

# AMAZONS AND ARYANS



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This book contains the rich history of Amazons, Aryans and Vedic Aryans.

This book is written by collecting information from various sources available on the internet.

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## 1. Introduction :

To know the History of Amazons we need to go back in past because past is the base of present.

To understand the past Lieutenant Colonel Laurence Austine Waddell books are very important. To download his books you can click the below given link :

<http://rootshunt.com/gautam.htm>

The history goes back to approx. 3378 – 3349 BCE.

There were 2 main cult in past. 1st is Moon Cult and 2nd was of Sun worshippers known as Aryans.

### 1. The Sun worshipper Aryans :

The early dynasty of Angiras / Ali came from Danube Valley to Asia Minor. They were the wolf tribe, the seafarer wolves and were Swans the Red. They were the early Aryans and the Sun worshippers. They used symbols such as Cross +, Swastik and Hawk or Eagle to represent Sun.

The location of first Aryan King Thor / Indra / Adam (Great Grandson of Angiras / Ali) is located at Troy district of Mount Ida bordering Dardanelles in North-western Asia Minor.

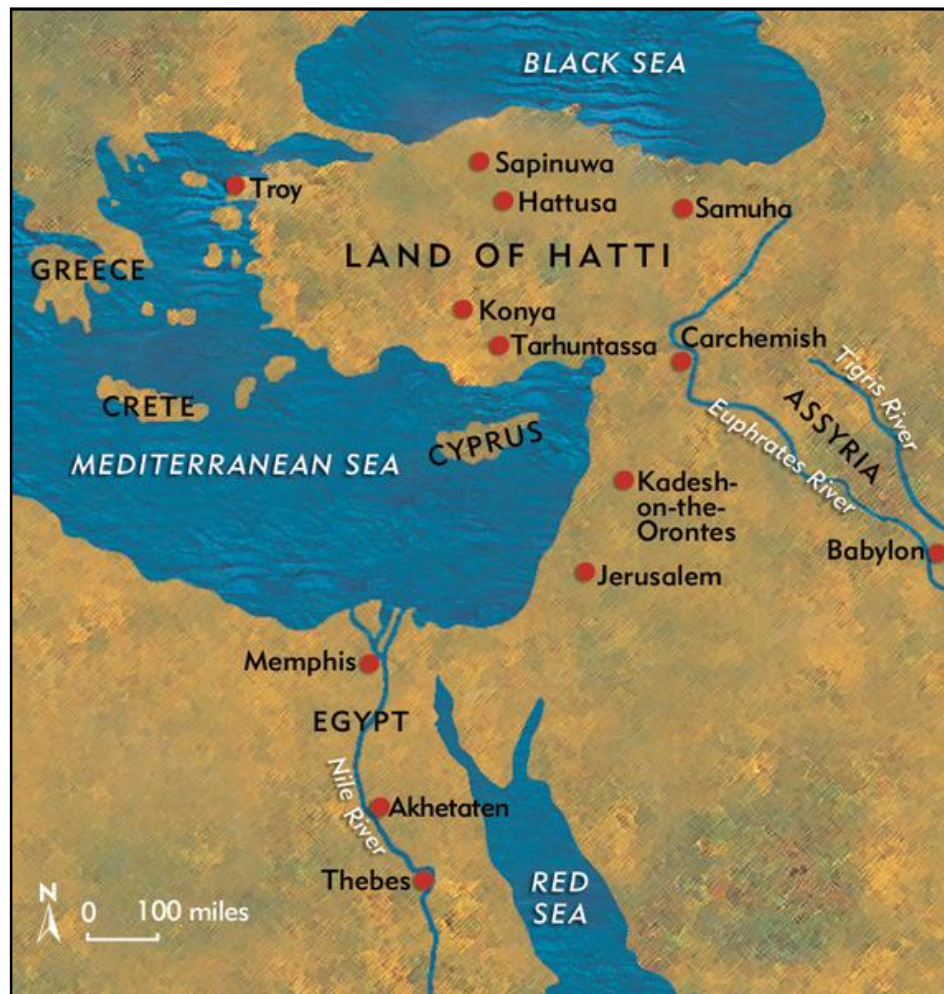


**Danube River**





Asia Minor



Troy





**Dardanelles**

## 2. The Moon Cult :

The Moon Cult tribe known as Chaldees and Edenites of Wodan and El worshipped Moon including Mother and Son (Matriarchst) cult i.e. worshipping Goddess, devil, tortoise, bull, scorio, crocodile and snake worship, performing human sacrifice, witchcraft, etc.

Amazons were part of Moon Cult tribe.

There were 4 categories of Amazon women warriors in Eden :

- Asa (Goth),
- Elf,
- Daughters of Dvalin Dwarf and,
- Chaldees

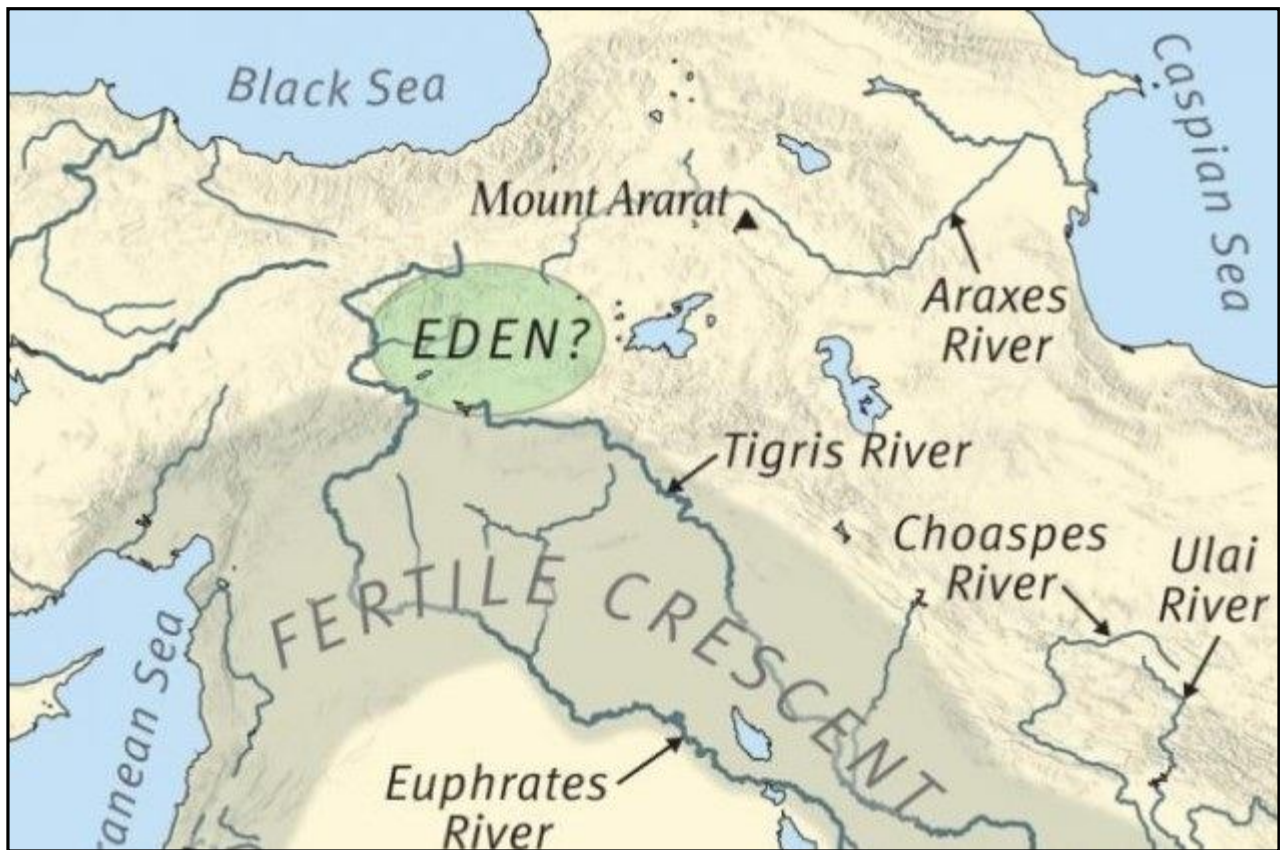
The Moon Cult tribe lived in Eden. The Edda definitely places Eden at the Upper Euphrates called Uimer, the Omiras of the Greeks.

The history of Amazons starts from Eden located on Upper Euphrates.

There are 2 Edens. One is located at Upper Euphrates the second is located at Indus Valley (Sindhu) which was formed by King Thor / Indra / Adam.

## 2. Location of Eden :

### 1. Location of Eden at Upper Euphrates :



**Eden**

### 2. Location of Eden at Indus Valley (Sindhu) :

Lieutenant Colonel Laurence Austine Waddell in his book "The Indo-Sumerian Seals Deciphered" writes the following :

Place-names on the Indus Valley Seals and their Identification.

Disclosing "Edin" as Sumerian city-state on Indus, with capital "Khaitisiga" at Mohenjo Daro as "City of the Hittites" and "Saki-Land" as "S'aka-Land" of the Maga (or Magi) Sun-worshippers.

We now discover the location and identity in the Indus Valley of the chief place-names in the seals: "Edin" and "Khaiti-siga" and "Saki".

"Edin" the place-name most frequently recorded in these seals, we have already found recorded in the documents of the Early Sumerians and in the identical monogram as in these seals. There we have seen that the Sumero-Phoenician king Uruas (the Haryas'wa of the Vedas and Indian Epics the so-called "Ur-Nina" of Assyriologists) of S'irlapur on the Persian Gulf about 3100 B.C. claimed to have "built" or "caused to be built" two Edins as "Forts of the House of the Sun-god".

One of these was "Gu-Edin" in the Mesopotamian delta a few miles to the north-west of his seaport capital of S'irlapur and it continued to be regarded as so sacred that his grandson restored it, and Gudia (Gadhi of the Indian Epics and the "Gudea" of Assyriologists) about 2400 B.C. in one of his official documents confirmed its freedom from the payment of taxes thus showing that it was a shrine and not the name of the province of S'irlapur or Lagash as usually supposed.

The other Edin or "Edin" proper the site of which has hitherto been unknown we then found was a distant tributary state of King Uruas under the governorship of his eldest son and successor its "capturer" Lord (A-)Mad-gal the Mudgala of the Vedas and Epics. We further found that this Edin was described by the Sumerians as "The captured Land of Edin" wherein the word for "Land" is spelt by the word-sign Sakh which possibly connoted the "S'aka-Land" (or Land of the Sacae, Getae or Goths) of the Indian Epics and the especial seat of the Maga (or Magi) Sun worshippers in the Indus Valley.

We further found that this outlandish Edin was also called by the Sumerians "The Land (or city) of Saki of the temple (or house) of The Slave-girl" and was also defined as "Land (or city) of the Priest-queen of Bel". And we found that two of the seals on decipherment proved to be actually inscribed as those of "The Slave-girl" (Seals IV. and XV.).

We still further found the positive evidence on Seal III that the owner of that signet appears to call his city in the Indus Valley "The Second (Edin)". All this cumulative evidence established the identity of this land of "Edin" of the Sumero-Phoenician king Uruas with this "Edin" of the seals in the Indus Valley-the name "Edin" being applied to that city-state presumably from the Edin temple of the Sun at its capital.

In Indian traditional literature the only country or place name resembling "Edin" is "Udyana" the ancient name for the state of Swat in a valley of the Upper Indus and famous for its fine Indo-Scythian Buddhist sculptures as the traditional homeland of King Sibi son of Usinara and his "Sibi" people.

The name possibly also appears in "Udayana" and "Udayin" (or "Of Udyan") titles of several princes in the Indian Epics and in the Vedic "Audanya" or "of Odana" the epithet of a priest or layman named Mundibha. And there is an Ayodhin on the Sutlej below Ferozepore i.e. more or less opposite Harappa".

The name "Edin" which is also spelt "Etin" in Sumerian is however fortunately preserved and definitely located in the Lower Indus Valley as "OTIN" by the Buddhist pilgrim Hiuen Tsiang.

This remarkably accurate geographer in his pilgrimages to the chief Buddhist shrines throughout India at the beginning of the seventh century A.D., is our chief authority for the geographical topography of Ancient India. He records the distances along the roads in Chinese li, of which at that period about seven go to the English mile. The province of Sind (his "Sintu") at that period was restricted to a tract in the middle Indus Valley between Multan and the modern Sukker but he places Otin (i.e., Edin) "under the protection of Sind".

Starting with our extracts from his narrative from Multan as a fixed point he says :



"From this (Multan) going north-east 700 li (i.e., about 100 miles) we come to the country of Po-fa-to (Parvata ?)". Here are four stupas built by King Asoka".

Here it is to be noted the Asoka stupas here referred to are almost certainly those at Harappa the excavation of which has yielded several of these seals as Harappa is approximately in the direction and distance from Multan thus indicated and there are no other Asoka stupas known in this area.

He then continues, after describing that country :

Leaving the Sintu country (? Parvata or Harappa ?) and going south-west 1500 or 1600 li (about 215 or 230 miles) we come to the kingdom of O-TIN-po-chi-lo.

The country is about 5000 li in circuit. The chief town is called Khie-tsi-shi-fa-lo and is about 30 li round. It lies on the River Sin-tu and borders the ocean. It is under the protection of Sin-tu. King Asoka built stupas on the spots consecrated by the sacred traces, six in number.

Going west from this less than 2000 li, we come to the country of Long-kie-lo it borders on the ocean. It is on the route to the kingdom of the Western women (the Amazonian matriarchists of Van of Semiramis). From this going north-west we come to the kingdom of Po-la-see (PERSIA).

Now this capital on the River Indus of the kingdom of OTIN-pochilo under the protection of Sind and bordering the ocean is seen by its relative position and distance from Multan on the one hand and Persia and the Indian Ocean on the other to correspond clearly to the location of the Buddhist ruins at Mohenjo Daro where most of the "Edin" seals were unearthed and implies that this "Otin" is identical with the Sumerian "Edin" or "Etin".

And from the occurrence of seals with the name "Edin" at Harappa and the occurrence of the name "Udyana" for the Upper Indus district of Swat it would appear probable that the whole of the Indus Valley from Edin city upwards was known in ancient times as "The Land of Edin".

The second part of this country name "Pochilo" as spelt by the Chinese is apparently the equivalent of the modern "Bukkur" or "Behker" -r being absent in Chinese and replaced by l. "Bukkur", the "Behker" or "Bhaker" of the older maps of Rennell and Vincent, is the name of the ancient town and district on the east bank of the Indus opposite Sukkur and about forty miles to the north-east of Mohenjo Daro. Behker was a very ancient prehistoric settlement for neolithic implements and cores were found here as at Mohenjo Daro. At the pilgrims visit this district was thus joined to Otin (Edin) forming the "Otin-Pochiro" state.

The name of the capital town of "Otin" country as preserved by Hiuen Tsiang namely Khie-tsi-shi-fa-lo well equates with Khaiu-sig with the addition of pura or "city". This name suggests that it may possibly mean "The Lower city of the Khatti" and Seal IX appears to give the reading "Fort Sig" i.e., "Lower Fort".

This meaning of "Lower city of the Khatti" or "Hittites" for this old Sumerian city-capital and port of the Indus Valley-wherein Khatti is the "Khattiyo" of the Pali "Khatti" of Hindi and the "Catti" title of the Ancient Britons on their coins, etc. receives support from the facts : Firstly,

that the handsome Kathai tribe were located in its neighborhood at Alexander's visit secondly, that it was hereabouts at Sukker. I was led by quite independent evidence to fix the crossing of the Indus by the "Great Indo-Aryan Invasion" of Khattiyo Syria-Phoenicians (Kuru-Panchala) in their exodus from Syria-Phoenicia via Persia to Hindustan (India) or the Ganges Valley about 700 B.C., when I completed my Origin of the Indo-Aryans and their Civilization over ten years ago and thirdly, that the Indus Valley retained the name "Hiti" i.e., "Hitt-ite" on its coins down to about the seventh century A.D.

