented in Europe by a mixed society of Elves and Dwarves and obviously brought to Alalakh by the Gods and their followers. There is additional evidence for this because, in the next level up from the founding of Alalakh, a slate palette (for eye-paint) was found resembling Egyptian pre-dynastic palettes. From this, we can conclude that a branch of these same Gods continued their journey south until they entered Egypt. We have seen how Egyptian mythology vaguely recalls the arrival of a red-headed God who had a terrible temper and who was called *Śeth* (the Scythian). The original Gods probably arrived wearing horned helmets which would account for the name Horus (*Hr*). By the time of the first dynasty, they had given up the helmet in favour of a more elaborate head-dress. However, they did continue to hang the bull's tail from the back of the waistband.

Early in its history, Egypt was divided into two realms in reference to the Nile basin: Upper Egypt, and, in the delta region, Lower Egypt. We must conclude there were either two separate groups of Gods who arrived in Egypt, or a splinter group from lower Egypt moved upstream to control their own realm. Perhaps the former was the case, because the delta region was likely taken by Gods entering directly from the coastal road along the

<sup>20</sup> *The Beginnings of Civilization* by Sir Leonard Woolley, note 15 to chapter 1, p 103.

<sup>21</sup> *In Search of the Indo-Europeans* by J. P. Mallory, p 30.

edge of the Mediterranean; whereas, there is much evidence to indicate that a group of Gods penetrated down the western side of Arabia and crossed the Red Sea somewhere towards its northern end so as to reach Qusair. From Qusair, there is a well defined route through a gap in the coastal mountain chain that comes out at Qift (Coptos) near Thebes on the Nile.

Meanwhile the Assur of Troy had also expanded eastwards along the northern part of Anatolia. Alaja, one hundred miles west of Ankara, is one of several archaeological sites in the north central part of Anatolia showing signs of links with early Troy and Fikirtepe (which is so close to Kadiköy that it is probably the Gladsheim of Norse mythology, the original home of the Khaldians). Dündartepe, near Samsun (formerly Amisus) on the Black Sea coast, carries on this connection and marks the eastward progress of the Methusæ. A hundred miles further to the east brings us to the land of the Tibareni, the Tubal-Cain of the Bible. It is unlikely the same Hain who attacked Edirne would have advanced this far during his lifetime, and so Tubal-Cain must refer to the tribe of Cain. When Norse mythology says Hoenir went to live amongst the Vanas, it must be referring to his descendants or his clan, the incipient Medes.<sup>22</sup> Here, the Assur met up with a branch of their own ancestry, the Vanas, and a bitter war broke out. Up to this point, the advance of the Gods had been easy. The physically smaller and less aggressive Elves and their Dwarf allies had been abashed by the ferocious temper of the Gods and had yielded without much resistance. When the Assur met the Vanas, they collided with their own kind. Gods battled with Gods. It was probably the first war in history in which whole armies clashed on a battlefield. The experience must have been sobering, for they quickly learned the folly of their ways and, composing their differences, they made peace. Thereafter the Medes (Methusæ) and the Persians behaved as allies and, although there may have been struggles and arguments between royal families that we know little about, they never again engaged in a full scale war against each other. This major clash between Medes and Persians may have been the cause for the large movement, out of the Igdiregion, of the people who carried Khirbet Kerak ware to various parts of the Middle East. I suspect these people were of Hurrian stock led by a small contingent of Persians.

The Alaja graves of the first Assuwan settlement reveal fewer signs of male supremacy than we see in the Kurgans of the Russian steppes. In front

<sup>22</sup>The '-ir' termination is a pluralizing suffix and so 'Hoenir', strictly speaking, means 'the Cains'. It definitely implies a clan rather than an individual.

of the male bodies were found female figurines, presumably representations of goddesses. In Greek mythology, the goddesses match the gods both in numbers and in power (with just a slight edge going to Zeus as the father of all). Indeed, in most of the classical mythologies, the great Goddess is the wife of the great God. This was also true in Judaism until the time of Jeremiah. So it would appear that, within a short period after Hain had attacked the Elves at Eden, a compromise was reached between the worshippers of the sky-god and those of the Earth-Mother Goddess. It was to take nearly three thousand years for the priests of the masculine sky-god to beat down the priestesses, to eliminate the worship of the Goddess, and to reduce women to a lesser status.

The artistic creativity of the Mediterranean race, invigorated by hybridization with the Neanderthal race, first shows up around 4000 B.C. along the shores of the Persian Gulf. These people produced a characteristic pottery which was a pale yellowish-green decorated with dark brown designs. It is called al'Ubaid ware. I believe these people came to be called *Hamites*, because this ware spread steadily from the southern shores of the Gulf of Persia up through Mesopotamia, Syria and down to Canaan; and, at about the same time, Hamites spread their populations along the same route. The Phoenicians claim to have originated in the region of the Gulf of Persia. These Hamites were variously known as *Hamur*, *Amurrû*, and *Amorites*. At al'Ubaid, the place where the pottery of that name was first found, a temple was unearthed containing murals depicting people who look like Sumerians. The ware was later found in the region of Elam in the Zagros Mountains of Persia. It was long assumed the makers of al'Ubaid ware had come from there. That was before the Danish expedition to Dilmun (Bahrain)<sup>23</sup> discovered early forms of the ware in the southwest coast-lands of the Persian Gulf. From this I infer that the Hamites were already a hybridized stock consisting of Capellid, Mediterranean and Alpine (Hurrian) types.

It is hard to determine precisely when the Gods with their bull-horned hats first arrived in Mesopotamia. I suspect the initial contacts were something like the first European contacts in Africa. Individual 'Livingstones' may have infiltrated distant communities before the general hordes arrived. Did Gods arrive amongst the Amurrû before the great flood? There is every indication they did, and that they were accompanied, even at that early time, by Kassites. From Sumerian mythology we have the flood legend which

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<sup>23</sup>See *Looking for Dilmun* by Geoffrey Bibby.

begins with a prelude:<sup>24</sup>

After An, Enlil, Enki, and Ninhursag  
Had fashioned the blackheaded people,

. . . . .

After the . . . of kingship had been lowered from heaven,  
He perfected the rites and the exalted divine laws . . .  
Founded the five cities in . . . pure places,  
Called their names, apportioned them as cult centers.

The first of these cities, Eridu, he gave to Nudimmud, the leader,  
The second, Badtibira, he gave to . . . ,  
The third, Larak, he gave to Endurbilursag,  
The fourth, Sippar, he gave to the hero Utu,  
The fifth, Shuruppak, he gave to Sud.

When he had called the names of these cities, apportioned them as  
cult centers,  
He brought . . . ,  
Established the cleaning of the small rivers as . . .

A break in the text of 37 lines is followed by the story of Ziusudra and the flood.

This is a Sumerian text written over a thousand years after the events being described. How accurate is it likely to be? That there was a flood has been established by excavations into the rubbish tip beside the wall of the old city of Ur. Ur itself, despite its absence from the list of five antediluvian cities, definitely predates the flood. Shards of the very distinctive al'Ubaid pottery have been recovered from the lowest levels of Ur's excavations; that is to say, from beneath the eight foot thick alluvial deposit left by the flood. The al'Ubaid site, from which the pottery is named, is a low hill four miles west of Ur. There, Leonard Woolley found fragments of painted terra-cotta figurines decorated in such a way as to suggest their bodies were tattooed.<sup>25</sup> Insofar as early figurines usually portray gods and goddesses, if the marks really do depict tattoos, then this reinforces the idea there were Indo-Europeans among the antediluvian makers of al'Ubaid ware.<sup>26</sup>

<sup>24</sup>From "The first Noah" in *History begins at Sumer* by S. N. Kramer (Arno Poebel's translation).

