THE

BRITISH EDDA

卐

L. A. WADDELL



The great Epic Poem of the Ancient Britons on the Exploits of King Thor, Arthur or Adam and his Knights in Establishing Civilization, Reforming Eden and Capturing The Holy Grail about 3380-3350 B.C.

The thrilling adventures and exploits of the heroes, both protagonist and antagonist, are no less full of dramatic pathos and passion, comedy and tragedy, courage and devotion, humour, grim and otherwise, sportsmanship and chivalry, melodrama and villainy, than in modern romantic fiction. And it has its heroines and its "love interests." It is a mighty "unshot film" of the greatest of all epochs in the heroic history of the old world, with its actors vividly portrayed as if in flesh and blood, and their melodramatic exploits moving as a pageant before our eyes.

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RECONSTRUCTED & LITERALLY TRANSLATED

" *Herein may be seen noble Chyalrye, Curtosye,*
Humanyte, Kindlynesse, Love, Frendshyp,
Cowardyce, Murdre, Hate, Vertue and Synne.
Do after the Good and leve the Evyl, and it
Shal brynge you to good Fame and Renommée."

CAXTON'S Introd. to *Morte D'Arthur*, 1485.

WORKS BY THE SAME AUTHOR

THE MAKERS OF CIVILIZATION IN RACE AND HISTORY. Showing the Rise of the Aryans or Sumerians, their Origination and Propagation of Civilization, their extension of it to Egypt, India and Crete, Personalities and Achievements of their Kings, Historical Originals of Mythic Gods and Heroes, with dates from the Rise of Civilization about 3380 B.C. 35 plates and 168 text illustrations, and 5 maps. Luzac & Co., 1929.

"Startling book on our Sumerian ancestors—where the British came from."—*Daily Mail.* "History rewritten."—*Daily News.* "The most valuable recent work in ethnology—a new research method of great service to scientific history."—*New York Times.* "One of the romances of research."—*Birmingham Post.* "Fascinating and challenging thesis."—*Leeds Mercury.*

PHŒNICIAN ORIGIN OF THE BRITONS, SCOTS, AND ANGLO-SAXONS. Over 100 illustrations and maps. Williams & Norgate, 1924. 2nd ed., 1925.

"Most interesting book. It certainly appears to scratch out the 'pre' from the so-called 'prehistoric' period in which the origin of our island ancestors was deemed lost."—*Daily Mail.* "Dr Waddell's book exercises a convincing effect—his conclusions and discoveries are remarkable, and they are advanced in a manner essentially that of the scientific historian. Deduction follows deduction until the complete edifice stands revealed with every stone in place."—*Literary Guide.*

INDO-SUMERIAN SEALS DECIPHERED: Discovering Sumerians of Indus Valley as Phœnicians, Barats, Goths, and famous Vedic Aryans 3100-2300 B.C. With illustrations and maps. Luzac & Co., 1925.

"Of extraordinary interest from its historical, literary, linguistic, and religious suggestions, and even the non-expert reader may be captivated by its glimpses of 'the dark backward abysm of time.'"—*Glasgow Herald.*

A SUMER-ARYAN DICTIONARY: Etymological Lexicon of the English & other Aryan Languages, ancient and modern, and Sumerian Origin of Egyptian and its Hieroglyphs. With plates. Luzac & Co., 1927.

ARYAN ORIGIN OF THE ALPHABET: Disclosing the Sumero-Phœnician Parentage of our Letters, ancient and modern. With plates and other illustrations. Luzac & Co., 1927.

DISCOVERY OF THE LOST PALIBOTHRA OF THE GREEKS. With plates and maps. Bengal Govt. Press, Calcutta, 1892.

THE EXCAVATIONS AT PALIBOTHRA. With plates, plans, and maps. Govt. Press, Calcutta, 1903.

"Interesting story of the discovery of one of the most important sites in Indian History."—*Times of India.*

LHASA AND ITS MYSTERIES. With 200 original illustrations and maps. J. Murray, 1905. 3rd edition, 1906.

"Rich in information and instinct with literary charm. Every page bears witness to first-hand knowledge of the country . . . the author is master of his subject. It is a mine of quaint folk-lore, of philology and natural history, and the descriptions of scenery are delightful . . ."—*Times Literary Supplement.* "The foremost living authority on his subject."—*Daily Chronicle.* "Of all the books on Tibet this is the most complete and the most authoritative. His perpetual curiosity, his diligent research, his exceptional knowledge and his vigorous style of writing give to this work both authority and brightness."—*Contemporary Review.*

THE BUDDHISM OF TIBET. With 150 illustrations. W. H. Allen & Co., 1895.

"This is a book which considerably extends the domain of human knowledge. Every page contains new materials; many of his chapters are entirely new, and the whole forms an enduring memorial of laborious original research. He is the first European who, equipped with the resources of modern scholarship, has penetrated the esoteric Buddhism of Tibet."—*The Times.*

AMONG THE HIMALAYAS. With original illustrations and maps. Constable, 1899. 1st ed., 1899. 2nd ed., 1900.

"One of the most fascinating books we have ever seen."—*Daily Chronicle.* "One of the most valuable books that has been written on the Himalayas."—*Saturday Review.*



EVE OR IFO, GUNN-IFO OR GUEN-EVER, AS SERPENT-PRIESTESS OF EDEN BEFORE MARRIAGE WITH KING HER-THOR, ARTHUR OR ADAM.

Ivory statuette, *c.* (?) 2700 B.C., 6½ inches high, in Art Museum, Boston. (From *Bulletin, Boston Mus.*, Dec. 1914). Provenance unknown. Been supposed to be Cretan, but flounced dress is typically Sumerian and Hittite, and figurine suggests figures on old Gothic cathedrals.

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THE GREAT EPIC POEM OF THE ANCIENT BRITONS
ON THE EXPLOITS OF KING THOR, ARTHUR OR ADAM
AND HIS KNIGHTS IN ESTABLISHING CIVILIZATION
REFORMING EDEN & CAPTURING THE HOLY GRAIL
ABOUT 3380-3350 B.C.

RECONSTRUCTED FOR FIRST TIME FROM THE MEDIEVAL MSS.
BY BABYLONIAN, HITTITE, EGYPTIAN, TROJAN & GOTHIC KEYS
AND DONE LITERALLY INTO ENGLISH

BY

L. A. WADDELL
LL.D., C.B., C.I.E.



WITH 30 PLATES & 162 TEXT ILLUSTRATIONS OF SCENES FROM SUMERIAN, BRITISH & OTHER ANCIENT MONUMENTS, MAPS, FOREWORD, INTRODUCTION, NOTES & GLOSSARY

LONDON
CHAPMAN & HALL LTD.
11 HENRIETTA STREET, W.C. 2
1930

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PRINTED IN GREAT BRITAIN BY
THE EDINBURGH PRESS, 9 AND 11 YOUNG STREET, EDINBURGH

FOREWORD

THE collection of very ancient epic poems known as "The Edda," and hitherto called "Icelandic"—from the circumstance that its parchment manuscripts were found preserved over eight centuries ago in the far-off fastnesses of Iceland—has been little known and unappreciated by the educated British public. This neglect has arisen not only from the supposed foreign character of its poems and heroes, but in a more especial degree from the unattractiveness of its theme and literary form as presented in the hitherto current confused and misleading English "translations." The translators have totally failed to recognize that the Edda is *not* at all a medley of disjointed Scandinavian mythological tales of gods as has been imagined; but that it forms one great coherent epic of historical human heroes and their exploits, based upon genuine hoary tradition; that it is an ancient British epic poem written with lucid realism in the ancient British language; and that it is one of the great literary epics of the world, and deals circumstantially with the greatest of all heroic epochs in the ancient world, namely, the struggle for the establishment of Civilization, with its blessings to humanity, over five thousand years ago.

My researches into the languages and historic affinities of the ancient Sumerians—the oldest known civilized people in the world—and the primitive Gothic peoples

of ancient Europe have shown that there were obstacles in the way of a successful rendering of the Edda into modern English over and above those which all translations of poetry have to encounter; and that a chief cause of the failure of former translators to reproduce the theme, style and spirit of the original was their ignorance of historic facts, with which my specialized studies have made me acquainted.

The English translators, following the Continental ones, did their work under the impression that the Edda is a mythological Scandinavian romance, and that the Edda language is typically Icelandic or Scandinavian, which it is not, and not typically English, which it is. As a result of this latter error they overlooked the similarity and substantial identity of the majority of the Edda words with both modern and archaic British words, and often employed Latinized and other foreign words rather than the more expressive vernacular equivalents of the texts in their renderings, and so deprived themselves almost wholly of the advantage they would have derived in rhythm and from the associations which, through immemorial usage, become attached to native words, and which are of unique and indispensable value in the production of æsthetic effects.

My own renderings are largely determined by my awareness of the close affinity and of the many verbal identities of the English with the Edda language, and by a carefulness to lose no opportunity of availing myself of the poetic associations and emotional values that cling around the ancient British sound-forms.

But while much of the unpopularity of the former translations is attributable to defective literary form, a

far greater part of it has, in my opinion, been due to ignorance of the theme of the Edda, and to the absence of any authentic tradition of their underlying and inspiring historic basis, defects which have caused a misconception of the episodes and a confusion in the order and arrangement of the lays inconsistent with poetic success, and calculated to repel even readers who are sensible of the high quality of separate passages in the collection. The truth is that the subjects dealt with are not really mythological at all, or at least to anything like the extent that has been supposed; but, in the main, historic; and that the key to a right arrangement, and to an appreciation of the artistic unity of the poems lies in regarding them as a record of early experiences, not of Icelandic or Scandinavian, but of specifically Gothic and British ancestral peoples.

The Edda is historic, not only in the sense in which epic poetry in general is historic, in respect that is to say that it expresses the ideas and aspirations of a nation at some great stage or crisis of its development; but also in the sense and by reason of the circumstance that all its main incidents are both in spirit and in actual fact things which befell the ancestors of the people among whom the poet lived, and for whom he composed his epic.

The historicity of the Eddic personages and events is attested both by pre-Roman British monuments and coins and by the ancient Sumerian, Babylonian, Hittite, Phœnician, Egyptian, Indian and Greek inscribed sculptures and literary remains. No more striking demonstration of it could be given than in the fact that over a hundred pictorial illustrations of the Edda text in this work are taken by me from ancient Sumerian,

Babylonian and Hittite sacred seals, dating from about 3400 B.C. to 1500 B.C., and agreeing in their minutest details with the Edda as handed down to us by our own British ancestors. Thus the British Edda supplies the coping-stone to the great organic and fully documented body of proofs which I have built up in former works, demonstrating the identity of the Sumerians with the Early Aryans or Goths, the ancestors of the Early Britons and Anglo-Saxons.

Around these two circumstances then, the essentially British character of the Edda language, and the historicity of the main incidents of the Edda narrative, the theme and *motif* of the present work, move and have their being. Like friendships, monuments of the remote past are rare and worth keeping in repair. Here is one, ruined and hitherto undecipherable through age and mishandling, which I have tried to restore to a semblance of its original form and setting.

The Edda, as now reconstructed in sequence from its hitherto disjointed lays, is disclosed to be all unsuspectedly the great national epic of the ancient Britons of the pre-Christian period, which was sung adown the ages by our ancestors in these islands. It is also seen to be the hitherto unknown source of the floating British tradition on which were based the fascinating legends of King Arthur and his knights and ladies and their Holy Grail, of "St George of Cappadocia and Merrie England," with his Red Cross, of many of our Nursery Tales, and much of the imagery of Milton, and of the *Faerie Queene*. It also preserves early and authentic historical versions of the Adam-Eve-Eden legend, and of the historical human originals of the leading gods, demigods and goddesses of classical antiquity, who were

deified or canonized in gratitude for their great benefactions to mankind. And nowhere else, except in the Edda, do we find a complete ancient literary tradition of the Early History of the World and of pre-Adamite man which will bear examination in the light of the ascertained facts of Science.

The thrilling adventures and exploits of its heroes, both protagonist and antagonist, are as full of dramatic pathos and passion, comedy and tragedy, courage and devotion, humour, grim and otherwise, sportsmanship and chivalry, melodrama and villainy, as modern works of romantic fiction. And it has its heroines, golden-haired, blue-eyed and dark beauties, and its "love interests." It is a mighty "unshot film" of the greatest of all epochs in the heroic history of the old world, with its actors vividly portrayed as if in flesh and blood, moving as a noble, articulate pageant before our eyes.

As it is unusual to supply an Index to a volume of poems, none is given in this edition; but a full List of Contents, with a Catalogue of the very numerous Illustrations for reference, is prefixed, and a Glossary is added.

Here I have much pleasure in acknowledging the great courtesy of the authors, publishers, and directors of museums, specified under several of the illustrations, for permitting the reproductions of photographs and drawings from their books and galleries. To The Edinburgh Press I am under obligation for the great care bestowed in the difficult task of setting up and printing the book, with its profusion of plates and textual illustrations. And to my old friend, Dr Islay Burns Muirhead, M.A., I owe again my deepest indebtedness for constant

encouragement in the work, for careful reading of the proof-sheets, and for much helpful criticism on grammatical and other points, and in clearing up the expressions in many instances.

L. A. WADDELL.

St Andrew's Day,
November 30th, 1929.

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ABBREVIATIONS

A.	The Younger Edda. R. R. Anderson, Chicago, 1880.
Al.	Al-vīss Mal or " All-wise Speech."
BD.	Egyptian Dictionary. A. Wallis Budge, 1920.
BE.	Poëmes Islandaises. F. G. Bergmann, Paris, 1838.
BGE.	Gods of Egypt. A. Wallis Budge.
BHE.	Home of the Eddic Poems. S. Bugge, 1899.
Br.	Classified List of Ideographs. R. E. Brünnow, Leyden, 1889.
BSE.	Sæmundar Edda. S. Bugge, Christiania, 1867.
BW.	Origin and Development of Babylonian Writing. G. A. Barton, Leipzig, 1913.
CMC.	Mission en Cappadoce. E. Chantre. Paris, 1898.
CPB.	Corpus Poeticum Boreale. G. Vigfusson and F. Y. Powell, 1883.
CR.	Codex Regius af den ældre Edda, in phototype. L. F. A. Wimmer and F. Jönsson. Copenhagen, 1891.
DCO.	Cylindres Orient. du Musée du Louvre. L. Delaporte, 1923.
EB.	Encyclopedia Biblica. T. K. Cheyne, 1902.
FM.	Fāfnis Māl or " Fafnīs' Speech."
GM.	Grīmnis Māl or " Grim One's Speech."
GTM.	Teutonic Mythology. J. Grimm, London, 1880.
Hb.L.	Hārbards Liōd or " Hoar-beard's Lay."
HD.	Hus Drapa or " Drubbing of the House (of Eden)."
HL.	Hyndlo Liōd or " Houndling's Lay."
Hv.M.	Hāva Māl or " Haverer's Speech."
Hym.	Hymis Kvida or " Hymi's Quothing."
JC.	History of the Culdees. J. Jamieson, 1890.
JD.	Dictionary of Scottish Language. J. Jamieson, 1912.
L.	Loka Senna or " Loki's Jibes."
M.	Seltene assyrische Ideogramme. B. Meissner, Leipzig, 1906.

MD. Dictionary of Assyrian Language. W. Muss-Arnolt, Berlin, 1905.
MDC. Dawn of Civilization. G. Maspero, 1922.

NE. Edda die lieden des Codex Regius, etc., Text. G. Neckel, Heidelberg, 1914.

PAS. History of Art in Sardinia and Asia Minor. Perrot and Chipiez, 1880.
PBO. Boghaz Köi die Bauwerke. Otto Puchstein, Leipzig, 1912.
PSL. Sumerian Lexicon. J. D. Prince. Leipzig, 1908.

RM. Regins Mal or " Rulers' Speech."
Rt. Rīgsthula or " King's Saws."
RV Rig Veda.

SHL. Hibbert Lectures, 1887. A. H. Sayce.
SIM. Sigurdr-Ifo-mal or " Sigurd's Ifo's Speech."
SMG. Mæso-Gothic Glossary. W. Skeat, 1868.
Sn.E. Snorra Edda. And see A.
SNM. Northern Mythology. G. Stephens, 1883.
SRM. Handbook of Runic Monuments. G. Stephens.
SSS. Sculptured Stones of Scotland. J. Stuart, 1856.

TE. Edda of Saemund. Transl. by B. Thorpe, 1866.
Th. Thryms Kvida or " Thrym's Quothings."
TN. Northern Mythology. B. Thorpe, 1851.

V. Völo-Spā or " The Sibyl's Vision."
VD. Icelandic-English Dictionary. G. Vigfusson, 1874.
Vft. Vaf Thrūdnis Māl or " The Weaver's Speech."
VK. Völundar Kvida or " Volunds' Quothings."
VS. Völo-Spā Skama or " Scamped Völo-Spa."

WAOA. Aryan Origin of the Alphabet. L. A. Waddell, 1927.
WBT. The Buddhism of Tibet. L. A. Waddell, 1895.
WISD. Indo-Sumerian Seals Deciphered. L. A. Waddell, 1925.
WLW. Lapidarium Walliæ. J. C. Westwood, 1928.
WMC. The Makers of Civilization. L. A. Waddell, 1929.
WPOB. Phœnician Origin of the Britons, Scots and Anglo-Saxons, 2nd ed. L. A. Waddell, 1925.
WSAD. Sumer-Aryan Dictionary. An Etymological Lexicon of the English and other Aryan Languages Ancient and Modern and the Sumerian Origin of Egyptian and its Hieroglyphs. L. A. Waddell, 1927.
WSC. Seal Cylinders of W. Asia. W. H. Ward, Washington, 1900.

INTRODUCTION

Let me hear a nation's song and I will tell you the glory of her achievement.

THE heroic or epic poem has captivated the popular mind in every clime and age, and more especially when, as in the present case, it sings of epoch-making deeds of daring that have really happened in the career of heroes of one's own race or nation. Thus the fascinating old British epic of King Arthur and his knights and fair ladies has enjoyed enhanced vogue in Britain, Brittany and the Continent since it was modernized by Geoffrey of Monmouth, and Wace the Anglo-Norman, in the twelfth century, and its lyre taken up by Layamon, Chaucer, Malory, Spenser, Dryden, Wordsworth, Tennyson and other romancing bards on the lines of mediæval chivalry and knight-errantry; and its popular hero patriotically represented as having been a famous ancient king of Britain and world-emperor; and his Red Cross and Holy Grail tradition adapted to the Christian legend.

Of the other great popular epics of North-western Europe, the best known is the relatively modern national epic of the Finns, the *Kalevala*, the haunting metre of which was borrowed by Longfellow for his *Hiawatha*. And, notwithstanding the primitive simplicity of its composition, it has been classed by several modern authorities alongside the half dozen or so great world-epics, such as the finished artistic masterpieces of Homer's

Iliad and *Odyssey*, Virgil's *Æneid*, Dante's *Divine Comedy*, Tasso's *Jerusalem Delivered*, Spenser's *Faerie Queene*, and Milton's *Paradise Lost* and *Paradise Regained*, not to mention the bulky *Mahā-Bhārata* beloved by the Hindus.

Strange to say, an immeasurably older, grander and more important epic of pre-Christian North-western Europe than the Finnish one, and now disclosed to be essentially of British heritage, and containing the earlier and hitherto unknown historical versions of the King Arthur and Grail legend, the *Faerie Queene*, *Paradise Lost* and the real *Golden Bough* legends, has for centuries been lying mutilated and all unrecognized as an epic, and one great consistent epic. This great heritage is now, after a sleep of many centuries, recovered, reconstructed, and resurrected in these pages in its original form from the jumbled and disjointed manuscripts of its score or so of ancient lays, as current in " The Dark Ages," about the ninth century A.D. or earlier, and hitherto collectively known as *The Edda*, or *The Poetical Edda*.

It is now disclosed to be the glorious epic of hoary tradition of our Briton ancestors of the pre-Christian period, that had been sung adown the ages to the gathered crowds of Briton kinsmen on festival days, firing their imagination, inspiring them with hope, and thrilling their souls with the mighty deeds performed by their first ancestral king in procuring them and the modern world at large the blessings of civilized life. And based as it is upon the genuine historical tradition of the Rise of Civilization, uniquely handed down in writing through the centuries, it is of world-wide as well as British interest and historical importance.

It celebrates the establishment of civilization in the

early world by our Nordic ancestors, the forbears of the Britons, over five thousand years ago, with the institution of civilized government, settled domestic and national life, free parliamentary institutions and industrialism on much the same model as has continued down to the present day, apart from mechanized developments. It discloses the mainsprings of our civilization and the indomitable personalities and names of its consummately gifted originators. It vividly describes the stirring struggles of its fair-complexioned titanic heroes of Gothic breed against the ravaging, lawless hordes of primitive, savage, dusky cave-dwellers of the old world, steeped in debasing superstition, and incited and led by their vicious wizard priests and weird of the widespread cult of the Serpent-Dragon, with its dark sorcery and cruel human and animal sacrifices, and who furiously opposed the rise of ordered civilized government, with its benign Sun-worship and abolition of blood-sacrifice.

The thrilling adventures and exploits of the heroes, both protagonist and antagonist, are no less full of dramatic pathos and passion, comedy and tragedy, courage and devotion, humour, grim and otherwise, sportsmanship and chivalry, melodrama and villainy, than modern romantic fiction. And it has its heroines and its "love interests."

Hitherto, the confused heap of disordered and disjointed lays and their fragments, known as *The Edda* or *The Poetical Edda*, has been universally supposed to be merely a miscellaneous "collection of lays and legends of Scandinavian gods and heroes," and the individual lays regarded as "separate entities." And whilst *The Edda* complex is now proudly cherished by the Scandinavians, who rescued its numerous ancient manuscripts

from the remote fastnesses of Iceland, shortly after the introduction of Christianity into that Ultima Thule, it has (presumably owing to its supposed foreign character) been comparatively unknown to the educated general reader in England. Though from its obvious intrinsic, literary importance as a noble, ancient Nordic classic of "The Dark Ages," intimately related to Early English literature and poetry, the Edda poems have been noticed at considerable length by the late Professor W. P. Ker of Oxford, who thinks them "the noblest work of the Northern faith" (in the current belief that they were allegorical); and that "the most grudging pedant might be forced to acknowledge the technical skill of the rhetoric." [1]

The so-called "Scandinavian gods" of the Edda, however, are always strictly *human* heroes, subject to death and nowhere supernatural. They were only deified or canonized, as we shall see, in later mythology long after their death, on account of their great benefactions to the Aryan or Nordic race and mankind in general, in righting the human wrongs of the old world. They were, moreover, equally the deified heroes or "gods" of the Ancient Britons and Anglo-Saxons, with the same identical names, legends and functions as in Scandinavia—the Scandinavians being of the same kindred racial stock as the Britons and Anglo-Saxons, with radical affinity in their language, writing, and community in their pre-Christian religion and legendary tradition.

Thus, for example, four of the leading deified heroes and heroines of the Edda still give their names to our current days of the week from Tuesday to Friday. The three chief Eddic heroes, namely, Thor, his invincible

[1] W. P. Ker, *The Dark Ages*, p. 269, 1904.

warrior-son Thio or Thiazzi, and Wodan, give us respectively the names of our Tuesday (Anglo-Saxon *Tiwes-dæg*), Wednesday (Anglo-Saxon *Wodens-dæg*), and Thurs-day (Anglo-Saxon *Thores-dæg*). And Friday preserves the name of Thor's heroic queen *Frea* or *Frida* of the Edda (and not of *Frigg*, the virago wife of Wodan, as was adopted by the later Anglo-Saxons). Whilst the first day of the week, Sun-day, was named after that luminary which was worshipped by Thor and his Goths in the Edda as " The Light of the World," and the Kindler of Life in this world, an idea which is still held by modern scientists. The substantial identity also of the language of the Edda with Early English is disclosed in the faithfully literal English translation of that epic, now given for the first time in the present work.

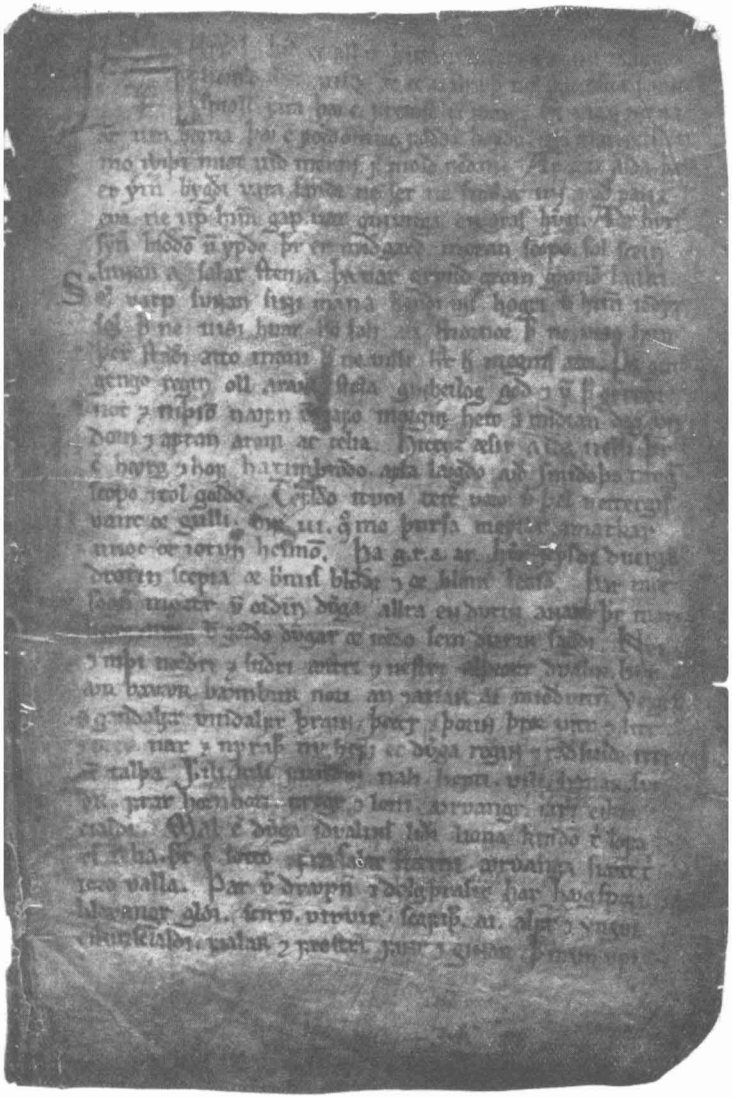
That the Edda, in its existing mediæval version, was composed in Britain is now admitted by the leading authorities on the language of the Eddic texts in Scandinavia as well as Britain, as detailed in the note on " The Home of the Edda " in the Appendix, where also is summarized the new evidence from many other directions for the British origin of this epic and for the British custody of the ancient ancestral tradition upon which it is based. The leading heroes of the Edda are regularly called therein " Goths " ; whilst the scene of the Edda is conclusively located in Asia Minor, centring at Troy and Cappadocia, the traditional home of " St George of Merrie England," with his Red Cross, who also gave his name to our great western waterway of the Early Britons, " St George's Channel," and his Cross became the Admiral's flag of the British Navy, and was for long the badge of every English soldier. The Runic or Gothic type of writing, which is referred to in

the Edda, and in a form of which the Eddic texts are written, is found at an earlier period in Britain than in Scandinavia; and Runic monuments significantly are entirely absent in Germany (for which some of the Edda lays have been claimed), whilst common in Britain, and found also in sites outside the Viking area. The mixed Runic and old Gothic or Old English "black letter" writing of the oldest existing Edda texts in their vellums or parchments is almost indistinguishable from that current in England in the reign of Henry I (A.D. 1100–1135, see Pl. Ia). The Early Britons also were Goths, as I have demonstrated in former works, and their language was British Gothic. The custodianship, therefore, by the Britons of the heroic ancestral Eddic tradition of the Goths was only natural.

This British custodianship also confirms the old tradition of Geoffrey of Monmouth that Britain was colonized by King Brutus and his Britons from Troy in Asia Minor by way of the Mediterranean about 1103 B.C., a tradition which I have fully established by historical evidence in previous works. The currency, therefore, of the Eddic poems in Britain during the so-called "Dark Ages" (which include the period of King Alfred) affords an earlier instance of what Shelley proudly sings:

> Poesy's unfailing river,
> Which through Albion winds for ever.

And it is in keeping with Professor Ker's conclusion that "It was the Gothic influence which took a leading part in the formation of modern Western European literature in reference to its essential differences from the Latin." Indeed, the vastly remote currency of Aryan or Early Gothic words in Britain might have been suspected from



EDDA PARCHMENT MS. OF CODEX REGIUS TEXT, PAGE 1.
c. TWELFTH CENTURY A.D. (½).

From Iceland, now in Royal Library, Copenhagen. (Phototype after Ludv. F. A. Wimmer and Finnar Jönsson.)

what we know of how poetic associations become attached and cling to words through long usage; and that the rapid and enormous progress in literature with the revival of letters and the "word-magic" that characterizes the best poetry of Shakespeare and Milton, have been due in a hitherto unsuspected degree to the long life and world-prevalence of the Aryan language, which resulted from the enterprise of the Aryans or Sumerians.

How the Edda texts appear to have become lost in Britain and preserved in the remote inaccessible frozen fastnesses of inhospitable Iceland is referred to in the Appendix, the main cause being the notorious wholesale destruction of Ancient Briton manuscripts, stigmatized as "pagan," by the fanatical early Christian missionaries in Britain. Iceland, where the Edda texts were discovered in the eleventh century A.D., and now a Danish province since 1384, derived its writing and its earliest colonists from Britain and Ireland. It first appears in history as visited by a party of Irish-Scot hermits of the Culdee (or Keledei) order, with their wives and families, about A.D. 795,[1] and they appear to have found no inhabitants there. Other parties of these hermits and Hebrides pirates settled at intervals until 874, when the island was first permanently colonized by larger numbers of refugees from the Hebrides and Orkney, along with Norsemen from Orkney and Norway, fleeing from the tyranny of Harold Fairhair of Norway, who raided the Hebrides and Orkney; and these immigrants found "Irish books"

[1] The Culdees, a married Christian sect in North Britain, and regarded as pre-Columban, with headquarters at St Andrews, and diffused over the West of Scotland and Hebrides, formed a settlement in Orkney in the sixth century A.D. J. Jamieson, *Historical Account of the Culdees*, pp. 134 f., 1890.

among the people. They founded there a small commonwealth or republic, into which Christianity was introduced about the beginning of the eleventh century A.D.

Fortunately for us, a patriotic Icelandic farmer who studied for a time at Paris, Sæmund, son of Sigfus (*c.* 1055-1135), and surnamed "The Learned," according to the reports of many later Icelandic writers, collected into one bundle the scattered floating MSS. of individual Edda lays current in his time and dating to the tenth or ninth centuries or earlier. That collection was called by later Icelanders "Sæmund's Edda" ("Edda Sæmundar"); and a copy of it on parchment sheets, dating from the twelfth or thirteenth century, was bought in Iceland in the seventeenth century, and is now enshrined in the Royal Library at Copenhagen, and is known as the Codex Regius (see Pl. IA). It contains only the texts of the chief lays without any title, and it does not mention either Sæmund's name or "Edda," a word which seems first applied to its collection only about the middle of the seventeenth century; and on the supposed meaning of that name, see Appendix II.

Much regrettable confusion in the title for this collection of the Edda poems by Sæmund, which forms the only true Edda, has lately been introduced by European writers, calling this collection *The Elder Edda* or *The Poetical Edda*, in order to distinguish these poems from a prose fantastic mythological fairy-tale in Icelandic vernacular, concocted from some of the Edda lays about a century after Sæmund, by an Icelander of Norse ancestry, named Snorri Sturlason (1179–1241). As Snorri, an unscrupulous freebooting adventurer and writer of sagas on the Iceland chiefs of his time and their ancestors, cites in his tale or romance many extracts

from Edda lays, he is referred to by later Icelanders as "having put together the Edda"; and his vernacular tale becoming popular amongst the Icelanders, and better known than the Edda itself, the language of which was scarcely intelligible to these islanders, his tale latterly came to be known there as "Edda," at a period when that title was supposed to denote any old mythological tale.

Hence, modern European writers on the Edda, who all have credulously accepted Snorri's tale, along with his fantastic mythological speculations and its misapplied title of "Edda," term his tale *Snorri's Edda*, or *The Younger Edda* or *The Prose Edda*. But we shall find that Snorri's fictitious tale is no Edda at all, and that his purported translations of the Edda extracts, which he cites, so often completely travesty the sense of his texts as to show that he did not understand many of the critical words in the Edda, which are British and non-Icelandic. His purported translations and interpretations abound with absurd perversions, inconsistencies and extravagant anachronisms. Thus, he makes Wodan to be a lineal descendant of King Thor in the eighteenth generation removed, by arbitrarily stringing together mere titles of Thor and his son as separate personages! And this, notwithstanding that the Edda proper everywhere makes Thor a contemporary of Wodan and very much his junior, and no blood relation of Wodan at all. Yet the citations by Snorri of stanzas from the Edda are important in confirming that old text from other MSS. copies. And it is significant that even Snorri, ill-informed as he was, presumably had heard in Iceland some floating echoes of the genuine old British tradition regarding the Edda; for he states that

Thor (now disclosed as the leading hero of the Edda), so far from ever having been in Iceland or Scandinavia, was a King of Troy in Asia Minor ; and such, in fact, we shall find that he really was.

The collection of the Edda lays and their fragments amassed by Sæmund, and as existing in its copy, the Codex Regius, forms a heterogeneous gathering without any coherent sequence or order. This promiscuous and disordered condition is now seen to be merely due obviously to the accidental way in which the antiquarian collector, Sæmund, had stitched together the individual parchments, containing the lays and their fragments, as he picked them up piecemeal from time to time for preservation. This incoherent sequence of the lays, coupled with the use of different titles for the heroes and heroines in some of them, has led all modern writers on the subject, unpossessed of any key to the Edda epic as a whole, to believe that the Edda is a great complex composition of several different cycles of heroes of different ages ; and has led them to attempt a re-grouping of the lays on this hypothesis, with the result of adding still further to the existing confusion.

I was first led to observe the truly epic character and historical basis of the Edda and its connection with Eastern tradition, by recalling Thor and his exploits, when I was studying Hindu history and mythology in India, in my early days there. I noticed how very similar was the Eddic name *Eindri* for Thor, with his bolt or mace and his Eddic exploits, to the name and exploits of the god *Indra* of the eastern branch of the Aryan or Nordic race. *Indra* is described in the Indian Veda as tall, fair, invincible, armed with a bolt, and having the form and attributes of the European Zeus

or Jupiter ; and he was regarded by the more enlightened Sanskrit scholars as identical with Jupiter and as having been originally a heroic human king who led the Early Aryans to victory, and had latterly been deified. I had early become familiar with the Eddic literature whilst a young student at college, attracted to its perusal through the references to it by Carlyle in his *Heroes and Hero Worship*, in which he took Thor and Odin as types of heroes who were subsequently deified as gods ; and not only as gods, but also as heroes in our British nursery tales. Thus the Chelsea sage, with rare acumen, declared in his dogmatic way that Thor "the giant-slayer" of the Edda was the source of the hero in our modern nursery tale of *Jack-the-Giant-Killer*. He would doubtless have been surprised, as well as gratified, had he lived, to learn that his lucky guess has proved to be strictly and literally true in fact. For one of the usual titles of Thor in the Edda is *Sig* or *Ygg*, which is spelt in the old Sumerian inscriptions of his great-grandson and others in Mesopotamia as *Zagg* or *Zakh*, and it is similarly so spelt at Thor's or St George's old capital in Hittite Cappadocia in Asia Minor, and is now disclosed as the source of our modern name "Jack." It thus now transpires that the mighty name and doughty deeds of the world-famed heroic king of the Aryan, Gothic, or Nordic race, who slew the destructive giants, whose cruel cults oppressed the early world and opposed his establishment of civilization as celebrated in the Edda, has been preserved in the British Isles down to the present day, in this infantile version, even after the Edda MSS. themselves had become destroyed and lost in Britain.

Besides the essential identity in the name and achievements of Thor as *Eindri* in the Eddas with *Indra* of the

Eastern Aryans, the bodily form of these two, and the direction in which they were deified, were observed to be the same in both cases, and like Zeus or Jupiter. In both he was of giant build and reddish-bearded and placed in a heaven in the sky. In both he was armed with a bolt and made the god of Thunder, the Jupiter Tonans of the Romans. In both he led the Aryans to victory and warred against the Serpent-Dragons of the abyss; and the name of his chief adversary was the same in both versions, Indian Vedic and Eddic.

This discovery of the identity in the name, representation and exploits of Thor or Eindri (also called Andvara) in the Edda literary tradition of the European Aryans or Nordics with those of Indra in the Vedic literary tradition of the Eastern branch of the Aryans in India, implies that that heroic king had been originally the common ancestral human king of the united Aryan race before the separation of the Eastern or Indian branch from the Western or European branch of that race. I also observed that Thor's achievements and Grail legend were substantially identical with those of the world-emperor King Arthur of the older British legend (as distinguished from his later unhistorical namesake of the Christian period), and that Thor's Eddic title of Her-Thor equated with "Ar-Thur"—*Her* and *Ar* being dialectic forms of the same root and meaning "Aryan." This, then, placed in my hands a new and promising key for the recovery of the hitherto wholly unknown origin of the Western or European branch of the Aryans by correlation of Western and Eastern literary traditions; and like Keats on his Homeric discovery:

> "Then felt I like some watcher of the skies,
> When a new planet swims into his ken."

How this key was utilized is told along with its startling far-reaching historical results in my previous works, and more fully as regards the agreement with ancient European literary tradition in the present pages.

The identity of Thor Eindri of the Edda with the Indian Indra was further strikingly confirmed and established by my observation, about a quarter of a century ago, that the first historical king of the Sumerians of Ancient Mesopotamia—the oldest civilized people in the world and the introducers of civilization into Asia Minor, Mesopotamia, Egypt, Crete, India, and the prehistoric Danube Valley of Europe, who called themselves *Gūt* or "Goth," and wore the horned head-dress of the Goths, whose non-inflecting language was radically identical with the non-inflecting Gothic and English, and who were the Early Aryans or Early Goths, as established in my former works—bore in Sumerian the personal name of Indara, In Dur, or In-Tur or "King Tur," a name now disclosed as the source of Thor and of Thurs-day. He was the traditional founder of the world's civilization, and was afterwards deified by the Sumerians; and he is represented as slaying the destructive terrorizing demons and Serpent-Dragon totems of the old world. His other Sumerian titles are also identical in the Sumerian and in the Edda; and his date was *c.* 3380 B.C.

The Sumerian records regarding him date continuously back to the inscription on his sacred trophy bowl or Holy Grail by his great-grandson, about 3245 B.C., all earlier supposed dates for the Sumerians and Ancient Egyptians before Thor's being merely imaginary. They contain fairly full details of the personality and exploits of himself, his queen and son-champion knight, and his warrior-clan of Gūts or "Goths," with their portraits

chiselled on stone and graved on their sacred seals, representing them as wearing horned hats like the European Goths, Ancient Britons and Anglo-Saxons, and like the Eddic heroes in mediæval art. The Goat and Deer metaphor, pictographic of his name, is freely applied to him by the Sumerians and Hittites, just as it is to Thor in the Edda. And his capture and consecration of the sacred bowl or Holy Grail is in agreement with that by Thor or Her-Thor (Arthur) in the Edda.

His sacred Rowan-tree, with its guardian Goats, is also freely pictured by the Sumerians and Hitto-Cappadocians, exactly as it is described as Thor's "Ygg-drasill" Rowan-apple tree in the Edda, as we shall see. Indeed, no more striking ocular demonstration of absolute proof for the identity of King Thor or Eindri of the Edda, and his exploits with the first Sumerian or Early Aryan King Tur or Indara, could possibly be had than in the fact that *I use in the present pages over a hundred ancient Sumerian and Hitto-Sumerian seals and sculptures to illustrate the scenes described in the Edda, and treble the number might be used were space available for them. And significantly all these ancient Sumerian and Cappadocian sculptures and engravings agree with the Eddic descriptions of the scenes down to the minutest details, thus establishing unequivocally with the mass of other proofs the genuine historical basis of the Edda tradition and the identity of King Thor, or Arthur, with the first historical Sumerian king who established civilization in the early world.*

On thus finding the substantial agreement in the historical Sumerian records regarding King Indara, Dur or Tur, and the Indian Indra with the Eddic accounts of Thor or Eindri (or Andvara), I began a careful collation of the leading English, French and German translations

of the Edda. I then observed that they all differed from each other more or less seriously in important details. Whilst credulously following Snorri's mythological concept and travesty of the Eddas, and his mistranslations, and whilst giving generally similar sense, they all differed more or less markedly in the words and phrases they employed in translating and paraphrasing the selfsame verses and stanzas.

As the Edda, however, was now disclosed to be a historical, traditional text, and not a mere mythological one, as all those translators, hypnotized by Snorri, imagined, it became necessary for me to make an entirely fresh and strictly *literal* translation direct from the Edda texts themselves. This task, though proving laborious, was comparatively simple and straightforward, with my newly-found keys to the epic. Thanks to the Danish scholars Wimmer and Jönsson, we have a fine phototype reproduction, page by page, of the text of the Codex Regius copy of the Edda of about A.D. 1270 in the Royal Library at Copenhagen (see Pl. IA); and the texts of the additional lays, which were presumably on its missing sheet of eight leaves, are supplied from other MSS. by Vigfusson and Powell, and also in part by Neckel. The mixed Runic alphabet in which this Codex Regius copy of the text is written approaches closely the Gothic or Old English "black letter" character; and the language of the Edda, evidently the Old Briton, is closely allied to the Eastern Gothic, Anglo-Saxon and Old English.

As a result, my new literal translation of the Edda texts, made many years ago, and now offered in these pages, and utilizing therein the admirable collated edition of the different MSS. texts by Neckel, furnishes for the first time a critically exact translation of the Edda. By

its strictly literal rendering, except as regards words that have become obsolete, it demonstrates the radical affinity of the Eddic language with the English; and it retains more fully than before the alliterative character of the original poem upon which the assonance of the Eddic verse largely depends. But most important of all, this translation, made in the light of the discovery that Thor was identical with the first historical Sumerian king of corresponding name and achievements, and with the first traditional king of the Aryans before the separation of their Eastern branch, has enabled me to reconstruct the hitherto hopelessly disordered and detached Edda lays back into their original and consistent sequence on their historical basis.

This new translation and reconstruction disclosed that the Edda was the traditional version of the great epic of the Northern branch of the Goths, including the Britons, celebrating the establishment of the World's Civilization by King Thor or Her-Thor or Arthur. It, moreover, enabled me to recognize and recover in the Edda the full strings of the titles of that first king, his queen and heroic crown-prince, as used by the Sumerians, as well as the Sumerian geographical names, with their identifications in Asia Minor and Mesopotamia, which have been faithfully preserved in the Edda MSS. in writing down to the present day.

This synthesis and rearrangement of the disordered Edda lays by means of our new historical and traditional keys, Sumerian and Indian, whilst transforming the whole scheme of the Edda as hitherto imagined, disclosed the striking fact that the grossly misleading confusion and perversion hitherto current in the interpretation of the Edda were introduced by the Icelander Snorri and

credulously followed by all modern European writers. Snorri, we have seen, was the author of a melodramatic, mythological tale or romance founded on certain extracts from the Edda, mostly mistranslated, and prefaced by a statement of his notions that the Edda lays were mythological, which treatise has latterly been dignified by the title of *The Prose Edda*.

The serious perversions of the Edda theme thus introduced by Snorri include, amongst other things, his mistaking the mere *titles* of leading heroes and heroines for separate and distinctly different personages, and thus fictitiously increasing the real number of the heroes and heroines and confusing the sense. The use by the Sumerians of titles and multiple titles for their early kings and heroes, besides their personal names, has been demonstrated in my previous works. This use of multiple titles for ancient kings and heroes continued down into classic times, where Homer and other bards regularly call their heroes by their titles or cognomens as well as by their personal names, in order to vary the monotony of repetition in their songs.

One of the most seriously misleading instances of this mistaken use of an Eddic title for a totally different personage by Snorri and by all modern Eddic writers mechanically following him, is the mistaking of the *Odin* title of Thor for the name of Wodan or Woden, the arch-enemy of Thor; and thus completely vitiating and perverting the whole scheme of the Edda epic. "Odin," as I have demonstrated in my previous work, was a title of King Tur, Dur or Indara in the Sumerian, wherein it is spelt *Odoin* or *Uduin*, with the shorter variant of *Odo* or *Udu*. And in the Edda texts, as now literally translated, Thor bears unequivocally and repeatedly the titles

of Odin and Odo. But Snorri, in the introduction to his tale, identifies Odin with Woden, whom he calls "Voden" (the letter *W* being absent in Icelandic and Norse, and replaced by the very late letter *V*). Thus he says, "Vōden, whom we call Odin." This identification by Snorri was presumably owing to his inability to find the name Wodan or Voden in the Edda MSS., from which it is absent in all existing copies, and partly to Wodan having been with his blood-sacrifices the popular war-god or war-demon of the Icelanders and Scandinavians down till only two centuries before Snorri's time.

Now Wodan, Wotan, or Woden by his older name of *Bodo* or *Bauta* corresponding to his Sumerian name of *Budu*, *Butu*, or *Budun* ("The Serpent-Footed"), is throughout the Edda represented as the malignant, aboriginal chieftain of the Moon and Serpent-Dragon cult and antagonist of King Thor in his great reformation. This significantly is in series with his Vedic Sanskrit name of *Budhnya* (or "The Bottom"), as the arch-enemy of Indra (*i.e.*, Eindri or Thor); and he was represented in the Veda mythically as "The Great Serpent of the Bottom (or Deep)"—the *Puthon* or *Python* of the Greeks. Similarly in some later Edda lays Wodan or Bodo is also represented mythologically as that great Serpent. Moreover, *Budh* is still the name for him surviving in modern Indian week-day nomenclature, wherein Wednes-day or Wodens-day is called *Budh*. And curiously the Indian Lunar Brahmans who adopted his Moon and Serpent and Hell cult, despite the evidence of the Veda as to his demonist character, also make him the father of the first Aryan king, just as the later European Wodanists arbitrarily make Wodan the father

of Thor, presumably because Thor's reign dates from the downfall of Wodan, whom he conquered. Indeed, the selfsame confusion occurs also in Egyptian myth, wherein the Semitic priests of the Nile Valley degraded the original pure Sun-worship of Asar or "Osiris" (the Sumerian *Asari* title of King Dur or Tur) by deliberately introducing into it the Serpent and animal sacrificial cult of their own debased aboriginal Egyptian Mother-Son creed, which was essentially similar to the pre-Adamite Chaldean. Thus Wodan, Wotan, Bodo or Bauta we shall find, was called by the Semitic Egyptians *Butan* or *Patah*, and was their traditional human ancestor, and represented as a naked dwarf with attendant serpents, and latterly identified by these Nilotic priests with King Osiris or *Atmu* (Adam), and invested with the solar attributes and achievements of the latter!

Unfortunately, this confusion is "worse confounded" by finding that, although the name Odin is exclusively used for Thor in the central lay and most of the other lays, in certain later lays of the Codex Regius and other MSS. copies of the Edda, the name "Odin" is actually used for Wodan. As, however, all these existing copies date to the period of Snorri and later, it seems probable that the older name of Bodo or Bauta (or Budhnya) for Wodan had been arbitrarily altered by the scribes into "Odin", under the influence of Snorri's theory. But our new keys and the context of the Edda itself indicate clearly in all cases where this Odin name has been substituted for "Wodan."

Another outstanding serious misinterpretation of the Edda theme by Snorri and his modern followers mistaking mere titles of the same personage for different individuals, and resulting in hopeless confusion, is that arising from

Baldr's titles of Loki and "The Wolf of Fen (Van)." Our new literal translation makes it certain that nowhere in the Edda is Baldr (the so-called "Balder"), the son of Wodan, ever once called "good" or "beautiful," or even an "Asa," or "Lord," a usual title of Thor and his Gothic heroes. On the contrary Baldr is called "the baleful," "the harrier," "the ruffian," and is everywhere throughout the Edda represented as the villain of the narrative, the malicious son and champion of the malignant Wodan, the inveterate antagonist of Thor, and as identical with "The Wolf of Fen (Van)" and Loki, the human historical original of Lucifer, and of the truculent "Green Man," as we shall see, in the Arthur legend.

Resuming now our reconstruction of the Edda, out of all this disordered tangle into which it has been thrown by Snorri and his modern followers, as a consistent epic by means of our new historical keys, this reconstruction was especially facilitated by the arresting lyrical lay, entitled *Völo-Spa* or "The Spying (or Vision) of the Völo (or Sibyl)"—the name Völo being supposed to be akin to the Greek *Sibulla*, "a sibyl or prophetess," by erosion of its first syllable, and by *b* and *v* being freely interchangeable dialectally. This long lay is admittedly the finest of all the Edda poems. It is appreciatively called by Professor Ker "the noblest work of the Northern imagination"—as he naturally accepted the current erroneous notion that the subject of the poem was mythological.

As showing the traditional prime importance of this *Sibyl's Vision* lay, it was placed in the forefront of his collection by Sæmund, and similarly in the copy in the Codex Regius. Notwithstanding this traditional pre-eminence, all the leading modern authorities on the Edda, from Vigfusson and Powell down to the very

latest writers, each mechanically following the other, imagine it to be outside the scheme of the Edda proper, and have relegated it to the end of their translations as allegorical or mythical.

This basic Edda lay, *The Sibyl's Vision*, has hitherto been supposed to be "a kind of world drama, having for its subject the mythical life of the gods and men from the beginning of the world till the Crack of Doom (Ragnarök)"—this last epoch which they thus mistranslate, and meaning literally "The Reign or Rule of Reason," they identify with the introduction of Christianity into Iceland in the belief that the Edda was originally composed by Icelanders. Misled in this way by the Eddic writers of his day Carlyle, in his glorification of Wodan and relegation of Thor to quite a subordinate position, wrote "some wild Prophecies we have in the Voluspa of the Elder Edda, *but they were comparatively an idle adjunct of the matter*" (!) But Carlyle here, like his authorities, and like all Eddic authorities ever since, took the husk (Wodan) and threw away the kernel.

On the other hand, I early observed that this foremost of all the lays formed really the backbone and framework of the whole collection of the Edda poems; that it was in itself a fairly complete epic summary of the historical achievements of King Thor, and contained nothing really mythical or supernatural; and that the rest of the detached Edda poems were merely expanded, detailed descriptions of leading episodes or incidents that were briefly summarized in this central poem. Further study fully confirmed this observation.

This lay gets its present title of *The Sibyl's Vision* from its having been latterly sung or recited by an official or professional Sibyl, or *Völo*, a wise-woman, whom the

early Icelandic sagas describe as a lady of rank and education, and her personal appearance and dress are described in the Appendix. She was held in high honour, and at the great autumn festivals of rejoicing was seated on a high seat or throne, and sang her songs to the assembled nobles and populace. Her lay was called a " Vision ", obviously because the old epic story is for the sake of vividness composed in this particular lay in the present tense, with the words " I see " prefixed to most of the leading episodes and stanzas, as if the singer were an eye-witness of the great events passing before her eyes, as in a vision of the past. This bardic device of eye-witness and vision was also used by the old Briton-Welsh bard Taliesin, the Anglo-Saxon Beowulf and others in their historical songs, not to mention Langland's *Vision of Piers the Plowman* of the fourteenth century.

This central Edda poem, discovered as the backbone and framework of the entire epic, is disclosed as the oldest form of the Edda epic and *complete in itself;* and in its refrain we seem to find, as seen later, the original form of the name " Edda," which was latterly applied to the whole collection. Different MSS. of this lay or its fragments, of which there are several, show significant differences in the sequence of its stanzas from that in the Codex Regius. And in some versions the sequences are better connected together than in the latter, thus presuming that *the Codex Regius was copied from several detached fragmentary MSS. in which the stanzas were not stitched together in their original and proper sequence.* But our Sumerian and Indian historical keys enable us to restore such dislocated stanzas to their natural and original positions and sequence. In reconstructing the Edda epic, therefore, I have taken this central Edda,

The Sibyl's Vision as the framework of the Edda, and introduce in dovetail fashion the other scattered lays at the respective points where they or their associated scenes are referred to in this basic poem.

The Form of the epic as preserved in its central lay retains presumably something of the shape of the original epic as composed shortly after the great epoch of the Rise of Civilization about 3380 B.C., which it celebrates. If this be so, its language has from time to time been modernized by generations of bards, in handing down the old story through the ages, to adapt it to the changes undergone in the evolution of the ancient speech. It has clearly descended in writing, as evidenced by its remarkable preservation of such a large number of the ancient personal names and titles and place-names in agreement with those of the ancient Sumerian records. *And nowhere else, except in the Edda as now restored, do we find preserved, either in Europe or in the East, any such complete tradition of the Early History of the World and of Pre-Adamite Man,* which will bear examination in the light of ascertained scientific facts.

The Poetry or Verse of the Edda is epic or heroic. It is couched in narrative form, in which the dramatic element is introduced as impassioned harangues with occasional dialogues, and sometimes culminating in tragedy. The breathless flow of its narrative and adventure holds the hearers' (and readers') continuous interest, and is obviously intended to excite the patriotism and heroic feelings of the audience, in celebrating the rise and establishment of civilization achieved by their greatest ancestral heroes. In some respects the verse at times resembles that of the ballad, though occurring many centuries before the supposed rise of ballad verse.

The Diction is always simple and homely, terse and vigorous, couched in the language of ordinary life, so as to be understood by the people. The language is obviously that of British Gothic as distinguished from Anglo-Saxon,[1] and of a period shortly before the eighth century when Iceland was first inhabited by parties of Irish-Scots and Hebrides refugees. It is seldom embroidered with ornamental phrases, yet occasionally it is gracefully lyrical, as, for example, when describing Thor it sings :

> Mighty, much-eyed and of the ruler kind,
> Newly born is he, this Peace-worshipping man.
> He is of the Earth the mighty Eye,
> The Swallow of the cool sea, the son of dreams.

Like all ancient poetry or verse, it differs sharply from the modern in its total absence of any rhyme or end-jingles—a valuable aid, emphasis and embellishment to poetic expression which, however, only came into general use in Europe about six centuries ago. The Eddic verse depends for its rhythm and melody on its metre and

[1] The misleading term " Anglo-Saxon " has been comparatively lately coined by English lexicographers and historians, who believed that the Angle and Saxon invaders of the fifth and sixth centuries exterminated the Britons, and that all the words current in England and the South of Scotland from the sixth to the eleventh century, when " Early English " begins, were Anglo-Saxon ! But, as a fact, the Britons and their language were no more (or no less) exterminated by the Anglo-Saxons than were the latter (and their so-called language) on their conquest by the Normans. And the great bulk of the words swept by later English lexicographers into their net as " Anglo-Saxon " are really Briton or British Gothic. As the Scottish poet, Charles Mackay, truly says : " The compound word *Anglo-Saxon* is purely an invention of English writers at a comparatively late period, and is neither justified by History nor Philology." *Poetry and Humour in the Scottish Language*, p. 3, 1882.

alliterative assonance, the latter feature in poetry being significantly called by Professor Ker "*Gothic* verse," and regarded by him as the source of all alliterative Early British and Anglo-Saxon verse. It is thus blank verse, with this difference that its verses are clearly separated and grouped together into stanzas, usually containing eight verses, though sometimes only six or even less.

The metre of the Edda is highly specialized. It is seen at its best in the central lay, *The Sibyl's Vision*. It is constructed on very definite technical rules, which must have taken a very long period for their evolution and maturity. Its flexible, melodious metre is not always fully reproduced in our wellnigh literal translation, owing to the necessary replacement of some obsolete words, although there are fewer obsolete words to be replaced than in translating Anglo-Saxon[1] into English. A great deal of learned and discursive conflicting discussion, without telling much, has been written on the subject of the Edda metre. My own general analysis of it is as follows:

The Edda metre moves generally in the sprightly swinging trochaic measure, which significantly was a favourite with Anglo-Saxon, Early English and Welsh bards, and which is still favoured by many modern English poets. Each foot in this measure consists of two syllables, the first accented or long, and the second unaccented or short. The length of the lines has been a matter of dispute; for in the old vellums or parchments, in order to save space, the lines are written on continuously; but separation marks for sentences and verse endings and stanzas are supplied. Although in the older

[1] See previous note.

lays, like *The Sibyl's Vision*, very many of the sentences are composed of three feet and have separation marks at their end, Vigfusson and Powell were of opinion that the majority of translators were wrong in printing the lines as three feet, and contend that that is only half a line, and analogous to printing the hexameters of Virgil in two lines. Personally, I consider that the majority of translators are almost certainly right in taking the trimeter length for the line in such cases, namely: | — ⏑ | — ⏑ | — ⏑ | ; as for example :

" Alone | sat she | outside,
Then in | the gard'ner | came,
Young Ygg | -i the | Āsa,
And in | her eyes | he look'd."

I have therefore adapted this measure in such lays, which is in agreement with so much of it in our ancient and modern English poetry. Thus, for example, we find this trochaic trimeter, and also significantly with its last foot truncated, as so frequently happens also in the Edda, and like the latter also coupled with alliteration in the first and in the last three specimens :

In Langland's *Piers Plowman :*

" In a | somer | seson,
Whan softe | was the | sonne."

In Shakespeare's *Passionate Pilgrim :*

" Youth is | full of | pleasance,
Age is | full of | care ;
Youth like | summer | morn,
Age like | winter | weather."

In Tennyson's *Maud:*

" Rosy | is the | west,
Rosy | is the | south,
Rosy | are her | cheeks,
And a | rose her | mouth."

In Shelley's *Prometheus Unbound:*

" In the | world un- | known,
Sleeps a | verse un- | spoken;
By thy | step a- | lone,
Can its | rest be | broken."

In Moore's melody:

" Fill the | bumper | fair!
Every | drop we | sprinkle
On the | brow of | care
Smooths a- | way a | wrinkle."

In Baring-Gould's hymn:

" Now the | day is | over,
Night is | drawing | nigh;
Shadows | of the | evening
Steal a- | cross the | sky."

In this measure in the Edda, as well as in English verse, there are sometimes more than six syllables in the line, in which cases two or more syllables are slurred over to adapt them to the measure.

Besides this trochaic trimeter, other forms of measure are employed in several lays, which also have their parallels in English verse. For instance, we have this fine flowing measure in the Edda lay on the wounding of King Thor (called in this particular stanza by his title of *Odar*, corresponding to his Sumerian and Babylonian

title of *Adar*) by the spiked stone-weapon of Baldr-the-Harrier or Ty, the son of Wodan, the arch-enemy of Thor :

> Then the hard brok'n chip o' the Harrier found a hame in King Odar o' Ving . . .
> That steely spike stood sticking fast in Einrid's blood.
> Afterwards out it was niggl'd by Gefion's son Ale from the sore,
> Ty's red iron ore was got rid of, the Hell-ball was quell'd.

Here Thor's title of Eindri is spelt with some of its letters transposed by the copyist as " Einrid."

Another sprightly swinging but different measure is found in the lay describing the training of King Thor's son Kon in sports, the first verse of which runs :

> Kon was the youngest (Asa) in the Inn,
> As up he waxed as an Earl born,
> He learnt horse-taming, to fend by shields,
> Shafts to shape and shake ashen spears.

The Alliteration in the Eddic verse, which, as Professor Ker has shown, is of Gothic origin, is constructed on a highly developed artificial system according to definite rules. It affects the same initial letter and corresponding accented syllable ; and is usually distributed over two lines, two in the first line and another and more complete in the second line. Significantly this is also the rule in Old Brito-Welsh verse, and the " Anglo-Saxon " of Cædmon and other early bards, and in the Old English of *Piers Plowman*. And in modern times, even with the use of rhyme-endings, our poets continue using alliteration more or less in a restrained form ; and prose writers also employ it to give point and piquancy to expression. It also survives in saws and adages. Apart from its

assonance, it was perhaps originally introduced as an aid to verbal memory of the lays.

Our new Translation of the Edda is rendered as scrupulously literal as possible, and the temptation to attempt paraphrasing it in more picturesque modern English strenuously resisted, so as to recover the literal reading of this classic text in its own language as an historical document, and also to exhibit the radical affinity of the Eddic language with the British and English. This fidelity to the letter of the Edda yields also fidelity to the spirit of that epic, owing to the Edda language being radically identical with Old English or rather Old British. It is not, however, always practicable to give in the translations the full extent of the trochaic and other measures and the full alliteration of the texts, owing to several of the Eddic words having become obsolete [1] or their sense somewhat altered in modern speech (*e.g.*, *wit* for " know " and *mind* for " remember "). This necessitates the occasional use of better known modern synonyms or phrases or idioms in order to render the meaning more intelligible without necessitating a reference to the Glossary. Thus the opening verse of *The Sibyl's Vision*, which reads, with its first letter aspirated :

Hliōds bid ek allar
helgar kindir,
meiri ok minni,
mōgo Heimdallar !

[1] The rapidity with which words become obsolete in the " English " language is not perhaps generally recognized. Thus Thomas Wright, in his edition of *Piers Plowman*, gives in his Glossary a list of no less than about two thousand Early English and " Anglo-Saxon " (*i.e.*, mostly Briton) words which had become more or less obsolete in English within those five centuries.

I have Englished with almost literal verbal agreement, allowing for the dialectic differences in modern spelling and obsolete words, as :

> Listen ! [1] I bid ye all,
> Kindred on holiday,
> Major and minor folk,
> Men of the Homedale !

Here it will be noticed that in the first line the Eddic bard, in order to preserve faithfully the trochaic measure, makes the second foot begin with the long accented verb *bid*, and placed its pronoun *ek* (= I, the late Gothic *ik*, Anglo-Saxon *ic*, Greek and Latin *egō*) after it ; although in the Edda it usually precedes the verb as in English. So my placing the pronoun in front for modern reading as " I bid," necessarily disarranges the trochaic measure in this particular foot. In the third foot also in this line, the rendering " ye all " for " all ye " places the long " all " in the second or short syllable of this foot. In the third line *ok*, the copulative conjunction, is now obsolete in English in that usage, but survives as *yoke*, " join," and *eke*, " augment " (and it corresponds to the Anglo-Saxon *ac*, " and," Latin *ac* and Greek *kai*, probably from the Sumerian *ge*, " and "). And in fourth line *mögo*, literally meaning " sons," also " men " (corresponding to the Anglo-Saxon *maga*, " son or kinsman," and the Gaelic *mac*, " son "), I have rendered " men," which whilst giving the sense also preserves the alliteration of the text.

The Refrain or burden, recurring at the end of the most of the chief divisions of the central poem, and used

[1] The Eddic *Hliods* literally means " of listening," and is cognate with Meso-Gothic *Hliuthan*, Eddic *Hlusta*, and Anglo-Saxon *Hlystan*, " to listen."

to introduce pointedly fresh episodes, I have translated as:

Know ye yet the Edda?
Know ye yet it all?

This refrain, which forms only one line in the texts, has hitherto been variously rendered or paraphrased as "Know ye it but what?" "Know ye yet or what?" "Would ye know further and what?" But none of these yield very good or literal sense. The word *Eda*, which occurs in this refrain, has been translated in these cases as the conjunctive *eda* (corresponding to the Latin *et*, "and, or"). I venture, however, to suggest that this word *Eda* really preserves the old traditional name for the epic poem, spelt with a single *d*. For the old Gothic runic letter *d* was sometimes written by the sign of a double *d*, and thus could yield for this word the form of "Edda," a title which seems first applied to this epic collection in the seventeenth century.

The Divisions of the theme of this great Edda epic—celebrating the advent of Thor, Her-Thor (or Ar-Thur), or Ad ("Adam") into the riotous Old World of savagery and debasing cruel superstitions, and his Great Reformation, by which he established the first Civilization, with ordered government, systematic agriculture and industrial life, peace and goodwill and prosperity, between about 3380 to 3350 B.C.—are usually indicated in the central lay, *The Sibyl's Vision*, as separate scenes, though the latter word itself is not actually used therein, but only the introductory phrase "I see," or "I remember." I have, therefore, in using *The Sibyl's Vision* as the thread on which I string together all the scattered Edda lays, divided the great episodes in the reconstructed epic into

separate " Scenes," which I have numbered consecutively I to XXXII ; and the list of these is given in the Contents table at pp. xi f. for reference.

Scene I, which follows the Prologue, introducing the Sibyl songstress to the audience of Gothic (Briton) nobles and laity of the Homedale assembled at their great festival holiday, opens with a glimpse into the pre-Adamite World. That old world is graphically pictured, steeped in primitive savagery and internecine atrocities, foully stained by the widespread maiming and human sacrifice, and debasing orgies and necromantic superstitions of the Mother-Son cult of the Serpent-Dragon and Wolf. It discloses the Matriarch Chaldee weird El in her " paradise " in " The Garden of Eden " (at Carchemish or Jerablus on the Euphrates in Upper Mesopotamia), along with her sacred serpents and wolves and her paramour Wodan and her only " established " son Baldr, in their hellish cellar or hall of Valhall, and The Three Fate weirds, with their magic bowl or " cauldron," at the Well of Urd under their " Tree of Knowledge." The graphic Eddic descriptions of this scene, as also of all the subsequent scenes, are vividly illustrated and fully confirmed in their details by the concrete evidence of more or less contemporary and later Sumerian and Hittite sculptures and engraved seals, as well as by the traditional pictures of that primitive demonist Mother-cult preserved by the Egyptians and Indian branch of the Aryans. The remarkable technical excellence in the drawing and engraving of these ancient seals, dating from about 3300 B.C. to 2000 B.C., will be appreciated when it is remembered that these drawings and gravings are each contained within the minute space of little more than one square inch, so that they have had to be often

magnified in the illustrations by half or one diameter for more easy reference.

Scene II discloses the sudden meteoric advent into the grievously stricken riotous old world of the greatest of all reformers and culture heroes, " the tall, fair, red-bearded " Thor or Eindri, with his sturdy, industrious, law-abiding men of Gothic breed. A Sun-worshipper, he reflects the shining brilliance of that luminary and becomes himself a fixed star in the firmament of Civilization, and was afterwards deified as Indra or Jupiter as the humanized type of God. Thor or Ad, the first historical king in the ancient world, who, as I have demonstrated by concrete, historical proofs in my previous works, and as now fully established in the present pages, was the historical original of " Adam-the-son-God " of the New Testament (where, however, as well as in Genesis, his true history as the reformer of Eden is spitefully mutilated), regenerates and transforms the riotous old world into a civilized, settled, law-abiding, industrial and habitable land, by his great uplifting crusade, under his banner of the Red Cross of his Sun-worship and establishes civilization, and thus effects " The Rise of Man." The historical Adam is now disclosed to have been *not* " the first created man," but the first man who made men of men. He is the protagonist of the Edda epic. His noble, forceful and resourceful and inspiring personality, with his traditional personal appearance of the tall, fair Nordic racial type, majestic, with a happy combination of brawn and brain, are vividly described in keeping with the more or less contemporary Sumerian and Hittite sculptures, engraved seals and historical records. His building of the first town, establishment of agriculture, metal forges, and other industries and town-life, his

creation of free institutions and of the first Parliament, his message of brotherly love and the brotherhood of man, and abhorrence of the Serpent and its Mother-weird cult and blood sacrifices, are graphically and dramatically narrated.

The place of his first appearance is located at Troy in the Troad district of Mount Ida, bordering the Dardanelles in North-western Asia Minor, and a tradition in a later scene refers to his having come from the Danube Valley in Middle Europe, an immemorial home of the Goths. This point of his advent and establishment of the first civilized state at Troy, discloses him as the historical original of the first traditional king of the Greek *Dar-Danos*, after whom the Dardanelles are named. For Thor or King *Dar* of the Sumerian records bears in the Edda, as well as in the Sumerian, the title of *Dan*, though Homer's tradition has placed him about two millenniums later than his real date. He is also identified through his Eddic title of *Bur-Mioth* (*Pur-Mit* of Sumerian), and identical achievements with the historical original of the far-famed *Pro-Metheus* of the Greek legend, who first brought fire to the domestic hearth of primitive men, and gave them the blessings of knowledge and civilization, and so evoked the anger of the jealous old "gods"; and he, too, with his wife, Asia, was located by the Greek tradition in Asia Minor.

This Eddic account of the coming of King Thor, Dar or Ad (or "Adam"), and his establishment of civilization, is profusely illustrated in these pages by Early Sumerian and Hittite sculptures and engraved seals, and is further confirmed by the ancient Sumerian, Egyptian, Greek and Indian traditional records detailed in the Appendix. And it is of especial Gothic significance that the Sumerian

and Hittite portraits of the first king and his men and women-folk represent them usually in Gothic dress and wearing the horned hat of the Goths, Early Britons, Anglo-Saxons and Norsemen of the Viking period.

The succeeding scenes, arranged in chronological sequence, disclose Thor civilizing the aboriginal tribes, not only of the Troad, but many also from Middle and Eastern Asia Minor, as far as Lake Van in Armenia, and even from Eden itself, who had flocked to his Sun-Cross standard; he appoints them head-men or chiefs from their own ranks, and he enfranchises and admits those tribal chiefs into his Gothic Parliament and commonwealth; he even sanctions the intermarriage of a regenerate chief with a Gothic maid; he establishes weaving workshops at Troy; he has an adventure on a fishing excursion in the Troad with his adversary, Wodan the Edenite and Serpent-Wolf chief who, with his hordes, raids Troy and its factories. The repeated raids on Troy by Wodan and his men force Thor to conquer and annex Phrygia, or "The Land of Lions," on the east to the borders of Cappadocia. In this expedition, and supported by his aboriginal allies, he encounters Amazonian warrioresses from Eden, who wore skin-coats (an Edenite fashion that has again come into vogue since the War), as distinguished from the cloth tailor-made garments of the Goths. And under his title of *Meide*-the-*Asa*, bearing his Sun-Cross wooden standard, he vanquishes Wodan in a notable scene described in "Wodan's Lament at his defeat by the Nine Woods of Meide-the-Asa," which thus explains for the first time the Nine St George's Crosses on the prehistoric rock-carving on the *Midas* monument in the heart of Phrygia, and it also explains the contemporary portrait of King

Thor, with his five-horned head-dress, taming (civilizing) the Phrygian lions (totems) on the archaic ivory carving figured in Pl. V and p. 48.

The next scenes disclose Thor's conquest of Cappadocia (east of Phrygia) up to the Euphrates and down through the Taurus to the seaboard of Cilicia ; his establishing his new chief capital at Vidara or Pteria (at Boghaz Koi), in the heart of Cappadocia, as " George of the Red Cross," the historical original of " St George of Cappadocia and England " ; his building and fortifying his capital there, which he calls Himin or " Heaven " ; his judgment-hall, his Rowan-apple " Tree of Life," Ygg-Drasill, as a symbol of the Sun ; his establishing of Baptism as the initiating rite into his Sun-cult. There, having concluded a treaty with the Edenites, whose central Mother Weird's Serpent shrine and garden on the Euphrates was now only a few days' journey to the south of his borders, he is visited in his mountain capital by a party of weird vestals from Eden, including Eve, to spy out his capital, and most of the episodes in these scenes also, from III onwards, are confirmed by the Sumerian and Hittite sculptures and seals, and Phrygian and Cappadocian monuments.

The courtship and marriage of Thor or Her-Thor (Ar-Thur) with Eve or Gunn-Ifa (Guin-Evere) the Eden vestal of the Serpent-cult, after her conversion by Thor to his Sun-cult, is dramatically described in the next scene ; and significantly the Edda account is in full agreement down to the most minute detail with the great prehistoric bas-relief rock-sculptures of that ceremony near Pteria or Boghaz Koi, which the Edda now interprets for the first time, and also in agreement with the Sumerian, Greek and Indian records of that

ceremony. Then follow scenes with Eve at home in Thor's mountain capital of " Heaven " as queen-consort of the Goths, and as custodian of the life-giving Rowan-apples of the sacred tree ; the birth and boyhood of Thor-Adam and Eve's son, the crown-prince Gunn or Kon (Cain or Gawain) ; the young prince Cain being treacherously wounded by the elderly Baldr or Epli (Abel), the son of Wodan and the Edenite Matriarch ; Cain's succour by his mother Eve, who warns him against the treachery of the Edenites, and imparts to him on his initiation as a young solar Red Cross Knight the Ten Commandments of his father Adam-Thor.

Other scenes follow, with an attack on Thor's burg by Baldr (Abel) and his men from the Van district of Eden, and their repulse and having to pay an indemnity ; Thor's defence of his Cappadocian frontier on the Euphrates up to " The Garden of Eden " ; the almost fatal wounding of Adam-Thor by " the murderous " stone-missile of Baldr (an incident seized on by the later Mother-cult Greek bards and magnified into the binding and wounding of Pro-Metheus for rejecting the old " gods ") ; Thor's succour and extraction of the missile by his son Cain ; his being capsized in his ship off the Cilician coast by Baldr or Sutt (" Seth "-Abel), and punishment of latter as the source of the Babylonian legend of " Adamu-the-son-of-God capsized by Sutu, and his revenge."

On a peace being again patched up, Adam-Thor visits the old Matriarch Weird El at Eden, who recites to him his ancestry from the Western Hers, or Aryans of the Œdl (or Ethel) and Dan clans (of Europe) ; also Eve's ancestry from the same Gothic clan stock ; and taunts him with wishing to capture her central fetish magic

stone-cauldron or "Holy Grail." During this peace, Baldr or Loki (Lucifer) of the Serpent-Dragon cult, visits King Thor's banqueting-hall at Vidara (Pteria) or "Heaven," and riotously quarrelling there with his Gothic hosts and foully insulting Queen Eve, he is cast out of that "Heaven" by Gunn or Cain or Miok (Michael), disclosing the real traditional, historical source of the casting-out from heaven of the great dragon Lucifer or Apollyon (Abel) by St Michael the Archangel of the later New Testament legend, and also the earlier and truer version of the expulsion of the Green Man from King Arthur's banqueting-hall by the young knight, Sir Gawain, in the Arthurian legend.

Subsequent scenes disclose the binding of Baldr Loki by Miok (Michael) or Cain, owing to his continued destructive raids on the Gothic territory; Baldr's escape from his fetters; his kidnapping in revenge Eve, whom he carries off to Eden; King Thor's fury at this dastardly outrage and rape by Baldr; his hurried crusade against Eden (frequently called in the Edda "Hell"); his entry there, bearing along with his invincible stone-mace the sacred epiphytic Rowan-tree branch of his Sun-cult, now disclosed as the real origin of *The Golden Bough* legend of Virgil (and not the mistletoe), and also as the source of the old British and Scottish adage:

> Rowan-tree and red threid,
> Gar the witches tak their speid.

Thor's rescue of Eve, with the aid of Cain, from the clutches of the Edenite Baldr, here called in the Edda *Epli*, *i.e.*, Abel; Thor's physical punishment of the latter; and his seizure and carrying off of the central fetish stone magic bowl or witches' cauldron of Eden,

which he then consecrates to his Sun-cult as " The Holy Grail of King Arthur " (which still exists with the Sumerian inscription of his great-grandson) ; and the wounding of Gunn or Cain, during their victorious retreat, by the stone missile of the pursuing Baldr form other scenes.

The great Battle of Eden, the most momentous and epoch-making battle of the old world, forms the next scene. Furious at the loss of their central fetish bowl, Baldr and his Mother Weird El, muster all their Edenite swarms of hordes, by river, sea, and land, for a great battle against Thor, who, on hearing of it, musters along with Cain all their force of well-disciplined Gothic yeomen cultivators and their allies for the fray. Eden was, according to the Edda, defended by skin-clad and " wolf-tailed " men, armed with " flaming switches " (cherubims with flaming swords). The battle, which proved catastrophic for the Edenites, is described in lurid colours in the Edda as in the Sumerian and Babylonian records. In the battle, Miok or Mikli (Michael) or Cain, slays Baldr, Sutt or Abel, the Dragon-cult chief, in single combat and avenges his father for the rape of Eve. Thus the Edda recovers at last the true history of the event which has been so falsely misrepresented by the later Chaldee literature, and reveals the historical source of the New Testament legend of St Michael slaying Apollyon the Dragon, the Egyptian Horus of the Sun-cult slaying Set (Sutt or Seth), and Sir Gawain slaying the Green Man. It discloses the Sumerian origin of the title *Tubal* for Cain as " The Slayer of Bal," and confirms his identity with Cain through the Hebrew tradition of his being " the instructor of every artificer in brass (bronze) and iron," and his traditional inventorship of the Plough

(see details in Appendix, with the brilliant poem on Tubal Cain by the poet Charles Mackay, p. 299). It also discloses the real historical source of the "Lamentations of the Chaldees," which modern writers mistakenly call "The Killing of the God." Notwithstanding the villainy of Baldr, Thor and his son and nobles, sinking all animosities, gave his body a decent funeral, "worthily, without vengeance, as if their own brother." Then follows the lament of the Chaldees for the death of Abel, whilst other Chaldees rejoice, saying, "Thanks only maun I greet, dry tears only; let Hell hold what it has!"

The next scene (XXVIII) is the pursuit and capture of El, the old Serpent-Dragon Matriarch, who had meanwhile escaped on the River Euphrates by boat. She was captured and slain by Thor or Goer (George), and in this scene she is represented allegorically as the Serpent-Dragon itself, of which she was the arch-priestess; and she and her conqueror are similarly represented in full agreement with all the Edda details in the Egyptian version of the scene engraved on the alabaster sarcophagus of Seti I, the father of Rameses II, in the Soane Museum in London, and figured in the text, and also as with the other scenes, in agreement with the Sumerian and Babylonian and Hittite versions in sculptured seals and records, and in the Indian literary versions. This recovers for us the historical originals of the scene and the personalities of the actors in "St George slaying the Dragon," figured on the royal insignia of England and on British coins; and in Mid-Europe, Syria and Asia Minor.