The name "Hiti" is recognized by Assyriologists as a common late dialectic form of Khati or Khatti in which the initial hard K has dropped out and this "Hit" is the form adopted by the Jews in their Old Testament for these Aryan or Amorite people which our English translators have Romanized into "Hitt-ite".

The Khatti or Hitt-ite people themselves sometimes spelt the name "Kha-it-ti" which equates with the seal. Now a fine gold coin bearing undeciphered Hittite hieroglyphs is figured by Sir A. Cunningham of the Indian Archeological Survey as being probably found in Sind or Multan and is conjecturally dated to about the seventh century A.D. or earlier. It contains the portrait of a king of fine Aryan Gothic type with the legend : HITI-vi ca Airan ca parames'wara i.e., "Paramount Lord of Hiti-land and of Airan (or Eastern Persia)". This "Land of the Hiti" has been conjectured to be "the Panjab" presumably because Mooltan is now detached from Sind and been allocated to that Upper Indus province.

Another reference to Hiti, presumably as title of the ancient Indus Valley state is found in the list of Parada kings of Western India-wherein Parada appears to be the Parthian form of Barata, B'arata or Brihad or "Brit-on".

One of these kings is styled S'ri HITI-vira Airana ka Paradeswara, S'ri Vahiti-Gana Deva-Ganita i.e. "The worshipful Hiti hero of Airana Lord of the Parada (Parthians or Barats) the worshipful Vahiti-Gana Deva-Ganita".

This appears to establish the use of Hiti, a dialectic form of Khaiti or "Hittite" for ancient Sind and the survival of the old personal Sumerian name of the seals, Gana (or Kana) is noteworthy.

"S'aka-Land or Land of the Sacae, Scyths, Getce or Goths" was also an ancient name for the Indus Valley in the Indian Epics and obviously the "Saki-Land of Edin" of the Sumerians as above noted. We have seen that the Vedic hymn of Aus'ija of Seal I. records that his patron king "on the banks of the Indus" was "the son of Bhavya".

And the Indian Epics tell us that Bhavya, son of Priya-Vrata, was appointed to reign over S'aka-land" and that "the sons of Bhavya king of S'aka-land" were the rulers over that land with its seven rivers.

This "S'aka" title for the Indus Valley is probably "The S'akh Land" mentioned by the son of Lord Mudgala, King Bi(d)as'nadi ("Eannatum") in his edict on the "State of the Vultures" as conquered by him. And he mentions it after Elam". The name "Saca-stene" or "Land of the Sacas" was restricted by the Greco-Romans to the south-western part of their province of Ariana in Persia and called "Saka-stan" by the Persians the modern Seistan.

This S'aka-land of the Indus Valley now identified with the Saki-land of Edin of the seals was the land of the Maga (or Magi) Sun-worshippers who now would seem to be the descendants of the Sun-worshipping Sumerians of the seals or of a later wave of the same people.

The most famous Sun-temple hitherto known in the whole of India and presumably a branch of the Edin one was still flourishing in this region in the seventh century A.D. at Mooltan between Mohenjo Daro and Harappa and it was also an oracle with vestal virgins like the Sumerian "Nina" Sun-temple of Uruas at Lagash and of Us'iz at Edin. It is therefore of especial interest and importance to read the Chinese pilgrim's description of it at that period all the more so as it illustrates the humane simple fire and flower offerings of the Sumerian Sun-worshippers of the beneficent Father-god as opposed to the bloody sacrifices of the aboriginal Moon and Mother cult so abhorrent to the Sun-worshippers. And like those of the Early Sumerians it had a hospital attached to it.

Hiuen Tsiang whose descriptions of the sites and monuments of Ancient India I have found so trustworthy in my explorations and excavations at Pataliputra (Patna), Udyana (Swat), Kapilavastu, etc. as others also have found them elsewhere writes : "There is (at Multan) a temple dedicated to the Sun very magnificent and profusely decorated. The image of the Sun-god is cast in yellow gold and ornamented with rare gems. Its divine insight is mysteriously manifested.

Women play their music, light their torches offer their flowers and perfumes to honour it. This custom has been continued from the very first. The kings and high families of the five Indies never fail to make their offerings of gems and precious stones. They have founded a house of mercy in which they provide food and drink and medicines for the poor and sick affording succour and sustenance.

Men from all countries come here to offer up their prayers. There are always some thousands doing so. On the four sides of the temple are tanks with flowering groves where one can wander about without restraint".

This old Sun-temple disappears along with the equally benign Indian Buddhism at the destructive Mohammedan invasion by fanatical iconoclasts and the rise of modern Brahmanism with its incorporation of matriarchist rites of wholesale sanguinary sacrifices to demons.

The place-names "Uri", "Uriki" and "Agdu" of the seals have already been discussed under Seals IV., V., and VI. and their foot-notes. "Uri-ki" or "City (or land) of Uri" literally means "City (or land) of the Akkads or Amorites". It may denote the city of Ur or of "Uruki" i.e., Erech the modern Warka.

"Gus'a or Gus'i Land" of Seals V., VIII. and X. appears to represent the "Kus'a Land" of the Indian Epics. "Kus'a Land" is always referred to in the Epics as a country distinct from S'aka-Land and was possibly an ancient name for Mesopotamia.

"Ag-du" if it does occur would seem a dialectic form of spelling "Agadu" (or "Agade") the usual form of the name of Sargon's capital. His city-name however, also reads. I find A-zu-tu in his autobiography discovered by General Rawlinson and thus equates fairly with the Indian "Ajodhya" or "Ayodhya" capital of Sargon I., under his solar title of "Sagara".



"Harappa" on the Ravi appears to me to be probably the Vedic Hariyupiya on the "Yavya" River where a king called "Cayamana son of Diva-vrata" (? Cyawana son of Divo-Dasa) and of the Parthu clan (Parthian or Barat) along with "three thousand mailed warriors" defeated the Wricis under Waras'ika through the aid of Indra. It thus becomes a question whether this Wrici tribal title may be related to the "Wricaya" or "Uri-ki" title of "the slave-girl Usij" and thus explain the story of her being a "captive" or "slave" of the Sumerians at Edin presumably on their capture of Harappa as an up-country port on the route to the gold-fields of Tibet in the reign of the son of Divo-Dasa or King Tarsi, the great-grandson of Uruas', about 3020-3000 B.C.

Regarding the name "Mohenjo Daro" we have seen that the second part of that name "Daro" appears to represent the older form of the Indo-Persian word Darya "the sea" derived as I have shown from the Sumerian Duru "the sea or water" and the source of the Cymric Dwr "water" etc. especially as we find this name Darya along the course of the Indus even above Sukker for the depressed areas representing former lakes. As regards the first part of the name "Mohenjo" in view of the prominence given to the Buffalo on the seals of Edin, I think it is possible that "Mohenjo" may be a dialectic form of the still current name of "Mains" or "Mang" for a buffalo which is a nasalized form of the Sanskrit "Mahisha" a name now disclosed to be derived from the Sumerian Ma-a-su, "cattle" and especially "wild cattle". Thus, "Mohenjo-Daro" would mean "The Lagoon of the Wild Buffaloes" and we have seen that the Wild Buffalo was evidently indigenous there.

### 3. Thor and Amazonian Warrioreses :

When Thor / Indra / Adam arrived Troy he was under continues attack from Phrygia or "The Land of Lions" who were of Moon Cult. This is the reason why Thor had to annex Phrygia. In Phrygia Thor encountered Amazonian Warrioreses 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.

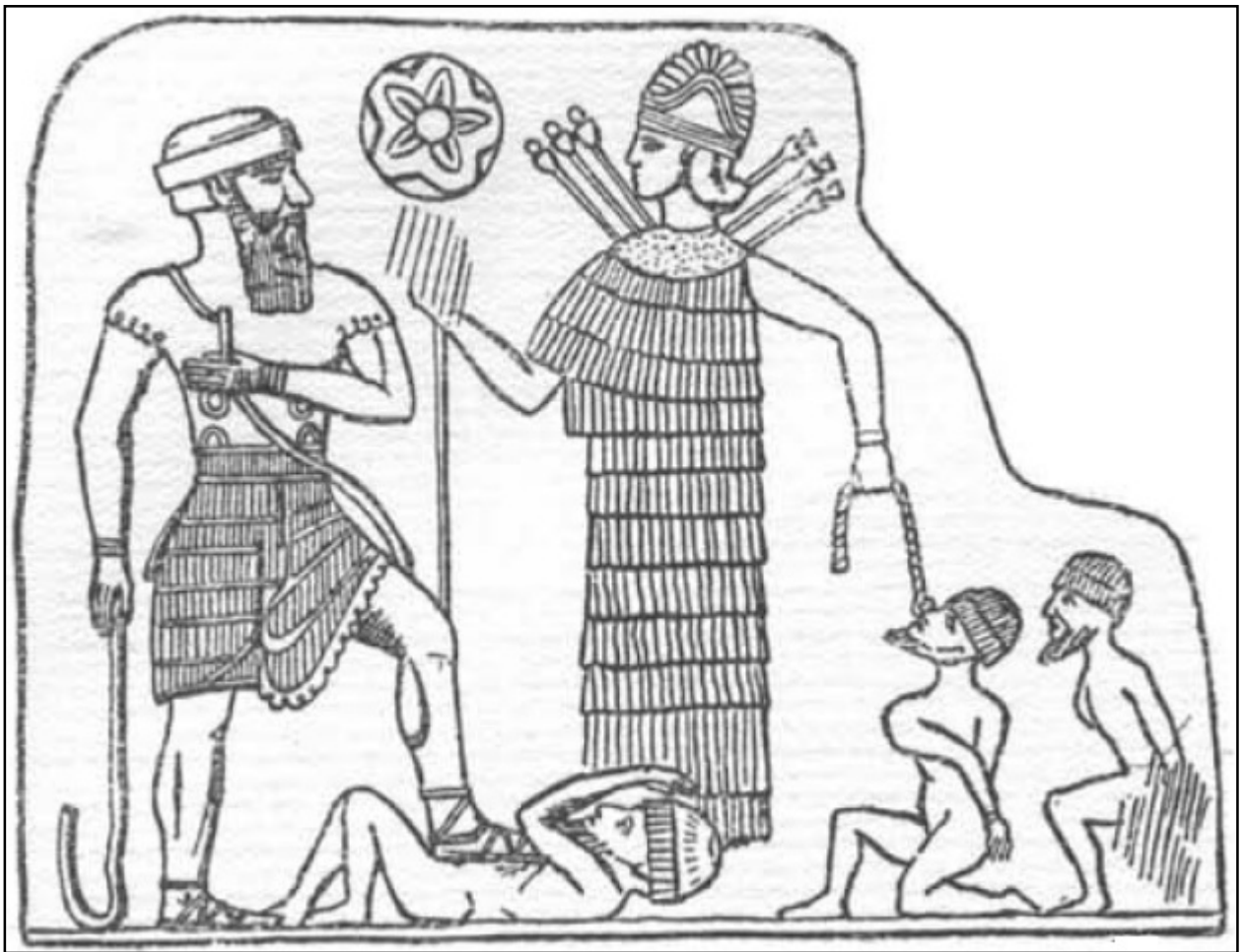


Phrygia

1. 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 :

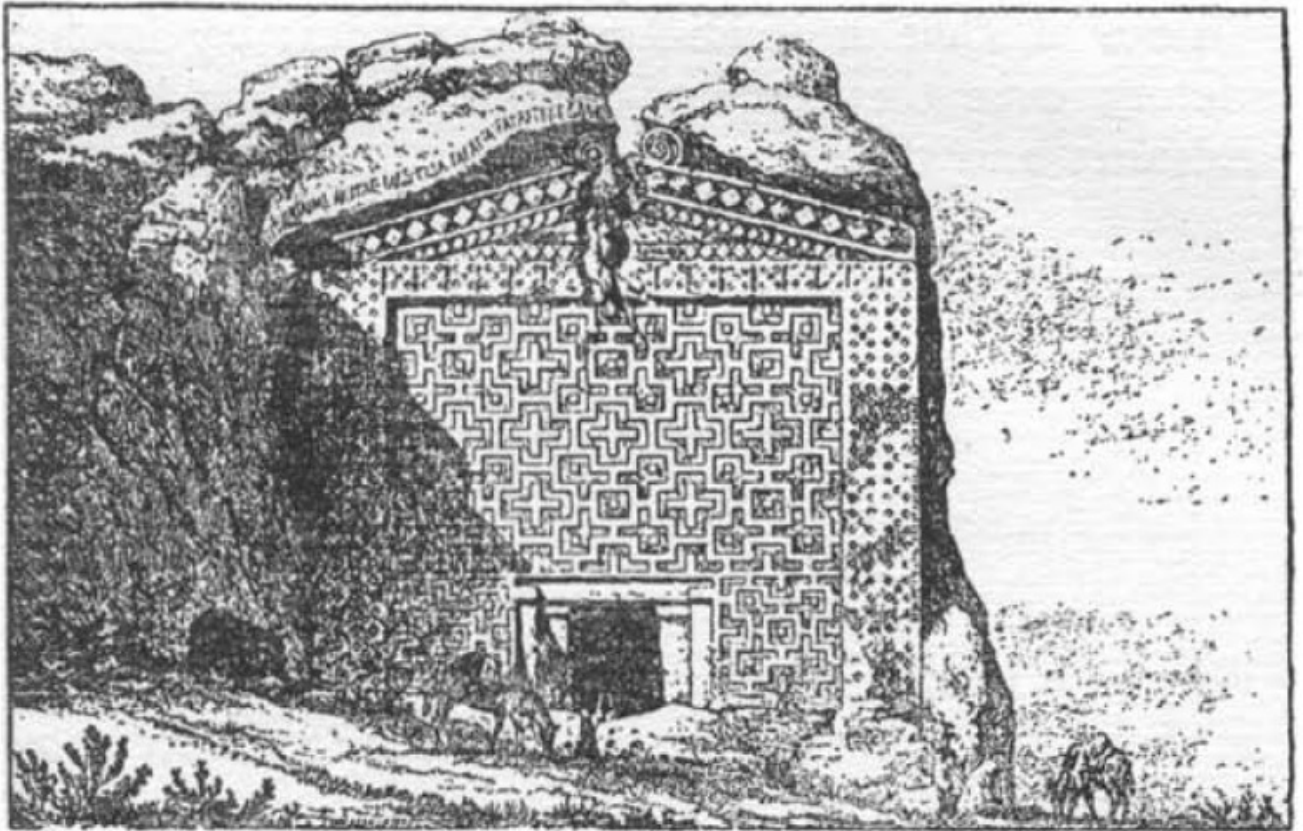
I (Thor) was in the East  
A-battling with the Edenites  
The baleful unwedded brides  
Going intil the bergs.  
Mickle would the Edenites be  
If all o' them lived:  
Never a man would be left  
Within Midgard.