<sup>25</sup>Sir Leonard Woolley, *Ur of the Chaldees*, p 16.

<sup>26</sup>There is every indication the Aryans, though few in number, apportioned the lands among themselves, living exalted lives in special dwellings (on tops of hills, actual or



Another hint suggesting early contacts between the Hamitic Mediterranean race and the Indo-Europeans is to be found in India. A pre-Aryan<sup>27</sup> civilization, clearly composed for the most part of the Mediterranean race, appeared along the catchment area of the Indus river. In the ancient world, they were known as Meluhha or Mleccha. These people may have been of Hamitic origin; for the al‘Ubaid ware found along the northeast shore of the Persian Gulf, suggests these people spread into India much earlier. The Meluhha civilization has left us evidence they possessed copper and a form of writing—as yet, an undeciphered script. They also built walled, fortified cities. The Mediterranean race, by themselves, would never have done that. There must have been Gothic, Aryan leaders among these early settlers of the Indus valley.

The Hurrians, rich in Neanderthal blood, were adapted to the cold and therefore, in the southerly latitudes, preferred to live in the mountains. It is reasonable to presume they lived not only in the mountains of Armenia, but also in the extension of those mountains to the east along the Elburz range south of the Caspian Sea and beyond as far as the Altai Mountains of central Asia. They would also have infiltrated south along the Zagros mountains in western Persia.

Elam would have been formed from an old extension of the Hurrian people and, indeed, the Elamitic language shows signs of being closely related to Hurrian. All indications are that Persians from the earliest times infiltrated the Hurrian lands. Despite the fact that the early Cro-Magnon people slaughtered the primitive Neanderthal inhabitants of Europe, their descendants, the Goths, seem to have found an affinity with the Neanderthal descendants in the Middle East. The biblical observation that “Japhet would dwell in the tents of Shem” is not just a passing observation peculiar to one particular place; it describes a rich and enduring relationship between the two races of men.

The flood came. Lower Mesopotamia was depopulated. Ziusudra, King of Shurruk, survived in a boat with some helpers and livestock. Livestock was the measure of a man’s wealth. Ziusudra, in effect, saved his most impor-

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artificial so-called ziggurats), but appointing non-Aryan kings, possibly from the Hurrian community, to rule over the people. See *The Beginning of Civilization* by Sir Leonard Woolley, page 116.

<sup>27</sup>To be understood, here, as meaning prior to the great so-called Aryan invasion that occurred around 1700 B.C.. Despite this singular dramatic event, there existed an Aryan component in this ‘pre-Aryan’ civilization.

tant possessions. His boat eventually beached on the island of Failaka at the mouth of the Gulf of Kuwait. The fact that Shurrupak and the other citadels were not washed away in the flood means the inhabitants survived. It is likely that Ziusudra was swept away in his boat because he had ventured out to rescue his livestock as the water began to rise over the fields. His boat was likely a reed boat with high prow and stern of the sort current in Sumer about that time. He survived and told of his adventure. His story was so dramatic and



FIG. 35. A ship on a Sumerian seal c. 3200 B.C.

interesting that minstrels composed sagas and relayed the tale over and over again in all the courts. Always, the minstrels adapted the story to the local region so that, among the Armenians, Ziusudra's (Xisuthros's) boat came to rest on Mt. Ararat and, among the Greeks, his (Deucalion's) boat came to rest on Mt. Parnassus.

After the flood, the depopulated region was re-occupied, apparently, by people from the northwest. These people were closely related to those who perished in the flood, that is to say, they were Amurrû. Later, they were joined by a wave of predominantly Hurrian people descending from the Zagros mountains in the east. The pottery and artifacts belonging to this new wave are most abundant at the site called Jamdet Nasr, and so the culture is named after that site.

The vigorous, hybridized community formed by all these various immigrants gave rise to the nation called Sumer. Grammatically, the language of Sumer was agglutinative and, as I have said before, ought to be related to Subarian and Hurrian. However, its vocabulary included Indo-European<sup>28</sup> and Hamitic words. The blending resulted in a unique language, hardly recognizable as belonging to the Hurrian family of languages. Sumer itself suffered from internecine conflicts when one city state challenged a rival city

<sup>28</sup>For example, the Sumerian word for 'mountain' was *hur* or *kur* (suggesting that it was originally *hur*) which, surely, derives from *her*, the proto-Gothic word for 'horn'—an obvious analogy for describing a mountain.

state.<sup>29</sup> This undoubtedly weakened the Sumerian cultural area. Around 2300 B.C. Sargon of Akkad, a conspicuously Aryan leader from the Martu, defeated the Sumerians. From then on, the Sumerian language gradually fell into disuse to be replaced by the Akkadian Hamitic tongue.

Only a century after Sargon's rise to power, Gothic tribesmen (Guti) descended from the mountains of Persia and ruthlessly conquered Akkad and Sumer. Sargon's Aryan ancestors probably came from the west, from Alalakh. This follows logically because the people of the nation were called Martu. 'Martu' is likely a variation of Assyrian 'Mâriyûtu', Indian 'Marut', and the root of Hurrian 'mariannu', clearly meaning 'equestrian warrior'. One of their leaders would have been the fabled *Marduk*, known in the Bible as *Nimrod* (Nimble rider?) and also referred to as 'Ashur', from 'Assur', again meaning 'horsemen'. Like other emerging nations, the Martu were extremely hybridized. The majority of the people were probably Hamuru. At any rate, they spoke an Hamitic language later known as Assyrian. Prior to Sargon's conquest there had been bitter conflicts between Sumer and Martu. On one occasion, Sumer sought help from Ararat (Aratta).

The northern Methusae (Medes), who had settled in the mountains of Armenia, began a series of infiltrations to the south. One such migratory wave followed the old route of the makers of Khirbet Kerak ware. This occurred about 2200 B.C., coincidental with the Guti attack on Akkad and Sumer. Calciform ware, which probably distinguishes this movement, spread southwards from Syria marking the advance of the Median-led Hurrians. As one might expect, the movement resulted in a marked reduction of population density, abandonment of towns, and a growth in the numbers of nomadic people—especially in Transjordan, inland from the Mediterranean coast.

Some two hundred years or more after these Hurrian-Medes arrived in Syria, a group began to penetrate northwest into Cilicia, then climb through the Taurus mountain range and enter the Anatolian plateau. They worked their way towards the old region of control and finally established their own center at Hattusas (modern Boghazköy). In classical times, these people came to be known as Hittites, also as Amazons. Another branch of these people pressed southwards inland from Syria following the roads from Aleppo through Hamath, Damascus and Amman. The reason was probably because the land there is very much flatter than west of the Jordan valley and therefore more suited to horse-drawn chariots. These people pressed south into

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<sup>29</sup>See Kramer's *History Begins at Sumer* for a colorful account of the conflict between Umma and Lagash.

Arabia and introduced the horse there. Later, specialized breeding created the famous Arabian horse. I suspect these same people crossed the Red Sea; entered Africa, and moved into the region today called Sudan. They founded a nation based upon Kerma. Their kingdom was called Kush, a name designating their Kassitic (Hurrian) component. The Median component, who continued to find the nomadic lifestyle the most attractive, formed a warrior cast called *Mediae* or *Medjay*. Those left on the Arabian side of the Red Sea may have reached the Yemen and been the founders of Asir.