The next scene is the Enthronement of Her-Thor (or Ar-Thur), or Adam on the Hill of Eden (Carchemish, Jerablus or Jörovelli of the Edda), or Arthur's Seat, to signalize his victory over Eden with the speech he made

on that occasion. This Edda record is in agreement not only with the Sumerian versions, but also with the ancient Hittite sculpture actually found on this Hill of Eden, at Carchemish, which represents King Dar, Tur, or Thor enthroned there as represented in the photograph in the text (Pl. XXVII). And the Anglo-Saxon bard Cædmon still retained the genuine old tradition that Adam was enthroned in Eden on " the firm set throne " formerly occupied there by Lucifer or Satan.

The Reformation and regeneration of Eden by Adam-Thor, and the conversion of that Serpent-cult abode into a Utopian " City of God," forms the next scene. The regenerate Edenites were freely admitted on equal terms into the Aryan fellowship and commonwealth of that transformed city-state. And it was from this advance-post of King Adam-Thor's Cappadocian empire, at the head or northern end of the Euphrates plain, that King Thor's son " Cain " descended in the twelfth year of his reign (*c.* 3336 B.C.) into Mesopotamia of the Chaldees, and annexed and civilized it down to the seaboard of the Persian Gulf, building as his chief Mesopotamian capital the city of Enoch (Unuk or Erech) on the Euphrates, and so named after his son and successor, the third Aryan or Sumerian king. And his epoch-making advent into Mesopotamia is now disclosed to be what Assyriologists have called " The Coming of the Sumerians," though who the Sumerians were, what was their race, where they came from, and what their date, have hitherto been all alike unknown until now disclosed.

The Edda ends here with this Utopia or Golden Age of early civilization, established by King Adam-Thor about 3350 B.C. But one additional pregnant stanza has been added, presumably by a later hand. Human nature

being what it is, progress is not always forward, but sometimes :

> Forward, forward, ay and backward,
> Downward, too, into the abysm.

There was some time after King Adam-Thor's death, presumably several generations later, a reactionary revival of the aboriginal Mother-Son cult of matriarchy, with its blood-sacrifices, fetish worship and superstition of Hell, thus resulting in a real " Fall of Man " in the post-Adamite period. The Chaldean Semites in their reactionary religion, whilst discarding the Adamist worship of the One God in Heaven, represented by the benign Sun or the God of the Sun and Light of the World as the Universal Power of Nature, on reverting to their old Mother-Son cult and its sanguinary demons, now deified their Moon of Darkness and converted their demons, personified as the Mother-Matriarch and her Son and Serpent-Wolf totems, into " gods " and " goddesses " by borrowing the idea of " god," as well as the god-name, from their Aryan civilizer and great benefactor, Adam-Thor. They then vilified and cursed the audacious King Adam-Thor, " The Friend of Man," with his cult of Heaven, along with his noble, heroic son, Prince Cain —the former for his great offence and " sin " of uplifting man by knowledge and disobeying the jealous pre-Adamite Serpent-demon and its oracular priestess ; and the latter for slaying the Serpent-cult necromantic priest and sacrificer, the "only" son of the Weird, and abolishing their sanguinary sacrifices. And this spiteful vilification has been actively and mechanically propagated down through the ages to the present day in Semitic creeds.

On the other hand, the ruling race of the Sumerians or Aryans, who formed only a relatively small proportion

or superstratum of the mixed population in their empires in Mesopotamia and elsewhere, carried on the good work of Adam-Thor's reformation and continued to be more or less monotheistic Sun-worshippers, or became worshippers of the deified Indara or Zax (Zeus) or Ia (Jah or Jove) as the Heavenly King; and some of them latterly deified his titles mystically as separate personages; and also deified his queen-consort and his son, though the purer Aryans treated his canonized son merely as an archangel—St Michael.

Hence we have to-day the paradox that the selfsame people in our British Isles who blindly swallow those Semitic calumnies against the first and noblest of all epoch-making kings—the Aryan establisher of the world's civilization, the first bringer of just government, peace and goodwill to men, the first apostle of brotherly love, the deliverer of the weak from the oppressor, the knitter together of men into nations and the uplifter of man—and against his queen and heroic son under their titles respectively of Adam, Eve and Cain, yet at one and the same time glorify all unknowingly these selfsame personages under their other names or titles. Thus they canonize that first king under his titles of "St George of Cappadocia and England with his Red Cross," as the Dragon-Slayer, as St Andrew of the X Cross, the patron saint of the Scots (and of Gothland, Scythic Russia, Hungary in the Danube Valley, with its "Andreas" Island, and Burgundy of the Visigoths), and admire him as "King Arthur," and as "Jack-the-Giant-killer"—not to mention his classic heroic titles of Prometheus, Zeus or Jove and Dardanos. They glorify or admire his queen-consort as Guen-Ever, and under her classic titles of Hera or Juno, Athene and Eurydice.

And his crown-prince they admire as the majestic Dionysos, and honour as Sir Gawain, the foremost of Red Cross Knights, the vanquisher of the fearsome, truculent Green Man, and canonize and adore him under his title of St Michael the Archangel, the vanquisher of the Dragon Apollyon, the Old Serpent, Satan. And these three are now disclosed as identical respectively with the leading hero, his queen and crown-prince of our great ancestral national epic of the Ancient Britons, The Edda.

Even in the late shadowy King Arthur legend in England, an analogous fashion of depreciation of the central hero, his queen and crown-prince, has steadily developed amongst the later English romancing bards, in the great licence they have taken with the ancient historical tradition, following somewhat the same lines as the spiteful, perversive propaganda of the Mother-Son cult. This depreciation as regards King Arthur was already beginning to show itself in the time of Sir Thomas Malory, and evoked from him, in his *La Morte d'Arthur*, A.D. 1485, the following indignant protest in the quaint Old English speech of his day :

" Thus was Syr Arthur depraved and evyl sayd of. . . .
" Lo ye al Englissh men, see ye not what a myschyef
" here was ? For, he that was the moost kyng and
" knyght of the World, and most loved the felyship of
" noble knyhtes, and by hym they were al upholden,
" now myght not this Englyssh men holde them contente
" wyth him. . . . Alas, thys is a grete defaulte of us
" Englysshe men. For there may no thynge plese us
" noo terme (*i.e.*, no length of time)."

This perversion of the King Arthur legend not only degraded the traditional high moral character of King

Arthur himself and his queen and his crown-prince Sir Gawain, but also, at the same time, fictitiously exalted his inveterate aboriginal Chaldee enemies. Thus the felonious Baldr and his truculent father, Wodan, were whitewashed and thrust as leading Red Cross Knights or kings into the brilliant company of King Arthur's heroes, and even the Mother-Weird herself was introduced there; thus hopelessly distorting the entire scheme of the epic and falsifying it. This medley of these personalities and their characters seems to have arisen partly through misinterpreting several titles of Thor and his son, and of Baldr and Wodan and his weird paramour, which had still been floating about in mediæval England attached to the Arthur legend, but with the characters of their owners blurred or more or less forgotten. Those titles were evidently imagined by the later romancing English bards to represent different personages in the retinue of King Arthur, just as the later Icelandic and Scandinavian bards had imagined them; and were thus used to swell the galaxy of named knights and ladies in King Arthur's Court.

Thus, for instance, in the later English version of the Arthurian legend, we have clearly Baldr, Bal, Fal, or Val of the Fiery Lance of Iotun and the Van Lake, under the duplicate titles of "Perci-Val," or "Parsi-Fal" (or "The Wolf Val or Fal"), who saw the Grail, and as "Lancelot of the Lake," with his Eddic abduction of Her-Thor's queen represented merely as an illicit amour. But significantly he loses sight of the Holy Grail because he betrayed Queen Guen-Ever, just as in the Edda epic Bal or Baldr, who carried "a lance," loses the material Grail as a punishment for his abduction of Thor's queen Gunn-Ifo. Similarly, Baldr's father, Wodan of the

Dragon-cult, who was miscalled "Ottar" by the later Icelandic and Scandinavian bards, and made by them the father of Thor, is called in the later Arthurian legend "Uther-Pendragon," and also made the father of Arthur. The paramour of Wodan, the old mother Serpent-Dragon Weird, made by later Icelanders and Scandinavians the mother of Thor, under her Eddic name and titles of El, Mær, the Fey spell-witch, Iord or Igrœn, appears in the late Arthurian legend variously as Elaine, the enchantress, Morgan-le-Fay, and Igrain, the latter as the wife of Uther-Pendragon, and also made the mother of Arthur. Again Sir Bors, who "achieved the Grail," and who was the especial defender of Queen Guen-Ever, is clearly coined from King Thor's Eddic and Sumerian title of *Bur;* and Sir Ector is also clearly coined from Her-Thor's Eddic title of *Ygg-Thor*. And Sir Agravain, the so-called "brother" of Gawain, was presumably a memory of the latter himself under his Eddic title of *Ægir*.

One of the chief contributors to this degradation of King Arthur has been Tennyson, who, in treating the Arthurian legend as a mere allegorical romance of fiction, admittedly took great liberties with the old tradition. He reduced King Arthur to a sort of Victorian-age prig, and made him fail in achieving his great reformation and to perish miserably broken-hearted in exile. Queen Guen-Ever too, he makes a faithless wife, intriguing in an illicit amour with Lancelot. He sets Gawain on a much lower level than belongs to him in the older romance. And he still further tries to exalt the loose-charactered Lancelot of the Lake, but is wholly unable to disguise the inveterate treachery of that libertine.

Now, however, we recover at last preserved in the Edda the genuine historical tradition of the real King Arthur,

with his real Holy Grail legend, and his queen and noble son and their heroic Aryan followers, along with that of their inveterate, truculent, non-Aryan enemies, Baldr (Lancelot), Wodan, and his consort El, the Mother-Weird, all in their true characters, and all in substantial agreement with the more or less contemporary and later Sumerian and other records. The real King Arthur is disclosed as a personality of very much greater and world-wide historical importance than the somewhat quixotic, pompous champion of chivalry and knight-errantry he has hitherto been imagined by our English bards, who wove their picturesque romance around his name and his Holy Grail, merely from the misty legends of that first and greatest of all world culture-heroes, which had latterly been dimly floating over the land since the loss of the Edda MSS. in Britain.

The historical King Arthur, Ar-Thur or Her-Thor is discovered by concrete historical proofs and historical literary tradition to have completely and successfully achieved his great civilizing reformation of the early world in its chief centre within his own lifetime. His permanent establishment of civilization is recorded and acclaimed continuously down the ages in the Sumerian and Babylonian records, and by all the later civilized peoples in the world in mythological form. As to the circumstances of his death, there is no historical reference whatsoever, nor even the slightest suggestion, that he died dethroned or in exile. On the contrary, he is everywhere represented as an invincible king, and the official Sumerian records state that after a reign of thirty years at Ukhu city (in Cappadocia), he was duly succeeded in the empire he had created by his son Gin, Gan or " Cain " (Gawain). The Edda, celebrating solely the advent and

epoch-making achievements of King Adam-Thor in establishing civilization makes no reference to his death, and he is still alive at its conclusion.

The Edda epic, in its now restored and coherent form, uniquely preserves the most complete and systematic account hitherto known of this great epoch-making achievements of the first Aryan or Sumerian king; and significant of its truly historical basis, it explains for the first time many of the details in the early sacred seals and sculptures of the Sumerians and Hittites and Phœnicians, as well as in the prehistoric sculptures and coins of the Ancient Britons. The Sumerian, Babylonian and other accounts of his exploits are found only in the form of detached episodes. As, however, the site of these achievements is now disclosed to have been in Asia Minor, and especially in its province of Cappadocia, the immemorial homeland of St George, with its imperial capital of the Khatti or " Hitt-ites," who I have demonstrated to have been an early stock of the ancient Goths and kinsmen of the Ancient Briton " Catti " rulers, I venture to believe that there may yet be found amongst the thousands of yet unread cuneiform tablets unearthed at that old capital some earlier versions of this Edda epic of the Goths.

The Goths, who ceased to use that old tribal title (Gūti, Got or Goti) after their conversion to Christianity, and who have hitherto been, like the Ancient Britons, so systematically depreciated and stigmatized as " barbarians " (in its late offensive sense of uncultured) by modern classical scholars (excepting Professor Ker and a few others), and by most history-writers, the one mechanically repeating the other without any knowledge of the facts, are now fully rehabilitated as the earliest of all civilized

peoples, and the originators and establishers of civilization, and its chief propagators over the world. In my former works it is demonstrated that the Sumerians were Goths, and called themselves so ; that the Sumerian civilization, the oldest in the world, was Gothic ; that the Sumerian language was Early Gothic, and like the ancient and modern Gothic family of languages, including the English, is essentially non-inflective ; that when adventurous bands of enterprising Early Goths hived off from their immemorial homeland in Middle and Eastern Europe to form new civilized colonies in Asia Minor and more southerly lands, the residual parent-stock of Goths in Middle and Eastern Europe and Asia Minor, including Troy and Cappadocia, continued as independent ruling communities of relatively pure virile Goths, cherishing their old exalted and manly traditions and free institutions, and were proud to remain more or less isolated from the over-luxurious colonies founded by their kinsmen in Mesopotamia, Egypt, Syria-Phœnicia, Crete, Greece, and Italy.

Hence the old stock of Goths remaining in the North, after so many centuries of separation came to be called by the self-centred classic Greeks and Romans " barbarians." *But this term at that time conveyed no implication whatever of want of culture (such as the term has latterly acquired in English and modern Europe), but merely designated them as non-Greeks and non-Romans.* How little the Greeks and Romans really knew of their older kinsmen, these Northern and East European Goths or Getae, is evident from the scant references in the histories of Herodotus, Strabo, Tacitus, and other classic writers. Not until the Goths overthrew in self-defence the corrupt and decadent Roman Empire, as shown by Gibbon, was

their great military and political, enlightened and merciful strength realized. Yet even then, our modern classic scholars and history-book writers, in total ignorance of the facts of the early history of the Goths, their Aryan race, the Gothic origin of civilization, and shutting their eyes even to the great post-Roman-Gothic renaissance of Europe, have actually classed the Goths along with their immemorial inveterate alien enemies, the ravaging hordes of uncivilized, non-Aryan, round-headed Huns and Vandals!

But I have shown in former works that the civilized Ancient Britons, Anglo-Saxons, Normans and Scandinavians were "Goths," and that the English language is directly derived from the Gothic. The latter fact, indeed, has been emphasized from other sources by Professor Ker, who found that all the great non-Latin languages of North-western Europe, including the English, are descended from the Gothic, and that alliterative verse is also of Gothic origin. The ancient Swedish language still retains the title of "Sueo-Gothic"; and the old name for Denmark is "Goth-land," and its dialectic "Jut-land." And the "Catti" title of the ruling clan of the Ancient Britons on their pre-Roman coins was seen to be a dialectic form of Goti or "Goth."

In religion also, as has been shown by Charles Kingsley and others, it was the Goths, in their adoption of Christianity—which, as I have demonstrated, differed so little from their own ancestral "pagan" religion, with its doctrine of a monotheistic god, heavenly paradise, brotherly love, baptism rite, and its symbol of the True Cross—who first purged the corrupt Christianity of the Roman Empire and infused into Western Christianity that higher moral strength, honour, respect for women,

and the monotheistic ideal which distinguished the Western from the Eastern form of that religion. It was also the Goths who introduced the True Cross symbol into Christianity in the fifth century A.D., as I have demonstrated in former volumes—the True Cross being *not* a crucifix at all, but the old Gothic Sun-Cross symbol of Universal Victory, as in the Edda and amongst the Sumerians, Hittites and Aryan-Phœnicians. Whilst the crucifix, which was universally regarded by the Early Christians with shame, and never used by them as a symbol or amulet, was of a different shape, in the form of a T; and not until the tenth century A.D., when the original meaning of the True Cross, the Gothic Cross, had become forgotten, was it substituted for the first time for the crucifix in Christianity. And in art, for example, the grandest and noblest of all religious architecture in the world still bears the proud name of " Gothic."

The light shed by the old Edda epic of our Gothic ancestors upon the personality, rise and world-famed achievements of the supremely gifted first King of the Goths, and greatest of culture heroes, fully confirms and extends the ancient historical Sumerian and other records regarding him detailed in my *Makers of Civilization*, demonstrating that ever since his star first appeared above the horizon at the dawn of Civilization his light has never become extinguished. And even his name and titles, with those of his almost equally gifted son, have survived more or less in legend, or distorted in myth and religion, down to the present day, in consequence of his unique pioneer achievements for the advance of his fellow-men and shaping the higher destiny of the world.

With this somewhat lengthy Introduction, I now leave

the Edda epic, as literally rendered into English and reconstructed into its original sequence by my new historical keys, and in strict agreement with the solid scientific facts of recorded contemporary and later ancient History, to tell its own tale.



FIG. 146.—Ancient Briton Button-amulet Cross of Early Bronze Age, *c.* 2000 B.C. (After Canon Greenwell, *British Barrows*, p. 54.) It is of jet with eyelet on undersurface for attachment to dress.

THE BRITISH EDDA

THE BRITISH EDDA

RECONSTRUCTED & LITERALLY TRANSLATED

THE SIBYL'S VISION OF THE PAST

[The minstrel Sibyl addressing the Festival Assembly of Britons sings:]

THE PROLOGUE

Listen! I bid ye all,
Kindred on holiday,
Major and minor folk,
Men of the Home Dale!
Wilst that I, valiant Father,
Well tell the far tale,
Our old spell o' heroes,
As far as I mind it? [1]
Know ye yet the Edda?
Know ye yet it all?

Willing, the Her [2] Father
Ring'd her with the wreath,
Gospel-fee for seer's speech
And second-sight spying,
For she saw with wise wit
Over every world (as she sang): [3]

SCENE I

Vision of Eden & its Serpent Priestess & pre-Adamite People

I remember the Edenites [4]
Born of yore,
On their foretime story
The (wise) heads have fed me.
I mind the new homes,
The new Eve of Ior [5]
And Miöt [6] o' the Wood (-Cross) merrie,
First of our (Arya) mould aneath.[7]

Pre-Adamite Matriarch of Eden, the Serpent Priestess & her Weirds & People

Early it was of old
That Ymi [8] bigg'd herself (in Eden).
Aware was she of no sand nor sea,
Nor of cool swelling waves,
Nor of other tribes on earth
Nor of heaven above.
Aware was she only o' Ginnung Gulf [9]
And its nowhere (corn-)grass.

She wot not where the Sun
Had its mansions eight,
She wot not where the Stars
Had their stations eight,
She wot not how the Moon
Had his quarters and might.[10]

I see her cellar stands
Far from the sunlight,
On the strand of Nār (Euphrates).[11]
Northward turns its door,
Fell adders' venom drops
In through its door-leaves.



FIG. 1.—Pre-Adamite Matriarch of Eden, Ymi, El, Gulli, Heidi, or Ida. From Hittite rock-sculpture about (?) 3000 B.C. near Smyrna. (After Martin, see for details WPOB, 93.)

I see under the cellar
The horny Orm [12] serpent.[13]

A river falls eastward
O'er the Adder's Dale—
That sink of swords—
Slīd of Ur [14] so 'tis named.

I see [15] wading the waters,
Thronging thickly the stream,
Men maimed for confuting her
And for murd'ring her (holy) wolves.
And another's guilt was o'erhearing
Her eerie rune secrets.[16]



FIG. 2.—Ymi, Ida or Heidi in Egypt as Hemi(t) or Hether-t (" Hathor "), the Mother-cow goddess of Fate and Hades. (After Sir A. W. Budge.) Note the Serpents on her chaplet and at her feet.



FIG. 2A.—Ymi, Heidi, Ida, Gulli or Kiol in India, deified as Mother goddess Yamī, Ida or Kālī. From modern Indian picture. (After Wilkin's Hindoo Myth.) Note Serpent on head and in hands.

Heidi, the shining, she's styl'd [16a]
When she comes intil houses,
The sibyl well prophesying
With the witchery o' her Gandr (Cantrip).[17]
Sooth spells every one she knew,
Sooth spells she loved gamely,
Aye was she adored
By her bad brothel brides.[18]



FIG. 3.—Serpent worship of the Eden Matriarch-priestess *Ymi*, *Kiol*, or *Gulli*, in modern India, as *Yamī* or *Kālī* worship. (After Z. A. Ragozin, *Vedic India*.)

Note the Serpents being worshipped and fed with bowls of milk amid Pillars of Fire and Clouds of Smoke. Men blowing trumpets, playing drum, and priestess clashing cymbals. The priestess carrying jar of milk has a Serpent on her arm.

The Three Fate Weirds in Eden & their sacred Tree

Thence came the maids (of Ymi) [19]
With their manifold witchery ;
Three o' them in the cell
That 'neath the Tholli-tree [20] stands.
Urd weird is one named,
And another Verdandi,



FIG. 4.—The Three Weird Sisters of the Cauldron in modern art, (in *Macbeth*). In Greek art see Fig. 141, p. 218.

Shearing on the Fate-sticks ;
Skul the binder is the third.[21]
They heard the Logos Word [22] (of " Fate "),
They lived in a trance ;
For those born of old
They were the weirds and soothsayers.

[On " The Tree of Life in the midst of the Garden and the Tree of Knowledge of Good and Evil " in the Sumerian psalms, see Note 20 and Figs. 84, etc., p. 126, etc.]

Standing far to the north
At the Nether Fell
Is the cellar of Gulli
Of this cindry race.
And yet another cellar
Stood at Ōkōlni,
The beer-cellar of the Edenite
Brimi, the Burner, he's named.



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FIG. 5.—Ymi, Heidi, Ida or El and her consort Wodan or Bodo drinking in Eden. From archaic Babylonian seal *c.* 3300 B.C. (After Ward, 362.)

NOTE.—Heidi is seated holding a drinking-bowl with the crescent Moon above her, indicating her worship of that luminary, and opposite is her consort Wodan or Bodo with the body of a Serpent; and in Sumerian his name is spelt *Bu-du* by the signs of a Serpent and a Foot. The inscription behind her reads *Il-di* or "*Il-the-Shining*," a title of the Chaldee mother-"goddess"; and in literal agreement and meaning with her Eddic title *Eldi*. In India she is also called *Ila* or *Ida* as consort of *Budha, i.e.*, the Eddic Bodo or Wodan.

The Eden Triad, El or Heidi, her consort Wodan and their son Loki (Lucifer or Baldr)

Heidi and Horse-thief (Wodan)
Were of the Hrimni kin.
Œl (El Heidi)[22a] begat Wolf Loki (Baldr)
By angry Bodo (Wodan) :[23]

That slippery one (she) begat
With Swad-the-ill-farer (Wodan),
That adder-thoughted scarer (Loki)
With his all fearful lust.
That was the brother
From whom Byleist comes.[23a]



FIG. 6.—Wodan or Bodo, consort of Ymi or Heidi in Egyptian myth as *Butan* or *Patah* ("Ptah") consort of Hether (Heidi), as primeval progenitor of aborigines, represented as naked bandy-legged dwarf. (After Budge.)



FIG. 7.—Nursing Serpent Mother-Matriarch in Egyptian myth as *Rann-t* = *Rann*, title of Heidi or Ymi in Edda. (After Budge.) Note she is given the head of her Serpent totem, the hooded serpent or cobra.

Chaldee [24] is called their home
That's bright with gold
With wide Val Hall amidst.
There the sland'ring Roarer (Wodan)
Kisses every day
His weapon-dead warriors.

It is easily kent
To them that come to Wodan's,[25]
His cellar folk for to see.
Its upper storey's roofed
With a thatch of shields
And byrnies strew its benches.
There hangs a fierce wolf
Afore its west door,
And an earn droops o'er it.[26]

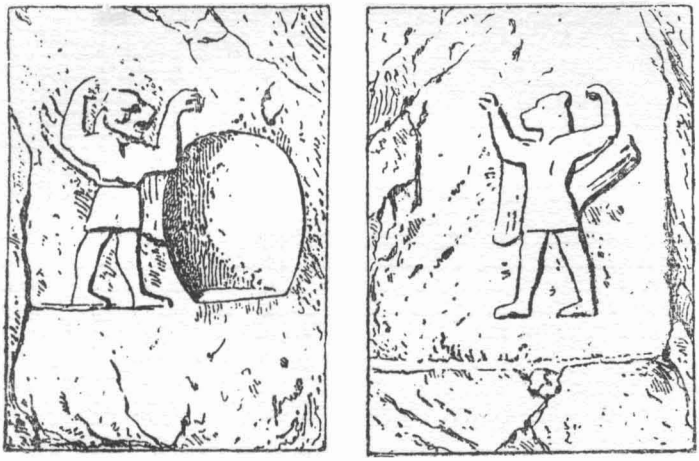


FIG. 8.—Wolf-tribe attendants at Cave-door of Eden. From Hittite rock-sculpture at Iasili near Adam's old capital of Pteria in Cappadocia. (After PSA. ii. 137.) In second figure is the winged wolf-headed "earn."

The savoury breath of sooty black
Loiters o'er the cook's fire,
Where black sow is seething,
The best of flesh meat,
That few have witted
Was such warriors' food.

Gera and Freka wolves
Feeds the war-ready
Riotous Father Harry (Wodan)
But hisself with adder wine
The weapon-worshipper
Wodan aye lives.[27]

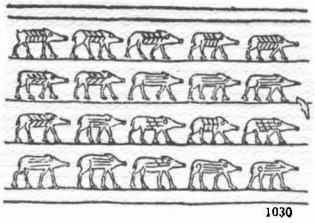


FIG. 9.—Herd of Pigs in Syrio-Hittite seal, *c.* 2000 B.C. (After Ward.) And see pig in lower register of seal Fig. 76, p. 114.



FIG. 9A.—Wodan with Lion-head of his Wolf-Lion totem tribe, carying slain goat. From Hittite seal. (After Ward.) Note his two Ravens above shoulders.

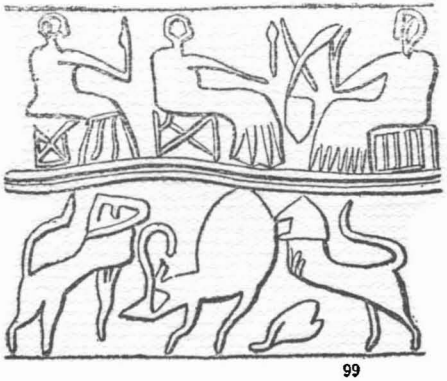
The (carrion) ravens Hugin and Munin
Fly onwards every day,
Far o'er Irming ground.
I fear for Hugin
That he'll ne'er come back,
Tho' I fear more for Munin.

Toots the thundering river,
The waves of the Wolf tribe,
With its fish i' the flood.
That streaming river runs
Thick with mikil
Warriors at its wade-ford.

Wale Gate, it is named,
Where stands the Wishing Well (cauldron),
Luck-healer, afore that holy door.
Old is that latticed gate,
But few folk wit
How its latch is lock'd.



FIG. 10.—Latticed Gate of Eden. From archaic seal, *c.* 3350 B.C. (After Ward.) Note porter, and inside two seated (? Ymi and Wodan), one on left drinking from wine-cauldron through tube.



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FIG. 11.—The Eden Triad : Ymi or El, Wodan and their son Loki or Baldr (Abel) drinking from the Magic Bowl of Eden. From archaic Babylonian seal *c.* 3350 B.C." (After Ward, 99.)

Note in upper register the Mother-weird with Wodan and their son are seated before the Bowl ladling out its contents (ladles are clearly drawn in later seals). Below, the Wolves or Lions of Eden are killing a Goat (=a Goth).

Baldr (Abel or Loki) [28] *and his Harem*

Broad-blink is it hight
Where Baldr the hefty
Geared himself a cell;
On that land where
He lies, I wit, that beast
Fast with his fey spell-staves.[29]



FIG. 12.—Baldr as Egyptian *Bal, Balu* or *Set* (Eddic *Bal, Val, Baldr* or *Sut*). (After Budge.) Note his Wolf's head as his totem animal and his toothed weapon.

Loki the false-hearted (Baldr),
With his linden lance aburning,[30]
Fanning [31] hisself, half seethen
Ahugging of the queans,
In his lofty harem ward,
With the flighty queans
That he has in his fold,
Whither flock these wanton ones.[32]



SERPENT-CULT MAIDENS AS NEREIDS OR MERMAIDS IN INDIAN ART.

(From Wall frescoes in Ajanta Caves, *c.* A.D. sixth century.)

Their oracle bawlers all
Are from the Wood Wolf.
The witches all come from
Wily Meidi, the maimer.
Sooth-sorcerers all
Come from Swarthy Head.
Edenites all of them
Come from Ymi (of Hell).[33]



FIG. 13.—Chaldee prisoners brought to Ymi, El or Frigg for maiming or sacrifice. From archaic Sumerian seal. (After Ward.)



FIG. 13A.—Club-man (? Wodan), defended by two Serpents, attacking naked unarmed man, with seated Serpent priestess El on right, arguing with an attendant. From archaic Sumer seal. (After Ward.)

Atrocities of the Serpent Priestess

Hurt reigned in her home
And much houridom.
A club-age, an axe-age
With butchery cleaving.
A wind-age, a wolf-age,
Ere the old world riot was stopt:
Men tore other men untiring.



FIG. 13B.—Internecine strife in Eden. From Sumer seal *c.* 3000 B.C. (After Ward.) Note Sumerian sign in front of the archer (Egil or Baldr) reads *Edin* or *Etin* (*i.e.*, "Eden"), and the sign in front of the man with uplifted club reads, "The Wolf's Mate."

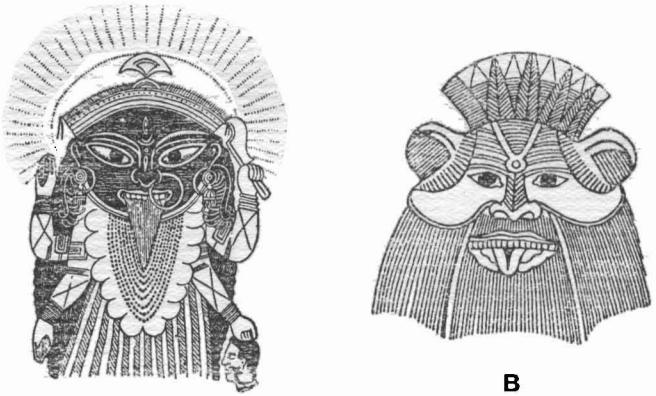


FIG. 14.—Ymi, Kiol or Gulli as Indian Mother Kālī vampire. From nineteenth-century Indian picture. (After Wilkins.) B. Egyptian image of Wodan or Bodo as "Bes" of vampire type. (After Budge.)

There, the Nether Ogress sucked
Mankind in misfortune ;
The she-wolf Frigg [34] slit the men !
Know ye yet the Edda?
Know ye yet it all? [35]

Full long she pauses,
The prudent balladist.



FIG. 15.—The She-wolf Mother Yamī or Kālī (Ymi, Kiol, Gulli or El of Edda) as Ogress in Indian tradition. From nineteenth-century Indian picture. (In Wilkins' *Hindu Mythology*.

Note her Serpent chaplet, garland of skulls, kilt of hands of corpses, walking over prostrate man, and carrying decapitated head, for her sacred Wolf demon which follows her. Her extra pair of arms are to carry her weapon and victim's head.



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FIG. 16.—King Thor, Sig, Odo, or Adam. From Hittite stele. (After Ward.) Note he is bearded, in Gothic dress with shaven upper lip, horned hat, long boots with turned-up toes, carrying in right hand his Hammer and in left Fire-torch.



FIG. 17.—King Thor or Odo as Sumerian deified King Udu or Odo, the Sun-god. From King Khammu Rabi's Law-code stele, *c.* 2000 B.C. Note his fine Aryan type, shaven upper lip, Gothic horned hat, and see WMC. xlvi, for details and photograph.



FIG. 17A.—King Thor or Sig (Sumerian *Sagg*, *Sax* or *Zax*), deified as Zeus. From Early Greek vase painting sixth century B.C. (After Collignon, *Greek Mythology*, 1890, 20.) Note, as in Hitto-Sumer, shaven upper lip, bolt in right hand. On upper robe 27 Crosses, *i.e.*, 9 by 3, on skirt 9 Crosses, representing the 9 Sun-Crosses of Thor in Edda, and on his "Midas" monument (Fig. 39); and equating with Greek mystic number 9 for Pro-Metheus, Thor's Eddic title of *Bur-Miöt-Asa*.

SCENE II

COMING OF THE ARYANS UNDER KING ADAM HER-THOR OR AR-THUR THE GOTH TO TROY TO REGENERATE AND CIVILIZE THE WORLD, c. 3380 B.C.

Disclosing Thor's identity with "Adam of Eden" & as Thor-Dan with Dar-Danos, 1st King of Troy and as the human original of Zeus.

[The Sibyl in resuming her ballad of the past sings:]

I see from far at length (a-coming)
The empire [36] Reign of Reason,
And (hear) the ringing voice o' Sig,[36a] the divine,
(a-calling):
"Why must brothers battle,
And against their own boon worthiness?
Why must young sisters
Spoil their wedlock?" [37]

The tall red-bearded Asa Thor [38] (thus quoth),
The Friend of Man.
So fair of face was he
That when he stood 'midst other men
'Twas like ivory set in oak,
His hair was fairer than gold.[39]

Founding of Troy by Ad(-am) Thor or Dar-Dan & Colonization of the Troad—" The Holy Land of Thrud Hame " on the Dardanelles, through which flow the waters of the Donau or Danube.

The Asas [40] hit upon
The Vale of (Mount) Ida.[40a]

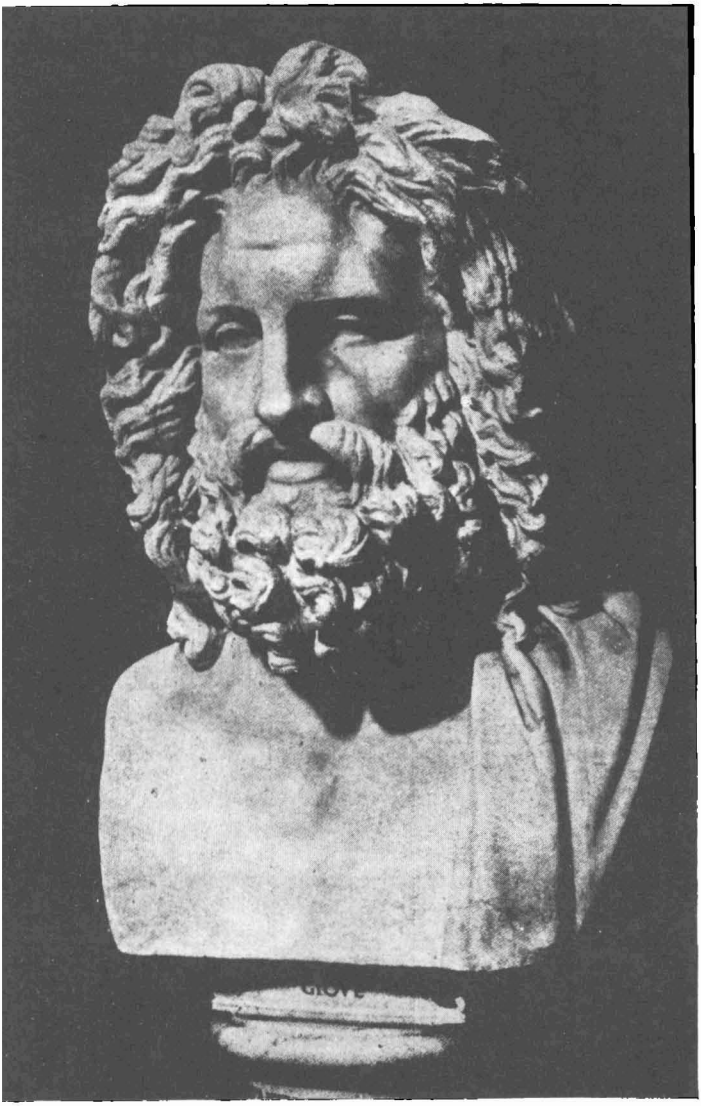
A holy land, I see there lying,
Nursed by the Asas and their elfs,
E'en in Thrud Hame (Troad) [40b]
Shall (the) Thor (race) be
Until the ripping up
Of the royal rulers.



FIG. 18.—Plain of Troy in Ida Vale looking North from hill of Troy or modern Hissarlik. (After Schliemann.) The Dardanelles are seen near the horizon, and beyond the camels is the old bed of the Scamander river rising in Mt. Ida.

Yew Dale is yclept
The home where Ull the hefty
Carved himself a hall.

Bur's Inn is the third,
Which the blithe ruler (Thor) built
And thatcht its saloon with silver :



KING THOR-ADAM, OR SIG (*TUR, DAR, ADA, SAGG* OR *ZAX* IN SUMERIAN), DEIFIED AS ZEUS.

(From Otricolli bust in Vatican, after Alinari.)

Valas-kiālf (Ilios) [41] 'tis called,
And was chosen by hisself,
The Asa (Thor), in the olden days.

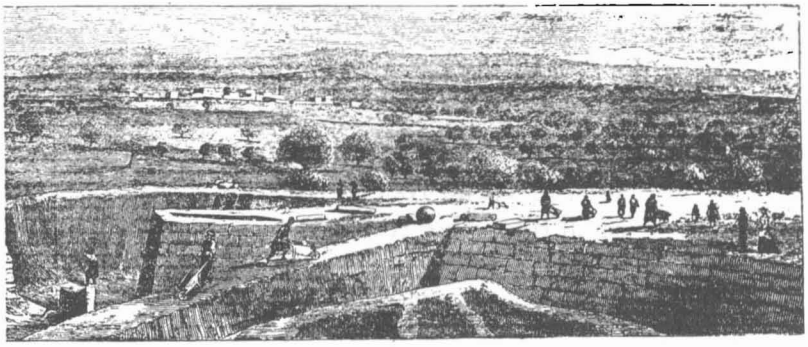


FIG. 19.—Upper Vale of Ida looking East from ruins of Troy or Ilios with snow-capped Mt. Ida in distance on right. (After Schliemann's " Ilios.")

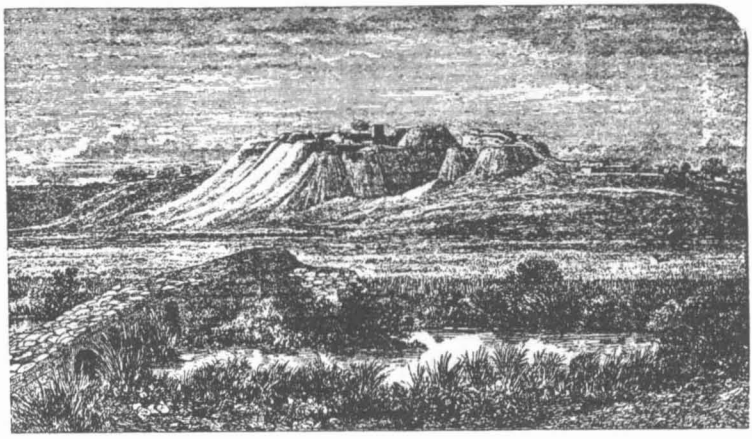


FIG. 20.—Troy (Ilios) hill after excavation by Schliemann. The ancient tidal bed of the Scamander with a modern bridge is in foreground, and the clouds on the left are over Mt. Ida. (After Schliemann's " Ilios.")

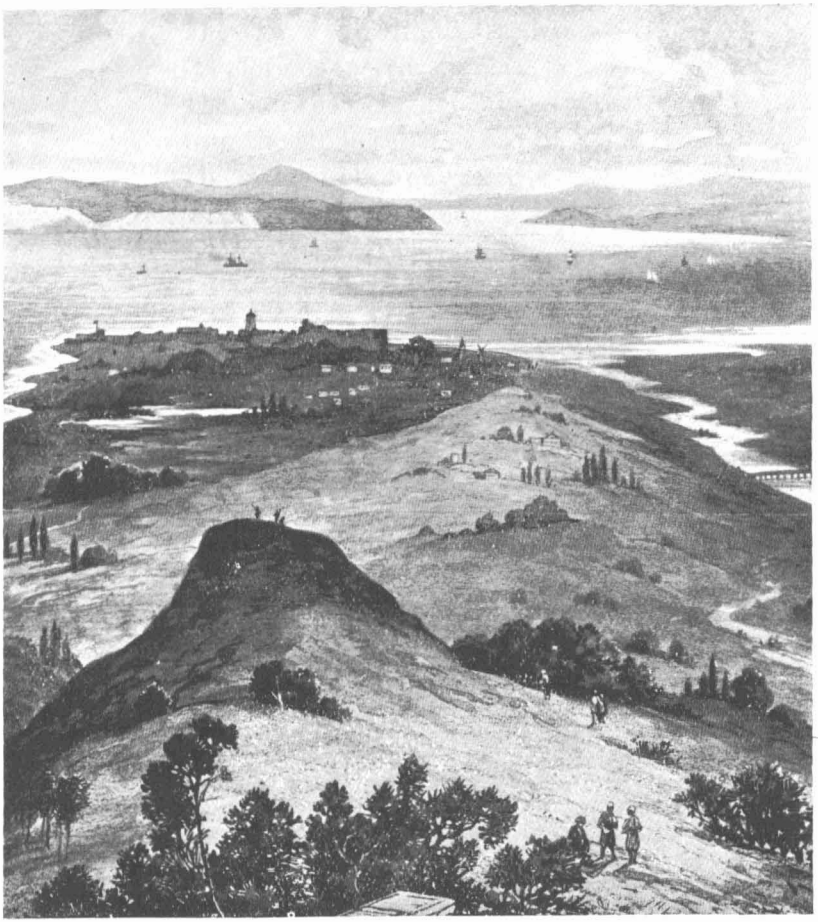
Sunk Beach, is benamed,
The fourth of the Inns,
Where the cool swelling waves
Are ever o'er clashing,
There Od(-am)-o'-the-Inn [42] and his sages
Drink day after day,
Glad-hearted from golden jars.[43]



FIG. 21.—Thor (?) and his friend drinking wine, and attendants. From Sumer plaque, *c.* 3000 B.C. (After Ward, 54.) Note horned hats of king and companion. And in lower register pictograph rebus for "Goths," as long-haired goats with two herdsmen.



FIG. 22.—Adam Thor or Dar as Lord of Agriculture bestowing Wheat plants and the Plough on his Gothic husbandmen. From a Sumerian seal of about 3000 B.C. (After Ward, 374.) Note the Gothic horned hats and the primitive Plough.



THE DARDANELLES AT TROY (ANCIENT CAPITAL OF KING THOR OR DAR-DANOS).

(From drawing by H. C. Sepping-Wright in *Illust. London News*, 1912.)

In foreground is tomb of Patroclus or Ajax, facing Fort Kum Kaleh at N. end of plain of Troy, with Scamander River on right.

Institution of Agriculture

Ād(-am) [44] Bur's sons uplifted
The soil in cultivation.
They gave the Middle Garden
Its glorious merrie shape.
The Sun then cast its shine
Into the stone cellars (e'en in Eden).
The ground became green
With leeks (and) grain.



FIG. 23.—Ploughing with two yoke of oxen attached tandem to plough. From archaic Sumerian seal. (After Ward.) One ploughman holds plough with two hands, a second presses down point of share, whilst two others drive oxen with whip.

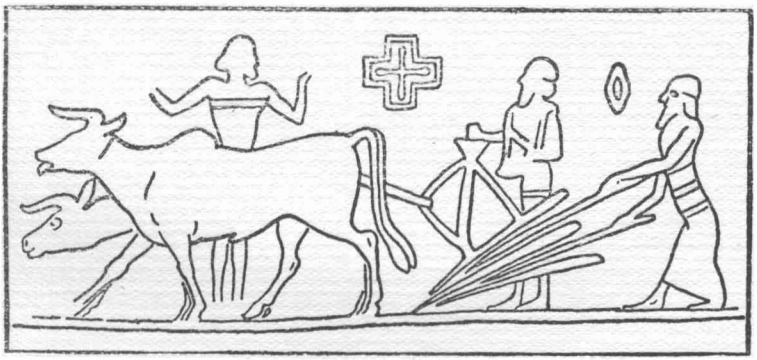


FIG. 24.—Aryan Cassi (Goth) colonists in tropical Babylonia ploughing and sowing under The Sign of the Cross, emblem of The Sun. From a Cassi official seal of about 1350 B.C. (After Clay.) For description see WPOB. 49.

The Sun wrapt its shine
Around men in fellowship,
Whose hands grasp right hand-wise
Around the heavenly Adar (Adam).

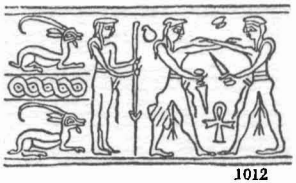


FIG. 25.—Goths processing around the Sun-Cross. From Hittite seal. (After Ward.) The intertwined rope pattern spiral (guilloche) between the Goats symbolizes the Sun-wise or right-hand solar motion, see WPOB., 247 f., 307 f.



FIG. 25A.—Goths worshipping the Winged Sun's disc with its Cross emblem and its sacred Tree. From Hittite seal, *c.* 2000 B.C. (After Ward.)

Note the Sun-wise direction as double Spiral with arrows indicating the direction of the apparent movement of Sun from east to west, and the supposed returning movement of midnight Sun from west to east.

Institution of Laws and Industries

Then go the Regi rulers all
To their judgment stools,
These great [44a] holy Goths [45]
And counselt together that :
To the Night and New Moon
They'd give these names.



FIG. 26.—Horned hats of Gothic type worn by modern Cappadocian peasants at In Eughi, In Egi or Anaka. (After Texier, *Asie Mineure*, 564 and Pl. 56.) This hat is of same type as the later Ancient Briton and Anglo-Saxon. Mt. Argaeus is seen in the distance to the north-east.

Morning also they named
And Mid-day too,
Dinner and Afternoon
The time for to tell.

They built an altar and a
High timbert host hall,

Flaming forges and
A wealth of smithies,
Tongs too they shaped
And workmen's tools.
On tables in the town
They played cheerily in houses.
Naught wanted they, nor gold.
Know ye yet the Edda?
Know ye yet it all?



FIG. 27.—Pastoral scene of Milking Goats from Sumerian seal, *c.* (?) 2500 B.C. (After Ward.) In lower register of this fine seal are shown details of entrance gate of a pen with its fastenings. Three goats are coming out herded by herdsman with a whip, and another herdsman seated with his pail beside two goats, and a dog waiting to be fed. In upper register goats are being milked with man holding them ; kids at play, and twelve basins of milk in an enclosure (? dairy) with a crawling boy as if attempting to stealthily sip from one of the bowls. The inscription reads : " Jar-enclosure of Returned She-Goats." The crescent moon suggests that the milking was done at night.

[For the versions of the Coming of Adam-Thor, Her-Thor or Ar-Thur in Sumerian, Egyptian, Greek and Indo-Aryan records, and his Gothic race, see Appendix I, pp. 221 f.]

KING THOR AS ADAMU, ATMU OR ADAM

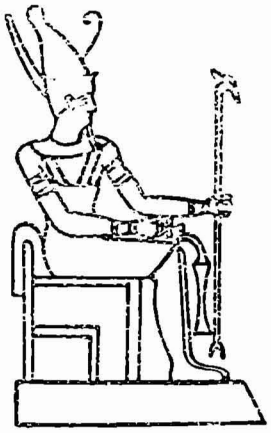


FIG. 28.—Thor or Ad or "Adam," Sumerian *Adamu*, as Atmu, the deified Sun as Father-god of Early Dynastic Egypt and tutelary of Heliopolis (The City of the Sun). (After Budge.)

NOTE.—He is enthroned as king, carrying a sceptre in left hand, and the handled Cross in his right hand, has shaven upper lip, and wears the tall Phrygian or Gothic hat, with the crown of the North. The object to his right appears to be a fire altar.



FIG. 28A.—Modern high boot of Gothic type in Asia Minor. (After Lortet "La Syrie," P.A.S., ii, 73.)

Note its turned-up toes as in Hittite sculptures of Thor, see Figs. 16 (p. 16), 58 (p. 81], etc.

SCENE III

Civilization of Aboriginal Dwarfs & Edenites by Adam Thor

[The aboriginal dusky people of Asia Minor, Eden and Chaldea, who were civilized by King Thor, are herein described as " dwarfs." This does not mean " dwarfs " in the modern sense of occasional stunted freaks, but refers to the much smaller stature of these primitive tribes in common with that of so many of their modern descendants of dark complexioned non-Aryan stock now found in the mixed population of towns, as compared with the tall stature of the fair Goths, which still persists amongst most of their purer Aryan descendants. It is analogous to the Biblical description of the Hebrews as compared with the ruling race of Hittites and Amorites in Palestine, who have been shown to be of Gothic stock, whereon the Hebrew spies reported : " There we saw the giants, the sons of Anak (? Enoch, the 3rd Gothic king) who were of the giants, and we were in our own sight as grasshoppers, and so we were in their sight."

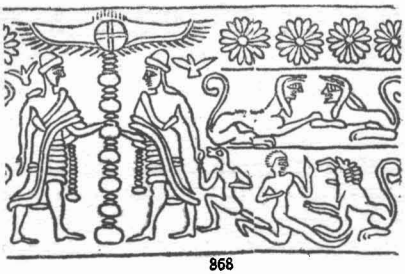
[The Sibyl in her Vision of the Past, continues her song :]

Until there came forth
Our suchlike lissome people,
Asas afill'd with love
In their happy homes,
There were found on the land
Little helpless mannikins,
Ash-smeared, howling, blue(-legged)
And fate-less.

Soul had they none, nor lineage,
Nor wit, nor headmen,
Nor crafts, nor letters,
Nor e'en a glint of God.
Soul gave them Od(-am) o' the Inn,
Wits gave them Hœni,

Crafts gave them Löd Urr (Tubal Cain) [277]
And the light of God.

Then go the Regi (rulers) all
To their judgment stools
The great holy Goths
And counselt together that :
" How shall we shield the dwarfs
And shape them into people,
Both from Brimis' blood
And from the Blue-Legs " ?



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FIG. 29.—King Thor civilizing the aborigines of the Lion and Wolf totem tribes. From Hittite seal. *c.* 2300 B.C. (After Ward.)

Note King doubled for symmetry, stands under the Rowan-ash pedestalled Sun-Cross, which is winged, with a Hawk flying underneath, and lifts up by the hand a dwarf, whose companion is being attacked by a lion. Above are two tamed lions (or wolves) reconciled under the rayed Sun quadrupled.

Admission of Regenerate Dwarf Chiefs to Gothic Parliament

Then were Mot *Soke*-districts [46a]
Ordained for the masters (dwarfs)
Of all the dwarf tribes, and
For Thor o' the Inn, another.

This manlike manner
Of marking and settling
The dwarfs o'er the Earth
Was as Thor o' the Inn advised.[47]



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FIG. 30.—King Thor civilizing the aborigines of the Lion tribe. From Hittite seal, *c.* 2000 B.C. (After Ward.)

Note King, of heroic size and doubled for symmetry, with his hammer, under the Winged Sun and Hawk, leads a dwarf by his pigtail, who is followed by four others, above whom are two tamed lions reconciled sitting on the Sun's spiral (guilloche).

[Here follow the names of those Dwarf-masters or headmen who were thus admitted members of council in the Gothic Mote or Parliament :]

New Moon, Waning, Nedy,
North, South, East and West,
All-thief, Dvalin, Bomfur, Nory,
Mead-wolf, Gandelf, Wendy,
Thekker, Drain, Dror, Vit, Little,
Feely, Keely, Fundin, Naly,

Wily, Villain, Henry,
Nain, Dain, Billing,
Browny, Bild and Bury,
Frar, Hornbory, Lony,
Aurvang, Jary, Oakenshield.
Now have I named all
The Dwarf Regi councillors,
And rightly them all told.



FIG. 31.—Adam Thor bestowing Wheat plants and Hoes on the Semitic Aborigines, who have become cherishers of the Goats (Goths). From Sumerian seal *c.* 3000 B.C. (After Ward, 380.)

Note he wears the horned hat and has his Gothic Animal symbol of the Goat, as pictographic rebus for Goth," [11] and the rayed Sun, whilst the men have no horned hats.

'Tis said that these Dwarfs
O' the Inn-dwelling folk (were)
O' the Lion kindred
Till Lofar,[48] I'm told.
These sooties had their seats
So far from the stone cellar (of Eden)
As Aur-vang (Lake Van)
Until Jöro-valla.[49]

There were Draupnir, Har, Gloy,
Alf, Fialar, Frosti, Finn.

Thus we remember up
Meantime those olden lives,
The long ago sons' tally
The Lofar tribes had.
Know ye yet the Edda?
Know ye yet it all?

[These ancient place-names of Asia Minor and Mesopotamia preserved in the last two verses, and most of which can be identified though long passed out of use, offer another of the many striking proofs of the authentic historicity of the Eddas, and of the scrupulous care of the Gothic copyists in handing down these names *in writing* during countless generations. On these names see Notes and the map.

For the Sumerian and Greek versions of the Uplifting of Man by King Thor or Bur-Miöt (or Pro-Metheus), see Appendix I, p. 225 f.]



FIG. 31A.—Thor presenting a plough to an aboriginal who has become a cherisher of the Goat (Goth). From early Sumer seal. (After Ward.)
Note the Goat behind the throne of Thor.



MAP SHOWING RELATION OF TROY TO DANUBE VALLEY AND OR EDEN, EGYPT

Note "St Andrew's or Endrei's Isle" (about 19 miles long) at great bend of Danube at in Euxine Sea—both titles, Andrew or Endrei and George, being Eddic titles of

facing p. 220 for further details.



L.A.W. *del.*

EUROPE, PHRYGIA, CAPPADOCIA, CARCHEMISH OR JERABLUS AND NEAR EAST.

Buda-Pesth, and "St George's Channel" as lowest mouth of Danube Thor; and Georgia on E. side of Euxine Sea. And see larger scale map

SCENE IV

ADMISSION OF SELECTED REGENERATE ABORIGINAL CHIEFS TO MARRIAGE WITH THE GOTHS

[As a result of King Adam Thor's successful civiliza tion of the dwarfs with parliamentary representation, a regenerate aboriginal Chaldee dwarf chief of Urd successfully wins marriage with a Gothic maid.

This episode is narrated in an ancient dramatic Edda in dialogue form (existing in its present MS. form over five centuries before Shakespeare), entitled "The All-Wise's (Dwarf's) Converse" [51a] in which the candidate is tested as to his worthiness by King Thor, in a variety of questions, and the replies of the learned dwarf disclose several ancient polyglot forms of our common words that were traditionally in use by the different tribes of those early times.]

Thor and The All-Wise Dwarf

Dwarf Chief to his men quoths: Broider the benches!
Now shall my bride with me
Hasten hame together!
I'm in a mighty hurry (for marriage), everyone maun think.
But there's no resting now in a squalid hame for me!
[He repairs to Thor in the Inn.]

Thor to Dwarf: What is this, fellow? Why art thou so pale about the nose?
Wast thee dwelling o'ernight with corpses?
A likeness to the dour dunces (of Eden), methinks hangs o'er thee;

Thou wast not born (of the breed) for a (Gothic) bride!

D. All-Wise I'm named. I bide far aneath the earth (in cave);
Under the rock-stones is my homestead.
A wakeful man with witness am I come (to fetch my bride),
Let none upbraid this anguished foster(-brother).

T. I have the (wisht-for) bride in ward like a father.
I was not at home when the word-troth was plighted,
I who hallow the weddings of the Goths.
Winged Thor I'm called. Wide have I wandered,
Son am I of a civilized green branch.
Never without my will shalt thou have that young maid,
Nor get that gift-match from the Goths.

D. I will surely have to satisfy thee
To get that gift-match,
For I would liefer hold in my arms than lack
That milk-white maiden.

T. The maiden's love thou maunna lack if thou (prove) worthy,
Wise guest and wooer: if thou canst tell of every (land)
All that I wish to wit.
Say to me All-Wise all thou reckon'st of divers people,
Various, O Dwarf, that I (may test) thy wit!
How is the *Earth* [51b] hight, that lies before the sons of men,
In every hame?

D. 'Iœrth' is it hight 'mong (Gothic) men, but 'Field' by the Asas;

'Way' it is called by the Vans, 'Īgreen' by the Edenites;
'Ground' by the elfs, and '*Aur*' [52] 'tis called by the Regi rulers.

T. How is the *Moon* hight, that all men see,
In every hame?

D. 'Moon' 'tis called 'mong men,[53] 'Mill-stone' among the Goths,
'Wheel' 'tis called by helots, 'Shindy' by the Edenites,
And 'Shine' by the dwarfs, 'Year-teller' is it called by the elfs.

T. How is the *Sun* hight, that's seen since old (lang) syne,
In every hame?

D. 'Sol' 'tis called 'mong men,[54] and 'Sunna' 'mong Goths,
'Larking Dallier' by the dwarfs, 'Ever-glow' by the Edenites,
'Fair-wheel' by the elfs, and 'All-scourer' by the Asa's sons.

T. How is the *Sky* hight, that blandly soars o'erhead,
In every hame?

D. 'Sky' 'tis hight 'mong men, and 'Soarer' 'mong Goths,
'Wind-float' 'tis called by the Vans,
'Over-one' [55] by the Edenites, 'Weather-might' by the elfs,
'Hollow-helmet' by the helots.

T. How is the *Wind* hight, which widely fares,
In every hame?

D. 'Wind' 'tis hight 'mong men, and 'Waverer' 'mong Goths,

'Neigher' 'tis called by the knowing rulers,
'Weeper' by the Edenites, 'Din-maker' by the elfs,
'Fitful' 'tis hight by the helots.

T. How is the *Calm* hight, that lies at rest,
In every hame?

D. 'Loun' 'tis called 'mong men and 'Lea' by the Goths,
'Wind-sloth' 'tis called by the Vans, 'Over-warm' by the Edenites.
'Day-softening' by the elfs, and 'Day's-comfort' by the dwarfs.

T. How is the *Mer* (Sea) hight, on which men row,
In every hame?

D. 'Sea' 'tis hight 'mong men, and 'Silver-herring Ocean' [56] 'mong Goths,
'Waves' 'tis called by the Vans,
'Eel Hame' by the Edenites, 'Low (Water) Stave' by the elfs,
'Deep Mere' 'tis called by the dwarfs.

[And so on with regard to many other common names, concluding with:]

T. How is *Ale* hight, as drunk by the sons of men,
In every hame?

D. 'Ale' 'tis called 'mong (Gothic) men, and 'Beer' among the Asas,
'Voice-giver' 'tis called by the Vans, 'Rinse-lees' by the Edenites,
'Mead' by the helots, 'Assembly-drink' 'tis called by young Sutt's sons (Seth or Abel's sons).

[Thor satisfied, then bestows his consent to the match, with his blessing in the following words:]

T. In one breast, I never saw
More foreign word-staves !
Mickle tales (wisely) hast thou told, quoth I.
Of the Upper Class art thou, O Dwarf !
An umpire chief before thy day,
Now let the Sun shine into thy (dark) cellar (home) !
Know ye yet the Edda?
Know ye yet it all?

SCENE V

Adventures of King Adam Thor or Dan (Dar-Danos) in Troy and the Troad with Edenites

[Two supplementary Eddas in dramatic dialogue form give traditional details of other doings of King Thor in Troy and the Troad, of the raids on Troy by the Edenites under Wodan the wolf-tribe chief, of Thor's fishing excursions, and his industry of weaving at Troy, where Thor or Dur or Dar is significantly also styled *Dan, i.e.*, King Dar-Danos of Troy of Homer ; and his mother is called " Phrygian." These ancient dramatic Eddas also couched in a somewhat " Shakespearean " style, nevertheless *existed in their present form in MS. at least over five centuries before Shakespeare :*]

Hoar-Beard's Tale [57]

[Altercation in the Troad between Thor and the Edenite Wolf-chief Wodan of Hoar-Beard disguised as a Ferryman. The metre is somewhat irregular.]

Thor is disclosed on a fishing expedition, " foraging out eastwards," says the prose prologue, and is stranded at a ferry over a sound ; and he hails the ferryman (Hoar-Beard) across the sound :

Thor quoths : Who is that swain of swains who stands across the sound ?

Hoar-Beard : Who is that churl of churls who calls across the waves ?

T. Ferry me across the sound, and I'll feed thee for to-morrow !

I've a basket on my back with never better meat;
I ate of it awhile afore I foraged here from home:
On Silder fish and heifer, and I'm still sated.

H. An early worker boasting thy worthy meal thou art!
Wittest thou clearly afore
That drooping is thy home kin? Dead methinks is thy mother!



FIG. 32.—Wodan, Bodo or "Hoar-beard" as *Bes* of Egyptians. (After Budge.)

T. That thou say'st now is the very worst thought to me:
That my mother is dead.

H. Tush! Thou seem'st not a true Goth!
Bare-boned thou standest and hast a beggar's garb,
Thou hast not even thy breeches on!

T. Steer thou hither that oaken (bark), I know the landing-place here.
Who owns the skiff thou holdest on that shore?

H. Battle-Wolf is his name, he lives in Rādsey Sound byre. . . .

Say thou thy name if thou would'st cross the sound !

T. Must I tell my name ? I am the outlaw'd to thy folk, Siag (Sig or Sag),
With all our Œdls (Æthls) [58] I'm a ' son ' of Od's Inn,
The bold Goth of Thrud (Troad). 'Tis with Thor the Aryan Doomer that thou speakest.
Now will I ask what thou art named ?

H. Hoar-Beard I'm hight. Hide my name I never! But
E'en tho' I were no outlaw of thee, and were owner (of the bark),
I'd keep my life safe this side the ford from such as thee,
Unless I was fair death-fated.

T. Harmful lout, were I to wade the waves to reach thee 'twould wet my day's meal ;
But I should pay thee (skin-) swaddled swain for thy mocking, could I cross.

H. Here stand I and bide thy coming ! . . .
I was in the army herd that went hither to thy workshops,
Bearing the war-banner and redd'ning the spear.

T. Now I get it from thee, villain ! 'Twas thou that bade those bannermen harm us !

H. Beat thee yet shall I by a ring of spears,
When I'll be even with thee. Spears only will bring a settlement ! . . .

T. Where did'st thou learn such defying words ?

H. I learnt them at the mouths of the old robbers
Who bide in the hame howes (of Eden).

T. Thou giv'st too good a name to ditches
In calling them hame howes. . . .

Hoar-Beard, thou coward! How long hast thou delay'd me!

H. Get thee far from the sound! Thy passage is denied!

T. Then wilt thou now tell me the way (by land), since thou'lt not ferry me?

H. 'Tis no long way to fare:
A stound to the gorge-stocks, another to the stones,
Then keep on the left till you come to Were(-wolf) Land.
There may Fiorgn (the Phrygian) [59] meet Thor her son,
And she may tell thee the forest-track to Wodan's Land.

T. Thou sparrest with nothing but mocking.
I'll pay thee back for denying me passage if we two meet anon.

H. Get thee afar now! May all the Grami wolf-fiends have thee!

The Weaver of Troy's Tale [60]

[In this dramatic tale Thor, as "The Weaver of Troy," is visited by Wodan the Edenite as a spy in disguise. In the almost contemporary Hittite rock-sculptures and in the very earliest Sumerian seals, Adam Thor and his Goths are clad in woven tailor-made garments, as opposed to the Edenites, who are described in the Eddas as Ber-serks or "Bear-skin shirted." This is in keeping with the Genesis account which states that "Elohim of the Garden of Eden made coats of skins" (Gen. iii. 21)—as these were evidently the usual garments of the Edenites. In the preceding dialogue also Thor

and his Goths are described as wearing breeches; and Wodan is referred to as " swaddled."

The title *Dann* (Thann) applied in this lay to Thor or Dan confirms his identity with *Dar-Danos*, the first King of Troy in Homer; and also with *Tann* (or " Tanen ") an Ancient Egyptian title for the Solar father-god, see

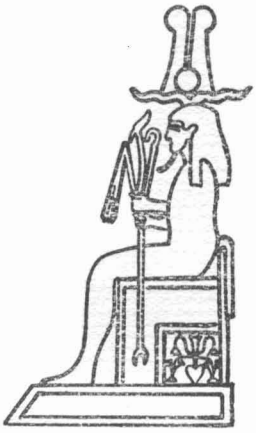


FIG. 33.—Thor or Dann or Thann as *Tann* (" Tanen ") title of Solar father-god Atmu or Osiris of Ancient Egyptians. (After Budge, and cp. BGE. I. 508.)

Fig. 33. He is also called *Goer* and *Geir*, which we shall see is the dialectic form of George, St George of the latter Dragon legend, and Thor's title in the Sumerian (see Appendix IV). His further title of *Hugda*, seemingly a variant of *Oku Thor*, or *Ygg Thor*, appears to designate him as the original of " Hek-tor the First of Troy."

This dialogue lay opens by disclosing Wodan taking the counsel (*rede*) of his paramour Heid or Frigg, the Matriarch of Eden (and the Firig of the Sumerian, see

later) as to his venture to spy on Thor at Troy, and describing his many-sided protean disguises :]

Wodan quoth : Rede thee me now, Frigg ! I'm all eager to fare forth
To visit The Weaver of Thrud.
For spying, I want much to try my old wit-staves,
As the swift-witted old Edenite, with Dan-o'-the-Inn.[61]

Frigg : At home let thee (bide) ! I've measur'd the Aryan Father
In (his) George-dom of the Goths :
No Edenite e'er can be even with Hugda,
Or be the same as The Weaver of Thrud is.

W. Far afield have I fared, much am I tempted (to fare) :
I will fox out the Regi rulers.
Thither will I hie, and wit how The Weaver of Thrud's
Home and kindred stand (in one of my many disguises).

Grim, the Hooded Serpent, we're named and Gangrel,
Harrier (Old Harry) and Horror-bearer,
Thekk, Thrid, Thut and Uth,
Sadr (Saturn), Hell-blinder and Hoary
Warrior-father, Nick o' Night (Old Nick),
All-father, Val's father, Around-rider and Sea-farer.
Bileyg, Bale maker and Manifold Sorcerer :
By one name ne'er am I named,
Since I forked forth amongst folk.

Grim am I hight, when against George-the-Red (Adam-Thor)
And Jalk against Āsmun Dar,

But Kiala when I drink from the chalice (grail of Eden),
Vidur in the fights, Ōski and Ōmi,
Göndlir and Hoar-Beard with the Goths,
Swithur and Svidr was I hight at Scyth Mīmi's,

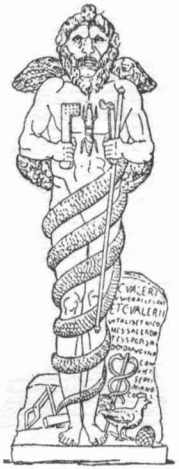


FIG. 34.—Wodan or Sadr as the malignant Saturn (whose sacred day or Sabbath was Saturday), in the Mithraic cult. From statue at Ostia A.D. 190. (After F. Cumont, " Mysteries of Mithra," 105.)

Note his enveloping Serpent with its head as hood, and caduceus, and cp. Fig. 5, p. 7.

When I deluded them at the inn—(this) old Edenite:
I the Mid-wolf-valiant, to the merrie sons of the Inn
Became their one bane.
Wodan now I'm named, Ogn was I afore,
Thunder was I named afore that,
Gaut and Gelding with the Goths,
Ovener and Sooth-Serpent: these words I ween
All come from mine own self.

F. Hale be thee in faring forth ! Hale be thee in coming back !
Hale be thee on thy travels !
Rage thou ever shalt, Old Father,
With the words of an Edenite.

[Wodan fares forth]

Forward then went Wodan to try by word-speaking
Those of the Inn, by the (craft of the) all-swift Edenites,
And he came to the hall, did Īm's (Ymi's) family father :
When in jogged Ygg (Thor) in a trice.

[Wodan addresses Thor :]

W. Hale be thee now, Weaver of Thrud ! Now, am I come to thy hall,
Which I thought to see for myself. . . .
Fain would I first find if thou be sair learned,
I am but an all-swithering Edenite.

T What is this man who is in my hall
And speaks so very pompous words ?

W. Reason-Gainer I'm called. Now am I come from roaming,
Thirsty to thy hall (in the Inn).
Bidding here have I longed for in my farings forth,
And for thy hospitality to an Edenite.

T. Why stand'st thou, Reason-Gainer, and speak'st from the floor ?
Afraid art thou to sit in the hall ?
Then shall we try which of us is more witted,
The guest or the Eagle Sage.

W. A poor man coming to a rich man, speaks only needful words or is silent,

Much chattering methinks ill gets anything,
When one comes to a cold-hearted man.

T. Say then, Reason-Gainer, as thou wilt sit on the floor,
To try forth thy wits:
How is the horse hight that ever draws
The Day over the sons of men?



FIG. 35.—Her Thor, "The Eagle Sage," or Thann or Dan as The Solar Hawk or Eagle king, in Egyptian as Heru-Ur or Tann. (After Budge.) Note Goat horns and Cross.

W. Shining Mane, The Scourer, is he named in the Inn.
He is held the best of horses by the Red Goths,
Ever-light is his mane.

[On the Sun-Horse figured on Ancient Briton pre-Roman coins, see WPOB.]

T. Say then, Reason-Gainer, How is the horse called that
From the east draws Night o'er the weary world?

W. Rimey-Mane 'tis hight that ever draws
Night over the weary world.
Mellow foam drops from its bit every morn,

Thence comes the dews of the dales.

T. Say thee, Reason-Gainer, what is that River called
That divides the Edenite sons' ground from Goth-dom?

W. Ifing is the river's name. Open it runs from olden days.
Icy weather never comes near there.

[Then Wodan has his turn as questioner, but the queries put into his mouth and Thor's "replies" are clearly late interpolations referring mainly to the late Wodanist mythology and cosmology of the corrupt Snorri type in which Thor is called an "Edenite," and they are full of anachronisms. The concluding questions however appear to be of older date and elicit from Thor the following amongst other "prophecies" regarding his future fights with the Edenites, his own fate, and successor to the Gothic kingship, which foretell what we shall see happened later.]

W. Which of the wise Asas shall rule the Goths
When Surt(ar)'s fire is slacked (in Eden)?

T. Mōdi (Thor) and Magni shall have the hammer (sceptre)
After Wing's (Thor's) last fight.

W. What shall become of Od-o'-the-Inn (Thor),
In his old age on the ripping up of the rulers?

T. The Wolf (Loki, Baldr or Abel) maun gulp at the Old Father (Ad-am Thor).
Then maun Vidar (Thor's son) wreck the Wolf,
He maun cleave its cold jaws,
When a witness at the fight.

Know ye yet the Edda?
Know ye yet it all?

SCENE VI

CONQUEST OF PHRYGIA BY KING ADAM THOR, MIOT-THE-ASA OR "GEORGE"

Disclosing Adam as King Midas I and "St George" of the Red Cross

[The whole of Asia Minor to the east of the Troad at this period was obviously under the dominion of the Eden matriarch Heide, El or Frigg, as evidenced by Wodan's dialogue with Thor-Dan or Dar-Danos, on the latter's fishing expedition on the eastern border of the Troad, having disclosed that the other side of the sound there was in Edenite territory.

But in Scene III, the aboriginal Dwarf-chiefs *of the Lion tribe* in Asia Minor were flocking to Thor's standard at Troy from so far afield as Vind in Eastern Phrygia, Aur-Vang, or "The Van Lake in Uri or Armenia," "as far as Lofar" in the anti-Taurus in Cilicia on the S.E. border of Cappadocia, also from Brimi's Land to the north of Carchemish and from *Iörovelli*, the modern *Jerablus* or Carchemish, that is Eden itself, see map.

Scene IV disclosed raids by the Edenite bannermen under Wodan upon Thor's settlement at Troy. These destructive raids continuing, and combined probably with the appeal of the regenerate Dwarf-chieftains for his suzerainty, appear to have forced Thor to annex Phrygia—an annexation which would be relatively easy with Thor Dan's metal weapons and his disciplined Goths, coupled with the aid of his devoted Dwarf-chiefs scattered over that vast region, for Ancient Phrygia even in Greco-Roman times stretched from the Dardanelles to Cappadocia (see map).

The name " Phrygia," I have shown in my Dictionary is a Sumerian word, from the Sumerian name *Firig* for Asia Minor, including also " The Western Lands " generally. It means " Land of the Lions," from *Firig* or *Pirig* " a lion," literally " Frightful, Fierce, or Ferocious," and it is the Sumerian source of these and their other derivative English words. The name was written by the picture of a Lion's head ; and the people of that land were called by the Sumerians *Firig-su.*[61a] And long-maned lions are still or were in modern times found occasionally in Phrygia and other parts of Asia Minor ; and freely carved on the prehistoric monuments of Cappadocia and Phrygia.

Phrygia or " Land of the Lions " conquered by Adam Thor Dan

It was clearly this famous civilizing conquest of Phrygia or " The Land of the Lions " by Adam Adar Thor Dan, within the Phrygian region of the Lion tribe of the Dwarfs—a conquest that is celebrated in the Sumerian hymns and by Homer—which is represented on the famous "prehistoric" magnificently carved ivory handle of a hunting-knife or dagger from " Syria," which now appears to have probably belonged to Adam Thor himself !

This unique specimen of the early world's finest high art, was found in 1914 in Egypt ; but it was proved by M. Bénédite through its art to be non-Egyptian and *considerably earlier than the First Dynasty of Egypt,* and presumably brought as a trophy from Mesopotamia or Syria [61b]—and " Syria " was an early name for Asia Minor.[61c] These conclusions were fully confirmed by

Sir Flinders Petrie,[61d] who considers it the oldest and finest object of high art of the Ancient World known, and conjecturally dates it to before "about 5546 B.C." This date is based, however, on the "long" extravagantly early conjectured date for Menes, who I find by my new historical evidence reigned about 2703-2641 B.C., or



FIG. 36.—Thor or Dar conquering, taming or civilizing the Lion-totem tribes of Phrygia and Asia Minor and Chaldea, from carved ivory handle of stone-knife *c.* 3350 B.C. (After M. Bénédite, and for photo, see Pl. V.)

Note his beard, Gothic dress and four-horned hat, and cp. Fig. 17.

six centuries after Adam Thor, whose real date is about 3380–3350 B.C. The carving thus dates to about the epoch of Adam himself, and was probably the handle of his own hunting-knife with his contemporary portrait.[61e]

This carving is now seen obviously to represent Adam Thor Dan as conquering and taming the Lion-tribe native-chiefs pictured allegorically as lions, which are fawning on him, and they are of the massive shaggy, long-maned semi-Arctic type which has been extinct for



KING THOR OR ADAM TAMING OR CIVILIZING THE PHRYGIAN AND EDENITE LION AND WOLF TOTEM TRIBES.

From contemporary carved ivory handle of hunting-knife, *c.* 3380 B.C., now in Louvre. (After M. Bénédite in *Mem. Acad. des Inscripts.*, XXII. 1.)

Note Gothic dress, and for reverse, with human forms, see Plate VII.

several thousand years, and thus attesting the vastly remote date of the carving. King Thor Dan is significantly portrayed in Gothic garb in keeping with the Eddic record. Below him are seen two prick-eared wolves with collars, indicating that they too are tamed, and presumably representing tamed Wolf-tribe chieftains; while below these in the right-hand lower corner is a Goat, which we shall find was the symbolic animal of Thor and his Goths in the ancient Sumerian, Hittite and Phœnician seals and sculptures, as well as in the Eddas and on Ancient Briton sculptures.[61f] And on the reverse of the knife-handle are carved the men fighting in human form.

Significantly, the same scene is sculptured in generally similar form on an Ancient British stone monument at Meigle in Perthshire (see Pl. VI), on the reverse side of which is cut an ornate pre-Christian Cross, which is Thor's special emblem, and the bosses on it are presumably rowan berries, as Thor's Red Cross of " St George " was made of the rowan-tree (see below). Now this Meigle monument of Thor taming the lions is locally associated with a legend of Guenevere, the wife of King Arthur, who has a stone and hamlet in the neighbourhood named after him as " King Arthur's Stone "; [61g] and the original King Arthur as we shall find was King Her Thor. This Lion-conquering scene is also found represented in Ancient Briton monuments in which the hero is " St Andrew," that is Thor's Eddic title of Eindri or Andvara, as at St Andrews in Scotland (see Pl. XXVI). It would also appear that this famous scene of Thor Dan taming the lions was the historical source of the late Hebrew legend of " Dan-iel in the den of Lions."]

Thor's Conquest of Phrygia in the Eddas

This is recorded in the " Prose Edda " in these words :

" The sons of Hek Tor (or Hug-Tor, *i.e.*, Oku-Thor) came
to Frigia Land
And established themselves in that land.
But banished Elenus, whom the Asas call Ale (El)." [62]

The Phrygian Battlefield

[The physical characters of Phrygia are well described in this verse from the foregoing Edda lay, in which Thor " prophesies " that Phrygia (therein spelt *Vigri*) was to be the coming battlefield :]

Vigri (Phrygia) is called the field,
Where in fight shall meet
Swart Surtr [63] and our dear Goths.
A hundred rushing torrents
Has it every way.
It is their destined fighting field.

Fighting the Amazons

[Homer in describing the conquest of Phrygia by King Otreus (*i.e.*, obviously Thor's Eddic title of Adar or Ottar, but used by Homer for the title of a later king than Dardanos) records that his chief opponents there were Amazons. Similarly the Edda repeatedly describes Thor's Edenite enemies as being largely female warriors. Thus he is made to say :]

I (Thor) was in the East
A-battling with the Edenites



A (2) *B*

KING THOR TAMING THE LION AND WOLF TRIBES IN ANCIENT BRITISH PRE-CHRISTIAN OR TRANSITION CROSSES.

A (2). From Penmon, Anglesey, in Wales (WLW. 84, p. 185). *B*. From Meigle, Fifeshire (after SSS. I. 74).