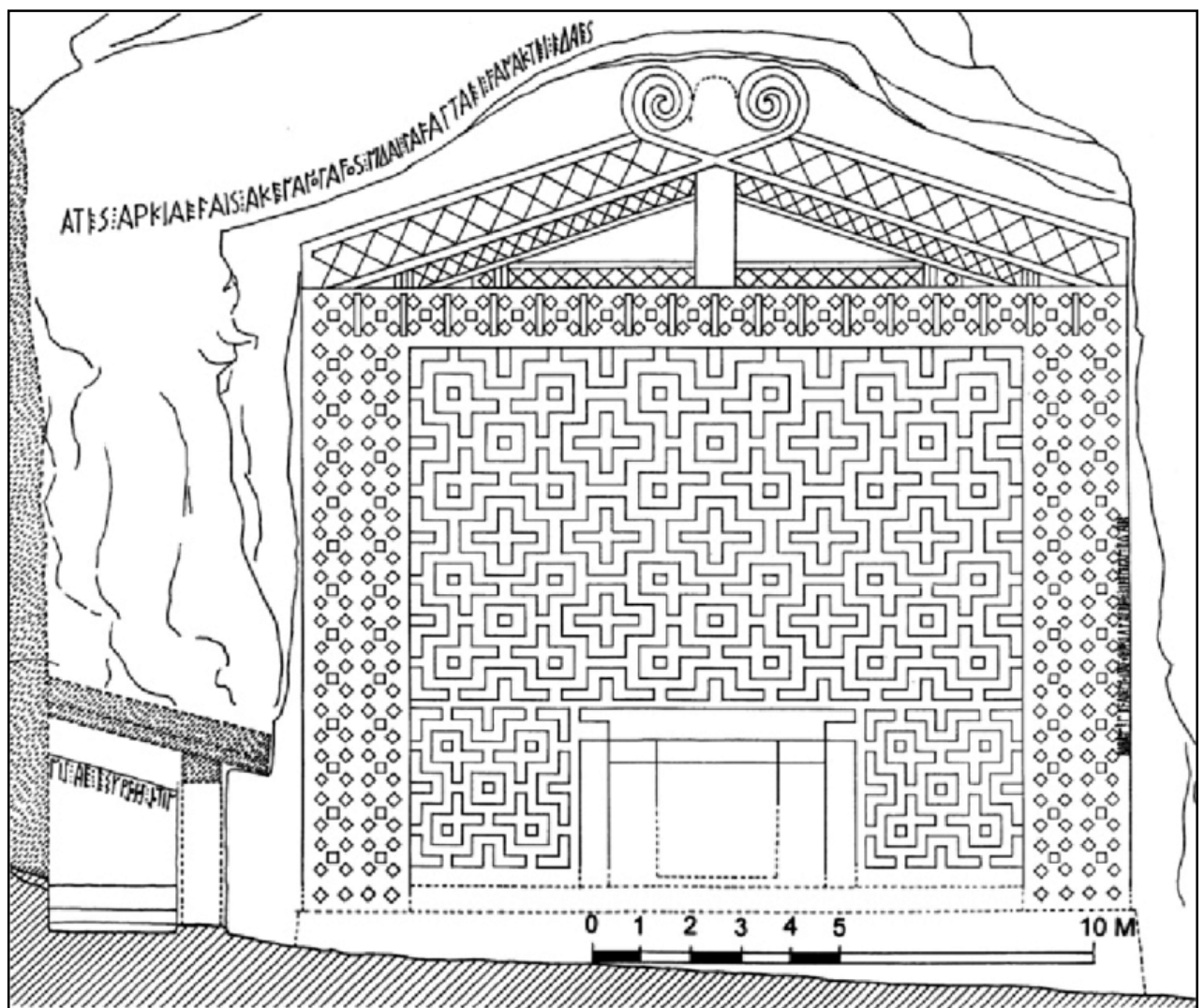
Amazonian Edenite warrioress clad in Sumerian dress. From bas-relief in Elam c. 2000 B.C. (After Ward). The inscription states that this Amazon represents Ishtar (Eve or Asi) formerly an Edenite Amazon and afterwards Queen of Tar or Thor), as patron war-goddess of Sumerians

and Elamites and she is the historical human source of the Greek war-goddess Athene (Atueni of Sumerian).

2. Midas Monument in Phrygia with its Nine St George Crosses :

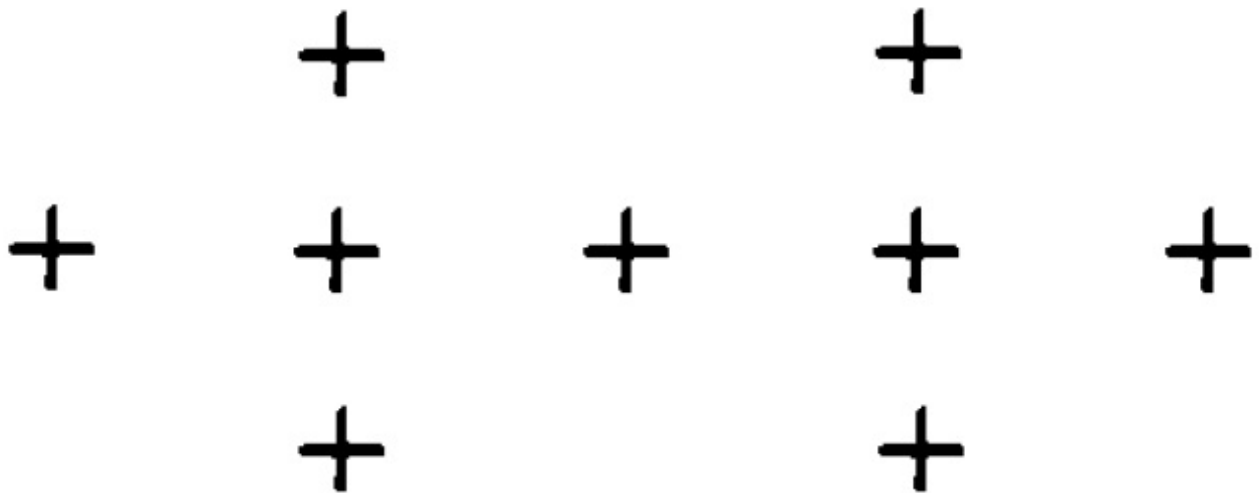






Midas Monument in Phrygia with its Nine St George's Crosses c. 1000 B.C. (Alter Perrot and Chipiez).

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 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. It is "the most beautiful of all Phrygian monuments" and is popularly called the "Tomb of Midas," although it is admittedly not a tomb. It covers the face of an immense cliff, and whilst its facade is characteristically Gothic, its chief ornament consists of nine enormous St George's Crosses. 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.

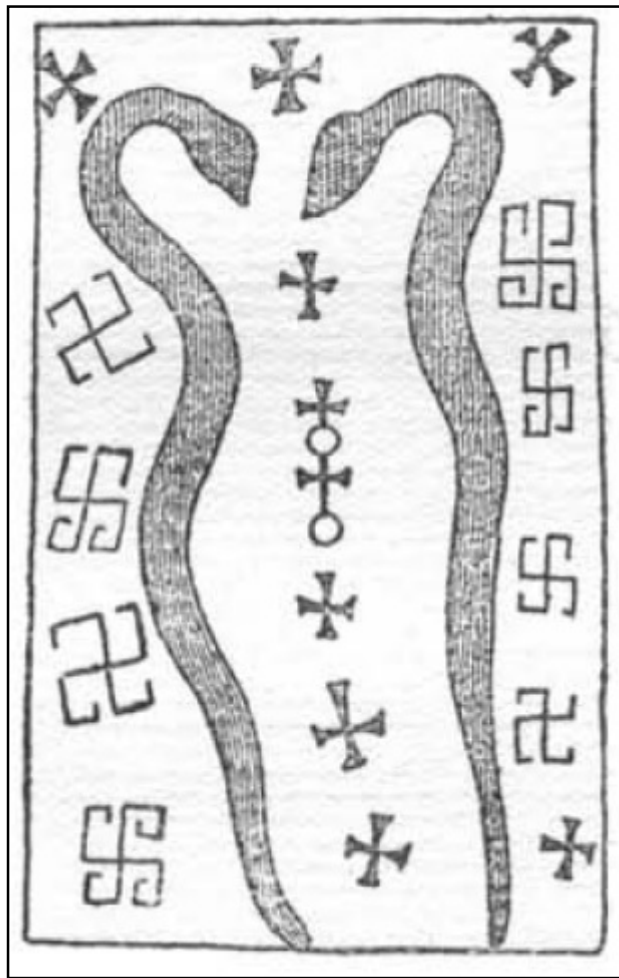


### **The Nine St George's Crosses on the Midas Monument**

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 Phrygia is found in the painting on an archaic Greek vase of about 500 B.C., and on Thor's robe.

The number Nine, moreover, is significantly in Sumerian the mystic number of King Dar or Sagg (i.e., Thor or Sig) as the He-Goatand 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.

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". And Upe or Upe-ki was a Sumerian variant for the 1<sup>st</sup> Sumerian king's capital of Pterla in Cappadocia which is also called Usk-Opri in the Edda.



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 Beotia, 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.



#### 4. Eve Visits Thor :

According to The British Edda mentioned by Lt. Col. Laurence Austine Waddell :

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,  
Giant (Amazon) maidens  
Much vexing overrunners  
From their hame in Eden.  
I see these Valkyrs of Ior  
On a visit up-coming,  
Geared for their riding  
To the great Goth people.



**Eve or "Guen-Ever" as Cunn-Hilda or Gunn (-Ifo)-the Warriress meeting King Thor or Adam. From Sumerian seal, c. 2500 B.C.**

**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). The Sumer inscription reads "Lord Iatil and Lady GUN-NA, wherein Iatil = Thor's Eddic title of CEtil or CEtl, the Anglo-Saxon AEthel and Gunna is Sumerian source of Gunn of the Edda.

Now are they all told,  
The nuns a-visiting the Aryans  
Geared for their riding  
Go the prying Valkyrs O' Ior.

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

## 5. Eve Marriage with Thor :

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"



**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.

In the previous scene one of the Amazonian Valkyr weird's of the old matriarch, the Serpent-Wolf priestess of Eden, who visited Thor and his Aryans at his new capital, was called "Gunn-the-Warriorress" (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". Her Gunn title with her personal name Ivi thus identifies her with Guen-Ever of the Arthur legend.

## 6. Eve, a non-Edenite of Aryan or Gothic Race :



**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.**

**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.

Racially Eve or Sif, the Sibyl, is disclosed to have been of the Gothic race and of the same royal CEdl or AEthl-ing clan as Adam himself although 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 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 in which bearing the Sumerian title of Ash i.e. the Eddic Asa, she wears the horned head-dress of the Goths.



7. Eve as Iduna of the Life-Apples or Athene :



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 Warriress Gunn or Gunn-Ifo" (Guen-Ever).

**Note :** The Swastika Sun-Crosses on her skirt, and her crested helmet of ancient Hittite type.



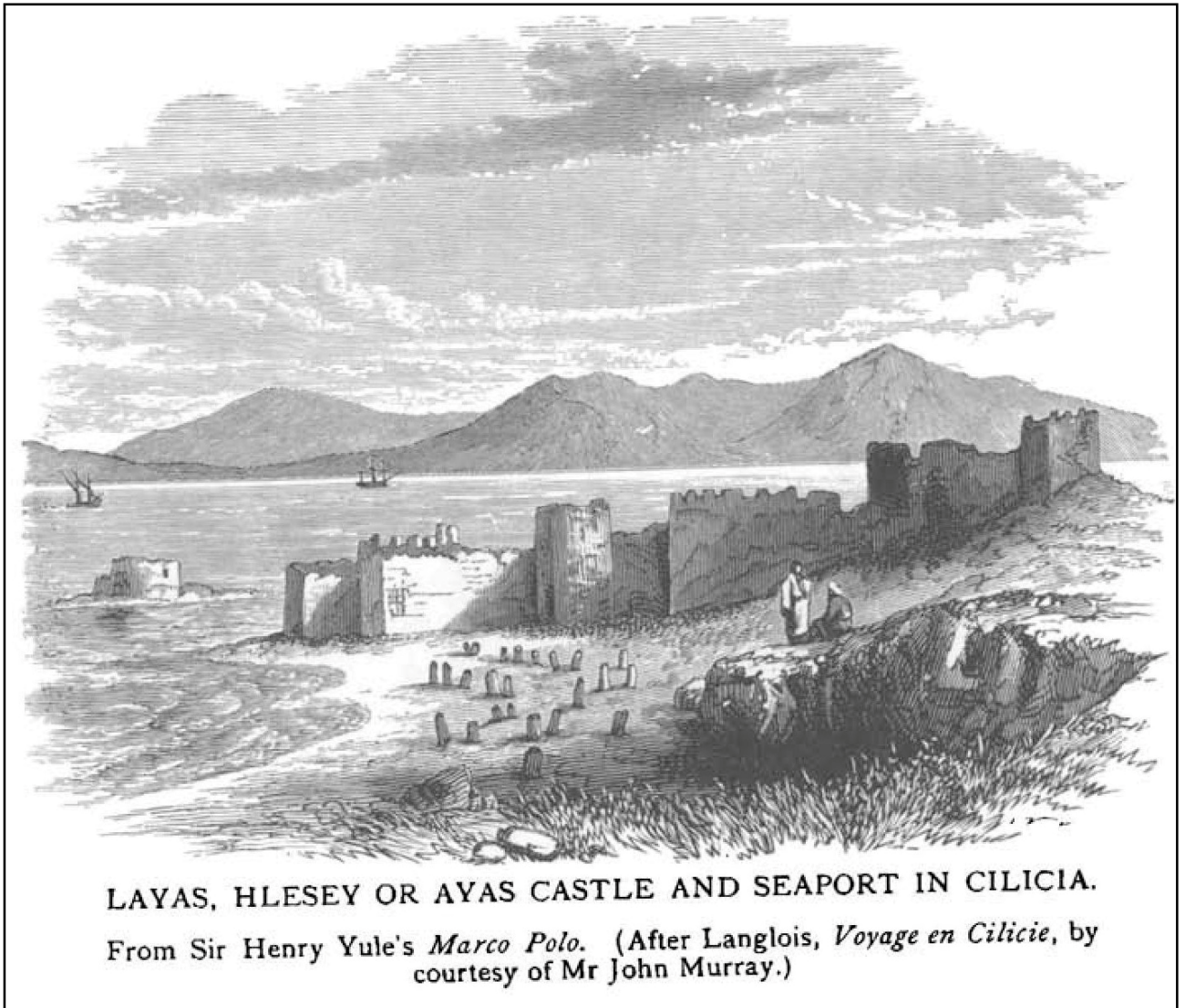
**Eve as Idun, "The Lady of the Life-Apples" offering King Adam a fruit. From Sumerian seal of about 2500 B.C.**

**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".

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 is derived from her Sumerian priestess title of Adueni or Atueni 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. Her name as Ifa or Ivi-Gunn (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 Ha, Ho or Eve had been a vestal of the Eden cult.

## 8. 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, Hleseyio, Leseý or Layas, the modern Ayas, and the Aigea of the Greeks, near the mouth of the Pyramus River. It is about 130 miles West of Carchemish, the site of the Garden of Eden, and was a famous port of the Phoenicians, 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 Hleseyio (Layas).  
They worked the worst wounds,  
And welted all the people.  
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).

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

## 9. Eve or Gunn's (Guen-Ever's) Ancestry :

Eldi quoths :

The ward Gunn-the-warrioress (Hildi-Gunn) her mother was  
The bairn of Svavo and King Sae, sea-king.  
All that race is thine! Ottar 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 CEtl clan as Adam himself.