In Egypt, around 2200 B.C., the period of the Old Kingdom came to an end and a time of instability, called the first intermediate period, began. This instability may have been caused by incursions of the calciform pottery people. Of interest is the fact that two pharaohs of this obscure period have the name *Khetj* which suggests they were of Hittite origin. Stability was re-established by the pharaohs of the eleventh dynasty ruling from Thebes in upper Egypt. This marked the beginning of the Middle Kingdom. About two hundred and fifty years later, the most remarkable of all Egyptian pharaohs, Senusret (Sesostris) III, came to power. As I have pointed out in this book, he was probably the original Hercules. Among his many successful campaigns the most ambitious took him and a sizable Egyptian army through the Levantine provinces and up into the mountains of Armenia. He briefly clashed with the new Hittites, then veered off to the northeast and reached the valley of the Phasis river at the foot of the western end of the Caucasus. He was able to subdue the Scythian Medes and Persians. This was quite an achievement, for he was not horse-mounted. He left a garrison (gorgon) on the Phasis River and returned home.

The cultural impact of this Egyptian colony was tremendous. Egyptian words infiltrated into the vocabularies of the surrounding nations.<sup>30</sup> Hybrid vigor developed when they interbred with the people among whom they settled and there ensued a rapid population expansion. A large group of Medes, Persians, Hurrians and Egyptians moved southeast and swept across the Hindu Kush and its southern extension, the Kirthar Range. They attacked and destroyed the great cities of the Indus River valley. They called themselves *Aryans*, though this should really refer only to the leaders among them. However, because all the early literature was devoted to the exploits

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<sup>30</sup>Examples have been given of Egyptian names in Vedic and Mitannian literature, I have also suggested that the 'Ar-' in the name 'Armenian' is of Egyptian provenance. The Armenian language itself should be searched for Egyptian words. Armenian for 'thy' is *k'o* and, coincidentally, Egyptian for 'thou' is *kw-ty*. *k* itself is a suffix meaning 'thy'.

and triumphs of their heroes, it was exclusively about the Aryans. Initially, Aryans were red-headed Goths, but the Aryans of India probably included black-skinned Egyptians as well. Archaeologists have found little in the way of remains of dwellings belonging to the early days of Aryan residence. The Aryans tended to prefer a nomadic lifestyle, living in tents.

Another branch of this new, vigorous, hybridized Caucasian community took the old route of the users of Khirbet Kerak ware. They moved down through Khaldian territory and travelled west from Uri of the Khaldians through to Haran. There they split into a northern group who formed the kingdom of Mitanni, and a southern group who ventured down towards Canaan. The latter group included the priest-king, Brahmin Isaac, who was to become a famous patriarch through the writings of the Bible.

When the twelfth dynasty of Egypt, the one that had fostered Hercules Sesostris, came to an end, Egypt once more declined into a weakened state. This is called the second intermediate period; it terminated the Middle Kingdom. In 1628 B.C., a huge tectonic shift occurred. It sent shock waves through the Egyptian delta and the rift valley defining the Red Sea. At the pivotal point of the faults, lay the volcanic island of Stronghyle. This island exploded with a power never before nor since witnessed by human beings. The 'nuclear' winter that followed caused suffering throughout the world. Its immediate effects were felt in southern Anatolia and lower Egypt. The Egyptian Pharaoh Thom was drowned when the tsunami from the collapse of Stronghyle hit the Egyptian shore. A huge black cloud of dust moved over the lands at the southeastern end of the Mediterranean. The Median tribesmen of the Levant decided to move, taking with them anyone who wished to follow them. One branch travelled south directly away from the menacing cloud. They probably joined up with the previous wave of calciform-ware users and swelled their numbers. A sizable community formed on the fertile soils created in Northwest Arabia by volcanic ash spewed out of Mt. Horeb. Mt. Horeb was probably activated by the same tectonic disturbance that triggered the Stronghyle explosion. The region was called 'Midian'. The volcanic eruption was sufficiently subdued that a local priest was able to climb the mountain and view it from the edge of the caldera. The priest was drawn by the lightning and thunder that riddled the steam cloud, because this signalled to him that he was in the presence of the great sky-god.

The other branch of Medes tried to move in a more westerly direction. They were caught by the raining ash and had to wait it out, lying in their tents holding cloth against their noses. When the cloud dispersed, they

moved on to the Nile delta and found an Egypt in chaos. They took full advantage of the situation and conquered Egypt with ease. These were the Hyksos. They turned Egypt's social order upside down: they ruined the previously wealthy and aristocratic class while promoting the peasants and servants. At the southern end of upper Egypt, they amalgamated with the people of Kush, recognizing them as distant cousins.<sup>31</sup> Indeed, the Kushites probably welcomed them as liberators. The twelfth dynasty pharaohs had attacked and subjugated the Kushites of Nubia.

Low on manpower, the Hyksos placed puppet pharaohs on the Theban throne to govern Middle Egypt according to their bidding. But the puppet pharaohs were disinclined to be submissive. The last Hyksos pharaoh, Apophis, learned of a plot against him and there ensued a clash in which the rebel pharaoh, Sekenenre, was hacked to death. Sekenenre's son, Kamose, built up a superior military force, employing, ironically, Medjay mercenaries, and successfully isolated Apophis in his fortress at Avaris (Pharos) in the delta. Apophis appealed to his southern Nubian allies for help, but his message was intercepted and a false report, suggesting that Kamose had already destroyed Nubia, was returned to him. Apophis prepared for a withdrawal. Kamose seems to have been injured or fallen ill because, after his triumphal return to Thebes, it was his younger brother, Ahmose, who took over and threw the Hyksos out of Egypt. Many of the Hyksos evacuated by sea. They founded colonies in Phœnicia, Cilicia, Crete, Southern Greece (Mycenæ), and Italy (Latium). Apophis himself left by sea and settled with the Curetes in Crete. The land forces fled along the coastal road led by the vizier, Joseph, whose Egyptian name was Mose. They took a stand at Sharuhén, near the border of modern Israel, which they held for three years. But Ahmose finally forced them to withdraw yet again. They moved to a position just south of Phœnicia, around Shechem and Dothan, where they were able to merge with the local inhabitants and submit to Ahmose as he swept through the Levant demanding the allegiance of all who lived in the region. Once more, Greater Egypt embraced all the lands up to the Turkish Haytay. Ahmose ushered in the Eighteenth Dynasty, the New Kingdom, the

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<sup>31</sup>Much the way a Canadian would recognize an Australian as being from a similar group of settlers. Both Canadians and Australians are of mixed races; however, the founding groups were English-speaking. I suspect that, in a similar way, the calciform-ware people and the later Hyksos spoke the same mixture of languages. I say 'mixture' because I suspect the Median leaders still spoke proto-Latin, the Kassites spoke Hurrian, and the majority spoke an Hamitic tongue, probably Aramaic.

Golden Age of Egyptian history.

Towards the end of the Eighteenth Dynasty, a most interesting pharaoh came to power. Amenhotep IV is portrayed as being somewhat physically deformed. By contrast, his wife, Nefertiti, was remarkably beautiful. The priests of On (Heliopolis) converted Amenhotep IV to worshipping the sun in the form of Aton. After his conversion, he changed his name to Akhnaton and became fanatically religious. He neglected his administrative and military duties towards the extended Egyptian empire in the Levant.