Note in *B* identity of central scene with knife handle (Plate V), with lions duplicated. In *A* the lion and wolf are represented with human bodies, and above the Swastika Sun-Cross is Thor as Andrew or St George slaying the Dragon.

The baleful unwedded brides
Going intil the bergs.
Mickle would the Edenites be
If all o' them lived:
Never a man would be left
Within Midgard.[64]

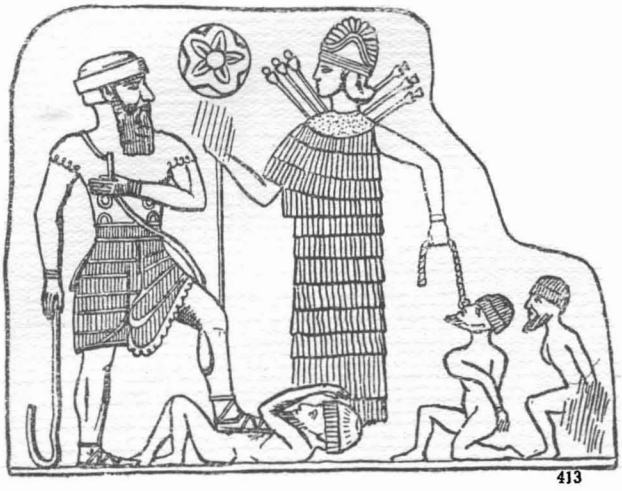


FIG. 37.—Amazonian Edenite warrioress clad in Sumerian dress. From bas-relief in Elam *c.* 2000 B.C. (After Ward.) The inscription states that this Amazon represents Ishtar (Eve or *Asi*), formerly an Edenite Amazon and afterwards Queen of Tar or Thor), as patron war-goddess of Sumerians and Elamites; and we shall find that she is the historical human source of the Greek war-goddess Athene (*Atueni* of Sumerian).

Wodan's Lament on his Rout in Phrygia by Thor Meide-Asa (Midas) or George with his Red Cross

[The complete route of the Edenites under Wodan by Thor, Midas or George at the battle of Vind in Phrygia (see map), is attributed by Wodan to the devil-banishing effects of the Rowan Red Cross of George. Wodan thus

laments, like the dethroned Satan in Cædmon's British hymn :]

I see against me Hekk (Hek-Thor) Meide at Vind
Who in the night with all his Nine (Wood-crosses),
He, Geiri (George) wounded me, giving it to Wodan :
To myself, to mine own self.



FIG. 38.—Thor or Meide-Asa or Geiri (George) conquering Wodan and his Lion-totem tribe of Phrygia by his Cross Standard and Hammer. From Hittite seal, *c.* 2500 B.C. (After Ward.)

Note King attacking rampant Lion and its followers —a captured wolf suspended in King's left hand; in upper register, Hares, the symbol of the Matriarch and her Moon, with several men's heads. In second, a lion, overthrown man and a bird (? raven); in third, the guilloche symbol (as ? serpent); and in lowest a dragon, seated female drinking (?El or Frigg), and a kneeling man carrying an animal.

With these (Woods) of Meide, of which no man witted,
Every one of them routed me, and I ran !

That Living Wood shielded me not, that wood without horns !
These Nine Standards I fell aneath.
Seized by the upstanding Rowans, with weeping seized,
I fell away back from them.[65]



KING THOR TAMING OR CIVILIZING THE LION-WOLF TRIBES OF PHRYGIA.

Reverse of ivory handle in Plate V, showing tribal combatants in human form.

Note below two types of boats with Goat-head emblems on prow.

Midas Monument in Phrygia with its Nine St George Crosses

[Striking corroborative evidence for the historical authenticity of this Eddic tradition of the victory of Thor, *Meide-Asa* or *Miod-Asa* in Ancient Phrygia, as George with his Red Cross is found in the stupendous

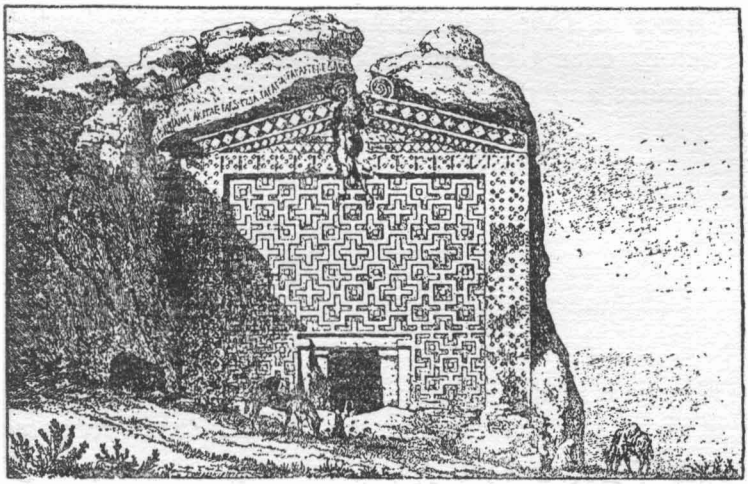


FIG. 39.—Midas Monument in Phrygia with its Nine St George's Crosses *c.* 1000 B.C. (After Perrot and Chipiez.) [66]

rock-sculpture standing at the source of the Sangarios River in the heart of Phrygia, at the site of its prehistoric capital with mounds of ruins (see map). It is " the most beautiful of all Phrygian monuments," and is popularly called the " Tomb of Midas," see Fig. 39—although it is admittedly not a tomb. It covers the face of an immense cliff, and whilst its façade is characteristically Gothic, *its chief ornament consists of nine enormous St George's Crosses.* These are arranged in the form shown in

Fig. 40. Its inscription contains the name " Midas " in letters supposed to be of about the ninth century B.C., but more probably of the twelfth or still earlier. And the monument now is seen to celebrate the epoch-making victory of King Adam, or Miod-the-Asa or Midas, with his Cross of St George, over the Serpent and Lion-totem Edenites under Wodan and his Amazons in Phrygia.

Interesting confirmation of these nine St George's Crosses of Thor or Meidi-Asa of the Eddic lay in their victory over the Serpent cult of the Phrygians and Edenites and their identification of him as Midas I of

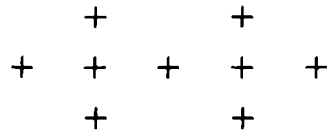


FIG. 40.—The Nine St George's Crosses on the Midas Monument, see Fig. 39.

Phrygia is found in the painting on an archaic Greek vase of about 500 B.C., see Fig. 41 ; and on Thor's robe, see Fig. 17A.

The number Nine, moreover, is significantly in Sumerian the mystic number of King Dar or Sagg (*i.e.*, Thor or Sig) as the He-Goat (see WPOB. 243) ; and amongst the Greeks the number Nine was also the mystic number of Prometheus (*ib.* 243), who, we have found, is identical with Thor as Bur-Mioth (" Pro-metheus ") otherwise entitled Miot or Miod-Asa (Midas) or St George of Cappadocia.

For the Sumerian, Homeric and Indian versions of Thor's Battle of Phrygia, see Appendix I, pp. 227 f. In the Indian Vedic version significantly " the fright " of the Phrygians before Indra (Eindri or Thor) is also emphasized, where it is recorded " At Hary Upiya, Indra smote the vanguard of the *Vrichi* and

the rear fled frightened." [65a] And *Upe* or *Upe-ki* was a Sumerian variant for the 1st Sumerian king's capital of Pteria in Cappadocia [65b], which is also called *Usk-Opri* in the Edda.]

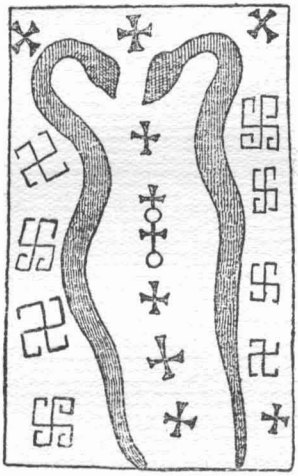


FIG. 41.—The nine St George's Crosses of Thor, Meidi-Asa or Midas or George vanquishing the Serpent-totems in archaic Greek art. From a vase painting, *c.* 500 B.C., found in Bæotia, in U.S. National Museum, Washington. (After T. Wilson, "Fylfot and Swastika," Pl. 18).

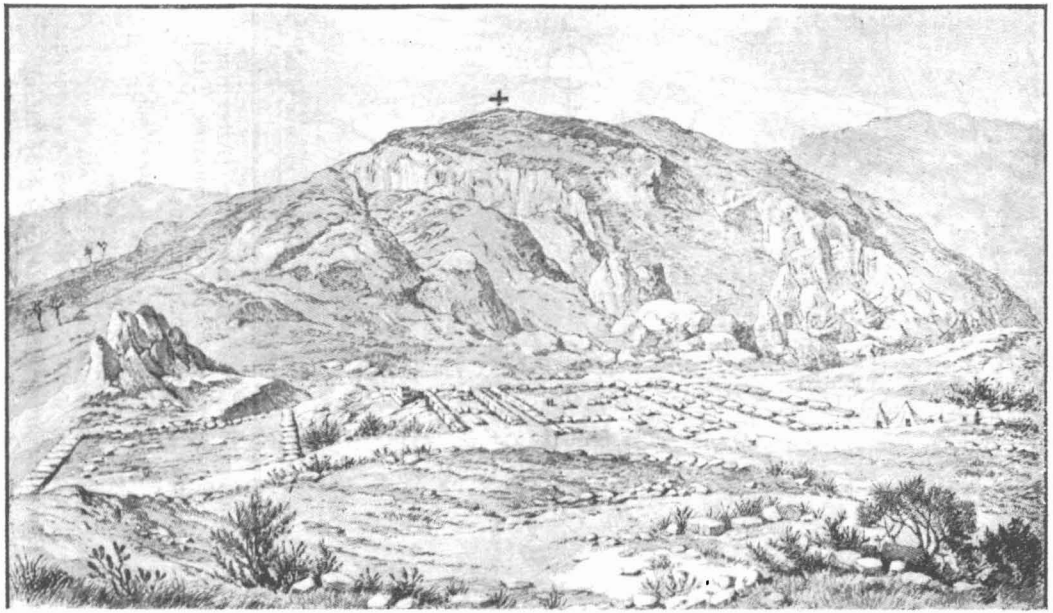
Note the number of St George's Crosses of so-called Maltese form between the two Serpents number precisely *nine*, whilst the Swastika forms of this Sun-Cross on the borders, also number precisely *nine*. And compare the 9 series of Sun Crosses on the Early Greek Vase painting of Thor or Zeus in Fig. 17A, p. 16.

SCENE VII

ANNEXATION OF CAPPADOCIA AND CILICIA BY KING ADAM THOR OR GEORGE WITH CAPITAL AT PTERIA, DISCLOSING THE HISTORICAL HUMAN IDENTITY AND DATE OF ST GEORGE OF CAPPADOCIA, THE PATRON SAINT OF ENGLAND

[This great territory of Ancient Cappadocia including Cilicia to the south, extending eastwards from Phrygia to the Upper Euphrates and Armenia, and southwards to the Mediterranean coast (see map) appears to have been annexed at the same time as Phrygia. There is no mention in the Eddas of a second expedition for its occupation; and the Dwarf-chiefs of the Lion-tribe who became subject to Thor extended "as far as Lofar," which is in the valley of the Sarus River of Eastern Cilicia flowing down to the famous old sea-port of Tarsus. And the Edda definitely places Thor's south-eastern boundary with the Edenites at the Upper Euphrates called *Uimer* in the Eddas, the *Omiras* of the Greeks, which boundary it is stated was fixed by "treaty."

The new capital which Thor or "George" now established at *Vidara* in the heart of Cappadocia, and which he made his imperial capital for the whole of Asia Minor, discloses through that name in the Edda the original form of the ancient Hittite "Pteria" capital of Herodotus' history. It stands at the modern Turkish village of Boghaz Koi at the junction of all the chief ancient overland trade-routes, which radiate from it north, south, east and west. It subsequently continued to be the mountain capital of the imperial Hittites



RUINS OF VIDARA OR PTERIA, ANCIENT CAPITAL OF KING ADAM-THOR OR AR-THUR AT BOGHAZ KOI, IN CAPPADOCIA.

(After Texier.) Note view is from the west. A cross marks site of first "Arthur's Seat," with ruins of archaic fort on summit, and see plans, pp. 58, 59.

or Catti, the residual stock of the old Aryans in Asia Minor and kinsmen of the pre-Roman Catti Kings of Ancient Britain as I have shown. And it teems with colossal ruins of the ancient city with sculptures inscribed with Hittite hieroglyphs, and several rock-sculptures portraying King Adam Thor and his court, and dating probably to about 3000 B.C. (see Figs. 58, 110, etc., and Plates VIII f.).

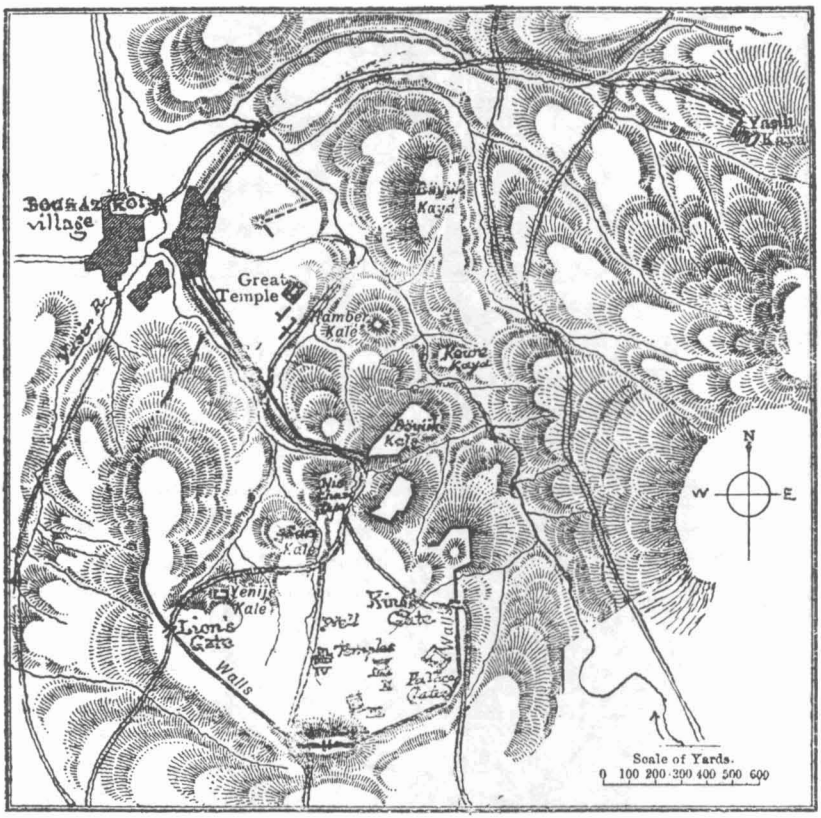
This Cappadocian capital of Thor or " George," is also called occasionally in the Edda, as we shall see, *Goer-völl*, or " George-wall," and *Himin* or " Heaven "—the *Imin* abode of King Dar or Adar in the Sumerian, and it has an elevation of about 3700 feet above the sea-level.[71] It is also *Ukhu* in Sumerian.[71a] Significantly *the circumstantial topographical and geographical details of this site and its neighbourhood in the Edda agree with the local topography* of Pteria or Boghaz Koi (see plans, map and its numerous photographs).[72] The old site and the city with its chief buildings subsequently erected by King Thor are thus described in the Edda :]

Thor's new Capital in Cappadocia at Vidara or Pteria

Sprigs, vegetation and high grass
Clothe Vīdara Land with wood.
And there Maeg (Michael) outstealing,[73]
Will saddle his mare
Valiantly to avenge his father (Thor).

[This relates to the subsequent abduction of Thor's Queen, Ifo or Eve.]

' Heaven's Burg ' [74] is the quarter
Where the Home Dale (Father now)
Quoths his bold (ethic) maxims.

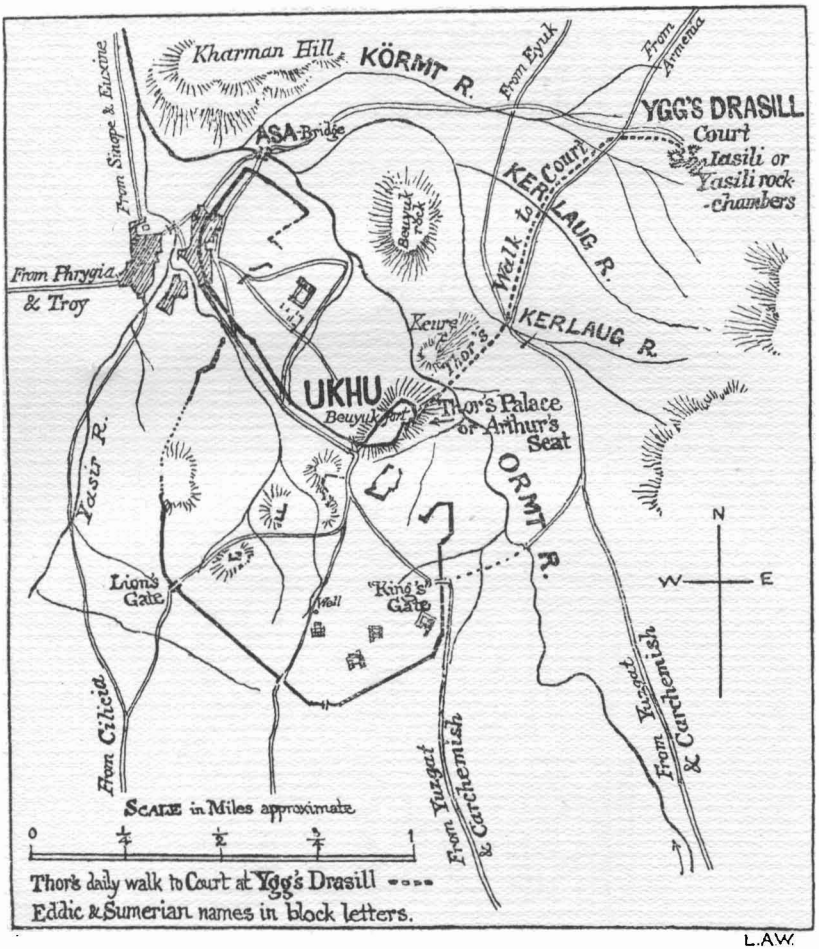


Plan of Ruins of Vidara or Pteria at Boghaz Koi. (After Karl Humann and Otto Puchstein in *Reisen in Kleinasien*, Tafel XIV.) The thick lines mark old fortifications.

Kale = Turkish for "castle" or "fort". *Kaya* = "rock". *Tepe* = "hill."
Boghaz = "throat" or "gorge." *Kōi* = "village."
Böyük = "big." *Darasi* = "rivulet."
Yasili or *Iasili* = "inscription" or "picture."
Yeni = "new."

For details of the Environments of Pteria see large Map facing p. 220.

PLAN OF THOR'S CAPITAL IN CAPPADOCIA



Plan of Thor's Capital at Bidara or Pteria (or *Ukhu*, at modern Boghaz Koi) in Cappadocia, based on survey by Humann and Puchstein, with Eddic identifications as As-Gard, by L. A. Waddell.

Note modern Turkish name *Beuyuk* or *Böyuk*, presumably preserves Sumerian name *Ukhu*, and in its fort were unearthed the great mass of cuneiform Imperial Hittite archives.

Ormt River has an *Orm* or serpentine course in large-scaled map.
Körmt River drains the modern Kharman Hill.
Kerlaug Rivulet borders the *Keure* rock.

There the warder of the Goths
Drinks with the house-holding husbands
The glad mead in the Inn of the Goths.

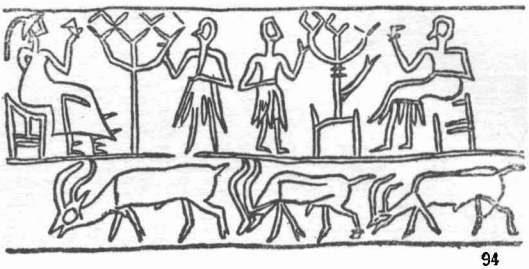


FIG. 42.—Thor drinking wine with Gothic householder. From archaic Sumerian seal, *c.* 3000 B.C. (After Ward.)

Note the Goats underneath are pictographic rebus for Goths.

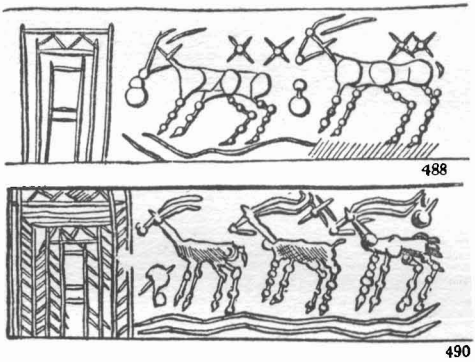
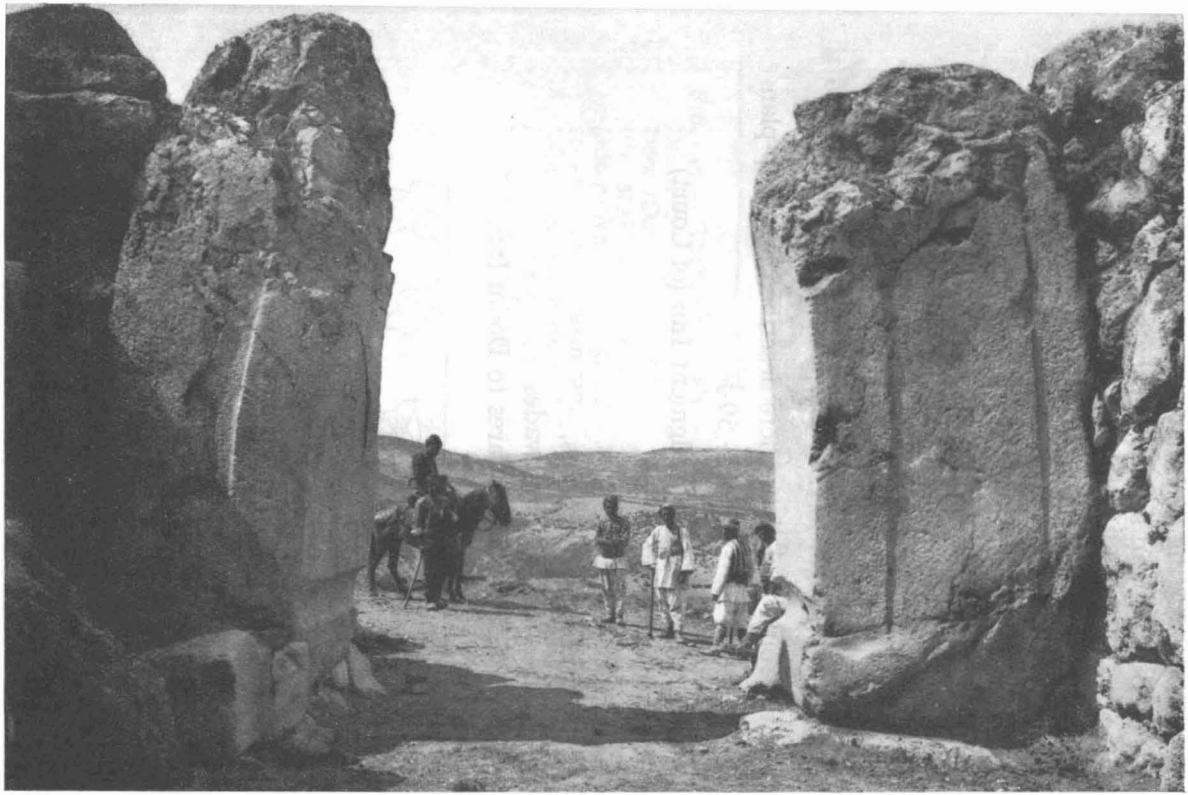


FIG 43.—Goths as Goats, under the sign of the **X** or St Andrew's Cross, entering houses. From two archaic Sumerian seals. (After Ward.)

Note the Gothic chevron pattern over doorways.

'Glittering' is the tenth Inn,
All studded with gold
And thatch'd with silver beseeming.



LION GATEWAY OF OLD HITTITE CAPITAL AT PTERIA, *c.* 2000 B.C.

Inner view, after Puchstein, PBO.

Note Gothoid arch broken above, and see plans, pp. 58, 59.

PLATE IX.

In it Foresight (Promētheus) [75]
Bides flitting each day,
Soothing and settling all scathes.

New-town is the eleventh Inn
There Nicerd heaved himself
Up a carved hall,
He the peacemaker of men,
The bane of the base.
'Tis high timber'd on the Red Horn.[76]

Thor's Judgment Hall at Vidara or Pteria

[For the route and rivers here described, see Map-plan of Pteria and its Environs, p. 59.]

Thor gangs to the Judgment Inn (of Court)
And wades the rivers.
The Körmt and Örmt
And the two Kerlaugs,
Their shallows Thor wades
Every day when he fares to Doom Inn,



FIG. 44.—King Thor in Judgment Hall (Doom Inn) settling a dispute. From Sumerian seal, *c.* 3350 B.C. (After Ward.) Note horned Gothic hats.

At the Ash of Ygg's Dra-sill.
For the (road by the) Asa's Bridge
Burns all aglow (below)
Where the holy waters hulloaing flow

[For Thor's route from his castle, see Plan, p. 59.]



FIG. 45. — Thor or Ygg's Drasil Ash guarded by Deer (Dar). From Hittite seal, *c.* 2000 B.C. (After Ward.) Note it grows on mountain (Mountain Ash or Rowan) and its fruit seen in twig below is like a rowan.



FIG. 46.—Thor, Dar, or Ygg's Tree from Babylonian seal, *c.* 2000 B.C. (After Ward.) The inscription records that owner was votary of Sun-god *Asur* (*i.e.*, *Ahura* or Asaru title of In-Dara or Thor in Sumerian.

But (a-horse) on Glad and Gill,
Clear and Race-Fire,
Silver-Tuft and Sinew,
Surety and Pale-Hoof,
Gold-Tuft and Light-Foot,
The other (ten) Asas ride there (by the bridge)
Every day they fare forth to the Doom Inn
At the Ash of Ygg's Dra-sill.[77]

THOR OR YGG'S DRASILL TREE OF LIFE

Adam-Thor's or Ygg's Drasill Tree of Life— a Rowan-apple Ash

[This famous Tree, Adam's Rowan-apple or Mountain Ash "Tree of Life," [78] the Drasill Tree is thus described in the Sibyl's Lay :]

The Ash I see standing ;
'Tis hight Ygg's Drasill,
Highly beamed oozing
Whitey aureate (apples).



FIG. 47.—Thor's sacred Tree in Assyrian art guarded by Bull-Unicorns. From Assyrian seal, *c.* 1000 B.C. (After Ward.) Note this tree is more important than Date Palm on left ; and above it flies the Sun-Hawk, and below it are fowls, presumably Geese.

Thence come the dewdrops
That fall in this dale.
It stands aye afar from
The green pine of Urd Burn (of Eden).[79]

Three roots of it stand out
At the three highways
Under the Ash of Ygg's Drasill.

To Hell-Byre (Eden) goes one
Another to the rimey frost-giants (of Ararat)
The third to the baptized men [80] of men (the
Goths at Vidara town).

Harts too there are four,
Their heads thrown up, who
With (long) necked Geese gnaw (its boughs) ;
Dainn and Dwalinn
Are they named and
Duneyr and Dyrathror.

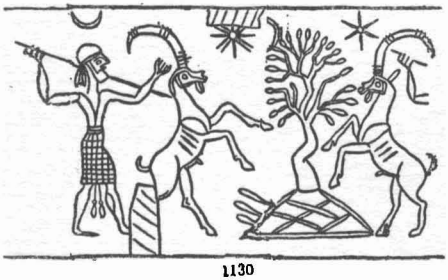


FIG. 48.—Thor's, or Sig's Tree guarded by Goats (Goths) attacked by Chaldee adversary. From Babylonian seal. (After Ward.) Note rayed Sun on each side of tree which stands on a mountain, and crescent Moon over the assailant.

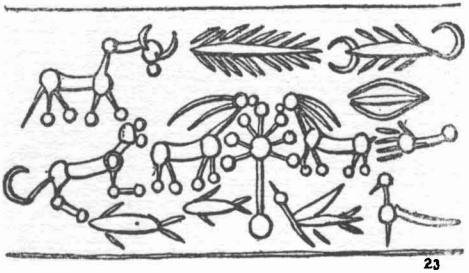
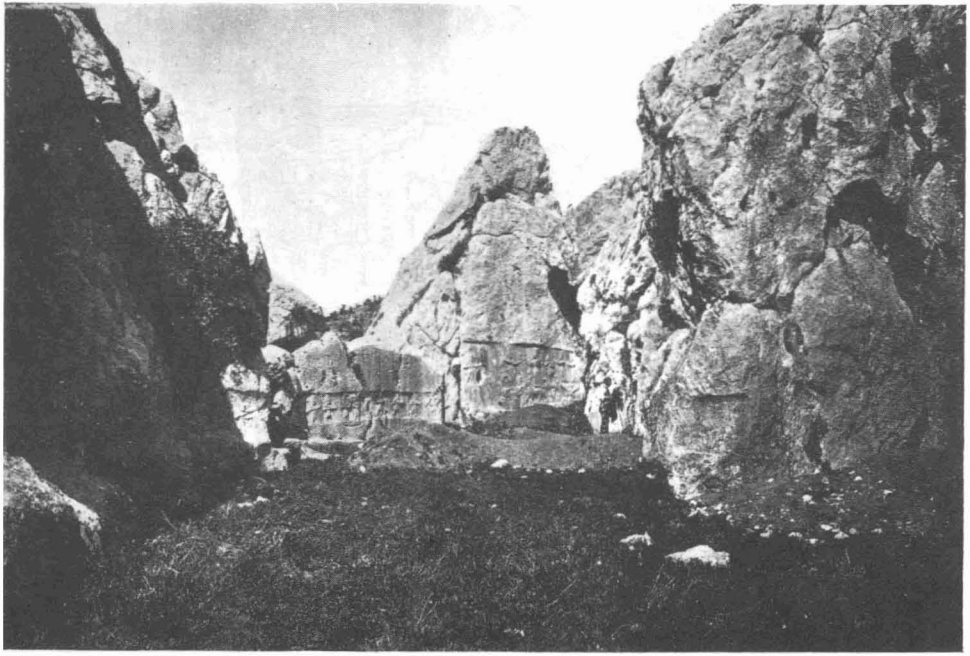


FIG. 49.—Thor's, or Ygg's tree attacked by Chaldee wolf, etc. From archaic Hittite seal. (After Ward.) Note Tree as rayed pedestalled Cross with birds (? Geese) under right hand Goat or Hart ; and the assailant Wolf, Bull, Scorpion, etc., of Hell cult.

The Ash, Ygg's Drasill,
Drees more distress
Than men have witted of :
Harts bite it above,
At its sides it rots,
And the Nether-ogre shears its aneath.



ROCK-CHAMBER SANCTUARY (? AND LAW-COURT) AT IASILI ROCKS, NEAR PTERIA.

(From photo by Professor Garstang in *Land of the Hittites*.)
Larger recess, with walls adorned with rock-cut processions nearly life size.

Bil's (Thor's) Baptism Rite and Temple

Five hundred floor(-steps)
And forty pairs of tow-ropes (hand-rails),

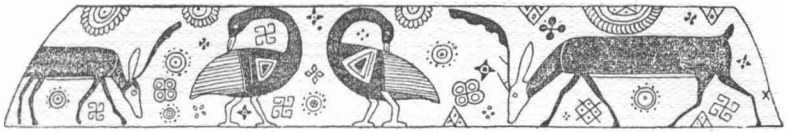


FIG. 50.—Sacred Deer and Geese of the Sun-Cross and its Fruit Tree in Ancient Greek art. From Greek vase, *c.* 550 B.C., found at Naucratis, Egypt. (After Petrie, 3rd Mem. Eg. Exp. Fund I, Pl. 40.) Note different forms of Sun-Cross, "Maltese," "Celtic"; and reversed Swastikas of resurrecting Sun. Also the Geese as later form of Sun-bird, as in Anc. Britain, see WPOB., 284 f., 348 f.



FIG. 51.—Thor or Dar (In-Dara) as "Bil-the-Baptist," with Life-giving Scouring Waters. From Sumerian seal of Gothic King Gudia, about 2370 B.C. (After Delaporte, 81 [5].)

Note the horned Gothic head-dress, and costumes of that period, with long beard and shaven upper lip. The fruit-bud on the top of vase is the Sumerian word-sign for "Life."

Methinks (lead up) to Bil-the-Baptist's [81] with bays.
The house (shrine) there
It's raftered, I wit,
Small, I see, yet most mighty.

[The excavations at Boghaz Koi have disclosed scores of steps on the south side leading up to the old temples on the summit, see Plate XII.[81a]]

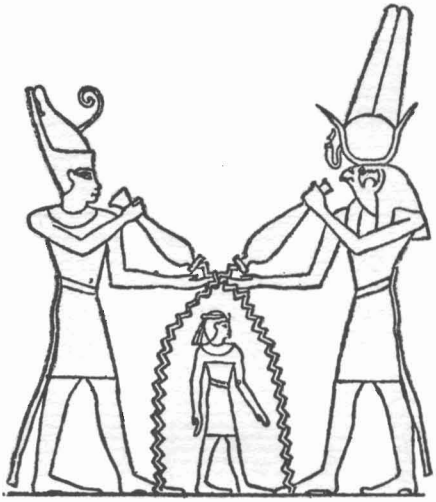


FIG. 52.—Thor or Ad(-am) as Atum, the Egyptian father Sun-god, baptizing the infant crown-prince. From sculpture at Luxor. (After Gayet, "Le Temple du Luxor," Pl. LXXV, PSBA., 1918). Note he is in Hawk-headed as well as human form. This purifying water is called in the inscription "Water of Life and Good Fortune, rejuvenating thee like thy father Atum."

[This reference to Thor's Gothic men as being baptized is of great historical and religious significance, as disclosing the Aryan origin of the ritual of Baptism by water as the initiation into Thor's cult of the Sun-Cross and Heaven. Baptism is unknown among Semites and in the Old Testament; but was practised by the Sumerians as I have shown, and by the Indo-Aryans and the Ancient Egyptians as the ritual of the Sun-god Atmu or "Adam" (see Fig. 52). In the New Testament it is first referred to as practised by St John, the anti-Judaist hermit at the Jordan in Palestine, the old land of the Aryan Hittites; and he is pictured in Christian tradition as carrying the pedestalled Sun-Cross standard as a boy (see Fig. 53). The Eddic word for "Baptize" is *Skira*, literally "Scour or purify"; and the ordinary Scan-



ANCIENT STAIRCASE AT YER-KAPU GATE IN RUINS OF PTERIA.

(After Puchstein, PBO. Plate 14.) See plan, p. 58.

dinavian name for John the Baptist is " Skiri Jon," a name which appears to have been woven for him in Britain ; [11] and that name now appears to be derived from the Sumerian *Sakharra*, " flood-out (or ' scour out ') dust." [11] This baptism rite with its chief shrine at St George's old capital in Cappadocia, appears to disclose the origin of the tradition and name of the Order of the Bath in the English order of knighthood associated with St George.]



FIG. 53.—St John the Baptist with his pre-Christian Cross-standard or Sun-mace of the Gothic cult of Baptism. (After Murillo.)

SCENE VIII

Visit of Eve and other Amazon Weirds (Valkyrs) of Eden to Adam Thor's Cappadocian Capital

[Mother Ymi, Heide or El of Eden, bitterly jealous of Thor's new and uplifting civilization in the highlands of Cappadocia, sends her weird-maidens to spy on and captivate the Goths at their capital, as related in the Sibyl's Lay :]

She (Ymi) wotteth of the Home-Dalers,
List'ning to the folk
Under the Hawk-banners
And holy-beam'd tree.
She sees them oozing with
Torrents of good cheer
In pledging the Valiant Father.
Know ye yet the Edda?
Know ye yet it all?

Then came there Mary's maids,[82]
Giant (Amazon) maidens
Much vexing overrunners
From their hame in Eden.

I see [83] these Valkyrs of Ior
On a visit up-coming,
Geared for their riding
To the great Goth people.

Skuld held a shield
And Skogul another,
Gunn-Hilda (Eve), [84] and Göndul
And Geir Skogul.



FIG. 54.—Eve or "Guen-Ever" as Gunn-Hilda or Gunn (-Ifo)-the-Warrioress" meeting King Thor or Adam. From Sumerian seal, *c.* 2500 B.C. (After Ward.) And see Plate XV, facing p. 94.

Note she is armed as a Valkyr or Amazonian, rides (or steps) on her Lion totem, carries in right hand her Serpent caduceus, whilst King Thor carries his club or Hammer. She latterly was deified in this aspect as Athene (Sumerian *Atueni*, see later). The Sumer inscription reads "Lord *Iatil* and Lady GUN-NA, wherein *Iatil*=Thor's Eddic title of *Œtil* or *Œdl*, the Anglo-Saxon *Æthel*, and *Gunna* is Sumerian source of *Gunn* of the Edda.

Now are they all told,
The nuns a-visiting the Aryans [85]
Geared for their riding
Go the prying Valkyrs o' Ior.
Know ye yet the Edda?
Know ye yet it all?

SCENE IX

EVE OR GUNN'S (GUEN-EVER'S) WOOING AND MARRIAGE WITH KING ADAM HER-THOR OR AR-THUR

Eve as Gunn (-Ifo) or "Guen-Ever"

[In the previous scene one of the Amazonian Valkyr weirds of the old matriarch, the Serpent-Wolf priestess



FIG. 55.—Eve or Gunn (-Ifo) Hilda as vestal of Eden, before marriage with Adam Her-Thor. From Sumer seal, *c.* 2500 B.C. (After Ward.) Note she, geared with weapons of a Valkyr, is seated on a throne decorated with two rampant Lions, and her feet on couchant Lion. On her right is the Serpent and on left the crescent Moon of the Eden cult; and beside it the Sumer star-sign for her title *Ash*. In front is an altar, on lower shelf of which is a vase with flames rising from it, and on upper shelf, the head of an animal. Two worshippers are led by a priestess wearing horned hat (as some of the pre-Adamite priestesses were Goths) and followed by a dog or wolf.

of Eden, who visited Thor and his Aryans at his new capital, was called "Gunn-the-Warrioress" (Gunnhilda). She is disclosed as Eve, the chief vestal sibyl of Eden, who eventually married Thor or Adam. She is variously called in the Edda "*Ivi* or *Ifo* of Ior" (or Urd of the Chaldees), *Asyn* of Ior and *Sif*, or "The Sibyl." [85a] Her *Gunn* title with her personal name *Ivi* thus identifies her with *Guen-Ever* of the Arthur legend.

This identity of *Gunn*, the Edenite Sibyl, with Eve is evidenced later on by having this title given her, and it is confirmed by the references to her under that name in a lay, in which Wodan, the old reprobate Chaldee, recites his drunken brawls, entitled "The Haverer's Speech," [86] a composite of five different lay episodes. In this he gives the palm to the mead in the Magic Bowl of Eden in the charge of "the maiden Gunn of the Lather or Froth," kept in the cellar of "Young *Sutt*," who we shall see is the *Seth* alias of Baldr or Abel. Snorri conjectured that she was "the daughter" of Sutt (*i.e.*, Abel), but she is clearly seen to have been his "sister," in so far as she was a vestal priestess of his mother in Eden. Her priestess-ship of the Bowl of Eden is seen in the ancient seal here figured (Fig. 55). Her title of "Gunn of the Froth," confirmed by frequent references to her as "of the Sea-froth or Sea-foam kin," discloses her human origin and her identity with "Aphrodite," or "The Sea-froth One," the Greek title for Venus. In this Edda, where she is called "Gunn of the Froth or Lather," Wodan thus boasts :]

The old Eden (cellar) I sought,
Now am I come back after
Fumbling the gate silently there.
Many words spake I o' mine
In Young Sutt's cellar.

Gunn o' the Lather gave me,
Seated on a golden stool,
Drink of that dear mead.
Ill did I repay her :

After I lighten'd her (of the mead)
Her holy self I hugged,
Herself forsooth I swore at. . . .

A ring-oath I, Wodan, took of my own,
But how shall one trust his troth?
As swindling youg Sutt, he lifted the
'sembly fare (wine)
And made Gunn-Lather greet.

Eve, a non-Edenite of Aryan or Gothic Race

[Racially Eve or Sif, the Sibyl, is disclosed to have been of the Gothic race, and of the same royal Œdl or Æthl-ing clan as Adam himself, as we shall find later on, although



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FIG. 56.—Eve or Gunn (Guen-Ever) as priestess of The Bowl of Eden before her marriage with Adam Her Thor. From Babylonian seal of about 2000 B.C. in Metropolitan Mus., N.Y. (After Ward, 215.)

Note.—Eve with the star symbol (*Ash*) for her title, and wearing Gothic horned hat (as we shall find she was a Goth) is seated, bearing a sceptre in front of the steaming Bowl, above which is the crescent moon, indicating its lunar religion. A male votary carrying a kid pours out a drink-offering, and two females carry a pail and a jar, and on the right is a tree (? the cypress of Eden). And see her in flounced dress in Frontispiece.

she was a priestess of the Serpent cult in Eden, and thus technically a "daughter" of the matriarch Ymi or Gymi. For before the advent of Adam Thor and his Sun-cult, the chief religion in the old world appears to have been the devil worship of the Serpent and Wolf cult, with its headship in the matriarch priestess Eldi or Gol of Eden. That was the sole fashionable religion of the pre-Adamite world, and we are told in an Edda [87] that some of her weird "Nuns" or "Norns" were of the Asa or Gothic race :]

Sunder'd born much, I think, are the Norns
(Nuns of Eden).
Their race is not the same.
Some are rear'd of Asa kin,
Some are rear'd of Elf kin
Some are daughters of the Dvalin Dwarfs.

Her Gothic or Asa race is interestingly confirmed by the above ancient seal (Fig. 56), in which bearing the Sumerian title of *Ash, i.e.*, the Eddic Asa, she wears the horned head-dress of the Goths.]

Courtship of Eve and Adam Thor or Ottar

[The courtship of Eve with Adam Thor is described in a lively dramatic lay, entitled "The Hound's Lay," [88] which forms a part of the central Edda, The Balladist's Speech ; and had its present MS. form over 500 years before Shakespeare. It is a dialogue in Eden between Eve and the matriarch, who is here styled "The Hound" or "Houndel," euphemistic for She-Wolf. She is also significantly *Eldi* or "*Fiery El*" and "Mary."

Eve too is styled besides her usual *Ivi* of Ior, *Asyn* of

Ior, *Sif* or Sibyl, also *Freyia* or " The Friend or Sweetheart " (Anglo-Saxon *Freo* " lady, beloved "), the *Friga* or Venus of the Anglo-Saxons and the Gothic source of our day-name of Fri-day, so popular for marriages. And Eve is disclosed as a high-spirited, ardent horsewoman and huntress and lover of horses, calling her hog-maned steed " Gold Bristle " her " glorious comrade." Thor is called, amongst other titles, Bur, Modi, Ōdi, Œdl (or Æthel), Ottar, Sig and Geordie, also Skati or Scyth, a title of the Eastern European ruling Goths or *Getae.*

The scene opens in " Hell Byre," as the Matriarch's bedroom in Eden is called, with the entry of Eve to waken the Matriarch in order to accompany her on her bridal ride from Eden to Cappadocia to marry King Adam, and she discloses herself as a spirited sportswoman and huntress :]

Eve's Courtship of King Adam and Leave-taking of the Old Serpent Matriarch El or Eldi of Eden to marry Adam

Eve as Freyia, quoth : Waken, Mary May, maid.[89] Waken my wench !
O Hound-sister, who dwell'st in Hell's Byre !
Now is the time for a rake of rakes ! Let's ride with the skulkers (wolves)
To Val Hall, and thence to holy Vēs (Vidara).

Let's beg the Aryan Father to seat and hug us !
For he gives geldings and hunting hawk-spurs to his bodyguard,
He gave to Her Modi a helmet and breastplate,
And Sig the minor got a sword.

He gives victory to his ' sons ' and gold ore to some,
Speech-skill to many, and manliness to his men.
Byres he gives to his breek'd men, and songs to the bards.
He gives an honourable man to many an upright (maid).



FIG. 57.—Eve or Asi as Isis defending Thor or Asar defending " Osiris " from the Wolf tribe. From Egyptian sculpture. (After Budge.)

Thor maun I worship,[90] and thus maun I beg him :
That he aye be at peace with thee—
Tho' he is no friend with the brothel brides of Eden :

Now take thy wolf from its stall,
Let him run with my Rowan !
Slowly my colt will trot on the Way of the Goths.
I will saddle my mare of mettle.

Heide, El or Mary as The Houndel: False art thou, Freyia,
and tempting me!
'Tis thatwise thine eyes and mouth (now) turn!
Is't that thou hast thy choice steed (Rowan) from
Ottar-of-the-Inn, Inn-stone's young Bur?

Eve. Deluded art thou, Houndel, and surely dreaming,
To say that my husband (to be)
Has to do with this choice comrade (steed),
That is the glorious colt Gold Bristle,
Hilda's swift charger, hedge-reared me
By the dwarfs twain, Dainn and Nabhi.

Let's chat from our saddles, seated with the wolf
pack,
But be just to the race of the Doomer (Adam),
The groomsmen who come from the Goths.

They have wagered (for my hand) in choice gold
meal (dust):
Young Ottar-of-the-Inn and thy sweetheart son Ty
(Attis, Baldr).
But I shall grant that young Skati [91] of the Inn
Has a father's heritage after our friendship.

He built me an altar of piled-up stones,
And rubb'd their grit smooth like glass,
And redden'd it (for me) with new nout's blood:
Ottar has aye been true to Asyn of Ior! [91a]

Now let's hear again the pedigree tale
Of the upper-born race of men!
Who were the Shield-ings? Who were the Skilled-
ings?

Who were the Œdl-ings? Who were the (mere) Yelp-ings?
Who were the Born Land-Holders? Who were the Aryans born?
The most chosen men in Mid-Gard?
[Here Heidi or Gul recites the genealogy of Adam's forbears as again repeated to Adam Thor himself later, as we shall see.]

Eve. Bear thou all these bound in thy mind to bark them out,
So that he all these worthy words will pick up
Readily on the third morning hence,
When he and thy sweetheart son Tȳ, their races will reckon.

Hound. Sniff away on the trot hence thyself! I list after my sofa.
Few fair words of friendship shalt thou force from me:
Galloping after thy lover Adal, out at nights
Meeting the He-Goats (Goths)! [92] Fare away thou Heid-of-the-Rowan (Apple)!

Running after Ōdi, ever yearning,
Scuttling off there in skirts still more.
Gallop thyself, O Edl's lover! Not to-night (shall I)!
Thou'rt the same as these farmer folk. Fare away thyself Heid-of-the-Rowan (Apple)!

Eve. I'll slay thee, fiery Eldi,[93] tho' thou be Īvi's old mother.
If thou com'st not hence on the road!

Hound. Here quench thy burning ire! Hold thy flame!
Wert to happen that (he) lose his life, it could be thol'd.
Bear thou to Ottar's hand this beer,
Blended with adder's drops and ill-health of Hell!

Eve. Thy weird Hell spells shall work no harm (on him),
As thou think'st, O brothel bride of Eden! Nor thy baleful curse.
He shall drink Dyr's (Dar's) own wine,
And I shall ask Ottar and all the Goths for doughty support.

EVE'S WEDDING PROCESSION TO ADAM THOR'S CAPITAL, WITH HER "BROTHER" ABEL OR BALDR, "THE GREEN MAN" OF THE ARTHUR LEGEND.

[Eve, thus failing to get her virago mother matriarch El or Eldi to accompany her from Eden on her wedding procession to Adam Thor's home, got instead her meretricious "brother" Baldr (Abel), or Tȳ or Tys (Attis), who we shall see is also disclosed as the truculent "Green Man" of the Arthur Legend. He is mounted on his Wolf-Tiger (pictographic for his wolf-tribe chieftainship), and accompanied by his Valkyrie weirds "riding on ravens." *And significantly this procession as described in the Edda is actually represented in the archaic Hittite rock-sculptures at King Adam's old capital at Pteria, the modern Boghaz Koi (see Fig. 58, p. 81); and thus establishing again in the most strikingly conclusive way the remarkable historicity of the Edda tradition.* And it is significant that the scene on this remotely ancient Cappadocian rock-sculpture, which has exercised the con-

flicting conjectures of countless savants, now receives its first authentic interpretation, and that an historical and not a mythological one, as hitherto supposed, through the Brito-Norse Edda !

The account of Eve's wedding procession is contained in an Edda fragment of " The House (of Eden) Drubbing " [94]—a collection of four ancient fragments—which has been preposterously called by modern Eddic writers " The Bale-Fire of Baldr," on the notion that it described the funeral pyre of Baldr. But it has never been literally translated before, owing to the inveterately false views current on Baldr's real character having prevented translators allowing the text to speak for itself. It reads literally :]

Rides Baorg (Baldr) to the burg, the battle-frothed son of Wodan,
Frey (Eve) also on her first of battle-steeds Gold-Bristle.
That choice rider (Eve), of the kin of the sea-foam,[95] gallops to the hearth of the Goth.
That Raven-priestess (Eve) a-horse is much fallen in with the Home-Daler (Father Adam).

But rides with ill-will on his Fraeg (wolf) as a little mare,
The ruffian Ty (Attis, Baldr), gaping, the murd'rous mauler, the baleful son.
Their hags of the rune secrets of victory, the swift-swilling Valkyrs of Ur follow,
For their ' holy ' blood-sacrifice (riding) on Ravens. To draw blood-lots are they so minded.

The Marriage Ceremony of King Adam and Eve

[In the marriage ceremony, as pictured in this archaic sculpture, Eve as well as Adam is attended by a Goat, the symbol of the Goths,[96] and it wears a peaked cap, the so-called " Unicorn " of later and British heraldry,[97] as opposed to the Lion or Leopard cult-animal of the Edenites. This shows that Eve is now admitted into the Gothic fraternity. The two (Adam and Eve) are seen exchanging a cross-like emblem, which is surmounted by a globe, which I have shown to be a Rowan Apple of Ygg's Drasill Tree of Knowledge, and emblematic of the Red Sun-Cross of St George, and somewhat like a " Celtic Cross " ; and Adam's Gothic wood-cross was made of this Ash-tree.[98] This Rowan Apple is now seen to have been the source of the perverted Jewish legend of Eve tempting Adam with the Apple, which was to the Edenites under the Matriarch El of Hell, " The Forbidden Fruit," as it symbolized Adam's rival cult of the Sun and God and Heaven. And Abel, as Baldr or Loki, bearing the double axe, which in Sumerian has the name of Bal, is thus clearly identified, and confirmed by that name being defined as " The hostile lord *Lukh*," *i.e.* Loki.[96a]

Eve's asseveration that she " worshipped " Adam Thor is interesting with reference to the occurrence of that expression in the modern marriage service ; and later on we find that Adam's mother also " worshipped " his father.

The account of the marriage is thus described in the "Prose Edda." [99]]

In the Northern region he (Thor) found that priestess sibyl [Cybele],
Whom we call Sif, and married her.

MARRIAGE CEREMONY OF ADAM-THOR & EVE

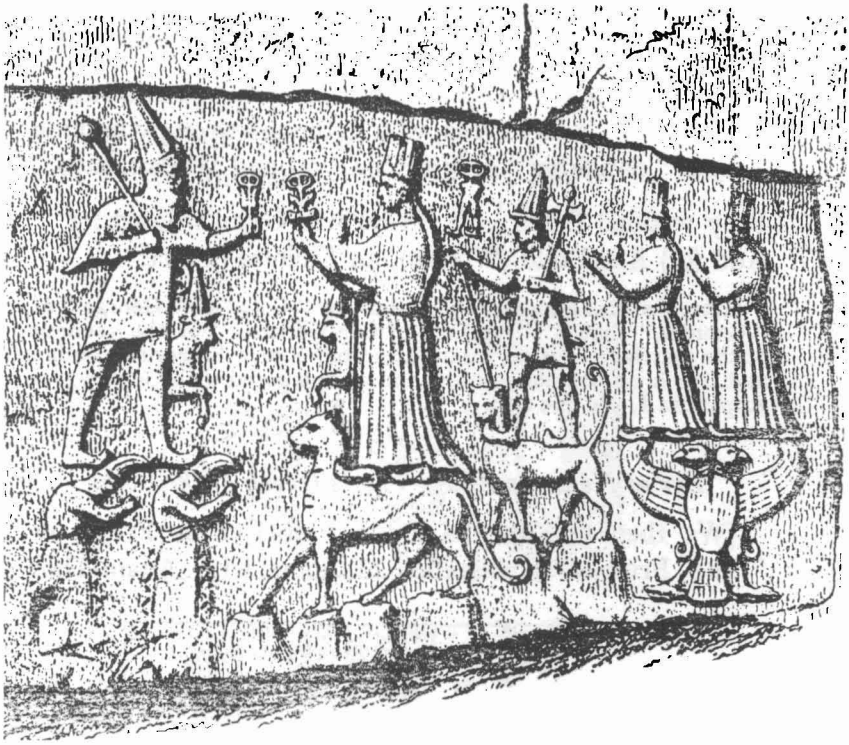


FIG. 58.—Marriage of King Adam-Thor and Eve with Wedding Procession. From rock-sculptures at Iasili near Pteria of about (?) 3000 B.C. (After Perrot and Guillaume, P.A. pl. 49.)

Note Adam in Gothic garb carrying his mace, borne shoulder-high by his men and attended by his royal Unicorn Goat, meets Eve, who is also given the Unicorn as his betrothed queen, and both bear an apple-like symbol. Eve is followed by the Edenite Baldr or Abel; both mounted on cat-like lions or leopards. Loki, Bal, Bul, or Baldr bears a double axe, which in Sumerian is *Bal*, with the definition "The hostile lord Lockh," *i.e.*, Loki. Behind him are the Eden weirds, mounted on a two-headed vulture. The retinue of Adam or Her-Thor, carved, like himself, nearly life-size on the side of the rock sanctuary, are here omitted for want of space.

None can tell the genealogy of Sif.
She was the fairest of women. Her hair was like gold.

[The marriage also appears to be referred to in a stanza in the Hound's Lay Edda, which, though wrongly making Frey a " daughter " of Ymi or Gymi and Wodan, says :]

Frey wedded Gerdi, she (Frey) was Gymi's daughter
And (of) Aur Bodo (Wodan), an Edenite in airt.

[Here Gerdi is apparently familiar for " Geir " or " George " as " Geordie," that is King Thor of Cappadocia. For the versions of the marriage of King Adam-Thor and Eve in Sumerian, Indian and Greek traditional records, and as compared with Genesis, see Appendix I, pp. 229 f.]

Eve at Home as Adam-Thor's Queen of the Goths

[We then find in the Edda that Eve as Freyia or " The Friend " is installed at home with Adam-Thor



FIG. 59.—Eve as Thor's queen at Vidara, beside Ygg's Drasil tree receiving guest. From seal of Sargon I, *c.* 2700 B.C. (After Ward.)

as Queen of the Goths, and holding receptions in a garden saloon in which we gain a glimpse of her happy, gracious, social life :]

Folk-Garden is the ninth Inn,
And there Freyia gives counsel
Seated cosily in the saloon.
Half of the valiant ones
She kisses every day,
And half go to Ōd-o'-the-Inn.[105]
Know ye yet the Edda?
Know ye yet it all?



FIG. 60.—Eve enthroned as queen of the Goths. From Sumer seal, *c.* 2400 B.C. (After Ward.)

Note her horned hat, Lion throne, and Sun-Hawk or Eagle emblems.

[This elevation of Eve or Asi of Ior to be the queen in the "Heaven" (*Himin*, the *Imin* of Sumerian) capital of the Goths appears to be the event frequently repeated as a refrain in Sumerian texts:

"Ishtar set (her) holy seat with An(-Dara) the King, and over the Kingdom of Heaven is exalted."[106]]

SCENE X

BIRTH & BOYHOOD OF ADAM-THOR'S SON GUNN, KON OR "CAIN" OR "GAWAIN"

Birth of Gunn, Kon or "Cain"

[In the "Prose Edda" it is recorded that:

"Their (Thor and Sif's) son was Lo-Ride, who was like his father."[107]

This title *Lo-Ride* or "Lo-the-Rider," however, for Thor's eldest son (who we shall find was the historical original of Erichthonios, son of King Dar-danos, who first yoked horses to chariots), although occurring repeatedly in the Edda and confirmed in the Sumerian King-Lists,[108] was not his personal name; for like his father and other subsequent ancient Aryan kings he possessed many names, titles and aliases—personal, ancestral, territorial, regnal and religious—just as Homer gives many different titles for his leading heroes. Amongst these titles for him in the Edda is *Gunn* or *Kon*, corresponding to his Sumerian title of *Gun*, *Gin* or *Gan*, which is thus disclosed as the source of the Hebrew "Cain";[107a] and it is also seen to be the source of "Gawain" of the Arthur legend, and akin to his Egyptian title of *Khonsu*. His more common titles in the Edda, as we shall see, are *Ægis* (the *Azag* of the Sumerians) *Bauge* (the *Bakuz* of Sumerians or Bacchus, and especially applied to him in Babylonian records as King or Erech or Enoch (the city founded by "Cain"), and *Mag* or *Miok*, *i.e.*, Michael (his *Muku* or *Mukla* title in Sumerian). As the historical original of Bacchus, he is not the degraded satyr Bacchus of the later Romans, but *Bagchios* of the Greeks, the majestic and noble Dionysos. He is also styled *Thiazi*



FIG. 61.—Birth of Kon or " Cain," from a Babylonian seal, *c.* 2500 B.C. or earlier. (After Ménant and Ward, 404.)

Note Eve wearing Gothic horned hat is seated beneath a tree (? Mountain Ash) on a hill, holding in her lap her naked son (with one lock of hair, as in Egyptian representations), who looks towards her. A female attendant presents a vase and another works over a vase on a tripod.



FIG. 62.—Birth of Cain as Eri-chthonios (or "Of the Earth," with reference to Bacchus' establishment of agriculture) in Greek art. From a cylix of about fifth century B.C. in Berlin Museum. (After Baumeister.)

Note he is held in the arms of Ge (or Earth as his nurse) and is being taken up by his mother Eve, Iduna or " Athena," who wears the Serpent hood of an Edenite. And see Pl. XII, over leaf, for the St George's Crosses in the pediment.

and *Thio* (akin to Dionysos) [108a], his *Dias* or *Tas* title in Sumerian, *Tashup* in Hittite, and *Dias* and *Tascio* on the coins of Ancient Britain.

What appears to be a reference to his birth, is the " Tooth-cutting " dower to his mother Freyia or Eve,



FIG. 63.—The child Gunn or " Cain " as Horus, son of Isis and Osiris or Atmu in Egyptian art. (After Budge.)

Note his one lock of hair, sucking his finger child-like, and Sun's disc on head, surmounted by Serpent, indicating his mother's original cult.

presumably on the cutting of Cain's Teeth, as it occurs in an area devoted to the Inn of *Ul*, wherein Ul and Alf we shall see are frequent titles of Thor's son, and *Ul* is his title also in Sumerian. It says :]

> Alf-Hame to Frey, gave in olden days
> Tiv or (Ty or Baldr) as a Tooth-cutting fee.[109]

[For the versions of the birth of King Thor's son in



BIRTH OF PRINCE KON, GAWAIN, OR CAIN AS ERICH-THONIOS ("GREAT ONE OF THE EARTH") IN GREEK ART.

(From cylix painting of fifth century B.C. in Berlin Museum.)

Note Typho (Abel) as Serpentoid attendant on left, (?) Thor on right, and the 8 (or 9?) St George's Crosses in pediment, with squared Sun-spirals, Palm-leaf (Eden) ornament at sides. And compare Fig. 62.

PLATE XIII.

Sumerian, Egyptian, Indian and Greek tradition, see Appendix I, pp. 232 f.]

Cain's Training in Sports, Arms & Hunting

[The joyous boyhood of the young prince Kon or "Cain," his training in manly sports and as a mighty hunter are described in the lively swinging Edda entitled: "The King's Tale." [110] It sings:]



FIG. 64. — Prince Kon, Gunn or Thiazi (Tascio or Teshup) as Reshpu, the warrior, of the Egyptians. (After Budge.)

Note his Goat's head chaplet, and for details see WPOB. 339 f.

King's son and hetman hero [110a]
Kon was the youngest (Asa) i' the Inn,
As up he waxed as an Earl born,
He learnt horse-taming, to fend by shields,
Shafts to shape and shake ashen spears.

Kon-the-Young kent the Rowan Runes,
Eve's Runes and the olden Runes, too.

Merrily he kent how to save men's lives,
Sword edges to deave and bring foes down, did Ægi.

He learnt the clack o' (wild) fowls, and how to quench fire,
Sores to assuage and sorrow to allay,
Able in energy, he equalled eight men.
Rode Kon-the-Young through scrub and shaw,
Fledging his golf-club [111] and quieting the fowls.

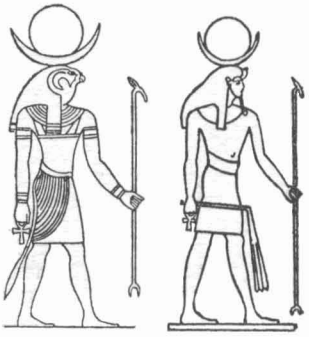


FIG. 65.—Kon or "Cain" as Khonsu of the Egyptians. (After Budge.) Khonsu was a form of Horus, son of the Sun-god, a god of Science and "Executor of Plans," and "The Happy Peaceful One" as in the Edda. He is represented with the head of the Sun-Hawk or Falcon, as well as with a human head. Latterly he was associated with the Moon-cult, presumably through mistaking his solar disc crown for the moon.

He as Earl with Rig the Runes doled out,
But beat him in poetry which he better knew.
Then getting the Ædl-dish (of king) he got into his own,
And Rig (King) was he known, the Rune-kenner.

[A further glimpse of the joyous boyhood of Adam's sporting son "Cain" is found in the Sibyl's Lay,



A



B

THE YOUNG PRINCE AND A FALCONER IN HITTITE SCULPTURE.

A. From votive Stele at Marash, on S. border of Cappadocia. (After Perrot, PAS. II, Fig. 282.) And note his horse.

B. A Hittite falconer from bas-relief unearthed at Sakje-Geuzi, in Taurus, S. of Marash. (After Professor Garstang, GLH. 308)

under his title of *Egdi*, a phonetic variant spelling of his frequent Eddic title *Ægi*, derived from his Sumerian reigning title of *Azag*, which discloses him as a harpist and sporting falconer, who is described [112] in the Indian

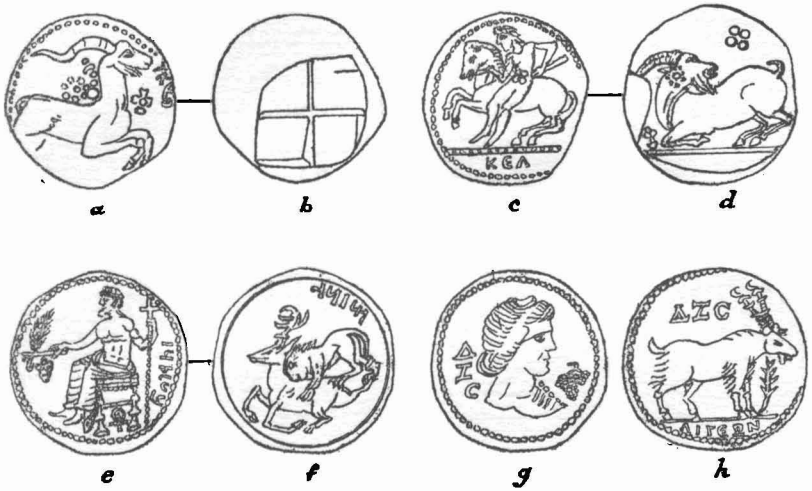


FIG. 66.—Prince Gunn or Thiazi (Tascio) as the Sun-Cross defender of Goats (Goths), *Takz* or *Dazs* on Greco-Phœnician coins of Cilicia, fifth century B.C. (After G. F. Hill, *Coins of Cilicia*.)

Note he is mounted in *c*. For details, see WPOB. 346.

King-Lists as the original of Nimrod, and bears in Sumerian the title of *Nimmirud* :]

Seated there (at Vidara) on a how
And slogging his harp
Was the jigging herder of the king's men,
The gladsome Egdi (Ægi),
His spurr'd hunting hawk-hen
Above him in a wooden cage,
The red Fag falcon-hen
That's hight Fialar (the Fowler).

The best spurred one of the Asas,
The golden combed,
She awakes the householders
At the Aryan Father's.
But another clawed one
Is far in the earth 'aneath (at Eden)
The Sooty-Red hen
In the cellar of Hell (Eden).
Know ye yet the Edda?
Know ye yet it all?

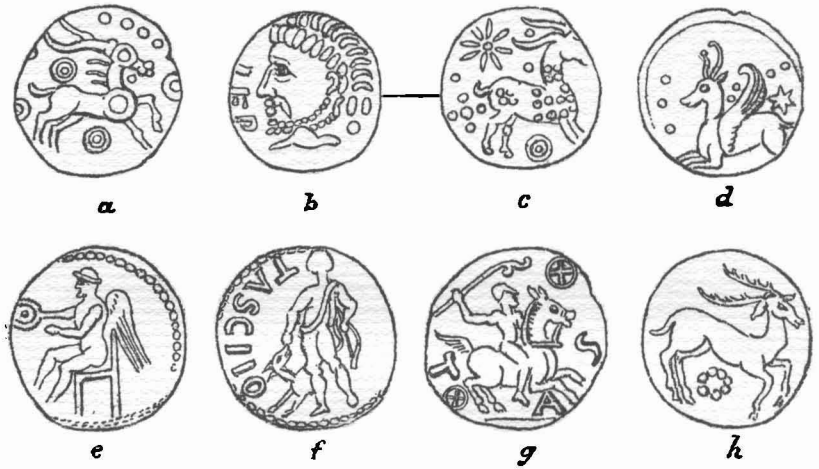


FIG. 67.—Prince Gunn or Thiazi as Tascio defending Goats (Goths) on the pre-Roman coins of Ancient Britain. (After J. Evans and Stukeley.) In *g* he is mounted. For details, see WPOB. 347, and for further examples from Ancient Britain coins see WMC. 7, etc.

SCENE XI

GUNN, KON'S OR CAIN'S FIRST COMBAT WITH BALDR OR ABEL OR "THE GREEN MAN" ADVERSARY OF SIR GAWAIN

[This early combat between the young Gothic knight-errant Gunn or Cain and the elderly Edenite Baldr-



FIG. 68.—Sun-Cross Knight (? Gunn, Kon or "Cain.") From prehistoric terra-cotta in S. Cappadocia, below Boghaz Koi (Pteria). (After Chantre, CMC. p. 120.)

Note his rayed helmet.

Sutt or Abel is found in a dramatic Edda, which has been called "The Speech of Sigurd's Īfo (or Eve)" [118], *i.e.*, Gunn's mother—Sigurd being an extended form of the Sig title of Thor.

The Combat

Gunn is called in this text "The helmeted Gunn or *Gunn-Ar*," [119] also "Sig-the-Minor"—*Sig* being a usual title of his father, as we have seen.

The site of this combat is described in the prose prologue written by later bards who confuse Sig-the-Minor with his father. The prologue reads :]

"He rode up towards the Hind's Fell and stood south to Frakk Land. At the Fell he saw a mickle light, seeming as fire burning and gleaming up to heaven. When he came near, there stood Shield Burg and up he went to that mark. Going in he saw there the Lewd Man,[120] and the serpent with all Harry's weapons." [Here the prose prologue becomes corrupt, and the account of the combat is wanting.]

The opening stanza of this Edda lay discloses young Gunn awakening from a swoon after the combat with the Edenite (Baldr) :

Gunn-Ar awaking from swoon, quoths : "What is this beating burning (in my brow) ? Why have I been sleeping ?
Why is my felt (cloak) off me ? And I pale and needy ? "
He then swore :
" Sig-the-minor, Bur's son, shamefully slit (art thou) afar !
In the wretched Raven's Land, Wae's me, warrior of Sig-Ur-dar !
Long have I slept, long have I slumbered,
Long have I lain low !
O Od-of-the-Inn, for thy weal I was not mighty (enough)
To brandish a blunt stave (spear) ! "

CAIN WOUNDED BY BALDR-ABEL

The Wounded Knight Cain succoured by Eve

Īfo (Eve) now appears, says the prose note, and gives him a small draught of mead from a horn. Then refreshed, Gunn exclaims :

Gunn-Ar quoths to Eve : " Hail dawn ! Hail days since !
Hail night and peaks !
Out of mine eyes, I see us two hither,
And seated giving sighs.
Hail Asas ! Hail Asyn of Ior !
Hail ! I see thy worth manifold in this field !
Tell and gift us with the merry man-wit too,
And may thy healing hands tend me all my life ! "

" She (Eve)," adds the descriptive text, " is named Sigrdr *Ifa*, and was (formerly) a Valkyr. She said (reminding him) " :

Eve quoths : " A fight between two kings on their borders.
One, the Hooded (Serpent-chief),
And the other the helmeted Gunn-Ar.
He that was the old one was the much vexer of the Inn (Baldr-Loki-Abel).
And the warrior of Od-o'-the-Inn, he is called *Sigri* (Little Sig) :
Then the Hooded One baited his easy-going 'brother',
Who was a wight in the field quite willing to accept."
Know ye yet the Edda?
Know ye yet it all?

SCENE XII

EVE IMPARTS KING ADAM'S TEN COMMANDMENTS TO GUNN, CAIN OR GAWAIN

Eve as Priestess of Adam's Rowan-Apple Solar cult

[We have seen that Eve, the chief vestal priestess of Eden, on forsaking Eden with its demonist Serpent religion of Hell to marry Adam in Cappadocia was taunted by the Matriarch El or Heide with being a proselytized " Heide of the Rowan (Apple) "—that is a priestess of Adam-Thor's rival and infinitely superior Solar religion of Heaven.

We then find Eve, after her marriage with Adam, is formally installed by the latter as " Heide of the Rowan Apple "—the *Aida* priestess of the Sumerians—to the Goths in Adam's capital in Vidara :]

Heide (Eve) of the Rowan Runes is hight
the she-goat (Goth)
That stands in the Aryan Father's hall,
And bites off the limes of the Wisdom-Tree,
And fills her shapely jar,
She scales out the Baptist's mead,
The wine that never wanes.[121]

Eve as Iduna of the Life-Apples or Athene

In this capacity as dispenser of the Life-giving apples to the Goths from their sacred tree, Eve is disclosed as the historical human original of Idun, the Lady of the Basket of Life-Apples of the later prose Edda. This title of Iduna, which she bears in several of the Eddas



EVE OR IDUN (SUMERIAN *ADUENI* OR *ATUENI*) AS ATHENE IN GREEK ART.

(From vase-painting of fifth century B.C., by Andokides, in Berlin Museum.) She is in her Valkyr or Amazonian form of *Gunn Hilda* or "The Warrioress *Gunn* or *Gunn-Ifo*" (Guen-Ever).

Note the Swastika Sun-Crosses on her skirt, and her crested helmet of ancient Hittite type, as in Plate XXIII, and for Crosses see Plate XIII, pediment, and Fig. 17A.

is derived as I have shown from her Sumerian priestess title of *Adueni* or *Atueni* [122], now disclosed as the Sumerian source of the Greek name and functions of Athene, the patron mother "goddess" of the Greeks, who, like Eve, was an Amazonian (see Pl. XV). And we have seen that Eve succoured a wounded and distressed young knight, like Athene. Her name as Ifa or Ivi-Gunn



FIG. 69.—Eve as Idun, "The Lady of the Life-Apples," offering King Adam a fruit. From Sumerian seal of about 2500 B.C. (After Ward, 387. ×2.)

Note Adam-Thor besides his club carries a plough and wears a lion-skin cloak and his Goat is in attendance. Eve wearing Gothic horned hat, and like her husband embowered in Wheat, offers him a fruit (Apple). On right is a second scene, in which Eve stands beside a vase of fruit (or "altar") and offers a fruit to a cherisher of the Goat (Goth); and, behind, a Gothic woman stands with a vase spouting water. The inscription reads: "Ninianush the Scribe of the garden."

(Guen-Ever) seems also to be the basis of the late Greek myth of Iphi-genia, the vestal nymph of the cruel mother "goddess" Artemis, who demanded human sacrifices; and Ifa, Ifo or Eve had been a vestal of the Eden cult.

Eve imparts Adam's Ten Commandments to Gunn or Cain

Young Kon we have seen (Sc. X) had been taught in his boyhood his mother Eve's Runes or maxims as well as the "older Runes" of Eden, and the "Rowan Runes" of his father. We now find that after rescuing him and imparting charms for victory in battle, etc., his mother imparted to him his father Adam's Ten Commandments, as a sort of Adamite Confession of Faith.



FIG. 70.—Eve as Idun, bestowing corn-plants on Goths. From Sumer seal, *c.* 2500 B.C. (After Ward.)

The Ten Commandments of Adam-Thor on the Duty of Love

These Ten Commandments of Adam-Thor are called "Hug Runes." *Hug* literally means "affection, love, good heart," with the idea of "hugging" in friendship and love; and it is also defined as "sincerity and courage." And these commandments or maxims are interpreted as religious rules of Righteousness, Love and Duty. We have seen that Adam-Thor's first message on his advent was the message of Brotherly Love, and these commandments or counsels are expansions of that



KING THOR OR MIOTH (SUMERIAN *MIT* OR *MITARA*) AS MITHRA.

From ancient statue discovered near Tiber, "possibly imported from the Orient." (After Cumont, *Mons.*, 45). The restored right hand with apple is considered unauthentic.

message. It is stated that the saying or repeating of them, or even the hearing of them in silence committed the sayer or hearer to their observance. They thus seem, along with Thor's Baptism by Water (a rite wholly unknown to the Hebrews in the Old Testament and essentially of the Gentile religion of the Sun-Cross) to have formed part of the initiation into King Adam-Thor's new ethical religion of the Cross. An eleventh is added in the MSS., but it is essentially the same as the tenth and is obviously an addition of later bards. The text [123] is here translated literally, as far as possible, for the first time. Eve, who recites the verses to her son Gunn or Cain, thus speaks :

Eve quoths : Hug Runes should'st thou know if thou would'st be
Gooder than the swains of common men.
Now shalt thou choose whether I be silent, or bid me
These whetted (moral) weapons launch at thee !
Saying these, or hearing them in silence, handcuffs thyself to Hug.
All are from the mind of Meti (Mioth, Mithra, Adam).

Gunn : Flinch not will I, e'en tho' I knew I was death-fated :
I was not born a coward blade.
Thy loving counsels all will I (cherished) keep,
So long as I shall live.

Eve : This I counsel thee *Firstly :* That thou with thy friends
Blameless be ;

E'en tho' they heave sides against thee, scathe not in gore.
That will duly speak (for thee) when thou art dead.

This I counsel thee *Another:* That thou swear no oath
Unless thou know'st it to be true.
Grim limb'd goes the tricky ruffian,
A harmful wretch is the pledge-breaker.

This I counsel thee *Thirdly:* That thou in the Thing court
Deal not hardly against (witless) homeless helots.
For a witless mouth may let out words
Worse than it wots of.
Not all (confessions) are wanted. If thou against him 'tush,'
He'll think thee midst the coward blades born,
Or, soon for settling it himself will say:

'Hated are the words of a homeless people,
Only the Goths get Justice!'
Then another day forth he'll fare
And launch himself against the (fancied) lissom liar.

This I counsel thee *Fourthly:* If a byre (Edenite) fortune-teller
Blameful be in the way,
Going on beyond is better than staying there,
E'en tho' night o'ertake thee.
Foresighted eyes are needed for our sons,
Where skulking wolf-wretches are in the way.
Oft where a baleful visaged woman stands near the beat(-en track)
There's a sword deaver (Edenite) in the sedges.

This I counsel thee *Fifthly :* When thou see'st fair
Unwedded ' brides ' (Edenite) on the benches, and
Silvery-tongued, let them not rid thee of sleep,
Touch not the women nor kiss them.

This I counsel thee *Sixthly :* Tho' high words fare forth
At Ale-banquet meets, still never
Deal scarlet drunk men with the doleful wood (sword).
Much wine steals the wits.
Jibing sayings over ale have hustl'd
Men to moody grievous wrath,
Some to baneful death, some to baleful staves :
Manifold are the griefs to their farers.

This I counsel thee *Seventhly :* If thou hast a scathe-deal
With huggable men or helots,
'Tis better to brawl and burn outside,
Than inside with odious (word-) staves.

This I counsel thee *Eighthly :* That thou shalt see no ill,
And forego false speech.
Touch not a maid nor another man's wife,
Nor egg them on to shame.

This I counsel thee *Ninthly :* That thou an outcast save
Where'er thou findest one outside a fold.
Where there's a sick-dead, or sea-dead,
Or weapon-dead man,
Thou shalt lave and garb him, and lay him
Kempt and dried, ere in the kist he fares,
And bid him sweetly sleep.

This I counsel thee *Tenthly:* That thou ne'er trust
Pledged words o' a Wolf-triber a drop,
Where thou hast baned his brother,
Or hast fell'd his father.
The Wolf remains in the young son,
Tho' he may have been gladden'd with gold.
Scathes and hates think not of even in sleep,
Nor hold them in thy arms.
But wits and weapons every one wants to fetch
When they fare forth midst foreign people.

[On Adam-Thor's Decalogue *re* Sumerian, Babylonian, Hittite and Hebrew codes and on Eve's Apple, see Appendix I, pp. 234 f.