## 10. The Battle of Eden :

The battle of Eden, between Adam-Thor and his Goths against 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. 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



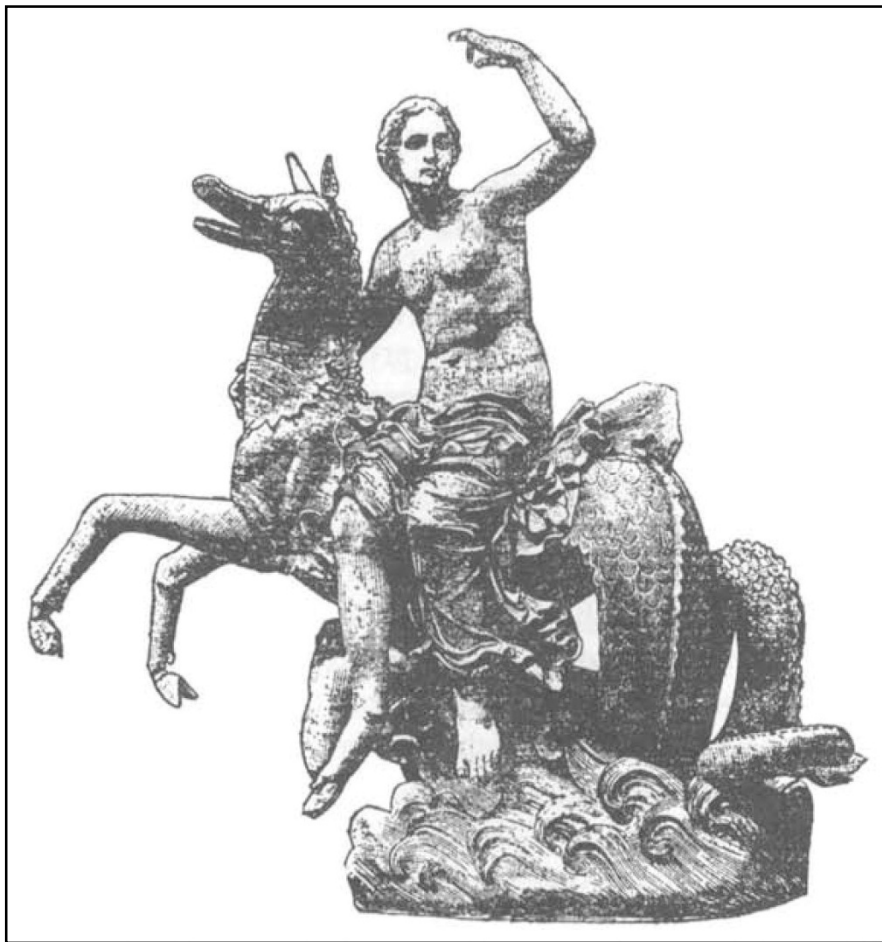
considerable time. It resulted in Adam's victory of the traditional "Harrying of Hell" of the Welsh.

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 primitive "Celts" or "Kelts" or "Children of the River" 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 Joermun, 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 Loeg 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, wherein Ner is from the Greek Neros "wet" from Sumerian Nier or Ner "much water" the source of the Aryan Sanskrit Nara "water" and we have seen that Nar is the for Eddic name for the Euphrates at Eden or Carchemish where the aborigines are called "the Nar men" and Naru was a usual Babylonian name for the Euphrates and other great rivers.



**Lycian Nereid nymph (idealized) on Wolf-headed sea-horse or dragon.**

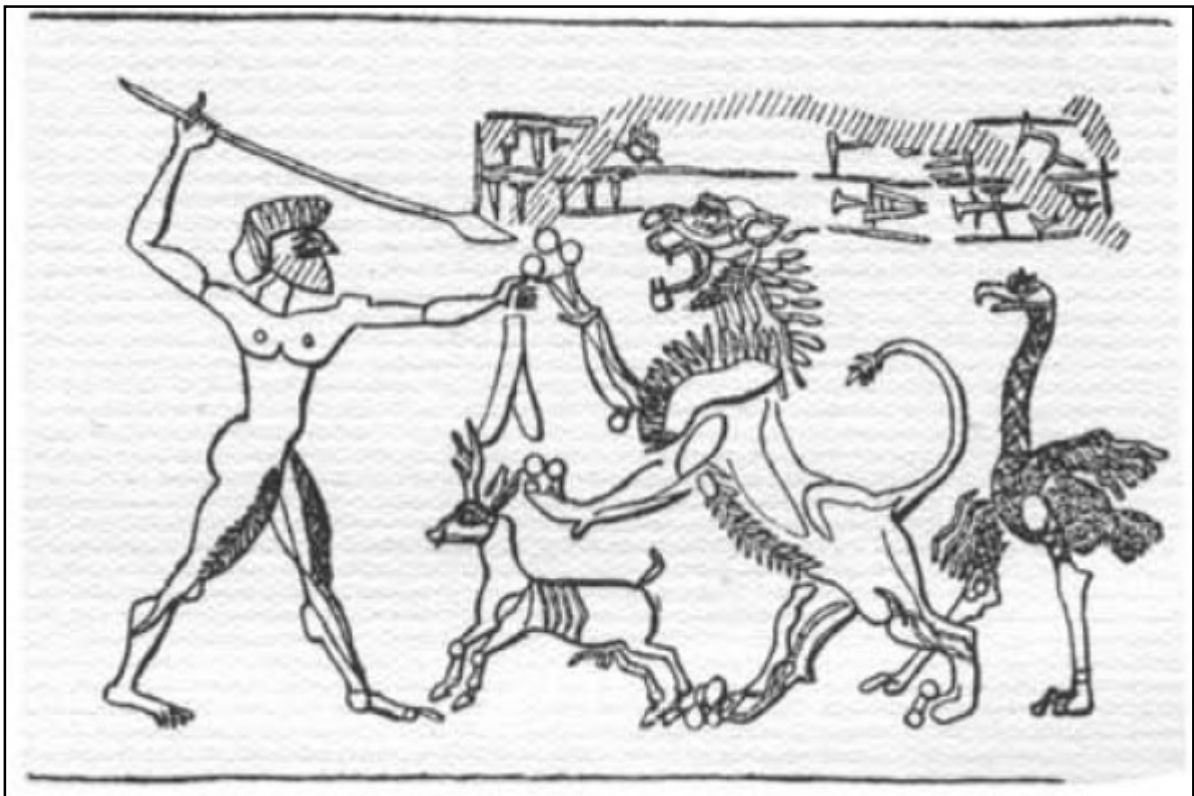
The flying Dragon Hel or Ate or Hate or Joermun as El, Loki's mother is especially called in this form, who along with her son Loki and his host of evil accomplices that "darken the sky" discloses apparently the Aryan Gothic source of St John's tradition in his "Revelations" of the fight of Michael-the-Archangel and the hosts of Heaven against Lucifer or Satan. i.e. Loki-Seth or Abet who is in several minor Eddic lays as well as in Sumerian and Hittite seals given wings.



**The Matriarch El as the Flying Dragon in Egyptian mythology.**

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 A bet [The mustering of the Edenite hordes to attack Adam and his Goths is thus graphically described in The Sibyl's Lay :]



**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.**

## 11. Matriarchst Cult :

Lt. Col. Lieutenant Colonel Laurence Austine Waddell in his book "The Phoenician Origin of Britons States" :

Part-olon's invasion of Ireland (which, we have seen, occurred about 400 B.C. is referred to in the Irish-Scot books as "the second" of the great traditional waves of immigration which flowed into that land.

The first of these traditional waves of immigration into Old Erin, in so-called pre-diluvian times, is of especial interest and historical importance, as it seems to preserve a genuine memory of the first peopling of Ireland in the prehistoric Stone Age.

This first traditional migration of people into Erin is significantly stated in the Irish-Scot records, as cited in the heading to have been led by a woman, Ceasair or Cesair.

This tradition of a woman leader appears to me to afford the clue to the matrilinear custom (or parentage and succession through the mother and not through the father), which "Mother-right" according to the Irish and Pict Chronicles, prevailed in early Erin. This custom is admittedly a vestige of the primitive Matriarchy, or rule by Mothers, which was, according to leading authorities, the earliest stage of the Family in primitive society, in the hunting stage of the Stone Age, when promiscuity prevailed in the primeval hordes before the institution of Fatherhood and Marriage (see Fig. 20 for archaic Hittite rock-sculpture of a matriarch).



This tradition, therefore, that the first immigrants to Ireland were led by a woman is in agreement with what leading scientific anthropologists have elicited in regard to primitive society, and is, therefore, probably a genuine tradition. It is also in keeping with the first occupation of Erin having occurred in the Neolithic or Late Stone Age period a period usually stated to extend from about 10000 B.C. to about 1500 B.C. or later, as is established by the archeological evidence in Ireland.

It is also in agreement with the physical type of the early aborigines of Hibernia, as elicited by excavations, and of the bulk of the present-day population, who are mostly of the dark, smaller statured, long narrow-headed "Iberian" or "Mediterranean" type as opposed to the element of the tall fair Aryans, the Irish "Scots" of Bede and other early writers, now presumably located mostly in Ulster.

The name of this first Matriarch of Erin, "Ceasair," appears to be cognate with "Kvasir" of the Gothic Eddas, who was the "wise man" of the sacred magic jar or cauldron, and a hostage given by the Wans, Vans or "Fens" (presumably the "Fene" or "Fein" title of the early Irish) to the Goths.

While the Matriarch of the Vans and priestess of the cauldron, was herself the "wise-woman" or wizardess and priestess of the Serpent and other demonist totemistic cults in primitive times—cults which survived into the modern world as witchcraft.

This Matriarch Ceasair or Cesara is reported to have landed with her horde at Dunn-m Barc or "The fort of the Barks or [Skin-] Boats" now Duna-mark in Bantry Bay on the south-west coast of Erin—the bay adjoining Part-olon's traditional landing place at Scene in Kenmare Bay.

This name "Bantry Bay" means "Bay of the Shore of the Bans, and is in series with "Fin-tragh Bay" or Bay of the Shore of the Fins further north, in which "Ban" or "Fin" appears to be an ethnic title of this matriarchist horde.

The next neighbouring town on the east is Ban-don or "Town of the Bans," with a river of that name, which attests the great antiquity of that title and to its north is Ban-teer, and further east along the south coast is Bann-ow River, and the Bann River in Wexford, which, we shall see, is associated with a stand made by the tribe of this matriarch against later invaders, and the Boinne or Boyne River on the east coast, admittedly named after the River-goddess "Boann," with the old Irish epic town of Finn-abair (or Fenn-or),? and vast prehistoric dolmen tumuli at New Grange with intertwined Serpent symbols, all presumably belong to this same series of the Ban, Fen or Van horde, or its descendants.

Indeed, we find in Ptolemy's map of Ireland, drawn before 140 A.D., that the tribe inhabiting the south-west of Ireland, from Kerry, where Cesair landed, and extending through Cork to Waterford were still called by Ptolemy "Ioueoni-oi" i.e. "Weoni" or "Veoni," the Greeks having no W or V which we shall see is a dialectic variant of "Wan", "Van or "Ban". And the chief seat of Cesair's descendants at the epoch of Part-olon's invasion of Erin, and where he defeated these aborigines, was called "The plain of Itha" which was thus presumably so named after "The plain of Ida," which in the Gothic Eddas was the chief seat of the Van or Fen Matriarch and her Serpent-worshipping dark-complexioned dwarfs.

The name "Ban" or "Bean" by which this Irish Matriarch as well as her country is called, literally means in Irish "Fian", "female" or "woman" and is thus probably cognate with the matriarchist tribal title of Van or Wan and Fene and its cognate is applied to the traditional aboriginal dwarf people of both Ireland and Alban, who were popularly associated in legends and myth with the Picts. It also seems to be the source of the later popular term "Fene" or "Fein" for those claiming to be aboriginal Irish. Those primitive Fenes, Fins or Bans appear I think to be clearly the primordial, aboriginal, dark dwarf race "Van" or "Fen" in the Gothic Edda Epics, who were the chief enemies of the Goths, in the solar cult of the latter. And, significantly, this primitive dark race of Van of "The plain of Ida" is called in the Eddas (which I have found to be truly historical records of the rise of the Aryans) "The Blue Legs" implying that they painted their skins with blue pigment, which suggests that they were the primitive ancestors of the "Picts" as they now are seen to be.

This same "Van" or "Ban" people, moreover, were, as we shall see clearly, at least in the later Stone Age, the early aborigines of Alban or Britain. Their name survives widely in the many prehistoric earth-work defensive ramparts and ditches over the country, still known as "Wans Ditch" or "Wans Dyke" used synonymously with Picts Dyke.

This ancient ethnic name of "Wan" or "Ban" also survives broadcast in many places in Britain especially in the neighborhood of these old Wan's Ditches and subterranean "Picts" Houses, and the so-called, though erroneously so, "Early Briton settlements". Instances of the survival of such ancient "Van" and "Ban" names in Britain are cited below. In examining these series of the ethnic name "Van" in different dialects we shall see the dialectic equivalency of the labials B, P, F and V, and the interchange of the latter with W, the OU or IOU of the Greeks, which are all dialectic variations in spelling the same name, well recognized by philologists.

Instances of the survival of these "Van" and "Ban" ethnic names in Britain are seen in the following :- Wan-stead near Houndsditch east of London, Wands-worth, Fins-bury, Finchley, Banbury, with its legend of "an old woman," Wantage, Wainfleet on the Wash, Wensley, Winslow, Win-chester, the Venta or Vends of the Romans, Win-chelsea, Windsor, Ventnor, Wendover, Windermere with Wans' Fell Pike, numerous Ban-tons, Bangor or "Circle of the Bans" on the Welsh coast, with so-called "Druid" circles and its namesake on Belfast Loch, and Ban-chory in Aberdeen shire with the same meaning and prehistoric "circles" and an early seat of the Picts.

And there are several Roman station names at important pre-Roman towns and villages bearing the fore-name of "Vindo" and "Venia" in series with Pent-land as an ancient title for Mid-Scotland, surviving in the "Pent-land" Hills of Lothian, and in the "Pent-land" Frith for the sea-channel on the extreme north of Britain, which "Vent" and "Pent," we shall see, is in series with "Vindia" as an ancient title of a Western Van region in Asia Minor.

In Wales the famous "Van Lake" was until lately a place of popular pilgrimage for the Welsh, and significantly it was sacred to a fairy Lady of the Lake,\* presumably a deified Van matriarch-priestess and South Wales, in which it was situated, was called Vened-ocia or Venturia (the Gwynned of the Welsh), and the ancient Briton capital there Caerleon was called by the Romans "Venta Silurum" and Gwent, "Went," was a title for the whole of Wales. And the "Guene-dota" or "Uenedota" of Ptolemy appears to be Cumbria.

In North Britain also, in Roman times, were many stations at pre-Roman towns bearing the prefix Vinda or Vindo, of which two were at the Tyne end of Hadrian's Wall, which is sometimes called locally "The Picts' Dyke," namely at Vindo-bala in the line of the wall, and Vindo-mora to its south and not far from the earth-works called "Early Briton settlements" in Northumbria. In Ptolemy's map, which from its practical accuracy remained the old navigating map up till about the fifteenth century, are several important Ban, Vin or Fin towns and peoples which have since lost that title.

Thus inland from the Solway, a chief town of the Selgove (who were the "Siliks" or "Cilician Britons") was named "Bantorigon" (with the prefix Kar i.e, Caer="fort").

In the Frith of Clyde or "Clota" of Ptolemy's map, Vindogara appears to have been the ancient name of Ayr or Ardrossan and Vanduara was the name of Paisley, where the old local name for the Cart River on which it stands was Wendur (or Gwyndwr). Banatia was the chief town inland between the Clyde and Fife, and there are more than one Vinnovion. In modern times, besides the survival of several Ban-tons, Findon or Findhorn, several bays called Fintry, Loch Fin or Fyne, are the Pent-land Hills in the Lothians, centring at Pennicuick and on the extreme north the "Pent-land Frith".

These latter facts suggest that the whole of North Britain, from at least the Lothians to Caithness, if not the whole of Britain, had formerly been known as "The Land of the Pents, Venets, Bans, Fins or Vans". Indeed, as we shall see later, the old name for Ancient Britain as "Al-Ban" means probably "The Rocky Isle of the Van or Ban."