The Midianites took advantage of this weakness. The volcano in north-west Arabia—the original Mt. Horeb—fell dormant and a prolonged drought probably ensued. Strong winds blew away the thin but fertile ash cover and the people were forced to evacuate the area. They worked their way north until they passed the Dead Sea on their left. Following their leader, Joshua, they crossed the Jordan and systematically attacked the inhabitants of the hill country of Canaan. When, finally, Joshua controlled all the land from Gaza in the south to Phoenicia (Lebanon) in the north, he made a pact with the tribes he had subjugated. He entered into a covenant on the side of Mt. Ebal near Shechem, using a document he found locally. The words, which included a law code, had been written by the man, Joseph (Mose), who was vizier in Egypt under the Hyksos. Joshua had these laws, better known as the ten commandments, graven onto stone tablets. The code was attributed to the writer, Mose, but his name, Ysp-el was misread as Ysr-el and so the nation of *Israel* was brought into existence. The tribe of Joseph apparently did not recognize their own name in the misreading of ‘Israel’. The inclusion of the tribe of Jacob was particularly noted in the literature. The probable reason for the importance of Jacob is indicated in the Bible: the last part of the Book of Joshua states that the tribe of Jacob buried Joseph—who, remember, was from the house of Jacob—at Shechem in land they purchased and gave to Joseph’s people.

Because the new confederation was bound together by a code of laws, their leaders were called Judges. This arrangement lasted for about 320 years.<sup>32</sup>

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<sup>32</sup>Very little is known about the period of the Judges. The biblical book called Judges is mainly fictional and replete with anachronisms. It is clearly based upon a few tales and snippets of history, some of which do not belong to the period in question. It was clearly a very chaotic era. The stories are full of detail, which would not have been recorded at the time but which were invented by a writer hundreds of years after the events supposedly took place. The stories are full of Levitical religious propaganda.

During the period of the Judges, probably when Ramses II was Pharaoh, a group of slaves fled Egypt under the leadership of Aaron taking the wilderness route south across the desert of Sinai into the lands of Israel. These people claimed descent from Levi, a son of Jacob. The Greek form of their name is 'Levite', pronounced 'Lewite'. Luwians lived in the southern part of the Hittite lands (Atlantis). It is very likely that Levites and Luwites were the same people. They were probably Hyksos Curetes who failed to flee Egypt in 1549 B.C. Those who did escape settled in southern Anatolia and Crete. 'Knossos', The name of a city in Crete, has a genitive termination characteristic of Luwian.

The deciphered Linear B script of Crete (and Mycenæ) is closely related to Latin as the following selection of words suggests.

Linear B	Latin	Greek
i-qo(os)	equus	hippos
po-ni-ke	punicus	phoenix
qe	-que	te
qe-to-ro	quattuor	tettares

A group of related Hyksos refugees settled in Latium giving that country its name.

Also during the period of the Judges, there occurred another population explosion within the Caucasus region. The problem with a highly hybridized society is that it does become extremely fecund and begins to overwhelm available local resources. The usual remedy for rapid population growth is to encourage the surplus to emigrate to new lands.

Known by the Egyptians as 'The Sea People', a combination of sea borne invaders and a large land army set out from Colchis on the east bank of the Black Sea around 1200 B.C. They launched the largest fleet of armed ships that had ever existed before that time. They were formidable and armed with a new class of weaponry consisting of arrowheads, spearheads and swords made of hardened steel. They were the introducers of the so-called Iron Age. Under the name Celts, they overran central Europe and, as Dorians and Æolians, they conquered a large portion of Greece. They destroyed the Hittite Empire (Atlantis). Those who settled in the western part of Anatolia called themselves Phrygians. Those who moved into old Ararat were called Ar-Minyans. I suspect that one group, under their leader Æneas, settled among the Latinu in Italy. Many Sea People settled along the north coast of Africa giving it the name Libya (formally the northern



district of Atlantis). It is entirely possible that another group sailed through the Mediterranean, moved up through France, crossed the Channel and settled in the mountains of Wales. They became the original Britons who show the marks of being rich in Egyptian blood and this accounts for the presence of swarthy skin and curly hair among the Welsh.<sup>33</sup> A final group calling themselves Persi (Persians), a name that evolved into 'Philistines', attacked Egypt. However, they were driven off and instead settled in Canaan, occupying the southern coastal region of Judah. This invasion of Philistines introduced the alternative name of Palestine for Canaan.

The biblical period of the Judges was one of tribal wars and dissent, a situation made considerably worse by the arrival of the Philistines. The Israelites, as they had now become, saw the need for a more powerful central leader. They anointed Saul as king. The dispute between the region of southern Palestine, called Judah, and northern Palestine, called Israel, probably ran deeper than the Bible portrays. We saw how Judah and Israel broke apart after the time of Solomon (see the king list, Fig. 3 on page 23). The initial and very successful attack of Joshua's Midianites took place in the south, and this is confirmed by the Tell el-Amarna letters written to Pharaoh Akhnaton. This suggests Judah is the nation created by Joshua.

Was his northern campaign against Israel equally successful? In the Book of Joshua we are told of a ruse pulled off by one named Gibeon involving loaves of bread that resulted in a pact between the Midianites and Gibeon's people. Later, Gibeon is attacked by Amorite tribes on the grounds that he was now allied with Joshua. In the Book of Judges, the distribution of the Midianites makes their location identical to the places conquered by Joshua (Judges 6:4). We are then told of a ruse pulled off by Gideon, which mentions unleavened loaves of bread mixed with broth and burned on a rock. Angels appear in the story indicating post exilic editing. Later, Gideon overhears a Midianite saying that he dreamed a round loaf of bread tumbled in amidst the Midianites knocking over a tent. A listener claims the loaf represents Gideon. Gideon then fools the Midianites into running away by surprising them with lanterns and trumpets. He pursues the Midianites and kills some of their leaders. He also has an altercation with other tribes who should have

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<sup>33</sup>Thus, I am claiming that the Brythonic language is not a branch of Celtic. This avoids the difficulty of accounting for the sound shift from 'c' to 'p' (which distinguishes Goidelic Celtic from Brythonic) within a fairly homogeneous group. As Geoffrey of Monmouth claims in his *History of the Kings of Britain*, the Britons were related to Æneas, who was presumably an Egyptian.

been his allies against the Midianites.

In the early Phœnician alphabet, 'b' was written  $\varrho$ , whereas 'd' was written  $\varrho$ . It would have been very easy to confuse the two names 'Gibeon' and 'Gideon'. I suspect they were one and the same person and that, in the north, Joshua's advance was checked by Gid(b)eon employing a ruse involving loaves of bread. The upshot of the conflict seems to have been a truce, and it is entirely possible the covenant presided over by Joshua on Mt. Ebal beside Shechem was this very same truce. Gideon belonged to the clan of Manasseh. The tribes of Ephraim and Manasseh were remnants of the Hyksos, the 'children' of Joseph (Moses). I suggest that Joshua's covenant-making at Shechem, where he had the ten commandments carved onto stone tablets, was transferred by the sixth-century compilers of the Bible to the fictional Moses on Mt. Horeb. When 'Moses' came down from the mountain, he found that the supposed children of Israel had made an object of worship, a golden calf, out of earrings. It is therefore very interesting to note that Gideon also called for his people to give golden earrings to be made into something that was worshipped. Supposedly the object of worship was a garment (ephod), which is rather odd. A calf, or strictly speaking a bull, was indeed worshipped by Indo-Europeans as representing the great sky-god, but an ephod was a priestly vestment. It is entirely possible that some scribe made a mistake in writing down the source material for the story. The earrings had been collected in a garment spread upon the ground. The Exodus story of 'Moses' and the Ten Commandments, and his finding of the golden calf, is interspersed with instructions on the making of an ephod containing gold and other brightly coloured threads.