The current popular belief that "The Commandments" are "The Word of God," and were personally delivered by the latter to man, engraved on tables of stone, is seen to belong to the later priestly periods of the Babylonians, when King Thor had become deified as the Father God, and his human origin had become more or less completely forgotten. And similarly the belief that God formerly held converse with men, and especially with priests and "prophets," is seen to be obviously founded partly on the superstitions of the oracular matriarchist-weirds of Fate as "Hearers of the Voice," and partly on a glimmering of the genuine tradition that the human original of the Father God, under his titles of Iāh, Jah, Ju-piter, Zeus, Indara, Thor, or Odin, formerly held converse with man, but forgetful of the fact that this converse occurred at the period when he was still a human king and before his deification.]



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FIG. 70A.—Eve or Idun with vase of Life (fruit or wine), adored by two Goths. From Hittite seal, *c.* 2200 B.C. (After Ward.)

Note the Goat emblems of Goths, and the Hare emblems of her former Lunar cult of Eden.

SCENE XIII

ADAM-THOR'S BURG ATTACKED BY THE EDENITES OF VAN UNDER BALDR OR ABEL

[The Central Lay resumes the narrative and tells of the plotting of the Eden Matriarch and her son-paramour Loki-Baldr, or "The Wolf of Fen or Van" (see map), for an attack on Adam-Thor's capital, which they carry out. (The Van tribe of Lake Van, east of Carchemish, are the *Pani* foes of Indra in the Veda. WPOB. 98 f.) :]

Edenites of Van plot an attack on Adam-Thor's Burg

East sat she the Old One
In the Iarn (Cedar) [128] Wood,
And fed the Fen [129] Wolf's kin.



FIG. 71.—The Wolf-Tribe's Mother in Egyptian myth. (After Budge.) She is also made the nourisher of cats and monkeys.

The warder of them all
Is the one knocker-down :
The Moon's (cult) Ti, the ogre
Of the troll fiend's skin.

He fills the four quarters
With fey death-fated men.
Riding o'er Reason's (Thor's) seat,
He reddens it in drops (of gore).
The sward becomes sunless
Until the summer after,
Breaking all troth pledges.
Know ye yet the Edda?
Know ye yet it all?

Storming of Adam-Thor's Burg

[See map of Vidara or Pteria on p. 59.]

What is the holm mount hight,
Where shall blend in hurling battle
Surtr and the Asas together?

Ōsk-Ōp-ni [130] is it hight,
Where all the skulking wolves
Shall fight the Goths of Geir (George).
Bil's roost bridge shall be broken,
As they (the Goths) forth fare
But they swim the muddy mere.[131]

THOR-ADAM'S BURG ATTACKED BY EDENITES

The Battle & After

Broken was the border wall
Of the Asas' burg :
The Vans knew craft enow
To break down the walls.
But Od(-am) o' the Inn flak'd (arrows) down
On the folk and scatter'd them.
That was the first folk-fight,
The first in the Himin home.



FIG. 72.—Van, or Biana, ancient capital of the Matriarch queen Semiramis and " The Children of *Khaldis* " on Lake Van on western flank of Mount Ararat in Asia Minor. (After Miss Bishop.) This represents the modern Turkish city founded on that of the Chaldees, Hittites and Greco-Romans (see WPOB. 98 f.)

Then go the rulers all
To their rock-stools (in parliament) ;
The great holy Goths
And got counsel together :
Whether should the Asas
Yield to suffer loss,
Or should the Goths all
Get war-gild (from the Edenites) ?

[A peace was patched up, with or without war-gild indemnity, for we shall find reference to a fresh peace pact; but Thor had constantly to defend his frontiers on the Eden border, as evidenced in the next scene.]



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FIG. 73.—The Wolf of Fen or Van (Baldr-Loki) and his father Wodan or Bodo put to flight by Thor. From Hittite seal, *c.* 2200 B.C. (After Ward.)

Note the Wolf's head of Baldr-Sut, and the Raven's head, surmounted by Serpent, of his father Wodan.

SCENE XIV

ADAM-THOR OR GEORGE DEFENDS HIS CAPPADOCIAN & CILICIAN FRONTIERS FROM THE EDENITES OF "THE GARDEN OF EDEN."

Thor defends his Upper Euphrates Frontier against the Garden of Eden

[The *Uimur* or *Vimur* River which is specified in the Edda as guarded in the East by Adam-Thor against the Edenites is undoubtedly the main channel of the Upper Euphrates on the extreme eastern border of Cappadocia and Armenia Minor (see map). It rises from Ararat and flows along the north border of Lake Van, and was called by the Greeks *Omirus*, a name which equates with the *Uimur* or *Vimur* of the Edda text. And significantly the Edda fragment here cited actually calls Eden "The Garden of Eden" (*Iötna-garda*) :]

Thor quoths : I was then in the East
And guarding the river,
When there set on me
The sons of the Swearer (Wodan).
With grit they 'barded me,
Yet gain'd they no victory :
Tho' so wordy, yet had they
To beg their freedom from me.[132]

Wax thou not now Vimur !
For methinks I'll wade thy tide
To the Garden of Eden !

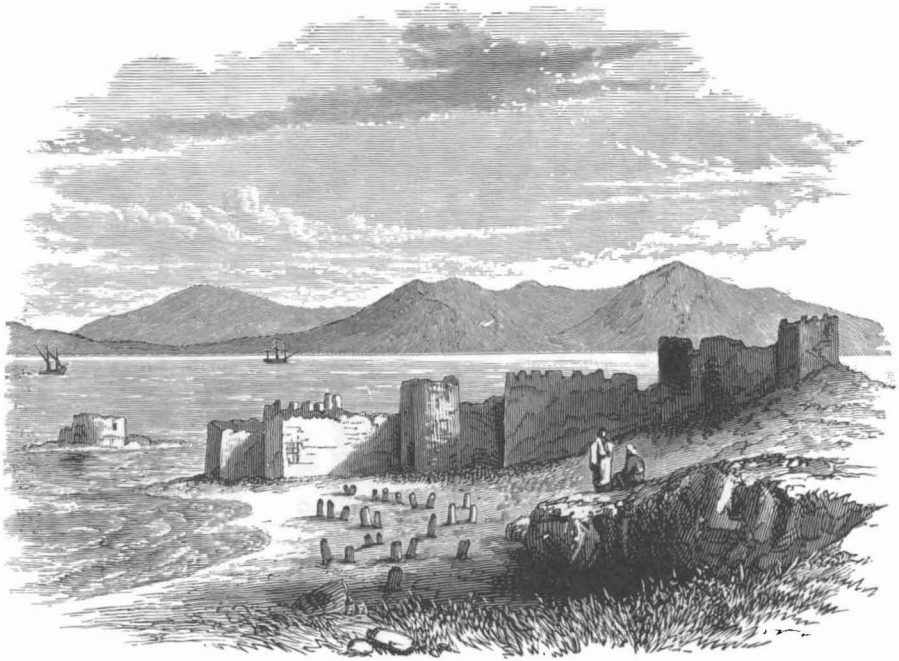
If thou wish'd to wax,
Then I'll wax all my Asa might
Even as high as heaven !

Once in thy company
Needed I my Asa might
In the Garden of Eden.
Then Yelp and Grip were dinted
By George-the-Red,
Tho' they wish'd to heave me (back) to heaven.[133]

Thor defends his Cilician Sea-board from Amazonian Edenites

[Another frontier-place specified in the Edda as being defended by Thor against the Edenites, is the famous ancient Cilician seaport of the Mediterranean, Hlēseyio, Lēsey or Layas, the modern Ayas, and the *Aigea* of the Greeks, near the mouth of the Pyramus River (see map and Pl. XVII). It is about 130 miles West of Carchemish, the site of the Garden of Eden, and was a famous port of the Phœnicians, whose coins there are stamped with the Goat, the emblem of the Goths, and latterly held by the Venetians, and was the port of debarkation of Marco Polo at the sea-end of the old caravan route through Armenia to China. And it was still associated with the tradition of Amazonian pirates (" the bear-sark brides " of this Edda) in Marco Polo's day.

Thor quoths : The bear-sark'd brides (of Eden),
I battled at Hlēseyio (Layas).
They worked the worst wounds,
And welted all the people.



LAYAS, HLESEY OR AYAS CASTLE AND SEAPORT IN CILICIA.

From Sir Henry Yule's *Marco Polo.* (After Langlois, *Voyage en Cilicie*, by courtesy of Mr John Murray.)

PLATE XVII.

THOR DEFENDS HIS CILICIAN SEABOARD

She-wolves were they,
But scarcely women.
They scaled my ship
Which I had shored,
Hack'd me with an iron club
And chased young Thia (-assi or Cain).[134]
Know ye yet the Edda?
Know ye yet it all?

[See Fig. 66, p. 89, *g* and *h*, for two Phœnician coins from Layas, or Ayas, or Aigea, showing the young Thia or Thio (Cain as Dionysos) with grapes and Goat, and his name spelt Dis and Dzs respectively, *i.e.* dialectic variant spelling of his name as *Dias* and *Tasc* in Ancient Britain pre-Roman coins, with similar representation and emblems, see Fig. 67, p. 90, and WPOB. 347 f.]

SCENE XV

WOUNDING OF ADAM-THOR BY STONE-WEAPON OF BALDR-SUTT (ABEL-SETH) DISCLOSING LATTER AS SET, THE WOLF-FIEND OF EGYPTIANS, & FAL OF THE FIERY STONE - WHEEL OF IRISH SCOTS; & THE EVENT AS THE SOURCE OF "PRO-METHEUS BOUND" LEGEND OF THE GREEKS & OF THE BRITISH LION & UNICORN.

[This murderous attack on Adam, whilst he was defending his frontier, by his inveterate Edenite enemy Abel-Seth with his stone-weapon, was considered by the ancients of such importance that it forms an essential part of the legendary fight between Adam and Satan in all the various versions, Gothic, Greek, Egyptian and Indian. The Eddic circumstantial account of the actual event is well portrayed in the Ancient Greek sculptures of the scene (Fig. 74), in which Adam bears his proper title of "Zeus," *i.e.*, his Sumerian *Zagg* or *Zax* title, the *Sig* of the Edda, and his adversary is called *Typho, i.e.*, the *Tivo* or *Ty* title of Abel in the Edda.[135]

This famous Greek frieze now receives its fuller interpretation in details for the first time through the British Edda—the only liberty taken by the Greek artist being to represent the lower extremities of Tivo as serpents to designate his cult.

The encounter is recorded in the Edda as having occurred when Thor in guarding his frontier against the Edenites intercepted Baldr, Fial or Sutt (Abel-Seth) returning from a raid into Thor's territory. The details are given in two lays, which like so many of the

others have not hitherto been faithfully translated, nor the identity of Thor's enemy with Baldr even been hinted at in Snorri's preposterous paraphrases, which, nevertheless, have been bodily adopted by all modern writers in preference to the texts themselves.

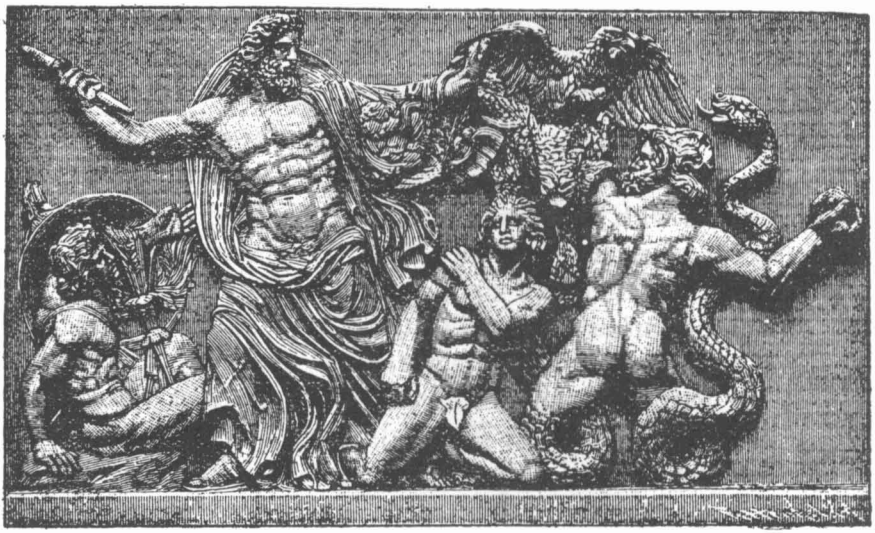


FIG. 74.—Adam Sig, *Zax* or " Zeus " attacked by Typho (Tivo or Abel-Seth).[136] (From altar frieze of Pergamon.)

Note Thor or Sig with his bolt or hammer, attended by his Eagle or Sun-Hawk, overthrowing Tivo (Baldr-Abel), whose legs end in two Serpents and who is heaving a huge stone. In left-hand border young Cain under his shield watching the contest as described in the Edda.

The texts are unusually full of characteristic " English," or rather Briton words, and are especially rich in the varying titles of the personages, mostly in their Sumerian forms. The first of these lays is a short fragmentary one entitled " The House (of Eden) Drub-

bing," [137] which in its present form is dated by runic scholars to about A.D. 975. The following three verses form its concluding section :]

The Combat

Reason-Jogger o' the Inn (Thor) turned the raging stallion (Baldr) at Singa Stane.
The famed one o' the Wood (-Cross) turned the foul, sly, fearsome Bauta's (Wodan's) wary son :
That mud-flinging boaster did the son of the Sea-Pearl mother (Thor) fag out,
Whose one family thought, I ken, was Adr's murder.
Drawing nigh with a heavy tooth'd tang, a ruddy-biting tang,
Killing by the runes of his queen Ninna [138] (El) tied to an ell-long (tool),
That raider was risking counter woe from his ' brother,' Mag's father (Thor).

Then came to the brow of honour'd Endr (Andara) the barbed one, the murderer flung
Till his own son (Cain) swerv'd it by the Reg's sword silently out o' the rift.

[On the toothed weapon of Baldr-Sut, see Fig. 12.]

[The other Edda [139] appears to have been titled " The Long Hopper " with reference to the long hop of the missile, here described as red iron-ore or hæmatite. In giving fuller details it explains how young Cain came to be present at the encounter (in keeping with the Greek tradition of the scene in the sculpture), and so to extract from Adam's skull the deadly weapon of Abel. The

sporting character of young Cain or Nimrod, " the mighty hunter," is again well described therein :]

Next I see him (Thor), the hated o' the Edenites, alight on Sooty (Seth)—
Hell's son o' the Harpy o' the grit howes, Una o' the bangle,
Ōk (Thor) against Iarn [140] Earth's wolf-son, when down (came he) :
Mod (Thor), the cool Meila's brother (lit) on Moony [141] returning to his hens.

(Meantime) the almighty batsman Ullar (Cain) ended his own log for the match,
For the ground was graped by the rain o' burning (stones) of Ginnung woe.
Then the helmeted Regi o' the He-Goat guards (Cain) rode softly from the track,
Warily agog, the widow Svol-ni's [142] (El's) son, the Ruiner, for to find.

Turning off from Baldr's border berg-folk, those scathing devils,
Yet wishful to barge on the braggart, that lover of Rān (El), the ' heavenly ' Moony,
Miaok (Michael) was not far ahint Moet (Thor), in that strip o' Murky Wood,
Where lying down, he wit the fight atween his daring father and that bane.

Brisk flowed the barges that bound *Ollo's* gaze on the rounds,
Shy under his shield, ill and icy for his father's good against the Dīsi.

For the warder's (Thor's) hack from his hurter, the rugged young hero (Cain) waited not long :
The hammer's snout on that troll o' the runes tidily fell and bit.

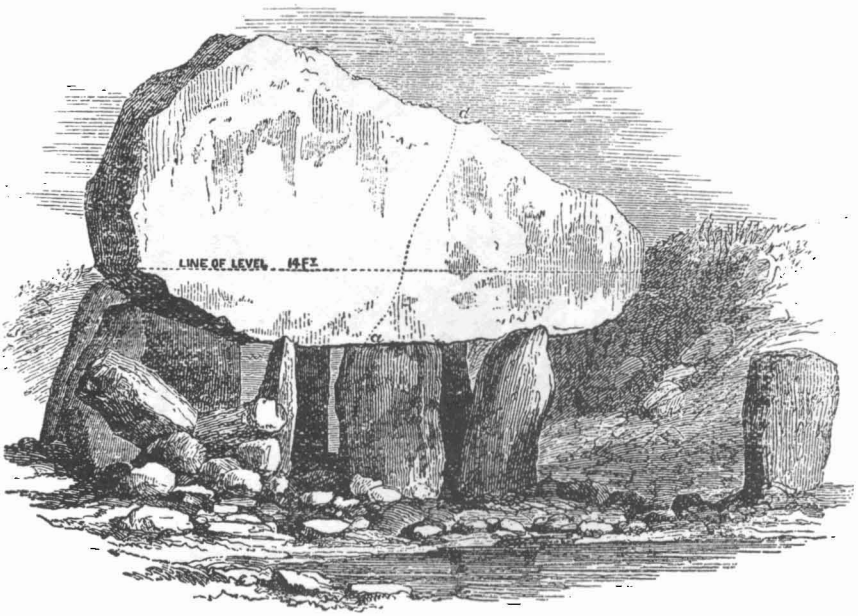


FIG. 75.—King Arthur's Quoit in Gower in South Wales. From drawing by J. Fergusson in *Rude Stone Monuments*.

The breath-spiller (mace) let fall on *Fial's* brow, on that yelling ox's brow—
On that baleful young warder, Belia's Bull—rent his helm,
Then kneed he the ground, that guilty Gram (wolf) afore the sharp hammer,
When *Dana* o' the Bergs beat and broke that Iaormun, the traitor.



"PROMETHEUS BOUND" IN PERVERTED GREEK LEGEND OF THOR OR BUR-MIOTH'S WOUNDING BY TIVO, TYPHO, OR SETH-ABEL.

In Nineteenth-century Art.

Note the Titanic hero is chained to a rock "in Scythia" (Saca, Geta or Goth-land). His wife Asia or Hesionè, "*Asyn* of Ior," (or *Io*, or Eve, by whose son the hero was released), sits below comforting him, whilst sorrowing angels condole with the great benefactor of humanity in his affliction.

Then the hard broken chip o' the Harrier (Baldr) found a
hame in Thing *Odar* of Ving.
When that horn hit into his roof-bone and grounded
the swain,
There in Od o' the Inn unloosened, buried in his head,
That steely spike stood sticking fast in Einrid's blood.

Afterwards out it was niggl'd by Gefion's son Ale
(Cain) from the sore,
Ty's red iron-ore was got rid of, the Hell-ball was quell'd.

[On the Greek perverted version of this episode in the "Prometheus Bound" legend, the Indian version in "The Wounding of Mitta of Vind," the Egyptian "Osiris-Set" legend, and in its "Celtic" perversion in the Lion and Unicorn heraldic legend in the British Royal Arms, see Appendix I, pp. 237 f.]

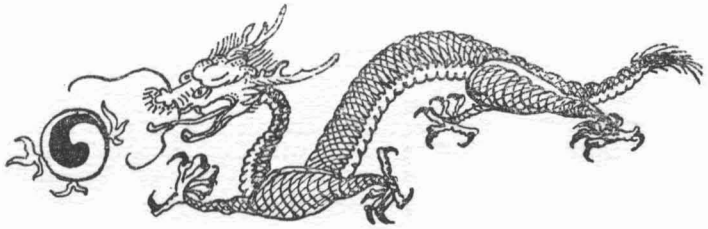


FIG. 75A.—Typho's or Abel-Baldr's Fiery Dragon-wheel of Eden in Chinese art. (After Waddell's *Lhasa and its Mysteries*.)

SCENE XVI

ADAM-THOR AS ANDVARI (AN-DARA OR IN-DARA) is CAPSIZED FROM HIS SHIP OFF CILICIA BY THE EDENITE PIRATE LOKI OR SUTT (SETH-ABEL) AND AVENGES THE INJURY

[This episode is described in the long dramatic lay of "The King's Tale," in which several of the stanzas have been transferred by later bards to a composite section which they entitle "Fafni's (or Serpent-chief's)



FIG. 76.—Sumerian boat from archaic seal, *c.* 3300 B.C. (After Ward.) The leader, with Gothic horned hat, in cabin amidships, has his rayed Sun emblem at stern and is passing reeds with a wild boar.

Note the high prow and stern as in archaic ivory knife-handle of Thor taming the Lion and Wolf tribes (WMC. pl. v).

Speech,"[146] and are there mixed with manifestly late additions having no direct bearing on the main theme, and part is embedded in "Grim's Speech" lay.

Adam-Thor bears therein his Sumerian title of *An-Dara* or "Lord Dara," in the Eddic form of *Andvara* or *Andvari*, the source as I have shown of St Andrew the patron saint of the later Goths, Scyths and Scots.[147] He is also called by many of his other titles, including

" George-the-Red." His adversary is variously called Loki (*i.e.*, Sutt or Seth-Abel), Apa, Fāf and Fāfni (also a title of Wodan).

Adam Andvara is disclosed fishing in a ship or boat off the coast—presumably a sailing-ship, of which he was the traditional inventor as Pro-Metheus, and in the Sumerian as Induru he is at home on the sea, an

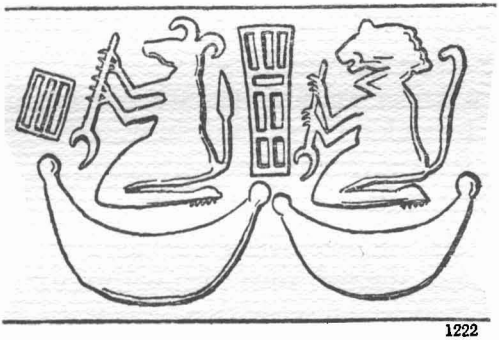


FIG. 77.—Thor or Andvara being upset by Loki or Sutt. From Elamite seal, *c.* 3000 B.C. (After Ward.)

Note the Goat form of front paddler designating Thor by the Goat rebus of his name, and similarly the Lion-Wolf for Loki in the second following boat. The Sumer word-signs respectively read *Bur*, a common Eddic and Sumer title of Thor or In-Dara, and LUKH, *i.e.*, " Loki."

especial arena of the colonizing sea-going Sumerians. He is accosted there by Loki as a pirate on Adam's waters These waters are named in a prose prelude in the MS. " Hiāl Breakers " at " Andvara's Race or Force," [148] and were presumably the tidal waters off the Cilician coast in the Mediterranean to the south of Cappadocia (see map) and possibly near Tarsus or the not far distant port of Hlesey or Layas to its east.]

Adam Andvari fishing from a Sailing-boat, discovers Loki-Baldr as a Pirate

Loki (*Sutt*) *quoths:* What is this fish, that runs with the flood,
And kens not to ware hisself with wit of danger?
Redeem thy head whole, by loosening your gold
To me the Finn of the glowing linden lance! [149]

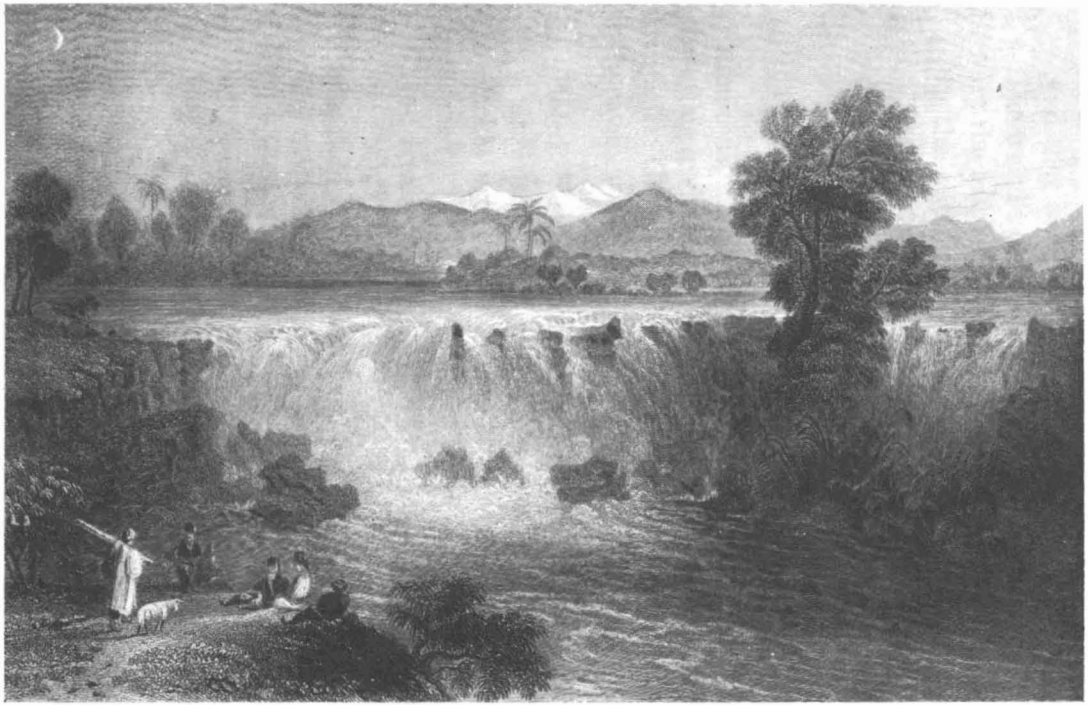
Andvari. Andvari I'm hight. Oinn [150] is my father.
Many a force-stream [151] have I fared,
Tho' a tender weird shaped my fate in olden days
That I shouldn't even wade in water.

L. Say thee Andvari, if thou wilt keep,
Thy life a little longer,
What gild-fee must men's sons pay
Who hack through their plighted word?

A. Over-great fee must men's sons pay,
They must wade the yelling wade:
Eating their words and lying to another
Leads to a long rod (flogging).
That (crime) shall gold e'en in gusts (ne'er pay)
'Tween brothers that ban their bargain,
And that slander Odl-ing's race,
But maun be my fee with thee that art no man's mate.

L. Gold is here for thee now, and now thou'st gotten gild
Mickle for mine head.
But thy son shall have no luck with it:
That reward shall bane ye both.

A. Thou gav'st the gift, but not a gift of love,
Thou gav'st it not with a hale heart.
Thy life should I have for forfeit,
If I witted thou wast brewing harm.



FALL OF THE RIVER CYDNUS, NEAR TARSUS.

(After W. H. Bartlett in Fisher's *Views of Syria-Asia Minor.*)

Note the Taurus range in the distance.

PLATE XIX.

L. There's a worse fate in store for thee, I think.
Thy offspring's woe will bitter be :
Those yet unborn are under our curse,
And that while hatreds we all hug.
The weird's doom thou'lt have off the Ness
By the hand of thy ' friend ' Apa (Abel).
In the water thou'lt be drown'd, if thou run with the wind (a-sail).
All is fey-death fixed aforehand.

The Capsizing of Adam's Boat by Abel-Seth

Adam is capsized, and Abel-Seth gloats over him struggling in the water, as is recorded in another Wodanist lay, " The Grim One's Speech," [152] in which Loki mockingly says :

L. Holed [153] art thou George-the-Red ! Hast thou yet drowned ?
Mickle art thou humbled ! Art thou going from me ?
And from all my chosen people, and from Wodan's (? son's) favour ?
Manifold times I told thee, and little thou minded
Me, thy wily ' friend ' !
Thy mace I've laid low my friend,
All in the driving dripping waves !
Egg on Mōdi my chosen one ! Now maun I have you Ygg.
Rough is the wrath of the Dis folk.
Now kennest thou Wodan ('s son) by sight !
Come nigh me if thou canst !

Adam's Revenge

Thor now appears to have swam like a fish and " come nigh " to his adversary and, getting him ashore, wounded him dangerously, till the latter cried out :

L. Swain ! O swain ! where wert thou born ?
What man's son art thou ?
Thou hast on Fafni redden'd thy flashing mace.
Stunn'd am I to the heart by thy hurter.



FIG. 78.—Adam-Thor or Andvari as An-Dara, " Fish-Man of the Waters." From Assyrio-Babylonian stele. (After Layard.)

A. Sig, the Outlawed (of thy folk)—Sigurd—I'm called . . . .
Who has with thee waged weapons.

L. Rede I thee now Sig-the-Red, and take my rede
And ride thee home hence ! Leave thou
My titbits of yellow gold and hoard o' red bangles o' fee-fine,
Their worth will be thy bane (if taken).

A. Reding is for me to rede. And ride I maun
To that gold that's on the ling lying.

And thou Fafni lie there, broken with fear,
Lie there till Hell again have thee.

L. to himself: Reg of the Inn has redden'd me. He maun rede me too!
He maun be worth us both, his banes (Abel and Wodan).
Fear sits on me. Lost, I think, art thou Faf mine!

L. to Adam. Thy (Thor-Adam's) warrant now is the more mighty.

Adam-Thor is congratulated by a cannibal Edenite on his Victory over Sutt (Seth) the Wolf-Chief oppressor

Edenite: Hail thee now Sig-the-Red! Now thou'rt victor in the fight,
And Faf thou'st made to fear!
Of men who tread the mould,
Thou art, quoth I, the bravest of them all.

A. That can't be witted, till all come together,
Of Sig's divine sons,
Which is bravest of them all.
There's many a worthy one who has never needed
Redden his hurter in another's breast.

E. Glad art thou now Sig-the-Red, and fain glad in going,
That thou thrust the Gram-wolf in the grass.
My brother hast thou baned,
Tho' I myself had some share in't.

A. Thou jogg'd afar, meanwhile I Fafni redden'd
By my whetted hurter.
Afar from me, when I the mighty Orm (Dragon) matched,
Thou wast meantime hiding in the heath.

T. Long might thou have lain in the heath (fighting)
With that old Edenite,
If thou had'st not the sword, I geared myself,
That whetted hurter of mine.

A. Courage is better than the mightiest blade,
When wrathful men shall fight.
I've seen the man in a hasty fight
With a slab for a sword win the fray:
The brave fares better than the craven
In the ashen game of war:
The gladsome man fares better than the bawler
With whatever comes to his hand.



FIG. 79.—Trial of "Adam, Son of God" (In-Dur or An-Dara) for breaking the arm of Śūti. (From Babylonian seal of about 2500 B.C.)

Note all the personages wear the horned head-dress of the Goths, and see decipherment of inscription in WPOB. 239 f.

[Striking Babylonian confirmation of the authenticity of this Eddic episode is found in numerous Babylonian seals of about 2500 B.C. or earlier, as in Fig. 79. These represent "*Adamu*-the-son-of-the-god-Induru" as being tried by the Semitic or Chaldean god for thrashing the Chaldean demi-god *Śutu* of the South-storm Wind in

revenge for capsizing Adamu when fishing in the sea (see details in Appendix I, pp. 242 f.). This fiction of the Trial of Adamu was an invention of the later Chaldee priests of the Mother-Son cult in order to disparage Adam and his Sun-cult, and in series with their exaggeration of his wounding by Sutt in their versions of the Prometheus legend. And similarly the Egyptian priests of the Set-Wolf cult exaggerated and misrepresented this episode; though significantly the Egyptian South-Wind demon is also named *Shehtu* in series with this *Shutu* name in Babylonian.]

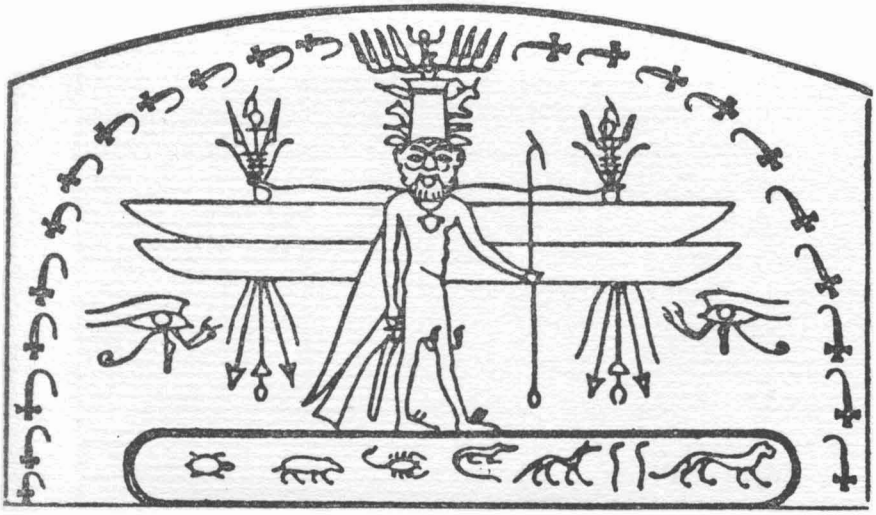


FIG. 80.—Sutt or the Set-Wolf as the malignant South-Wind *Shehtu* in Egyptian myth. From the Metternich stele. (After Budge.)

Note he has a leonine tail and head, the latter surmounted by knives and serpents, is given wings, his upper hands bear knives and darts, serpents issue from his thighs and feet. He has a halo of flames in shape of salamanders, and stands on the devouring lion, serpents, wolf, crocodile, scorpion, pig and tortoise.

SCENE XVII

ADAM-THOR VISITS EL THE OLD SERPENT-SIBYL OF EDEN REGARDING BALDR'S PLOTS AGAINST THE GOTHS. SHE TAUNTS HIM WITH DESIRING TO CARRY OFF HER MAGIC BOWL OR "HOLY GRAIL" OF EDEN & TELLS HIS ANCESTRY FROM THE WESTERN ARYANS OF EUROPE

[A peace was again patched up between the Goths and Edenites as we find that Adam visits the old Matriarch El, Eldi or Heide of Eden, and that Loki or Baldr or Sutt-the-young visits the Goths at Vidara.

This famous visit of Thor or Ottar to Eden, which is pictured on many Sumerian and Babylonian seals, some of which are here reproduced, is described shortly in the Sibyl's Lay, with the recital of his genealogy in its dramatic section, The Hound's Lay ; whilst the reason for his going is given in another lay which later bards call "Baldr's Dream," and other modern writers "Baldr's Doom," and which they grossly mistranslate to suit their erroneous Wodanist theory of Baldr "as the good god." [156] As this latter lay describes the circumstances of Adam's journey to Eden with the road journey from Vidara or Pteria to Eden, it is here translated first (and see plan, p. 59) :]

Adam-Thor visits Eden (? for first time)

Chatting were the Asas all in the Thing
And the Asa ladies all in talk
About the rakish ruler Tiva (Baldr) saying :
Why have we baleful dreams about Baldr?

Up rose Ōd-o'-the-Inn, the Gard'ner Goth
And on Slippy the saddle laid he,
Rode he aneath thence till Nifl Hell.
Met he a whelp as he came to Ōr Hell:

It was bloody on its breast as (it ran on) afore
To the Gald (Chaldee) Father's, and it yelp'd for long.
Forward rode Ōd-o'-the-Inn, a manifold way down
Till he came to the head of (El) Rann's Hell.



FIG. 81.—Thor carrying Rowan-tree branch as talisman on way to Eden or Hell, meeting a hell-hound. From early Babylonian seal. (After Ward.)
Note dog of Dachshund type, and the altar which it seems to be guarding.

Then rode Od-inn to afore the East door,
As there wot he Vol Sibyl was lying,
Learned in the lore of the witchcraft of Val Gald,
He says (to himself): "Till need rise nae word will I quoth."

Adam's Interview with El, the Mother Serpent-Sibyl of Eden

El quoths: What's the man that's to me unknown
That has waked me so tiresome soon?
I was (dreaming) I was snow'd in snow and slush'd in rain

And drenched with dew, and dead for long.

Thor. Way-Tamer I'm hight, son am I of Wealth.[157]
Say thee me tidings of Hell and I'll tell of the Homes (-Dale) !
For whom are these benches with byrnies strewn,
And the flat fairly flooded with shields ?



FIG. 82.—Adam-Thor visits El in Eden, in two scenes. From a Sumerian seal-cylinder of about 3000 B.C. (After Delaporte, *Cylindres Orient.* I. pls. 5, 6, and Ward, 399.)

Note in 1st scene Thor bearded, wearing Gothic horned hat and armed with axe or hammer, arrives outside the tree under which the Edenite Matriarch reclines beside her sceptre, held by an attendant to show she was a queen. In 2nd scene Thor, with his flounced coat let down and his Sun-symbol over his left hand, is seated inside in front of the steaming sacred Eden Bowl, which stands on Ox's feet, and he is helping himself to meat therefrom with a skewer. An attendant is also skewering out a morsel. Significantly the inscription on right border reads " Inn(house) of *Ili* or *Nini*." [158]

E. Here stands for Baldr brew'd the mead,
But (Bil) the Baptist's beer lies shielded afar
In the mighty Asa (home) I ween.
Need I have said so ? Now maun I tush !

T. Tush not thou Sibyl ! Still will I pry
Until I know all, on will I wit :
Who is the man that's become Baldr's bane
And who Wodan's son in time will ruin ?

E. Hœdr (Adam) bearing the Red (Rowan) barred twig (Cross),
He maun become Baldr's bane,
And he Wodan's son in time will ruin.
Need I have said so? Now maun I tush! . . .
No common Way-Tamer art thou as I thought,
But thou'rt Ōd(-am) o' the Inn, the Gard'ner Goth!



FIG. 83.—Thor's visit to El. From archaic Sumer seal. (After Ward.) This represents Thor as "Winged-Thor" of the Edda in two scenes. On left he is alighting on wings, while two men and two dogs look upwards at him, and behind him a female (El) rising as if from sleep. On right, inside the door, a seated man (? Thor), with Sun-symbol, before the large bowl or cauldron, over which is the crescent moon, indicating its lunar cult, and on other side a seated woman, with three jars behind her and fourteen circles, presumably loaves of bread kneaded by man below, beside four animals.

T. No (common) Sibyl art thou, nor (common) wise quean,
But thou art The Three Fates' mother!

[A simpler version of this visit to Eldi, as given in the Sibyl's Lay, records that Adam on arriving there is taunted by her with the desire of carrying off her Magic oracular Stone Bowl or "Holy Grail" of Eden, which he eventually did capture as a war-trophy :]

Alone sat she (El) outside, then in the Gard'ner came,
Young Yggi the Asa, and he looked her in the eyes.
"Who'd frighten me?" (quoth she). "Why deceive me?
I know all Ōd(-am) o' the Inn! I know where thine eye has fallen,
'Tis on Mary's Mimi-well (the Magic Bowl),
Whence drink I the Mimi mead every morn!
Off as a pledge (thou want'st it), Valiant Father!"

Know ye yet the Edda?
Know ye yet it all?

Adam-Thor's or Ottar's (or Adar's) Ancestry from the Western Aryans of Europe

[It was clearly at this visit of Adam to Eden (presumably his first visit there) that the Matriarch recited to him his ancestry from the Western Aryans, also the ancestry of Eve and of Abel or Baldr. For this recital was subsequent to Eve's marriage, as evident from that account of the latter (Sc. IX), and there is no reference in the Eddas to a previous visit of Adam to the town of Eden itself, and the recital is made directly to him in Eden.



FIG. 84.—Adam interviews El the Serpent Matriarch in Eden. From Babylonian seal of about 3000 B.C. (After Ward, 388.)

Note Serpent behind El, and tree of Ur or Urd, a date-palm (*Ur, Uri,* in Sumer, and *Urtu, Urdu* in Semitic), between them.

This traditional ancestry of King Adam is of immense and unique historical and ethnological importance, as the personal and tribal names are presumably authentic like the other Eddic proper names, the principal ones of which we have seen are established by more or less contemporary inscriptional Sumerian evidence of the monuments, seals, etc. They thus have been evidently handed down *in writing* from generation to generation of Goths from the epoch of Adam-Thor or Sig, who was familiar with writing, and whose captured Stone Bowl of Eden still survives with the Sumerian inscription of his great-grandson Udug.[158] The statement that Adam's immediate forbears were of "The Seafaring Wolf-Tribe" is explicable by the probability that the Wolf was (with the Serpent and Lion) the chief religious totem of pre-Adamite mankind, especially in the Northern regions, irrespective of their race.

The text of this recital is in The Hound's Lay section of The Sibyl's Lay,[159] and is here translated literally for the first time :]

Eldi the Hound of Eden quoths : Thou art Ōttar born of Inn-Stone,
And Inn-Stone was of Ālf named the Eagle,
And Ālf was of the Wolf-tribe, the Seafarer Wolves.
And the Seafarers were Swans the Red.
Thy mother, thy father worshipt as a jewel,
Methinks she was called Hlēdī,[159a] the priestess.
Frodi the prudent was her father, and Friaut her mother.
All that race ranks with the upper-class mankind.

Āli (?thy great-grandfather) of yore was an awful strong man,

The first of the Dan region,[160] he was far the highest seated of the young Shields.
Famous was his oar-pulling, in the folk-fights they waged,
Whereof his haughty work reached the skirts of heaven.
He allied with Eymund, a Western [161] man,
Who slew Sigtr-Ygg with the swollen-edge (stone-club).
He owned a paramour Alm Veig of Western kin,
They had a race of eight sons.
These are the young Shields; these are the skilled ones,
Thence are the Œdl-ings; [162] thence are the Yngl-ings,[163]
Thence were the Land-holders borne, thence were the Hers (Aryans) borne,
The master-men and valiant under whom is the world—
All that race is thine! Ōttar of the Homesteads!

Eve or Gunn's (Guen-Ever's) Ancestry

Eldi quoths: The ward Gunn-the-warrioress (Hildi-Gunn)
—her mother was
The bairn of Svāvo and King Sae, sea-king.
All that race is thine! Ōttar of the Homesteads!
Verily none else wits so much! Wilt thou long for more?

[This ancestry of Eve or Guen-Ever the Valkyr or Amazonian, as a ward of the Eden Serpent Matriarch, from a Sea-king, is in keeping with the repeated Eddic references to Eve being " born of the Sea-froth or Sea-

foam kin," and perpetuated in her Greek title of " Aphrodite " or " sea-froth " with her legend of being born from the sea ; and she also is described below as of the same royal Gothic Œdl clan as Adam himself.]

Baldr, Abel or Ty's Ancestry

[The parentage of Baldr (or Abel), Loki or Ty (Attys) has already been cited in Sc. I, etc., as from Bodo, Bauta or Wodan and Heide or Eldi, and is now confirmed by his mother's present recital under his title of Ty. This gives also his brother's names ; and his father is styled *Grim*, a title of Wodan ; and his mother is " Eyf of Ur " (*i.e.*, an older Eve) or Iörmun (Irmin) and identified with the reciter herself. She goes on with her recitation thus :]

Eldi quoths : Herward, Hrans and (my) sweetheart Ty (Attys, Abel),
Bui and Brāmi, Barri and Reifnir,
Tind and Tyrfing and the twins Hadding—
These in the east Bolm (land) were born :
The sons of Arn-Grim (Wodan) and Eyf of Ur.
These Bear-sark brothers were the bulls of many queans,
O'er land and loch they raged like lowes :
I ken both their broth and their skins,
They were of the herd of Hrolf of the Eagle,
All born from Iörmun [164] the widow (me).

Adam-Thor's Ancestry resumed with Eulogy & Prophecy of "The Flood"

Eldi quoths: O Sig-Urdar (?Arthur), son-in-law, list thou to my saying!
Grim folks were these and the woe of Fāfni (Wodan-Abel).
But he (thou) the wise leader wast from the young Vœls,
And his herd was from the young Reds (red-caps?)
And his loved leman (Eve) from the Œdl-ings.
All that race is thine! Ōttar of the homesteads!

There was One (thou) born in the fullness of days,
Mighty, much eyed and of the ruler kind,
Newly born is he, this Peace-worshipping man.
He is of the Earth the Mighty Eye,
The swallow of the cool sea, the son of dreams.
Much have I said to thee; and I remember more:
Verily who else wits so much? Wilt thou long for it?

The Abyss will gang storming against (thy) Himin (Heaven) itself,
Gliding far o'er land, and the lift will open,
Thence (from Himin's hills) comes the snowy one, the Snarer of Vinda (thou).
Then is the redding up—the threat against the Reason-Rulers.

He is more than all of the born ones,
He is the mighty Eye of the Earth,
His (mere) word stills the stormy panics,
Sif's (Eve's) wedded Dan is he, with seat at Georgeville.[166]

Then will come another and mightier one (? Cain)
Though ne'er can I name him.
Further now I do not long to see
Than that Od(-am) o' the Inn must meet the Wolf (Baldr).

Hame ride thee Od-(am) o' the Inn and shelter thy glory!
So come man no more after to visit (Eden),
Until Loki (Baldr) is let loose from his bonds,
And the ripping up of (thy) Reign of Reason comes! [167]

The reference in the third stanza to "The Deluge" shows that this "Flood" was not a Water deluge but the swarming up of Edenites against Adam's mountain "Heaven." The parting shot of Eldi that she and her Van Wolf-tribe of Van, or the Vandals and Huns, looked forward to overthrowing Adam-Thor's Higher Civilization of the Rule of Reason over Brute-force and lawlessness—and as the sequel shows they attempted it—discloses the same inveterate hostility to Civilization latterly exhibited by their descendants, the later Non-Gothic and Non-Aryan Vandals and Huns in European history.

European Ancestral Homeland of Adam-Thor or Dar-Dan & the Early Aryans or "Sumerians" in the Danube Valley

This strikingly consistent and presumably genuine and authentic tradition of the genealogy of King Adam-Thor or Dar-Dan, now disclosed for the first time from our "pagan" British ancestors' bible, places the old homeland of Thor himself and his Gothic ancestors

before his advent as King Dar-Dan of Troy in "the *Dan* region in the *West*." This clearly locates his and their homeland in the Danube Valley of South-eastern Europe, the present-day mouth of which is only about 350 miles by sea from Troy on the Dardanelles. And this valley with the intervening peninsula of Thracia has been from time immemorial the traditional old "Land of the Goths" and "Land of the Royal Scyths," *i.e.*, the Non-Mongoloid Scyths or Skuth-es, or *Sakae*, also called by Herodotus *Getae*, *i.e.*, Goths.[168] Adam-Thor is repeatedly called a "Scyth" in the Edda, as *Skoti* or *Skati*, which I have shown was the *Xāt* or Khād title of the First Sumero-Phœnician Dynasty [169] and a dialectic variant of *Xatti*, "Hittite," or "Catti," a title of the ruling Early Britons.[170]

It thus appears that *King Adam, Eve and Prince Cain, with their Gothic knights, who first civilized Asia Minor and Mesopotamia including, as we shall see later, Eden, and whose more immediate descendants were the "Sumerian" emperors who civilized, as I have shown, Egypt and Western Europe, including Britain, and also the rest of the world, were of European ancestry..*

It thus transpires why the Turkish language, the modern language of Asia Minor and the Dardanelles, preserves a good deal of the structure and many of the roots of the Sumerian. And it is now clearly seen that the name "Dardan-elles" still preserves the great name of the Aryan King Thor Dar-Dan, the first and greatest king of the world, though now amongst Christians accepting the Semitic calumnies, the most maligned of men, Adam.]



FIG. 84A.—King Adam-Thor's Clan-Name of ŒDL or ŒDDL (*Aethel* of Anglo-Saxon and *Etil* of Sumerian), in Runic MSS.

SCENE XVIII

LOKI (LUCIFER), BALDR-SUTT (ABEL-SETH) OR "THE GREEN MAN" VISITS KING HER-THOR'S OR AR-THUR'S BANQUETING HALL AT VIDARA, AND QUARRELLING WITH THE ASAS IS CAST OUT OF THEIR "HEAVEN" BY GUNN, GAWAIN, CAIN OR MIOK (MICHAEL), DISCLOSING HISTORICAL ORIGIN OF THE EXPULSION OF LUCIFER FROM HEAVEN BY ST MICHAEL.

[The peace or truce between Adam and the Edenites also permitted of the famous visit of Loki (Lucifer) or Baldr-Sutt (Abel-Seth) to King Adam Her-Thor's or Ar-Thur's Banqueting Hall at Vidara or the Gothic "Heaven," where he is disclosed as the human original of the intruding truculent "Green Man" of the Arthur legends. But his malevolent and brutal quarrelling



FIG. 85.—Loki or Baldr as "The Green Man" in Arthurian legend. From *History of Sign-boards*, Larwood and Hotten.

with all the Asas, and especially with his young host Cain, Gawain or Michael, who was the official master of the feast in the Gothic banqueting hall, necessitated his expulsion thence by the latter.

These stirring events are detailed in a remarkably fine dramatic Edda, entitled " Loki's Gibes," [171] which significantly exists in its MS. form *at least six centuries before Shakespeare, yet it is couched in generally similar style to that now regarded as " Shakespearian,"* and thus disclosing with the other dramatic Eddas some of the hitherto unsuspected floating Ancient Briton dramatic material which presumably inspired the bard of Avon. In common with the other dramatic Eddas it is rich in terse Old British " colloquialisms " that are still current, as seen in the *literal* renderings of the text now given in far greater extent than heretofore.

This lay is also especially important in giving to the same personages in the one poem so many of their different titles, epithets or aliases—regnal, religious or territorial—in addition to their own personal names, a feature employed by Homer and other old classic poets. Thus Gunn or Cain receives his epithet of " Sif's (Eve's) bairn," and titles of " Duke " (*Mar-Duk*), *Maga* and *Miok* (Michael), *Vidara* (presumably from being born there), *Ægis* (*i.e.*, his Sumerian regnal title of *Azag*, the Greek *Iakchos*,[172] *Bauge* (his Sumerian regnal alias of *Bakuś*, the Latin Bacchus,[173] and Bragi or " poet." Thor in addition to that title is also called Ōdinn (Od-o'-the-Inn), *Einri(d)* (*i.e.*, An-Dara, In-Dara or Andrew), George, Homes-daler and The Hammerer. Eve is called besides Sif (or the Sibyl) also *Freyia* (Friend), *Gefion* and *Idun* (Lady of the Roman Apple basket). And Loki is also called *Lop(t)* or " The Lion," and

Baldr, both by Eve and by himself. It is also noteworthy that the later bards who modernized this lay have taken most of these titles as representing different individuals, just as did the later ignorant and expanding myth-mongering priests in Babylonia, Egypt, India and Greece; and misled by the Wodanists have spelt Eve's "Freyia" title in several places, *Frigg, i.e.*, El of Hell (a confusion also existing amongst Anglo-Saxons), without noticing how they stultified themselves thereby.



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FIG. 86.—Loki (Baldr), the Wolf-tribe chief as "The Green Man" at door of the Banqueting Hall of Adam-Thor (Ægis' Hall) altercating with the cook. From Hittite seal, *c.* 2200 B.C. (After Ward.)

Note Loki is given the Wolf's head; and a Gothic attendant stands beside the cook threateningly with a whip.

The scene opens characteristically with the sinister Loki, Lucifer or Satan disclosed outside the Banqueting Hall of "the sons of God," craftily trying to pump the cook before entering the hall to discharge his fiery bombs of envenomed spite :]

Loki or Baldr quoths to cook outside door of Banquet Hall:

Say thou Cook! In thou shalt not go!
Afore thou gang'st another foot from me, say

What have the Aryas [174] in the Inn been chattering
on o'er their ale,
These " divine " sons of Sig?

Cook: Of their weapons, and Doom Law and compassion in fight,
The divine sons of Sig quoth,
Asas and Alfs, the Aryas of the Inn;
But not one man o' them speaks aught a friendly word o' thee.



FIG. 87.—Banqueting Hall of Goths at Vidara Pteria. From archaic Sumer seal, *c.* 3300 B.C. (After Ward.)
Note the Goat as pictographic rebus for Goth.

L. to Cook: In shall I gang into Ægis' Hall
And see the 'sembly about that.
Jol and Atta bitter spice, I bring the Asas' sons,
To blend their mead with venom.

Cook: Fetch thee they will, if in thou gang to Ægis' Hall
To see the 'sembly there,
Ruffian and rogue! If e'er thou go near the wholesome Regs
They maun wipe it off on thee!

L. to Cook: Fetch thee cook will I, if thou scullery me
With one more sore scathing word,
Richly will I swear if thou say more!

[Loki enters the Ægis' Banquet Hall]

L. inside hall: Thirsty I come to this hall,
Lopt the Lion, from a long way.
Asas! I bid ye give to me one
Drink of your merry mead!

[No response]

L.: Why tush are ye so? Ye throng of Goths!
And ne'er a word for mighty me?
Seat or standing will ye me at the 'sembly
Or bid me hence?

Gunn or Cain, as Master of the Feast: Seat or standing at their 'sembly
The Asas ne'er will give thee!
The Asas well wit what 'sembly
The old skulking wolf-gammoner should get.

L. to Thor: Mind thee Od o' the Inn that in days of yore
We two blended blood together (in battle)?
Ale to pree, let thee hinder not a moment,
And seize a snug place for us together by the board!

Thor-Adam to Cain: Rise thee Vidar [175] let the Wolves' father
Sit at the 'sembly,
Lest aside Loki quoths his foul stuff
In Ægis' Hall.

[Then says the text: "Then Vidar (Cain or Ægis) stood up and bore a cup to Loki, who before drinking, quoth to the Asas:]

L. seating himself: Hail Asas! Hail Asa ladies!
And all the great holy Goths,
All save that one Asa on the inner seat,
That braggart bard on the bench (Gunn or Cain).

Cain conciliatingly to L. : More (mead) and much will I
give thee as my fare,
And better it to thee also with my own Baugi's
poem,
So thou yield'st no offence to the Asas,
Nor grimly rousest the Goths against thee.

L. or Abel to Cain : Ash-sticks and baugi-bangles are the
arms for minors, not of men.
Thou bench-sitting vain braggart,
Of Asas and Alfs inside here to-day,
Thou'rt the wariest of fight,
And the shyest of shooting.

Cain to L. or Abel : I wit that if we were outside, and I
was not the 'sembly foreman,
And thou not a guest in Ægis' Hall,
Thy head I would have in my hand,[176]
And let you have that little for thy lies.

L. Abel to Cain : Snail'd art thou by sitting, skill'd art
thou inside your own George-town,
Braggart bench croucher !
Away thou cur, if frighten'd for thyself,
And think not for to fight for't.

Eve as Idun appealingly to Cain : I bid thee Bragi (Cain),
Sif's bairn duke
And well-wishing Maga (Michael)
That thou ire not at Loki's foul stuff
In (thy own) Ægis' Hall !

L. to Eve : Tush thee Idun ! Thou, quoth I, of all women
The very worst yearner after lust,
Since thou layest thy white arms
Around thy ' brother's ' bane (Adam).

Eve to L. : Loki, quoth I, says foul stuff
In Ægis' Hall.

Eve to Cain: Bragi be calm, thou rich in beer!
I will thou wrangle not with him, nor fight!
Adam-Thor to L.: Erring art thou Loki and out of thy wits
That thou grimly mak'st a foe of Gefion (Eve),
Than the old warlock (Eldi), I think her more witted,
And quite even with myself.
L. to Thor: Tush thee Od o' the Inn! Thou kennest thou ne'er
Dealt fights with fairness.
Oft gavest thou to them that were serfs,
And made slaves into seigneurs.

[Loki goes on to shower obscene abuse on Adam and Eve, till the latter is roused to exclaim indignantly:]

Eve to Abel: Tush thee! If inside the family in Ægis' Hall
There was a son like (thee) Baldr!
Thou'd ne'er come out alive from the Asa sons,
For they'd verily slay thee in fair fight.
L. Abel to Eve: Then as thou wilt Freyia, that I don't against thee flare
More of my mean stuff,
I'll rid thee of myself. Thou'lt ride (in future) by thyself,
And (I) Baldr will sit in the cellar (of Hell).

[Here a stream of more foul abuse from Loki.]

Eve warns L. Abel of disaster: Flapping is thy tongue, I guess it's got the foremost of thee,
And tries to overawe me with yells.
Wroth with thee are the Asas! Wroth with thee is Asi of Ior!

Griev'd am I that home thou maun fare.
The Wolf (thou) I see lying afore the mouth of the River Ar,
Until thy ripping up by the Regis.
Thy moment is nigh unless thou now tush
Tongue-bound thou baleful smiter!

L. to Thor: With gold thou boughtest Gymi's daughter (Eve),
And sold for her thy sword.
When Muspell (Hell's) sons[172a] ride o'er Murky Wood against thee,
Fetch thee then we shall, and swerve your way!

T. to L.: Ale'd art thou Loki and out of thy wits!
Why not loosen off Loki?
Thy overdrinking a wealth of old wine
Makes thee unmeasur'd and unmann'd.

L. to T.: Tush thee Home-daler! Thou wast (led by me) in early days
A hideous, restless, loathsome life (lying guarding the frontier),
With muddy back thou maun aye be,
And awake as warden of the Goths.

Skadi, Lady Asa: Let be thou Loki! Mind thee not for long thou'lt go
Larking loose-tailed.
For thee skulking Wolf in the rimey cold, Maga (Cain Michael)
With gut-gear will bind goodly well.

[More abuse from Loki.]

Eve forgivingly offers Abel a cup of wine: Hail to thee now Loki! And take this brimming chalice
Full of aged mead.

But let the one who holds it, with the Asas' sons,
Be loosened from thy slander.

[It was all in vain, however, Loki's malignant and foul tongue could not be gagged, and it roused the long-suffering Adam-Thor to exclaim:]

T. to L.: Tush thou raging wight! Thou shalt (feel)
Thrud's hammer,
That mauler will knock thy malign speech afar:
Up will I warp thee to the East way,
And set thee down unmanly one sore.

L. to T.: Of East faring, thou should'st ne'er
Say any sayings for that,
Since thou wert (once there) knocked with my hand-thimble (wheel) [177] O Einride!
And thought'st not then thou wast Thor!
I quoth to the Asas and to the Asas' sons
That what I hugg'd in my mind,
But for thee only maun I outgang
For I wit that thou wilt fight.

[Loki Abel is led out of the "Heaven" of the Goths by Gunn (Cain) or Miok (Michael) whom he thus threatens:]

L. Abel to Cain on expulsion: Ale brewest thou Ægis for
the elder folk thou lik'st
To sit in the 'sembly under George,
But all the ale thou ownest, here in the Inn,
Loki's flame will lick afar
And burn thy back!

[For the Hebrew, New Testament, Greek and Arthurian "Green Man" legendary versions of this scene, with

details, and the abode of " The Green Man " as Eden, and the names of King Arthur's knights and ladies derived from the Edda, see Appendix I, pp. 244 f.



FIG. 88.—Gunn (Cain), Miok (Michael), or Ægis (Azag), bruising the head of the Serpent-chief Loki (Lucifer) or Baldr (Abel). From eighteenth-century brass image of the young Sun-hero Krishna. (After Moore's *Hindoo Pantheon.*) And compare Genesis iii. 15.

SCENE XIX

THE BINDING OF LOKI-BALDR (ABEL) BY MIOK (MICHAEL OR CAIN)

[Loki-Baldr or Abel appears again to have attacked the Goths, for he is referred to in the Central Edda as having been bound by Miok or Cain—a punishment he was warned of in the previous lay if he persisted in his career of raiding and destruction. The central lay thus sings of his enchainment :]

Garm Wolf curses Miok
Afore the Gnipa (rocks o') Hell.
Fastenings maun be slitten
When Freki (Baldr) runs (again).[178]

Fetter'd she sees lying
Under in the Ewer Grove,[179]
The lie-yearning Līki,
Loki the evil thoughted.



FIG. 89.—Loki or Baldr bound by the Sun-Cross hero Gunn (Cain), comforted by his mother El (duplicated for symmetry) fanning him. From Hittite seal, *c.* 2200 B.C. (After Ward.)

Note Loki's hands are tied behind his back and bond passes from neck to ground on each side. Above the bonds on each side is rayed Sun ; and at sides a handled Cross and the invincible weapon. On right is Sun-Eagle or Hawk duplicated and the solar guilloche.

But they know how Vāla's (Baldr's)
Victor's bonds to snap,
Holding him so hard,
Those stubborn bonds.

There sits the Si(n) quean (El)
Beside the unloos'd sinews
O' her wily paramour, gladless.
Know ye yet the Edda?
Know ye yet it all?

[For Sumerian, Babylonian, Egyptian and British versions of the Binding of Loki, Sutt, or Lucifer, see Appendix I, pp. 249 f.]



FIG. 90.—Loki or Baldr bound in Ancient Britain. From a pre-Christian or Transition Cross at Kirkby Stephen, Westmorland. (After Stephens, SNM. 379.)

Note that Loki, who is horned (as the young Ox), is bound hand and foot by chains to a rock.

SCENE XX

Rape of Asi Sif or Eve by Baldr or Abel

[After being unloosed from his bonds, several of the older Eddic lays relate that Baldr or Abel retaliated on Adam-Thor and Cain by dastardly abducting Eve, the threat of which indeed he had made previously in the Banqueting Hall of the Goths (see Scene XVIII).

This atrocious outrage on Adam-Thor and the Goths—the rape of Eve by Baldr or Abel of Eden—although the culminating point of the Eddas, and leading up to Adam's righteous conquest of the Garden of Eden with the destruction there of its depraved religion of Abel and his Edenites, and with such far-reaching beneficent effects on the World's progress has, nevertheless, strange to say, *been wholly misrepresented by all previous translators and modern writers on the Edda in regard to the personality of the miscreant.* This has evidently been owing to Eddic scholars having all, without exception, accepted blindly the gross misreadings and mutilations of these texts by the Wodanist and Baldrist Icelander Snorri, and by Teutonic scholars in view of Wodan and Baldr or Ty (Tuisco) having been the national deities of the Teutons; just as the Semitic Chaldees, harking back to the Mother-Son cult of the unregenerate pre-Adamite matriarchs of Eden, with its blood-sacrifices, deified Aplu, Bal or Abel and exalted him into " the good god, the beautiful benign and faithful son," and made him a divine high-priest and " the dying god " for the salvation of the Semitic Chaldees, his chosen people.

This outrage is described in the Central Edda and in

several of the secondary Eddic lays. In one of the latter, [179a] it is thus referred to :

Skulker (Bald) [179b] is named the wolf,
Who follows the baptized Gothess,
Into safeguarded Vidar (Pteria) :
Even another Hate (Aty),
He, the son of the Riotous (old) Wolf,
Shall fare away with the bright bride of Heaven.

The powerful tragic verses on this abduction in the Central Edda begin with the great consternation excited in Adam-Thor's capital by the discovery that Eve had been carried off by Baldr :]

Then go the Regis all
To their rock-stools (in parliament)
The great holy Goths
And counselt together on that :
Where are the lewd traitors
Who have caused this lofty loss?
And given the maid of Od(-am)
To the race of the Edenites?

Thor alone rose there,
Thronged in burning mood ;
He seldom sits
When suchlike things are asked :
Oaths were gone against
And the sworn words,
All the main treaties
Between both sides betrayed !

Thor quoths : " I see for Baldr,
The bloody Tivo,

Wodan's bairn
A warlock felon's fate !
The stud-bred waxer of the Inn
The Sibyl of the Harri (Aryans),
Fine and mickle fair (was she)
As a mistletoe tine !
The ward of them is maimed,
My fine one sinned against !
The hateful harmer
Will Hod(-am) seize and shoot ! "

Thus Baldr's ' brother ' warned :
Bor-o'-the-Inn soon warned (that)
He'd so seize Wodin's son
In one night's fight :
That he'd neither wash his hands,
Nor kem his hair,
Before 'gainst Bāl in battle,
As Baldr's enemy, he'd be.
And Frigg grat o'er it
In the cellars of Fen,
On the woes of Val's Hall.[183]
Know ye yet the Edda?
Know ye yet it all?

[For the Sumerian, Indian, Greek and British Arthurian versions of the Rape of Asi or Eve by Ty or Baldr, see Appendix I, pp. 251 f.]

[The rescue of Eve by Adam-Thor and Cain or Gawain is described in the next Scene.]

SCENE XXI

Crusade of King Adam-George & Cain for the Rescue of Eve from Abel in Eden

King Adam-George of The Red Cross as The First Crusader

[Adam-Thor or George's expedition for the rescue of Eve from Abel in Eden was a true crusade, and Adam is disclosed as The First Crusader, as graphically recorded in these Eddic lays and confirmed by archaic Sumerian and Babylonian seals. We have already found that Adam as George-the-Red is the historical original of St George of the Red Cross of Cappadocia, now the patron-saint of England—his Red Cross being discovered in my former works to be emblematic of the Sun, which he worshipped as the chief source of Life in this world—and many further details of the supposed miraculous



Fig. 91.—King Adam-Thor or George as The First Crusader. From an archaic Babylonian seal (?) *c.* 3000 B.C. (After Ward, No. 1071.)

Note the Cross above Adam, who is in Gothic dress and is lifting his Runic Cross standard out of its socket (on the Red Fell of the Eddic account), with Sun-Hawk hovering beside it and over his Drasil Tree; a (Red) Cross emblem above him; and his He-Goat captain of his guard in attendance.

efficacy of the Cross in the hands of Adam-George are now given in these Eddic lays.

Striking pictorial confirmation of the Eddic narrative of this crusade of King Adam is found on an archaic Babylonian seal dating probably to about the end of the fourth millennium B.C., *i.e.*, about the actual period of this crusade (see Fig. 91). It represents the priest-king Adar or Adam, clad in Gothic dress, standing under the invincible Red Cross, accompanied by the Sun-Hawk and taking up his standard, the pedestalled Cross, out of its socket, attended by his upstanding He-Goat, exactly as described in these lays, wherein Adam's warriors are styled "He-Goats" and Cain is called "The Herder of the He-Goats"—the Goat being, as I have shown in my former works, the special emblem of Adam-Thor or Sig and his Goths, properly *Gots*, and a pictographic rebus for *Got* or "Goth," and at the same time a nobler and more manly mascot than the deadly serpent and sanguinary wolf of the Edenites.

The Rowan as the True "Golden Bough"

The Rowan Apple symbolism of the Red Cross—that cross being made as we have seen of Rowan-tree wood—is especially prominent in these Eddic lays, although hitherto wholly unnoticed; and significantly the Rowan Apple is seen figured in several of the seals. The Cross is herein variously called "The Sacred Wood," "The Red Rud or Rood," "The Rowan Wood (*Runn* or *Reyni*)," "The Rowan Stick-Goad or Spear," and "The Appled-Ash of the Blazing Wood." This does not imply that the actual Rowan-tree branch with its golden scarlet-cheeked apple fruit—the true "Golden Bough," and devil-

banishing talisman of Odysseus, and *not* the mistletoe as has hitherto been conjectured by all modern writers—was itself always carried as a substitute for the Cross. The opening verse makes it quite clear that the Red Cross carried on this occasion by Adam-George was a wooden standard called " the pedestalled rood " of carpentered Rowan wood in the form of a Cross, and its wood was



FIG. 92.—King Thor or Sig carrying Rowan-branch as talisman, entering Eden (or Hell) for rescue of Ifo or Eve. From Sumer seal, *c.* 2400 B.C. (After Ward, 436.)

Note king, called in inscription, " Lord Sag or Zag of the Sprout of the emerging Sun," carrying the branch in right hand and club (here probably, a ploughshare) over left shoulder, is being addressed by El, while Eve with horned Gothic hat, holds up both hands in welcome.

probably derived from Adam-George's own great Ygg's Drasill-tree or Mountain Ash, *i.e.*, Rowan (see Figs. 45, etc.), though in several of the seals it is figured as a Rowan-tree branch. This Cross is now seen to be the remote historical original not only of St George's Cross and the True Cross found in Christianity, but also of the Fiery Cross carried by the Scottish clans in their holy wars.[187] It at the same time discloses the Adamite

Gothic origin of the old Scottish adage on the devil-banishing effects of the Rowan-tree :

> " Rowan-tree and red threid
> Mak' the witches tak' their speid." [187a]

The details of King Adam's expedition for the rescue of Eve is found in the Edda entitled " Thor's Drubbing (of the Edenites)," [188] which is here translated for the first time literally and in its real sense. The previous so-called " translations " or paraphrases, whilst missing entirely the meaning of the expedition and its leading details, are a tissue of grotesque mutilations and perversions of the meaning of the text.

The numerous archaisms in the language and words of this text, and the rich variety in the titles and in spelling of the names of Adam, Cain, Eve and Abel are of much historical and philological importance, especially as several of the names and words are ancient Sumerian. The *topographical* details, too, are significant as preserving traditional ancient names and features in the route from Adam's capital at Vidara in the heart of Cappadocia down through the gorges to the sun-baked Eden or Carchemish on the Euphrates plain (see map).

King Adam-George's Crusade to Eden

In the opening stanza the fiery Red Cross, called " the pedestalled Rood," when taken out of its socket on the Red Fell, is used as a divining-rod to indicate the path taken by Abel down to Eden, and is made to speak like " The Burning Bush." I have prefixed a stirring verse embedded in another Eddic lay, " Thrym's Speech," which appears to relate to this same rescue expedition. It would appear that Adam and Cain in their eager-

ness outstripped their men in the hurried rush to Eden :]

Then were the He-Goats out o' home for the rake,
Speeding with poles, swift the duteous ones ran.
Rocks were riven by Odo, earth burnt aflame
As Od-o'-the-Inn's sons (drove down) to Eden-Hame.

Flying was the pedestall'd Rood at the Red Fell
Afore Ot(-am) the Goth. At the whetting
Of the Dragon Lopt, against that liar,
Lower'd was its rope by Home (-dale) Father.



FIG. 93.—Thor-Adam's crusade for rescue of Ifo or Eve from Eden or Hell. From Hittite seal, *c.* 2000 B.C. (After Ward.) Here Thor, with his Goat-head symbol, carries the Cross in his left hand and his uplifted club or " Hammer " in his right hand. His men are seen marching on right border, and his objective, the abducted Eve, standing on the Lion or Wolf by whom she was carried off and the ropes by which she was bound are in the middle of the picture.

This Rowan-goad (oracularly) quoths : " The green
Goths' Her-Thrum beaten track,
Verily there the true way for
The steed of George-the-Red lies (to Eden or Carchemish)."

The Goad of Strength then Thor lets go
Down (the trail) of the lewd Gamms (Vultures)
Where the fey (serpent's) tusks and thrusting horns
Of sic nether folk abide.

ADAM-GEORGE'S & CAIN'S RUSH TO EVE'S RESCUE

There wended George geared with the disc,
A-shooting the wicked Gandrs richly,
Ending ne'er until (he reached) Ymi's Land,
Ida's seat from Thridia (Thor's capital Vidara).

George the Warden in faring forth so far,
Swore to maim the noxious harmer,
To scathe and bind with one swoop,
Saying " The Galdrs (Chaldees) and rogues !
I'll make Grim's Gallman [189] (Ty)
The betrayer, holler a grand stream (of song) !
I'll open the evil gapes
Of the Endils with my spoon !

And the gone Vans in going,
Those war-wolves, have torn from (my) heaven [190]—
Frida, her husband's, that foremost of matrons,
Sorely come to dreary dregs.
But I'll break the baleful quother,
The braggart Loki, the villain :
My broidering wand (will ply) on the back
O' the son of the brothel ' brides,' the sedge sows ! "

Athwart his way, the weir-bridge had vanished :
Its feet, the swinish nuns, and
Its hilt, had haggl'd and halted him ;
But he leapt the river o'er the gaping weir.
Miok the (men's) leader ne'er staying leaped
Like their stick-leader. Thus the broad way
O' the Urd River was thrust past,
Then the adder's eastern Thiod River snorted in rage.

[This latter flooded icy river seems also to have been successfully crossed, and Adam on the southern bank muses on the miraculous efficacy of the Cross :]

There in the murky forest afore the marches,
Bur (Adam) hastily sitting said :
" Not the revolving wheel (stone-mace) here
Has scotched the Adder (River) into suavity—
That knotted, raging, hacking, freezing one—
But the Wood (Cross) measured the wrestling splash :
That (it was) which fell'd the running stream
And fell Fedio, and made (its barrage) stop."

[The lucky passage of the next flooded river is also ascribed to the Cross, disclosing presumably the old Gothic original of the water-passage miracle borrowed by the Rabbis for Moses' passage of the Red Sea, and which also occurs in the ancient Indian Vedas.]

Hard wax'd the Nar (River) letting up to his shoulders,
With his heels on its bed in such flowing.
In this gateway of mud, Niotr (Thor)
Neatly (an end of) his niard girdle far (flinging),
Athwart let it twirl to be seized by
Thor's bairn, who was hisself merry
And smart, tho' blotted up to the neck.
Yet still the stream waxed more.

Ōdo (Adam) steadfast, but his friend afloat,
Swore (by the Rowan) the oath of the Goths.
" Seats for the voyagers [191] may the sapient sword Rowan
Gain (for us) in the fens,
Tardy the running waves harden the earth ! "
The Rowan quick the needed
Earth supplied : A snow-bridge (it became)
By the appled-ash of the blazing red wood.

Unto its midst, out he heaved himself
By the Apple-Rowan that was his shield.
And clinging to the belt of Heaven's *siōla* (king) [192]
Came safely leaping out Thi-alfi (Thiazi, Cain) ;
For 'twas Ado and not the reckoning Mimi (Nimi, Cain)
Who strode the stream alone.
Then ne'er stopp'd they afore they stepped
Into the strife-laden vale of the Grids.

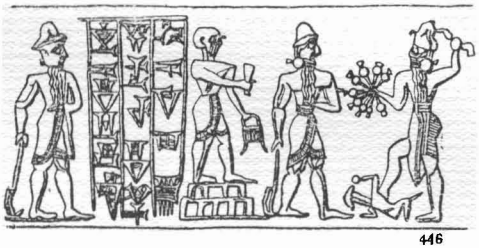


FIG. 94.—Thor in the rescue of Eve carrying uplifted club in right hand and Rowan-branch. From Hittite seal. (After Ward.)

Note he carries the Rowan in left hand, tramples over fallen foe and is accompanied by his son and other attendants armed with clubs or axes.

No more deep (flooded) acres dripped across
To the devilish weems of these weres of gloom.
Striding on, talking without standing still,
The pedestalled Wood-bearer rushing fell.
Awestruck Diar (Thor) fain the lots (would see)
But his son (Cain) [193] on the firth hugging merry oaths (quoths :)
" The spill of the Wood isn't to be feared :
Thor and Thi-alf are as strong as stone ! "

Then (Thor) girded with his companion at his side,
They let out their swords against the hateful ones.

Shielded by the Wood-board, they warred against
The horde hard yelling their war din.
Afore the Hell-rider, the Red Rood,
Heide's heathens fled in fear from Ōdar the divine.
The bright Wood-shield (Rowan-Cross) shot
The squealling heathen wreckers.

Know ye yet the Edda?
Know ye yet it all?

[For Sumerian version of King Thor's crusade and Indian version of miraculous passage over water as dry land, see Appendix I, p. 255.]



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FIG. 94A.—Thor with his Sun-cross in Sumer seal, *c.* 2400 B.C. (After Ward.)

Note Thor is in three scenes. In centre with uplifted scimitar he rides on a bridled-winged (?) bull (cp. Fig. 98A, p. 161). At sides he steps over mountains. On right, his Cross is in front, and on left he confronts an Amazonian (? Gunn-Ifo, Guen-Ever or Eve).

SCENE XXII

Rescue of Eve by Adam & Cain from Epli or Abel in Eden & Punishment of Abel

[The same Eddic lay goes on to describe the rescue of Eve by Adam and Cain from the clutches of Abel-Seth or Baldr-Sot, who is herein significantly called *Epli* (equating with the Hebrew *Ē-b-l*, which is the form in which "Abel" is spelt in Genesis), also "Val" (akin to his Sumerian title of *Bal* or *Ibil*), and "The Steer," a variant form of his previous "Bull" title, and thus identifying him with "The Steer-god of Israel" of the Old Testament.[197]

He is also significantly called in a later stanza *Egil*, in keeping with his title of *Ægili* or *Egili* in this scene in the famous ancient British carved casket of whalebone with Runic writing of about the sixth century A.D. from

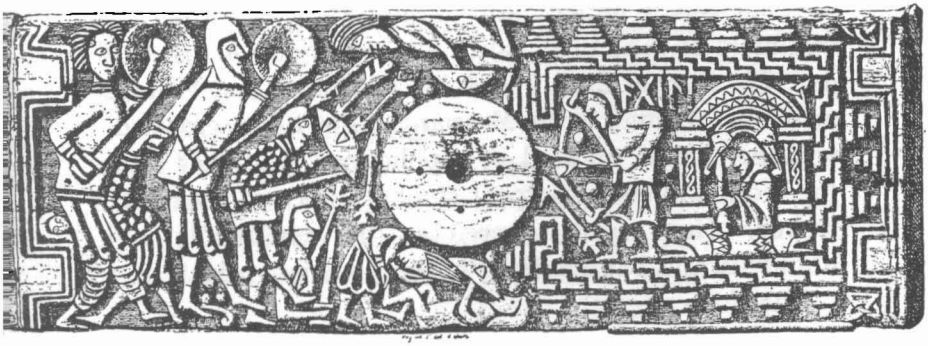


Fig. 95.—Thor's (?) attack on Abel as Egili-the-Archer. From Franks Casket of *c.* sixth century A.D., now in British Museum. (After Stephens, SRM.)

Note the archer defending a house or shrine, in which sits a hooded figure (? El), holding a sceptre with two-headed vulture above, and two-headed monster below.

Ferryhill, near Durham, the Franks Casket, see Fig. 95. This represents him as " Egil the Archer," referred to in the old British legend of " Wayland the Smith." The Semitic-Chaldee origin of this title seems disclosed by the Hebrew *Egel*, a " bull calf," and " the golden calf," idolatrously worshipped, and also a Semitic title for " a leader or prince." And the Edda repeatedly calls him a " Bull."