The "Finn-men" pygmies also, in their skin-boats, of Orkney and Shetland tradition and legend, who were the Pett (or "Picts") dwarfs whom Harold Fair-hair is said to have exterminated in Shetland, and who, according to local tradition, were the ancestors of the small dark element in the Shetland population, were obviously, I think, of this same prehistoric dwarf matriarchist race of Van or Fen, of whom Cesair in the later Stone Age led a horde from Alban into Bantry Bay and first peopled Ireland.

Similarly, stretching across the continent of Europe east-wards, I find traces of the prehistoric presence and presumable routes of migration for the east, of this primitive dark dwarf race of Vans or Fens by the tracks left by their old ethnic title in place, district and ethnic names, which have persisted many millenniums after the primeval sway of these primitive Van hordes had been swept away by countless later waves of new invading tribes of different race and higher culture who dominated these primitive people, but yet retained many of the old Van place-names containing that ethnic title.

An early and presumably the original chief centre of dispersion of the main horde of dwarf Vans in the Stone Age was, I find from a mass of evidence which cannot be detailed here, the shores of the inland sea or great Lake of Van in Armenia, on the west flank of Ararat at an elevation of 5,200 feet above the sea.

Lake Van, which is about twice as large as the Lake of Geneva, was traditionally the common head-water source of both the Tigris and Euphrates Rivers of Mesopotamia, until separated by a prehistoric volcanic upheaval, and the local geological and topographical conformation of those regions is in keeping with this tradition. The large town of Van and its lake thus stands

on the old land-bridge connecting the three continents of Europe, Africa and Asia for Asia Minor is west of the Caucasus, and in its flora and fauna, and also geologically, is part of Europe rather than Asia proper.

Situated on the great immemorial trade-route running east and west between Europe and Asia, it was traversed by Xerxes and his famous Ten Thousand, and an actual inscription by that Persian emperor on his hasty return from the Grecian campaign and Hellespont in 480 B.C. is engraved on the citadel rock there, showing the directness of the route to Europe. And significantly the founding of the town of Van is ascribed by Armenian tradition to Semiramis that is the great legendary Queen-matriarch of prehistoric times. And this part of Eastern Asia Minor was a centre of the Matriarchist cult of the Mother-goddess and her "Galli" priestesses down to the Greco-Roman occupation.

These matriarchist aborigines of Van, disclosed to be presumably of the primitive stock of the pre-Aryan Fein, are called "Biani" in the cuneiform inscriptions of their Hittite rulers about the ninth century B.C. They are also called therein "The Children of Khaldis" or "Children of the River" which title is apparently the source of the names "Chaldee", "Galatia" and "Kelt" and anthropologists find that primitive men distributed themselves along the river-banks and were literally "Children of the River".

These Van or Biani were clearly, I find the "Pani" aborigines of the Indian Vedic hymns and epics who opposed the Early Aryans in establishing their higher solar religion before the departure of the eastern branch of the Aryans to India. They were possibly also I think the remote prehistoric originals of the "Fan" barbarians as the Chinese still term generally the barbarous tribes on the western frontiers of the Celestial Empire, as far at least as Asia Minor. In physical appearance the primitive Vans, as the "Pani" of the Vedas and epics, are described as "dark or black-complexioned" and "demons of darkness" who lived with their cattle in caves.

They were presumably of the smallish-statured dark long-headed "Dravidian" tribes of Indo-Persia, akin to the Iberian type, and represented by the present-day nomadic Yuruk and Gipsy tribes of Van and the adjoining region of Armenia as opposed to the modern "Armenians" in that region who are one of the intruding round-headed Semitic races which swept into Asia Minor in later times, making it a medley of diverse races.

The westward line of migration, in the Stone Age period, of these primitive hordes from this early centre at Lake Van, when scarcity of food and pressure of over-population set them "hunger-marching," appears to be indicated, I think, by a more or less continuous chain of their ethnic name left along the trail of their movements from Lake Van westward, through Asia Minor to the Dardanelles and Bosphorus and across Europe to Alban or Britain.

This line of "Van" and "Khaldis" or "Galatia" names extends along the Upper Euphrates to the Halys Valley of Cappadocia, to Galatia and along the "Vindia" hills to Phrygia and the old "Phrygian Hellespont" and Bosphorus, and across those straits along the Danube to Vienna and Austrian Galicia to Fin-land and the southern shores of the Baltic and westwards to Iberia and Iberian Galicia and Gaul, and thence to the British Isles.

Remains of an interesting survival of the warrens of these primitive cave-dwelling Vans are found still tenanted at the present day, on this westward route at Venasa (modern Hassa) to



the west of the crossing of the Halys River (Turkish, Kizil Irmak) and south west of Caesarea (or Kaisarie) in the south west of Cappadocia on the ancient trade route to the sea through the Cilician Gates of the Taurus.

Here in the great plain, studded with cliffs of soft dry volcanic rock an area of "about fifty miles each way" is honey combed with countless caves and subterranean branching burrows, resembling generally the "Picts houses" and the so-called, but wrongly so "Early Briton settlements" found in Britain.

These cave-dwellings and burrows in the Venasa district are still occupied to the present day by swarms of a nomadic people commonly known to Europeans as "The Troglodytes (or "Cave-dwellers") of Cappadocia".

These people live of choice in these old burrows, like conies. They are reported by travelers to be in appearance a race distinct from other modern races in Asia Minor, but have not yet been examined by anthropologists. From the name of their district "Venasa" and their cave-dwelling habits, they are presumably an isolated detachment of the primitive Van horde, which has become hemmed in and stranded by the passing tides of alien invaders which have swept over that land in later ages from East and West. A recent visitor to these cave dwellers Mr. Childs gives graphic descriptions of these people and their warrens from which the following account of one of the burrows is extracted :

It, too, was honeycombed with passages and cells, of which some had been exposed by weathering as in the cliff. While I looked at this primitive dwelling, something moved in a hole close to the ground, and the head of a chubby brown-faced child appeared. It came out as much at home and unconscious of its surroundings as a slum-child in an alley but on seeing me drew back out of sight with the startled manner and instant movement of a wild animal."

After such a picture of the subterranean lairs of the primitive Van in "The Land of the Hittites," we can better understand how the highly-civilized ruling Aryan race, the Hitto-Phoenicians, living in fine timber-built houses above ground, should distinguish themselves from the lowly aboriginal cave-dwellers by the epithet "Mansion-dwellers" - Khilani or "Gyaolowonie".

The chain of Van names left by the various swarms of these Van hordes of hunters in their progress westwards from the Van Lake region of Asia Minor into Europe and up the Danube valley by Vienna and its "Vanii regnum" or "Kingdom of the Vans," and Wend-land of Germany to Fin-land, and westwards to Vannes, the port of the Veneti in Brittany bordering Alban seems evidenced by the following amongst other such names, ancient- and modern, surviving even in regions where the dark Van dwarfish type is no longer prominent, or has been swept away.

Vanand was the Greco-Roman name for the district between Van and the Upper Halys at Sivas. Vanota was at the crossing of the Halys near Caesareia on the border of Galatia where St. Gregory wrote his twentieth epistle and noted that the name "Vanota" was not Greek but native Galatian.

In Galatia, Vindia on the old Hittite royal road to Ephesus and the Bosphorus and Fanji. In Phrygia, Oinia or Vinia and Panasios and to the south Oionandos or Vinandos in Cilicia, Bindeos in Pisidia and Pinara in Lycia. On the Hellespont, Banes with its lake on inner end (modern

Bari)," and Pionia in Troad on flank of Mount Ida on Samnos River." On the Bosphorus, Pandicia or Pantichion, the first stage on ancient road from Rum (or Constantinople) to Asia Minor and all in the traditional area of the Matriarchic Mother-cult and "Amazons".

Across Europe from the Hellespont and Bosphorus up the Danube valley the undoubted Van names in various dialectic forms are especially abundant. Wien or Vienna, the Vindo-bona of the Romans with its "Vanii Regnum" or "Kingdom of the Vans" still preserves the name of its original settlers. To its south is Veni-bazar in Albania and in Roman times the Vennones and Pannonii tribes of the Vindelici race which included the Briganti (i.e. Phrygian Vans) peopled the Upper Alpine Danube to the Rhine. North of Vienna along the Upper Danube was located the old Wend tribe extending across Austrian Galicia and Bohemia to Eastern Germany with several "Vend" place names to the Baltic opposite Fin-land. And regarding the latter name it now appears possible that the modern stigma attaching to the name "Fin" may be owing to an old tradition based on the forgotten memory of the lowly origin and status of the race formerly bearing that name.

The whole southern coast of the Baltic from Sarmatia westwards to Denmark was occupied by the Venedae and Vindili tribes (with a sound bearing the name Venedicus).

In Iberia also the Viana port on the Linia river and another Viana in the Eastern Pyrenees may possibly preserve this ethnic name. Similarly may the Vienne and Ventia on the Rhone, Vanesia in Aquitania, retain that name; and clearly so Vannes, the capital of the Veneti of Brittany in Gaul, who gave Caesar so much trouble and who were tributaries or allies of the Britons. Their capital is significantly the site of vast prehistoric dolmens and menhirs, a class of funereal monuments which was prevalent amongst the later Vans or Feins and their descendants in the British Isles under Briton rule.

Into Alban, latterly called "Britain" these nomad hunting hordes of primitive Matriarchist "dwarfs" from Van probably began to penetrate before the end of the Old Stone Age, as the receding glaciers withdrew northwards from the south of what is now called England and uncovered new land.

They appear to have been the small-statured prehistoric race whose long-headed skulls are found in the ancient river-bed deposits and caves associated with weapons and primitive "culture" of the Old Stone Age, and also in some of the long funereal "barrows" of the New Stone or Neolithic Age, which latter is generally held to have commenced in North-western Europe about 10000 B.C.

The first hordes of these Van "dwarfs" probably crossed from Gaul by the old land-bridge which still connected Alban with the continent. They appear to be presumably the oldest inhabitants of Alban (excluding the few stray earlier forms of taller and broader-browed man of whom traces have been found in the south of England in the older Stone Age period) and so may perhaps be practically regarded as the aborigines of Alban, Indeed, the name "Alban" seems to me possibly coined from their ethnic name Van, Bian or Ban with the prefix Al as Ail in Celtic means "Rock" cognate with Chaldee al, ili, ala "high mount" and English "hill" so that "Al-Ban" might thus mean "The Rock (Isle) of the Ban or Van".

It is this rocky aspect of North Britain, at least, which impressed Scott in his well-known lines :

"O Caledonia! stern and wild, Land of the mountain and the flood".

And "Alban" for long remained a popular title for Scotland, after "England" had replaced "Alban" or "Albion" for South Britain. Many millenniums must have elapsed after their arrival in Alban, before the small herds of such primitive dwarf nomads filtered through the river-valleys of Alban and into the enlarging northern land left by the retiring glacial climate and rising beaches. And many more millenniums must have elapsed before such a rude land-people, under pressure from behind by succeeding waves of fresh herds from the continent, would venture to migrate to Ireland across the sea, which would however be narrower at that period.

When ultimately hard pressed and hemmed in by enemy clans against a narrow sea-board, it is conceivable that a small horde of these Matriarchists, seeking escape from annihilation, may have ventured out to sea in their small skin-boats for refuge in outlying islands, and eventually reached Erin. And such were probably the circumstances, I think, under which the Matriarch Cesair and her herd reached Bantry Bay in Erin in the later Neolithic Age where safe from hostile pressure they naturally would name that island "The Good Ban Land" (Ban-bha).

The first of these Ban or Van or Fene Matriarchs in Ireland, Cesair presumably brought with her to Ban-try Bay or "The Bay of the Shore of the Bans," the two especially sacred fetishes of the Van Matriarchist Serpent-cult, the Magic Oracle Bowl or Witches Cauldron (Coirean Dagdha or "Churn of Fire" of the Irish Celts), and Fal's Fiery Stone (Lia Fail of the Irish Celts).

These fetishes figure freely in the later Irish legends and myths, although they do not appear to be expressly mentioned until a later period, after Part-olon's invasion when they are in the hands of a later branch of the same Serpent-cult people called "The tribe of the goddess Danu" (Tuatha de Danaan), who, significantly also are stated to have migrated to Ireland from Alban.

This tradition of the existence of these two Matriarchist Van fetishes amongst the prehistoric Feins in Ireland is of great importance for the origin of the prehistoric Serpent cult in Ireland and it affords additional proof of the identity of the prehistoric Fein Matriarchist immigrants into Ireland with the prehistoric Matriarchist Van or Fen dwarfs of the Van district of Asia Minor as described in the Gothic Eddas.

These Gothic epics-which, after detailed analysis I find to be truly historical Aryan records of the establishment of the First Civilization in the World-make frequent reference to the use of the Magic Oracle Bowl or Witches' Cauldron for divination as a special utensil of the Serpent-worshipping Matriarchists in Van and Asia Minor and Chaldea. This magic bowl was especially associated with Kvasir, the namesake of Cesair as already noted. And Fal's Fiery Stone was the materialized thunderbolt of the Dragon serpent of Lightning and the invincible magical weapon of Baldr the son-consort and champion of the Van Matriarch in the Eddas and his exploits therein as the champion of the Matriarch correspond generally with those of his namesake Fal in the Irish legends. This identity of the Irish Fal with the Van leader Baldr of the Eddas is further seen in the frequent title of the champion of the Irish Feins as "Balor of the Evil Eye".

So intimately was Fal identified with the early Ireland of the Feins that Erin was called "Fal's Isle" (Inis Fail) and "Fal's Hill" was the title of the sacred hill at the ancient capital, Tara.

This early introduction of the Serpent-cult and its fetishes into Ireland in the Stone Age by these Matriarchist Vans now explains for the first time the real origin of the numerous traces of Serpent-cult in Ireland and Alban in prehistoric and early historic times-the many prehistoric sculptured stones carved with effigies of Serpents, the interlacing Serpent-coils as a decorative design on prehistoric stone monuments and on monuments of the Early Christian period, and the numerous references to Serpents and Dragons in Ireland and Alban in the early legends. It also explains the tradition that "St. Patrick-the-Cat" (or Khatti or Scot) banished Snakes from Ireland by the Cross, or in other words banished the old Matriarchist Serpent-worship by introducing there the Religion of the Cross in 433 A.D.

The later title also of "Brigid" (or "Bridget") for the female patron saint of the Irish and the Picts, which is usually supposed to have arisen with a more or less mythical Christian nun in Ireland, who is supposed to be buried in the same tomb as St. Patrick, is now seen to be obviously the transformed and chastened aboriginal old matriarch wizardess who in the Gothic Eddas is called Frigg, or Frigg-Ida, the "Mother of the Wolf of Fen" of the pre-Gothic or pre-Aryan aborigines of Van. Brigid is still given precedence as a "wise one" or wizardess over St. Patrick in the eleventh century "Prophecy of St. Berchan" :-

"Erin shall not be without a wise one After Bhrigde and St. Patrick".

Her alternative title also as "St. Bride" is confirmatory of this origin, as "Bride" was a usual title for Mother Frigg and her wizardess sisterhood priestesses in the Eddas. These sister wizardesses are often collectively called in the Eddas "The Nine Mothers" or "The Nine Maidens" and are described in the Welsh and other Celtic legends as "The Nine Witches of Gloster" feeding with their breath the Fire in the Cauldron of Hell.

This now accounts for the many prehistoric monoliths and series of nine standing stones, called "Maiden" Stones or "The Nine Maidens" still standing in many parts of Ireland and Britain. These Maiden Stones symbolized the old Van Matriarchs, who are called "The Nine Mothers" in the Eddas and who were afterwards idealized into Virgin Mothers and accorded divine honours by their Van votaries. And their idol-stones are often decorated with effigies of the Serpent.

This now appears to explain the prehistoric Van origin of the "Maiden Stones" of the pre-Aryan period, so numerous throughout the land as, for instance, "The Maiden Stone" standing at the foot of Mt. Bennachie to the west of the Newton Stone, and also "The Serpent Stone" monolith with large sculptured Serpent, which stood not far from the site of the Newton Stone, and now placed alongside the latter.