The first of the so-called Judges was a king called Abimelech. This is not a name, for it means 'mighty king'. It is the title given to a son of Gideon by a woman who lived in Shechem. Clearly, he was an Israeli king. Apparently, it took time for the new confederation to settle down to being run by elected Judges. When the loose confederation of Judah and Israel became a kingdom, Saul, an Israelite, was chosen to be king. That there was still friction between Judah and Israel is apparent in the life of David. David, a Judean, eventually allied himself with the Philistines against Saul, who was killed along with his sons. David then ascended the throne of the confederation. It was the sheer strength of David's personality that held the confederation together under the Judean kings. At the end of the reign of David's son Solomon, the confederation separated into Israel and Judah. Joshua's covenant never had permanency. It took the dispersal

of the Israelites by the Assyrians and, later, the Babylonian exile of the Judeans to resolve the longstanding dispute. Cyrus the Great, King of Persia, inadvertently founded the classical Jewish state when it became a district of the Persian Empire under the stewardship of Judeans returned from exile.

Returning for a moment to about 2300 B.C., when Sargon dominated a large part of the Middle East, either the Martu, who were notoriously nomadic, or a Median group from Armenia sought pastures far to the east. They arrived in northeastern China in the valley of the Hwang Ho about 2200 B.C. and founded the first dynasty of Emperors, the Hsia. Yu was reputed to have been the founding father of the clan. He is more likely to be the Indo-European sky-god. The Hsia emperors introduced into China legends about the fire-breathing dragon, which originated from the eruptions of the volcano in central Turkey. Thus, this tradition must have come via the Medes, but whether through the northern branch from Armenia, or from the southern branch through the Martu, it is not yet possible to say. This we do know: they could not have been Scythians from north of the Black Sea because those people would not have known about the dragon at that time. The dragon was “killed” around 1190 B.C. by the leader of the Sea People.

When Mithridates, King of Pontus, escaped from the Roman armies of Lucullus and Pompey, around 70 B.C., he took the mythology of the Norsemen and the worship of the sky-god with him into Europe. Mithridates was one of the personæ in the character of the god Odin (Wotan). He took with him into Europe a mixed army of Armenians and Scythians. Goths, Saxons and presumably other Germanic tribes like Franks are descended from Scythians.

There were other early major movements of peoples I have not mentioned in this chapter. That would require considerably more space than the scope of this effort. There was, for example, a third expansion of Kurgans out of the Don and Volga homeland that occurred about 3000 B.C. Also, there were excursions of Scythians around the east side of the Caspian Sea. I refer you to the writings of Gimbutas and Mallory to fill the gaps. In this chapter, I have simply summarized those aspects of history rendered more clear by the present theory. In most cases, the mention of other movements of people would only serve to lend further support to the theory and not to weaken my argument. In my summary of early events, I bring you to the beginnings of reliable recorded history.

## PREDICTIONS

A GOOD THEORY may succeed or fail based upon its ability to predict future findings. Therefore, I invite you to follow world progress in searching out the truth about the following predictions:

Radiocarbon dating of charred wood immediately underlying a lava flow should reveal that,

- The lava field on the flank of Karaca Dağ at location  $37^{\circ} 40' N$ ,  $40^{\circ} E$  erupted around 1780 B.C. This was created by the volcano that inspired Ezekiel.
- The last lava flow associated with Erciyaş Dağı, location  $38^{\circ} 33' N$ ,  $356^{\circ} 27' E$ , was from an eruption about 1190 B.C. This is the Dragon mountain. There is a slight possibility that the dragon was not from Erciyaş Dağı but was from Hasan Dağı seventy miles to the southwest (see map Fig. 19, page 154). A wall painting at Çatal Hüyük depicts an erupting volcano. The only volcano visible from that town is Hasan D. However, Erciyaş D. is directly in line with Hasan D., and so smoke emitted by Erciyaş D. would appear to be coming out of Hasan D.

Also, archæological digs should be able to unearth the following

- Under, or nearby Kozan located at  $37^{\circ} 27.6' N$ ,  $35^{\circ} 47' E$  should be the remains of Kussara, seat of King Pitkhanas.<sup>1</sup>
- Under or nearby Nevşehir located at  $38^{\circ} 38' N$ ,  $34^{\circ} 44'$ , should be the remains of Anittas's city of Nesa.
- About  $38^{\circ} 50' N$ ,  $33^{\circ} 32' E$  should be the buried remains of the original Chersonesus (Cherronesus), possibly near the village of Karamollaşağı.

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<sup>1</sup>Another candidate is the village of Köserli at  $37^{\circ} 10' N$ ,  $35^{\circ} 56.5' E$ ; however, classical 's' usually corresponds to Turkish 'z'. Yet a third candidate lies on the plateau north of the Cilician Gate. Sayce states that Kussara was written 'Kursaura' in early documents. There is a Turkish village called Karacaörer at  $37^{\circ} 43' N$ ,  $34^{\circ} 36.5' E$ .

- At the eastern end of the Black Sea, on the highest ground just south of the mouth of the River Phasis (Rioni) and the town of Poti, on the seaward side of the small lake there, roughly at  $42^{\circ} 7' N$ ,  $41^{\circ} 41' E$  should lie the remains of Circe's home, described by Homer as a castle. In fact, it would have been a temple; indeed, it would have been the prototype of the Doric temple, but made of wood. The ornamental details of a Greek stone temple, namely the beam-end triglyphs and the guttæ would have been, in Circe's temple, the exposed end grain of the beam and the wooden pegs used to unite the structure. The design was based upon Egyptian Theban architecture. Unfortunately, this means that it may not be possible to find Circe's temple. It might be possible to unearth a stone foundation, but the only way to find any part of the overlying structure, or, of more interest, wooden images of Anubis or Sekhmet would be by finding the soil 'silhouette' left behind by the rotted material. This technique requires a great deal of luck, and even when the soil reveals a stain, the result is often ambiguous.

## APPENDIX

### A BIBLICAL DOCUMENTARY ANALYSIS

The theory of biblical criticism was discussed in chapter 3. There, I said I would spare you the scholarly details of the analysis of the relevant passages in Genesis and simply summarize the findings, leaving the details for this appendix. We begin with those parts of the Bible listing the descendants from Adam and Eve to Noah. There are two lists, and the one list often contradicts the other. When we apply our critical theory, however, we find that the two lists have quite distinct authorships. This is from the S document. It is from chapter four of Genesis:

Now Adam knew Eve his wife, and she conceived and bore Cain, saying, "I have gotten a man with the help of the LORD." . . .

Cain knew his wife, and she conceived and bore Enoch; and he built a city, and called the name of the city after the name of his son, Enoch. To Enoch was born Irad; and Irad was the father of Mehujael, and Mehujael the father of Methushael, and Methushael the father of Lamech. And Lamech took two wives; the name of the one was Adah, and the name of the other Zillah. Adah bore Jabal; he was the father of those who dwell in tents and have cattle. His brother's name was Jubal; he was the father of all those who play the lyre and pipe. Zillah bore Tubal-Cain; he was the forger of all instruments of bronze and iron. The sister of Tubal-Cain was Naamah.

The S<sup>2</sup> document interwoven with S records that Adam and Eve also had a son, Abel, who was killed by Cain in a fit of jealousy. At the end of this tale, we read that:

. . . Adam knew his wife again, and she bore a son and called his name Seth, for she said, "God has appointed for me another child instead of Abel, for Cain slew him." To Seth also a son was born, and he called his name Enosh. At that time men began to call upon the name of the LORD.