Striking confirmation of the authenticity of this Eddic record is found in the ancient Hittite seal of probably about 2500 B.C. (see Fig. 96), in which the rescue of Eve by Adam *is depicted in all its details precisely as preserved in this Edda.* Adam Thor is portrayed girdled, stepping over mountains and entering the Eden abode with uplifted club (or hammer) in his right hand *and grasping the fruited Rowan Cross* in his left hand, with his symbol of the eight-rayed Sun in front of him. The imprisoned Eve is seen of white complexion holding up her skirts, and above her left hand is the Cross of Adam, with the crescent Moon underneath to indicate that Eve was originally of the Lunar cult. *Prostrate below her is Abel as " The Steer of Eden,"* with his Wolf-head and Vulture symbols. Behind is the Matriarch El of Eden, crowned, with her hands uplifted in supplication, with her Lion (or Wolf) and coiled Serpent symbols and two attendant weirds. Here again, therefore, the remarkable and literal historical authenticity of the Edda is established.

The Edda sings :]

Driving 'midst the drifting knavish devils,
So the divine Ōdar surged up,
To Sōt he fared afloat, who fled to his door
Where Ivo (Eve) was nested.

Then the Fire-wrester,[198] the fast flood-riving
Dāni (Dar-Danos) stood—
The knocker-down of Ioln's (Helen's) race stood—
Afore that out-hustl'd lout.

They were (twain), the doughty (Cross) bearer, Thor,
And Ran's hugging bairn :
That limmer warden of Hell who came howling,



FIG. 96.—Adam's rescue of Eve from Abel in Eden with Rowan-tree emblem. From Hittite seal of probably about 2500 B.C. (After Ward, 913. ×1½). For description, see text.

Baulked from going :
That lustful father was fast held,
And Frid (Eve) was there inviolate :
Snibb'd was the lady against the gripper,
And there rested the green-hatted queen.

Ok's (Thor's) hammer on Logi humm'd hail
It humm'd on the filbert of Vall
The Truth-Ash wood trod down the Moony
From brow to sole, thwacking
The hooded steer,[199] on the path,

Where raged the hovering hitting twain.
Then laughing Ell-Ida,[200] Hell's foremost hound,
The Kiaol [201] woman (quoth) :

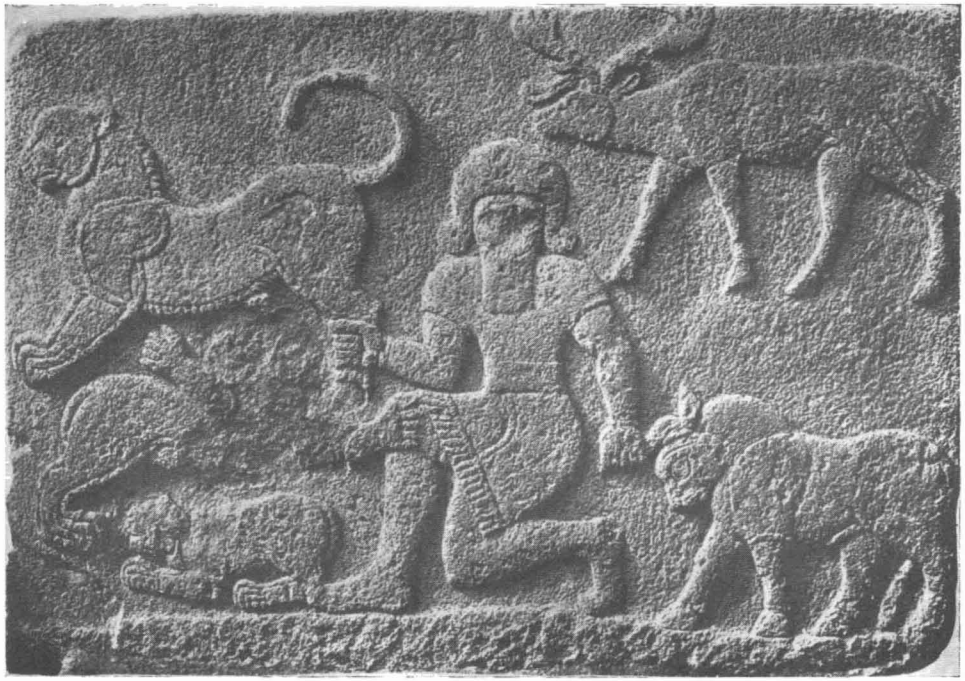
" Fetch away betide thy seiz'd Frœdi from Eplis' (Abel's) firth ! "
Quoth the Queen of the Earth,
" With me she lay, not with the mob of (harem) women,
And all is right, I ken.



FIG. 97.—King Thor leaving Eden with rescued Eve. From Hittite seal, *c.* 2200 B.C. (After Ward.)

The elm tie-ropes are loos'd (off her) :
Ægir (Ægil, Abel) the angry-thief, slic'd the thongs.
Now Od-o'-the-Inn's awful seething with the nether race
In the South should be gone ! "

So At (-am) for (further) shindy rapping,
Not minded to swill for (further) fight,
He lifted the brooch'd one from the Lion's [202] too long friendship,
And so thronged forth.
Then is The Thrasher of Ur with the Asa Esio (Asi-Eve)



KING THOR-ADAM RESCUING EVE FROM THE LION AND BULL DEMON CHIEF OF EDEN.

From Hittite bas-relief at Carchemish, now in British Museum. (After Hogarth, *Carchemish*, B. 10*a*, by courtesy of the Director, British Museum.)

Note Sut (or Seth-Abel) is represented by his totems, and Eve as a Ewe Deer or Elk.

PLATE XX.

Out from Hrimni's floor of dross,
And away from the throes of the moody dark brides,
The weirds of the Gripper's breast.

Know ye yet the Edda?
Know ye yet it all?



FIG. 98.—Another of the same. From Hittite seal, *c.* 2000 B.C. (After Ward.) Here the pair are accompanied by Gunn or Cain and attendants.

Note the Winged Sun over Eve, with the crescent Moon indicating her original cult.



FIG. 98A.—Thor with his hammer and bolts victorious over the bull as Jupiter Dolichenus. From Roman shrine *c.* 200 A.D. at Hittite city of Aintab N.E. of Carchemish. (After Ward.)

Note Roman dress, and compare Fig. 94A, p. 156, middle scene.

SCENE XXIII

CAPTURE OF THE MAGIC BOWL OR "HOLY GRAIL" OF THE GARDEN OF EDEN BY KING HER-THOR OR AR-THUR, AND ITS CONSECRATION BY THE LATTER TO THE CULT OF THE SUN AND RED CROSS.

Disclosing this Stone Bowl still existing, bearing inscription of Thor's great-grandson, the Sumerian King Udug, c. 3360 B.C., *as the actual "Holy Grail" of King Arthur.*

[This same Eddic lay goes on to record that Cain, significantly called *Kynni*, after the rescue of his mother Eve, overthrew the Magic oracular Stone Bowl or "Witches' Cauldron" of El and Baldr of Eden—the jealously-guarded pivot of the Eden or Hell cult, regarding which the Matriarch El formerly taunted Adam at his former visit (Scene XVII) with the desire of carrying off, and which he now did in fact.

Now carried off by Her-Thor or Ar-Thur as a trophy, it became on consecration by him "The Holy Grail," the subsequent loss of which was a favourite theme in the Arthurian legend; and attempts were made by Christian bards to identify it with the "bowl of the Last Supper," on the mistaken assumption that the great King Arthur lived after Christ.

This Stone Bowl proves to have been the sacred oracular drinking and special stewing-bowl or "Cauldron of Foreknowledge" of the pre-Adamite matriarch weirds of the Garden of Eden from time immemorial down to El, the contemporary of Adam, and to have been regarded by the Edenites as their most precious possession and fetish of sorcery. After its appropriation and consecra-



THE MAGIC ORACULAR STONE BOWL OF EDEN GUARDED BY DRAGONS.

From lintel of palace doorway of Sennacherib (705-681 B.C.). (After G. Smith, *Assyrian Discoveries.*)

PLATE XXI

tion by Adam-Thor, by drinking out of it sacramentally at each harvest-tide, the greatest festival of the Goths, (with the exception of Yuletide, later called " Christmas " by Christian priests), it became The Holy Grail of the Gothic knights, but disappeared later, for the reason, as now disclosed, that it was deeply buried by Thor's great-grandson beneath the foundation of the central tower of the oldest Sun-temple in Mesopotamia, which he built, and whence it was unearthed about thirty years ago, and its inscribed fragments are now in my possession (see Pl. XXI). Significantly it is also frequently referred to by the later *Sumerians*, *Babylonians* and *Hittites*, and lamented over as " The Lost Magic Stone Bowl " that had been captured by Dur or Adar, which are also titles for Thor in the Edda.

Overthrow & Cracking of the Magic Bowl of Eden by Cain

The overthrow, cracking and ejection of this Eden Bowl are described in the three concluding verses of the above lay, and are strikingly confirmed by the archaic Sumerian seal (Fig. 99) and the Sumerian psalms :]

Then the holy beef-dish (bowl) o' the hall,
The Head o' the Hawks (Cain) comes to broider.
Under in the flat it was broiling,
Fornenst the feet of the Thrasi witches ;
This titbit of Gull, Ullar (Cain) loos'd
In the teeth of the three tied witches,
Those nether maimers amid their mess,
And he dirl'd out the beaker (afore) their nose.

Gloomy aneath in their armed gear,
Grumbling with drenched skins

O'er the vanished cellar-song (-bowl) of Victory
They louted on the hearth beaten.
At the coming of the two, Vidar (Cain and) Mit-
the-divine,
The ale can they saw harmed,
Let out on the path, the metal brimmed beaker
Fallen and Eden wrecked.

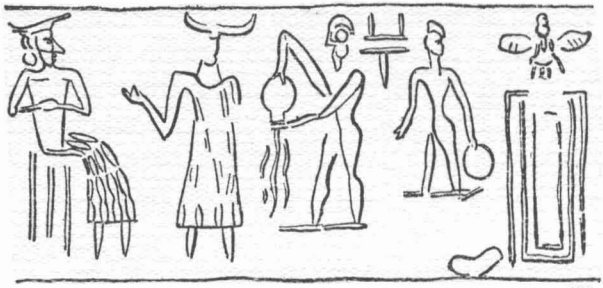


FIG. 99.—Cain or Kynni throwing down the Magic Bowl of Eden. From archaic Sumerian seal, *c.* 3350 B.C. (After Ward, 100.)

Note Cain is rudely emptying out the Bowl, and behind his head is the Sumerian word-sign *Mar*="throw down, break, destroy, maul." On left is El, wringing her hands before Adam, who wears his Gothic ox-horn hat with face abraded. Behind is one of the witches holding the Moon symbol and looking at the wrecked stand and broken dish on ground over which flutters the Sun-Hawk.

The Hell-blood sacrificer woefully nipt,
Hack'd and broken in the shaws—
Under the fell attack of young Alf o' the Hames,
That bright blinking calf.
No (more) folk-feasts from that lost crafty cheerer,
The meet wishing-bowl of the matron ;
The old mind-can is down,
The fiery stone of Ell, the trickster !

Carrying off The Magic Bowl of Eden by King Her-Thor

[The carrying off of the cracked Magic Bowl of Eden by Adam-Thor is described in a later Eddic lay, variously called " Thor's Trammelling of the Midgard Worm or Serpent " and " Hymi's Quothing."[203] The bard who thus modernized the older text of this tradition does not appear to have known that the overturning and cracking of the bowl with its capture and removal occurred



FIG. 100.—Sut, Tivo or Baldr boasting of his Magic Wine Bowl or Vase in Egyptian as Set and his Vase. (After Budge.)

at the rescue of Eve. He makes Thor and Cain undertake a special visit for its capture, but does not explain how Eve came to be present at the time in Eden. He introduces several verses of his own (omitted here) making the trio stay overnight in Eden, though the older lay states that they left for home at once. He also adopts the later notion of Snorri that *Hymi* (that is Ymi or El) was a male Iotun or Edenite.

This lay prefaces its account of the capture of this famous Bowl or " Ewer " [204] by a narrative of a previous visit of Baldr to the banqueting-hall of the Goths, in which he boasted of the unique and surpassing magical virtues of this Bowl. And significantly it is rich in the

Sumerian titles of Thor and his son. Thus Thor also is called *Bur*, *Od* and "*Rōa*," *i.e.*, in series with his Indian Vedic title of *Purū-Ravas*, wherein *Ravas* means "of the Sun"—*Ravi* in Sanskrit and *Ra* in Egyptian, both derived from the Sumerian *Ra*, the Sun (see my *Sumer-*

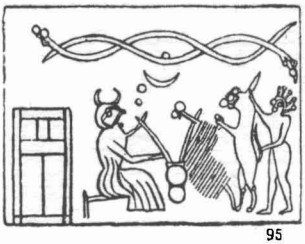


FIG. 101.—El drinking from Eden Bowl. From archaic Babylonian seal on lapis lazuli. (After Ward.)

Note she is seated inside door, with crescent Moon on her head, and also as emblem in front, drinking from bowl through a tube. An attendant presents rampant lion held by ears and tail. Above are two Serpents moving in opposite directions, suggesting rope-pattern or guilloche.

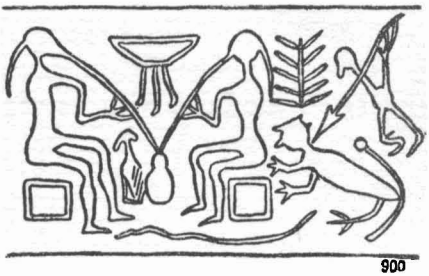


FIG. 102.—Two figures (? El and Baldr-Tiva) drinking from Bowl or "Ewer." From archaic Hittite seal from Kul-teppe, near Cæsarea in Cappadocia. (After Ward.)

Note drinking through tube. Between is cauldron on a tripod. Behind is tree and man spearing animal (?Wolf); and below is Serpent.

Aryan Dictionary, and WPOB.). And his son is called *Amo*, *Ægis*, *Moeg*, and *Kynni*. This lay sings :]

In days of yore Val Tiva came spying,
And in the 'sembly slowly afore saying a word,
He shook (his divining) twigs to see the lots,
To find there at Ægis' Hall the ordeal cheer in the Ewer.

There sat the Hill-dweller (Cain), the tidy bairn, in front—
Miok—much blind to such like,

Who looking in the eyes of Ygg's bairn (Cain), in thrawn (mood) quoth :
" Thou oft hast a 'sembly for the Asas geared ! "

That fate-working Edenite, the word-badgering tailed (wolf),
Hugging (the notion) of being in Heavendom next to the Goths,
He bids Sif's husband hisself fetch the Ewer (saying) :
" Then I'll tell ye all o'er your ale of a heater (Toddy-bowl) :

" None can match that of Maid Mary (El) and Tiva,
And the great Regis can get such nowhere !
'Tis the one of (all) truce-cups of Ty (to) Hlörrida,
Easter's foresight [205] is most in that sage one :

Afore the byre (it stands), east of Eli of the Waves,
At the hound-wise witch Hymi's, at the end of heaven.
At my mother's [206] moody kettle,
That roomy brewing Ewer, is the deep of rest.
Feast ye will if ye get that lucky well,
If thy wily friend will let it with its gear ! "

(So now) they (Thor and Cain) had driven forth thither for days
From Asgard until they came to Egil's :
The Herdsman (and) the He-goat of the horned gos-hawk,
And hurried into the hall in Hymi's hut.

Moeg, the snow-white Āmo [207] Mioek led in himself,
Hefty-headed as nine hundred (men) [208]
Then another (Eve) jogged forth all golden (haired),
White-brow'd, the bearer of the beer wassail herself.

Eve quoths: That kinswoman of the Nether Edenites
(quoth), " Well (glad) am I to see ye !
Full of hugs (am I) for ye twa ! Sit under the
Ewer
Which my ' friend ' (Abel) marks himself
Glegly with guests. For George he hugs ill-will ! "



FIG. 103.—Thor and Cain (*Āmo* or Mioek, *i.e.*, Michael) received in Eden by the abducted Eve. From Hittite seal, *c.* 2000 B.C. (After Ward. $\times 1\frac{1}{2}$).

Note all the details exactly as described in Edda. Oku-Thor is stepping down from mountains with his hammer, Sun-Hawk, and in front of his foot his handled Cross ; and the Sumer sign in front of him reads Uku-shu (*i.e.*, his Sumerian title of *Ukusi* or *Agushi*.[208a] Cain or Āmo bears his Sumerian name-sign *Āma* (a wild Ox-herd) ; and Eve or Asi (bearing her Sumerian name of *Asha*) is holding out a cup of wine. On the left is the Bowl or " Ewer " cauldron, which is filling the cups of the two sitters.

Still wet was that tyrant, warder of that seed-spell
abode,
The hard tyrant (of) Hymi, home from the hunt,
Jogging into his cellar, gloomy and icy
Was the churl, when in came the shaggy kin of Frae
(Eve) of the Inn.

Quoth Eve outside to Baldr : " Were thee keep hale,
Hymi [209] (bolt !). Inside are the hugging Goths !
Now is (my) son come into thy cellar,
He whom I've waited for, from a long way,
And following him Her Ōdr, And the Skoti,[210]
The Friend of Man, who Vēor is hight.
Beware where they sit under the cellar gable.
So forth save thyself : stand afore the pillar ! "

But sunder'd was the stock of the pillar afore the sight of the Edenites,
'Twas already in twain, broken by the Asas,
And the stock of eight (Ewers), only one of them
Hard sledged remained whole.

Forth came they (Asas), but the old Edenite
With loathing eyes for And-Skoti
Said to herself : [211] " Mind well when thou seest
Him that makes witches weep, come in on thy floor."

" There (also) is Thiora (Taur, Cain),[212] the taker of the three (witches),
Both of them going after the Eden seether !
Where don't they lift their heads shameless ?
And at (my) fireside sitting bravely ! " [213]

And then that Edenite, unfriendly as ever,
In throes of spite and taunting Thor,
Quoth she : " Ramming strong men tho' ye be, Roa and Kynni,[214]
E'en with thy crafty might ye'll ne'er break my chalice ! "

Then Hlo-the-Rider (Cain) came at it with his hands
To let break and burst the broth-stone *glari*,[215]

Sitting agog he slogg'd it on the pillar,
But it was borne back whole from Hymi's skirts.

Until Frida, knowing that harlot
Easter's foreknowledge, the mikle wisdom of the adder (quoth),
" Dash it on the head of Hymi, that is harder,
Than every choice meat-chalice of Eden ! "



FIG. 104.—Eve counselling Cain in Eden. From Hittite seal, *c.* 2000 B.C. (After Ward.) The sign in front of Eve or Asi reads *Aś-u ;* in front of Cain reads " Son " ; and in front of Oku-Thor the Asa reads *Uku-aś* in Sumerian.

Then the hardy He-Goat guardsman, rising from the knees,
Brought the dish with all his Asa might
Down upon the helmet-head of the churlish Hell enchantress,
Then the round wine-carrier was riven (in cracks).

Mary quoth : Mary (quoth) : " I see my meet treasure gone from me !
I see my chalice in knocking ruined ! "
Quoth she, that churl : " Never more can I say (to that one)
After this in my life : 'Ale art thou heated ? '

" That one thing so choice (I doubt) if I can mend ;
Out thro' mine own fury goes the ale-keel of my house ! "
Ty looking on, Ty swearing at the ruin,
Stood beside the other. The Ewer rested calm in front.

Then Father Mōda fetched it from the snakes,
And in going striding o'er the floor o' that nether cellar,
Sif's husband heaved up upon his head the Ewer,
As a holy trophy enringing his skull.

Pursuit of Adam, Eve & Cain by Edenites under Abel

Forwards, ere long, on looking back
One time, Od-o'-the-Inn's son saw
Out-rushing with Hymi from the East
Folk-hordes faring forth fell-headed.
The standard (bearer) off his shoulders stood the Ewer,
Waved he the mallet, the murder-yearner afar,
And the ruining whales he dropped.

Wounding of Cain by Abel

Forwards again, ere long lay down
The He-Goat Hlo-the-Rider half-dead afore,
That shackler (Cain) was scarr'd and shear'd to the bone,
And that by the all lewd-wise Loki (Abel).



FIG. 105.—King Her-Thor or Ar-Thur carrying off the Eden Magic Bowl on his head as a Hat. From Hittite stele trophy from Birejik, now in British Museum. (After Perrot, PAS. ii. 62).



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FIG. 106.—King Adam, Her-Thor or Ar-Thur consecrates the Eden Magic Bowl as " the Holy Grail " of the Sun Cross or Red Cross. From Hittite seal, *c.* 2200 B.C. (After Ward).

Note the king enthroned holds up the Bowl in his right hand. In front are four handled Crosses, each surmounted by Sun-Hawk, and three more hawks below the total seven = in Sumerian " IMIN, *Hinnin*, or Heaven " ; and the sign below the Bowl=" Life."

Consecration of Eden Bowl by King Her-Thor as "The Holy Grail"

Now have you heard how the Ewer-Can was worn like that,
As the Goth artists carve with such skill;
That Ewer of the Earth Ruiner he fetched as a loan,
Thus both he, the Chaldee (Eve) and the bairn forged forth to their own.

The doughty able Ug (Thor) came to the Thing of the Goths
Wearing thus on his head the family Ewer of Hymi.

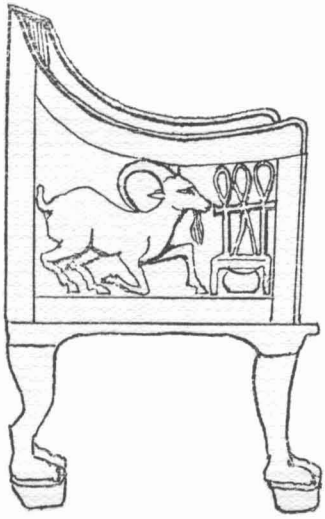


FIG. 107.—Hitto-Syrian Ceremonial Chair of fifteenth century B.C., presumably used by the high priest at the Bowl or Grail festival. Found in tomb of the Hittite high priest, who was the grandfather of King Akhen-aten, the Sun-worshipping Hitto-Egyptian king of Egypt. (After A. Weigall, *Life of Akhenaton*, 48).

Note the Goat (Goth) adoring the handled Sun-Cross (triplicated), surmounting the Bowl.

Then Veor shall drink well from that Ewer
Ale of the Deer at Ægis' Hall, each Harvest-tide.
Know ye yet the Edda ?
Know ye yet it all?

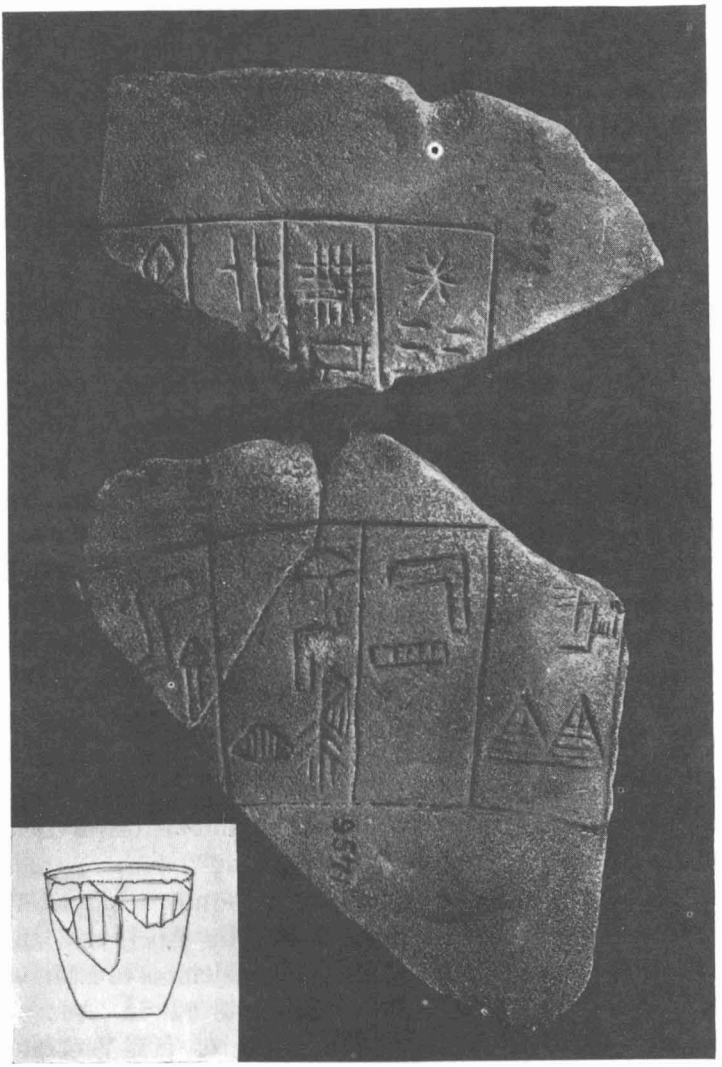
[The last two verses in disclosing the origin of The Holy Grail of King Her-Thor or Arthur also disclose the origin of the ceremonial " pot " hat surviving down into modern times, and the explanation of the pot crown worn by kings in ancient Sumerian seals and on Egyptian sculptures (the so-called " Crown of the North " in Egypt) —in imitation of King Adam in carrying off the Magic Bowl of Eden having worn it on his head as a hat (see Fig. 105).

[For the Sumerian versions of King Adam Her-Thor's or Ar-Thur's capture of the Garden of Eden Magic Bowl, its consecration as The Holy Grail of the Sun-cult, and the modern recovery of this long-lost famous Stone Bowl itself, see Appendix I., pp. 256f.]



FIG. 107A.—Vestal virgin of Sun-cult bearing sacred Bowl. From terra-cotta in Phœnician tomb in Cyprus. (After Cesnola 30.)

Note Swastika Crosses and dotted Sun-circles on her dress.



B A

THE CONSECRATED STONE BOWL OF EDEN AS "THE HOLY GRAIL" OF KING ARTHUR.

A. The Stone Bowl fragments bearing the original archaic Sumerian inscription of Thor's great-grandson, *c*. 3247 B.C., in burying the trophy, and unearthed below foundations of central tower of the oldest Sun-temple in Mesopotamia, at Nippur, by the Pennsylvania Museum Expedition, and now in author's possession. (Reduced ½.)

B. Suggested restoration of Bowl or Grail by author. On traditional shape of bowl, see early seals, Figs. 10*f*., 101-107, Plate XXI and WMC. Fig. 15, mostly all after the Bowl had disappeared under the Sun-temple.

SCENE XXIV

THE BATTLE OF EDEN, BETWEEN ADAM-THOR AND HIS GOTHS AGAINST THE EDENITES UNDER BALDR-SUTT OR ABEL-SETH, ABOUT 3350 B.C.

[The Matriarch El and her son Abel of The Garden of Eden now, as detailed in the Edda, feverishly mustered all their swarms and allied hordes from the Carchemish and Van provinces, from Lower Mesopotamia, and by sea from the seaboard of Syria and the south, from Lycia, Lydia, and other parts of Asia Minor for an overwhelming attack upon King Adam and his Goths.

This great epoch-making battle was the greatest of all battles in the world, as judged by its far-reaching effects; for it led to the political supremacy of Adam's Higher Civilization, and its free propagation over the world —to its immediate extension to Carchemish or Eden, and thence down Mesopotamia to the Persian Gulf within a very short period, and latterly to India, Egypt and Europe. It occurred, according to my newly-found historical data, about 3350 B.C.[220]. It was presumably a year or more after the rescue of Eve, as Cain is now completely recovered from the wound inflicted by Abel, and the collection of the distant hordes of the Edenites must have taken a considerable time. It resulted in Adam's victory of the traditional "Harrying of Hell" of the Welsh.

The Central Edda preserves a stirring traditional picture of the mustering of all the various hordes of the Wolf-Serpent tribes to attack Adam and his Aryan Goths. These hordes hastened by land, sea and river, and we have seen that El and her Chaldees, the primi-

tive " Celts " or " Kelts " or " Children of the River," [221] who frequented mostly the river-banks and sea-shores.

The names of these pre-Adamite Wolf-tribes are significant. The very first-mentioned is the *Hrym*, which suggests the original of the Germanic tribe of " *Hermin*-ones," recorded by Tacitus to the east of the Rhine, who were called by him " Celtae," and who, says that historian, claimed descent from Hermin, a grandson of " the earth-born god *Tuisco*," who was evidently identical with Wodan's son Tiu, Tivar, Ty, Attys or Baldr. These were reinforced by the *Munu* tribe of " the fire-spitting " Muspel, who were presumably the ancestors of the *Mannus* tribe of Germans who Tacitus says claimed descent from the son of Tuisco. " Hrym " as we have seen is an Eddic variant of *Jærmun*, cognate presumably with *Garm* or " wolf," and with the Indian Vedic title for El of *Sarama* as " The Bitch of the *Pani* " or Vans—the *Seramis*, Amazonian queen of Van of the Greeks, and it is apparently the source of the tribal title of " Sarma-tian," for the eastern Vandal " Turanian " hordes which ravaged the early Western World. The general description of these tribes in the Edda as " Bear-sarks " indicates their culture.

It is also interesting to find amongst the other Wolf-tribes which are specified, the *Læg* and *Lydi* as coming by sea. This clearly discloses the latter to be non-Aryan Lydians, and the former to be the *Lukie* or *Lykie* of the Greeks and the " *Lycians* " of the Romans, on the Mediterranean coast west of Cilicia, a name now seen to be derived from Loki's wolf-tribe, preserved in the Greek as *Lukos*, " a wolf." And the later Lycians especially worshipped the Mother-goddess, with her wolfish cult and her *Nereid* water-nymphs (see Fig. 108), wherein *Ner* is

from the Greek *Nēros* "wet," from Sumerian *Nier* or *Ner*, "much water," the source of the Aryan Sanskrit *Nāra*, "water"; and we have seen that *Nar* is the



FIG. 108.—Lycian Nereid nymph (idealized) on Wolf-headed sea-horse or dragon. In Naples Museum. Compare for Indian form Pl. II.

Eddic name for the Euphrates at Eden or Carchemish, where the aborigines are called "the *Nar* men"; and *Nāru* was a usual Babylonian name for the Euphrates and other great rivers.

The flying Dragon Hel or *Ate*, or Hate, or *Jœrmun*, as

El, Loki's mother, is especially called in this form, who along with her son Loki and his host of evil accomplices that " darken the sky," discloses apparently the Aryan Gothic source of St John's tradition in his " Revelations " of the fight of Michael-the-Archangel and the hosts of Heaven against Lucifer or Satan, *i.e.*, Loki-Seth or Abel, who is in several minor Eddic lays, as well as in Sumerian and Hittite seals, given wings.



FIG. 109.—The Matriarch El as the Flying Dragon in Egyptian mythology. (After Budge.)

Indeed the whole atmosphere of the Wolf-tribe offensive in the Battle of Eden as described in the Edda, with its anticipation of bombing aeroplanes, its red-hot missiles projected, the incendiary flaming switches (or " Cherubims' swords "), the belching forth of fire and poison and clouds of smoke which darkened the heavens and obscured the stars, vividly suggests the hellish methods of destruction in modern warfare.]

Mustering of the Edenites under Abel

[The mustering of the Edenite hordes to attack Adam and his Goths is thus graphically described in The Sibyl's Lay :]

MUSTERING OF EDENITES UNDER ABEL-SETH

The Hrym (tribe) eke from the East,
Heaving their linden (spears) are first.
The Jœrmun Gandr sniffs
In Eden madly ;
Orm knocks the waves,
And (Old) Harry screams (where)
Slitting, the nether Nidfoel men
Launch the " Nail-ship."

Kiöll ferrys from the East
Whence come the Munu of Muspell.
Over (the sea) the Lœg and Lydi (fare)
And Loki (also) steers.
Fare forth the great Fifis,
With all their Frekas (wolves),
With them are their brothers,
The Byleists on board.

Swart fares the sun
Midst switches of fire ;
Shining of the swords
Is the sun of Val Tiva.
The great bergs clash,
The Gif vultures trail
Wolf-Tails tread Hellways,
When Heaven's clefts open.

Adam-Thor calls the Goths to Arms

What are the Asas doing?
What do the Alfs?
All Eden-hame growls,

The Asas are in Thing council,
The Dwarfs groan afore
Their stone-doors, or
Wisely seek the rock-ways (in flight).
Know ye yet the Edda?
Know ye yet it all?

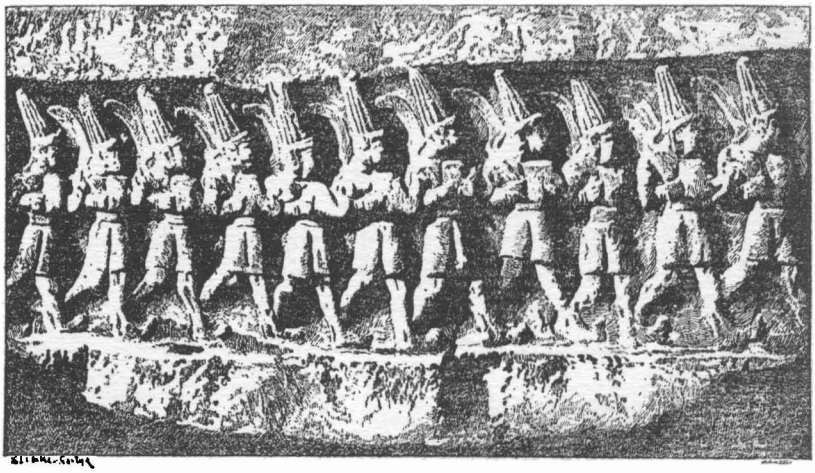
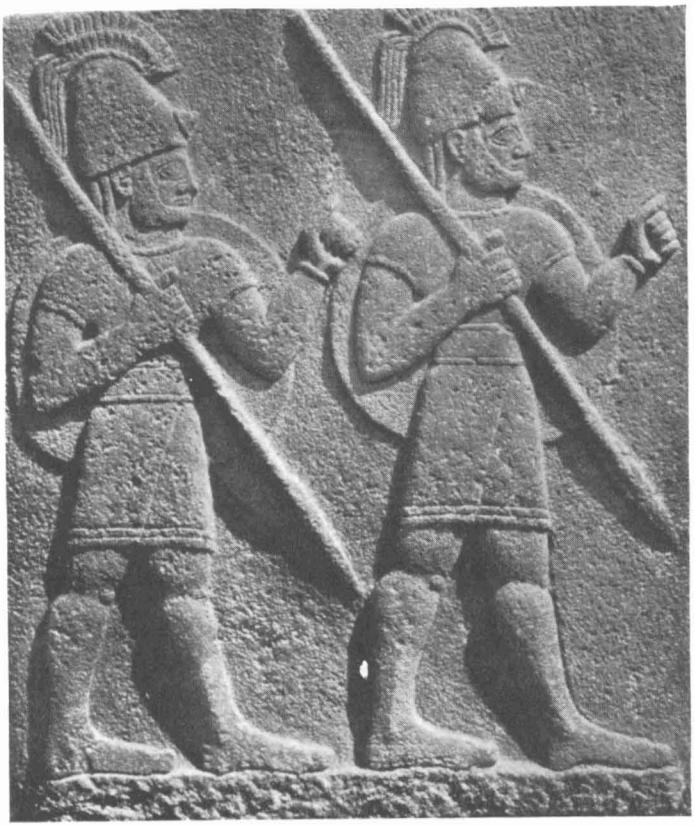


FIG. 110.—Adam-Thor's " He-Goat " (Hefir) Gothic Warriors on the march. From Hittite rock-sculpture about (?) 3000 B.C. at Iasili, sanctuary near Pteria. (After Perrot and Guillaume.)

Note their Gothic dress, tall, ribbed Phrygian hat and scimitar-like weapon.

Mimi's (Nimi, Cain's) " sons " are astir
When Miöt's Wood (-Cross) is kindl'd
At the yelling
Of the calling horn
High-blown o'er the Hame Dale
The lofty horn in air.
Od-o'-the-Inn consults with
Mimi's wise head.



HITTITE SOLDIERS ON THE MARCH.

From Hittite bas-relief at Carchemish, *c.* (?) 2300 B.C., now in British Museum. (After Hogarth, *Carchemish*, B. 2, by courtesy of the Director British Museum.) And see Fig. 110, p. 180.

Shakes then Ygg's Drasill tree—
The ash tree upstanding—
That old tree hums
When the Edenites break loose
When the dread (wolf-) tails
Rush on the roads of Hell
Led thence by Surtar,
The slayer and gulper.

The Battle of Eden & Adam's Victory

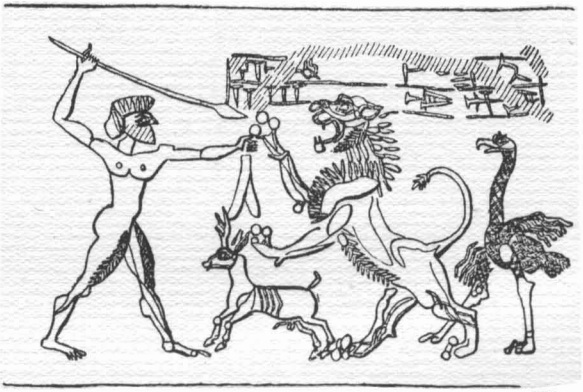
There (now) comes to Hlīna (Hellen)
Another harm far greater,
When Od-o'-the-Inn fares
With the Wood (-Cross) on the Wolf's Way,
When the banisher of Belia(l),
The bright one attacks Surtr,—
Then maun fall
Frigg's beloved Ty (Atys-Baldr).

Then comes in the dim
Dragon a-flying,
The adder from aneath
The Nether Fells (with)
The Bear-sarks a-feathered,
Flying to their Vol sybil from afar,
The nether ogress of the Nar,
Now maun she be sunk.

The Sun turns swarthy
Fields sink into the sea [222]
Averted in the heavens
Are the stars o'erhead.

Gushes forth fiery smoke
From the old Ur Nars,
Licking high the heights
Unto Heaven itself.
Know ye yet the Edda?
Know ye yet it all?

[For Sumerian and Babylonian versions of the Battle of Eden and Capture of Eden by King Dar or Thor or Adam, see Appendix I, p. 259 f.]



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FIG. 111.—Adamite warrior attacking Lion (Eden tribal totem about to devour a Deer (symbolic rebus animal of Thor along with Goat). From Babylonian seal, *c.* 1200 B.C. (After Ward.)

Note behind the Lion its ally the Vulture.

SCENE XXV

SLAYING OF ABEL OR BALDR BY PRINCE GUNN-MIOK, MIKLI, ST MICHAEL, OR CAIN, IN A DUEL, *c.* 3350 B.C.

Disclosing the true account of that event & the historical human origin of St Michael slaying Apollyon, Horus slaying Set, & Sir Gawain & The Green Man

[In the Battle of Eden a leading event was the slaying of Abel or Baldr, the bane of the Old pre-Adamite World, by young Prince Cain, Miok or Michael in a duel, and thus avenging the outrage on his mother and father. This famous event is celebrated by the Central Edda in one vivid verse, though it is incidentally referred to in several other Eddic lays. The Sibyl sings :]

Then came in Mikli,
Sig Father's son,
Vidar, to fight with
Val-dyr, the bold beast.
Megi laid young Hydra low (and)
O'er him a moment standing (plunged)
His hurter into his heart.
Thus aveng'd he his Father.

[Thus, the true and historical account of the slaying of the murderous Chaldee Abel of Eden by the young Gothic hero Cain is at last recovered by the British Edda of our "pagan ancestors." This traditional slaying of Abel as Apollyon by Cain or St Michael, as represented in modern art, is seen in Pl. XXIV. In innumerable Sumerian, Babylonian, Assyrian, Hittite and Persian seals and sculptures, the hero is represented as Mar-duk

(son of In-Dur or Bel-the-Lord) slaying the demon Bull, Lion or Dragon, and Baldr is frequently called a Bull or Steer in the Edda; and in Egyptian as Horus, son of



FIG. 112.—Cain as Horus the Sun-Hawk, Heru "Bahutet" (Her Bauge of Edda), spearing Set (Abel-Seth) as demon Crocodile. (From Egyptian, after Budge.)



FIG. 113.—Mithra (as Cain or Michael-Tascio) slaying the demon Bull. From marble sculpture in British Museum. (After Cumont.)

Note the young hero with Phrygian cap of Liberty, Ears of Wheat (for starving aborigines) issue from the death-wound. An attendant bears the Fire-torch of the Sun-cult. The Bull is defended by the Wolf, Scorpion and Serpent.



PRINCE KON, GAN, GAWAIN, "CAIN," OR MIKLI, AS ST MICHAEL SLAYING THE DRAGON APOLLYON (OR ABEL) IN MODERN ART.

(From mosaic, by Guido Reni, in Church of Capuchins, Rome.)

SLAYING OF ABEL-BALDR BY PRINCE CAIN IN DUEL



FIG. 114.—Another marble bas-relief of the same scene found in London. (After Cumont.)

Note the hero and his attendants and subjects are surrounded by the twelve signs of the Zodiac. In the upper corners are the Sun in his horse-chariot, and the Moon on a chariot drawn by bulls; and in the lower corners the busts of the Winds. The Latin inscription reads that the votary was Ulpius Silvanus, was formerly of the Second Imperial Legion, and was honourably discharged at Aurausione (Orange).



FIG. 115.—The Bull-slaying Mithra on clay cup found at Lanuvium. (After Cumont.) In two scenes. The lower represents the hero's overpowering and dragging along of the vanquished bull; the second its slaying, and note the Wolf or Lion made by the Mithraists to be attached on the hero.

Osiris or Atmu, slaying the demon-Wolf Set (or Sutt-Baldr) as the Crocodile Leviathan (see Fig. 112 and Pl. XXV).

In the Mithraist or later form of the Sun-cult imported by the Romans from their conquered provinces of Asia Minor and Persia, at the beginning of and shortly before

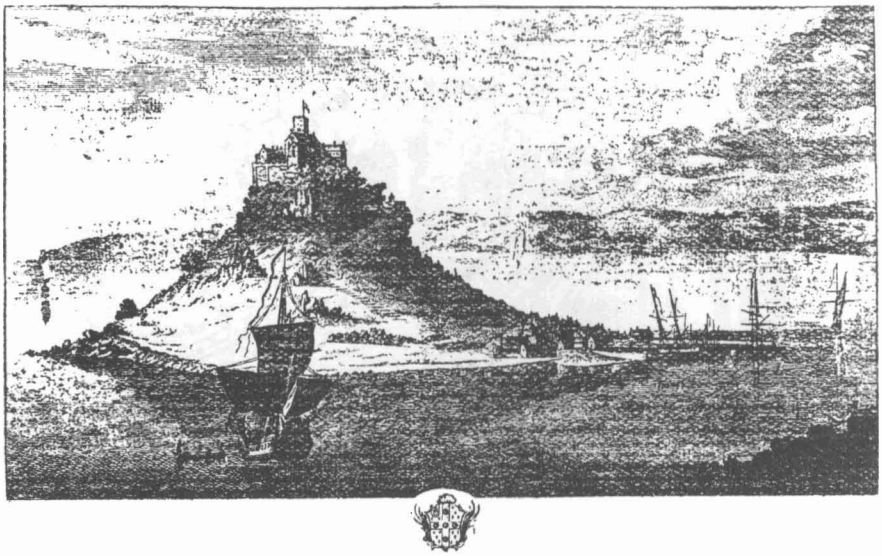


FIG. 116.—St Michael's Mount in Cornwall, the old Phœnician Tin-port, named after the Phœnician Sun-hero *Miklu* or *Tas-Miklu* or "Tascio—St Michael," of the Ancient Britons. (After Borlase.) See WPOB. 164 f.

the opening of the Christian era, and which became somewhat fashionable for a time throughout the greater part of the Roman Empire in Europe, including Britain, until exterminated by Christianity, the chief place was given to *Mithra*, a name akin to the *Mitra* title of the Sun-god in the Indian Vedas, and the Sumerian *Mītra* title of the Sun-god as "Law-giver,"[222a] and obviously cognated with Thor or In-Dur's Eddic title of *Miot*, or



PRINCE KON OR "CAIN" AS HORUS, SON OF SOLAR FATHER ATMU (ADAM) OR OSIRIS, SLAYING SET (SETH) AS THE DEMON CROCODILE.

From Egyptian bas-relief, *c.* 1000 B.C., now in Louvre, Paris.
Note the hero wears the Sun-Hawk's head, and is mounted.

Miœth. But like the later Babylonians, who transferred the chief exploits of In-Dur or King Dur or "Bel" to his son Mar-duk or "The Son-Duke," they represented him in the form of the latter, as a handsome young hero slaying the demon Bull, see Figs. 112-114, of which Fig. 114 is from a sculpture unearthed in London, and similar ones have been found elsewhere in Britain. In these sculptures it is to be noted that the prince plunges his sword into the heart of the beast, as said in the Edda; and that the Bull is defended by its allies the Wolf, Serpent, and Scorpion.]

[For Sumerian, Babylonian, Egyptian, Phœnician, Indian, Greek, Old and New Testament, Ancient Briton, Irish, Welsh and Arthurian versions of the slaying of Abel by Cain or St Michael, see Appendix I, p. 260 f.; and on the identification of *Tubal-Cain* with Cain, see Appendix VI, p. 297, with its fine virile poem on that traditional culture hero.]

SCENE XXVI

Burial of Baldr or Abel by Adam, Cain and their Gothic Knights

[In keeping with the high catholic humanity of the ethical Adamite Commandments on The Duty of Love (Scene XII), the Asas gave Baldr a decent funeral, sinking all animosities. Thus the Sibyl sings in a verse in the Hound's Lay :] [236a]

There were eleven
Of the Asas all told
When Baldr kneed down
On the baneful tope.
They lifted up Vali
Worthily, without vengeance,
(As if) their own brother,
Slowly him, the hand-slain !

[Here it is noteworthy that the Edda preserves the old Sumerian word *Tup* for " Tomb," the " Tope " or *Thupa* of the Indo-Aryans and ancient Buddhists.] [237]

SCENE XXVII

LAMENTATION OF WODANISTS & CHALDEES ON THE DEATH OF BALDR OR ABEL, DISCLOSING THE REAL ORIGIN OF THE SUPPOSED " DYING GOD " FESTIVALS

[There is no mention of course of any lamentations for Baldr in the poetic Edda, that is in the Edda properly so-called, as Baldr besides being no Goth or Asa was on the contrary their bane. But the Wodanist Snorri worshipping El, Wodan and Baldr as deities, wrote in his " Prose Edda " that : " The gods sent messengers all over the hames on the errand of bidding a warm weeping to get Baldr out of Hell. Then all men and quick things wept ; the earth and stones and the trees and metals wept. Then as the messengers returned they met a person named Thoekk, who when asked to weep refused, saying :

' Thanks only maun I greet, dry tears only,
For Baldr faring to his bale.
Quick or dead naught will I for the churlish boar,
Let Hell hold what it has ! ' " [238]

On the Chaldean Lamentations for the Death of Baldr, or Abel, or *Tammuz* or *Aplu* as " The Established Son " of the Mother-goddess *Il-tu*, Gula, Nin or *Gimu* (*i.e.*, Ymi) in Babylonian records, disclosing the real historical human origin of the supposed " Dying God " Semitic festivals and wailings, see Appendix I, p. 266 f.]

SCENE XXVIII

FLIGHT OF EL, THE OLD SERPENT-DRAGON PRIESTESS OF EDEN, HER PURSUIT, CAPTURE & SLAYING BY ADAM-GEORGE, ST GEORGE OF CAPPADOCIA & ENGLAND.

Disclosing the Historic Human Origin & Identity of St George and the Dragon

[During the fatal duel between Cain and Abel at Eden, we are told in a fragmentary Eddic lay, entitled "The Drubbing of the House (of Eden)," [242] that El escaped in a boat on the Euphrates :]

Whilst full ably alighting on the fell one in front,
The He-Goat (Cain) the slippery (Abel) was beating
In battle—that ruffian of the Chaldees—
Old Mary in her felt skins (plied) her helm.

[Her pursuit and capture by Adam-Thor are described in another fragment of this lay and in more detail in others as cited below. But the Central Edda describes her slaughter by Adam-George, as the slaughter of the Dragon itself, and not merely its chief priestess who was Thor's arch-enemy in the establishment of his Higher Civilization and reign of Law and Liberty. She probably wore in her ritual the mask of a Dragon. This Edda sings :]

Slaying of the Dragon-Priestess of Eden by Adam-George

Then came in the merry
Mighty son of the Home-hearths,[243]
"Wodin's son," a-going
To fight with the Orm.

Dropp'd by Mōdi (Thor, Meidi),
Midgard's Veor, is she,[244]
That mind of all the Tail'd (Wolf tribe)
Who stain'd the homesteads red.
Going (backwards) nine feet,
The Phrygian Bur (Thor)
Nimbly steps from the adder,



FIG. 117.—Adam-Thor as Andara (St Andrew), Bur, Geir, Goerdi or George, slaying the Dragon. From Hittite seal of about 2500 B.C. (After Ward, 584.)

Note the X-cross on his hat, and his rayed Sun-cross symbol. His axe is of Hittite shape as opposed to the Babylonian scimitar.

Spiteful with venom,
The nether ogress of Nār,
Now maun she sink !

Pursuit, Capture & Slaying of the Dragon— Further Details

[The incident is expanded in other Eddic lays which give rather gruesome realistic details of her death, on the idea that El herself was physically the destructive Serpent-Dragon of the Waters of which she was the priestess,

and which Adam, the first great apostle of brotherly love, was forced to slay for the good of mankind. She as the head of the Semitic demon-cult of cruel butchery of animals and human beings in sacrifice to her blood-



FIG. 118.—Thor, Andara, Geir, Goerdi, or George, slaying the Dragon in Persian sculpture, *c.* 600 B.C. (After Fergusson, *Hist. of Architecture.*)

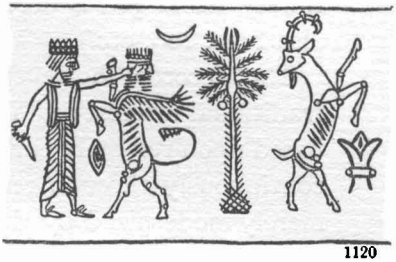
Note the Sun-hero is called by the Persians by his late Sumerian title of *Ahura-Mazdi* ("*Ormuzd*"), or "Sage of the Sun," and his Dragon enemy is *Ahriman* (Eddic *Hrimni*).



1148

FIG. 119.—George slaying the Dragon in Phœnician seal, *c.* 1000 B.C. (After Ward.)

Note this later mounted form introduced into Britain by Phœnician Barats or "Britons" is that which latterly was adopted in Britain and is still current.



1120

FIG. 120.—George slaying the Dragon in Persian seal, *c.* 500 B.C. (After Ward.).

Note the King is crowned and the Dragon represented as a male of the Moon-cult. The Date Palm is the Sumerian sign for *Uri* or *Urd* of Edda (*i.e.*, Carchemish or Eden); and the sign beside the rejoicing and dancing Goat (Goth) reads "Life."



1104

FIG. 121.—Slaying of Dragon in Persian seal of King Darius, *c.* 580 B.C. (After Ward.)

Note Dragon represented as Lion at sacred Date Palm of Uri or Urd, and overflying man-headed Sun-Eagle or Sun-Hawk.

thirsty tribal god is here treated as a beast herself (see also Figs. 109, etc.).

The records, however, are of great historical and traditional interest and importance as they are evidently based upon remotely early written records, handed down continuously through remote generations of Goths, and merely modernized by the Early Briton bards; for they contain several additional Sumerian titles for Adam, Cain and El, and are in agreement with and explain



FIG. 122.—Thor George snaring the Dragon. From Assyrio-Babylonian seal, *c.* 1000 B.C. (After Ward.)

Note the Dragon is represented as a Serpent leviathan hooked through the nose.

minutely the Ancient Egyptian version of that episode on the sculptures not hitherto fully interpreted by Egyptologists.

The following fuller version of her pursuit on the river, hooking and slaying, is from the lay entitled "Hymi's Quothing" (*Hymis Kvida*), which is here translated literally and in coherent sense for the first time:]

The Launcher of the Goths (Adam) bade the Lord of the
He-Goats (Cain),
The rune-apt of the race, to fare farther out.
This on the Edenite soon told:
Little fuss against this rowing (made she) for long.

The dross jade Mary Hymi, the mud ogress (was like)
a whale
When angled up, or more like two.
But after that, from the skiff Ōdni, Sif's Adr,
Veor, with wile, waded Goerdi himself (ashore).



FIG. 123.—Thor George snaring the Dragon. From Assyrian seal, *c.* 800 B.C. (After Ward.)

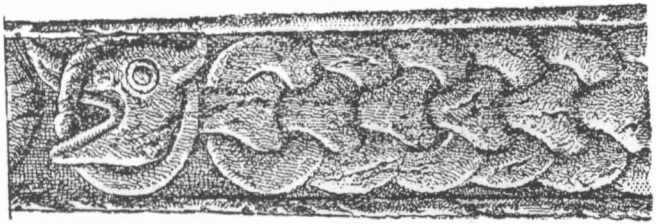


FIG. 124.—Snaring of Dragon by Thor, on old British Runic Cross at Gosforth, in Cumberland, of transition period, A.D. Eighth century. (After G. Stephens.) The body of the horned Serpent, which is much longer than shown, is conventionally drawn.

Egging on the anglers, whilst the old Om (like) a berg,
The one baneful Orm, did Ox-head (Cain or *Āmo*)
Gain with the barb, she the hated Fay of the Goths,
And with Gicerd over aneath they all landed.

Drag did the dareful deed-doer Thor (then)
The Orm, the hooded adder, up on the shore,
And knocked with his hammer, that high fell scarer,
The awful Edenite down, the Wolf-brother's mate.

The Gāl quean squeall'd when lamm'd; then that hulking dotard,
The sacrificer of old, all beseemingly into the firth
She sank aside, sank that fish into the sea.

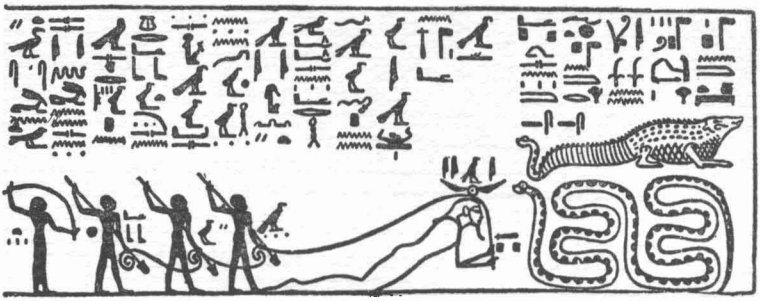


FIG. 125.—Adam and Cain snaring El as The Old Serpent of Eden. From sarcophagus of Seti I in Soane Museum. (After Budge.)

Note Adam, or *Atmu*, is the tall unshaded figure semi-prone in front, wearing the three-feathered crown and Hawk emblem. Cain is the first of the assistants with harpoons and holding the line, and he also has the Hawk emblem. The Serpent is accompanied by a Crocodile to show its watery habitat.

[The ancient version in "The House (of Eden) Drubbing" fragment,[245] runs :]

The een of And (-rew) Ott (-ar), the keeper of his bond, shone like the moon,
At the edge of the (boat) sheets, with eager glance on the necklaced Ur-Sael [246] he stared.
Then stirr'd he the net-rope, staring on sturdy legs, from aboard,
In front of (his) folk with the Rowan, frowning he laited the blowing adder.

Full ably he let fall his fell scotcher neive on her skull :
A ramming maiming (blow) was that by the Rowan Wood Rod (bearer) on her ear.



577

FIG. 126.—Slaying of Dragon in Assyrian seal, *c.* 700 B.C. (After Ward.)
Note the hero is duplicated for symmetry, and he is acclaimed by Eve or Ishtar in left border.

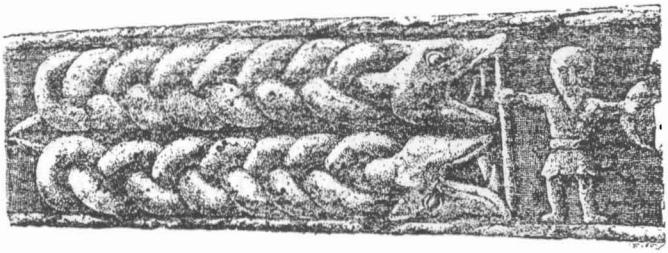


FIG. 127.—Thor slaying Dragon on old British Runic Cross at Gosforth, Cumberland, A.D. *c.* eighth century. (After Stephens.)
Note the Serpent is duplicated for symmetry.

By the Wood (-Cross) Gymi was lost. The Wader of Uimer's Ford threw off the frowning adder.
And Lust was grounded by the Wood (-Cross) in the running waves.
So the (blood-) lot-drawing Innan (*Innini*) [247] was minded.

[Another Edda fragment [248] is of great importance in preserving amongst others her Sumerian title of *Buzur*,[249] in addition to her *Innan* title in foregoing stanza.]

Thor! Thou the strong warden of Ygg's He-Goats, the Aryas of Asgard!

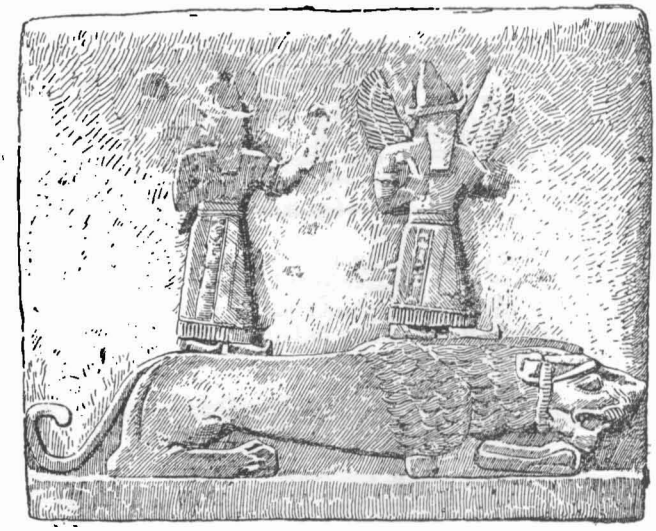


FIG. 128.—The slain Dragon as monster Lion being stepped over by Thor ("Winged Thor") and another (?Cain). From bas-relief at Carchemish. (After Perrot, PAS. ii. 60.)

Galling on Keil's skull thou did'st bruise Kial, breath and all,

Ere thou did'st drop that lout and laid lost the dread Buzeyr![249]

Thou tether'd the gape of Hang-Jaw: Hyrokkin thou didst for!

So was she Svivaor[250] soon beseemingly bereft of life.

Laid and bruis'd was the Leik-Wolf of Nar, lamm'd by the thrice bold one (Thor) ;
Stoopt and stark and stept over was the Yelp dead !

Cain's Mighty Hand holds the Serpent-Dragon

[In the following fragmentary Edda,[251] the mighty hand of Cain holds the snared Dragon, and it interprets

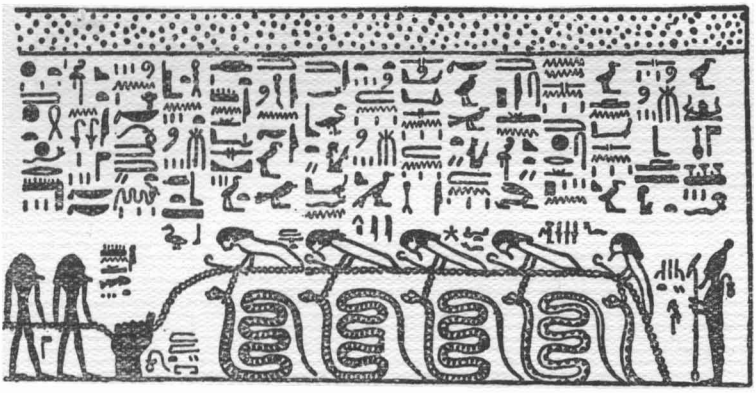


FIG. 129.—Cain's mighty hand holding the hooked Serpent. From sarcophagus of Seti I in Soane Museum. (After Budge.)

Note Cain's hand low on left holding line. The Serpent is quadrupled as Serpent of the Four Quarters, with an extra one for centre. Osiris, the deified Asar, *Atmu*, or Adam, is on right border. On the " Hidden Hand " of Cain in Egyptian myth, see Appendix I, pp. 271 f.

for the first time some details of the version of the incident with " The Great Hand " on ancient Egyptian sculptures. Cain herein receives his titles of " Sif's Rune-kenner," Bauge, Bio and Ull-Mag, *Bauge* being his Sumerian title of Bakus and *Ul* or " Ale " being also one of his Sumeric titles.]

Himself (and) Biō (Cain), Sif's Rune-kenner with the churls took their far-snarer
To the Horn Stream, and got Hrimni's rear with the fish-line-farer (harpoon).
So sudden (pulled) the enchantress against the boat's side, and ran so far o'er the broad,



641

FIG. 130.—George mounted, spearing the Dragon. From a Phœnician seal of about 600 B.C. (After Ward, 1148.)

Note Serpent is given seven heads as a Hydra, which it is called in the Edda; and compare Phœnician seal, Fig. 118.



FIG. 131.—Adam-Thor, The Dragon-Slayer, as St George, the patron saint of England. From ancient seal.

And harder out against the (deck-) board, that Ull-Māg's neive sculled over.
Looking out along the brute's track Bauge's watchful eyes (saw),
The *Easter*-Fish already at the ship, and *Būd* ogling at Father *Thrū* (Thor).
Meanwhile that Gram (demon) was settled down at the touch of Bil-the-Baptist, the hearty,
Grounded was that fish with groaning, that (nether) cliff-smiting woman was reft.



KING THOR, EINDRI OR ANDVARA AS ST ANDREW SLAYING THE DEMON LION IN ANCIENT BRITO-ROMAN ART.

From bas-relief, unearthed at St Andrews. (After SSS. I. lxi.)

GEORGE'S SLAYING OF DRAGON IN LATER ART

[For Sumerian, Babylonian, Phœnician, Egyptian, Indian, Persian and Hebrew versions of the Slaying of the Dragon, and the hero as Thor, Adam, George, as St George of Cappadocia and England, see Appendix I, pp. 269 f.]



FIG. 132.—St George slaying the Dragon, from woodcut in Caxton's *Golden Legend*, A.D. 1493, reduced half. Compare this drawing with that in the minute Sumerian and Hittite seals several thousands of years earlier.

SCENE XXIX

ADAM HER-THOR, ARTHUR OR GEORGE OF THE RED CROSS, MOUNTS ARTHUR'S SEAT ON THE HILL OF EDEN AS VICTOR OVER EDEN AND ITS CHALDEES ABOUT 3360 B.C.

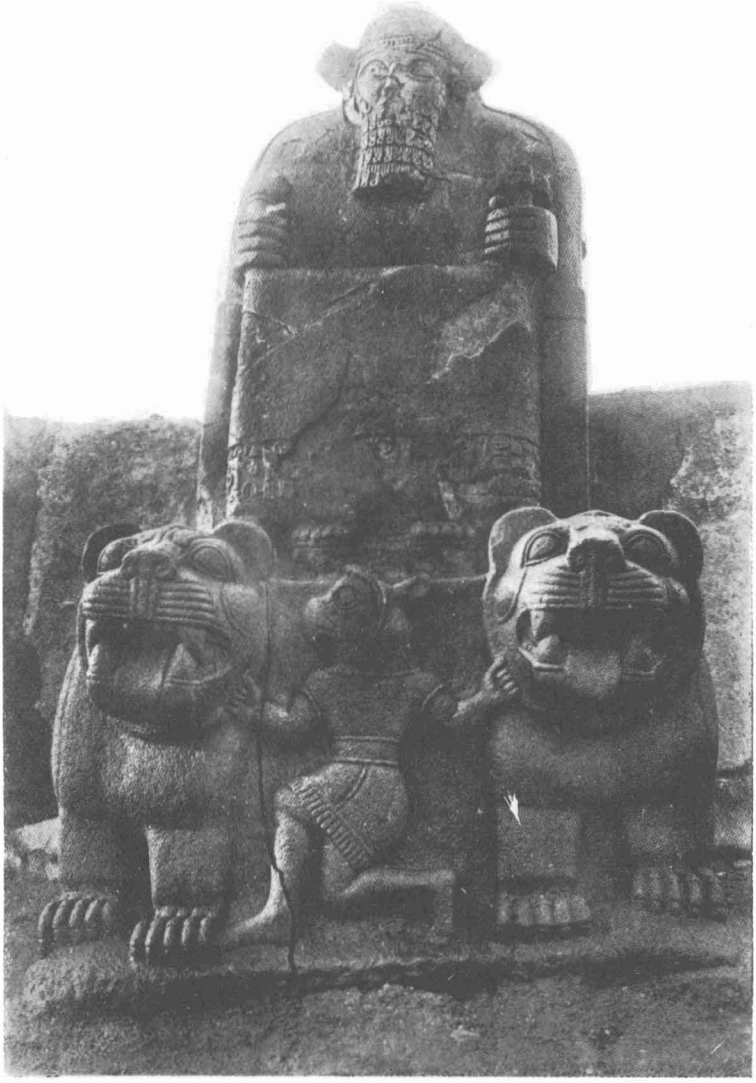
Adam's Soliloquy on Arthur's Seat in Eden

[After Adam's complete conquest of Eden, the home of Matriarchy with its riotous Mother-Son cult and sanguinary sacrifices, and the death of the two Chaldean inveterate arch-enemies of Civilization and Liberty, El and her son-paramour priest Abel-Baldr, it is related in the last verse of "Thor's Drubbing (of the Edenites)" that he ascended "The Mountain of Eden," *i.e.*, the well-known hill of Carchemish on the Euphrates (see Fig. 133), and there seating himself (see Pl. XXVII of



FIG. 133.—The Holy Mount of Eden or Carchemish on the Euphrates, from the West.

Note King Adam Her-Thor's or Ar-Thur's Seat is approximately marked here by a Cross +.



KING HER-THOR OR AR-THUR ENTHRONED AT EDEN OR CARCHEMISH.

From Hittite sculpture, *c.* 2000 B.C., at Carchemish, now in British Museum. (In *Carchemish*, II, B. 25, reproduced by courtesy of the Director, British Museum.)

great sculpture of his enthronement, actually found at Carchemish, and Figs. 134-6) and looking down on " The Garden of Eden," uttered the following soliloquy :]

On the mountain seat, quoth the Sun (-cult one),
Seated above Urd River burn-well,
" So ! Heav'd and ramm'd the demons lie
The rampageous Rōms, bound in their lane of Doom ! "



FIG. 134.—Adam Thor enthroned in Eden. From a Sumerian seal, *c.* 2260 B.C. (After Ward, 52A.)

Note he is seated on a Lion-throne with the conquered and tamed Lion behind bearing Adam's Rowan-Apple standard, showing origin of the rampant Lion in our modern heraldry and its real meaning, *i.e.*, its subordination to the Goat or Unicorn ; and not the reverse, as supposed by later Chaldees and Kelts. Above him is his rayed Sun-Cross, now supplemented underneath by the crescent Moon to denote his combined and universal sway, and his soaring Sun-Hawk. The inscription states that the god is " The god (or Lord), the enthroned *Sakh* or *Zax*," *i.e.*, the later form of spelling *Sagg*, the source of Thor's Eddic title of Sig, whilst *Zax* is the source of *Zeus*. The word at the base of the throne is *Aś* or " Lord " and the source of Thor's Eddic title of *Asa*.[258]

[The " Mountain of Eden " is referred to by Ezekiel xxviii. 13-14, who makes El or Elohim, the Hebrew " God " say : " Thou hast been in Eden (*O-d-on*), the garden of god (*Elohim*, literally, ' the gods '). . . . Thou art the anointed cherub that covereth ; and I

have set thee so; thou wast upon the holy mountain of god (*Elohim*), thou hast walked up and down in the midst of the stones of fire."

Rōm or "Rome" as a title of Eden & its Mother-Son-cult

This Eddic verse is of immense historical interest and importance in that besides fixing Eden beyond dispute with Carchemish by reference to its well-known hill, apart from the very numerous ancient sculptures there



FIG. 135.—Adam-Thor enthroned as In-Dur or Lord *Dur* or *Tur* (Thor), with vanquished Wolf-totem as footstool. From Sumer seal, *c.* 2300 B.C. (After Ward.)

Note he has besides his rayed Sun emblems also the Goat-fish, which is his special emblem as In-Dur or Ia (Jah). Behind are two "rampageous Rōms" or Edenites fighting.

representing the past history of Eden, it also designates the Edenites as *Rōms, i.e.*, prehistoric "Romans" of the wolf-suckled tribe and devotees of the Mother "goddess."

This designation of the Edenites as *Rōms* is confirmed by the Sumerian, which gives to *Edin*—"the irrigated plain ('garden') and sacred seat of the oracular priestess" the synonym of *Rum.*[258a]

[For Sumerian, Hittite and Cædmon's British versions of King Adam-Thor's enthronement in Eden, and on the title *Rōm* (or

" *Rome* ") for the seat of the Mother-Son- and Wolf-cult and its devotees, see Appendix I., pp. 277.]



FIG. 136.—Adam-Thor enthroned on Dragon-throne. From Sumer seal, *c.* 3000 B.C. (After Ward.)

Note Dragon forming throne, and the Gothic horned hat of king and of the lady offering adoration. Behind the throne is a man uplifting a monkey, probably representing the uplifting by Adam-Thor of the primitive aborigines.



FIG. 136A.—Adam Thor or King George of Cappadocia and his Sun-Cross. From Cassi seal, *c.* 1500 B.C. (After Ward.)

Note his Goat emblem as Goth, and his treading on the Vulture or Raven of the sanguinary Wodanist cult.

SCENE XXX

Regeneration of Eden by Adam and its Conversion into a Utopian "City of God," and his Uplifting of Man.

Disclosing Adam as the Achiever of The Rise of Man

Adam's Regeneration of Eden

[Adam, on annexing Eden or "Hell" at Carchemish, immediately set about reforming that old "paradise" of El and Wodan and their chosen people, by uplifting and purifying its Edenites, as he had done in the other parts of his empire, in extending to it and them the exalting benefits of his Higher Civilization, Laws and Liberty. He converted Eden from a primeval hotbed of devil-worshippers with cruel animal and human sacrifices into an ideal "City of God," which was presumably the traditional "City of God," with the presence of the Archangel Michael, which John describes in his Revelations.

The reforming transformation of Eden by Adam, along with his compassionate forgiveness of the Balderites or Abelites, and his welcome for them to dwell in his regenerate Eden on their becoming more or less regenerate and law-abiding, is celebrated at length in the concluding verses of the Central Lay. To that account is here prefaced another reference to that event in another lay,[262] which in the form of a true prophecy (*i.e.*, made after the event), makes Michael or Cain co-regent with Adam in the reformed Eden :]

Vīdar (Cain) and Vāli (Abel) [together]
Will build in the fane of the Goths
When Surtr's (Wodan's) fire is slaked
Mōdi (Adam) and Magni (Michael)
Shall have the mallet (sceptre)
After Wingni's (Adam's) last fight.

[The Central Lay sings :]

I see [263] upcoming
Another fellowship
On earth, now at ease,
At Ida's (Heide's) green pine.
Fountains fall there,
The (Sun-) Eagle flies o'er it,
There Fialla (the Falcon)
Hunts for fishes.

The Asas are now found
At Ida's well (of Urd) ;
And o'er the bow-strings o' the world
The Asas are the mighty doomsters,
And they mind there
The judgments of the Magi,
And against the fumbling Ty's
Former (evil) runes.

There maun all afterwards
Live under the same laws :
The golden tablets
They found in the grass—
These were of the olden days
From Āttar's (own) head.

Unsown earth maun they
Wax into till'd acres,
Baleful things maun all better ;
Even Baldr maun come
To bide there with Hodr (Adam)—
Baldr, that ruffian, on Sig's green tuft,
But a well-doing Val Tiuar (Baldr).
Know ye yet the Edda?
Know ye yet it all?

[This first " golden age " appears to have been to some extent an early anticipation of the Victorian bard's longed-for Federation of the World :

" Till the war-drum throbb'd no longer, and the battle-flags were furl'd,
In the Parliament of man, the Federation of the World."

We now have frequent Sumerian seals and sculptures representing the amity existing between the Lion- and Wolf-totems and the Goats (or Goths), in which meta-

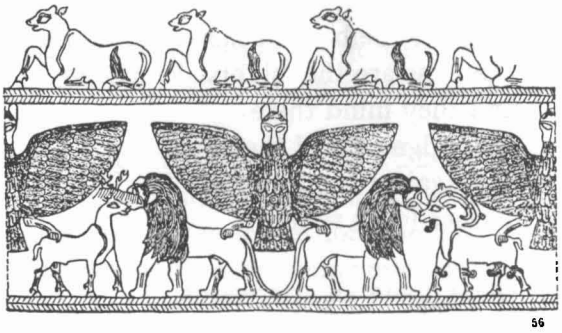


FIG. 137.—Amity between the Lion-totem tribes and the Goats or Goths of the Sun-cult. From Sumer seal, *c.* 3100 B.C. (After Ward.)

Note the Lion's caressing or licking the Goats, whilst the Sun-Eagle is given a leonine head, and above are the cattle (Gut) resting at peace.

phorically the Lion lay down with the Lamb, and the cattle (*Gut*) throve unmolested. And in some of these early carvings and metal-work objects of art, the Sun-Eagle is given a Lion's head, as indicating presumably a certain amount of compromise with the aboriginal cult.

[For the Sumerian and Babylonian versions of the Regeneration of Eden and the World by King Dar or Adam, see Appendix I., p. 278.]

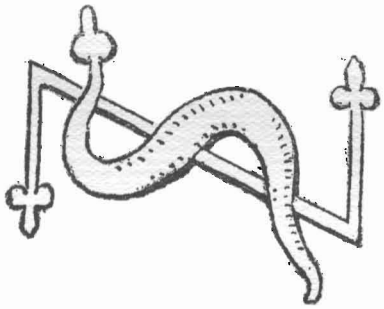


FIG. 138.—Serpent transfixed by the Sun-Cross Swastika of the Resurrecting Sun. On Ancient Briton monument at Meigle, Forfarshire. (After SSS. ii, Pl. XXV, p. 17.)

SCENE XXXI

ADVENT OF THE GOTHS AS "SUMERIANS" OR EARLY ARYANS INTO MESOPOTAMIA UNDER CAIN ABOUT 3335 B.C. & COLONIZATION & CIVILIZATION OF MESOPOTAMIA AND OF THE WORLD, EAST AND WEST, BY CAIN AND HIS SON ENOCH AND THEIR GOTHS.

And disclosing the original of King Arthur's Capital of Camylot

[The "world-wide" imperial extension, peaceful penetration and civilization by the Goths that now followed under King Cain and his son Hoeni (or Eno or Enoch) and their descendants are indicated in the foregoing couplet of the Central Lay that:

> "O'er the bowstrings of the world,
> The Asas are the mighty doomsters."

And those achievements are further celebrated in the concluding stanzas of that Central Lay as cited below.

The annexation and colonization of Eden or Carchemish on the Upper Euphrates by King Adam Her-Thor or Sig, or George of Cappadocia, was followed by the annexation and colonization of the entire plains of Mesopotamia, stretching down south to the seaboard of the Persian Gulf by Thor's son and successor King Gan or "Cain" in the thirteenth year of the reign of the latter, about 3335 B.C., as fully established by concrete and more or less contemporary inscriptions detailed in my former work, *The Makers of Civilization*. This advent of these civilizing Gothic colonists under King

Cain into Mesopotamia is what Assyriologists have called " The Coming of the Sumerians," a people now proved to be our Early Aryan or Nordic ancestors.

Carchemish or Eden, standing at the head of the continuous deep channel of the Euphrates, near the emergence of that river from the Taurus mountains on to the great plain of Mesopotamia, and commanding that great arterial river-route, offered a free navigable waterway right down to the Persian Gulf. Along it now streamed down the victorious Goths or " Sumerians," civilizing the Chaldees, establishing cities along its course and bringing the muddy desert into cultivation—the oldest of all the ancient cities of Mesopotamia, including Enoch or Erech, founded by Cain, being situated on its banks.

The city of Enoch, the first Sumerian seaport city-capital on the Persian Gulf, the *Unuk* city of the Sumerians, is recorded by the Sumerian and Babylonian official documents to have been founded by King Dar's or Tur's (Thor's) son and successor, King Gan (or " Cain "),[268] in keeping with the Biblical tradition ; and fully attested from the ancient Sumerian records in my *Makers of Civilization in Race and History*. Its name also explains the Biblical legend that Cain named this city after his son and successor, Eno, Enos or Enoch. For the Sumerian records spell Cain's son's name as both *Enu*, and *Enuzu ;* and this Sumerian Enu is seen to be the source of this aspirated name of *Hoeni* in the Edda. Thus the concluding stanza of the Central Lay of the Edda sings :]

Then the knowing Hœni (Enoch)
The (divining) lot-woods will choose,

And the sons together building
Shall twain brothers be,
E'en (also) in the wide Vinda (Phrygia) hame.
Know ye yet the Edda?
Know ye yet it all?

I see a hall stands
Fair in the sun,
Thatch'd with gold
At Gimli-Hame.
There shall the worthy ones
As righteous lords abide,
And more than in olden days
Enjoy endless bliss.

There comes in the Riki (king)
At the judgments of the rulers.
The Over-flying (Lord)
Counsels them all,
He balances the judgments,
He allays scathes,
And sets up sacred Laws
That shelter for ever.

[On the name *Gimli* or *Gimle* here cited as the original of the famous Camylot or Camelot city-capital of King Arthur's legend, see Appendix I, p. 281 f.]

Rise of Man and his Regeneration by King Adam

[Such a stupendous Rise of Man and his Regeneration achieved by King Adam, Her-Thor or Arthur, as is here recorded in the Nordic Edda Epic preserved by the Ancient Britons, and fully confirmed in nearly every detail by the more or less contemporary official in-

scriptional and pictorial records and traditions of the Sumerians, Babylonians, Hittites and Egyptians—a rise from the old lower to the new higher grade of intellect, morality and culture, and not *vice versa*—is in strict agreement with the laws and facts of Evolution in Nature

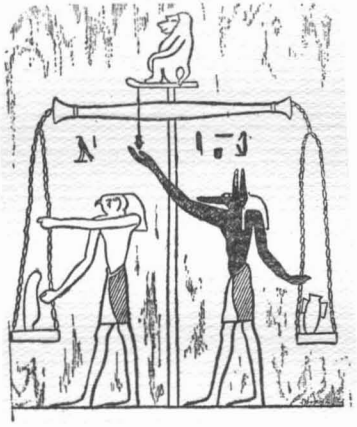


FIG. 139.—The reformed Set (Abel-Seth-Baldr II) the Wolf-Chief assisting the Sun-Hawk Goth in balancing the judgments. From an Egyptian stele. (After W. Houghton.)