It also accounts for the first time for the frequency of the name "Bride" in early Christian Celtic Church names in Scottish Pict-land as well as Ireland, as "Kil-Bride" or "Church of Bride". It now becomes apparent that on the introduction of Christianity into Britain the old pagan Matriarchist goddess "Brigid" or "Bride" of the aborigines was for proselytizing purposes admitted into the Roman Catholic Church and canonized as a Christian saint, and appropriate legends regarding her invented.

The descendants of the Irish Matriarch Cesair and her horde appear to have been called Fomor, or Umor. This seems evidenced by the tradition that Cesair's was the first migration of people

into Ireland and that the second was that of Part-olon, and that the latter was opposed by the ferocious tribe of "demons" called Fomor.

The tribal name "Fomor" has been attempted to be explained by conjectural Celtic etymologies variously as "Giants" and conflictingly as "Dwarfs under the Sea."

"Fomor" I find, however, is obviously a dialectic variant of the name of a chief of a clan of the dwarf tribes of the Vans, called in the Gothic Eddas "Baombur" and it is noteworthy that these dwarf tribes were of the race of "The Blue [painted] Legs," that is, presumably, the primitive, painted Picts. It is probably a variant also of the name "Vimur" which occurs in the Eddas as the name of the river-the Upper Euphrates, the modern "Murad" which separated the Van territory from that of the Goths, and the ford at which was the scene of battles between the Goths and the Vans, presumably the seat of Baombar and his tribe.

These Fomors, who opposed Part-olon on his landing in Ireland, are reported to have been ferocious "demons" and significantly they were led by an ogre and his Mother. This is clearly a memory of the Mother-Son joint rulership of Matriarchy wherein the favourite son-paramour who in the Eddas is called Baldr was the champion of the Matriarch and her tribe for offensive and defensive purposes. This Fomor son-leader was called "The Footless" which is a designation of the Serpent and there are references to the Fomors and their allies having Serpents and Dragons as their defenders.

Significantly also he is frequently called in the later records of the Fomors by the name of "Balor of the Evil Eye" which equates with the title Baldr, the son-champion of the earlier Van Matriarch and the "Fal of the Fiery Stone" weapon.

That these Fomors of the primitive horde of dark, dwarfish "Khaldis" or Bans, Vans or Fens, under the Matriarch Cesair who first peopled Erin in the Stone Age, were and continued to be the real aborigines of Ireland, and were the ancestors of the later "Fenes" seems evidenced by the fact that they appear and reappear in all the accounts of the invasions subsequent to Part-olon's invasion, as the resisters of the various intruding invaders.

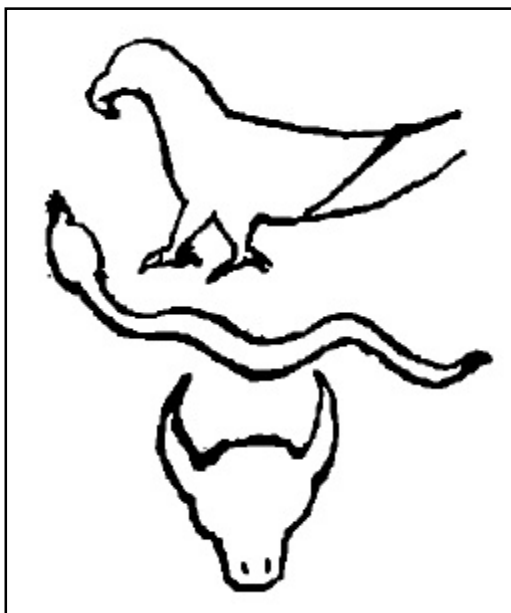
Their leader also continued to bear the old Van champion's title of "Balor of the Evil Eye" in the legendary accounts of the later invasions. Thus he is made to oppose even so late an invasion as the fifth, by "The Tribe of the goddess Danu" with the Serpent-cult fetishes, which show them to be a later horde of the same common stock. This affinity indeed is evident, apart from the Serpent fetishes, by the name of their champion being "Lug" that is, "Loki" one of the Vans and the arch-enemy of the Goths in the Eddas and also called "The Wolf of Fen" (i.e., Van) and his fatal weapon in Ireland as "Lug" was significantly, as in the Eddas, a "Sling Stone."

The old Matriarchist Serpentine-cult of Van appears to have persisted in Ireland, even when it was called "Scotia," as the popular cult of the Feins down to the epoch of St. Patrick in 433 A.D., notwithstanding the contemporary existence of Sun-worship amongst the ruling race of Scots, with their legendary solar heroes Diarmait and Conn-the-Fighter-of a-Hundred. The chief idol of Ireland which St. Patrick demolished by his Cross is described as "The Head [idol] of the Mound" and it is identified as the idol of Fal of the Fiery Stone's that is, the son-champion of the serpent worshipping Matriarchist Fomors "Balor of the Evil Eye".



These "Fomor" or Ban, Wan, Van, Fen or Fein aborigines of Ireland, dark, dwarfish "Iberians" who seem to have arrived in Erin from Albion in the late Stone Age, some time before 2000 B.C., now appear to have been presumably of the same race as the dwarfish aborigines of Albion who were called by the Romans "Picts" or "The [Blue] Painted" and who were like the Feins of primitive Matrilinear and Matriarchist social constitution. And we have seen that the "Fomor" were presumably the prehistoric dwarfish "Baombur" aborigines of Van who were described by the Aryan Gothic Eddas as of the race of "The Blue (Painted) Legs".

This now confronts us with the further great and hitherto unsolved problems: "Who were the Picts?" and "What was the relationship of the Picts to the aborigines of Alban, Albion or Britain?" questions the answers to which form an essential preliminary to the discovery of the date of the introduction of civilization into Britain and of the racial agency by which that civilization was effected.



**Sun-Eagle triumphs over Serpent of Death**

From the reverse of a pro-Christian Cross at Mortlach (of St. Moloch), Banff, with "Resurrecting Spirals" on face.

**Note :** The serpent is of the British adder type.

## 12. After Killing El and Baldr by Thor :

After killing El and Baldr, Adam is enthroned as King 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 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.

## 13. Revival of Mother Cult :

Reactionary revival of Matriarchy and its Mother-Son Religion with "Fall of Man" in the Post Adamite period :

The 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 significantly that She (El or Gull) still lives" :

I 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!

This shows that the Mother Son Cult revived 3 times.

## 14. Integration of Moon Cult in Hinduism :

After the death of Thor and due to the matrimonial alliances between Sun and Moon cult many tradition and cultures of Moon Cult merged in Sun Cult the best example is Purans in Hinduism.

It was later in Purans and other scriptures that Moon Cult along with Mother Worship was introduced.

The worship of Kuldevi i.e. family Goddess is nothing but worshipping an Amazonian as a Goddess because she protected certain person and his family members.

The reference to Shiv and Shakti in Purans wherein Shiv is Thor and Shakti is Eve.

The original scripture of Aryans of India is Ved's consisting of Rig, Yajur, Sam and Atharv Ved. In Veds the incidents which happened related to Thor i.e. Indra and Western and Central Asia region were recorded.

From what I understand is that after thousand years an Aryan Sage Krishna Dwaipayana got Sumerian stories in fragments and found it hard to explain it to Aryans and Non-Aryans so he created new events and subjects with the influence of Moon Cult and explained the stories to public known as Purans.

This did a lot of damage to Hinduism and Aryans in India because people started to consider Purans as fact and ignored Veds. The hints given in Purans were totally ignored and people started to blindly follow Purans.

Hinduism as a religion started before approx. 1200 years. Hinduism as a religion started in India due to Arab invasion where all the tribes from Babylonia, Mesopotamia, Iran, etc. started to migrate into India. As the tribes migrated from Sindhu river and entered India they collectively started a religion called Hinduism and this is the reason why you will find many different Gods and Goddesses in Hinduism with different belief system and ideologies.

## Examples of Moon and Mother Son Cult in Aryans :

### 1. Goddess Gayatri :



**Goddess Gayatri**

Another example of introduction of Moon cult, mother worship and its influence in Hinduism is Goddess Gayatri.

Goddess Gayatri is shown seated on a swan and her Hymn known as Gayatri Mantra is related to Sun. Whereas the fact is :

- a) The early Ancestral homeland of Angiras or Ali, Thor or Indra, Aryans or Sumerians is in the Danube Valley.
- b) The son of Angiras (Ali) named Ucathya (Alf) was of the wolf tribe, the Seafarer Wolves and the Seafarers were Swans the Red.
- c) Angiras (Ali) lineage was of Sun Worshipers the Symbol of Sun was Cross + and Swastik. For invocation of Sun, Hawk or Eagle was used as a symbol.

Now, as time passed by and due to migration of Aryans into India, gap of thousands of years and much information lost due to Arab invasion the Aryans forgot the original history but remembered symbols hence, they showed Goddess seated on swan and used Swastik as a symbol of auspiciousness.

## 2. Lotus :

With the references in Sumerian and Assyria-Babylonian Literature and business-documents Lotus is considered one of the most beautiful and graceful of all flowers and one esteemed especially sacred and a symbol of divinity in Egypt and sometimes it represents Sun in Sumerian sacred seals. This seem to refer to as imported from Egypt, the Land of the Lotus as it is not indigenous to Mesopotamia.

Here also if you observe many Hindu Gods and Goddesses in India are shown seated on Lotus this shows the Egyptian and Sumerian influence on Indian Gods and Goddesses and their Aryan connection.

## 3. The Nine Maidens :

As stated in point 11 Matriarchst Cult "The Nine Maidens" and nothing but Nav Durga or 9 forms of Durga in Hinduism. She is shown seated on Lion and Phrygia was known as "The Land of Lions" on the east to the borders of Cappadocia. Here Thor encountered Amazonian Warriresses from Eden.





## Durga

When we carefully see the photo we get understand the hints given such as :

- In background we see Hindu god Shiv who is Thor and Durga is Eve,
- The Lion represents Phrygia of Amazons also known as Land of Lions,
- The crescent shape weapon is known as Khagad in India which shows Moon Cult,
- The demon showed getting killed is Mahishasur who was Asur and enemy of Aryans and,
- The Bull also represents Moon Cult.

#### 4. Crocodile :

Crocodile was also symbol of Moon Cult and the Chaldees also live in Gujarat, India. They pray to Goddess Khodiyar and her symbol is Crocodile.



Goddess Khodiyar



Goddess Khodiyar. Note The Lion Representing Phrygia and Moon Cult.





**Goddess Khodiyar With Her Seven Sisters or Seven Maidens.**

#### **15. Sage Brighu was Phrygian :**

Sage Brighu is very important character because he was from Phrygia also known as "The Land of Lions". This is the same place where Amazons lived. This makes Brighu of Matriarchst Cult. He sided with Asurs who Zoroastrians consider as good and Devtas as evil. Brighu's son Shukracharya also helped Asurs and had alliance with them. He had some level enmity with Angiras / Ali who was a Sun worshiper which can be understood.

Below I am going to explain in detail about Sage Brighu. Many people may feel that its lengthy and irrelevant but this is a very important point for Aryans of India and Zoroastrians as it covers their ancient history as well as why an Amazonian called Goddess Bhuvneshwari by Indian Aryans saved descendants of Brighu.

#### **Bhrigu Dynasty :**

From the Bhrigu Clan clan's like Bhargav, Chyavan, Aurva, Apanuvan, Jamadagni, Dadhichi etc. started. Maharishi Bhrigu has also got a place in the Saptarshi Mandal. People of Zoroastrian religion are considered to belong to the clan of Atri, Bhrigu and Angiras. Zarathushtra, the founder of the Zoroastrianism, is considered to be a contemporary of the sages like Angiras, Brihaspati, etc. of the Rigved. The Zoroastrian scripture is 'Jend Avesta', written in the Avesta language, an archaic (very old) branch of the Rigvedic Sanskrit.

It is believed that Atri people had crossed the Indus and gone to Paras (today's Iran), where they preached Yajna. It was due to Atri's that fire worship started the Zoroastrian religion. When Zarathustra gave this religion a system, the name of this religion became 'Zarathustra' or 'Zorabian religion'.

Bhrigu's first wife's name was Khyati, who was daughter of Daksh. From Khyati, Bhrigu got 2 sons, data and vidhata and 1 daughter Lakshmi was born.

Bhrigu's Son Dhata was married to Aayati and had a son called Pran. Pran's son was dhotiman and Dhotiman had son called Vartaman. Vidhata was married to Niti and had Mukand, Mukand had son called Markandey and Markendey had son's called Shri Ved. It is said in the Puran's that from this the Bhrigu dynasty grew. Bhrigu created the Bhrigu Samhita. In the same period his brother Swayambhuv Manu composed Manu Smriti. Bhrigu had other sons like Ushana, Chavan, etc. In the Rig Ved, there are descriptions of many mantras composed by the Bhrigu descendant sages, in which the names of Ven, Somahuti, Sumarshmi, Bhargav, Arvi, etc. are mentioned. Bhargav's have been considered as fire worshipers. Bhrigu was present at the time of Dasharajna war.

There were also many Brahmins in the Bhargav dynasty, who were Suryavanshi (Sun Clan) and not Bhargav Clan. These Brahmins are called 'Kshatriya Brahmins' (warrior priest). It includes the following people, in whose name the dynasty went on. 1. Matsya, 2. Moudgallayan, 3. Sankritya, 4. Gagyavan, 5. Gargaya, 6. Kapi, 7. Maitreya, 8. Vradshcha, 9. Divodas. - (Matsya Purana 149.98.100). The Kshatriya who joined the Bhargav dynasty was Mitrayu, son of Bharatvanshi king Divodas. The descendants of Mitrayu were called Maitreya and they introduced Maitreya Gan. The third Kshatriya origin of the Bhargav's was called Vaitahavya or Yask. The Bhargav dynasty was embellished (gorgeous) only by Yask.

In the Devasur war with the Asurs, Maharishi Bhrigu's wife, Khyati, who was a stunning (tejasvi) woman with great power (yog shakti), brought alive the dead soldiers of the army of demons (datya), angry with that Lord Vishnu cut her head with his Sudarshan Chakra. Khyati was Shukracharya's mother and Bhrigu's wife. On knowing about the murder of his wife, Maharishi Bhrigu curses Lord Vishnu.

For the first time on earth, Maharishi Bhrigu taught how to produce fire. Although some people attribute this to Angiras. It was Bhrigu who told that how Fire (Agni) can be ignited and how we can use fire (Agni), hence he is considered a sage born of Agni. Bhrigu also discovered Sanjeevani Vidya. He had discovered the Sanjeevani herb, that is, he had found a way to bring the dead creature alive. Traditionally, this learning was received by his son Shukracharya. Due to being the child of Bhrigu, all the people of his clan are called Bhargav. The Hindu Emperor Hemachandra Vikramaditya was also Bhriguvanshi.

#### 1. The gods and the priests :

78.3. Of the gods worshipped on both the sides, Indra (Thor / Zeus) the Dev and Varun the mighty Asur were prominent. The worship was commonly through the medium of the formless fire (Agni); they prayed to Agni to lead them along the good path (Agye naya supatha raye asman – Yajurved 40.17). It appears that the older deity Varun who upholds the moral order was more widely accepted in the western region (Iran) while Indra the warrior god had more followers on the east of the Sindhu. The priests guiding the communities on the west of the great river were the Bhrigus (identified by some scholars as the tribe of the Anu or Anva), while Angiras were the priests of the Puru people and of the dominant Bharats on the eastern side. There was certain amount of rivalry between the Bhrigu's and the Angiras's though both groups came from same stock i.e. priest. What separated the two clans was the conflict of

ideas and rivalry rather than as enmity. That rivalry went far back into the pre-Vedic past. During the times of the early Rig Ved the Angiras's were regarded the dominant priests, while the Bhrigus or the Atharvan's synonymous with fire-priests were on the fringe.