In contrast, we have the following interesting genealogy from the Priestly Code. It is from chapter five of Genesis:

When Adam had lived a hundred and thirty years, he became the father of a son in his own likeness, after his image, and named him Seth. The days of Adam after he became the father of Seth were eight hundred years; and he had other sons and daughters. Thus all the days that Adam lived were nine hundred and thirty years; and he died.

When Seth had lived a hundred and five years, he became the father of Enosh. Seth lived after the birth of Enosh eight hundred and seven years, and had other sons and daughters. Thus all the days of Seth were nine hundred and twelve years; and he died.

When Enosh had lived ninety years, he became the father of Kenan. Enosh lived after the birth of Kenan eight hundred and fifteen years, and had other sons and daughters. Thus all the days of Enosh were nine hundred and five years; and he died.

When Kenan had lived seventy years, he became the father of Mahalalel. Kenan lived after the birth of Mahalalel eight hundred and forty years, and had other sons and daughters. Thus all the days of Kenan were nine hundred and ten years; and he died.

When Mahalalel had lived sixty-five years, he became the father of Jared. Mahalalel lived after the birth of Jared eight hundred and thirty years, and had other sons and daughters. Thus all the days of Mahalalel were eight hundred and ninety-five years; and he died.

When Jared had lived a hundred and sixty-two years he became the father of Enoch. Jared lived after the birth of Enoch eight hundred years, and had other sons and daughters. Thus all the days of Jared were nine hundred and sixty-two years; and he died.

When Enoch had lived sixty-five years, he became the father of Methuselah. Enoch walked with God after the birth of Methuselah three hundred years, and had other sons and daughters. Thus all the days of Enoch were three hundred and sixty five years. Enoch walked with God; and he was not, for God took him.

When Methuselah had lived a hundred and eighty-seven years, he became the father of Lamech. Methuselah lived after the birth of Lamech seven hundred and eighty-two years, and had other sons and daughters. Thus all the days of Methuselah were nine hundred and sixty-nine years; and he died.

When Lamech had lived a hundred and eighty-two years, he became the father of Noah. Lamech lived after the birth of Noah five hundred and ninety-five years, and had other sons and daughters. Thus all the days of Lamech were seven hundred and seventy-seven years; and he died.

Notice that P is stilted and repetitive, a strong characteristic of the style that makes it easy to identify.<sup>2</sup> It is also full of ostensible scholarship. The Priest recites dates and time intervals in years—and even months and days in the story of Noah and the flood. One wonders if the data had an ancient source or whether it was the Priest's own invention. The data is often quite questionable.

Thus, we have two contradictory genealogical trees. They are displayed

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<sup>2</sup>Here we are limited to noticing the differences in the way the material is presented. These differences are still apparent in the English translation. To the Hebrew scholar there are more obvious differences—differences in vocabulary and grammar that characterize the periods in which the stories were written. These differences are like those that would enable an English speaker to distinguish between the writings of Geoffrey Chaucer and William Shakespeare.

in figure 4, a figure that, for convenience, I repeat here. Seth is the only son of Adam and Eve agreed upon by both lists. Clearly, Cain is the same as Kenan, Irad is Jared, Mehujael is Mahalalel, and Methushael is Methuselah. But, as mentioned in chapter 3, the most interesting identity of all is that Naamah must be Noah. She is a sister to Tubal-Cain and therefore a woman. The only other place in the Bible where you can come across the name Noah, namely, in the enumeration of the descendants of the house of Joseph, we are told that Zelophehad fathered only daughters. They were Mahlah, *Noah*, Hoglah, Milcah and Tirzah (Numbers 26:33, 27:1, Joshua 17:3). Obviously the name 'Noah' was originally a female name.

The other observation is that Adam and Eve's sons, according to the Lay sources, include Seth as well as Cain; however, Seth and his son Enosh come from the S<sup>2</sup> source, whereas Cain and his son Enoch are from the S source. I show in the body of my thesis that Seth is the singular of Scythian (a slightly mispronounced version of Seḥ) and is a description of Cain. It follows that Enoch is Enosh, as required by Furlong's thesis. As might be expected, the much later 'Priestly' writer has been thoroughly confused by the data and has tried, rather unsuccessfully, to accommodate the repetition of names into his list.

S<sup>2</sup> is the only source mentioning Abel, misidentified as a brother to Cain when, in fact, he comes from a separate race and is not at all closely related to Cain. He is, symbolically speaking, related to Adam and Eve, who do not happen to be Cain's parents.

The other part of Genesis analyzed in chapter 3 was the story of the flood. In that chapter we separated the Biblical account into two strands: the one from the S<sup>2</sup> source, the other from the Priestly code. Here is the account of the flood as presented by the Bible (Revised Standard Version translation).

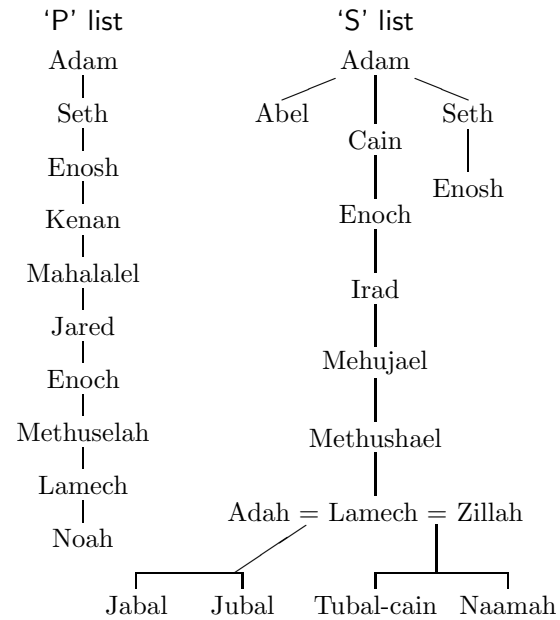


FIG. 4. The pre-deluge geneological trees.



Using the rules described in chapter 3, I have written the sections from the S<sup>2</sup> document in sans serif type and the Priestly code parts in italic type. The bold initial numbers are the chapter numbers and the raised, small numbers label the verses that follow. Here, then, is the flood story:

**7.** Then the LORD said to Noah, “Go into the ark, you and all your household, for I have seen that you are righteous before me in this generation. <sup>2</sup>Take with you seven pairs of all clean animals, the male and his mate; and a pair of the animals that are not clean, the male and his mate; <sup>3</sup>and seven pairs of the birds of the air also, male and female, to keep their kind alive upon the face of the earth. <sup>4</sup>For in seven days I will send rain upon the earth forty days and forty nights; and every living thing that I have made I will blot out from the face of the ground.” <sup>5</sup>And Noah did all that the LORD had commanded him. <sup>6</sup>*Noah was six hundred years old when the flood of waters came upon the earth.*

<sup>7</sup>And Noah and his sons and his wife and his sons’ wives with him went into the ark, to escape the waters of the flood. <sup>8</sup>Of clean animals, and of animals that are not clean, and of birds, and of everything that creeps on the ground, <sup>9</sup>two and two, male and female, went into the ark with Noah, (<sup>verse</sup><sup>16c</sup> should go here) *as God had commanded him.* (this is intrusive and comes from <sup>verse</sup><sup>16b</sup>) <sup>10</sup>And after seven days the waters of the flood came upon the earth.