Note the Set-worshipping Egyptians have represented "the overflying Lord" as the dog-faced baboon, their emblem of "The God of Wisdom"—though that god is never figured with a baboon's head.

as established by science and especially by modern science. It is, moreover, in agreement with modern experience on the relatively rapid elevation of primitive tribes by a colonizing ruling race of vastly superior culture.

It is perhaps scarcely necessary nowadays to recall the fact that some hundred thousand years before the Adamite epoch, the men of those days, as evidenced by

their fossilized remains and the rude stone weapons by their side, lived in the lowliest primitive state and little above the beasts with whom they fought for existence, and that they warred against and slew each other scores of thousands of years before the birth of Cain. Yet from those times down to the later prehistoric period they are found to have been steadily though slowly rising in the scale of humanity.

Adam's Higher Civilization also, is significantly represented in the Edda as not having originated *de novo* with himself, though he was the first great propagator and developer of it and its lofty ideals on a world-wide scale. The Edda describes Adam's Aryan European Gothic forbears in the Danube Valley as having already advanced in civilization far beyond the other tribes of the world, in that rich and temperate region. And he himself is recorded as saying, " I am the son of a civilized green branch."

His transcendently glorious achievements for the uplift and progress of humanity (dimly remembered by the classic Greeks under his epithet of Pro-Metheus) are now seen to be that after winning the first emperorship over the chief part of the Old World—Asia Minor and Upper Mesopotamia with its stronghold of the debasing matriarchist cult and demonist superstitions—he with rare compassion, foresight and tact successfully devoted his genius and entire energies to the uplifting of the less favoured races on a permanent basis for all time. He established a reign of Law and Justice, Free Institutions with Parliament, Marriage with Home-life and the bringing of easy Fire-production to the Home-hearths, Agriculture and the Industrial Stage with arterial highways for commerce and presumably a mercantile

marine (as he was the son of a sea-king, at home on the sea, according to both the Eddic and Sumero-Babylonian records, and the traditional inventor of sailing-ships according to the Greek Prometheus legend), Science and the quest of Truth in the study of natural phenomena, Writing by the linear picture-signs now called " Sumerian "—which I have shown to be the immediate parents of our modern alphabetic letters—and the religion of a God of Light in Heaven as opposed to the prevailing bestial sanguinary devils of Darkness and Hell. And he freely admitted the reformed aboriginal tribesmen into his Commonwealth, and thus laid the foundations of Democratic Institutions and the policy of welding communities of divers tribes into Nations.

For such almost superhuman reforms and benefactions, it is scarcely surprising that Adam was latterly deified by grateful humanity in profound admiration and reverence ; and that his own personal name and traditional majestic personal appearance were given by his descendants and their race, the later Sumerians, Goths and Hittites, to that Father-God of Heaven, of whose existence he seems to have been the first to imagine, and with scientific acumen identified with the Sun, as the visible source of Light and Life in the world, and gave him the emblem of The Cross as the symbol of Universal Victory—an emblem first introduced into Christianity by the Goths on their conversion in the fifth century, the Crucifix not having originally the form of the True Cross, nor its sense of Victory.

The later Sumerians and Hittites, that is Early Aryans, created their Father-God in the image and name of the man Adam, the greatest man and father the world had ever known, and invested him with a solar halo, solar

paradise and thunderbolts. They called this Father-God *Zagg*, *Sakh*, or *Zax* (*i.e.*, *Zeus*, and his *Sig* title in the Edda), *In-Dara* or *Iā* (*i.e.*, Iove, Jove, Ju-piter or " Father," *Ju*, the *Jah* or " Jehovah " of the Semites). And these God-names persisted amongst the more civilized nations down through the ages and into the Christian period. In the later mythic expanding period the man Adam was differentiated as " Adam the son of God," a title which he also bears even in the New Testament.]



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FIG. 140—Odin-Thor or Odo enthroned as Sun-God from Sumer seal, *c.* 2600 B.C. (After Ward.)

Note he wears Gothic hat, sits on high-backed throne with feet on a human-headed bull. Above is his emblem of the Cross within the Sun's disc. A votary offers a Goat, and behind is lady with Gothic horned hat. On right is the tamed (civilized) Wolf. The inscription gives the god-name as " Lord (Aśā) Udu, the Lord Father " (Āi, cp. Br. 11690).

SCENE XXXII

REACTIONARY REVIVAL OF MATRIARCHY & ITS MOTHER-SON RELIGION WITH "THE FALL OF MAN" IN THE POST-ADAMITE PERIOD

[The above picture of Adam's ideal "City of God," preserved in our "pagan" Gothic ancestor's Bible, does not end the Sibyl's Lay. For Human Nature being what it generally is, and not having the capacity for remaining at the height to which it is here represented as having risen during the Adamite epoch, the poem goes on to chronicle a Matriarchist reaction and revival under new matriarchs of the Mother-Son or El-Abelite cult, after the deaths of El and Adam, and adds [274] significantly that "*She* (El or Gull) *still lives*":]

Know ye yet the Edda?
Know ye yet it all?
I [275] mind in that folk-fight,
The first for the hames,
When Gull-Veig, the witch
Was (spear-) studded by George,
And in the high hall
They burned her.
Thrice was she burnt
And thrice was she reborn:
Tho' oft was the old one made ashes,
Yet she still lives!

Thus, the last stanzas of the Central Edda are not merely a vision of primitive felicity, but a parable of

the whole tragic course of actual history from Adam's time to our own. It was the recrudescence of the old Violence, Anarchy and degraded Pre-Adamite Superstitions—the " Original Sin " of our theologians—which eclipsed and from time to time wellnigh destroyed



FIG. 141.—Idealized Three Weirds of Fate, on type of the Aryan Gothic Eve, by Greek votaries of Mother-goddess, *c.* fifth century B.C. (After Collignon.) Compare with primitive and more authentic portraits in Fig. 1 and early seals.

Civilization during the " dark ages." It was the return and rehabilitation under artistic forms of the Pre-Adamite tribal demons of the Mother-Son and Wodanist cult and their Hell under the pseudo-Monotheism of Early and Mediæval Christianity that so long retarded the progress of the Intellect, and the organization of Society on a scientific basis. It was the same reaction which, assuming political form, led to the militant mediæval Feu-

dalism with its barbarous chieftains and brutalized proletariat, so wholly foreign to Adam's model State of Constitutional Government and the Brotherhood of Man, with Parliamentary Institutions, Scientific Religion, Ordered Progress and Freedom " broadening down from precedent to precedent " ; and still forming the basis of our own modern Higher Civilization.

And perhaps it is not too much to believe that most of those disastrous set-backs to the Higher Civilization—that Aryanization established by the mighty King Adam Arthur—and much needless wasting of time vainly in futile directions already exploited might have been avoided or minimized, and more steady and less fitful World-progress have been attained, if the record of Adam's glorious achievements for the uplift of man, and his wise methods of overcoming reactionaries, as preserved in the British Gothic Edda, had been kept clearly in view and not fanatically destroyed and allowed to lapse into oblivion. For all real Progress must inevitably start from the best previous experience :

" The Message for the Future
Is the Message of the Past."



FIG. 142.—Adam Thor's (handled) Sun-Cross symbol of Universal Victory and Life borne aloft. From Hittite seal, *c*, 1400 B.C. (After Lajard.) Note two rays of Light issue from Cross.



FIG. 143.—Sun-god on (hidden) chariot, with team of Horses. In Doric metope from Troy, *c.* fourth century B.C. ($\frac{1}{20}$.) (After Schliemann, *Ilios*, 623.)

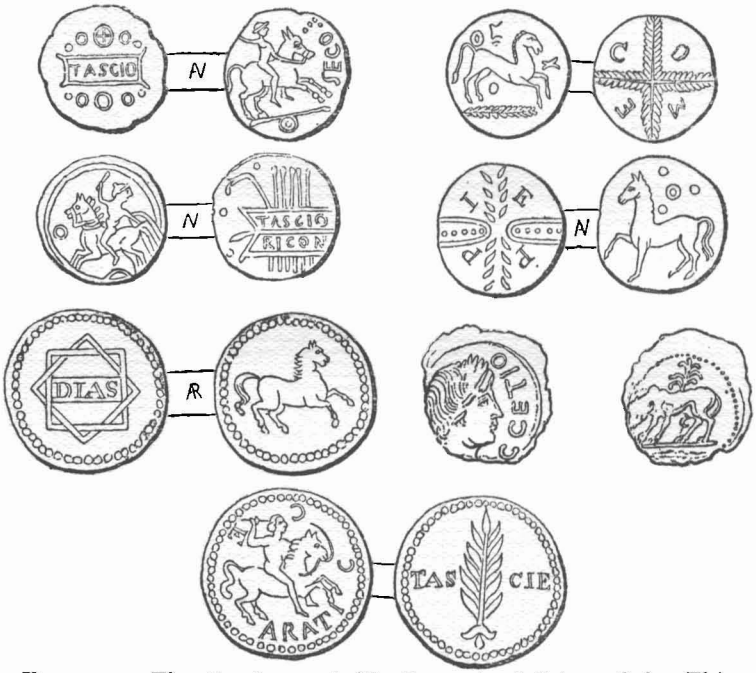
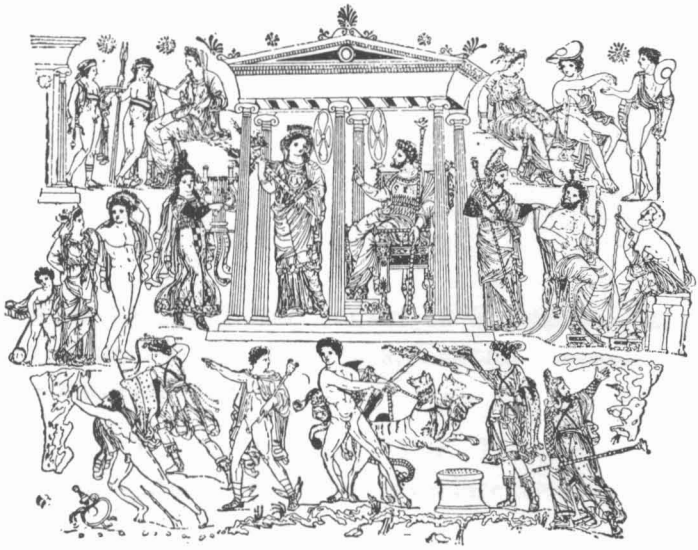


FIG. 144.—The Sun-horse (with Crosses) of Prince Cain, Thio, Thiazzi, Tascio or Mikli, canonized as St Michael-the-Archangel in Ancient Briton pre-Roman coins of first to second century B.C. (After J. Evans and B. Poste.) For other Ancient Briton coins, with details and corresponding Phœnician coins of Cilicia, with legend *Tazs* and *Mikalu*, see WPOB. 349, &c.

PLATE XXVIIIA.



SOLAR AFTERWORLD PARADISE OF GREEKS.

From amphora painting, *c.* fourth century B.C., in Munich Art Museum. (After A. H. Petiscus, *Olympos.*)

Note row of Suns along top, wheel Crosses in portico, and Elysium hunting-field below.

PLATE XXVIIIB.

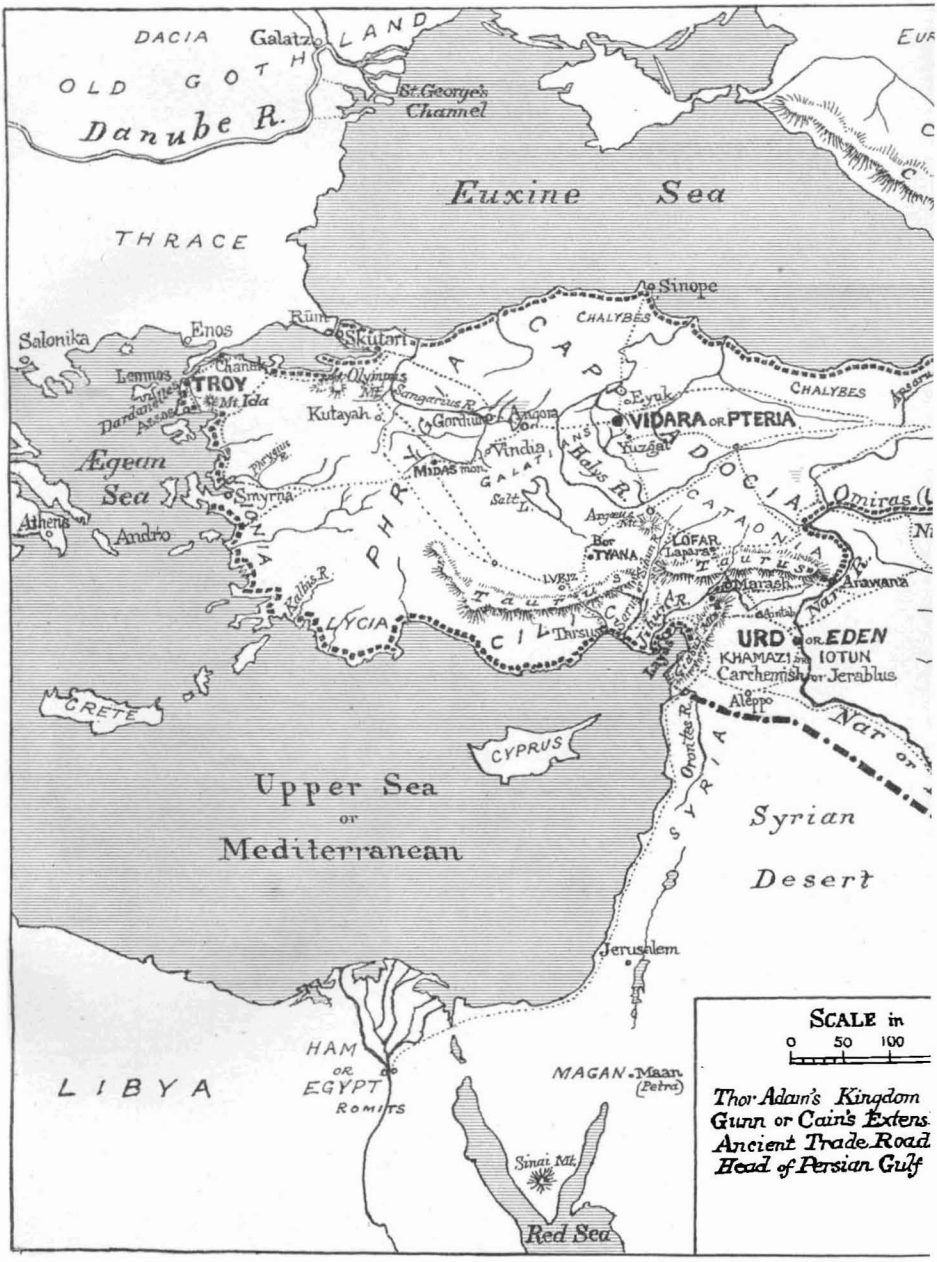


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EXALTATION OF DEMONIST WODAN OR BODO (SUMER *BUDU* OR *BUDUN*, OR "SERPENT-FOOTED") BY SEMITES (ON MODEL OF DEIFIED THOR), AS "THE MOON-GOD OF UR OF THE CHALDEES" AND PATRON OF HUMAN SACRIFICE, WITH TITLES OF *PATU* AND *UDAN*, OR "THE LUMINARY."[276]

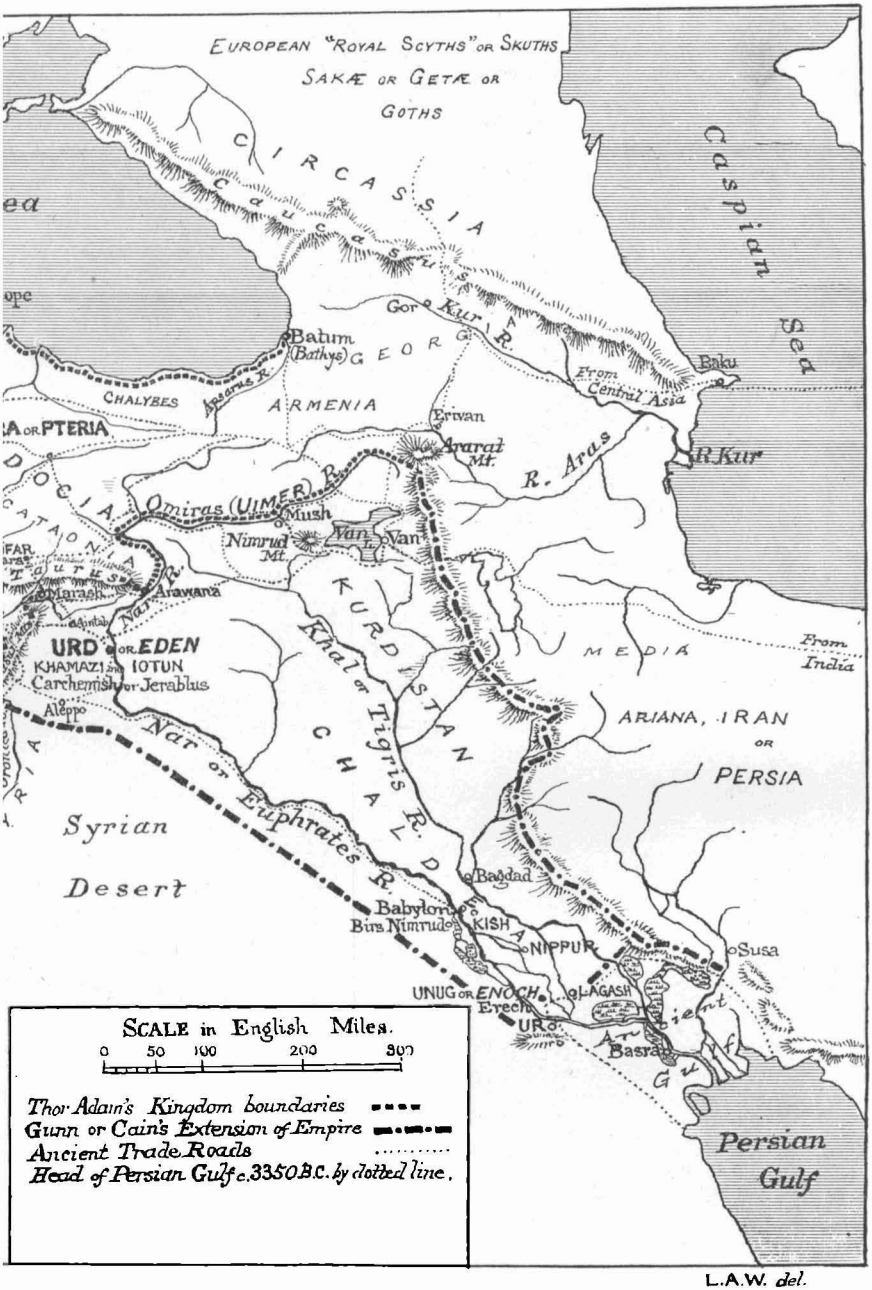
From seal of reactionary priest-king Uruash-Zikum, father of Dungi, the father of Parasu Ram, *c.* 2350 B.C. (After Ward.)

Note his lunar symbol of Crescent Moon.



MAP OF KING ADA(M)'S HER-THOR OR AR-THUR'S FIRST ARYAN "SUMERIAN" EMPIRE, *c.* 3340

Note "St George's Channel," off Danube-mouth, in Euxine, opposite Cappadocia; -- of Lemnos, the traditional site whence Pro-Metheus "stole the sacred fire" for the --



L.A.W. *del.*

FIRST ARYAN STATE, *c.* 3380-3350 B.C., AND CAIN'S EXTENDED EMPIRE, *c.* 3340 B.C.

–Georgia at the east end of the Euxine; and, off Troy, the Isle
--benefit of mankind, according to the Greek legend.

APPENDICES

I

VERSIONS OF THE EDDIC SCENES IN SUMERIAN, BABYLONIAN, HITTITE, EGYPTIAN, GRECIAN, INDIAN AND ARTHURIAN RECORDS.

SCENE II.—Coming of Thor, Dar, Dar-Danos, Pro-Metheus, Adam or Ar-Thur to Civilize the World.

Sumerian Version of the Coming of Adam as King Dar (Thor) or Danie (Dan) and his Husbandry

The hymns or psalms of the Sumerians, who were the Early Aryans or Early Goths, as I have shown elsewhere, contain numerous references to the coming of King Dar, or Dur, or Tur, which was the early spelling of "Thor," and it has the Sumerian synonym of *Dan* or *Danie*, *i.e.*, Thor's *Dan* title in the Edda.[45a] Two of these hymns sing:

"*Dar*, the king, the son of Lord Zax (Zeus). . . .
He assembles his people in strength to invade the hostile country.
Dar, the king, the son of his father, has made them turn the face against distant lands. . . .
The god who binds the hosts of the firmament speaks to the lord, to Dar:
'O lord! a station on high (is thy habitation). . . .
O Dar! thy command changes not! . . .'
O lord . . . the smiter of the mountain,
The Darru hero, before whom the foe exists not.
Dar, exalter of men, who makes joyful his side!"

" O Lord Sakh (Sig) councillor . . .
The strength begifted, lord of the harvest lands,
He was created on the mountains, lord of the grain fields. . . .
Husbandman who tends the fields art thou, O Lord Sakh."[445]

The reference here to his being " the son of his father," presumably defines Adam-Thor's institution of Fatherhood or the patriarchal stage with marriage which he established, as we shall see, in place of the pre-Adamite Edenite Matriarchy, which possessed no marriage, nor home-life, nor succession in the paternal line. And this ancient title for Adam, Dar, or Thor of " Husbandman " is obviously the source of the later Semitic legend that " Adam delved " and " dressed the Garden."

Egyptian Version of the Coming of Adam and his Husbandry

The Ancient Egyptians, who derived their civilization, writing and the roots of most of their language from a colony of Early Aryans or " Sumerians," as I have shown elsewhere, sung of Adam as *Atmu* or *Atum,* and by other titles in their hymns long after he had become deified (see his representation in Fig. 28). They identified him with the sun, which he worshipped, and made his chief shrine at Heliopolis or " The City of the Sun," and also called him *Heru,* a name which equates with his Eddic title of *Her* or *Heria ;* and they seem also to have called him *Daru* and *Dari.*[45c] They often called him " Creator of men," presumably because he was the first who " made men of men." They refer also to him as " maker of corn " and " maker of herbs of the field," presumably from his being the establisher of agriculture and " a tiller of the ground." One of these Egyptian hymns sings :

" Thou who art chief in thy fields . . . the creator of men and women . . . the producer of the staff of life (wheat and barley) and the maker of the herb of the fields which giveth life unto cattle. . . . Thou who comest from the land of the Mātchau people. Thou who art *Atmu*. . . . Thy names are manifold. Thou overthrowest thy enemies. Thou art the Great Hawk which gladdenest the body, the beautiful face which gladdenest the breast." [45d]

Greek Version of Adam or Dar-Dan's Advent to Troy as Dar-Danos

Homer, in citing the lineage of Æneas from the first king of the Trojans, says briefly :

" First, Zeus the cloud-gatherer begot *Dar-Danos*, and he stablished *Dar-Dania ;* for not yet was holy *Ilios* (Old Troy) built upon the plain to be a city of mortal men ; but still they dwelt on the slopes of many-fountained *Ida*." [45e]

On the *Dan* title for King Thor or Dar in the Eddas, see Scene V and later, and on *Dan* as a Sumerian title of Thor, and on Troy and Dardania in Sumerian, see Appendix V and my Dictionary.[45f]

Indian Version of Adam-Thor or Bur's Advent

The first king, and Aryan king, of the Old World, and the inventor of agriculture was, according to both the Vedas and the ancient Indian Epics, styled *Prithu Vainya*, presumably a variant spelling of Thor's Eddic titles of *Bur-Ōth*(-*Ōd*) and *Ving*. These epics record that :

" At his birth all living creatures rejoiced. He was resplendent in person as if the blazing deity of Fire had become manifest. *In his right hand was the disc emblem of the Sun-God* [the Wood-(Cross) of Thor in the Edda] the sign of a universal emperor. The mighty Prithu Vainya being invested with universal dominion soon removed the grievances of the people—oppressed by the Earth Mother—and winning their affections derived the

title of *Raja* [Regi of Edda] or king. *Before his time there were no definite villages or towns, no pastures, no agriculture—the wild fruits and roots forming the only food of the people and procured with great difficulty (often) perished during the period of anarchy—and no highways for merchants. All these civilizations originated in the reign of Prithu.*" [45g]

In the Vedas, under the name of Indra, *i.e.*, the Sumerian *In-Dara* or " King Dara " (Thor or Eindri) as the father-" god," is the leader of the Aryan tribes to victory, and is given similar personal human traits to those of Thor or Dar in the Edda. He is often spoken of as having been born. In personal appearance he is huge, tawny-haired, tawny-bearded, " fair-lipped," and his complexion has the ruddy brightness of the sun. He has strong, well-shaped arms and carries (like Thor) a " four-cornered " bolt in his hand, which is compared to the Sun.

Gothic Race of King Adam, Dar, Thor, or Arthur

The Gothic race of King Adam, Dar, Thor or Bur, apart from the Eddic accounts and his detailed genealogy therein, is established from Sumerian sources in WMC. It is also seen by his Gothic garb and horned head-dress and Aryan features in all his representations on the countless Sumerian, Hittite, Phœnician, and Babylonian seals, many of which are figured here,[45h] and in the Hittite rock-sculptures (*e.g.*, Fig. 16), and in the more or less contemporary ivory dagger-handle in Pl. V and Fig. 36, p. 48.

SCENE III.—Thor, Adar Bur-Mioth or Pro-Metheus or Adam's Uplifting of Man in Sumerian and Greek Versions.

Sumerian Version of Adam-Thor or Dar's Civilizing Uplifting of Man

In the Sumerian hymns, under his title of "Lord *Adar*" (*i.e.*, his identical title in the foregoing and later Edda) and as *Dar* or *Darru* (*i.e.*, Thor), Adam is hailed as "The Exalter of Men," "The Destroyer of the Evil one," a Law-giver and Judge, and as of the Sun-cult. Thus in these hymns he is acclaimed:

"The *Darru* hero before whom the foe exists not,
Adar, exalter of men, who makes joyful his side! . . .
Thou who destroyest the life of the evil one, may thy heart be exalted!
May the command of the Sun-god be a command unto thee!
Like a judge direct the world aright."[50]

Greek Version of Adam Bur-Mioth's Civilization of the Aborigines of Asia Minor as "Pro-Metheus"

The memory of Adam *Bur-Mioth* as "The Friend of Man" and the first great uplifter and civilizer of the early men of the Old World survived amongst the Greeks as the titanic king "Pro-Metheus" (dialectic for the Eddic Bur-Mioth), who first civilized mankind and brought fire to their home hearths and whose location was also significantly in Scythia, Caucasia and Asia Minor. But the poets adopted the late Semitic perversion that he warred against the unjust "god of *heaven*" instead of against Satan and Hell. The poet Æschylus, about 500 B.C., thus makes Pro-Metheus recite his achievements for the welfare of humanity, which will

be seen to be essentially similar to those recorded in the Edda, and the ignorance of the primeval men is also couched in the negative form :

" Of human kind,
My great offence in aiding them, in teaching
The infantile fancy and rousing torpid mind
To take grasp of itself—of this I'll talk ;
Meaning to mortal men no blame, but only
The true recital of mine own deserts.
For, soothly, having eyes to see they saw not,
And hearing heard not ; but like dreamy phantoms,
A random life they led from year to year,
All blindly floundering on. No Craft they knew
With woven brick or jointed beam to pile
The sunward porch ; but in the dark earth burrowed.
And housed, like tiny ants in sunless Caves.
No signs they knew to mark the wintry Year :
The flower-strewed Spring, and the fruit-laden Summer,
Uncalendared, unregistered, returned—
Till I the difficult art of the Stars revealed,
Their risings and their settings. Numbers, too,
I taught them and Writing—how
By marshalled Signs to fix their shifting thoughts,
That Memory, mother of Muses might achieve
Her wondrous works. I first slaved to the yoke
Both ox and ass. I, the rein-loving steeds
Joined to the Car ; and bade them ease the toils
Of labouring men vicarious. I the first
Upon the canvas-winged car of Mariner
Was launched wave wandering. Such wise arts I found
To soothe the ills of man's ephemeral life.
Nor healing Food nor Drink,
Nor Unguent knew they, but did slowly wither
And waste away for lack of pharmacy,
Till taught by me to mix the soothing drug,
And check corruption's march.
Yet more : I probed the Earth,
To yield its hidden wealth to help man's weakness—
Iron, Copper, Silver, Gold. . . .
And thus with one short word to sum the tale,
Pro-Metheus taught all arts to mortal men." [51]

SCENE VI.—Battle of Phrygia in Sumerian and Homeric Greek Versions.

Sumerian Version of the Battle of Phrygia

The Ancient Sumerians, or Early Goths, also preserved the memory of this epoch-making victory of King Thor Dar or Adar over the Lion-tribe of Phrygia or *Firig* in their hymns. Thus we find they sang:

The sting of Firig,[67] the mighty serpent of Ilu (El or Ale)
Thou O Dar removest, making it to turn away from the land.
Dar, the king, the son of the enthroned Zax has caused it to turn into itself. . . .
He assembles his people in strength to invade the hostile land. . . .
Dar the warrior, who knows not fear (has driven away) the pest. . . .
Daru, the strong hero before whom the foe exists not. . . .
Has driven his chariot over the mountain, has scattered wide the seeds.
Men have altogether proclaimed his name daily, for sovereignty over them.[68]

Homer's Version of the Battle of Phrygia

Homer also celebrates this great traditional victory of Thor or Ottar in Phrygia in his account of the battle of King Otreus in Phrygia with the Amazons, although with poetic licence he makes Otreus a different individual from Dar-Danos of Troy, though an ally of the Trojans, with further anachronism of placing his date only about a generation before the Fall of Troy. He makes King Priam of Troy say:

"Erewhile fared I to Phrygia, the land of the vines,
And there saw I men of Phrygia, they of the nimble steed, many
Even the hosts of *Otreus* and god-like *Myg-don*[69]
That were encamped along the banks of Sangarios.

For, I too being their ally was numbered among them,
On that day the Amazons came, the peers of men."

This pioneer civilizing conquest of Phrygia by King Meide-the-Asa, or Geiri, Gœr or George, now explains why nearly all the older historical Kings of Phrygia adopted the regnal title of Midas or Gordios.

Phrygia in the Indian Vedas and Epics

Phrygia is called *Vriji* and *Vrichi* in the Indian Vedas and Epics.[70] And the Phrygians are referred to as enemies of the Aryans in the Vedas.

SCENE IX.—Eve or Gunn's (Guen-Evere's) Marriage with King Adam or Thor in Sumerian, Indian and Greek tradition, and as compared with Genesis.

Sumerian Version of the Marriage of King Adam & Eve

The Sumerian and Babylonian hymns refer to Adam or An-Dara's marriage with Eve or Idun, and her consecration by him from the Edenite into his higher religion. Thus :

For ever is the Lady of the Eternal Tree thy comrade. . . .
O Lady of Plants, mighty plant of Heaven !
With his pure hands, he has established thee.
In-Duru, the divine antelope has carried thee to a place of purity
With his lustrous hands has he carried thee,
With honey and butter has he carried thee,
He has laid the waters of prophecy on thy mouth,
He has opened thy mouth in prophecy,
Like the Lord, like the heart of the Lord, O evil tongue.[100]

DIFFERENT VERSIONS OF MARRIAGE OF ADAM

Genesis Version of Adam & Eve's Marriage

In the Hebrew Genesis we read :

" And *Adam* said, ' This is now bone of my bone and flesh of my flesh. She shall be called *Ash* because she was taken out of *Aish*. Therefore shall *Aish* leave his father and mother and shall cleave unto his *Ash*, and they shall be of one flesh.' . . . And Adam called his wife's name *Ivi*." (Gen. ii. 23-24 and iii. 20.)

Here it is seen, on comparing the Hebrew text with our English Authorized and Revised Versions, that the later Hebrews and our English translators of this Hebrew text have made the personal names or titles of Adam (*Ad-am* and *Aish*—the latter from the Aryan Sumerian *Aś*, title of Lord Dar, and his Eddic title *Asa* or " Lord ") and of Eve or *Ash* (from the Sumerian title of *Aś* or *Ash* or *Azu* for Dar's wife),[101] into generic terms for " man " and " woman," by equating them to the Semitic Chaldee *Ishu* and *Ishshu* respectively ; and thus effectually disguising the old personal titles in the Hebrew text tradition. And *Ivi*, which is Adam's wife's name *in the Edda as well as in the Hebrew text*, is rendered as " Eve " in our English verses.

Marriage, and that monogamous, with Home Life and Paternity, appears to have been first instituted officially by King Adam Thor as an essential part of his Higher Civilization. In the pre-Adamite period under the Matriarchs of Eden promiscuity appears to have exclusively prevailed. Adam, moreover, made marriage a contract ; and he himself is styled " The Hallower of Marriage " and " Ottar of the Homesteads." But as we have seen, his own marriage with Eve was by no means the first marriage amongst the Aryans or Goths.

Indian Version of Adam Bur's & Eve's Courtship & Marriage

This epoch-making marriage is also celebrated in the ancient sacred books of the eastern branch of the Aryans, the Indian Vedas and Epics. It is thus summarized in its early Vedic commentary,[102] wherein Thor or Bur is called by the Sanskrit form of the latter title, *Purū*-of-the-Sun," and Eve or Asi or Asyn-of-Ior is called *Aśi* of *Ur* (*Uru-aśi*) :

" Now in the days of yore, the nymph Uru-Aśi dwelt with the royal seer Purū-ranas ; and having made a contract with him, she lived in wedlock with him."

This marriage " contract " appears to have been a civil contract.

The wooing in the Indian Versions is made to be done chiefly by Bur or Thor with lovers' quarrels. Thus in a long old Vedic hymn, in the dramatic form of a dialogue between " Purū of the Sun (-cult) " and Aśi of Ur, which is full of archaisms and difficult to translate, the opening and other stanzas read as follows—the reference to devouring wolves seem significant of Eden.

Purū speaks. Ho thee, my consort ! Stay thou fierce-souled lady, and let us reason for a while together.
Such thoughts as these of ours, while yet unspoken in days gone by have never brought us comfort.

Asi. What am I now to do with this thy saying ? I have gone from thee like the first of the Dawns.
Purū of the Sun return to thy home : I, like the wind, am difficult to capture. . . .
Go home again, thou fool ; thou hast not won me !

P. Thy lover shall flee forth this day for ever, to seek, without return the furthest distance.
Then let his bed be in Destruction's bosom, and there let fierce rapacious wolves devour him

A. Nay, do not die, Purū, of the Sun, nor vanish : let not the evil-omened wolves devour thee !
With women there can be no lasting friendship : Hearts of hyenas are the hearts of women ! [103]

As in the Edda and in the Greek legend of her as Aphrodite or " Sea Froth," Eve as " Asi of Ur " is described in the Indian Epics as " sporting in the waters like a swan," a swan-maiden, and in company with Gandharvas [104]—the *Gandr* weirds of the Edda.

Greek Version of Adam Bur-Mioth's or " Pro-Metheus' " Marriage with Eve, Asi, or Asia

The memory of Adam Bur-Mioth's marriage with Eve or Asi or Asyn of Ior is found amongst the Greeks in their tradition of Pro-Metheus, *i.e.*, the Bur-Mioth of the Eddas as we have seen. His wife was called therein variously *Asia, Hesione* and *Euruph-Æssa*, now seen to be merely varying phonetic spellings of the Eddic *Asi* or *Asyn* of Ior or Urd, the Queen *Aś* of Urdu of the Sumerian and the *Urv-Aśi* of the Indian versions.

In his graceful Greek poem Æschylus in describing Pro-Metheus as lying wounded and bound by his enemies, introduces his wife's brother Oceanos as a visitor who recalls the festive wedding of Pro-Metheus with his sister Hesione, in these words :

" What diverse strain I sang thee then,
Around the bridal chamber,
And around the bridal bath,
When thou my sister fair, Hesione,
Won by rich gifts didst lead
From Ocean's caves thy spousal bed to share ! "

Here it is noteworthy that Hesione or Asyn or Eve is again called an " Oceanid " or of " The Sea-froth kin."

SCENE X.—Cain's Birth and Boyhood in Sumerian, Egyptian, Indian, and Greek tradition

Sumerian Version of "Cain," son of Adam or Dar, as the great Sumerian Emperor Gan or Kan

The name "Cain" of the English version of the Hebrew Old Testament, spelt in the Hebrew *Qain*, is now found to be a corruption of the Sumerian name of Adam or Dar's son, the great Sumerian emperor *Gan* or *Kan*,[113] who was the famous establisher of the Agricultural Stage of the world, and who bore the regnal name of *Bakuś*, his *Bauge* title in the Edda, the historical human origin of Bacchus, afterwards deified by grateful humanity as "The Lord of Plants and Wine"[114] —a fact which is even reflected in the Hebrew Genesis which says "Qain was a tiller of the ground." He is also frequently referred to as "The Son Duke" (*Mar*-Duk) and the emperor *Azag*.

Cain in Egyptian Tradition

Similarly the Ancient Egyptians, whom I have shown were a colony of Sumerians in race, speech, hieroglyph writing and culture, also called him *Khan(m)*, "Lord of Corn and Wine," with the synonym of *Basa, i.e.*, Bacchus.[115] And I have established his identity with *Khonsu*, a title of Horus or *Heru*, the son of Osiris (*Asaru* of the Sumerian), the first Aryan King.

Cain in Indian Tradition

Similarly the Indian or eastern branch of the Aryans called him "Lord *Gan*" (Gan-esha) as "Lord of Grain

and Wealth," and also *Basu, i.e.*, Bacchus.[116] And his birth is described in the Indian Purana epics (WVP. iv. 8 f.)

Cain in Homer

He is, moreover, disclosed as the historical original of Dar-Danos' (Thor-Dan's) son "*Erichthonios*," or "Great one of the Earth"—a fitting title for him as the extender of Agriculture and the human original of Bacchus or Dionysos. His capital was Unug or Enoch, *i.e.*, Cain's city of Enoch or *Erech*, of the Genesis account in Lower Babylonia; and Greek tradition credits Dionysos with building a bridge across the Euphrates.

Homer records his birth and his famous horse-stud (significant in regard to Cain's Eddic title of "The Rider"):

Then Dar-Danos begat a son King Erichthonios
Who became the richest of mortal men.
Three thousand mares had he pastured
Along the marsh meadows rejoicing in their tender foals.[117]

And Cain as Lo-the-Rider is frequently celebrated in the Edda as we have seen. Cain, also, in series with his Eddic title of "The Dispenser of Mead," and his Sumerian title of *Bakuś* or "Bacchus," is celebrated by Homer as "Gany-Mede" or "Gany (Cain) of the Mead," and "Cup-bearer of Zeus," though made by Homer anachronistically to be a later descendant of Dar-Danos. And in the Edda we have seen that Cain is "the cup-bearer" to King Dar-Dan and his lords.

Cain in the Arthur & Irish Legends as Gawain & Conn

The identity of Gunn, Kon or "Cain" with King Arthur's son, Sir Gawain, is fully established in the

next scenes. In the late Arthurian legend Gawain has been generally conjectured by the later bards to have been the " nephew " of King Arthur, but he is now clearly seen to be his son. The young hero Kon or Cain, " the equal of nine men " in the above Edda, and " the equal of nine hundred men " in a later Edda is now disclosed as the historical original of the Irish Sun-hero " Conn, The Fighter of a Hundred."

Scene XII.—Adam's Decalogue in Sumerian, Babylonian, Indian, and Hebrew Versions

Adam's Decalogue re *Sumerian, Hittite, Babylonian, Hebrew & Modern Codes*

This old Adamite traditional Aryan-Gothic code, with its lofty ethical rules of conduct and principles of equity, seem to be an expansion of Adam's first and greatest commandment " Brothers must not battle " (Sc. II). The provision of arms for self-defence outside Gothland was mentioned in the tenth merely as a necessary practical precaution against the truculence of the savage tribes of the old pre-Adamite world.

The Sumerian hymns credit Dar or Sig with being a law-giver.

" O Dar ! Thy command changes not. . . .
May the command of the Sun-god be a command unto thee !
Like a judge direct the world aright.
O Lord Sakh, councillor ! " [124]

This Adamite code as preserved in the Edda also gains Sumerian confirmation by the titles and functions of King *Dar, Bur, Mid* and *Mitra* (the Eddic *Miot* and *Meti*) by their Sumerian definitions as " Holder of the Styles of the Law," " Lord Judge of the Land " and

" Compassionate Counsellor." [125] This last title occurring also in the Sumerian hymns is significantly in literal agreement with the Eddic term of " Counsel " for his commandments.

This Adamite decalogue is obviously the basis of the later decalogues of the imperial Catti or Hittites of Asia Minor, which are now admitted to be the source of the Babylonian code of the Sun-worshipping King Khamurabi—who claimed to have received it graven on tables of stone from the hand of the Sun-god—and later codes down to the Roman and the British and through the Babylonian of the ethical portions of the " Mosaic " decalogues which are now generally regarded as having been borrowed from the old Babylonian in the captivity period, along with the legend attaching to them of having been granted by the hand of God.

The number *ten* was presumably fixed on by Adam for the convenience of telling off the commands orally on the fingers of the hands in teaching them to his people, and to enable them to memorize them more readily.

This Tenfold or decalogue category runs through most of the Ancient Aryan ethico-religious systems. Thus in Buddhism are the 10 Principles of Right Conduct, the 10 Perfections, 10 Stages of Buddhahood, 10 Fetters or Errors to be corrected. In Brahmanism are 10 Virtues of Initiation, 10 Sins, 10 Mental Restraints, 10 forms of the Sun-god Vishnu, 10 Horses of the Sun, 10 Fire-worshippers, 10 Priests, etc. Pythagoras, a native of Asia Minor, taught the 10 Virtues of Initiation, and made the number 10 representative of Sun and of Heaven. And it seems re-echoed in " the 10 righteous men " sought for in vain by Abraham, and in the " Ten talents " of the worthy servants referred to by Christ.

Indian references to Adam's Laws or Commandments

Under his title of Prithu the Indian Epics record that this first king " is a speaker of truth, bounteous, a keeper of his promise. He is wise, benevolent, patient, valiant, compassionate, kind-spoken and a terror to the wicked. He cherishes the good and in administering justice is indifferent to friend or foe." [126]

Hebrew Confirmation (?) of Adam's Decalogue

What appears to be Hebrew confirmation for this Edda, in regard to Eve being traditionally associated with the propagation of these Ten Commandments of Adam, which were diametrically opposed to and directed against the Serpent-cult of Eden, seems to be found in *The Ten Curses* to be pronounced against Eve, as prescribed in the Talmud.[127] These would now seem to be a counterblast against Adam's Ten Commandments in propagating which Eve took an active part, as recorded in this Edda. And the Hebrew story of Eve eating the apple as " The Forbidden Fruit " of the " Tree of Knowledge," and giving it also to Adam to eat, is now seen to be a perversion of the fact that Eve became a votary of King Adam's rival and superior cult of Righteousness, with its sacred emblem of the Rowan Apple and its tree growing in his own garden in Cappadocia and not in Eden. Perhaps the archaic Hittite rock sculpture of the marriage of King Adam and Eve at his capital in Cappadocia, representing Eve as if offering a large apple to Adam (see Fig. 58), seen and misinterpreted by an early Hebrew merchant unable to read the Hittite hieroglyphs, may have been the basis of the Genesis legend of " the temptation of Adam by Eve."

SCENE XV.—Wounding of Adam-Thor by Abel-Sut in the Greek Prometheus, Indian, Egyptian, Osiris-Set Versions, and in Lion and Unicorn legend.

Greco-Semitic Perverted Version in "Pro-Metheus Bound" Legend

Whilst the earlier Greeks retained the true tradition of this event in their *Zeus-Typho* legend as above figured and described, the later Greek myth-mongering bards adopted the spiteful Semitic string of perversions that Adam as Pro-Metheus, although admittedly a noble and righteous hero, and "the best Friend and Champion of Mankind," was fighting against Zeus of Heaven (*i.e.*, himself), who in revenge against Pro-Metheus' "sin" of "stealing Fire from Heaven" to benefit mortal men and of refusing "to cease befriending man," nailed down that hero to a rock in Scythia and kept him there enchained in perpetual torture for evermore! Here, the malicious Semitic wish to harm Adam's memory was clearly "father to the thought." But even these later Greek bards are forced to admit, besides the appalling injustice of such a story, that this so-called "Zeus" was not the grand universal and eternally just father-god of that name of Homer, but was on the contrary "a new" god, and "vindictive, unjust, unrighteous, lustful, cruel and jealous," that he was in fact merely the old malignant Semitic El-Wodan-Satan to whom the Semites had coolly transferred Adam's title of "Zeus" and whom they had pitchforked from Hell into Heaven, and there used as a bogy to revenge themselves on Adam's memory.

Even the manner of wounding is perverted: Adam Pro-Metheus is chained and nailed by iron stakes to a

rock, instead of being temporarily felled by a piece of sharp rock, an iron-ore tang. Significantly also the agent of this Semitic " Zeus " who wounds and nails Pro-Metheus is Vulcan of the Hell-fires, with Cyclops ogres as his servants and his sacred animal the Dog, *i.e.*, the domesticated Wolf, and he was the maker of Pandora's box, out of which issued all the ills which beset mankind, and thus he was merely a thinly-disguised reflex of Sutt or Satan. Moreover, this late Greek tale of his agonizing fettering of Adam in everlasting torture, so that " no saviour will appear " *is the identical phrase used in the Indian version* of the same Mother-Son cult, see below. The poet Æschylus makes Vulcan with a pretence of pity say :

" My heart shrinks back
From the hard task to nail a kindred god
To this storm-battered crag. . . . High-counselled son
Of Right-decreeing Themis, I force myself
No less than thee, when to this friendless rock
With iron bonds I chain thee, where nor shape
Nor voice of wandering mortal shall relieve
Thy lonely watch ; but the fierce-burning Sun
Shall parch and bleach thy fresh complexion. Thou
When motely-mantled Night hath hid the day,
Shalt greet the darkness, with how short a joy !
For the morn's sun the nightly dew shall scatter
And thou be pierced again with the same pricks
Of endless woe—and saviour shall be none."

Indian Version as " The Wounding of Mitta of Vind "

This hitherto unrecognized Indian version of the " Pro-Metheus Bound " legend is recited by Buddha in his sermons ; and significantly Adam or Pro-Metheus bears therein his Eddic title of " *Miot* or *Mioth* of *Vind* " (in Phrygia) as " Mitta of Vind," and his assailant is

called *Satta*, equating with *Sutt* of the Edda. Buddha, the Indian pessimistic ascetic teacher of the fifth century B.C. was a namesake of Bodo, Bauta or Wodan, and appears to have been somewhat matriarchist in his sympathies, though excluding women from his order. He was specially contemptuous of *Sakka* or *Indra*, *i.e.*, Adam as the deified Zagg, Sig or In-Dara; and in the tales which he used to illustrate his sermons and his imaginary "former births" he claimed to have been "the son of *Maya* or the Earth Mother who dwelt in a byre with cattle," *i.e.*, the matriarch *Meyia* or May of the Edda, and "the illegitimate son of a widow," such as Sutt or Baldr is called; he also disapproved of marriage and home-life, and deserted his wife, and claimed to have had several "former births" as a serpent.

In his tale of "*Mitta of Vind*," Buddha relates that Mitta of Vinda was an unbeliever in the religion of his mother and refused to keep her "full Moon holy day" (presumably lunar cult) and left her; but in consequence of these sins he eventually, after dwelling in palaces, reached hell. There a *Satta* threw a fiery revolving "Razor Wheel" at him, which stuck in his skull causing him grinding torture. Buddha, who visited the hell, cordially agreed with the "punishment" in a speech, in which he calls himself "King of the Devas (*i.e.*, Devils)," saying:

"The Wheel shall roll and on shall roll; *no Saviour shall appear:*
Fixt on thy head till thou be dead, O Mitta of Vinda hear!
No more to dwell in island palaces
Of Crystal, silver or of sparkling gems—
With *flinty* headgear thou'rt invested now,
Nor shall its grinding torture ever cease
Till all thy sin be purged and life shall end." [143]

Wodanist Perversion of the Event

The Wodanists, headed by the Icelander Snorri, seized with avidity on the wounding of Thor, the arch-enemy of Wodan, and disregarding the texts, retailed a fable making the stone missile stick irremovably in Thor's skull, causing him everlasting agony. This is in series with the late Pro-Metheus and the above Indian versions.

" Celtic " Perversion of the Event in British Royal Arms

A curious survival of the " Prometheus Bound " version is seen in the Lion and Unicorn emblem of the United Kingdom of Great Britain, in which the unicorn introduced by King James I from Scotland is represented chained and manacled. The unicorn, as I have shown elsewhere,[143] is the royal Goat or Goat-Antelope emblem of the great King Adam Thor as seen in the ancient Hittite sculptures at his capital (see Fig. 58), and on Sumerian, Hittite, Babylonian and Phœnician sacred seals (Figs., p. 63 f.), and repeatedly referred to in the Sumerian and Indian Vedic hymns as well as the Edda. In its later Scots and English representations the heraldists have ignorantly transformed it into a one-horned horse, and, presumably under Keltic, *i.e.*, Chaldee priestly influence (probably Druid) have chained it by the neck, in its relation to its adversary and mauler the Chaldee Lion—the symbol of the raven-ing Son of Mother May. The Welsh or Cymric Britons, however, with purer traditions, have rightly retained it in its original unfettered form of the invincible Gothic Goat as their national mascot.

Egyptian Version

In the Egyptian version, as altered by the polytheistic priests, who like the Chaldees had erected the Semitic Wolf-fiend chieftain Sutt or Set into a "god," the event is made to be the murder and mutilation of the Solar Father-king Asar (the Osiris of the Greeks), whose name is derived from one of the Sumerian titles of Thor.[144] The arch-enemy of Asar or Thor in Egyptian is his "brother" the Wolf-headed fiend called *Set* or *Suti*, a name spelt by Plutarch *Seth*, in series with the Hebrew, and identified by him with the storm-fiend *Typho*, evidently cognate with the Eddic title of Ty for Baldr as the Wolf-chief. This Wolf-fiend Suti, Set, Seth or Typho is made to kill Osiris (by drowning) and afterwards cut up his body into fourteen pieces. He is represented (see Fig. 12), with a Wolf's head and carrying a tanged or saw-like weapon.

Irish Version of Abel as "Fāl of the Fiery Stone Wheel"

"Fial" as one of the dialectic forms in this Edda of the name of Bal or Baldr as the possessor of this "Hell-ball" identifies him with "Fāl of the Fiery Stone Wheel" of the Irish Scots legends, in some of which the stone is called a "razor-wheel." And significantly he appears to have been surnamed in those legends *Lug*,[145] *i.e.*, Abel's surname of *Loki* in the Edda. This "Fāl's Stone Wheel" in those legends is associated with "Conn-the-Hundred-Fighter," who we have seen was Kon or Cain who extracted the missile; and who perhaps kept it as a trophy, as he never appears himself to have used it as a missile in the Irish legend.

SCENE XVI.—Ducking of Thor by Sutt or Seth-Abel in Babylonian and Egyptian Versions.

Babylonian Version of "Adamu the Son of God" defeating Śūtu (Seth or Abel) for capsizing him when fishing on the sea

Striking confirmation of the authenticity of this Eddic tradition of Adam-Thor defeating Loki-Baldr or Sutt (or Seth) on the sea is, I find, extant in the well-known Babylonian or Chaldean epic, dating back probably to about 3000 B.C., on "How Adamu the Son of God broke the hand of S'ūtu." This epic, of which a tablet copy in Assyrian of about 700 B.C. was found, had existed amongst the Sumerians about 3000 B.C., as I have shown from the "trial" scene therein being figured on an Early Sumerian seal of about that date (see Fig. 25). But Assyriologists have fancied that it was merely mythological and referred to "the breaking of the wing of the destructive South Wind (*Śūtu*)," just as Runic scholars have hitherto imagined that the Eddas are merely mythological, and their heroes not human and historical persons.

In this Babylonian epic, the hero is significantly called "Adamu-the-Son-of-God In-Dur," implying that God (the idea of whom seems to have been first imagined by Adam) was already named after Thor or "Ad-of-the-Inn" himself; whilst the human Adam was made "The Son of God"—just as Adam is called in the New Testament "The Son of God." The Father God is also called therein *An* or *Anu* in keeping with the Edda which calls Thor's father *Oinn*. This Babylonian version of the later myth-mongers makes Adamu to be brought

for trial before his " Father " for injuring S'ūtu, and in defending his action to call himself also *Bili*—Bil being as we have seen a title of Adam-Thor.

The Babylonian text reads : [154]

Śūtu in destroying anger soused him, Adamu, under :
Unto the abode of the fishes made him sink.
(Adamu said) : " O Śūtu thou hast me tricked the worst of all.
Thy hand will I break ! "
As with his mouth he had said,
So of Śūtu the hand was broken.
For seven days Śūtu over the land did not destroying rage.
Lord Anu to his minister Ila Abrat spake :
" Why has Śūtu for seven days
O'er the land not destroying raged ? "
His minister answered him :
" Bili Adamu, the son of God In-Dur,
Of Śūtu the hand has broken ? "
When Adamu before Anu the king drew near
Anu saw him and said :
" Come, Adamu, why of Śūtu the hand
Didst thou break ? "
Adamu to Anu made answer :
" (I) Bili for the house of Bili.
In the midst of the sea, fish, I was catching,
When Śūtu in destroying anger soused me :
Did duck me under to the abode of the fishes ;
Made me sink."

[Here the fragment ends.]

Egyptian Version of the Ducking

Asa Thor, who was usually called by his " Sumerian " title of *Asar* or *Asaru* [155] by the Egyptians, the " Osiris " of the Greeks, was, according to the Egyptian version, induced by his arch-enemy Set or Suti, the wolf-fiend, to go into a chest, which the latter then threw into the Nile

and drowned the king. It is also significant that the Egyptians located Set or Suti, the *Seth* of Plutarch, " in the South," as in the Babylonian version ; and Eden, the home of Sutt-Abel, was south of Cappadocia.

SCENE XVIII.—Banqueting Hall Scene with Loki in its Hebrew, New Testament, Greek, and Arthurian legendary versions, *re* Michael *v.* Lucifer and Sir Gawain and The Green Man.

Hebrew Version of Sutt or Loki's visit to Lord Thor's " Sons of God "

The Hebrew version of this visit of Loki-Sutt (or Lucifer-Satan) to Lord Thor and his sons is found in the opening chapter of Job, a personage who is admitted by Biblical critics to have been a Gentile, and his " Land of Uz " is now seen to be presumably coined from Osk or Oku, Ukh or Uz, the title of Thor's capital at Vidara or " Heaven " in the Edda and Sumerian records. In that chapter we read :

" Now there was a day when the sons of God came to present themselves before the Lord and Satan came also among them. And the Lord said unto Satan, ' Whence comest thou ? ' Then Satan answered the Lord and said, ' From going to and fro in the earth, and from walking up and down it.' " (Job i. 6-7.)

This is practically the same scene and the same speech of Sutt or Loki on his entering the assembly hall of Lord Thor. And the statement that Job's sons " feasted in their houses every one on his day and sent and called their sisters to eat and drink with them " is in series with the Edda description of Thor's sons. In the Hebrew " The Lord " who presided at the assembly is made a different person from the long-suffering Job for

didactic purposes, just as Lord Thor or In-dara or *Ia* was later made the "son" of the Father God, who was created by men in the image and name of Thor as *Ia* or *Jah*.

New Testament Version of the Expulsion of Sutt or Satan from the Gothic Heaven by Miok or Michael

This expulsion of Sutt-Loki, or Satan-Lucifer from the "Heaven" (*Himin*) capital of the Goths at Vidara by his outraged host Adam-Thor through his crown-prince Miok, Michael or Cain, is disclosed as the Gothic source of the New Testament legend of the casting out of Lucifer "the great Dragon, that old Serpent called the Devil or Satan" from Heaven by "Michael the Archangel" (Jude 9; Rev. xii. 7 f., and *cp.* Isa. xiv. 12 f.). In the Old Testament there is no reference to Heaven as an abode of the just after death—this is purely Gothic or Hittite in origin.

Greek Tradition of Cain's Banqueting Hall

The memory of this famous banqueting hall, in which Cain dispensed the mead to the Asas (or Gothic king and princes) in their "Heaven" capital, is now seen to be the human historical basis of the legend of the Greek myth-mongers of Gany-mede (=Gunn or Cain of the Mead), the descendant of King Dar-Danos, who became the dispenser of mead to the gods, after the Asa Zagg, Zeus or Thor had become deified. Though the hazy Greek memory of the genealogy of Dardanos in Homer's day perpetrates the anachronism of making Ganymede a grandson of Dardanos' son, King Erich-thonios, that is as we have found King Gunn, Gan or Cain.

British Arthurian Version of Loki's Visit to King Her-Thor's Hall as " The Green Man "

The Middle English epic poem of " Sir Gawain and the Green Man or Knight " of about A.D. 1360 is now disclosed to have its unknown source in incidents in this Edda and its associates. The Green Man is seen to be Loki or Baldr-Abel, and his cave-home at the " Green Chapel " is in keeping with the Eddic Eden. His insolent entry into the banqueting hall of King Ar-Thur and his knights, his boasting, his stigmatizing the knights as " beardless babes," his altercation with Gawain, and King Ar-Thur's gracious invitation to him, nevertheless, to be seated, are all in agreement with this Edda, though the incidents are somewhat expanded with poetic licence. The grotesque episode of The Green Man, after being beheaded by Sir Gawain, picking up his head " in his hand " and walking off with it, is clearly founded on a misreading of the Eddic narrative of Gunn's or Cain's retort to Baldr that " if we were outside . . . thy head I would have in my hand." And that this was so is evident in the sequel, which shows The Green Man with his head on and very much alive. At the same time it is noteworthy that in the Indian worship of his she-devil mother Kāli (the Kiol title of the Edda), she is sometimes pictured as going decapitated carrying her head in her hand. His title of " Green " is also evidently derived from the Edda, in which we have seen in Scene IV that the Edenites called their " Earth " *Igreen ;* and their divining-tree at the weird's well of Urd was " evergreen."

In the following extracts from that Arthurian epic I have used the translation into Modern English by Mr

K. Hare, as the text in Lancashire dialect of the fourteenth century is less readily intelligible. The name " Gawain," which is the usual form in that text, is used in preference to his " Gawayne."

The Green Man intrudes into King Ar-Thur's Banqueting Hall

A Fearsome Master entering stops the mirth :
From neck to loins most stoutly built of brawn,
Mayhap he was the greatest of the earth,
For giantlike so rode he oft by lawn. . . .
Both his hue and favour were the deep ink green,
Even all was green, this fellow and his weeds. . . .

Saluting none, but with scornful glance :
' Where is,' he cried, ' the governor of this rout ?
I'll reason with him here if he advances ! '
He rolled his eyes and glances on all about. . . .
Arthur the King makes answer fearlessly :
' Warrior, awhile light down our feast to grace,
Then what thy will is we will learn in time and place. '

His Challenge and Results

[The Green Man refusing, claims ' the right to seek some knight in knightly play ' :]

And Arthur made reply. . . .
' If thou crav'st battle seek thy counter here ! '
' Nay 'tis not battle I seek,' he cries agen,
' Among these beardless babes what is to fear ?
There's none to match me. . . .'

[He then challenges any of them to try a stroke at him with his own axe with its " ell-long " head under penalty of his having a return stroke, and that Loki's weapon in the Edda had " an ell-long attachment " (Scene XV), and we have seen that the axe was a chief weapon of Loki-Baldr. Arthur then uprises as volunteer but is persuaded by Gawain, with the consent of Queen Guen-ever, to allow him to accept the challenge.]

Then Gawain gathers the great axe upon height
And shears through flesh, fat, bone : over his gown.

The green head totters, drops, rolls, and in despite
Many start forth to spurn and kick it from their sight. . .
But that dead body doth not falter nor fall,
But starts forth stiffly where the princes stood,
Grasping with one dead hand as it were wood
To find its head, and clutched and caught it fair,
Makes for the horse the near'st way that it could,
Bearing his own head by the bloodied hair.

The Abode of The Green Man as Eden

The description of the weird cave-abode of The Green Man, with its "Green Chapel," is in series with the Eddic account of the cave-dwellings of Eden which is called in the Edda "Igreen"; and the site of which by the Eddic and other evidence we have been led to locate at Carchemish, with its round ruined covered hill on the bank of the Euphrates at its first ford (see map). And the description in this British epic generally describes the topography of Carchemish:

Anigh a green bank by a river-side
A round knoll in a clearing of the land
That cunningly beside a ford was planned. . . .
Much like a cave or crevice was that knoll,
And all about it grew the lank knot-grass.
Of size to admit a man there was a hole,
And all that place was hollow as a bowl.
'Is this the Chapel?' said the gentle knight (Gawain),
'Yea, God, at midnight when the skies are foul,
The Devil might tell his matins in good plight
In such a waste as this with not much moon in sight.

Yea, God, this oratory is ill-beseen,
All herb-o'ergrown so foully as it lies,
It falls but fit this fellow in the green
Should deal devotion here in devil-wise.
I feel it is the fiend who with his lies
Hath lured me to this chapel of mischance,
This cursed kirk, to slay me in some guise.'

Personal Names of King Arthur's Knights & Ladies devised for the Edda

The personal names of several of Arthur's knights, moreover, in this late British Epic version are obviously the old Eddic titles of Thor and his knights expanded to make separate personages to swell the galaxy of knights of the Round Table. Thus Sir *Bors* is evidently coined from Thor's Eddic title of *Bur;* Sir *Bydver* or *Bedivere,* the *Vidar* title of Gunn, Cain or Gawain; Bishop Bawdewyn is the canting hypocrite wolf-priest of Eden, Bodo or Wodan; the immoral Lancelot appears to have his title based on Baldr's Eddic descriptive title of " the lance-bearer " or " with his lance all hot " ; and the weird *Morgyn la Faye* evidently bears the name of the Edenite mother weird El or Hline as *Maer* (or Mary)—the *gyn* (or woman) of the Fey (or deadly Serpent Fate).

The former wide prevalence of the Green Man legend in Britain seems also evidenced by the frequency even at the present day of the sign-boards inscribed " The Green Man " affixed to old country inns in the environs of London and in the south of England generally.

SCENE XIX.—The Binding of Loki or Lucifer by Cain or St Michael in Sumerian, Babylonian, Egyptian and British Versions.

Sumerian Version of the Binding of the Serpent-Dragon

References to the Binding of Loki or Lucifer by Adam as Dar (for the binding by Cain was presumably done under Dar's orders), a scene figured on many of the pre-

Christian monuments of Ancient Britain and Scandinavia, occur in the Sumerian hymns. Thus:

"Dar is the warrior whose lasso overthrows the foe. . . .
The tooth of the Worm [Orm] that comes forth from the mountain (cave), he, Dar, binds." [180]

Babylonian Version of the Binding of Baldr or Abel

The Chaldean Babylonians deified this son-paramour of the aboriginal matriarch under the name of *Aplu*, "the Son" or *Tamuz*, "the established Son" with his mother's name as *Nana*—which is also the name of Baldr's wife in the Prose Edda—as their divine Mother-Son, and called the fourth month of their calendar "The Month of *The Binding* or Imprisonment of Aplu or Tamuz." This month corresponds to our June-July.[181]

Egyptian Version

The Egyptian version is given in the account of Horus, the young solar hero, and son of Osiris, fettering Set and binding him in chains (Budge, *Gods of Egypt*, I, 489).

British Version of the Binding of Loki-Sutt or Lucifer-Satan

Cædmon's vivid description in his Genesis poem of the binding of Lucifer or Satan is obviously based entirely on the Eddic account of the binding of Loki, for there is no reference whatever to the binding of Satan in Genesis or in the other books of the Hebrew Old Testament. He calls the binder "God," a term which we have seen was used by the later Goths as a synonym for *Got* or *God* the ordinary spelling of "Goth" in the Edda—the final *h* in "Goth" only being introduced by the

Romans, and never used by the Goths themselves. And we shall see later that the actual human historical binder, the Duke Cain-the-Goth was deified by the Babylonians as Mar-Duk or " the Son Duke " their chief god.

Cædmon makes Satan or Lucifer thus describe his bonds:

Alas ! could I but use my hands
And have my freedom for an hour
One winter hour, then with this host I would—
But bonds of iron crush me down.
The bondage of my chains is heavy. . . .
Firmly are hell's fetters forged upon me. . .
Ensnaring links and heavy shackles hold me,
My ways are trammelled up ;
My feet are bound, my hands are fastened. . . .
I may not escape out of my bonds
But mighty gyves of tempered iron
Hammered hot press hard upon me.
God has set his foot upon my neck.[182]

Scene XX.—Rape of Eve in Sumerian, Indian, Greek and Arthurian Versions.

Sumerian Version of the Rape

The Sumerian, Babylonian and Hittite tradition of this event is seen in the numerous representations of the rescue of Eve for Eden by King Dar on the sacred seals, and doubtless literary references to it will be found in the Sumerian and Hittite psalms when searched for.

Indian Vedic Version of the Rape of Eve, the Asi or Freyia

Remarkable *literal* confirmation of this Eddic record is found in the ancient commentary on the Vedic hymns

of the Eastern branch of the Aryans, dating in its present form to before 400 B.C. but believed to represent literally a much more archaic text. As this version is so historically important in confirming the literal authenticity of the Edda, it is here cited in detail, especially as it is so rich in the Eddic titles of Adam, Eve and Ty or Baldr. Thor is called not only by his Sanskrit title of "*Purū* of the Sun," the Sanskrit form of the Eddic *Bur*, but also "The Great Father," "Protector of Men," *Prīti* of *Bhinda*, *i.e.*, the Eddic "*Bur* of *Vind*," and *Indra*, *i.e.*, "In-Dara" or "Dara of the Inn"; Eve is called *Aśī*-of-Ur and *Priya*, *i.e.*, the Eddic *Freyia*; Baldr is styled *Tayo*, *i.e.*, the Eddic *Ty* or *Tiva* also *Bajra*, *i.e.*, *Baorg* of Edda; whilst his mother the matriarch El is called *Tayā* or "wife of Ty":

Tayā, the chastiser of children, being jealous of his (Purū-ravas's) cohabitation (with Urv-Aśī)
And of the Great Father's passion for her, calling himself Indra,
Said to Tayo-Bajra at her side for unyoking them:
'Prīti of Bhinda, O Tayo-Bajra mine! Cut (him) off from Priya!'
'That's so,' said Tayo (and) Bajra destroyed Prīti's alliance by his craft.
Then bereft of her, The Protector of Men wandered about love-mad.[184]

Indian Epic Version of the Rape

The Indian Epic version significantly calls the kidnapper of *Aśī* of Ur by the title of "King of the All (Wishing) Vase" (Viśwa-Vasu), *i.e.*, obviously the All-Wishing Magic Bowl or Holy Grail of Eden which was in Ty's keeping. Moreover he was a *Gandharva*, or of a class of magical sprites who had water-nymphs as their mistresses, and we have seen that the magic of Heide,

Wodan and Baldr and their water-nymph weirds is called the Magic of the *Gandr.*" The version, like the above Vedic version in its last line, makes Puru to wander over the world seeking for Urv-Aśī, as the lost Euryd-Icê.

Greek Version of the Rape as Euryd-Icê

The early nucleus of this Greek mythic version seems disclosed in the last line of the above Vedic verse : " Then bereft of her, The Protector of Men wandered about love-mad." On this basis certainly the Greek and Roman bards composed their legend of Orpheus [185] wandering lamenting over the world in vain search of his lost wife Euryd-Icê, now seen to be the Urv-Aśī of the Sanskrit, and the *Euruph-Aessa* wife of Pro-Metheus, or Bur-Mioth of the Edda.

Euryd-Icê, it will be remembered, was in this version the " daughter " of *Lake-daimon*, now disclosed as " The demon Loki " of the Edda, who as the paramour of Mother El might be called " father " of Eve. According to the Greek legend the nymph was the wife of Orpheus, a native of Thrace—a name presumably related to Tros or Troy, Thru(d) of the Edda, the city of Thor—but he is made with poetic licence to have been a contemporary and associate of Jason and the Argonauts, implying perhaps that he was traditionally a great sailor. His wife fleeing from the pursuit of Astraios, a Titan of Darkness, was bitten by a serpent and thus carried to Hades or Hell. Like Eve she was rescued thence by her husband, who descended into Hell, but on the way back with her he is made to lose her.

In the graceful Greek myth Eurydice is then lost for ever, and Orpheus abandons himself to despair :

> He with his hollow-lyre allays the pain
> Of Love and walking lonely on the shore
> When morning rises or when evening falls
> He mourns in music sweet ' Eurydicē ! . . .'
> And with his dying breath ' Eurydicē ! '
> ' Alas Eurydicē ! ' will call, till all
> The river-banks re-echo with her name
> And weep and mourn for lost Eurydicē.[186]

British Arthurian Version as Lancelot and Guen-Ever

In the later British versions of the Arthurian legend wherein Baldr under the title of Lancelot, a name presumably coined as we have seen from his Eddic title as " The Lance-bearer," is exalted into a knight of King Arthur's Round Table in series with the Teutonic exaltation of him into one of King Thor's court of Asas. But even these later British bards, nevertheless, with evidently some glimmering of his real truculent and vicious character, have to make him a libertine, consorting illicitly with Queen *Elaine, i.e.*, the Eddic *Hlina* title of his mother-paramour El, and also philandering with Ar-Thur's queen Guen-Ever, *i.e.*, Eve, and his libertinism is apparent in Tennyson's *Idylls*, even when glossed over with Early Victorian prudery.

SCENE XXI.—King Thor's Crusade against Eden in Sumerian and Indian Versions, with Miraculous Passage over Water as Dry Land.

Sumerian Version of Adam's Fiery Cross as a Crusade

The Sumerian hymns contain many references to King Adar carrying the Wood " Torch " symbol of the Sun,

and the Sun-emblem in his hand in his invincible expeditions of conquest. Thus :

O Lord Adar who liftest up the Torch, who pursuest swiftly the foe. . . .
In the right hand of the king, the shepherd [194] of his country,
May the (emblem of the) Sun-God be carried.[195]

Indian Version of Adam's Miraculous Passage over Water as Dry Land

The rescue of Eve forms the next Scene. Here it is noteworthy that a memory of Adam Bur-Miot's " miraculous " passage over water as " dry land," which was borrowed by the later Hebrews for Moses' passage of the Red Sea, is preserved in the ancient Indian Epics, which state that to " the mighty Prithu (or Bur-Mioth), the first Aryan king :

" The waters became solid when he traversed the ocean,
The mountains opened him a path,
His banner passed unbroken through the forests." [196]

SCENE XXII.—Adam's Rescue of abducted Eve from Eden in Sumerian and Hittite Versions.

Sumerian, Babylonian & Hittite Versions of Adam's Rescue of Eve

The ancient sacred seals of the Sumerians, Babylonians and Hittites represent this famous scene freely. Dr Ward in his classic work figures over a score of other such seals in addition to that here figured, from the earliest period down to the late Babylonian and Assyrian, and significantly *their details are all in accordance with the traditional record preserved in this Edda.*

SCENE XXIII.—Capture of Eden Magic Bowl or Holy Grail by King Thor, Dar, Her-Thor, or Ar-Thur in Sumerian Version and Recovery of The Holy Grail.

Sumerian Version of Adam's Capture of the Eden Bowl or Holy Grail

The capture of this sacred Stone Bowl of Eden by King Adar-the-Asa is frequently referred to in the ancient Sumerian hymns—as the Sumerians we have found were the Early Aryans or Goths. And its loss is latterly lamented by the later Sumerians, Akkads, Babylonians and Hittites down through the ages, just as its loss and quest are common themes in the British legend of King Arthur.

These Sumerian hymns were written after the idea of God and a Universal God of Heaven (an idea first imagined by the Gentile Goth Adam-Thor) had become developed in the post-Adamite period by the later Sumerians who created their image of God in the image of man, as a king and father. And the man in whose image they created that of their god was Adam himself, as the greatest man and superman the world had known. They also gave God Adam's names and titles of *Ia* or Jah, In-Dara, *Sakh* or *Zagg* (Zeus)—the *Sig* and *Ygg* titles of Adam in the Edda; whilst Adam himself they called "The Son of God," a title which he also bears in the New Testament.

One of these fine ancient Sumerian hymns sings, *in strict series with the Gothic Edda:*

"The strong *Darru* hero, before whom the foe exists not.
In their midst, like a great wild bull, has he, *Adar*, lifted up his horns.

The Bur (*Ewer-Bowl*) [216] *Stone, the precious stone, the Serpent Stone, the mountain stone,*
The warrior, the Fire-Stone, the hero has carried to (his) city." [217]

Modern Recovery of the Missing Garden of Eden Bowl or Holy Grail of King Arthur

The historicity of the Edda accounts of this famous Magic Bowl of The Garden of Eden, or The Holy Grail of King Arthur, while confirmed by the foregoing and other Sumerian hymns, is further strikingly established, and the cracking of the bowl confirmed by *the modern recovery of the actual Bowl itself.*

In the excavations at the oldest Sun-temple in Mesopotamia at Nippur by the University of Pennsylvania, deep down below the foundations of the great central tower, which I have personally visited, and seen the hole where the Bowl was extracted, was unearthed the chief portion of this Stone Bowl. The votive inscription cut upon it is in the oldest form of Sumerian writing yet known, and records that the Bowl was deposited there by the priest-king Udug of Kish as a votive offering, and was a trophy captured at *Khamasi* City, *i.e.*, the old name for Car-Chemish or Gar-Gamish or "The Fort of Gamish"—the *Gymis-gard* or "Garden of *Gymis*" of the Edda,[218] wherein Gymi is a title of the Matriarch El of the Bowl—and we have found that Car-Chemish was the site of the Garden of Eden.

In this inscription King Udug, *c.* 3360 B.C., also records that he was the son of *Ginush* or *Ginegi* (Unug or Enoch), son of Cain, who was the son of *Bazuzu* (Cain, the *Bauge* of the Edda, see WSAD), who was the son of

Aś-Sagg or *Zagg*, who I have shown was *Asa Sig*, Thor's frequent title in the Edda.

Nippur as the site selected for burying the famous Holy Grail of Adam, Adr or Ottar, is now seen to be owing to that Sun-temple and city having been his especial favourite, as recorded in Early Sumerian hymns. Thus one of these early hymns sings :

"O Lord Adar, in thy city (which) thou lovest, may thy heart be at rest !
In the temple of Nippur, thy city which thou lovest, may thy heart be at rest ! " [219]

His Holy Grail (of King Her-Thor or Ar-Thur) was thus deposited in the city where his " heart was at rest."

This deep burying of this actual Bowl (handled by Adam, Eve, El and Abel) by King Udug, the great-grandson of King Thor or Arthur over five thousand years ago, now explains why " The Holy Grail " had totally disappeared, and was made the subject of lamentations down the ages in Babylonia, and of quests by the Early British. The broken state of this trophy Bowl, which has perplexed Assyriologists is also now explained. This Bowl is the oldest personal authentic and inscribed relic of the Early World known—the conjectural dates for inscribed records previous to this are purely fanciful. The Bowl, or rather its chief inscribed portion, which is now in my possession, is the subject of a separate monograph.

SCENE XXIV.—Battle of Eden and Capture of that place by King Dar, Thor, or Adam in Sumerian and Babylonian Versions.

Sumerian & Babylonian Versions of the Battle of Eden & Capture of Eden by King Dar or Thor

In the Sumerian and Babylonian hymns are numerous references to this epoch-making battle; but all date to the period when Adam, Cain, El and Abel had been deified by the myth-mongering priests. The battle is usually called " The Fight of Bel and the Dragon."

It is interesting to find that the old Matriarch El, who is called *Ilu*, also the Dragon of Evil, is also called in the Babylonian *Mother Hubur*,[223] thus disclosing the Edenite origin of " Old Mother Hubbard " of the British Nursery tales (imported evidently by the Phœnicians), who was distressed at not finding a bone to feed her Dog, *i.e.*, the Wolf, the dog being the domesticated wolf; and we have seen the Edda describe El as feeding her son Baldr or Abel, as " The Wolf of Fen," or Van.

She is also called in the Babylonian accounts *Tiawat*, which seems to be the Semitic feminine form of *Ty* or *Tiva*, her son-paramour Abel; and strictly analogous to her title in the Indian Vedas of *Tayā* as the paramour of Tayo, *i.e.*, *Ty* or *Tiva* of the Edda,[224]—the final *t* being merely the Semitic feminine suffix.

Her hordes collected to fight against Heaven and Bel (or " The Lord ") are thus described in a late Babylonian text:

" They cursed the day, and went forth by the side of Tiawat,
They raged, they plotted, not resting day or night.
They raised a conflict, they chafed, they fumed,
They set themselves in (battle-) array and made contests."[225]

It is significant that Bel, *i.e.*, the Eddic *Bil*, title of Thor, Adr or Ottar, in going to meet the host of Mother Hubur " grasped in his hand the plant annihilating poison "—which we have found was the Rowan Apple-tree.