## 2. The Bhrigus :

79.1. The Bhrigus, also known as Bhargavs, are the descendents of the sage Bhrigu. The cult of the sage Bhrigu whose name derives from the root bhrk meaning 'the blazing of the fire' professed immense reverence towards the elements of fire on earth viz the life and warmth-giving Sun and the Fire. Though all Rishis (Sage), in general, have associations with these two elements, the Bhrigus' attachment to fire was a special one. They were the first to introduce the fire-ritual and the Soma-ritual and were the first to discover the nexus between fire and water (Apam Napat). The Bhrigus were associated with water as also fire. The fire-worshipping Bhrigus were close to the life on seas, rivers. The vast stretch of the mouths of the mighty Sindhu as it branched into number of rivulets to join the occasion was the region of the Bhrigus. It is where they resided and flourished. That is the reason that the present day Baruch in Gujarat, India was known as Bhrigu-kaksh or Bhrigu kach the region of the Bhrigus.

79.2. The Bhrigus followed the doctrine of the ancestors (pitrīs) or the older gods (Asur). The Supreme Asura the Father -Varun the Asura Mahat (the mighty Asur) was highly venerated by the Bhrigus. The Bhrigu cult which adopted monotheistic approach wholly favoured the worship of the invisible Asura the Father Varun through the medium of the formless fire Agni that lights the path of the Fathers (the fire does not have much of a form—at least not a static one). They dis-favoured icon worship. The Bhrigus strived to abide by Rta the physical and moral laws of Varun. And, insisted on sharp distinctions between the good and evil.

79.3. The main text of the Bhrigus was the Atharv Ved. They were, in particular, known as Atharvans. Sri Sayana-charya described the Atharvans as of firm resolve and steadfast mind. Elsewhere, Bhrigus were described as very proud people, hot tempered and independent. It is said; they valued free thinking more than the rules. Bhrigus were also the expert physicians, mathematicians, architects and artists. The Bhrigus compiled their almanac with reference to the star by the name of their preceptor Shukra (Venus) [as did the ancient Egyptians, Mayas, Incas, Assyrians, and Babylonians].

## 3. The Angiras's :

80.1. In contrast, the Angiras's who professed worship of younger gods (Devtas) were the preceptors of the Puru Aryans the heroes of Rig Ved on the east of the Sindhu (Indus Valley). The name Angiras too is connected with fire as the 'glowing coal or the shouldering ember' (Angara). The Angiras's are described as the sons of the flame resembling the lustre of the dawn and as the drinkers of Som. They are hailed as the warriors, the fighters for the cows or rays of sun (gosu yodhaah) and are credited with gaining back the cows, the horses, the waters and all treasures from the grasp of the sons of Darkness. Their association with the Dawn and the Sun and the Cows comes through in several ways.

80.2. Angiras's were dexterous users of words and were superb poets. They are the masters of the Rik who expressed their thought with clarity and brightness (svaadhibhir rkvabhih – RV: 6. 32.2). Their poetry is charged with high idealism, soaring human aspirations and an intense

desire to grow out of the limited human confines. Angiras are said to have composed the very first verse of the Rig Ved, the hymn to Agni.

80.3. The Angiras's were more closely associated with mountains, hills, dales, vast open spaces; and were mainly in the foothill regions of the Himalayas. They were more attuned to contemplation and pursuit of knowledge (than wealth and pleasure). They adopted the yajna and soma practices from the Bhrigus. The Angiras's compiled their almanac with reference to star bearing the name of their preceptor Brihaspathi, Guru (Jupiter) [as did the people of ancient Chinese, Japanese, Malaya, Indonesia, etc].

#### 4. Bhrigu –Angiras rift :

81.1. Though both the Bhrigus and Angiras's were closely associated with fire, the Bhrigus in particular came to be known as the Atharvans- the high priests who worship fire. Further, though both Bhrigus and Angiras's performed Yajna with great fervour, the latter tended to personify the gods and to lend them a form (murti / statue). This tendency to shift towards worship the formless through a personalized form or an idol (murti / statue) seems to have displeased the Bhrigus and exacerbated the rift between the two great sages and their followers. The Bhrigus on the west of the Sindhu asserted their method of worship was pristine and their gods who were more ancient (Asur). The Angiras's on the other hand believed that the younger gods (Devtas) were more dynamic, powerful and more responsive to prayers. Each group tended to look down upon the other; and to decry the gods of the rival cult.

81.2. The rise of Indra the king of Devtas and the steep decline of Varun the Asur and his eventual eclipse in the Vedic pantheon had lot to do with widening the rift between the clans of the two sages. Varun in the early Rig Ved was a highly venerated god. He was hailed as the sole sovereign sky-god the powerful Asur, the King of both men and gods, and of all that exists. He governed the laws of nature as also the ethical conduct of men. But with time, Varun was steadily stripped of his powers one-by-one and relegated to a very minor rank. Further, one of the most fundamental aspects of Varun the Rta, which signified the greatest good not merely ensured the physical order but also the moral order in the universe, was given a goby.

81.3. The shabby treatment meted out to Varun the Asur Mahat, the watering down the laws of Varun the Rta offended the Bhrigu clan greatly. Bhrigu was after all the son of Varun.

The Bhrigus professed monotheism and formless worship of Varun; and stood by Rta. Even while the battles of minds and hearts were being waged the rival groups lived side by side.

#### 5. Y. Rift formalized :

##### Separation of Books :

82.1. The rift between the two clans was more or less formalized when the composite text Atharva Ved, also called Bhrigu – Angiras Samhita, was split into two books along the lines of their affiliations: the Bhargav Ved (the Ved of the Bhrigus) and Angiras Ved (the Ved of the Angiras). It is believed that the Atharv Ved which has come down in India is, in fact, only one-half of the original text – the Angiras Ved part. The other half the Bhargav Ved is lost in India.



82.2. Shri Jatindra Mohan Chatterji argues that the Bhrigus whose notions of God, of his worship and of the moral order were not well accepted in the east took with them their sacred text Bhargav Ved over to the west of the Sindhu River. Shri Chatterji says that Zend Avesta is the Bhargav Ved text that was lost to India. He asserts that the Bhargav Ved the missing Book of the Bhrigu Angiras Samhita is indeed the Zend Avesta (The Hymns of Atharvan Zarathustra – Published by The Parsi Zoroastrian Association, Calcutta, 1967).

82.3. Thus, the Indo-Iranians became divided into two groups of people on the basis of the method of worship and accent on certain principles. And it is apparently this division that led to the breakup of the original Aryan Land into two parts: Iran and India. In the process, both countries lost something. Iran, on the one hand, lost the Rig Ved, with its hymns in praise of Indra and along with it the Sam and Yajur as well. India, on the other hand, lost half of the Atharv Ved, namely the Bhargav Samhita or Bhargav Ved. Thereafter due to vicissitudes and ironies of history the two lands could never come together again. They, sadly, remain separated- forever.

82.4. When the Aryan community was undivided the terms Asur and Devta both denoted gods of high respect. The gods were referred to Asur as also Devta. But with the parting of their ways each tribe accorded its own chosen words of abuse to the terms Asur or Devta, depending on to which side of the Sindhu they belonged.

#### 6. Zend Avesta and the Gathas :

84.1. Zend Avesta is the oldest and the most famous religious text of Iran. As mentioned earlier, it is believed to be a version of the Vedic text Bhrigu Ved of the Atharv Ved. The Avesta comprises four books: Yasna (book of hymns), Yashta (book of prayers), visparatau (book of Rta or righteousness) and vidaevadata (book of laws). The hymns composed by the prophet Zarathustra are inserted into the original text of the Avesta in the Book of Yasna. His hymns – Gatha (Gita or songs) numbering seventeen consisting 238 verses are indeed the core and cream of the Avesta despite the fact that they form only a tiny portion of the whole text. These Gathas of inspired poetry composed in ancient form were sung by Zarathustra the poet-prophet to invoke and glorify the Great God Ahura Mazda. They are highly devotional in nature expounding the essence of Rta (Asha) the greatest good, the good mind (voshu) and righteousness. They also reveal the mind and the personality of Zarathustra the first prophet of mankind. He exhorts people to lead a life of righteousness as directed by Ahura Mazda.

The Gathas also contain biographical glimpses of Zarathustra.

## 7. Zarathustra :



85.1. The traditions of Iran believe that Ratu (Rishi) Zarathustra descended from a long line of sage-kings (Raja-rishi). Zarathustra describes himself : as of the Bhrigu clan, a Bhargav ' I am Spitama Zarathustra' (the Avestan term Spitatama = shukla (Snkt) = white which is the colour associated with Bhrigu) as in the line of sage Vashishth (Vahisht in the Avesta: Vahishtem Thwa Vahisht yem); as an Atharvan (fire priest); as a Zoatar (hotar (Snkt)= priest officiating at the yajna) ; as a reciter of Mantras (Mantrono dutim –Ys.32.13) ; and as a Mantra teacher (Manthra-ne :Ys.50.5).

85.2. He declares that "silent meditation is the best for man" (Ys.43.15) and exhorts to worship the formless-one "in essence and in vision" (Ys.33.71). He was not very fond of rites and rituals; and was positively against worship of icons. Zarathustra proclaimed his immense faith in the Great One; and said that the formless Supreme can be realized through intense Love alone (in the sense of deep Bhakthi) –", O Ahura, Who Art the Greatest Good; with love would I worship Thee" (Gatha: 28.82). According to Shri JM Chatterji, Zarathustra was a Vedic sage in the line of Bhrigu and Vashishth and the Gathas resemble in tenor and spirit the devote and forceful hymns sung in praise of Varun by sage Vashith in the Atharv Ved (AV.4.16.7-8).

85.3. Scholars believe that Zarathustra lived during the late Vedic age when Varun was being phased out; when he was no longer the greatest god and when Indra ruled as the king of gods. Given the fact that he lived in the regions west of the Sindhu and that he belonged to the Bhrigu-clan, Zarathustra was naturally inclined towards the worship of Varun the formless Great Asur. There is therefore in Zarathustra's hymns a strong streak of monotheism; great love for his God; immense faith in prayers and in God's mercy and a very clear and a precise moral sense of the right and the wrong.

## 8. Varshagira War :

After King Sudas, his grandson King Somak also had to fight a war with those people because those people settled in the clan (kabele) after crossing the Indus wanted to come back and establish their dominion to the prosperous region by crossing Sapta-Sindhu. Some tribes together again attacked the area of Sapta Sindhu, which was defeated by Sudas's grandson King Somak in their own area. This battle was fought in the area which is today's Afghanistan. It is called "War of the Varshagir" - "The Varshagira Battle".

The priestly categories, as we have seen, play a more important role in the rivalries and hostilities in the Rig Vedic period than the secular categories. In the earliest period, the only two families of Rishis, from among the families who figure as composers in the Rig Ved, were the Angiras and the Bhrigus, who were the priests of Purus and Anus respectively. Logically, there must have been a priestly class among the Druhyus as well, but no such priestly class figures among the composers of Rig Vedic hymns.

The explanation for this is simple : The Druhyus were a rival and non-Puru (Dasa) tribe, hence their priests do not figure as composers in the Rig ved. Of course, the Bhrigu's, who were also the priests of a rival and non-Puru tribe, do figure as composers in the Rig ved, but that is because a section of Bhrigu's (after Jamadagni) aligned themselves with Vedic Aryans and joined the Vedic mainstream where, in fact, they later superseded all the other priestly families in importance, and became the dominant priests of Vedic tradition.

But since the Druhyus figure in the Rig ved, the name of their priestly class must also be found in the text, even if not as the name of a family of composers. Since no such name appears, it seems logical that the name Druhyu itself must originally have been the name of this third priestly class : Since priestly categories were more important for the composers of the Rig ved than the secular categories; and since the tribes for whom the Druhyus functioned as priests were an amorphous lot located far out on the frontiers of India and beyond, the name of the priestly classes became a general appellation for the tribes themselves.

Therefore, there were three tribal groupings with their three priestly classes :

1. Purus – Angiras.
2. Anus – Bhrigu's and Atharvan's.
3. Druhyus – Druhyus.

An examination of these words helps us to classify the various Indo-European branches into three groups :

1. PURUS : Indo-Aryan :

In the Rig ved, hymn VII.18, the Dasarajna battle hymn, refers to the enemy confederation once in secular (tribal) terms as "Anus and Druhyus" (VII.18.14), and once in what is clearly priestly terms as "Bhrigu's and Druhyus" (VII.18.6: the only reference in the whole of the Rig ved which directly refers to the Bhrigu's as enemies).

Once, it may be noted, it also refers to the kings of the two tribal groupings as "Kavas and the Druhyu" (VII. 1.8.12. Thus, even here, the general appellation "Druhyu" is used instead of the specific name of the king of the Druhyus).

The words Druh / Drugh / Drogha occur throughout the Rig ved in the sense of "demon" or "enemy".

(The word Bhrigu, for obvious reasons, does not suffer the same fate).

## 2. ANUS : Iranian, Thraco-Phrygian, Hellenic :

### a) Iranian :

In the Avesta, in Fargard 19 of the Vendidad, it is an Angra (Angiras / Ali) and a Druj (Druhyu) who try to tempt Zarathushtra away from the path of Ahura Mazda.

The priests of the Iranians were the Athravans (Atharvans = Bhrigu's), and the words Angra and Druj occur throughout the Avesta as epithets for the demon enemies of Ahura Mazda and Zarathushtra.

### b) Thraco-Phrygian :

While the Armenians, the only surviving members of this branch, have not retained any tradition about any of these priestly classes, it is significant that one of the most prominent groups belonging to this branch were known as the Phryge (Bhrigu).

Phrygia also known as "Land of Lions" is a place at present in Turkey where in ancient times Moon Cult which includes Mother-Son worship, Amazons, etc. was present and they were enemies of Sun worshiper Aryans.



Phrygia

c) Hellenic :

The fire-priests of the Greeks were known as the Phleguai (Bhrigu).

What is more, Greek mythology retains memories of both the other priestly classes, though not in a hostile sense, as the names of mythical beings : Angelos (Angiras) or divine messengers, and Dryad (Druhyu) or tree-nymphs.

3. DRUHYUS : Baltic and Slavonic, Italic and Celtic, Germanic :

a) Baltic and Slavonic :

The word Druhyu occurs in the languages of these two branches in exactly the opposite sense of the Vedic Druh / Drugh / Drogha and the Iranian Druj. In Baltic (eg. Lithuanian Draugas) and Slavonic (eg. Russian Drug) the word means "friend".

b) Italic and Celtic :

While the Italic people did not retain the name of the priestly class (and called their priests flamen = Brahman), the Celtic priests, as we have seen, were called the Drui (genitive Druid, hence Druid).

A significant factor, showing that the Celtic priests must have separated from the other priestly classes before the priestly hostilities became intense, is that the Bhrigu's appear to be indirectly remembered in Celtic mythology in a friendly sense.

The Larousse Encyclopaedia of Mythology notes : "whereas the Celtic Gods were specifically Celtic... the goddesses were restatements of an age-old theme". And two of the three Great Goddesses of the Celts were named Anu and Brigit (Anu and Bhrigu?). And while all the Goddesses (Amazons) in general were associated with fertility cults, "Brigit, however, had additional functions as a tutelary deity of learning, culture and skills".

The main activity of the Drui, as already stated, was to undergo "years of instruction and the memorization of innumerable verses, as the sacred tradition was an oral one". The fact that the Goddess of learning was named Brigit would appear to suggest that the Drui remembered the ancient Bhrigu's in a mythical sense, as the persons who originally introduced various priestly rituals among them (a debt which is also remembered by the Angiras in the Mandals of the Early Period of the Rig Ved.