<sup>11</sup>*In the six hundredth year of Noah’s life, in the second month, on the seventeenth day of the month, on that day all the fountains of the deep burst forth, and the windows of the heavens were opened.* <sup>12</sup>And rain fell upon the earth forty days and forty nights. <sup>13</sup>*On the very same day Noah and his sons, Shem and Ham and Japheth, and Noah’s wife and the three wives of his sons with them entered the ark,* <sup>14</sup>*they and every beast according to its kind, and all the cattle according to their kinds, and every creeping thing that creeps on the earth according to its kind, and every bird according to its kind, every bird of every sort.* <sup>15</sup>*They went into the ark with Noah, two and two of all flesh in which there was the breath of life.* <sup>16a</sup>*And they that entered, male and female of all flesh, went in* <sup>16b</sup>*as God had commanded him;* <sup>16c</sup>*and the LORD shut him in.* <sup>17a</sup>*The flood continued forty days upon the earth;* <sup>17b</sup>*and the waters increased, and bore up the ark, and it rose high above the earth.* (It makes sense to reverse the order of <sup>17a</sup> and <sup>17b</sup>.) <sup>18</sup>*The waters prevailed and increased greatly upon the earth; and the ark floated on the face of the waters.* <sup>19</sup>*And the waters prevailed so mightily upon the earth that all the high mountains under the whole heaven were covered;* <sup>20</sup>*the waters prevailed above the mountains covering them fifteen cubits deep.* <sup>21</sup>*And all flesh died that moved upon the earth, birds, cattle, beasts, all swarming creatures that swarm upon the earth, and every man;* <sup>22</sup>*everything on the dry land in whose nostrils was the breath of life died.* <sup>23</sup>*He blotted out every living thing that was upon the face of the ground, man and animals and creeping things and birds of the air; they were blotted out from the earth. Only Noah was left, and those that were with him in the ark.* <sup>24</sup>*And the waters prevailed upon the earth a hundred and fifty days.*

8. <sup>1</sup>But God remembered Noah and all the beasts and all the cattle that were with him in the ark. And God made a wind blow over the earth, and the waters subsided; <sup>2a</sup>the fountains of the deep and the windows of heavens were closed, <sup>2b</sup>the rain from the heavens was restrained, <sup>3a</sup>and the waters receded from the earth continually. <sup>3b</sup>At the end of a hundred and fifty days the waters had abated; <sup>4</sup>and in the seventh month, on the seventeenth day of the month, the ark came to rest upon the mountains of Ararat. <sup>5</sup>And the waters continued to abate until the tenth month; in the tenth month, on the first day of the month, the tops of the mountains were seen.

<sup>6</sup>At the end of forty days Noah opened the window of the ark which he had made, <sup>7</sup>and sent forth a raven; and it went to and fro until the waters were dried up from the earth. <sup>8</sup>Then he sent forth a dove from him, to see if the waters had subsided from the face of the ground; <sup>9</sup>but the dove found no place to set her foot, and she returned to him to the ark, for the waters were still on the face of the whole earth. So he put forth his hand and took her and brought her into the ark with him. <sup>10</sup>He waited another seven days, and again he sent forth the dove out of the ark; <sup>11</sup>and the dove came back to him in the evening, and lo, in her mouth a freshly plucked olive leaf; so Noah knew that the waters had subsided from the earth. <sup>12</sup>Then he waited another seven days, and sent forth the dove; and she did not return to him any more.

<sup>13a</sup>In the six hundred and first year, in the first month, the first day of the month, the waters were dried from off the earth; <sup>13b</sup>and Noah removed the covering of the ark, and looked, and behold, the face of the ground was dry. <sup>14</sup>In the second month, on the twenty-seventh day of the month, the earth was dry.

<sup>15</sup>Then God said to Noah, <sup>16</sup>“Go forth from the ark, you and your wife, and your sons and your sons’ wives with you. <sup>17</sup>Bring forth with you every living thing that is with you of all flesh—birds and animals and every creeping thing that creeps on the earth—that they may breed abundantly on the earth, and be fruitful and multiply upon the earth.” <sup>18</sup>So Noah went forth, and his sons and his wife and his sons’ wives with him. <sup>19</sup>And every beast, every creeping thing, and every bird, everything that moves upon the earth, went forth by families out of the ark.

<sup>20</sup>Then Noah built an altar to the LORD, and took of every clean animal and of every clean bird, and offered burnt offerings on the altar.

When this passage is divided up into those parts seen to be from the Priestly Code and those that come from Pfeiffer’s S<sup>2</sup> we get the following results:

#### From the S<sup>2</sup> Document

<sup>1</sup>Then the LORD said to Noah, “Go into the ark, you and all your household, for I have seen that you are righteous before me in this generation. <sup>2</sup>Take with you seven pairs of all clean animals, the male and his

#### From the Priestly Code

<sup>6</sup>Noah was six hundred years old when the flood waters came upon the earth. <sup>11</sup>In the six hundredth year of Noah’s life, in the second month, on the seventeenth day of the month, on that day all the fountains

mate; and a pair of the animals that are not clean, the male and his mate; <sup>3</sup>and seven pairs of the birds of the air also, male and female, to keep their kind alive upon the face of the earth. <sup>4</sup>For in seven days I will send rain upon the earth forty days and forty nights; and every living thing that I have made I will blot out from the face of the ground.” <sup>5</sup>And Noah did all that the LORD had commanded him.

<sup>7</sup>And Noah and his sons and his wife and his sons' wives with him went into the ark, to escape the waters of the flood. <sup>8</sup>Of clean animals, and of animals that are not clean, and of birds, and of everything that creeps on the ground, <sup>9</sup>two and two, male and female, went into the ark with Noah, <sup>16b</sup>and the LORD shut him in. <sup>10</sup>And after seven days the waters of the flood came upon the earth. <sup>12</sup>And rain fell upon the earth forty days and forty nights. <sup>17b</sup>And the waters increased, and bore up the ark, and it rose high above the earth. <sup>17a</sup>The flood continued forty days upon the earth; <sup>22</sup>everything on the dry land in whose nostrils was the breath of life died. <sup>23</sup>He blotted out every living thing that was upon the face of the ground, man and animals and creeping things and birds of the air; they were blotted out from the earth. Only Noah was left, and those that were with him in the ark. <sup>2b</sup>[Then] the rain from the heavens was restrained, <sup>3a</sup>and the waters receded from the earth continually.

<sup>6</sup>At the end of forty days Noah opened the window of the ark which he had made, <sup>7</sup>and sent forth a raven; and it went to and fro until the waters were dried up from the earth. <sup>8</sup>Then he sent forth a dove from him, to see if the waters had subsided from the face of the ground; <sup>9</sup>but the dove found no place to set her foot, and she returned to him to the ark, for the waters were still on the face of the whole earth. So he put forth his hand and took her and brought

of the great deep burst forth, and the windows of the heavens were opened.

<sup>13</sup>On the very same day Noah and his sons, Shem and Ham and Japheth, and Noah's wife and the three wives of his sons with them entered the ark, <sup>14</sup>they and every beast according to its kind, and all the cattle according to their kinds, and every creeping thing that creeps on the earth according to its kind, and every bird according to its kind, every bird of every sort. <sup>15</sup>They went into the ark with Noah, two and two of all flesh in which there was the breath of life. <sup>16a</sup>And they that entered, male and female of all flesh, went in as God had commanded him.