In the older Sumerian and Babylonian hymns are the following amongst other references to this battle :

" Adar, the destroyer of the fortress of the hostile land, descends like the deluge.[226] . . .
Thou art) the warrior of the mountain who subjugated . . . [here illegible].
Thou destroyest the life of the Evil One, may thy heart be exalted !
In the slaughter of the weapon, the warrior whom thou slayest is utterly destroyed." [227]

The slaying of Baldr or Abel by the young Prince Cain in a duel, and of the Old Dragon priestess, the Matriarch herself, by King Her Thor or Ar-Thur, or George, is described in a later scene of the Edda.

SCENE XXV.—Slaying of Baldr or Abel by Prince Cain in Babylonian, Phœnician, Egyptian, Indian, Greek, Old and New Testament, Ancient Briton, Welsh, Irish and Arthurian Versions.

Sumerian, Babylonian & Phœnician Versions of the Slaying of Abel by Cain

This great achievement of Cain in ridding the Early World of its riotous scourge, who blocked the way to the Higher Civilization introduced by Adam and Cain, naturally led to Cain being immortalized as a hero by grateful humanity in all the civilized nations down through the ages.

Thus the Sumerians and Babylonians who latterly

deified Cain, under most of his Eddic titles, including *Gan* or *Kan*, represent him under his title of " The Son-Duke " (*Mar-Duk*) as chief warrior or archangel of his Father Ia, In-Duru or An-Dara, whom they had also deified as their Father-god, and celebrated this episode as his slaying the Dragon of Destruction—a favourite theme in their hymns, and frequently engraved pictorially on their sacred seals, in which Abel is sometimes represented as a Lion (*Labu*, presumably his *Lopt* title in the Edda). And the later Phœnicians calling him *Miklu* or *Mikal* celebrated him on their coins and monuments, and the Ancient Britons on their monuments.[228]

And significantly at Carchemish or the old Eden itself, as now discovered for the first time, most of the massive archaic sculptures picture the slaying of Abel or Baldr as the Lion-Steer of Eden, and the long inscriptions in hieroglyphs are, I find, votive records of various kings regarding Adam-Thor's victory at that old shrine and wailings for the lost Magic Bowl of Eve of Eden.

Egyptian Version

The Ancient Egyptians, deriving as we have found their civilization and letters from the Sumerians or Early Aryans, also celebrated this event in their hymns and litanies as the killing of the Wolf-headed Set or Seth, the demon of Destruction by young Horus of the Sun-cult, the Sun-Hawk warrior, son of Asar or Osiris or *Atmu*, whom I have shown to be the deified King Adam or Thor.[229] They represented the event also pictorially on their sculptures, etc., as the Hawk-headed young Horus spearing Set as the crocodile, which reptile was

an Egyptian form of the Dragon (see Fig. 112). And in later Egyptian art Heru or "Horus" is represented on horseback in spearing Set or Seth, the Dragon, like the modern style of St Michael and the Dragon (see Plate XXV).

Indian Version

The Indian Epic version represents Cain as the most popular of all the demi-gods under the title of "Lord *Gan*" (Gan-esh), the god of Grain and Wealth, and also "Remover of Obstacles"; and relates that he defended his mother's honour against "The great Deva (or "Devil," *i.e.*, *Tiva*) the Bull," a title of Baldr in the Edda.

The Vedas represent *Val* or Baldr as the demonist lord *Vala* or *Pani* (*i.e.*, Baldr as the Wolf of Van or Fen), "the stealer of Indra's cows" ("cow" being a Vedic title also for women), who was killed and his forts destroyed by Indra (*i.e.*, In-Dara) himself. The incident was deemed so important that it is repeated about twenty-four times in those Vedic hymns.

Greco-Roman Version

The later Greco-Romans represent this incident in their sculptures (see Figs. 113, 114) as the young Cain under the title of *Mithra* (naming him after his father, Miot or *Mitra*) slaying the Bull of Hell, who is attended by the Serpent, Wolf and Scorpion, just as the later Babylonians transferred Bel or In-Dara's exploits to his deified son, Mar-Duk. The young Prince Cain wears the tall Phrygian cap, as on the Hittite sculptures; and

" raging Bull " was a title of Baldr-Loki as we have seen. Several of these famous sculptures of the Roman period have been found in London and other parts of Britain (see Figs. 113 and 114).

Old Testament Version

The Semitic perversion in Genesis makes Cain " the brother " and elder brother of Abel, and the first-born of the human race, who became so " wroth " by the Hebrew tribal god El [230] of Eden having " not respect " to his simple offerings of the fruits of the ground, but having accepted the animal sacrifices of Abel that :

" And it came to pass, when they were in the field, that Cain rose up against Abel his brother and slew him."

Thereupon the Hebrew deity cursed Cain for bringing the first death into the world—a world created according to that story only a few years before the birth of Cain and only (by totalling up the ages specified there), 5688 years ago, or in 3761 B.C. Yet, as remarked by Biblical critics, that curse was of so little effect that it is admitted that Cain was the builder of the first city, the city of Enoch or Erech (a city named after his son Enoch, and actually recorded in the Sumerian and Babylonian documents still existing, as having been built by Cain), and thus he was also on Semitic evidence a great and flourishing king.

New Testament Version

This, whilst retailing the old Hebrew version with " the righteousness " of Abel and " the wickedness " of Cain, nevertheless rightly glorifies Cain under his title of Michael the Archangel as the deliverer of Heaven from Satan or Lucifer.

It is also significant that in Revelations Satan as " the King of Hell," who was overcome by St Michael, is called *Apoll-yon*, a name translated as " The Destroyer," *i.e.*, the actual literal meaning of the Sumerian *Bal* title of Baldr-Loki or Abel in the Sumerian (see Note 28). Moreover, Abel is " the judge of Hell " in the ancient sacred book of the early Christian fathers entitled " The Testament of Abraham." [231] In this combat between St Michael and Apollyon in art (see Plate XXIV), Cain, as St Michael, is represented as a handsome youth of Aryan type as opposed to Apollyon, an elderly Mephistopheles of non-Aryan physical type. This title of Apollyon was popularized by Bunyan in his *Pilgrim's Progress* as a name of Satan or Lucifer ; and the pilgrim Christian credits Michael for deliverance from him :

" And he with rage
That hellish was, did fiercely me engage,
But blessed Michael helped me."

Ancient Briton Versions

Apart from the literary version preserved in the Edda, the ancient monuments and pre-Roman coins of the Britons contain numerous representatives of Cain as Tascio or St Michael overcoming the Wolf as the foe of the Goats (Goths) and Deer, as in Phœnician coins and seals (see WPOB. 249 f., 334 f.).

Welsh & Irish Versions

A memory of this achievement of Cain seems preserved in the Welsh Triads, which say :

" A resurrection for Brythons
Was made by Gwdion (? Gawain)."

And it was by the command of " St Michael-*the-Victor* " that St Patrick the Scot was sent to Ireland to expel the snakes (serpent-cult) from that isle.

Arthurian Legend Version

Cain's slaying of Abel is now seen to be the Eddic source of the slaying by Sir Gawain of the Green Man in the Arthurian legend. The fantastic finale of the decapitated Green Man, walking off, carrying his head in his hand, was, we have seen, evidently owing to a whimsical reading by the later British bards of the Eddic text regarding a previous bloodless altercation.

The eulogy of Sir Gawain in the Morte D'Arthur of Thornton's manuscript says :

> " This was Sir Gawayne the gude, the gladdeste of othire,
> And the graciouseste gome that undire God lyffede,
> Mane hardyeste of hands, happyeste in armes, . . .
> His konynge, his knyghthode, his kyndly workes,
> His doyng, his doughtynesse, his dedes of armes."

Cain or St Michael, the Victor over Satan in Pre-Christian Ancient & in Modern Britain, the Continent, Syria & Asia Minor

Michael the Archangel as the conqueror of Satan, was one of the greatest, if not the greatest, of the saints of Early Christianity, which made Hell a place of everlasting torment for evil-doers, instead of the mere abode of the dead, as the Hebrews and classic Greeks and Romans had come to regard it.

Most of the early churches in Asia Minor, Syria and the West, and especially in Britain, were dedicated to him. *But they were usually on sites of ancient pre-Christian sanctuaries already dedicated to him.* Thus the latest

authority on St Michael writes: "Given an ancient dedication to St Michael, and a site associated with a headland, hill-top or spring, on a road or track of early origin, it is reasonable to look for a pre-Christian sanctuary." [232] These pre-Christian sanctuaries in the West were presumably founded by the Phœnicians, who stamped Michael's effigy and name on their coins as we have seen, and who gave their early port, with its Sun-temple at the tin-mines of Cornwall, the name of "Michael's Mount," [233] just as the Early Britons or Brito-Phœnicians represented him on their monuments.[234] And St Michael churches are not infrequent on British sites associated with the great Orm or Worm-Serpent legends, as at Ormesby in Norwich, and Appleby (or Abel's-by) in Westmorland.

Significantly also, St Michael is always represented in art as a handsome youth "with golden hair" (as in the Eddic description of Cain), and usually wearing a chaplet decorated with St George's Cross, and armed with a lance and a shield bearing the same Cross.[235] And it is noteworthy that his festival-day, the 29th of September, is also the festival of St *Gaiane*, who also defended the honour of maidens, and whose name is obviously a variant of Gawain or Cain.[236] On the identity of Tubal Cain with King Cain, see Appendix VI.

Scene XXVII.—Chaldean Lamentations on Death of Baldr or Abel *re* "Dying God" theory.

Chaldee Lamentations for the Death of Baldr or Abel

The Lamentations of the Semitic Chaldees for the death of Abel form a large collection of hymns of the

Mother-Son cult written in the Babylonian tablets from about 3000 B.C. downwards.

In the following extracts from these Chaldee wailings for Abel, the title of the latter is usually rendered by translators as "Tamuz" or "The Established Son" (the son-paramour of the Mother weird), after the Hebrew form of the name used by Ezekiel in describing the wailings for him by the Jewish women in Jerusalem; but I use the better-known Semitic synonym of "*Ablu* the established son," which is the equivalent of "Abel," the *Abal, Bal* and *Ibila* of Sumerians.[239] His father, too, is significantly called therein *Sirtur* (*i.e.*, the Eddic "*Surtr*" and "*Surtar*"); [240] and his mother is variously *Gula* (the Eddic *Gull, Gol* and *Kiol*) and *Nana* (the name of Baldr's wife amongst the Wodanists), *In-Nini* (the *Ninni* of Edda, also *Ilu* and *Ilatu* (the Eddic "El, Ell, Eldi and Öl). The reference to the loss of his Stone Bowl is also significant, and similarly his death on the Euphrates, in agreement with his death at Eden or Carchemish on the Upper Euphrates, as detailed in the Edda.

"The mother *In-Nini*, even as his mother for him that comes not, wails. . . .
The *Ilu* Queen for her husband wails. . . .
For the brother who slumbers the city wails,
Alas! O shepherd Lord *Ablu* the established son. . . .
For the far removed there is wailing,
Ah me, my child, the far removed
My anointer, the far removed. . . .
The queen of the temple, who cries Alas! my husband. Alas! my son. . . .
A courtesan compassionate am I. . . .
In the temple high and low there is weeping,
Wailing for the house of the lord, they raise. . . .
For the perishing 'wedded' ones, for perishing children it is;
The dark-headed people create not."

" Him of the plains, why have they slain ?
The shepherd, the wise one,
The man of sorrows, why have they slain ?
The lady of the vine-stalk with the lambs and calves languishes,
The lord shepherd of the folds lives no more. . . .
The husband of the *Ilu* Queen lives no more,
The lord of the cattle-stalls lives no more ! . . . "

" In the flood of the shore of the Euphrates, why hast thou taken him ?
Established son art thou, thou who wast hurried away,
Cruelly wast carried away.
Consort of In-Nini, son of *Sirtur*, who wast cruelly carried away. . . .
The shining *Śu-me* (or *Bur-me*, Stone Bowl) from thy side is divested. . . .
Because the established son has gone forth, in his sheepfold there is no creating." [241]

Edenite Semitic Origin of the supposed " Dying god " Wailings

Here we have now disclosed through the Edda the Edenite human origin of the supposed " Dying god " wailings, which it is the present fashion for theoretical writers on comparative mythology and religion to interpret as magical rites for procuring the return of a new year's vegetative life after the season of drought and decay. And it is further assumed that these people were in the habit of periodically killing their kings for these magical rites, as a sacrifice for the people, with the sacramental eating of his body.

On the contrary, these lamentations for the death of Abel or " Tamuz " are now seen to be evidently merely the sorrowful observances of the anniversary of the slaying of their old tribal Chaldean chief and sacrificing serpent-priest of their forefather in Eden—at the hands

of the reforming Aryan Prince Cain or St Michael—by the Semitic descendants of Abel, Seth or Baldr and El, as described in the Edda. And it is paralleled by the present-day wailing of the Hebrews at the walls of Jerusalem, in commemoration of a later great historic old Hebrew tribal bereavement.

SCENE XXVIII.—Capture and Slaying of the Dragon Priestess of Eden by Adam-George in Sumerian, Babylonian, Phœnician, Egyptian, Indian, and Hebrew Versions, and the hero as Adam or St George of Cappadocia.

Sumerian & Babylonian Versions

The Sumerian and Babylonian hymns and litanies are full of this epoch-making event and gratitude for it. Thus a Sumerian hymn refers to it :

> " Thou Adar who destroyed the life of The Evil One,
> may thy heart be exalted." [252]

And the scene of Adar or In-dara slaying the Dragon is frequently represented on Sumerian, Babylonian and Hittite sacred seals (see, *e.g.*, Figs. 117 f.). Later this achievement was credited by the Babylonians to Adar or Bel's son Mar-Duk, *i.e.*, Cain, as " The Son-Duke " or Archangel, who slew the young Dragon Aplu or Abel, who is significantly called " the young Hydra " in the Central Edda lay.

In these later Babylonian accounts of the polytheistic period, when the idea of a God, first imagined by Adam, had become adopted by the Chaldees and extended by them to include their deified Mother-Son, El-Abel-

Wodan and other personages deified by their priests, this old Mother-priestess as the Dragon is now considered a separate she-devil from their ancient El, and is generally called Tiawath, as we have seen, also " Mother Hubur " (Hubbard), and described as the " Plague, the Fearful Dragon, the Dragon which shines brightly, the female spirit who devours with a Serpent's mouth." Bel Mar-Duk as the champion of Heaven receives instructions from " the council of gods in Heaven " :

" Go thou and cut off Tiawath's life-breath ! "

Significantly in the Assyrian version he is armed with " the invincible club," spear, dagger and " the net," and " the plant which annihilates poison," which we have seen was the Rowan Apple-tree. The leading incidents in the fight and slaying of the Dragon according to the Assyrio-Babylonian tradition are indicated in the following extracts from the long original texts translated by Professor Sayce :

" He (Mar-Duk) made a snare to enclose the Dragon of the sea. . . .
His hand brought the snare near unto the bow of his father Anu. . . .
Then Bel opened his snare and enclosed her. . . .
He swung the club, he shattered her. . . .
He mastered her heart, he bound her and ended her life,
He threw down her corpse, he stood on it." [253]

All this, it will be seen, is in essential agreement with the earlier authentic tradition preserved in the Eddas, and " the standing on " the corpse compares with the Eddic " stept over." And it discloses that the legend of the Slaying of the Dragon by Adar-George did not arise as a priestly myth of the Sun vanquishing the Demon of Darkness, and Rain and Mist, as hitherto supposed, but was founded on the actual historical

human achievement of Adam-George in his vanquishing the Serpent-Dragon priestess in his civilizing war against Eden.

Phœnician Version

The later Phœnicians represented Adam-George as mounted on horseback and spearing the Dragon (see Fig. 119); and it was they presumably who brought to their colony in Britain the mounted version of that legend.

Egyptian Version

In the Egyptian version the Great Serpent of Evil and arch-enemy of Ra the Sun-god, and slain by the latter (*i.e.*, Rōa or *Rab*, title of Thor in Edda, and the *Rāvas* of the Vedas), is usually called Apap, and supposed to be a male, though the cat's head sometimes given it would rather imply feminine gender. Its titles, moreover, of *Hem-Hem*, *Serem-tau* and *Bed-eshu* seem to equate with the Eddic titles of El as *Hymi*, *Hrym* and *Gram*—the *Sarama* of the Vedas—and *Bud* of the above Eddic lays.

The Egyptian accounts of the slaying of this Serpent by Ra agree generally with the Edda. Ra captured the Serpent by fetters, and " Ra pierceth thy head, he slitteth up thy face, he divided thy head, and it is crushed in thy land, thy bones are smashed to pieces."[254] And the chapter in the book on its overthrow is entitled " Defiling Apap with the left foot," in keeping with the Eddic statement that her corpse was " stepped over."

Striking confirmation of the Eddic accounts are found in the scenes pictured on the beautiful alabaster sarco-

phagus of Seti I, the father of Rameses the Great, about 1370 B.C., now in the Soane Museum in London. Several of the details of the scenes of the capture of this Serpent on this ancient Egyptian monument, namely the mighty hand, etc., now receive their long-forgotten explanation by means of our British Edda (see Figs. 125 and 129). According to the Egyptian legend after the hooking of the Serpent " twelve strong-armed gods " were unable to hold the chain, and the Serpent was escaping, when " there arose a ' Hidden Hand,' which grasped the chain and prevented it moving." That hand is now seen to be Cain's.

Indian Versions

The Vedas are full of references to Indra (*i.e.*, In-Dara or Andara) slaying the great Serpent demon therein styled *Ahi, Ahi Budhnya* (the *Bud* of the Edda) or *Vritra,* " the Brute." It is represented in the Vedas as a male whom Indra kills by striking with his bolt, and he shatters its fortresses.

The Indian Epics, preserving her original female character, represent Bur of Vindi, as Prithu Vainya, as justifying the slaying of the Earth-Mother who had caused untold misery to the early world, in the following words :

" When the happiness of many is secured by the destruction of one malignant being, the death of that being is an act of virtue." [255]

Buddha also in the collection of old-world legends, with which he illustrated his sermons, retails the form of the legend with death of this sanguinary sacrificing matriarch which was current in India in his day in the

fifth century B.C. Her name *Kālī* well equates with the Eddic *Kiol, Gal* and *Goll,* and with the Sumerian *Gul* or *Gula.* He says rather gruesomely :

> " See Kālī trussed for burial, loathsome sight !
> Clumsy and huge she lies, the crow-black troll.
> Broken her limbs, and from her broken skull
> The clotted brain like curd oozing white.
> Such, such is mortal Woman ! " [256]

Hebrew Versions

The Serpent we are told in the Hebrew Genesis was already in the Garden of Eden *before* " The Fall of Man," (and thus presumably at home there), and could speak, and that it " was more subtil than any beast of the field," and that it was told that " the seed of the woman (Eve) shall bruise thy head." This latter " prophecy " presumably referred to the later legend of the Gentile Cain's hooking of the Serpent or Serpent-priestess El.

The slaying of the Serpent by Adam is referred to several times in the Hebrew Old Testament under Adam's title of *Iā* or *Jah, i.e.,* the Sumerian *Iā* synonym reading of Adam's In-Duru or In-Dara title—under which he was latterly deified, and which Aryan title was bodily borrowed by the Hebrews as the later title of their tribal god. Thus, in Psalm lxxiv. 13 :

" Thou (Jah) brakest the heads of the Dragons in the water,
Thou brakest the heads of the Leviathan in pieces."

And Job says, xxvi. 13 (Revised Version) and xli. 1 :

> " His hand hath pierced the fleeing Serpent. . . .
> Canst thou draw out the Leviathan with a hook,
> Or his tongue with a cord which thou lettest down ?
> Canst thou put a hook in his nose ? "

Adam-George of Cappadocia & Eden as the Historical Human Original of St George & the Dragon & the Patron Saint of England

This victory over and slaying of the Dragon matriarch-priestess of the sanguinary bestial cult of Eden by Adam-George of Cappadocia is now disclosed as the human historical origin of the legend of St George and the Dragon. And it receives historical, inscriptional and relatively contemporary proof by the votive record engraved on the captured magic stone-bowl of Carchemish or Eden, by King Udug, the great-grandson of Adam-Thor, to whose memory it was dedicated at the foundation of the great central Sun-Temple at Nippur in Mesopotamia, as we have seen under "The Holy Grail" episode. This dedication attests the immense historical importance which King Adam's early descendants placed upon his victory over Eden.

The conspicuous use of the Red Cross in this engagement is also significant and confirmatory of his identity with St George, whose name he actually bears in some of the verses. And the numerous early Sumerian, Babylonian and Hittite seals representing this event, pictured the Cross in the form of a St George's Cross, and only very rarely as a St Andrew's Cross, which latter originally was the St George's Cross tilted over, as carried in action.[257]

The great patron saint of England is thus disclosed to be none other than Adam, the much maligned by Hebrews and through them by modern Christians, in ignorance of his identity with the great Gentile Gothic King Adam-George of Cappadocia, the Patron Saint of England, Andrew of the Scots, and Prometheus, the

greatest of world-kings, who raised the fallen men of the old pre-Adamite world to the Higher Civilization.

Moreover, we also now find that Adam-Thor, under his Sumerian title of *Zagg* or *Zakh*, the Sig of the Edda, is the historical original of " Jack the Giant-Killer " of our nursery tale, which is seen to be an infantile version of one of the greatest historical events in the life of our ancestral Early Aryans in establishing for us the Higher Civilization.

SCENE XXIX.—Adam, Her-Thor or Ar-Thur's Enthronement as Victor in Eden, in Sumerian, Hittite and Cædmon's British Versions, and on the RŌM title for Eden and its Edenites.

Sumerian Version of King Dar's (or Adam-Thor's) Enthronement in Eden

In the Sumerian psalms are references to King Dar's or Adam-Thor's enthronement " on the throne of the shrine supreme," which is obviously in Eden after his victory there, as well as numerous representations of the event on the sacred Sumerian seals picturing his enthronement on the Lion Throne (see Figs. 134 f.). Thus it is referred to in some psalms :

" On the throne of the shrine supreme, even on his (Dar's) seat,
Is a brilliant light when he lights it up.
At the festival they establish him joyfully on his seat. . . .
O Lord, a station on high (is thy habitation). . . .
Dar, the warrior of the mountain who subjugatest.
Who carried away the land of the disobedient, may thy heart be exalted ! " [259]

It appears to be from this enthronement at the head-centre of the Lion-tribe at Eden that Adam Dar Dan came to be represented as seated on a Lion-throne with his foot upon a lion.

Hittite Version of his Enthronement at Eden

The Hittite version of King Adam-Thor's enthronement in Eden is well seen not only in the Hittite sacred seals, but also in the magnificent Hittite sculpture of him enthroned on the Lion-throne (see Plate XXVII), which was actually found at Carchemish or Eden.

Ancient British Version of Adam's Victory over Satan (Sutt) in Eden & his Enthronement there

Adam's victory over the historical human Satan in Eden and the " cherubims with flaming swords " and his assumption of sovereignty there as enthroned King of Eden, was clearly known to the British poet Cædmon or Cadmon, and presumably so through the Eddas; as his metre is in the ordinary Eddic measure and the most of his words are later dialectic forms of the Eddic, and his name " *Metod* " for God as the Creator, is suggestive of the *Miöt Od*[6] title of Adam-Thor, who was latterly deified by the Aryans. In his poem on Genesis, Cædmon, even on being Christianized, cannot divest himself of the old true tradition of his Briton ancestors regarding Adam, and makes Satan (*i.e.*, Sut or Seth) on being dispossessed lament, saying:

> " That is my greatest sorrow,
> That Adam, wrought of earth,
> Should hold my firm-set throne
> And live in friendly joy, while we
> Endure this bitter woe in hell." [261]

Rōm *or "Rome" title for Eden and its Wolf-tribe votaries of the Mother-Son Cult*

In Sumerian, the abode of the oracular priestess, from about 3100 B.C. onwards, is called *Edin* or *Etin* (WSAD. 69, WISD. 33 f.), the latter form being in series with the Eddic *Iætun* name for "Eden." And significantly this Sumerian word-sign was also given the synonym word-form of *Rum* (Br. 4524 and 3; Prince S.L., 277), which is in agreement with the Rōm title in this Eddic lay.

Rōm of the Edda is thus seen to have been a synonym for Eden and its Wolf-tribe priestess and Chaldee people. This now appears to explain the legend that the mythical founders of the new Rome in Italy, Romulus and Remus, were "wolf-suckled," suggesting that they were of the Mother-cult of the Wolf-tribe of the Rōms; and the Italian physical type is the same non-Aryan type as that of the aboriginal dark Chaldeans, Lycians, etc., the so-called Mediterranean or Iberian race. Moreover, *Rōm* or *Romit* was the title of the Set-Wolf and Serpent-worshipping aborigines of Ancient Egypt (MDC. 43); and "Romany" is the title of the dark non-Aryan fortune-telling gipsies and weirds of Roumania and elsewhere of the "Mediterranean" or "Iberian" race; and the present-day Moslem title of "Rūm" for Asia Minor and for their religious capital at Constantinople was not borrowed from the Italian "Rome" as is generally supposed.

It thus appears that the original head-centre seat of the Mother-Son-cult, with its shaven and befrocked matri-archist priests and priestesses, inveterately antagonistic to the monotheistic idea of God and to the advance of the Higher Knowledge and Civilization, was from pre-

historic time immemorial called " Rom " or " Rome," and the home of " Mother Mary."

SCENE XXX.—Regeneration of Eden and Uplifting of Man by Adam in Sumerian and Babylonian Versions.

Sumerian & Babylonian Versions of the Regeneration of Eden by King Dar or Adam

There are frequent references in the Sumerian hymns to King Dar or Adam's " scattering the seed " of his Higher Civilization and exalting of man, and his clemency towards his quondam enemies. Thus, for example, in the same hymn which celebrates his capture of the Stone Bowl of Eden, Dar, now semi-deified, is acclaimed as :

Dar, exalter of man, who makes joyful his side,
The Lord who (grants) pardon to his (conquered) city,
Has driven his chariot over the mountain, has scattered wide the seed.
(Men) altogether have proclaimed his name daily for sovereignty over them.
(Thou wert) the warrior of the mountain who subjugated.[265]

This annexation and transformation of Eden, Urdu or Ur into a real paradise by Adam In-Dara and his son Cain (the Son-Duke, *Mar-Duk*), now explains how Urdu or " Eridu " came in the later Sumerian and Babylonian hymns to be called a " home " of these two deified Gothic heroes ; and in secular literature was " The Land of the Amorites," a people whom I have shown in previous works to have been a branch of the Hittites and of Gothic race.

Indeed King Adam Dar's magnanimous forgiveness of the Abelites, Balderites or Tamuzites, with permission to return to the reformed Eden when they themselves had become law-abiding and somewhat reformed, with

a reformed new generation of Mother-Son leaders, to dwell amongst Adam's civilized " Sons of God," seems to be reflected even in the later hymns of the Chaldees themselves, though they suppress therein all reference to Adam's name. Thus these later Chaldee hymns sing:

" Innini [The Second ?] to her women cried :
' In Heaven there is Light ! On Earth there is Light !
Magnified is he, magnified is the Lord ! ' . . .
In Urdu (Urd or Eden) its brick walls reposed,
Upon Urdu a faithful eye he cast.
There the Valiant in his boat descended. . . .
Where grass was not, there grass (grain) is eaten,
Where water was not, water is drunk,
Where the cattle sheds were not, cattle sheds are built. . . .
The spade labours not, and the granaries shall be heaped." [265]

SCENE XXXI.—Advent of the Goths under King Cain into Mesopotamia as " The Sumerians," and their Colonization and Civilization of Mesopotamia, Persia, Indus Valley, Egypt, Crete, and Europe, and the Site of King Arthur's Camelot.

The full account of the advent of the Goths into Mesopotamia as the so-called " Sumerians " of Assyriologists, and their colonization and civilization of the world, is detailed in my recent work, *The Makers of Civilization in Race and History*, from the contemporary and other official historical Sumerian, Babylonian and Egyptian records.

Within a century after King Cain's annexation of Mesopotamia and establishment there of his chief sea-capital at Enoch, we find about 3245 B.C. Cain's grandson as priest-king of the city of Kish at an old junction with

the Tigris, and presumably Emperor of Mesopotamia, as he deposited the trophy stone-bowl of Eden or "Holy Grail" of his great-grandfather Her-Thor, to whom he dedicated it as *Zagg* ("Sig") at the great Sun-Temple of Nippur, which he built about fifty miles up the river from Enoch city. This city, generally known as "Nippur," after the Arab hamlet of Niffar near its site, was presumably founded by King Adam or Ar-Thur himself, as it is frequently called in the Sumerian hymns "the beloved city of Lord Adar"—*Adar* being a frequent title for Thor in the Edda. This is supported not only by its having been selected as the site for depositing King Arthur's Holy Grail; but also by its official name in the later records being "City of Lord *Zakh, Zax* or *Sakh*," *i.e.*, a later form of spelling King Adar's title of *Zagg* or Sagg, his *Sig* title in the Edda.[268]

Colonization of Persian Gulf & Indus Valley by King Cain's Gothic Descendants as the First Phœnician Dynasty about 3100 B.C.

By about 3100 B.C., we find the First Phœnician Dynasty as a branch of the Aryan Sumerians, and descended from Hercules, and the chief seafaring branch of the Sumerians, established in the vast palatial city-port of Lagash on the Persian Gulf, with other capitals at Kish and Erech,[269] and as a mighty imperial colonizing state. The sites of two of their great colonies in the Indus Valley have recently been unearthed with vast palatial remains, including numerous official and private seals from their cemeteries, which seals I have deciphered and translated, and which with their culture I have termed "*Indo-Sumerian*," and described in a previous work.[270]

Colonization & Civilization of Egypt & Western Europe, including Britain, by Third Phœnician Dynasty of Aryans under Sargon I and his son Menes, about 2720 B.C.

In my work above cited, I have demonstrated by the new historical and contemporary inscriptional evidence that the Third Aryan-Phœnician Dynasty under Sargon the Great, and his father and grandfather, were predynastic kings of Egypt, and that the son of Sargon I was Menes, the founder of the First Dynasty of Egypt and the so-called " first introducer of hieroglyphs into Egypt for continuous writing," and that these hieroglyphs themselves, as well as the radical elements in the Ancient Egyptian language, were derived from the Sumerian picture-writing and language.[271]

And these adventurous Aryan-Sumero-Phœnicians and Gothic mariners from Mesopotamia, Asia Minor and Egypt had already scoured the unknown Western Seas under Sargon and Menes and established colonies along the Western Mediterranean of Europe, and out beyond the Pillars of Hercules to the tin-mines of Cornwall in Ancient Britain.[272] The much remoter dates for the Sumerians in Mesopotamia, and for the date of Menes of the First Egyptian Dynasty at present in vogue amongst writers on Sumerian, Mesopotamian and Egyptian history are found to be merely fanciful conjectures, and not founded on concrete historical fact.[272]

Arthurian Legendary " Camylot " as " Gimli "

The name " Gimli " or " Gimle," which Adam Her-Thor or Ar-Thur appears to have applied to this regenerated Eden or Garden of Eden, or to a new capital,

further down the river, obviously discloses the long-lost original site of the famous capital of *Camylot* or *Camelot* of King Arthur's legend—the final *t* is in series with the final *d*, the Sumerian locative affix often affixed to place and personal names in the Edda. Camylot was one of the chief cities at which King Arthur held his Court with Queen Guen-Ever, Sir Gawain and his other knights and ladies in the legends of the Welsh, Britons and Bretons.

The descriptions of the festivities at King Arthur's court at Camylot, with its sworn brotherhood, when on holiday there in the gay old world of our Gothic ancestors as seen through the glasses of mediæval European knight-errantry, reflects much of the above picture in the Edda :

" Arthur the king holds court at Camylot
Upon a Christmastide ; [266] his princes there
Were from their many realms together got
To hold rich revel that is the flout of care.
Quick as the nimble creatures of the air
They met in medley of the tournament
Ofttimes, beneath the fluttering banners rare,
And thronged back thence to Court, the long day spent,
Sworn brothers, all alike to newer merriment.

With all the joy in life they met together,
Each with the lady to himself most dear,
Caught by the Christmastide into one tether.
Comely was Arthur King, by dais there,
And of all ladies loveliest, Guin-Ever.
Arthur was lofty of spirit, brave in fight :
His men attended by the dais this New Year,
His progress, brought to the hall many a knight. . . .
Agravayne and Gawayne, pillars of fame
Each side the Queen, attending her behests." [267]

II

THE NAME "EDDA"

The name "Edda," by which this body of ancient Gothic epic poems is now generally known, has hitherto been the subject of many improbable and fantastic conjectures. It was applied to the prose work of the Icelander Snorri by later writers, though it is uncertain whether he used it for that work himself, as that title is generally stated to be first found written on a MS. copy of his treatise of about fifty years after his death. Nor is it found as a title on any of the older MS. poems of these epics.

The word, so spelt with a double *d*, ordinarily means in Icelandic only "great-grandmother and mother" (VD. 114); and it could not be shown how this meaning could aptly designate these epics. Even now, when our new literal translation and rearrangement of the epics by our new historical keys shows the unsuspected prominence of the Eden Matriarch in her inveterate conflict with Thor and his Early Aryan Goths throughout the poems, such an origin for the title is put out of question, as it is neither descriptive of the collection which celebrate the victories of the Goths and not the Edenites, nor is the Matriarch ever once called "Edda" in any of the poems. Nor does that word occur in any of the poems themselves, except in a single odd and later ballad, which in both its character and diction is really outside the genuine "Eddic" cycle, except for one stanza. This ballad called "The Rig's Tale" (*Rigs Thula*), which is supposed from its spelling to date from about A.D. 1200, does not exist in the *Codex Regius* and other collections of the "Edda," but is only found on a stray leaf at the very end of the *Codex Wormianus*. It purports to describe domiciliary visits by King Home-Daler (*i.e.*, Thor) to his subjects, but it credits him with immoral behaviour entirely foreign to his real character, as uniformly attested throughout the whole body of the genuine epic poems without a single exception, and thus betrays its spuriousness. It moreover contains many inconsistencies (see CPB. 1, 235). And to crown all, the name "Edda" therein is merely applied to an old peasant woman in its normal sense of "great-grandmother," and not to the Matriarch Frigg, El or Gul, who does not appear in it at all.

The latest notion on the origin and meaning of the word "Edda" is that of the authors of the chief *magnum opus* and

"established authority" on the Edda, the *Corpus Poeticum Boreale* (I. xxvi. f.; II 514 f.). They concoct a fantastic hypothesis resting on a string of obviously false conjectures. Starting with the "Teutonic" theory of the European Family of Languages and of the Edda they believe that the name "Edda" is a corruption of the German *Erde* or *Ertha* or *Erda* "Earth," which name they imagine was possibly applied to the Edda by the Germans, as the fancied custodians of the original Gothic epics, because Tacitus, so they say, wrote that "the Germans of his day make Terra Mater the mother of Tuiscon, whose son is 'Mare'; " and that perhaps they called their old songs *Ertha* or "Earth," and that perhaps a Scandinavian heard a German trader sing a snatch of one of these "Earth" songs, and then he puts it into his own tongue as neatly as he can, and the result is "Edda." (!)

But the facts are quite otherwise. Tacitus did not mention "Mother Earth" at all as an ancestress claimed by the Germans. What he wrote was: "They (the Germans) celebrate an earth-born *god* Tuisco and *his* son Mannus, as the origin of their race, as their founders" (Tacitus, *Germania*, trans. Church and Brodribb, 88). Besides, the Germans never were, as we have seen, the custodians or originators of these Gothic epics, nor even knew the script (the Runes) in which they are enshrined, nor did they, whilst worshipping Wodan and Baldr and Donner, or Thunder, even know the name of Thor in their own indigenous Sagas and monuments. Nor could the word *Ertha* "Earth" (see WSAD., Sumerian *Arata*, "Earth," 17 f.), with its radical *r*, ever become "Edda" as has been suggested.

On the other hand, on freshly examining the actual facts in the light of the new evidence and new historical keys, I found that all unsuspectedly the word "Edda" as a title for these epics does actually occur and freely so in the text of the oldest of all these epics, namely The Sibyl's Vision. It there occurs in the form of *Eda* (the Runic letter *d* was often written in old MSS. as a double *d*), and is used to evidently denote the body of the great epic, in a constantly-recurring interrogative refrain used by the Sibyl to emphasize critical points and to introduce new developments. This refrain is *Vitod ēr enn Eda, hvat?* which literally reads: "Wit ye then (or yet) the Eda, what?" and which I have Englished as:

"Know ye yet the Edda?
Know ye yet it all?"

in order to emphasize its pause; as the Sibyl obviously halted here for a period for dramatic effect.

This name *Eda* for the great collection of ancestral hymns of the Goths in the West seems probably the equivalent of the title *Veda*, applied by the Eastern branch of the Aryans to their great kindred collection of ancestral hymns in the Sanskrit, which significantly *deal mainly with the same identical subject as the Edda*, namely the rise and exploits of the Early Aryans under their deified Lord Indra (*i.e., In-Dara*, title of Thor), who is also called in the Vedas *Śakra*, and in the Pali *Sakko* (*i.e.*, the *Sig* or *Sigr* title of Thor), and of his victories over the Serpent of the Deep, his slaying of evil giants and demolishing their citadels, and his protection of agriculture.

Veda in Sanskrit, from *Vid*, "perceive, know," is the equivalent of *Fidō* of the old Greek meaning "to view, see, perceive," and therefore "to know," and literally "Faith" on the *principle of "seeing is believing"*; and these roots with their cognates in all the leading branches of the Aryan family of Languages ancient and modern, including Ancient Egyptian, I have shown to be derived from the Sumerian *Bid, Biad*, or *Fid*, possessing these identical meanings (see my *Sumer-Aryan Dictionary*, pp. 37 f. and 77—the initial labial *B* or *F* being dialectically interchangeable with the labial *V* (see my *Aryan Origin of the Alphabet*, 30 f.).

Now, significantly, the initial F early dropped out of the Western or European branch of the Aryan Languages, as represented by the Greek. Thus *Fidō* became latterly in Greek *Eidō*, with derivate *Idea*. Thus we apparently get the Eddic Gothic *Eda* as the dialectic Western equivalent of the Sanskrit *Veda* for this sacred collection of ancestral poems celebrating the rise of the Aryans.

It would thus seem that the Gothic term "Eda" designated these poems as "The Knowledge (including History) of their ancestral Aryans, and their object of 'Faith.'" Moreover this name *Eda* is cognate also with *Idyl*, a short descriptive, pastoral poem, from the Greek *Eid-ullion*, diminutive of *Eidos*, "view, appearance, descriptive." And no more appropriate definition of *Eda*, or "Edda" could be given than Idyl or Idyllic.

As the spelling "Edda" with the double *d* has now been so long current, I have retained it in my translations and in the descriptive notes and title.

III

THE HOME OF THE EDDA IN BRITAIN

The original home of the Edda epic was, as we have found, Cappadocia in Asia Minor, the home of St George, the patron saint of England. But the mediæval form in which the Edda text now exists shows that that epic had early been transplanted into and naturalized in Britain. It was presumably carried westwards there, *via* the Mediterranean and St George's Channel, in the early pre-Christian period by colonizing Aryan Phœnician Barats or seafaring British Goths, as their precious ancestral heirloom, and handed down there through the centuries in writing, from generation to generation, and becoming in the process from time to time modernized in its diction, to adapt it to the evolution of the Briton or English tongue.

It has already been described in the Introduction how the Edda MSS. were found preserved in the remote fastnesses of Iceland on the introduction of Christianity there; that there was wholesale destruction of Ancient Briton MSS. in the British Isles by the early Christian missionaries, who stigmatized those MSS. as subversively "pagan"; that Iceland first derived its writing, books and civilization from the West of Scotland and Ireland;[1] that the topography, scenery, towns, people, flora and fauna, including serpents, and climate described in the Edda are foreign to Iceland; that the Edda is of the pre-Christian period, exhibiting no traces whatsoever of Christian influence; that like all very ancient poetry it is anonymous; that the verse and writing is Gothic, and the language is of the Gothic family to which Early English and Anglo-Saxon belong; and that leading English and Scandinavian scholars on the Edda admit that many of the critical words therein are neither Icelandic nor Norse, but English;[2] and that "the great majority of the poems were composed . . . in the British Isles—the greater number probably in northern England, but some of it may be in Ireland, in Scot-

[1] An early Icelandic historian, Arius Frodi, writing about 1070 (*De Islandia*, II), says that the Norwegian colonists, refugees from Harald Fairhair's tyranny, found settled in Iceland Irish "papas" (Culdees), who were driven out, but left their Irish books (*bucer Irscar*) behind them (JC. 134).

[2] Thus, for example, Vigfusson and Powell, G. W. Collingwood, G. Stephens and Professor S. Bugge.

land, or in the Scottish Isles: very few Edda lays seem to have arisen outside the British Isles. We find in most of the poems a goodly number of words which are of English origin, and cannot be shown to have been in general use in Norway or Iceland." [1]

Yet, strange to say, all these Eddic scholars, whilst holding that the Edda lays were almost wholly composed in the British Isles, nevertheless conjecture that the composers were *not* Britons at all, but were problematic Norwegian bards or priests, who are supposed to have been resident in Britain, and had picked up British words.[2] That notion has arisen through Eddic scholars having hitherto universally believed that the Edda was merely mythological, and the invention of Norse priests and bards, merely because the chief heroes, Thor and Wodan, were believed to be exotic to Britain, and purely Norse and Germanic or Teutonic gods (even although the name Thor is unknown in German mythological literature); and because all Eddic scholars have blindly followed Snorri in his mythological notions of the epic, and in his gross misreadings and perversions of critical stanzas of the Edda texts.

On the other hand, we have seen that those two personages, Thor and Wodan, were strictly human, and were equally the popular pre-Christian heroes and deified heroes or gods in Ancient Britain and amongst Anglo-Saxons; and that whilst the Britons and Anglo-Saxons were of the same race as the Norse, with the same general traditions and close affinity in language, and using the same style of Runic writing in which the Edda epic was written, the British relationships with the Edda are predominant. And the attempts of Eddic scholars at capturing the language of the numerous Runic inscriptions of North England and Scotland for Iceland have, according to the chief authority on these inscriptions, Professor G. Stephens, "everywhere necessarily failed." [3]

One of the most striking evidences for Britain as the home of the Edda, apart from the critical British words and idioms in the text, and the practical identity of the writing of the Edda MSS. with the mediæval British or Early English of about the same date, and the nests of Eddic names and associated legends found widespread over Britain with the currency of the names of Thor, Wodan, etc., is the fact that the popular and hitherto

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[1] Bugge, BHE. xviii-xix.
[2] *Ibid., passim.* [3] SRM. xi.

believed indigenous British legend of King Arthur and his Holy Grail is now discovered and demonstrated to be based upon the memory and achievements of the chief hero of the Edda epic, Thor or Her-Thor, that had lingered on indigenously in Britain, after the loss of the Edda MSS. Whilst, on the other hand, there is no corresponding Arthurian legend in Scandinavian nor in Teutonic literature.

Similarly under his title of St George, Her-Thor (or Arthur) became not only the patron saint of England, and his slaying of the Dragon is still a part of the royal insignia, but the great Western Sea-way of Britain was named after him, St George's Channel, and his Cross still forms the standard of the British Navy. St George was pre-eminent amongst the saints of England, and "*all English soldiers were bound under severe penalties to carry the distinguishing badge of St George's Red Cross.*" [1] Likewise, as Andara or Andrew, he became the patron saint of Scotland with his X Cross.

Another significant point indicating Britain as the later home of the Edda is that one of the great traditional achievements of King Thor was a Parliament, a treasured institution of the Early Britons, which struck its roots so deeply into British soil that when it was revived towards the end of the feudal period, the English Parliament came to be proudly called "The Mother of Parliaments."

The former currency of the Eddic tradition in Ireland also seems indicated by the survival in Irish legend of the solar hero, "Diar-mit" or "Diar-mait," a name obviously coined from that of Thor, Dar, or Thior-Miot; and his wife, "Grainne," with her Rowan berries, is apparently a dim memory of Thor's queen of the Rowan-apples, Gunn-Ifo or Guin-Ever or Gefiôn; and "Conn-the-Hundred-Fighter" of the Irish legend is clearly Thor's heroic son Gunnor "Cain," who, as Kon-the-Young, was "able in energy, he equalled eight men," and when more mature he "equalled nine hundred men." Whilst "Balor of the Evil Eye" and "Fal of the Fiery Stone" or wheel-weapon, are clearly a confused memory of the malignant Baldr or Val, with his fiery stone missile; and "Lug" is the Loki title of the same personage. And "Gwydion" in the Welsh legend of "The Harrying of Hell," appears to be a confused spelling of the name of Gunn or

[1] See Ordinances of Henry V and Henry VIII in *Excerpta Historica*, 1833, and Hazlitt, *Faiths and Folk-lore*, 268 f.

Gawain of the Edda, who took a prominent part in that achievement. This name seems more faithfully preserved in "Gwion-the-Little," who in the Welsh legend held temporary charge of the Magic Cauldron of Hell, identifying him with the young Prince Gunn of the Edda, who possessed himself of that fetish bowl.

The wholesale fanatical destruction of pre-Christian manuscripts and monuments in Britain, stigmatized as "pagan" by the proselytizing early Christian missionaries, is extensively referred to with pride in early ecclesiastical history, the details of which would fill a volume. The destruction of such MSS. by burning was a usual prelude to the Christian baptism of chiefs and their people. Here may be mentioned the Edict of Nantes of A.D. 658, one of several issued to the Christian clergy for the destruction of pre-Christian stone monuments, which were not so readily disposed of as MSS. It decreed that: "As in remote places and woodlands there stand certain stones which the people worship, and at which vows are made, and to which oblations are presented, we decree that they all be cast down and concealed in such a place that their worshippers may not be able to find them." Similar edicts were issued by Alfred, Canute on his conversion, and by other converted kings in Britain. In the eleventh century details are recorded of the total destruction of such monuments and MSS. at Verulam or St Albans,[1] the pre-Roman British capital of the Catti ruling clan of Britons on the Odling or "Watling" Street, the great arterial northern road of the pre-Roman Britons and preserving the name of the *Odling* title of Thor's royal clan in the Edda. And so late as 1642 the General Assembly of the Established Church of Scotland threw down and broke in pieces, amongst other Eddic monuments, the fine sculptures of Thor as Eindri or "Andrew" at St Andrews (see *e.g.*, Pl. XXVI), and the magnificently sculptured Runic Cross at Ruthwell (or Rood-well) in Dumfriesshire, one of the finest Runic Gothic Crosses in Europe, although it was clearly of the transitional period, and contained figures of Christ and His disciples, as well as Thorist and Eddic scenes and emblems. Even in Iceland "the destruction of Eddic MSS. which went on in Iceland at the end of the seventeenth century, would have left little to be gathered. All the vellums which still survived in Bishop Brynwulf's possession at his death were scattered, mutilated or destroyed within a few years." [2]

[1] T. Wright, *Archæologia*, 30, 438 f.

[2] CPB. i. xxxvi.

So deeply rooted was the Eddic cult of Thor in Britain, and so little did it differ with its dogma of brotherly love and its True Cross emblem from that of Christianity, that for several centuries in the early Christian period in Britain the artists, imbued with their ancestral respect for the Edda, *represented Christ in the conventional form of Thor or Odin*, along with the usual old Eddic symbols and the exploits of Thor. Such are the many stone Crosses throughout Great Britain that have escaped destruction or have been unearthed from where they were hidden, and now termed " Early Christian " ; whilst only a few of the genuine pre-Christian crosses still survive or have been excavated.[1] And amongst the many British sites named after those prehistoric crosses, one of Eddic significance is " The Rowan-tree Cross."

The place-names bearing Thor, Odin, Orm or Serpent-Dragon and Arthurian titles, with their associated Eddic legends, whilst occurring widely distributed over Britain, are more especially numerous along the shorelands of St George's Channel in Cumbria, Cambria, Wales and Cornwall, that is on the western sea-way border which, as I have shown in a previous work, was the earliest region settled on by the seafaring Briton colonists from Troy and other parts of Asia Minor, Syrio-Phœnicia and Egypt, in exploiting the mineral wealth of ancient Albion. Those tracts usually contain prehistoric mine-workings, and are especially rich in prehistoric monuments, which sometimes bear Sumerian cup-mark inscriptions, pre-Christian or transition-period Sun-crosses, with symbols identical with the Hitto-Sumerian Troian and Eddic monuments. So rich is the Cumberland district in Eddic monuments, a district which, through its hilly inaccessibility, escaped to some extent the destruction which befell the plains, that Professor Collingwood, in the belief that the Edda epic was merely mythical, writes : " The neighbourhood of Gosforth was, indeed, geographically the focus of all the influences which fostered the birth of the Eddic poems." [2] The Arthur legend also is widely diffused over Scotland as well as England and Wales, with many " Arthur Seats."

The numerous " Green Man " signboards on old inns in the south of England commemorate the former notoriety of that

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[1] See for details WPOB. 290 f.

[2] G. W. Collingwood in C. A. Parker's *Story of Shilagh*, Kendal, 1909, vii.

Eddic personage of the Arthur legend. And Gower peninsula in Glamorganshire, with its Worm's Head and Arthurian legends, and a site of old stone-age man, and bordering St George's Channel, suggests by its name the Sumerian *Gaur* or *Guur* and Eddic *Geir* and *Gœr* titles of Her-Thor as George or St George.

The characteristic British or English and Scottish words occurring in the Edda have hitherto been supposed to number only a few dozen. But our new literal translation of that epic discloses that the great majority, if not all, of the words in the older Edda lays, are radically British, along with their prosody and idioms, though a considerable number have become obsolete, as in Early and Middle English and Anglo-Saxon, and others slightly altered in modern spelling. So striking, indeed, is the essential similarity of the Eddic language with English that Marsh (although holding the then prevalent belief that the Eddic language was Icelandic and Scandinavian) declared in his *History of the English Language*: "I should unhesitatingly place Icelandic (*i.e.*, properly the Eddic) at the head of these subsidiary philologies (of the English language), because it furnishes more abundant analogies for the illustration of obscure English etymologies and syntactical forms than any other of the cognate tongues. Almost every sound which is characteristic of English orthoepy is met with in the Scandinavian language, and almost all their peculiarities are found in English; while between our English articulation and that of the German dialects most nearly related to Anglo-Saxon are many irreconcilable discrepancies." [1]

Whilst the collection of lays of the Edda epic proper are thus found to be in the ancient British speech, with its home in Britain, it is to be noted that there are also included in the Edda collection in the *Codex Regius* several other lays which clearly do not belong to the Eddic cycle at all; but are local Icelandic and Norse compositions of relatively very much later date. These deal chiefly with bloody feuds between mediæval Wodanist, Scandinavian, Gothic, and Hun chieftains, and include attacks by the Goths on the Huns, the defeat of the notorious Hun King Attila; and their scenery is Icelandic and Scandinavian, with snowscapes, sledging, ski-ing, and skating, and two of them refer to the barbarous practice of cannibalism and the use of the skulls of their enemies as wine drinking-cups. Such are the Helgi, Hunding, Volundur, Volsung, För-Skvini, Grīpisspa,

[1] G. P. Marsh, *Lectures on the English Language*, 72 f.

Gudrumar, Hamdis, Atla (composed from its internal evidence in Greenland, which was colonized from Iceland in A.D. 985, and some other minor lays. They are sagas and do not really form a part of the Edda epic collection, though their verse imitates crudely that of the Edda poems.

IV

THE MINSTRELS WHO SANG THE EDDA AT FESTIVALS

The opening lines of the Central Edda state that that epic was "told" (sung or recited) on "the holy day" or festival; but it does not specify what particular holy day or festival it was. Sunday, the first day of the week, was presumably the holy day of the later Sun-worshipping Goths. But this epic, which even in its abridged form in the Central Edda contains over 500 lines, was probably recited at one of the great Gothic festivals. The only festival actually named in the Edda is the Harvest-tide, on which it is stated that King Her-Thor or Ar-Thur drank wine ceremoniously out of the captured Bowl of Eden, as The Holy Grail. For such a feast of material rejoicing, the theme of the Central Edda would be especially appropriate, as it chronicled Adam-Thor's victory over Eden and his establishment of Civilization with Agriculture, Industrial Life, and the Religion of Heaven and the Cross.

The other great festival of the Early Aryans or Goths was *Iōl*, *Jōl* or "Yule" (a Sumerian name as I have shown), the festival of the winter solstice, or the returning of the Sun, which old "pagan" festival of Yuletide was latterly adopted by Christianity for the birthday of Christ for mythological analogy.[1]

St George's Day was another especially holy day of the Aryans of the pre-Christian period, on which the Eddic heroic poems on St George and his defeat of the Dragon were doubtless sung. In England this festival falls on the 23rd of April, according to the calendar of the Romish Church, which includes so many pagan saints and their days as Christian; and in England blue coats were formerly worn by people of fashion on this day.[2] The

[1] On the previously current and widely divergent birthdays for Christ: "There is no month of the year to which the Nativity has not been assigned at one time or another" (see Cheyne, E.B., 3346).

[2] Hazlitt, *Faiths and Folk-lore*, 269.

festival is held on the same date in Cappadocia and Syria,[1] under the Greek Church. In general agreement with this date, a Mahometan historian of the fifteenth century of our era, writing of Babylonia, records that the Christians of Chaldea celebrate the festival of St George (*Jerius* or *Gerghis*), "towards the end of the month of *Nisan*."[2] Now "Nisan" is the Semitic Chaldean name for *the first month of the Sumerian year* (which was an agricultural year, beginning with the advent of the spring), corresponding to the month extending from the 25th of March to the 24th of April, which month was significantly called by the Sumerians "Month of the House of Zag or Sag of the Bowl or Jar."[3] This definitely identifies St George of Babylonian tradition with Thor or Sig or Sag or Zag of the trophy Bowl of Eden or The Holy Grail, and further confirms the identity of Thor, Geir, Gœr or Ar-Thur with St George, the Sumerian Gaur, Guur or Geur.

It is also significant of the pre-Christian "pagan" character of St George and his Red Cross, that the observance of his Day was actively discouraged by the Romish Church, and references to him in the Church Services were left out under the suspicion that he and his festival were "pagan," although it had been endeavoured to identify him with a disreputable Christian martyr of that name.[4] The festival of St George was still kept on that day in England as a national event, with elaborate ceremony, so late as A.D. 1536, as evidenced by the quaint bill of charges for the celebration at Reading for that year.[5] For recital on such festivals on St George's Day and other Thorist holy days, the

[1] C. S. Hielst, *St George of Cappadocia*, 1909, 125.

[2] S. Baring-Gould, *Curious Myths of Middle Ages*, 282.

[3] *Bār-Zag* (or *Sag*-)-*garra*, cp. Hastings' *Encyclopædia Religion and Ethics*, 3, 74.

[4] Cp. S. Baring-Gould's *Lives of the Saints*, April, 296. The reference to St George slaying the Dragon was cut out of the Church Service by Pope Clement VII in sixteenth century. His Collect remained: "God who makest us glad through the merits and intercession of blessed George the martyr, mercifully grant that we who *ask through him* Thy good things may obtain the gift of Thy grace." The miracle credited to this George, the martyr, was significantly that by the sign of the Cross he forced *the devil inhabiting the statue of Apollo* to declare himself. This betrays Apollo to be *Apollyon* or Abel, conquered by Adam-George of the Red Cross.

[5] Coates, *History of Reading*, 221, cited by Hazlitt, *Faiths and Folk-lore*, 268.

Edda as handed down in writing in its parchment books would be " the book of the words " for the minstrels.

The Minstrel who sang the Central Edda lay or " Sibyl's Vision " was from the internal evidence of that lay a woman ; and once she is called " The Prudent or Wise " (*Frēda*, akin to the Mess.-Gothic *Frods* " wise "). This was one honorific title applied by Icelanders and Scandinavians to the Venerable Bede, Sæmund, the collector of the Edda, and to some other distinguished historians in the sense of " The Learned." This minstrel bore the title of *Vala*, *Volua*, or Sibyl or " Soothsayer." And it was to be expected that when the Edda was stigmatized as pagan and devilish by the Christian Church that its recital should gravitate into the hands of a Sibyl of the pre-Christian cult.

This professional Sibyl was in Iceland a woman of great importance and reputed learning, and was treated with almost royal honours. The description of one of these Sibyls in mediæval Iceland is interesting : " Thor-biorg [literally " The deliverer of Thor "], nicknamed ' the little Vala,' during the winter attended the guilds at the invitation of those who wanted to know their fate. Everything was prepared in the most sumptuous manner for her reception. There was an elevated seat on which lay a cushion stuffed with feathers. A man was sent to meet her. She came, attended by a retinue, in the evening dressed in a blue mantle fastened by thongs and set with stones down to the lap. Round her neck she had a necklace of glass beads. On her head a hood of black lambskin lined with white catskin, in her hand a staff, the head of which was mounted with brass ornaments with stones, round her body she wore a girdle of (?) agaric (knöske), from which hung a bag carrying her conjuring apparatus. On her feet were rough calfskin shoes with long ties and tin buttons, on her hands catskin gloves, white and hairy within. All bade her welcome with a reverent salutation, the master himself conducted her by the hand to her seat." [1] But latterly she and her songs were suppressed because

> " The bigots of an iron time
> Had called her simple wit a crime."

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[1] B. Thorpe, *Northern Mythology*, 1851, I p. 214 f..

THOR'S MULTIPLE TITLES IN SUMERIAN

V

THOR'S MULTIPLE TITLES IN THE EDDA & IN SUMERIAN & BABYLONIAN DOCUMENTS

Like the subsequent kings and emperors in Babylonia, Ancient Egypt, India, etc., and like the Trojan and Greek kings and heroes of Homer, and like the multiple titles of God as The Lord, The Most High, Almighty, The Omnipotent, Omniscient, King of Heaven, Lord of All, Lord of Hosts, etc., King Thor is called by many different names and titles in the Edda, personal, place, regnal, religious and other besides his original birth-name. Thus he is variously called in the Edda *Ād*, with dialectic *Ōd*, *Andvari* or *Eindri*, *Adar*, *Asa*, *Bil*, *Dan*, *Dar* or *Dur* or *Thor*, *Goer* or *Geir* (George), *Hod*, *Miot* or *Mioth* or *Modi*, *Odinn*, *Oku*, *Ottar*, *Rab*, *Sig* and *Sig(r)-Dar* and *Ygg*, which correspond to his Sumerian titles of *Ad*, *Adamu*, *Adda*, *Andara* or *Indura*, *Aś*, *Bel*, or *Bil*, *Dan*, *Dar* and *Dur*, *Endurra*, *Gar* and *Gur*, *Idim* ("Adam"), *Had* or *Hud*, *Mith*, *Mitra*, *Odo* or *Udu*, *Odoin or Uduin*, *Odanie*, *Ra*, *Sagg*, *Sakh*, *Ukhu*, *Zagg* and *Zakh*. On these titles in Sumerian see my Dictionary, WSAD. 5, 13 f., 19, 20, 49, 51, 63 f., 72 f.; WMC. 130 f., 140 f.

Here are chiefly detailed his titles of *Dar* and *Dur* in relation to their late dialectic form "Thor," Goer (George), Odinn, Sig, Sigr-Dar, and Ygg, and "Adam."

Dar or Dār is the commonest name for the foremost deified solar hero in the early Sumerian psalms, with the prefix Aś or "Lord"—*i.e.*, Thor's *Asa* title and prefix in the Edda. *Dar* is written in the polyglottic Sumerian by a word-sign possessing not only the phonetic value of *Dar*, but also *Dara*, *Daru*, *Ib*, *Nin-ib* and *Uras* (Br. 10474-78), which latter two synonyms have been arbitrarily selected by Assyriologists, unpossessed of any key to the proper form of these ancient personal names, and hence effectually disguising altogether the presence of the name of King Dar or Thor in the earliest Sumerian history, and a name which was continued down to the latest period in the solar-hymns. In the Eddic Gothic "Thor" was originally written *Dār—Th* being a late dialectic letter for D, and the *a* having lately changed dialectically to *o*, and formerly written by the same sign, see WAOA. 28, 40, 47 f. And on *Dar* see WSAD. 51 f., *An-Dara* or *In-Dara* or "Lord Dara," and *Dur*, WSAD. 13 f., 51, 63 f.

This *Dar* word-sign for his name was also given by the Sumerians the synonyms of *Sig-Dar* or *Hud* (or *Hod*)-*Dar*, *Had-Dar* or *Gar-Dar*, by prefixing the sign of the mace or sceptre, the especial emblem of King Thor (Br. 10474)—on this mace sign (or " hammer ") see Br. 5560-65. This discloses the Sumerian originals of Thor's Eddic titles of *Sig*, *Sig(r)-Dar*, *Hod*, *Ōd*, *Ād* and *Ottar*—the latter three by the not infrequent dropping out of the initial *H*, as in " Atti " for *Hatti* or " Hitt-ite," etc., WAOA. 32 f. ; and on the Sumerian *O* for the vowel sign hitherto read *U*, see WAOA. 38 f., 48 f. and pl. 2.

" Adam," the Hebrew title of King Thor or *Ad* or *Adda*, is found to be derived from his later Sumerian or Babylonian name as *Ada-mu* or " The man *Ad* or *Ada*," after King Ad or Thor had become deified, in order to distinguish him from his divine reflex, see Scene XVI.

" George," as Adam-Thor's title, as the historical human original of " St George of the Red Cross of Cappadocia," is represented in the Eddas as *Goer* or *Geir*. It is derived from his Sumerian title of *Gar* or *Gar-Dar* (Br. 10474 and 5567), *i.e.*, " *Dar* of the Mace, Cross or Spear " (from which the Old English *Gar*, " a spear " is derived, see WSAD.). This title is also defined in the bilingual Sumerian glossaries as " The Lord (or *Aś=Asa*) of the Bar " (*Aś-Bar*, cf. MD. 22) in which *the Bar is represented by the St George's Cross* +, which the Eddas represent Thor as constantly carrying. Moreover this *Gar* word is given the equivalency of *Garzu*, which is pictured by *a sceptre surmounted by a St George's Cross*, and called " The Sceptre of the King," and from this *Garzu* I have shown is derived our English word " Cross," see WPOB. 290 f., 294 f., and on the allied *Geur* or *Kur* as " George," see WPOB 319 f. ; and see on these names WSAD. The equivalency of George with Jove in modern swear-words is now seen to be presumably owing to the identity of those two personages.

His " Ōdinn " title is seen to be derived from his Sumerian title of *Odoin* or *Uduin* (see WMC. 130 f., 140 f., 532 f.) or *Odanie* or *Ō-dan-i-e*, as a synonym of " Lord Dar " (Br. 10479), with the meaning of " Lord of Light " (and cp. Sayce, " Hibbert Lects.," 1887, 151—on the *O* in Sumerian, see WAOA. 38 f.) The *Dan* " Lord " or *Danie* in this title also discloses the Sumerian Origin of his Eddic title *Dan*, a title which is also applied to him in Sumerian as " The Lord Bel ' or " Strong Lord " (see WSAD. 49). As, however, in the Eddas, this title Ōdinn with his *Dur-inn* title, is spelt with the double *n*, in series with Thor's

father's name of " Inn-Stane " or " Of the Stone Inn," and as Thor's residences are habitually called in the Edda " Inn " as hospitable guest-houses—a name derived from the Sumerian *In*, " a brick or stone building " (see WSAD. pl. iii and *In*), I have translated it in the text as " Od-o'-the-Inn."

His *Sig* and *Sig(r)-Dar* titles with their Sumerian derivations are above detailed. On his *Ygg* title and its Sumerian derivation, see Note 78. And on his other titles see Notes to the names as they occur in the texts.

VI

TUBAL CAIN IDENTICAL WITH CAIN " THE SLAYER OF BAL OR ABEL," & AS THE INVENTOR OF THE PLOUGH

The second Aryan-Gothic or Sumerian king, Gan, Gin or Gun, the crown-prince Gunn or Kon of the Edda, the Qin or Qain of the Hebrews, and " Cain " of our English version ; the slayer of Bal, Ibila, Badr, Epli or Abel ; and the leader of the husbandmen of his father, King Thor or " Adam," has been demonstrated in my previous works to be the first great developer of Agriculture and the inventor of the Plough in all the ancient traditions, Sumerian, Babylonian, Hittite, Phœnician, Egyptian, Indian and Ancient Briton.[1]

He is now clearly identified with " Tubal Cain " of the Genesis legend, which calls him " the instructor of every artificer in brass (properly bronze) and iron." [2] This verse occurs in a stanza interpolated between the verses on the expanded succession of Lamech from Enoch and Cain, and the verse stating that Adam begat another son, Seth, " instead of Abel, whom Cain slew." That text, which is involved and corrupt, makes Tubal Cain to be the son of Lamech, who is made to declare that he had " killed a man " and expressly associates himself with Cain, with whom we now find he was identical.

The legendary so-called ten antediluvian patriarchs of Genesis, from Adam to Noah, are disclosed by the authentic historical Sumerian and Indian records to be merely a fictitious expansion

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[1] WPOB. 340 f., 354 f. ; WMC. 14, 82 f., 459 f.
[2] Gen. iv. 22.

of the first historical kings of the Aryans or Sumerians, Adam to Enoch, by extending the list with their titles,[1] so that Noah was identical with Enoch, as was, indeed, long suspected by Biblical critics; and "Lamech" is identical with Cain. The name "Lamech" in the Hebrew is obviously coined from the Chaldean-Semitic *Lamasu* name for the Sumerian *Lamma*, title for the second king in his later deified form as the colossal man-headed wild bull—Cain; having the title of *Ama* or "wild bull" not only in Sumerian, but also in the Indian records and in the Edda. And the making of Tubal Cain into a son of Lamech is now seen to be merely a gratuitous conjecture of a late Semitic scribe from a corrupt text containing those names or titles.

Further confirmation of the identity of Cain with Tubal Cain, the artificer in bronze and iron, is supplied by the Book of Enoch, which originally written either in Hebrew or in its sister Aramaic script, is now arbitrarily classed as "apocryphal." It states (chap. viii. 1): "And *Azāz-ēl* taught men to make swords, and knives, and shields and breastplates, and made known to them the metals, and the art of working them, and bracelets and ornaments." Here significantly *Azāz-ēl*, which is not a Hebrew word, except the suffix *el*, which means "Lord," is disclosed as the Sumerian title for the second Sumerian king (Gin or "Cain"), namely *Azag*, his *Ayus* title in the Indian king-lists, and his *Ægis* title in the Edda. Thus *Azāz-ēl*, or "Lord *Azāz*," the inventor of metal working of the Hebrew legend, is identified with Cain.

The culminating proof of the identity of Tubal Cain with Cain is found in the name *Tubal* or *Tu-Bal* itself. *Bal*, we have seen was the ordinary Sumerian name for Abel, who is also called *Ibila* in Sumerian, and in the Eddas variously Bal, Val, Bald and Baldr—the final *r* being merely a nominative affix. Now the prefix *Tu* seems clearly to be the Sumerian *Tu*, "to destroy, make die,"[2] and is obviously the Sumerian source of the French *Tu-er*, "to kill, slay." Tu-Bal thus means in Sumerian "The Slayer of Bal (or Abel)," and with the affix "Cain" makes the identity with Cain beyond dispute.

Here may be cited the fine virile ringing anvil song on Tubal Cain by the gifted Scottish poet, Charles Mackay (1814-89), which significantly embodies, along with the tradition of Tubal Cain's metal working, also the old tradition of his being the

[1] WMC. 128 f. [2] Br. 1077.

inventor of the metal Ploughshare, which we have seen was ascribed to Cain by the Sumerians, Hittites, Egyptians and Early Britons. In this song we can almost hear the ringing of Cain's hammer at his forge, as expressed in the Eddic Scene II.

TUBAL CAIN

(By Dr Charles Mackay)

" Old Tubal Cain was a man of might,
In the days when earth was young ;
By the fierce red light of his furnace bright,
The strokes of his hammer rung ;
And he lifted high his brawny hand
On the iron glowing clear,
Till the sparks rushed out in scarlet showers,
As he fashioned the sword and the spear.
And he sang : ' Hurrah for my handiwork !
Hurrah for the spear and the sword !
Hurrah for the hand that shall wield them well,
For he shall be king and lord.'

To Tubal Cain came many a one,
As he wrought by his roaring fire,
And each one prayed for a strong steel blade
As the crown of his desire ;
And he made them weapons sharp and strong,
Till they shouted loud for glee,
And gave him gifts of pearl and gold,
And spoils of the forest free.
And they sang : ' Hurrah for Tubal Cain,
Who hath given us strength anew !
Hurrah for the smith, hurrah for the fire,
And hurrah for the metal true ! '

But a sudden change came o'er his heart,
Ere the setting of the sun,
And Tubal Cain was filled with pain
For the evil he had done ;
He saw that men, with rage and hate,
Made war upon their kind,
That the land was red with the blood they shed,
In their lust for carnage blind.

And he said : ' Alas ! that ever I made,
Or that skill of mine should plan,
The spear and the sword for men whose joy
Is to slay their fellow-man ! '

And for many a day old Tubal Cain
Sat brooding o'er his woe ;
And his hand forbore to smite the ore,
And his furnace smouldered low.
But he rose at last with a cheerful face,
And a bright courageous eye,
And bared his strong right arm for work,
While the quick flames mounted high,
And he sang : ' Hurrah for my handiwork ! '
And the red sparks lit the air ;
' Not alone for the blade was the bright steel made '—
And he fashioned the first plowshare.

And men, taught wisdom from the past,
In friendship joined their hands,
Hung the sword in the hall, the spear on the wall,
And plowed the willing lands ;
And sang : ' Hurrah for Tubal Cain !
Our staunch good friend is he ;
And for the plowshare and the plow
To him our praise shall be.
But while oppression lifts its head,
Or a tyrant would be lord,
Though we may thank him for the plow,
We'll not forget the sword ! ' ''



KING KON, GAN, "CAIN" OR "TUBAL CAIN" OR BAUGE (BACCHUS) OR THIO (DIONYSOS), THIAZZI OR TASCIO OR TASHUB AS INVENTOR OF THE PLOUGH.

From gigantic Hittite rock-carving at Ivriz in Taurus, *c.* 2700 B.C. After von Luschan and Sir C. Wilson, and see photo, Plate VI, WMC.)

Note his Gothic dress, with goat-horned Phrygian hat, hammer of his father Thor, and as Bauge or Thio (Bacchus-Dionysos) holds ear of Corn, and garlanded with Grapes, and behind him is a riveted metal Plough. His votary priest has Swastika Sun-Crosses embroidered on his dress. For numerous representations with corn, fruit and Sun-Crosses on Ancient Briton pre-Roman coins, see WPOB.

NOTES TO THE TEXT

1. This is the opening verse in the *Vōlo-Spā* Eddic lay (NE. I. 1 f.), which I have found is the Central Edda and the framework of the whole series of the detached Eddic lays, which are merely its branches. *Vōlo-Spā* means literally "The Völo's Spying." *Vōlo, Vālva* or *Vala* is the title of a kind of prophesying Sibyl or Seeress in the Edda and in Icelandic Sagas. Its etymology is uncertain. It may be related to the Icelandic *Vōl* or *Val* and Scottish and North of England *Wale*, "to choose, select," with reference to the Sibyl's choosing of Fate, especially as the second part of the title, namely *Spā*, "to spy," has the special sense of second-sight, foreseeing, foretelling, past-seeing and soothsaying, and it is identical in form and meaning with the Scottish *Spae* in "Spae-wife" for a fortune-telling gipsy; and it is cognate with Latin *Spec-ere* and Sanskrit *Spaç* "to see." Its soothsaying sense, however, suggests that it may be related to Icelandic *Bölva*, "to curse, swear," *Vāla, Vola*, "to wail," Indo-Persian *Bol*, "speak," and English "Bawl" and "Palaver," all of which I have shown are derived from the Sumerian or Early Aryan *Bal, Bul*, "to bawl, speak, swear, incant," and also "interpret" (see WSAD. 27). In this sense of "interpret, speak, incant and chant" it would include the recitation or rather chant of the Sibyl, as the Edda was sung in verse. Be the etymology, however, as it may, I have translated the phrase into English, in its currently accepted meaning, as "The Sibyl's Vision"—although the special Eddic word for "Sibyl" is *Sif*, derived as I have shown from the Sumerian *Sib*, "enchantress," with its cognate *Isib*, "enchanter, conjurer" (WSAD. 22). And I have added to this verse the refrain which so repeatedly recurs throughout this Edda lay, and which obviously came here in the original before the fragments became displaced (see Foreword.) It has been suggested with probability that the name *Veleda* mentioned by Tacitus as the name or title of a certain prophetic virgin of the German tribes (probably Saxons) in his *Germania*, Ch. VIII, may be related to this Eddic *Vōlo* or *Vala*.

2. *Her fadir* or *Her fōthr* in different MSS. On *Her* or "Lord" as *Arya* or "Aryan," see *Ar, Harri* in Sumerian and cognate Aryan languages in WASD. 15.

3. V.; NE. 7. 29. "Ring'd with the wreath" in text *hringa ok men* is literally, "ringed eke monile or necklace," wherein *men*, "necklace," is Anglo-Saxon *Mene*. It is seen to be

derived from Sumerian *Mēn*, "a diadem, cord, or necklace," cp. Br. 5512, and BW. 240 and WSAD. Its Sanskrit derivative is *Mani*, "jewel," found also in the famous Tibetan mystic spell: "Om *Mani* padme Hum," or "Hail to the Jewel in the lotus," see WBT. 139, 148.

4. *Ioetn* or *Iōtun*, "Eden." The name is derived from the Sumerian *Edin* or *Etin*, the home of the oracular priestess, and the deified priestess as "The Mother-goddess," the mother and wife of Ablu (Abel) or "The established Son" (Tammuz), who is called by the Sumerians "The Lady of Edin" (Sayce, "Hibbert Lects.," 1887, 238). It is accepted by Assyriologists as the source of the Hebrew "Eden." On its Sumerian form and definitions and occurrence in other Aryan languages, see WSAD. 69 and WISD. 35 f. It is also called in the Edda "The Garden of Eden," *Iōtna garda*, Scene XIV. In Hebrew the word, which is Englished as "Eden," is spelt *O-d-n*, which fairly equates with the Eddic dialectic spelling—on the *O* value of this initial letter, the so-called "Ayin," see WAOA. 39. It is also called in the Edda *Rōm*, which preserves the old Sumerian synonym of *Edin* as *Rum*, see WSAD. 69. Its geographical location is discovered for the first time by the Edda to be unequivocally at the old Hittite capital of Carchemish on the Upper Euphrates, the chief river of the Garden of Eden in the Old Testament in Genesis, and see next note, 5.

5. "Eve of Ior," in text, *Ívid-Ior—d* being introduced in Eddic Gothic when the following word begins with a vowel or *h*. This personal name, *Ivo* for "Eve," is spelt later on in the Edda as *Ifo*. *Ior*, which is also spelt in the Edda as *Ur* and *Urd*, is disclosed as identical with the Old "*Ur* of the Chaldees," but it is the original *Ur* at Carchemish on the Upper Euphrates, and not its later namesake in Lower Mesopotamia, which was also latterly a shrine of the Chaldean Mother-goddess, the deified Matriarch and her Moon-god. In Sumerian "The Garden of Eden" or Edin, and the seat of the oracular priestess and "Mother-goddess" is called *Ur-du* ("Eridu") meaning literally "City of the Deep" (Br. 897, and cp. Br. 890 and M. 9176 and B. 530), *i.e.*, defining its site at the beginning of the *deep* navigable channel of the Euphrates on which Eden or Carchemish stands, with waterway down to the sea of the Persian Gulf. A second Urdu or "Eridu" was later established at the mouth of the Euphrates on the Persian Gulf.

6. *Miōt*-o'-the-Wood, in text *Miōt-vid* or *Mioth-vid*, wherein *Vid*= "Wood" (*i.e.*, Wood-Cross Sceptre, as we shall see later), defining King Thor as the bearer of the Wood-Cross Sceptre. This is a frequently recurring title of King Thor or *Dar*, *Od* or *Ad* or "Adam" in the Edda, either as simply *Miōt* or *Meite* or *Meide* or with the "Wood" epithet. It is used by Cædmon, King Alfred and other Anglo-Saxons as *Metod*, as the title of God as "The Creator." It is now disclosed as

derived from the Sumerian *Mūati*, " Lord of the Wood-style (or pen) of Deep Wisdom " (cp. Br. 5579 and WSAD.). It is cognate with Thor or Dar's Sumerian title of *Mid* or *Mīt*, and *Mītra*, " The Lord of the Wood-style, the great one of the Land " (Br. 5634 f.; 9864-7; PSL. 240 and WSAD. and WPOB. 46, 57). And it appears to be also akin to the Sumerian *Mit* or *Mid*, " Lord," as title of King Thor or Dar, with synonyms of *Idim* and *Edim* in series with the Semitic *Adam*, as *I* interchanges with *A* in Sumerian, see WSAD. 1; and on the multiple titles of Thor, Appendix V.

7. This and next verse are from V.; NE. 1, 2-3.

8. *Ymi*, with variants elsewhere in Edda as *Gymi* and *Hymi*, was conjectured by the Wodanist Icelander Snorri and other later bards as a male *Iötun* (*i.e.*, Edenite). But she is unequivocally called elsewhere " she " at critical points in the older Eddic texts, which describe her there as the pre-Thor or pre-Adamite Matriarch of the Serpent-Wolf cult of Iötun (or Eden) or Hell. Her female sex is confirmed by the Sanskrit, which calls her *Yami*, " the Queen of Hell " and the consort of her brother *Yama*, the first king of the same, who is her paramour Wodan of the Edda. This is fully confirmed by the Sumerian, which calls her *Geme*, " a maid or concubine " and the variant Zimu (Note 20), with the synonym of *Gul* and *Gal* (Br. 10907 f.) both of which aliases she freely bears in the Edda, and thus establishing her identity with *Gula*, the primitive Mother-" goddess " of the Earth of the Chaldees. The Babylonian tradition also makes the Serpent of the Deep, of which she was the priestess, a female. The change to the male sex only appears in the later versions of the myth-mongering priests of the Egyptians, Indians and Wodanist Goths. This *Ymi*, the ignorant Matriarch, was the first of the series, and is to be distinguished from the later successor of that name, who was contemporary with Thor-Adam, and somewhat more cultured than her primitive ancestress.