<sup>18</sup>The waters prevailed and increased greatly upon the earth; and the ark floated on the face of the waters. <sup>19</sup>And the waters prevailed so mightily upon the earth that all the high mountains under the whole heaven were covered; <sup>20</sup>the waters prevailed above the mountains, covering them fifteen cubits deep. <sup>21</sup>And all flesh died that moved upon the earth, birds, cattle, beasts, all swarming creatures that swarm upon the earth, and every man; <sup>24</sup>And the waters prevailed upon the earth a hundred and fifty days.

<sup>1</sup>But God remembered Noah and all the beasts and all the cattle that were with him in the ark. And God made a wind blow over the earth, and the waters subsided; <sup>2a</sup>the fountains of the deep and the windows of the heavens were closed. <sup>3b</sup>At the end of a hundred and fifty days the waters had abated; <sup>4</sup>and in the seventh month, on the seventeenth day of the month, the ark came to rest upon the mountains of Ararat. <sup>5</sup>And the waters continued to abate until the tenth month; in the tenth month, on the first day of the month, the tops of the mountains were seen.

<sup>13a</sup>In the six hundred and first year, in the first month, the first day of the month, the waters were dried from off the earth;

her into the ark with him. <sup>10</sup>He waited another seven days, and again he sent forth the dove out of the ark; <sup>11</sup>and the dove came back to him in the evening, and lo, in her mouth a freshly plucked olive leaf; so Noah knew that the waters had subsided from the earth. <sup>12</sup>Then he waited another seven days, and sent forth the dove; and she did not return to him any more. <sup>13b</sup>And Noah removed the covering of the ark, and looked, and behold, the face of the ground was dry.

<sup>20</sup>Then Noah built an altar to the LORD, and took of every clean animal and of every clean bird, and offered burnt offerings on the altar.

<sup>14</sup>In the second month, on the twenty-seventh day of the month, the earth was dry. <sup>15</sup>Then God said to Noah, <sup>16</sup>“Go forth from the ark, you and your wife, and your sons and your sons’ wives with you. <sup>17</sup>Bring forth with you every living thing that is with you of all flesh—birds and animals and every creeping thing that creeps on the earth—that they may breed abundantly on the earth, and be fruitful and multiply upon the earth.” <sup>18</sup>So Noah went forth, and his sons and his wife and his sons’ wives with him. <sup>19</sup>And every beast, every creeping thing, and every bird, everything that moves upon the earth, went forth by families out of the ark.

These are the two separated versions of the flood story as given in chapter 3.

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For the spelling of Ancient Egyptian words, I have followed the system of Prof. Samuel Mercer (1926). The Egyptian alphabet was the model adopted by the Phœnicians and utilized in the Hebrew and other Hamitic (usually called ‘Semitic’) alphabets. Symbols were created for more-or-less the same set of sounds. The

Heiro-glyphic	Mercer symbol	Budge symbol
	ʒ	ä
	y	ǎ or e
	c	c
	w	o or u
	b	b
	p	p
	f	f
	m	m
	n	n
	r	re
	h	h
	ḥ	ḥ
	ḥ	kh
	ḥ	kha
	s	s
	ś	s
	š	sh
	q	q
	k	k
	g	ḳ
	t	t
	t	th
	d	ṭ
	d	t'

only full vowels represented were the front vowel and the back vowel. These were insufficient to represent all the sounds occurring in Hebrew. As a result, vowel pointing—the placing of small marks below consonants to indicate the following vowel—was invented. For consistency, the front vowel and the back vowel were treated as consonants ‘y’ and ‘w’. This way of looking at the Hamitic languages was assumed to be also true of Egyptian. That is why the second and fourth letters in the accompanying list are rendered as ‘y’ and ‘w’ by Mercer. It now seems as if the analysis of sounds into vowels and consonants was not how the Egyptians viewed the spelling process. I suggest that the Egyptian ear would have been insensitive to the differences between the English words ‘mat’, ‘met’ and ‘mitt’, and that Wallis Budge (1899), following Champollion, was more correct in identifying the second symbol in the list on this page as an ‘ǎ’ or an ‘e’, that is, as a front vowel. Likewise, the fourth letter in the list is a back vowel as indicated by Budge. The ‘r’ also has a vowel-like sound. It is a sort of liquid ‘y’. It is the sound produced by vocalizing with the two edges of the tongue pressed against the alveolar ridge. In this position, the tip of the tongue does not quite reach the ridge. The ‘m’ and ‘n’ sounds are nasal vowels which begin with the stops that distinguish between them. The ‘c’ sound is a voiced ‘ḥ’; that is to say, a voiced pharyngeal fricative. The ʒ is a glottal stop. When a London Cockney tries to pronounce the word ‘butter’, he says buʒer. In the word buʒer the ʒ stops the ‘u’ sound and starts the ‘e’ sound. When the ʒ is not juxtaposed to a vowel, one has to be provided. The usual associated vowel is an ‘ä’. The Phœnician form of the letter evolved into the Greek and Roman ‘A’.

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**Other texts.** [Works that are edited collections, classical works of unknown authorship, dictionaries, maps etc.]

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The work is often attributed to Ipuwer; however, while the bulk of the text is written as a description of the state of affairs: "Lower Egypt weeps. The storehouse of the King is the common property of everyone, . . .," there is a passage in which the writer refers to himself: "If we had been . . . I should not have found thee (?); I should not have been called in vain (?) . . ." The name Ipuwer occurs as a statement about the man: "What Ipuwer (?) said, when he answered the Majesty of the Sovereign . . .", but then the writer continues by saying: "Thou hast done what is good in their hearts. Thou hast nourished people with it (?)." as though the writer himself were addressing the Sovereign.

The American Heritage Dictionary, Houghton Mifflin Co.

The standard Indo-European dictionary is Julius Pokorny's Indogermanisches Etymologisches Wörterbuch written in German. For English readers the supplement at the end of The American Heritage Dictionary is a collection of all those Indo-European words that have derivatives in the English language. Because over half of Indo-European words do have English derivatives, this supplement is a useful source of original words.

Ancient Egypt, The British Museum Book of, edited by Stephen Quirk and Jeffrey Spencer. Thames & Hudson, (1992)

Ancient Near Eastern Texts Relating to the Old Testament, edited by James Bennett Pritchard. Princeton University Press, (3rd edn. 1969)

Beowulf and The Fight at Finnsburg, edited with introduction, bibliographical notes, glossary and appendices by Fr. F. Klaeber. D. C. Heath, (1950)

Beowulf, translated by David Wright. Penguin Books, (1957)

Bible, King James version, (1611); Revised Standard version, (1952);  
New International version, (1973)

The Epic of Gilgamesh, translated by N. K. Sandars. Penguin Books, (1960)

The Hymns of the R̥gveda, translated by Ralph T. H. Griffith, (1889), revised by J. L. Shastri. Delhi: Motilal Banarsidass, (1973)

Map of the Lands of the Bible Today. National Geographic Society, (1967)

Larousse Encyclopedia of Mythology, edited by Felix Guirand, translated from the

French by Richard Aldington and Delano Ames. Paul Hamlyn Ltd., (1960)

The Play of St. George. There are several versions of this medieval play. One version, by Thomas Hardy, was published by Samuel French, (1928); John Gassner has a version in his Medieval and Tudor Drama, Applause Theatre Book Publishers, (1987); another version is in The Pageantry of Christmas, by the editors of Life Magazine, Time inc., (1963)

The version quoted in this book is from the latter, Time-Life Pageantry of Christmas, in which it is called "The Dragon Killer".

# ***INDEX***

*Numbers in smaller italic type refer to the page on which you will find a map showing the place or geographical feature.*

*An extensive index exists, but the pagination is incorrect because of extensive editing. It will be corrected and inserted after final editing.*