9. Ginnung Gulf, in text *Gap Ginnunga*, or " The Gape or Gulf of Ginnunga." On the identity of *Ginnunga* with the old Sumerian name of *Gi-in-gi* or *Kan-in-gi* for Mesopotamia on the Persian Gulf, see WSAD. xliii. and text, and cp. Br. 9662, 9617-20, and WMC. 75 f., and my article in *Asiatic Quarterly*, April 1926. This location of Iotun-land on the Gulf of Ginnunga presumes the tradition that the Persian Gulf formerly extended up to Carchemish.

10. This verse is from V.; NE. 2, 5 f.

11. *Nār*, River. Text here *Nā-strōndo ā* or " *Nā*, River strand," wherein *Nā* is short for *Nār*, the full form which elsewhere regularly occurs. *Nār* in Chaldee-Akkad means " River " or " The River," and is especially " The Euphrates " (MD. 721).

The Upper Euphrates district at Carchemish (see map) was regularly called *Nari-ma* or "*Nar*-land" by the Hittites, Assyrians and Egyptians. And even nowadays the main channels of the Euphrates are still called *Nahr*, see my article on Carchemish in *Journ. Roy. As. Soc.*, 1922, 267 f. Significantly the Ancient Egyptians, whose ruling race I have shown to be Aryan-Sumerian colonists, also used the same name for the Nile as "The River" in the form of *Naiār* (cp. Budge's *Egyptian Dictionary*, 343[a]); and *Nara* also is "The Waters" in Sanskrit, and is a title of great rivers, as, Nar-budda or Ner-budda or "The Deep Waters."

12. *Orm*="Great Serpent or Worm"; and it is found in British place-names associated with King Arthur, *e.g.*, Orme's Head, etc. On its derivation from the Sumerian *Erim*, "Enemy, Serpent, Worm," see WSAD. 73.

13. This verse is from V.; NE. 9. 38. On the worship of the Serpent, see Note 18*a*.

14. *Slīd-ur* in V.; BE. l. 157. In NE. 8. 36. *Slīdr*. On *Ur*, see Note 5.

15. "I see." In text, "She sees," descriptive of the repetition of the words of the earlier reciter, and this often serves for the earlier "I see."

16. V.; NE. 9. 39; but it follows the preceding verse in BE. Further references to the varying location of the verses in "The Sibyl's Vision" dislocated in the different MSS. are now omitted in most cases, for want of space.

16*a*. This title *Heide* for the pre-Thorite Matriarch weird seems akin to Greek *Hāidēs*, "Hell," Latin *Hades*, personified by the later Greeks a male god (*Aides*); for her abode is repeatedly called Hell in the Edda.

17. *Ganda* occurs here for the usual recurring *Gandr*. Eddic commentators interpret this word *Gandr* as "sorcerers," also "serpent" and "wolf and witch's broom" (VD. 188). It is akin to the Scottish *cantrap* for "witchery." In the Sanskrit epic versions of Adam and Eve, the *Gandharva* are the evil magical sprites who molest Adam (*Purū* of the Sun-cult) and are identified by Sanskritists with the *Kentaurs* or *Centaurs* of the Greco-Roman who were adepts in magic. This name *Gandr* is disclosed as the Chaldee source of the "Goosey *Gander*" of Old Mother Goose with the witch's broom in the nursery tales.

18. *Brūdar*, literally "a bride," but with one exception it is exclusively used in the Edda as an opprobrious term for the unwedded houris of Eden—marriage being unknown amongst the pre-Adamite Chaldees.

18*a*. The aboriginal Mother-goddess-cult in Egypt and Greece also worshipped the Serpent; and Serpents were kept in the Greek temples and supposed to feed on the offerings of con-

secrated cakes and honey, though they really fed on the rats and mice attracted by those food offerings.

19. *Meyiar*=" maids," or " virgins," singular *Mær*, which is a frequent title of the Matriarch, and also used in later Christian times in Iceland and Norway for the Virgin Mary (VD. 443). *Mær*, maid or virgin, is also written Meyia, and this is obviously the source of the name May and cognate with Greek *Maia*.

20. This sacred tree of Eden is called *Tholli* in text. *Tholl* is defined in the Eddic glossaries as " a tree in general," in Iceland, " a fir-tree." But here it appears to have been evidently intended for the Sumerian *Tilla*, a variant name for *Ur* or *Uri*, " the Date-palm," from which Eden derived its *Ur* title (Br. 7308). The Date-palm, though now common in Middle and Lower Mesopotamia, is not now indigenous so far up the Euphrates as Carchemish, though widely cultivated on the Syrio-Phœnician and Mediterranean coast to the west. This tree is figured as the sacred tree of Ur or Urdu in many archaic Sumerian seals and in Persian seals (as we shall see), and it occurs on some of the sculptures unearthed at Carchemish. It was perhaps a cultivated tree there, and thus especially precious. In the Sumerian hymns the sacred " Tree of Life " of the Garden of Eden is thus described, and significantly the Eden Matriarch *Ymi* (or *Gymi*) (see Note 8), appears to be called therein *Zimu*, and she and it are said *to have flourished before the epoch of Adam-Thor or In-Duru.*

In Urdu a stalk grew overshadowing : in a holy place did it become green,
Its root was of white crystal which stretched towards the deep :
Before In-Duru [Adam] was its course in Urdu teeming with fertility.
Its seat was the (central) place of the earth,
Its foliage was the couch of *Zimu*, mother,
Into the heart of its holy house which spreads its shade like a forest hall no man entered.
(There is the home) of the mighty mother. . . .
In the midst of it was *Tamuz* [or *Ablu*, Abel]
(There is the shrine) of the two [the Mother-Son].

This extract is from Professor Sayce's translation in " Hibbert Lects.," 1887, p. 238. The explanatory words within square brackets are added by me, and *Urdu*, *In-Duru* and *Zimu* are substituted as more exact readings of the Sumerian for the older transliterations " Eridu, Ea and Zi-ku-um " therein. On the reading " Zi-mu-um " or " Zimu mother," see Br. 10219 and cp. Br. 10505 and B. 481. This Sumerian *Zimu* reading for the Eddic *Gymi* (see Note 8), is confirmed by the Sumero-Aryan definition as " *Geme*, the woman Seer-mother of the temple of Zakh, Zax, or Sax." Br. 10223. On " The Tree of Knowledge of Good and Evil," see Note 78.

21. On the Three Fates in Sumerian, see WPOB. 243 f. and WSAD. 24.

22. *Lōg lōgdo. Log*=" Law or Laws " in Eddic Gothic and is cognate with Greek *Logos* and Latin *Lex, legis*, and is presumably the *Logos* (or " Word of God ") referred to in St John's tradition: " In the beginning was the Logos." This *Logos* of the weirds was an oracular Voice, as the *logdō* following it appears to read " Lugged," *i.e.*, cognate with the Scots *lug*, " an ear," and meaning, " they *lugged* or heard the Logos."

22*a*. *Ōl* here presumably for *Œl*, appears to be a dialectic variant of the Matriarch's title, otherwise spelt *El, Ell, Al, Ale* and *El-di* later on; and the equivalent of her Semitic, Chaldee or Akkadian title *Elū*, " priest," cognate with *Ellu*, " hell," and *Il, Ilu*, " god," latterly with the feminine affix *t* as *Iltu* or *Allatu*, " queen of Hades," cp. MD. 38, 50 f. The reading of this rather corrupt passage appears to be as given. CPB. (I. 232) render the third and fourth line " Loki bred the Wolf by Angrboda "; but both Loki and Angr-bodo were admittedly males. On the later interchange of Gothic *O* and *A*, see VD. 2, and WAOA. 40 and plates I and II. And on Loki as Baldr, see Note 28.

23. On *Bodo* as the earlier form of *Wodan*, see Foreword xxiv. In Sumerian his name is written with the sign of the Serpent and a Foot, with phonetic value of *Bu-du, Bodo* or *Bu-dun* (Br. 7560); and he is defined there as " The right-hand man of the Mother-lady or goddess," and as " Lord *Si-ir-tur*, who was the father of the Chaldean *Aplu* or Tammuz, who we shall find is Baldr. Cp. *Tammuz and Ishtar*, Langdon, 21. And in the Edda we shall find he is repeatedly called *Surtr* and *Surtar*. Thus the Edda preserves the early Sumerian forms of his name, and shows that " Wodan " was coined subsequent to the Edda MSS. of A.D. *c.* 1100, in order to filch for him the achievements of Thor or Odin. The Indian evidence also fully confirms this, as cited in Foreword. His Vedic name is *Budhnya* as " Serpent of the Deep " and opponent of Indra. Whilst as consort of *Ida* or *Ila* he is called by the Brahmans *Budha*, which is still the ordinary Indian name for Wednesday or Wodans-day. Moreover, " the progenitor of the future race," according to Brahmanism (WVP. 3, 29) is to be called *Bhautya*, with sons *Budhnya* and " The good *Bala* " (Su-Bala), which clearly repeat the names of Wodan and Bal or Baldr as glorified by reactionaries.

23*a*. This verse is from the Hound's Lay section of the Volö-Spā, HL.; NE. 290, 40.

24. *Glads-heimr* or " Home of the Glads." This *Glad*, which is later often spelt *Gald* and *Geld*, is used as a title of the Edenites, and is seen to be obviously a dialectic spelling of Chaldee, the *Kaldi* or *Kaldū* of the Assyrians, see WPOB. 99. This first line reads " Glads-heim is the fifth inn " in order to adapt it

to a later numerical arrangement of the "inns," on the notion that Wodan was an Asa.

25. *Ōdin* of the text here and later, when it clearly refers to Wodan, is translated "Wodan," which is the usual Teutonic spelling of his name. This distinction is necessary in order to sharply differentiate him from *Ōdinn* or "Ōd-o'-the-Inn," a common title of King Thor throughout the Edda, especially as all modern Eddic writers and translators have hitherto confused Wodan with Thor under this title, with lamentable and hopelessly contradictory results. See details in Introduction and Appendix V.

26. These two verses are from GM.; NE. 56, 8-10.

27. GM.; NE. 58, 19.

28. Baldr or *Loki*. This identification of Baldr with the villainous Loki is now explicitly disclosed everywhere throughout the Edda: and he is also seen to be the historical origin of Abel. Loki is Baldr's title as Lucifer. Baldr we shall find frequently written later as *Val*, and it is also written *Val-dyr*, *i.e.*, "Val-the-beast"—the labials *V*, which is a late letter (see WAOA. 49), and *B*, being freely interchangeable in the Edda and elsewhere, *e.g.*, in Thor's title of *Veor* for *Bur*. The original form of Baldr's name is disclosed as *Bal*, through the Sumerian. In the Sumerian records *Bal* or "The Oppressor or Destroyer" (Br. 267 and WSAD. 27) is defined as "The Lord Enemy (of the Sumerians), *Lukh* or *Lakh*" (Br. 6170). This unequivocally identifies him with *Loki* of the Edda, wherein he is frequently called by both titles, Baldr or Val and Loki in the same verse. He was also called by the Sumerians *Abal* and *Aballa* (Br. 271), and defined as "The man pourer-out or sacrificer of the Lamb" (cp. MD. 717). This discloses Baldr's identity with Abel of the Hebrew legend, and with the deified shepherd of the Chaldees, *Ablu* or *Ibila* of the Sumerian (Br. 4116-18), "the established Son (Tammuz or Ablu)" of the Mother-goddess of the Chaldees. And in the Edda Baldr-Loki, who is slain by Adam's son *Gunn-Kon*, *Kynni* or "Cain," is called in the lays *Epli* (see later). The later Wodanist exaltation of the Eddic *Baldr* or *Val-dyr* into "Balder the Beautiful and good god," has perhaps been facilitated by confusing its etymology with the Anglo-Saxon *Baldor* or *Bealdor*, "The bold, hero, or prince," from Anglo-Saxon *Bald*, *beald*, "bold," from the Gothic *Vala*, "strength," and the Sumerian *Bal*, "valour," see WSAD. 27.

29. GM.; NE. 57, 12. In some later MSS. Baldr's hall, it is added, is called "The Seventh," on the later mistaken Wodanist notion that Baldr was an Asa, and including his hall in the numerical list of the halls of the Asas. But in others this is correctly omitted. *Liggia fæsta=lyggia ā fasti=* "wild beast fastening on or devouring prey." VD. 145.

30. *Lindi brendo*=" burning linden (lance)." This, we shall find, confirms his identification with the historical original of Lancelot of the Arthur legend, and see Note 149.

31. *Fann* here may perhaps=Van or Fen, see Van Lake, province of Eden in map, as Loki is called also The Wolf of Fen.

32. HL.; NE. 290, 41.

33. *Ib.*, 289, 33.

34. *Varg*, " a she-wolf," is seen later to be a variant of the *Frigg* title of the Matriarch. And see *Firig*, " Wolf " in Sumerian, WSAD. 78.

35. These two verses are from V.; NE. 10, 45, 5 f.; and 9, 39.

36. *Um*, literally " over, above," is derived from Sumerian *Um*, *Umun*, " master, overlord," and akin to Sumerian *Am*, *Um*, " wide, spacious," and was used as title of emperors, WMC. 199, 213.

36*a*. *Sig*, a frequent title of King Thor or Dar in the Edda and derived from his Sumerian title of *Sag*, see Foreword and Appendix V.

37. This verse and closing previous stanza from V.; NE. 10, 44, 5 f.

38. *Thor*, also spelt elsewhere *Dur*, is the usual title of this first king of the Goths in the Edda, and was originally spelt therein *Dar*. It is derived from his usual Sumerian title of *Dar* or *Dur*, see Appendix V. On *Asa*, see Note 40.

39. GTM. 1, 177; Hm.; NE. 87, 11; Sn. 44.

40. *Āsa*, *Asa* or *Ass*=" Lord," the title of King Thor and his royal Goths in the Edda. It is derived from the Sumerian *Ās* or *Assa*, " Lord," and a title of Thor or Dar in Sumerian, see WSAD. 19 f.

40*a*. Mt. Ida, which still retains that ancient name, is situated at the source of the river of Troy, the Ska-Mandar. The Vale of Troy is thus aptly named " Ida Vale." The mountain is snow-capped 5750 ft. high, and was sacred to Zeus (*i.e.*, Zagg, Sig or Thor). *Ida* or *Ila* is a Vedic title of the Mother-Cow-goddess, who is also called " The Mother of the Herd," and was associated with *Urv-ashī* (who we shall find is the Asyn-of-Ur or Eve of the Edda), RV. 5, 41, 19. And Ida or Ila was the wife of Budha, who we found was *Bodo* or Wodan.

40*b*. Troy, the traditional builder of which was Dar-danos (*i.e.*, Thor-Dan), was called by Homer *Troia* or *Troiē*. The initial aspirated *T* letter in Edda is a very late letter coined from *T* and *D*, thus postulating the early form of *Tru* for this name; for the final *d* in Thrud is merely the Eddic phonetic affix introduced after vowels, when the next word commences with a vowel or *h*. As it stands, however, *Thrud* can be read " Troad," coined by late Latin writers for the district of Troy.

41. *Valas-Kiālf* is usually read Vala-*skiālf* or " Shelf of Vala," which has no appropriate sense in relation to Thor. It appears to me to read *Valas-kiālf, i.e.,* " Valas-on-Sea (or Gulf)," wherein *Kiālf=giālf,* " the sea " (literally " gulf "), and in Eddic Gothic *Gi* becomes *Ki* after an *S* (VD. 199). This suggests that this Eddic *Valas* may =*Filios,* which is believed to have been the oldest form of the name *Ilios* for Troy (Schliemann, *Ilios,* 139), especially as *V* dialectically interchanges with *F* (see WAOA. 31) and *a* with *i* in Eddic Gothic (*e.g., Ad=Id,* cp. VD. 26, 313). And " Ilios " or Troy is even now only some two and a half miles up the delta from the sea of the Dardanelles.

42. In text *Ōdinn.* On this title for Thor or " Adam," see Foreword and Appendix V.

43. These four verses from Gr.; NE. 56, 4-7.

44. *Ādr Burs* in text. The *r* in Adr is merely the final Eddic Gothic affix of the nominative case. I have added within brackets *-am,* in order to identify him. " Adam " as a title for Thor does not occur in the Edda, because these epics contain only the Early Sumerian forms of names, personal and place; whilst " Adam " is derived from this late Sumerian Chaldee title of " Adamu " or " The man Ada," see Scene XVI. On his *Bur* title in Sumerian, see WSAD. 42; and on his *Ad* title, see Appendix V.

44*a*. *Ginn* here, the Anglo-Saxon *Ginn* or *Gin,* " vast, wide expanse," and surviving in our English " begin," is here translated as " most." It is obviously derived from the Sumerian *Gin,* " all, totality, be full," also " command, rule," and was the common word for " ruler "; and seems the source of our word " King," so that it might here be rendered " kingly."

45. Spelt here and elsewhere in this refrain *God,* in CR. MS. God is a usual Meso-Gothic form for " Goth " (SMG. 112). The word is sometimes spelt elsewhere in Edda as *Gaut. Goti* is the ordinary name for Goth in Icelandic and Scandinavian, and is, as well as *God,* derived from the Sumerian *Gut* or *Guti* name for " Goth " (WMC. 375 f.), the modern form " Goth," with the aspirated *h,* having merely been coined by the Romans, though the people themselves never spelt their name with *th.*

45*a*. On *Danie* and *Dan* as Thor's title in Sumerian, see App. V.

45*b*. A. H. Sayce, " Hibbert Lects.," 1887, 479-80. In first line *Dar* for *Adar* and " Lord *Zax,*" the latest reading is substituted for *Mul-lil,* long given up. The last four lines are from S. Langdon's *Sumerian Psalms,* 199 f., in which " Lord Sakh " is a revised reading for *En Lil.*

45*c*. WSAD. 51.

45*d*. E. A. Wallis Budge, *Gods of Egypt,* 2, 8 f.

45*e*. *Iliad*, 20, 214 f., in Lang and Myers' transl.

45*f*. WSAD. 49, 51, 52 and Note 45*a*.

45*g*. *Vishnu Purāna*, ed. Wilson and Hall, 1, 178, 188 f.

45*h*. See WPOB. for many examples.

46. On Goat as rebus for "Goth," see WPOB. 251, 320, 330, 332 f.; WISD. 20, 22.

47. Thor's name is significantly written both times in this verse *Dur-inn* or "Dur-o'-the-inn," wherein *Dur* equates with the old Sumerian form of his title *Dur*, *Dur-an*, see WSAD. 67.

48. *Lofar*. This name offers another striking instance of the authentic historicity of the Edda in preserving literally these ancient names. *Lofar* is clearly the *Lapara* of the early Greco-Byzantines, an important ancient city on the Armenian frontier on the S.E. border of Cappadocia, in the upper Valley of the Saros River of Cilicia in the anti-Taurus range and near the modern village of Keni Vere (see W. Ramsay, *Historical Geography of Asia Minor*, 291 f.). It is described as in the extreme distance of the Lion-tribe land. Its name "Lofar" or *Lapara* is probably derived from the Akkad name *Labu* "Lion." It is significant that in the adjoining valley to the S.E. is the old Hittite city of Marash, with several famous sculptured lions covered with Hittite hieroglyphs.

49. *Iōrovalla* or *Jōrovalla* is clearly the dialectic spelling of the old name for Carchemish, known to the ancient Greeks as *Hieropolis*, and to the Greco-Romans as *Oropus* or *Europus*, and now the modern Jerablus. See my articles in *Jour. Royal Asiatic Soc.*, 1922, 267 f. and 580 f. *Aur Vang* is obviously the great Lake Van in modern Armenia, wherein *Aur* is either dialectic for Eddic *Ār*, "water," or in its ordinary Eddic meaning of "Mud" *i.e.*, "The Muddy Van Lake." The Van people we shall see were Edenites. The name of this lake is also spelt with the nasal *n* or *ng* in the old Indian Palī Iataka tales of Buddha.

50. Sayce, *op. cit.*, 480-6.

51. Æschylus, *Prometheus Bound*, tr. J. S. Blackie, 314. Professor L. Campbell translates lines 18 and 19 as "Numbers prime sovereign of all the sciences, Writing and Spelling."

51*a*. *Alvis Māl*, NE. 120, 1 f.

51*b*. *Jōrd* or *Jörth*, "Earth," derived from *Arati*, Earth in Sumerian, see WSAD. 17 f. and 73.

52. *Aur*, "Earth," derived from *Ar*, "Earth as Arable land" in Sumerian, WSAD. 16 f.

53. *Man*, *Min* is a name for "Moon" in Sumerian, cf. ISL. 317, and the Edenite "*Shindy*" and Dwarf name "Shine" is from *Shin*, the Semitic Chaldee name for the Moon (Br. 9979 f.).

54. On Sumerian *Zal*, " Sun," as source of Gothic and Latin *Sol*, see WPOB. 242, 247 f. and WSAD.

55. *Ūrvan* or " Over-one " for " Sky," see Sumerian *Ara*, " Lofty, uplifted sky," WSAD. 14 f.; and Hittite *Uruwana*, " sky god," and Greek *Uranôs*.

56. *Sīl-ægia* or " Sīl-Ocean," wherein *Sīl*=herring (literally " silver ") in Icelandic and Norse, and cp. the epithet in Scots of " silver herring " in song " Caller Herring." This Gothic title for the Ocean is an anticipation of the Americanism " Herring-pond " for the same.

57. Hb.L.; NE. 75, 1 f.

58. *Œdl*, *Ædl* and later *Æthl* (plus *ing* or " clan "), is the royal clan of King Thor or Adam frequently cited in the Edda. Significantly it is derived from the Sumerian *Etil*, " Lord," see WSAD. 75. It is seen to be the same ancient Briton royal name as " Watl-ing," which gave its name to the pre-Roman arterial royal roads throughout Britain and so called " Watl-ing Streets," see WPOB. 182 f., 191 f., 198, 205 f., 399 f., 409.

59. On *Firig* in Sumerian for Phrygia, see WSAD. 79.

60. Vft. NE. 44, 1 f. The aliases of Wodan in the third stanza are added from Grim's Lay.

61. This name spelt *Thann-inn* in MS. and thus in series with Egyptian form, implies an original *Dann-inn*.

61*a*. WSAD. 78 f.

61*b*. *Academie des Inscript.=Mon. and Mém.*, 22 *l*, with plates.

61*c*. WPOB. 6, 88, 195.

61*d*. *Ancient Egypt*, 1917, 26 f. He suggests the Highlands of Elam in Persia with capital at Susa, as its possible original location. But that low latitude and relatively low elevation is insufficient for the semi-Arctic type of lion, besides, the Persian lions are maneless, and the style of dress of the hero is unlike those of the Susa ancient sculptures, but is Gothic.

61*e*. As the reverse contains scenes of men fighting on land and sea, the carving would be presumably done later, after Thor's great sea and river victories, see later on.

61*f*. Stuart, *Sculptured Stones of Scotland*, 1, 22, pl. 74. And for representation WPOB. 335.

61*g*. WPOB. 243, 251, 320, 330 f.

62. Sn. 168.

63. *Surtr*, also spelt *Surtar*, is a frequent Eddic title of Wodan, and *significantly it equates with his Sumerian title of* SIRTUR *in the Chaldean hymns for the father of Tammuz, Ablu or Baldr*, cp. S. Langdon, *Tammuz and Ishtar*, 21. And see Notes 23, 240.

64. Hb.L. NE. 78, 23.

65. Hv.M.; NE. 39, 138-9.

65*a*. RV. 6, 27, 5.

65*b*. WMC. 71 f.

66. *History of Art in Phrygia*, 81.

67. On *Pirig* in Sumerian, see WSAD. 79.

68. From Professor A. Sayce's transl. in "Hibbert Lects.," 1887, 479 f. *Firig* is substituted for its Chaldee synonym *Labi* ("Lion"), cp. WSAD. 79; and the textual word *Ilu* for its translation as "god," and "enthroned *Zax*" for the abandoned old conjectural reading *Mullil*.

69. *Myg-don* here is presumably Thor-Miod's or Ottar's son *Mag* or *Miok* or "Cain," who latterly became co-regent with Thor-Miod (see later).

70. WSAD. 79-80; and cp. WISD. 110.

71. *Himin*, "Heaven," derived from the Sumerian *Imin*, "Heaven," see WPOB. 243, 260; WISD. 94, 97, and WSAD.

71*a*. On the Ukhu name for Thor's capital in Sumerian, see WMC. 71 f.

72. See photographs in Garstang's *Land of the Hittites*; Perrot and Chipiez's *History of Art in Asia Minor*; Puchstein's, *Boghaz Köi*, 1912.

73. On *Mæg* as Michael, the historical original of St Michael, see later, and WMC. 24, 144 f. On *Vidara* Land as the Sumerian *Vidara* and its identity Pteria, see Note 175 and WMC. 74 f.

74. *Himini*-biorg.

75. *For-seti* or "Foresight," as the title of Thor or *Bur-Mioth*, confirms his identity with Pro-Metheus of the Greeks, who interpreted that name as meaning "Fore-thought."

76. This "Red Horn" is referred to later as the site of Thor's upright planted Red Cross standard. *Nicerd* appears to be a title of Thor as "The North-man," *i.e.*, the equivalent of Norse or Norman or "Nordic," and see later that Thor came from the Danube Valley to the North of Troy. The late Wodanist view of "Niord" being a hostage from the Goths to the Vans is not in keeping with earlier and more authentic verse, which obviously identifies him with Thor.

77. The foregoing six verses are from GM.; NE. 58, 17 f.

78. *Ygg's Drasill-Tree* of Knowledge. "Ygg" is a frequent title of Thor, varying with *Sig* (see Note 36) and *Uk*, *Uku* and *Oku*, of which latter series it is evidently a variant, and these are obviously derived from his Sumerian regnal title of *Uku* or *Ukusi* of *Ukhu* City (see my *Makers of Civilization*, 78 f.). *Ygg* is obviously derived from his Sumerian title of Zagg. His sacred tree is here and elsewhere called an "Ash," and sometimes

called a *Run* or " Rowan," which identifies it with the Mountain Ash or Rowan Apple-tree, or Quicken Ash or " Tree of Life," which belongs to the Apple family, *Pyrus*. On how the Rowan became the sacred tree of the Sun-cult with its Red Cross, see WPOB. 311 f. The name *Dra-sill* seems to be from the Sumerian *Dar* or Tar=" Tree " (and source of the latter word and of Sanskrit *Daru*, " Tree ") and *Silb*=" great lord or king, counsellor, judge, and a title of *In-Dur* is King Thor (Br. 2625 f.). The name would thus mean " The King's Tree " or " The great Judge's Tree."

79. *Urd*, as a title for Eden, significantly preserves the Sumerian *Urdu* (also read *Eridu* by Assyriologists) for the home of the Chaldee Matriarch and her son *Ablu* or Tammuz, the site of which has hitherto been unknown, but now disclosed as Carchemish or Eden. It is also called in the Edda Iörd, see WSAD. 73. *Urdar brunni*, " The burn or well-spring of Urd," was the divining well of the weirds in Eden, and see Note 5.

80. " The baptized men of men," in text *mennzkir menn* (GM. ; NE. 6131), appears to read as translated. See next Note on *Skīra*, " baptize " (*z* frequently exchanges with *s*).

81. *Bilskīri*. On *Bil* as a recurrent title of Thor or Dar, with variant *Bel* in " Bel-fire," etc., and its use in Sumerian, see WSAD. 38 f. ; WPOB. 2, 13, 32 f., 267 f. ; WISD. 78 f. *Skīra* in Icelandic and Norse=" Baptism " (literally " the Scouring "), and later in Christ's period John-the-Baptist is called *Skīri-Jōn* in Iceland and Scandinavia (see VD. 550). In Britain also the word appears to have had probably a like currency and meaning. In Scots dialect *Skir*=" pure " and *Skirge*, " a dash of water " (Jamieson's *Scottish Dict.*, 485). And " *Skiris* Thurisdaye " was the name applied to the cleansing or washing festival of Maundy Thursday in the Acts of James VI (Jamieson, *op. cit.*, 485). This last transference of a pagan festival-name to a different date would be paralleled by the Christian adoption and transference of the pagan name " Easter." Significantly, John-the-Baptist or " Skiri-Jōn " is represented carrying a Cross-headed standard, which was also regularly carried by Thor or Bil, as the symbol of the invincible and scouring Sun (WPOB. 292 f.) ; and see later on. The word *Skīra* appears to be derived from the Sumerian *Sakharra*, " to flood out dust " (Br. 5081, 6361), which was also applied by the Sumers to the rite of Baptism, see WMC, 220, 504 ; WPOB. 273 f.

81*a*. See photos in O. Puchstein's *Boghaz Kōi*, Leipzig, 1912, pl. 30.

81*b*. *Cylindres Orient du Mus. du Louvre ;* and Ward, *Seal Cylinders, W. Asia*, 368*a*.

82. *Thriar*, lit. " three," seems a mistake of copyists for *Thar*, " there."

83. The text here has "She sees," as repeating the lay of the former Sibyl.

84. On this title of Eve, see next Scene.

85. *Herians*="Aryans," see WSAD. 15

85*a*. *Sif*, a contraction for "Sibyl," from Sumerian *Sib*, "to conjure." In Scandinavian *Sib* is used as in Anglo-Saxon and Scots as="affinity," as in English "gos-sip," and also means "affinity by marriage."

86. Hv.M.; NE. 32, 104 f. Haver=to talk foolishly, to drivel.

87. FM.; NE. 178, 13.

88. HL.; NE. 284, 1 f.

89. *Mær meyia*, see Note 19.

90. *Blota*="worship by oblation." Eve's asseveration of "I worship," applied to her bridegroom, is significant as persisting in the later Christian period in the marriage contract ritual.

91. *Skati* here appears to be a phonetic variant spelling of the Sumerian *Xatti*, *i.e.*, "Hittite," and equating with its modern variant of "Scyth" and "Scot," see WPOB. 8, 77, 209, 322, and see Note 210.

91*a*. *Asyn* or *Asynio*, title of Eve, is from Sumerian *Aś*, "lord or lady," see WASD. 19. And compare *Ásaniaa*, title of Athene in Doric Greek. And see Note 101.

92. The Goat was the tribal emblem of the Goths, obviously as a rebus for *Got*, the proper form of that tribal name, and it was the especial emblem of Thor-Dar or In-Dara. See for representations of him on Sumerian, Hittite and Phœnician seals and on Ancient Briton monuments, WPOB. 7, 250 f., 320, 328 f., 345 f.; WISD. 19 f., 24 f.; and see WSAD. 50 f.

93. *Eldi*, see Note to Fig. 5, p. 7.

94. Text in CPB. 2, 23.

95. *Frod* or *Froth*, literally "*Froth*." Cp. Venus' title of Aphrodite or "Ocean's Foam or Froth."

96. See Note 92.

96*a*. Br. 262, 267.

97. WPOB. 7, 329 f., 332 f.

98. *Ib.*, 298 f., 311 f.

99. Sn. 46.

100. Sayce, "Hibbert Lects.," 1887, 495 and 530. For "goddess" and "Ea," their equivalent of "Lady" and *In-Duru* have been substituted; and note the latter is also called "*Dara*, the divine Goat antelope"—the word for which latter also means "Goat," cp. WPOB. 259 f. and WSAD. 51.

101. On *Ash* title of Eve in Sumerian, see WSAD. 19, 22, 51; and see Note 91*a*.

102. *Brihad-devatā*, transl. by A. Macdonell, 1904, 290.

103. *Rig Veda*, 10, 95, transl. by Griffith in *Hymns of the Rig Veda*, 2, 527 f. "Purū-of-the-Sun," its translation, is substituted for "Purū-ravas" (see WSAD. 42), whereas Purū is shown to be Adam-Thor's Sumerian title of *Puru* or *Bur*—his *Bur* title in the Edda.

104. *Vishnu Purāna*, ed. Wilson and Hall, 4, 8 f.; and see *Gandr*, Note 17.

105. GM.; NE. 58, 14.

106. Sayce, "Hibbert Lects.," 1887, 464 f.

107. Sn.E. 44.

107*a*. Detailed proofs in WMC. 98, 151 f.

108. His Sumerian (and also Eddic) title *Ama*, is written in cuneiform by a sign which has the value of *Lu* or *Lu-lu;* and we have seen that in the Edda he was called *Lodu*.

108*a*. The following Eddic references to Thiazi (Tascio), son of Thor, are somewhat corrupted by the copyist having adopted Snorri's notion that Thiazi was an Iotun or Edenite. In H.L. lay, after the verse stating that Frey (Eve) wedded Gerdi (Thor-George), and that Frey was Gymi's or Ymi's and Wodan's daughter, a verse says:

"Though Thiazi was their (Ymi and Wodan's) friend (relative)
He was scathe-yearned (by) the Iötun,
His daughter was Skadi." (NE. 289, 30.)

And in GM. NE. 57 is:

"Thrym-Hame, the glorious, is the saith Inn
Where Thiazi bode,
That Inn feared (by the) Iötun,
There now Skadi bides,
The baptized Gothic bride,
On her father's former green tuft."

109. GM.; NE. 56, 5.

110. Rigt.; NE. 22, 41 f.

110*a*. *Hetia*="champion, hero," and is clearly the *Hetman* title of present-day Cossack Scyth leaders, akin to *Hath* or "Hittite," derived from Sumerian *Hat* or *Khat*, "ruler," and the source of the Briton "Catti" royal title.

111. *Kolf*, "a club," VD. 353.

112. WSAD. 22; and cp. *Ag*, *Aka*, 7.

113. *Ib.*, xxxv. and *Gan*, *Gana*, *Kan*.

114. WSAD. 26.

115. *Ib.*, 26.

116. *Ib.*, 26.

117. Iliad, 20, 219 f., Lang and Myers' trans.

118. *Sigrdr Īfo Mal.*, NE. 185, 1 f.

119. *Gunn-ar. Ar*, in Icelandic, means " a plough," Old English " Ear " (see WSAD. 14) ; and Gunn or " Cain " (*Gun* and *Gan* in Sumerian) is repeatedly referred to in the Edda as chief of the ploughmen or " earers " ; as cultivator he is called in Sumerian *Bakus*, *i.e.*, historical human origin of Bacchus, his *Bauge* title in Edda (see WSAD. 26).

120. *Lā*, a form of *Læ*, " wicked, evil, bane, traitor," VD. 376, 403, and presumably source of English " low " and " lewd."

121. GM. ; NE. 60, 25 ; and CPB. 1, 72.

122. WSAD. 6.

123. NE. 188, 13 f.

124. Sayce, *op. cit.*, 479, 486. The last line is from Langdon's *Sumerian Psalms*, 199, wherein " Lord *Sakh* " is a revised reading for " En-Lil."

125. WSAD. 42, 63 f., and Mid, Mit, Mitra, WAOA. 69.

126. *Vishnu Purāna*, ed. Wilson and Hall, 1, 185.

127. Talmud, *Eiruvin*, 100, 2.

128. *Iarn* here is clearly the Sumerian *Erin*, " Cedar," see WSAD. 74. Cedars are native of and plentiful in the Van Lake district.

129. *Fen* is dialectic for *Van*, see WPOB. 93 f.

130. *Osk-Opni*. This name for Thor's capital of Vidara or Pteria in Cappadocia is of immense historical importance, as it clearly preserves in *Osk* its ancient Sumerian name of *Ux* or *Akshak* as written in the early tablets of about 2200 B.C., and *Ux* has the variant spelling of *Ukh*, which discloses Thor's title of " *Oku* or *Uku* Thor." The second part of the name, *Opni*, confirms this identification, as *Ux* or *Akshak* was called by the Akkads *Upe* and later " *Opis*." The title therefore, " Osk-Opni " defines Pteria by its two bilingual names, just as we have such names in Britain, *e.g.*, " Castle-cary," on the Roman Wall, wherein the first is the Roman name and the second " cary " was the Briton name *Cær*, " a castle."

131. These two verses are from NE. 178, 14-15.

132. Hb.L. ; NE. 80, 29.

133. Edda fragment, NE. 313-14.

134. Hb.L.; NE. 81, 37. *Thiā-alf*="Young *Thia*," a repeated title of Cain. It seems to be a contraction for *Thiazi*, earlier *Diazi*, which is clearly a variant spelling of the name of the Sun-Lord and Corn-Lord *Tascio* or *Dias* on Ancient Briton pre-Roman coins and on prehistoric Briton monuments, and occurring as *Dias* and *Tas* on Sumerian seals, etc., and as *Dias*, etc., on Phœnician coins. See for representations, WPOB. xvi. 261, 335 f., 338-9, 341, 346 f., 353. Later uninformed Wodanist bards, following Snorri, have made Thiazi an Iötun or Edenite, and an enemy of Thor, with stultifying results.

135. See Note 36.

136. *Typho* is called *Seth* by Plutarch, *De Iside et Osiride*, 62.

137. *Hûs Drapa*. For text, see CPB. 2, 24.

138. *Run-ninna kvenna*. This appears to read certainly "Runes of *Ninna*, the Queen." This is of immense historical importance as *Ninā*, also spelt *Ninni* with the title of "Queen," is a frequent Sumerian title of the Mother-goddess of the Chaldees and the mother of Ablu or Tammuz; and *Nīnni* with variant *Nanna* or *Nanā* and *Gimu* or *Geme* (*i.e.*, the *Gymi* of Edda) is her common title as Ishtar (cp. Br. 3050 and 10906-7; and PSL. 261); and *Nana* is the title of Baldr's wife in the Edda.

139. *Haust-long* (presumably for *Hauk-long*, as *Haust*="Harvest," has no application to this Edda. For text, see CPB. 2, 10 f., 16 f.

140. *Īsarn* in text, *i.e.*, literally "Iron" (which is also spelt *Iarn*), but which has no meaning here, and is evidently a late copyist's spelling to equate it with the late false spelling in later MSS. of *Isarn* for the *Iarn* of "*Iārn*-Wood" (see before), which we have seen was the *Cedar* Wood of Van, see Note 128.

141. *Māna* in text, which word ordinarily means "Moon." But it is probably the traditional equivalent of the Sumerian title of *Mahanna* (*Gal-Mahanna* or "King Mahanna") for Ablu or Tammuz, the son of the Matriarch. Cp. Langdon, *Tammuz and Ishtar*, 117. He is called in the Edda later *Gallmann*, see Note 189.

142. *Svol* here as a title of *El* is possibly related to Hebrew *Sheol*, "Hell."

143. *Jātaka Tales*, ed. Fausboll, 1, 209, No. 82, and 4, 1 f., No. 439. The Pali word *Satta* is ordinarily translated "a being."

143*a*. WPOB. 7, 329, 332 f., 334 f.

144. *Asaru*, WSAB. 20.

145. J. Rhys, "Hibbert Lects.," 1886, 210.

146. *Fafnis Māl.*; NE. 176 f.

147. See WSAD. *Andara*, 13 f.; and *Dar*, *Dara*, 51; and for illustrations from Sumerian seals, etc., WPOB. 245 f., 315 f.

The later bards in their prose notes falsely make this *Andvara* to be a " dwarf," presumably because Snorri introduced that name in the list of dwarfs in the Völo-Spa Edda, from which it is absent in the CR. MS.

148. *Hiāl-preks*, wherein *H* probably represents an early *Kh*, as it does in *Hatti* for *Khatti* or " Hitt "-ites, see WAOA. 33, and thus might be a corruption of *Khilikia* or " Cilicia," which I have shown was sometimes shortened in *Sil*, WPOB. 43 f.

149. Here Loki-Baldr, by his " glowing linden lance " (as in previous verse, see Note 30) is identified with the libertine " Sir Lancelot " of the later Arthur legends.

150. *Oinn* here though probably a contraction for " Odinn " or " Od-o'-the-Inn," is in series with the Sumer-Akkad name *An* or *Anu* for " Lord of Heaven."

151. *Fors*=" waterfall," Scots *Force*.

152. G.Ma.; NE. 65, 51 f.

153. *Ölr* as written in text literally means either " Aled," *i.e.*, " worse for ale," or *Öli*, " an idiot " (VD. 759). I have rendered it " holed " (Icelandic *Hol*) under the circumstances; but it is probably " aled."

154. Text in H. Winckler, *Der Thon-tafel-fund von El Amarna*, p. 166; and see L. King, *First Steps in Assyrian*, 215 f.

155. WSAD. 20.

156. Text in NE. 273, 1 f. and " translation " in CPB. 1, 181 f.

157. *Valtams*=of wealth.

158. The inscription reads *In-ili* or *In ni-ni*, *i.e.*, House or Inn of *Ili* or *Nini*—*Nini* is dialectic for Nana title of mother-goddess, and *Ili*=*El*. But the words are usually translated by Assyriologists as " House of the gods."

158*a*. See later, Scene XXIII.

159. HL.; NE. 286, 12 f.

159*a*. Zeus (*i.e.*, Zagg, Zax, or Thor) was, according to the Greeks, nourished by the milk of the Goat *Amallthain* (which name seems coined from that of Adam's mother, *Hledi*, with Sumerian prefix of *Ama*, " mother."

160. *Hālf Dan fyrri*=" First of the Dan region." *Hālf*=in Ulfila's Gothic and Anglo-Saxon *Half*, " region or quarter of the world," VD. 242. It literally means " Half " in sense of Half of the World. Thus in Icelandic and Norse *Austr ālfa*= " The East or Asia." *Hālf* is also used in the sense of " Kin." *Dan* country here designated is obviously the Danube Valley.

161. *Œztan*=Gothic *Vestan*, " Western," cognate with French *Quest*. In the same Edda *Austr*=" East."

162. *Œdl*, royal clan name of King Adam-Thor from Sumerian *Etil*, " Lord," see Note 58.

163. *Yngl-ing*. This I have suggested is the clan-name of the Angles and source of " English," WPOB. 186.

164. *Iörmun*, a title of the Matriarch as " The Worm or Serpent," and the *Irming* or *Erming* name for " Devil " in Anglo-Saxon, see WSAD. 73-4.

165. *Eylimi*=Old English *leman*, " sweetheart, lover," cognate with Icelandic and Norse *elia*, " a concubine."

166. *Gœr-völl*, NE. 291, 43. *Völl*=ordinarily an enclosed field or paddock, from *Völ*, " a pole," derived as I have shown from Sumerian *Bal*, a " pole," WSAD. 26. It thus designated a *pali*saded enclosure, and might be rendered " walled."

167. This last verse is the concluding verse of the Edda first cited in this Scene, NE. 275, 14.

168. WPOB. 8, 322 f.

169. WISD. 30 f., 123 f., 127 f.

170. WPOB. 203 f., 331 f.

171. *Loka Senna*, NE. 93 f.

172. *Ægis*, see its Sumerian original *Azag*, WSAD. 22. As the Lord of Plants he is disclosed to be the Sumerian Gothic original of Jack and the Bean-Stalk.

173. *Bauge*, from the Sumerian title of *Bakus*, the historical source of Bacchus, see WSAD. 26

174. *Her*=Arya or Aryan, see Sumerian original *Harri*, *Ara*, *Ar*, WSAD. 15.

175. *Vidar* here and later is a title of Cain, presumably because he was born in *Vidara*, the Sumerian original of the name " Pteria " for Thor-George's capital in Cappadocia, the old Helot capital at the site of the modern Bogaz Köi. In Sumerian, *Bidarra* means " joyous," and is written by the sign of a harp (Br. 10880 and BW. 495); and we have seen that Cain was a harpist in Scene X, wherein he also is called a " bard," *Bragi*, from Sumerian, see WSAD. 34.

176. This sentence is disclosed as the evidently misread source of the later Arthur legend of Sir Gawain cutting off the head of the Green Man, who goes off carrying his head in his hand.

176*a*. *Muspell* is referred to as a dark forest on the borders between Thor's Highland territory and the Eden plain. It is evidently the Chaldean *Muśpalu* (for Sumerian *Pu-lal*, cp. Br. 10274, and M. 7801-2), meaning " Full of, or deep with, Trees," which was the name of a district (MD. 608, and cp. Xenophon's *Anab.* iii. 4, 10, for *Mespila*, where the word means " Medlar trees ").

177. On this reference to Fal's Fiery Wheel, see Scene XV.

178. V.; NE. 10, 44.

179. *Hvera lundi* = Ewer-grove.

179*a*. GM., NE. 63, 39.

179*b*. *Skollo*, possibly a pun on Skalli, " Bald," for Baldr.

180. Sayce, *op. cit.*, 478, 480.

181. Cp. Reisner, cited by Langdon, *Tammuz and Ishtar*, 13.

182. Cædmon's Poems, tr. C. W. Kennedy, ll. 367-384.

183. BE. text gives all these five verses in this sequence; but CR. etc. displaces the last three, see NE. pp. 6 and 8.

184. *Brihad Devatā*, A. Macdonell, 290.

185. " Orpheus," I venture to suggest, may possibly be coined on the territorial title of Thor as King of *Oropos* or *Oropus*, *i.e.*, an ancient title of Carchemish or Eden, of which we shall find that Thor latterly became king. On this *Oropus* title for Carchemish, see my articles in *Jour. Roy. Asiatic Soc.*, 1922, 267 f. and 580 f.

186. Virgil, *Georgics*, 453 f.

187. On the Adamite origin of St George's Cross, and of the long or pedestalled Cross as a pre-Christian Aryan religious and " devil-banishing " symbol from the Sumerian period downwards, and the manner and date of its introduction into Christianity by the Goths, with numerous representations, see WPOB., 6 f., 250, 255, 262, 278 f., 289 f., 294 f., 301 f., 314 f., 344.

188. *Thors Drapa*. Text in CPB. 2, 19 f.

189. *Gallmann*. This title for Baldr seems clearly to be the Sumerian *Galmahanna* title of Ablu or Tammuz in the Chaldean hymns cited by Langdon in *Tammuz and Ishtar*, 117; and see Note 141.

190. This rather condensed text seems to read thus. *Vanir* may, however, be a designation of the War-wolves as " Vans," *i.e.*, of " The Wolf of Van or Fen," *i.e.*, Loki.

191. *Vik-inga* = " voyagers," from *Vikia*, " to move, turn, steer," cp. VD. 716. The term " Viking " thus did not mean " pirate " as in the later period.

192. *Siōla* here for " king " is of immense historical importance, as it is the old Sumerian *Sila* for " king," the *Sila* of the Hittites and *Śilu* of the Akkads and Assyrians, and it was used by the Brito-Phœnicians as the word for " king."

193. *Arfi* or " Ox," as a title for Cain, is significant, as Cain is further on called " Ox," the equivalent of his Sumerian title of *Ama*, " wild bull " with the sense of " warrior " and a title

of great Sumerian kings (see WSAD. 12); and Cain is called *Ama* in the Indian Epics, see my WMC. 140 f.; and he is also called *Āmo* in Edda, see Notes 207 and 212.

194. *Siba*, "shepherd," disclosing the Sumerian origin of that English name.

195. Sayce, *op. cit.*, 483, 490, and cp. WPOB. 262 f.

196. *Vishnu Purāna*, ed. Wilson and Hall, 1, 183.

197. *Hūf-stiori*="Hooded Steer." On the frequent references to "The Steer-god of Jacob" in the Old Testament, rendered in the English translation as "The Mighty one of Jacob or Israel," see T. K. Cheyne, *Tradition and Beliefs of Ancient Israel*, 1907, 35, 371, 499, 507.

198. *Fun-ristis*="Fire-wrester." This identifies again Thor or Bur-Mioth with Pro-Metheus, who, according to the Greeks and the Indian Epics wrested fire from heaven and brought it to the home-hearths of men.

199. See Note 197.

200. *Ell-Ida*. Here El gets her double title of Ell and Ida (or Heide). Or it may be the full Semitic form of her title as *Illatu* of the Assyrian and Chaldee.

201. *Kiaol*, as title of the Matriarch is clearly a variant spelling of her previous title of *Gul*, *Gull* or *Gal*, which ordinarily occurs in Sumerian as *Gul* or *Gulā*.

202. *Lopt*, title for Loki appears to be a variant of his Semitic title of *Labu* or "Lion."

203. *Thor Drō Midgardz Ōrm* or *Hymis Kvida*. Text in NE. 85 f.

204. *Hver*="bowl for drinking water, wine," preserved in English as "Ewer." It is derived as I have shown from the Sumerian *Ewir*, "a drinking-cup or vessel," see WSAD. 76.

204*a*. Hebrew *Ēgel*, "a bull-calf or young bullock, *the golden calf worshipped by the Israelites*," Deut. ix. 16. It was also title of "a leader or prince," *e.g.*, Psalms lxviii. 31.

205. *Āst-rād*, *Āst*="Love," the Anglo-Saxon, *Est*, *Oest*, "Love" and designating the goddess *Eastore* of the Anglo-Saxons, who gave her name to "Easter-day," see WSAD. 76. It thus appears to be cognate with *Astarte* of the Greeks and Oshtar of the Semites. *Rād*="counsel" cognate with Old English *Rede*; it also means "foretelling" or "foresight," cp. VD. 485.

206. This late text has *fadirs*, *i.e.*, "father's," to adapt it to the late Wodanist view that Hymi or Ymi was a male. But the metre here seems to require *modir* or "mother," which is the correct term as we have seen.

207. *Āmo* with variant *Æmmo* (NE. 86, 8). This title for Cain is of immense historical significance, as it is this Sumerian title of *Ama* or "Wild Bull Warrior," see Notes 193 and 212.

208. This title of Cain as the equal of " Nine hundred men," is disclosed as the Eddic source of Cain's Irish title of the solar hero Conn as " The fighter of a hundred."

208*a*. See WMC. 68 f., 140 f.

209. Here Baldr is called Hymi in these later MSS., and he was the source of the Indian Yama as " God of Hell."

210. *Andskoti* appears to read literally " And(-ara)-the-Skoti," wherein *Skoti*=the Sumerian *Xatti* (or Hatti or " Hittite ") which I have shown to be the origin of " Scyth," the *Skuthos* of the Greeks and of " Scot " (WPOB. 8, 322 f.). And see Note 91.

211. In the text " himself."

212. *Thiorr*=Young Bull, and equivalent of Greek *Taurus*, " Bull," cp. VD. 740. This strikingly confirms Cain's title of *Ámo* as " Bull " in Notes 193, 207.

213. Here stanzas 16-27 of text are omitted, as they are obviously late interpolations.

214. Here the titles *Rōa* and *Kynni* are significantly used for Thor-Bur and Cain, the former again identifying Adam-Bur (the *Bur* or *Puru* of the Sumerian, see WSAD. 42), with his Indian Vedic and Epic title of *Purū-Ravas* or " Purū of the Sun " (*Ravi*)=" Sun," the *Ra* of Egyptian, and both derived from the Sumerian *Ra*, " Sun " (see WPOB. 242, 246 f. and WSAD.).

215. *Gleri* in Icelandic=" glass," VD. 203.

216. *Bur*=" Stone Bowl " in Sumerian, WSAD. 42 ; and cognate with *Hver* of the Edda, the *Ewir*, Sumerian for " a drinking-bowl or jug," see WSAD. 76.

217. Sayce, *op. cit.*, 479 f. For " Mul-lil " therein, or reading now given up, I have substituted the later reading of " Lord Sakh," see WPOB. 244, 259 f., 343 f. And on his identity with the Sumerian *Adamu*, see MD. 587.

218. NE. 68 f., and Scenes IX and XVIII.

219. Sayce, *op. cit.*, 483.

220. Details with proofs in WMC. 481 f.

221. On the origin and meaning of name " Chaldee " or " Chaldee of the River," and the source of " Celt " or " Kelt," see WPOB. 99.

222. This old descriptive phrase for the Battle of Eden between the Chaldee Edenites and the Aryans that " Fields sink into the sea " appears to be the germ from which the later Chaldee myth-mongers invented their myth of " The Floods." And see Note 226.

222*a*. Br. 5634.

223. *Hubur* or *Xubur* as title of Mother *Ilu* or *Illat* or *El*, see MD. 303; disclosed as source of the name of "Old Mother Hubbard" of dog-feeding fame.

224. See *Tayā* in Vedic text in Scene XX, p. 252.

225. Professor Pinches, *Completed Legend of Bel Merodoch and the Dragon*, 1927, 7.

226. Literally "like opening clouds." 227. Sayce, *op. cit.*, 482-3.

228. WPOB. 249, 334 f., 349 f. 229. WSAD. 20.

230. The Hebrew variants, *El*, *Eloh* and plural *Elohim* are all rendered "God" in English version.

231. In the ancient Greek text of the *Testament of Abraham* (ed. M. R. James, Cambridge, 1892, 39) Abel is called "The Judge of Hell."

232. T. Barns in *Hastings' Encyclopedia of Religion and Ethics*, 8, 621.

233. WPOB. 164 f., 281 f. 234. *Ib.*, 349 f.

235. Baring-Gould, *Life of the Saints*, Septr., 434. 236. *Ib.*, 437.

236*a*. NE. 289, 29.

237. *Thūfa*, "a mound," VD. 750. And on its identity with the *Thupa* or "Tope" of Pali and its source in the Sumerian *Tup*, a mound, and its English derivatives, see WSAD. 60, and cp. WBT. 262 f.

238. NE. 312-13.

239. On "Abel" in Sumerian and identity with Baldr, see Note 28.

240. *Sirtur*, title of Wodan, see Notes 23, 63.

241. S. Langdon, *Tammuz and Ishtar*, pp. 10 f. In these extracts from the hymns, for "Tammuz" of the translation, its synonym of "*Ablu*, the established son" is substituted; and for *Anu* ("heavenly" and "lord") its Semitic synonym *Ilu* or Illatu, "lady" is substituted; and for *Eanna*, its meaning of "temple."

242. *Hūs Drāpa*. Text in CPB. 2, 23.

243. *Hliōdyniar*=home-hearths from *Hlōd*, "hearth," cp. VD. 272.

244. Most of the MSS. here have *hann*="he" for *hana*="she."

245. Text in CPB. 2, 24.

246. *Ur-Sæl* is apparently "*Sael* of Ur," in which *Sael* presumably is the Sumerian *Sal*, "woman." But in Anglo-Saxon *Sæl*="good, happy."

247. *Innan* in *hlaut innan sva minnom*, may possibly represent the Sumerian *Inninni*, variant of other Nana, matriarchal "mother-goddess" title. 248. Text in CPB. 2, 27.

249. On the Sumerian *Buzur* title, see Br. 8634 f., BW. 392; PSL. 67. And on *Buz*, "a witch," as title of the Semitic matriarch or "earth-goddess," see WSAD. 43.

250. *Svivaor* here is possibly phonetic spelling for Sumerian *Xubur*, a dialectic form of *Khubur*, a Semitic title of the mother-earth "goddess," disclosed as source of "Mother Hubbard"—*V* and *B* being freely interchangeable.

251. Text in CPB. 2, 26-27. 252. Sayce, *op. cit.*, 483.

253. *Ib.*, 379 f. 254. Budge, *Gods of Egyptians*, 1, 325.

255. *Vishnu Purāna*, ed. Wilson and Hall, 1, 186.

256. Thera-gāthā, 151, transl. by K. J. Saunders in *Heart of Buddhism*, 1915, 36.

257. See for ancient Sumerian and Phœnician figures of these two forms of Cross with full proofs of their Solar Fire origin and ritual, WPOB. 290, 294 f., 316 f.

258. See on *Asa* Note 40 and WSAD. 20; and on the Emperor Sushena ("Gimil Sin"), WISD. 55 f.

258*a*. On *Rum* as Sumerian synonym for *Edin* or "Eden," see Note 4 and WSAD. 69.

259. Sayce, *op. cit.*, 478, 481-3 and see *re Dar*, Note 38.

260. Langdon, *Sumerian Psalms*, 199. For *En-Lal* its amended reading of *Lord Sakh* is substituted.

261. Cædmon's Poems. Junius MS., ll. 363-7, transl. by C. W. Kennedy, 1916. 262. Vft.; NE. 52, verse 51.

263. Text has "she sees," here descriptive of the utterance of the former singing Sibyl or Balladist.

264. Sayce, *op. cit.*, 450, 483.

265. Langdon, *Sumerian Psalms*, 22-23, wherein the words in brackets are mine, also *Urdu* for its variant *Eridu*, regarding which see Note 79. This Chaldee hymn does not say how Tammuz returned from Hades or Hell; but he is again accompanied by his mother, also called his "sister" and "wife." In the later Semitic hymns his mother is made to go to hell and bring him back as a resurrection from the dead, and he is then invested with the attributes of the Sun-God of the Aryans, disclosing his partial assimilation of Adam's cult. And latterly he was made the Sun-god of the Mother-cult, as Apollo, Abel, or Apollyon, the sanctified Lucifer.

266. Christmas-tide under the name of "Iōl, Jōl or Yule" was the great "pagan" Gothic festival of the winter solstice or returning of the Sun.

267. *Sir Gawayne* (*Gawain*) *and the Green Knight*, tr. by K. Hare, 1918, 2 f. 268. See Note 36*a*.

269. WISD. 30 f.; and my article in *Asiatic Review*, 1925, 678.

270. WISD. *passim*.

271. On the latter, see WSAD., WMC. and WAOA.

272. WPOB. 160, 169, 171, 216, 413, and see my WMC.

273. See WMC.

274. This verse is variously displaced in different MSS., being 21st in the *Codex Regius* (NE. 5), 25th (ll. 105 f.) in Bergmann, and variously ll. 57 f. and 64 f. in CPB.

275. Text has "she sees" here as recitative in repeating the earlier Sibyl's speech.

276. This seal with many others of this reactionary Moon-worshipping dynasty of Ur shows that Wodan or Bodo was latterly deified by the Semites as "The Moon-god," and his name approximated to Thor's title of *Uduin* or "Odin." His Eddic title of *Bodo* is seen in Note 23 and Figs. 5, 7 to be derived from his Sumerian name of *Budu* or *Budun* or "The Serpent Footed," and agrees with his Indian title of *Budha* as "Son of the Moon (Soma)" and his Vedic title of *Budhnya* or "Serpent of the Deep." His Eddic title of *Bauta* agrees with Sumerian *Batu*, meaning "Deep, Hidden, Secret" (Assyrian *Kat-ma* Br. 9993, wrongly read there "Shu-ma") and a title of the Moon sign Br. 9971. And this is in phonetic series with his Egyptian title of *Patah* or "Ptah." He is also called in later Semitized Sumerian "The god *Udan* of Uru City" (Br. 6453), *which name is obviously the source of the confusion of Wodan with Odin or Thor.* The Semitic equivalent of this *Udan* title is *Nannaru* or "The Luminary," *i.e.*, The Moon. And "Mooney" is repeatedly an Eddic title for him and his son Baldr. *Udan* is possibly related to Hebrew god-name *Adonai*.

277. This *Lōd-Urr* title of Thor's son Gan or "Cain" as teacher of handicrafts, identifies him with Tubal Cain. *Lōd*=a Lathe, specially a "Smith's Lathe" (VD. 404); and *Urr*=the Urus Wild Ox of the Taurus (VD. 669). Now this ox is called *Ama* in Sumerian lists, meaning also "hero," and it is a common title of Thor's son both in Sumerian and in the Edda. The Eddic bard translated it into its well-known European equivalent of *Urr*, "The Urus Wild Ox," and type of a hero. He was the traditional inventor of the Plough in Sumerian and Indian records (WPOB. 340 f.). And see Pl. XXIX.

GLOSSARY

OF MORE OR LESS OBSOLETE WORDS

A-S.=Anglo-Saxon. G.=Meso-Gothic. N.=Norse.
OE.=Old English. Ger.=German. S.=Scots.

Airt, direction or quarter, S. *Ard*, Irish; *Aird*, Gaelic, *Airtha*, region, earth, G. All from Sumerian *Arata*, quarter or region of the earth or world, see for Sumerian derivates in other chief languages. WSAD. 18.

Ash, ash, mountain-ash or rowan; also metonymic for spear or lance, because made of ash; also for the Cross-standard or sceptre made of that wood; *Aesc*, ash or spear, A-S.; *Ask*, N.; *Esche*, ash, Ger. From Sumerian *Ish*, wood, tree, bar of wood, WSAD. 19.

Bairn, child, S.; *Bearn*, A-S.; *Barn*, child, G. From Sumer *Bir*, offspring, child, WSAD. 39.

Bale, funeral fire or pyre, S.; *Bæl*, A-S.; *Bāl*, N. Also baleful or harmful. *Bealu*, A-S.; *Bōl*, N.; *Balios*, evil, G. From Sumer *Bil*, blaze, WSAD. 38, and *Bal*, hostile, destroy, baleful, WSAD. 27.

Bane, adversary, injurer, OE.; *Bana*, murderer, AS.; *Banja*, bane, G. From Sumer *Bana*, bane, adversary, kill, WSAD. 28.

Bid, Bid, beg, beseech, pray, ask, A-S., OE.; *Bidjan*, G.; *Bittan*, Ger.; *Bid*, pray, tell beads, AS. and OE. From Sumer *Bi*, *Bid*, bid, command, say, WSAD. 37.

Big, build, S. and North of England; *Bauan*, build, dwell, G.

Blade, a dashing fellow; *Blæd*, A-S.

Blae, blue, S., OE.; *Blā*, N., *Blau*, Ger. And see on Blue-Legs, WPOB. 108, 115.

Blik, blink, glitter, shine, spark; *Blic*, glitter, shine, A-S. From Sumerian *Bil*, blaze, shine, WSAD. 37.

Breeks, breeches, S.; *Breka*, OE.; *Brac* (pl.), A-S.

Byre, a bower or boudoir (latterly in S. cow-house); *Bur*, bower, chamber, A-S. From Sumer *Bar*, *Bara*, house, WSAD. 29.

Byrnie, breastplate, corslet or coat of mail, OE., S.; *Byrne*, A-S. From Sumer *Bir*, *Bar*, burnish, WSAD. 34 f.

Cantrap, *Cantrip* (Eddic *Gandr*), witchcraft, spell, charm, S.

Carl, a freeman, not noble, a churl ; *Ceorl*, churl, A-S.

Cellar (Eddic *Sal*), cell, also hall or saloon ; *Sal*, *Sele*, hall, A-S. ; *Saal*, Ger. from Hittite *Xilano*, see WPOB. 69.

Dirl, throw down forcibly, twirl, S. ; *Thewiril*, twirl, A-S. From Sumer *Dar*, to tear open, wound, WSAD. 49.

Disc, dish, OE. and A-S. ; *Degschi* of Anglo-Indian soldiers. From Sumerian *Dug Dugxi*, dish, WSAD, 61.

Doomer, judge or doomster ; *Dōm*, judgment, OE. and A-S. ; *Doms*, G. *Themis*, law, Greek. From Sumer *Dim*, judge, WSAD. 56 f.

Doughty, valiant ; *Thyhtig*, A-S. From Sumer *Dug*, a leader, WSAD. 61.

Ear, plough, OE. ; *Eri-an*, to plough, A-S. From Sumer *Ar*, plough, WSAD. 14.

Earn, *Erne*, eagle, OE. ; *Earn*, A-S. From the Sumer *Ari*, eagle, WSAD. 18.

Edda, sacred Gothic epic. On the Sumerian origin of name, see Appendix I.

Een, eyes, S. From Sumer, *In*, eye,

Eke, in addition to. In Eddic *Ok* is used often in this sense. From Sumer *Ag*, *Aka*, increase, WSAD. 7.

Elf, *Alf*, child, also dwarf aborigines.

Endil, giant ; *Ent*, giant, A-S.

Ewer, vessel for drinking wine, etc. ; *Ewer*, water-jug, OE. ; *Hver*, jug, N. ; *Eimer*, a peril, Ger. From Sumer *Ewir*, vessel for water, wine, etc., WSAD. 76.

Fan, a banner or flag, OE. ; *Fana*, A-S. ; *Fahne*, Ger.

Fare, fare forth, travel, voyage, OE. From Sumer *Bar*, *Far*, far away, cross over, WSAD. 30.

Fell, a hill, S. and North of England.

Felt, skin or fur cloak, OE. ; *Fill*, skin, hide, G.

Fey, death-fated, S. ; *Fæge*, A-S. From Sumer *Fi*, deadly serpent, fay, WSAD. 76 f.

Fifl, a clan of Edenites ; *Fifel*, a sprite, A-S.

Filbert, humorous for head as " a nut."

Fledge, let fly or flee ; *Fleogan*, let fly, A-S., from Sumer *Bulux*, *Fulux*, flight, velocity, WSAD. 40.

Fold, a field, earth ; *Felde*, earth, A-S. ; *Feld*, field, Ger.

Force, a waterfall, S. and N. of England. A test word as in N. and other Scandinavian languages it is *Foss*, without *r*. From Sumer *Bur*, *Pur*, flood, water, pouring water, torrent, WSAD. 41.

Gamal, old man ; *Gamol, Gamel*, old, *Guma*, old man, A-S. and G. From Sumer *Gam*, bent, depressed, WSAD.

Gang, go, OE., S. and A-S. and Sanskrit. From Sumer *Ga, Gin*, go, WSAD.

Gangrel, wanderer, vagabond, S.

Gap, gape, gulf, chasm ; *Gappe*, OE. ; *Gaffen*, to gape, Ger. From Sumer *Gab, Gap*, split open, WSAD.

Gar, a spear, dart, OE. *Gār*, dart, javelin. From Sumer *Gar, Gir*, dagger, spear, WSAD.

Gar, make, cause to make or do, S. From Sumer *Gar*, made do.

Gleg, clever, apt, sharp, S. ; *Glian*, wise, A-S.

Gram, magic, spell, mystery, OE. ; *Gramarye*, OE. Supposed source of word " Grammar," as mystery, charm, magic.

Greet, Grat, weep, wept, S.

Grim, grim, fierce, cruel, OE. and A-S. From Sumer *Gir*, a wolf, beast, WSAD.

Haver, talk foolishly, garrulous, S.

Hefir, he-goat—title of Cappadocian Gothic warriors. *Avier*, he-goat, S., *Hæfer, Heber*, he-goat, A-S. From Akkad *Habiri*, title of Hittite warriors, WSAD.

Hefty, strong, literally " heaver-up." From aspirated Sumer *Ub, Up*, up, WSAD. 14.

Her, title of lord, master and dialectic for *Ar*, Harri, " Aryan." *Hearra*, lord, master, A-S. From Sumer, *Ar, Harri*, lord, master, " Aryan," WSAD. 15, and WPOB. 5 f., 12, 132, 191, 235, 257, 345 f., 361.

Hetman, title of Cossack Scyth leaders. Akin to *Heth, Hatti* or Hittite, and *Catti*, title of Ancient Briton ruling race. From Sumer *Hat* or *Khat*, " ruler."

Hight, be called or named, OE. ; *Hātte*, A-S. ; *Heisse*, Ger.

Hild, war, OE. and A-S. From (?) Sumer *Khal, Hal*, rushing, fire, or *Khul, Hul*, hostile, destroy (with formative final *d*), WSAD.

Holm, a mound, OE, A-S., Ger.

Horg, a temple or altar. *Hearg*, a fane, temple, A-S. ; *Church*, E. *Kirk*, S. ; *Kirche*, Ger.

Horn, a pinnacle, OE. and A-S. and Ger.

Howe, a low mound, low hill, in S. a hollow.

Hurter, a sword or club. *Heor, Heoru*, a sword, A-S.

Inn, a hospitable hall or residence. *Inn*, dwelling, lodging, A-S. From Sumer *In*, a house, WSAD.

Intil, into, S.

Kem, comb, S. *Cam*, *Kamb*, OE.; *Kamm*, Ger.

Lake, *Laik*, gift or pledge, OE. and S. *Lac*, *Loc*. Middle English. (*Lavc* or *Lōk*), *Lāk*, gift, A-S. *This is a critical Eddic word for the place of the composition of the Eddas*, as it is not found in Icelandic or Scandinavian with the sense of "gift," *only in Old British*. Now, I find that it and its dialectic variants are derived from the Sumer *Lāg*, a gift, see Br. 5951, 5969-70; PSL. 216 and WSAD. It is obviously related to "*Luck*," "good fortune" and *Lucre*, "wealth, coin," which are cognate with Sanskrit *Lakshmī*, "luck, good fortune."

Lark (with intrusive Cockney *r*), game, play, sport. *Lak*, *Lok*, OE. *Lāc*, play, contest, sport, A-S.; *Lachen*, Ger. From Sumerian *Lakh*, "to go or run, go and come," pictured by a pair of legs, Br. 4935 f., see WSAD. It is cognate with Sanskrit *Laksha*, "to aim at a target" in play or war.

Leman, lover, sweetheart, OE. *Leaf-man*, or lover, A-S.

Lief, love, belove, agreeable, pleasant, OE., and S.; *Lieb*, love, Ger.

Lift, the sky, OE. and S. *Lyft*, air, A-S. From Sumer, *Lib*, *Lif*, lift up, WSAD.

Limmer, a mongrel hound, a jade.

Ling, heath, presumably from *Ling*, "a species of rush or thin grass." Jamieson, *Scot. Dict.*

Lout, to bend low, also a hulking fellow, S.; *Lut-an*, to stoop, A-S.; *Hlutan*, G.

Lowe, flame, S. *Leg*, *Lix*, light, flame, shine, A-S.; *Lōwe*, Ger. From Sumer *Lakh*, *Lax*, *Lah*, light, shine, flame, WSAD. and WPOB. 344.

Mace, a stone mace or club, also sword and The Cross-standard or Sceptre; *Mece*, sword, falchion, A-S. All from Sumer *Mas*, a mace, bar, wood-sceptre, cross-symbol, bright, fire, smash, WSAD. under *Bar*, 33, and WPOB. 278, 412.

Marches, boundary, border, bound-marks; *Mearc*, boundary, A-S.; *Mark*, Ger.; cognate with Sanskrit *Marga*, a path, a track. Now seen to be from Sumer *Mar*, set, place, establish, twist, turn, rest. Br. 5820 f.; BW. 262, and see WSAD.

Maun, must, S. The Eddic Gothic form *Mun*, preserved in the Scots, *Maun*, for this "obligatory" verb suggests that the unknown root had not a final *t* as conjectured by Skeat and others, based on Chaucer writing *moot* for the modern "must"; but that it was a simple *Mu*, and that the affixes *n*, *t* or *st*, are merely formative or case-endings. It thus seems probable that its unknown root is the Sumerian *Mu* or *Ma*, "to go forth or out, create, drive away." Br. 4302 f., and see WSAD.

Mere, a mere, marsh, lake, sea; *Mere*, lake, sea, A-S. From Sumer *Mer*, watery space, marsh, tearing storm water, *i.e.*, "sea," see WSAD., PSL. 237 and WPOB. 243, 260.

Mickle, much, OE.; *Micel, Mycel*, A-S.; *Muckle*, S. From Sumer *Makh, Max*, much, great, many, maximum, see WSAD. and WPOB. 252.

Moot, Mote, meeting, assembly, or council for discussion in towns, as opposed to *Thing*, a district or national council or parliament; *Mot, Ge-Mot*, A-S.

Neive (in text, *Hnefa*), fist, S. The Eddic spelling suggests the word is based on the word "Hand" with the *d* omitted.

Ness, nose or promontory of land. *Naes*, A-S.

Nout, neat or bullock, S.; *Neāt*, A-S.

Orm, serpent, worm, dragon, OE.; *Wyrm*, A-S. From Sumer *Erim*, the enemy, the sea as chaos, or evil spirit, WSAD. 73 f.

Pyre, pile of wood on which dead body is burned. From Sumer *Bir, Pir*, fire, burn, WSAD. 33 f.; WPOB. 291.

Quean, a saucy woman, courtesan, OE. and S. From Sumer *Gin*, a maid-servant, concubine, WSAD.

Rede, Read, counsel, advice (rational), OE.; *Raed*, A-S.; *Rede*, Ger. From Sumer *Rid*, direct thoughts, overseen, Br. 5956, Meisner 4279, BW. 270 and WSAD.

Regi, rulers, princes, kings; *Ræswa*, ruler, counsellor, chieftain, prince, A-S.; *Rex, Regis*, Latin; *Rāja*, king, Sanskrit. *Lāja*, king, Pali. From Sumer *Lu-sa*, king, lord, WSAD, with common interchange of *R* for *L*, see WAOA. 37 and WPOB.

Rune, runic letters, mystic spells, mysteries; *Rūn*, A-S. "Rowan," the symbol of the Gothic Cross, appears to be related to Sumer *Gu-Run*, "a berry or fruit," the word-sign for which has the form of a Cross, WSAD. and cp. WPOB. 311. On Runic letters, see WAOA. 21 and plates.

Sark, shirt, OE. and S.; *Serce, Syrce*, A-S.

Shaw, thicket, small wood, OE. *Scaga*, A-S.

Soke, a district in old British law held by *Socage*, or tenure of land by service, fixed or determinate in quality; also a miller's right to grind the corn within a certain manor.

Stound, a time, hour or so (short course), OE.; *Stund*, A-S.; *Stunde*, "an hour," Ger. It seems to be the origin of the modern slang "Stunt."

Swart, swarthy, dark, black; *Sweart*, A-S.

Swither, doubt or hesitate, OE.

Tang, a sharp-toothed goad or prick; *Steng*, A-S. From Sumer *Dan*, tooth, cut, tear, WSAD. 49.

Thane, a nobleman, by office or service, OE.; *Thegn*, A-S.; *Than*, Ger. From Sumer *Dan*, *Tan*, lord, WSAD. 49.

Thing, assembly, council or parliament, OE. and A-S. From Sumer *Dim* (*Ding*), judgment, WSAD. 57.

Thole, tolerate, endure, bear, suffer, OE. and S.; *Tholi*, A-S. *Tolêre*, Latin. From Sumer *Dur*, endure, stay, dwell, WSAD. 66, with common dialectic interchange of *T* or *Th* for *D* as in *Thor* for *Dar* or *Dur*, and see WAOA. 28; and *L* for *R*, see above.

Thrum, end of weaver's thread edges, outskirts, border, fringe, OE. and S.

Tope, a burial-mound or burrow. See Note 237, and for Sumer source of name, WSAD. 60.

Tush (Eddic *Thegia*), be silent! OE.; *Tac-eo*, Latin. It is disclosed as derived from the Sumer *Tâk*, cease! shut off, lock up (Br. 1411, MD. 381, BW. 68), and see WSAD.

Twa, two, S. From Sumerian *Tab*, two.

Wae's me, S., for "Woe is me."

Wale, to choose, select, S. and N. England; *Wählen*, Ger.; *Val-ere*, to value, *Vello*, pluck out, pull (out), Latin; *Val*, to be attached to, to cherish, Sanskrit. From Sumer *Bal*, *Pul*, to pull (out), draw, take, bring away, WSAD. 26 (and cp. Br. 268; MD. 238, with Akkad synonym *Etega*, take down, pull). It is the Sumerian root of "Value."

Warlock, a weird, wizard or witch, S.; *Orleg*, fate, A-S. From Sumer *Bar*, a seer, conjurer, weird, WSAD. 34, plus *Lakh*, fire.

Wed, pledge, OE. and S.; *Widmen*, Ger., and from Sumer *Bid*, swear, oath, pledge, WSAD. 37.

Weem, cave, OE. and S. From Sumer *Ama*, womb, WSAD 1.

Ween, suppose, imagine, fancy, Middle English; *Wên*, OE. and A-S. From Sumer *In*, *Inu* or *Bid*, see, perceive, know, wit, WPOB. 77 and WSAD *Bid*, *Idi* or *In*, 37 f.

Were, man, OE.; *Wer*, *Fyr*, *Fir*, A-S.; *Vir*, Latin; *Fêrôs*, Erôs, a hero, Greek; *Vîra*, hero, Sanskrit. All from Sumer *Eri*, *Uru*, man, hero, WPOB. 274, and WSAD.

Wit, wit, see, perceive, know, OE. and A-S.; *Vid-eo*, Latin; *Fidô* or *Eidô*, Greek; *Vid*, Sanskrit. All from Sumer *Bid* or *Idi*, know, see, perceive, WSAD. 37, etc.

Yule, old pre-Christian Gothic festival of the winter solstice. On Sumero-Hittite origin of the name, see WPOB. 69.

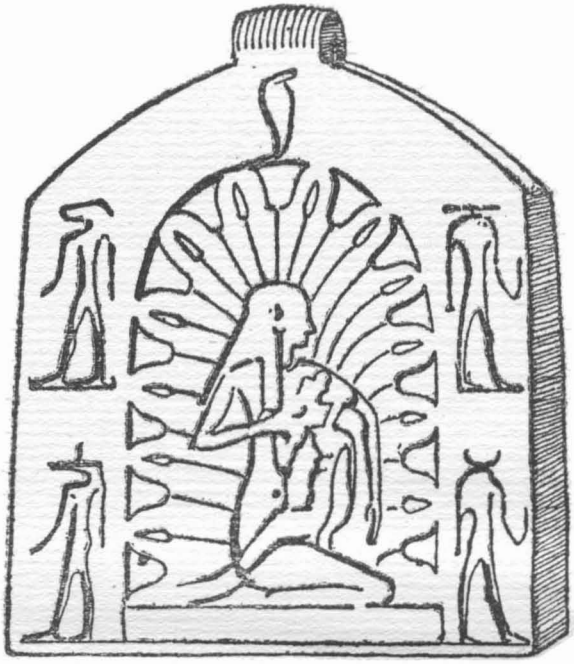


FIG. 145.—Eve (Isis) and infant Cain deified as "The Mother-Son" in Ancient Egypt. (After Budge.)

Note they are seated amidst lotuses and guarded by the vanquished Serpent and the animal-headed totems of Eden.

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