The Bhrigu's, by joint testimony of Vedic and Celtic mythology, would thus appear to have been the oldest or most dominant and innovative of the three priestly classes.

c) Germanic: The word Druhyu occurs in the Germanic branch as well. However the meaning (although the words are cognate to the Russian Drug and Lithuanian Draugas) is more militant : Gothic driugan, "do military service" and ga-drauhts, "soldier" and Old Norse (Icelandic) drOtt, Old English dryht and Old German truht, all meaning "multitude, people, army".

The meanings of the word Druhyu as it occurs in the Celtic branch ("priest"), the Germanic branch ("soldier", etc. or "people") and the Baltic-Slavonic branches ("friend") clearly correspond with the word in the Rig ved and Avesta, where Druhyu / Druh / Drugh / Drogha and Druj represent enemy priests, soldiers or people.

Thus, to sum up :

1. Puru (priests Angiras) : Indo-Aryan.
2. Anu (priests Bhrigu's /Atharvan's) : Iranian, Thraco-Phrygian, Hellenic.
3. Druhyu (priests Druhyus): Celtic-Italic, Baltic-Slavonic, Germanic.

The Anu-Druhyu Migrations :

The evidence of the Rig Ved, and Indian tradition, clearly shows that the Anus and Druhyus were Indian tribes. If they were also the ancestors of the Indo-European branches outside India, as is indicated by the evidence of the names of their priestly classes, then it is clear that the Rig Ved and Indian tradition should retain memories of the migrations of these two groups from India.

An examination of the evidence demonstrates beyond the shadow of any doubt that the ancient Indian tribes of the Anus are identical with the ancient Iranians :

1. As we have already seen, the Indo-Aryan-Iranian conflict very definitely had an Angiras-Bhrigu dimension to it, with Angiras being the priests of the Indo-Aryans and Bhrigu's of the Iranians : a situation reflected in the traditions of both the peoples.

This situation is also reflected in the Rig Ved where the dominant priests of the text, and the particular or exclusive priests of the Bharat's (the Vedic Aryans), are the Angiras : All the generations before Sudas have Bharadwaj (Thor /Zeus / Indra) as their priests (which, perhaps, explains the etymology of the name Bharad-vaja); Sudas himself has the Kutsas also as his priests (besides the new families of priests : the Vishvamitra and the Vashishth); and Sudas's descendants Sahadev and Somak have the Kutsas and the Vamadev's as their priests.

The Bhrigu's are clearly not the priests of the Bharat's, and, equally clearly, they are associated with a particular other tribe : The Anus. The names Anu and Bhrigu are used interchangeably in Rig Ved : compare V.31.4 with IV.16.20, and VII.18.14 with VII.18.6. Griffith also recognizes the connection in his footnote to V.31.4, when he notes : "Anus : probably meaning Bhrigu's who belonged to that tribe".

2. The Rig Ved and the Avesta, as we saw, are united in testifying to the fact that the Punjab (Sapta-Sindhu or Hapta-Handu) was not a homeland of the Vedic Aryans, but was a homeland of the Iranians. The Purans as well as the Rig Ved testify to the fact that the Punjab was a homeland of the Anus.

Pargiter notes the Puranic description of the spread of the Anus from the east and their occupation of the whole of the Punjab : "One branch headed by Udinara established separate



kingdoms on the eastern border of the Punjab, namely those of the Yaudheyas, Ambasthas, Navarastra and the city Krmila; and his famous son Sivi originated the Sivils [footnote : called Sivas in Rig Ved VII.18.7] in Sivapura, and extending his conquests westwards, founded through his four sons the kingdoms of the Vrsadarbhas, Madras (or Madrakas), Kekayas (or Kaikeyas), and Suviras (or Sauviras), thus occupying the whole of the Punjab except the north-west corner".

In Rig Ved, the Anus are repeatedly identified with the Parusni river, the central river of the Punjab, as the Purus are identified with the SarasvatI : in the Battle Of Ten Kings, the Anus are clearly the people of the Parusni area and beyond. Likewise, another hymn which refers to the Parusni (VIII.74.15) also refers to the Anus (VIII.74.4).

Michael Witzel remarks about the locations of "the Yadu-Turvasa and the Anu-Druhyu", that "the Anu may be tied to the Parusnsi, the Druhyu to the northwest and the Yadu with the Yamuna".

3. The name Anu or Anava for the Iranians appears to have survived even in later times : the country and the people in the very heart of Avestan land, to the immediate north of the Hamun-i Hilmand, was known as the Anauon or Anauoi as late as Greek times (cf. Stathmoi Parthikoi, 16, of Isidore of Charax).
4. The names of Anu tribes in the Rig Ved and the Purans can be clearly identified with the names of the most prominent tribes among latter-day Iranians. The Battle Of Ten Kings (described in three hymns in the Rig Ved, VII.18, 33, 83) was between Sudas on the one hand, and a confederation of ten tribes from among the Anus and Druhyus on the other, which took place on the Parusni i.e. in Anu territory; hence, logically, most of the tribes were Anus.

Of these ten tribes, the following six, named in just two verses, may be noted :

- a) Prthus or Parthavas (VII.83.1) : Parthians
- b) Parsus or Parsavas (VII .83.1) : Persians
- c) Pakthas (VII.18.7) : Pakhtoons
- d) Bhalanas (VII.18.7) : Baluchis
- e) Sivas (VII.18.7) : Khivas
- f) Visanins (VII.18.7) : Pishachas (Dards)

Three more tribes, named in adjacent verses, may be noted separately :

- a) Bhrigu's (VII.18.6) : Phrygians.
- b) Simyus (VII. 18.5) : Sarmatians (Avesta = Sairimas).
- c) Alinas (VII.18.7) : Alans.

A major Iranian tribe which is not named in the Rig Ved, but appears as a prominent Anu tribe in the Purans and epics is the Madras : Medes (Madai).

Significantly, the Anu king who leads the confederation of Anu tribes against Sudas, and is named in VII.18.12, is common among Zoroastrians even today : Kavasa. Furthermore, this king is also called Kavi Cayaman four verses earlier (in VII.18.8). This is significant because an ancestor of this king, Abhyavartin Cayaman, is identified in VI.27.8 as a Parthav (Parthian). At the same time, Kavi is the title of the kings of the most important dynasty in Avestan and Zoroastrian history, the Kavyan or Kayanian dynasty. In later times, it is the Parthian kings who were the loudest and most persistent in their claims to being descendants of the Kayanians.

If the full name of this king is interpreted as Kavi Kavasa of the line of Cayamanas, he can be identified with Kavi Kavata, the founder of the pre-Avestan dynasty of Kavyan or Kayanian kings, whose most prominent descendant was Kavi Vistaspa. Incidentally, other descendants of Kavi Kavasa may be the Kekayas or Kaikayas, one of the two most prominent Anu tribes of the Purans and later Indian tradition (the other being the Madras), who are located in western Punjab, and whose name bears such a close resemblance to the names of the Kayanian kings.

5. The Dasas of the Rig Ved are opposed to the Aryas : since the word Arya refers to Purus in general and the Bharat's in particular, the word Dasa should logically refer to non-Purus in general and the Anus (or Iranians) in particular.

The word Dasa is found in 54 hymns (63 verses) and in an overwhelming majority of these references, it refers either to human enemies of the Vedic Aryans, or to atmospheric demons killed by Indra : in most of the cases, it is difficult to know which of the two is being referred to, and in some of them perhaps both are being simultaneously referred to. In any case, since these references are usually non-specific, it makes no material difference to our historical analysis.

There are eight verses which refer to both Arya and Dasa enemies; and in this case it is certain that human enemies are being referred to. As we have already seen in an earlier chapter, these verses (VI.22.10; 33.3; 60.6; VII.83.1; X.38.3; 69.6; 83.1; 102.3) help us to confirm the identity of Aryas of the Rig Ved. However, they offer no additional clue in respect of Dasas. But finally, there are three verses which stand out from the rest : they contain references which are friendly towards the Dasas :

- a) In VIII.5.31, the Asvins are depicted as accepting the offerings of the Dasas
- b) In VIII.46.32, the patrons are referred to as Dasas
- c) In VIII.51.9, Indra is described as belonging to both Aryas and Dasas

By the logic of the situation, these two persons should then be two prominent Vedic Aryans (Purus) who had aligned with the enemy Iranians (Anus) in this battle. That the followers of Zarathustra must have included some Vedic Aryans is accepted by the scholars : Gnoli points out that "there is no evidence for thinking that the Zoroastrian message was meant for the Iranians alone. On the-contrary, history suggests that the exact opposite is likely, and there

are also indisputable facts ... which show clearly that Zoroaster's teaching was addressed, earlier on at least, to all men ... whether they were Iranians or not, Proto Indo-Aryans or otherwise".

The Cambridge History of Iran, as we have seen, refers to Manuscithra, later Manuchihr or Minocher, the common Parsee name popularly shortened to Minoo, and notes that his name means "from the race of Manu", and refers to the ancient mythical figure, Manu, son of Vivasvat, who was regarded in India as the first man and founder of the human race. He has no place in Iranian tradition, where his role is played by Yima and later GayOmar.

The reference goes on to add that the word Manusha is found in only one other place in the Avesta : in Yasht 19.1 as "the name of a mountain". In later Pahlavi texts, the word is found only in two contexts: firstly in the genealogies of Manuchihr and Luhrasp, and secondly in the identification of the Manusha of Yt.19.1 as the birthplace of Manuchihr.

Manuscithra was therefore clearly a Vedic Aryan born in the Kurukshetra region. And the reason he is held high in Zoroastrian tradition is also clear : as The Cambridge History of Iran notes : "In the Avesta, Manuchihr is called Airyana, helper of the Aryans".

In short, Manuscithra was a Vedic Aryan who aligned with the Iranians in the great battle ; and if Manus is his epithet (indicating his Indo-Aryan identity) and Cithra is his name, he is clearly the Citraratha of IV.30.18.

6. The main priestly enemies of the Iranians are the Angras (Angiras / Ali) who are condemned throughout the Avesta right down from the Gathas of Zarathustra. Significantly, the Avesta does not refer to any of the other Rigvedic families : neither the Vishwamitra's and Vashishth's of the Early Period, the Grtsamadas and Kasyapas of the later Middle Period, the Atris, Kanvas and Bharat's of the Late Period, nor the Agastyas. And, of the three branches of Angiras, it does not refer even once to the Bharadwaj's. The Avesta, however, does refer to the two other branches of Angirases (angiras), the Usijs (Ausijas) and Gaotemas (Gautamas (Rishi Gautam / Gaudamu), both of which originated in and dominated the early Middle Period and in whose hymns alone we find references to the conflict with the Zoroastrians.
  - a) The Usijs (Ausijas / Kakshivan) are mentioned by Zarathustra himself in the Gathas (Y. 44.20) where they are identified with the Karapans, a derogatory word used in the Gathas in reference to enemy priests.
  - b) Nadhyaongha Gaotema (Nodhas Gautama) is mentioned in the early Yasht's (FarvardIn Yasht, Yt.13.16) as a priest defeated by Zarathustra in debate. While many scholars ignore or reject the identification of the word Nadhyaongha with Nodhas, the identity of the second word as the name of an enemy priest, Gaotema (Rishi Gautam), is not disputed by anyone.

In sum : any analysis of the Rig Ved and Avesta will make it clear that the main enemies of the Iranians in the Avesta, at least at the time of Zarathustra, were the "Indo-Aryans" i.e. the Vedic Aryans or Purus.

A second Avestan hero, whose name may be noted here, is Thraetaona. In the Rig ved, Traitana (Thraetaona) is referred to as being killed by the grace of Indra in I.158.5, attributed to Dirghatamas, the father of Kaksivan.

In later Indian tradition, the Iranians became the asuras or demons of Indian mythology, who ceased to bear even the faintest resemblance to the original Iranian prototypes. Likewise, the angiras and other enemies of the time of Zarathustra were so mythologised in later Iranian traditions in the Pahlavi texts and in the very much later Shahname, and even in later parts of the Avesta itself, that they ceased to be identifiable with the original Indo-Aryan prototypes. Hence, later interpretations of the Avestan words (e.g. the identification of the tuiryas or Turanians with latter-day peoples like the Turks, etc.) are untenable in any study of the Zoroastrian period.

The Avesta does not appear to refer to the Purus or Bharat's by those names, but then it is not necessary that they do so : the Rig Ved refers to the Iranians as the Anus (a term which does not appear in the Avesta); and although Sudas and his descendants are Bharat's, the Battle Of Ten Kings hymns refer to them as Trtsus, and the Varshagira hymn refers to them as Varshagiras. The Iranians must have had their own names for Indo-Aryans in the Avesta. And it is not necessary that the names or epithets used by the Iranians for the Indo-Aryans should be found in the Rig Ved.

However, we can speculate as follows :

- a) The word Turvayana occurs four times in the Rig Ved, and in two of the verses it refers to the person for whom Indra conquered all the tribes from east to west i.e. Kutsa - Ayu - Atithigva. About Turvayana, Griffith notes in his footnote to VI.18.13 : "According to Sayana, turvayana, 'quickly going' is an epithet of Divodas". If this is correct, then it is possible that this may have been a general epithet of the Bharat kings, descendants of Divodas, particularly in conflict situations; and the Avestan word tuirya for the enemies of the Iranians may be derived from this word as a contrast to the word airya. It may be noted that according to Skjærvø. the "evidence is too tenuous to allow any conclusions as to who the Turas were or at what time the conflict took place".
- b) Zarathustra refers in his Gathas (Y.32.12-14) to "grahma" as the most powerful and persistent of his enemies. Though not exactly cognate, a similar word in the Rig ved, grama, refers to the warrior troops of the Bharat's in III.33.11, where the reference is to the armies under Sudas and Vishvamitra crossing the Sutudri and Vipas on their westward expedition; and in I.100.10 it refers to the troops of the Varsagiras.

These are the only two occurrence of this word in the Mandalas and upa-Mandalas of the Early Period and the early part of the Middle Period. The word grama occurs once in the hymns of the later Middle Period, in II.12.7, in its new and subsequent meaning of a "village". It occurs many times in the Late Mandalas and upa-Mandalas (I.44.10; 114.1; V.54.8; X.27.19; 62.11; 90.8; 107.5; 127.5, 146.10 149.4) always meaning "village" (except in I. 44.10, where it means "battle", like the later word samgram.

While the early part of the Middle Period of the Rig Ved represents a continuation and culmination of the Indo-Iranian conflicts of the Early Period, the later part (Mandala II and

corresponding parts of the upa-Mandalas) is a period of peace in which the two people develop their religions and cultures in their respective areas. Mandala II does not refer to any river other than the sacred Sarasvati.

The first signs of a thaw taking place in Indo-Iranian relations, in this period, are the appearance in the Rig Ved of an Avestan personality, Thritha, who is counted among the important persons (Yt.13.113), and is primarily associated with the Haoma (Soma) ritual (Y.9.10) and with medicines (Vd.20).

From the above points we can summarize that :

1. Due to Conflict the Dev worshippers crossed the mountains and settled in Bharat,
2. Jambudvip the environs in which Mount Meru stands is in Pamir Region,
3. Rig Ved written in Pamir-Badakhshan,
4. Pamir Region is in Tajikistan,
5. In Astrology there is D-11 Chart known as Ekdashamsha chart which is also known as Tajik Astrology. This makes sense because Astrology is part of Vedas and Rig Ved was written in Tajikistan D-11 chart is known as Tajik Astrology,
6. There was a war known as Varshagir in which Angiras, Gautam and Nodha took part and they were priest of Puru dynasty and,
7. The Battle of Varhsagir took for around 12 years it is highly possible that Angiras and his descendants stayed in Iran after the war and travelled from Iran to India often.

Amazons Protected Bhrigus :

1. It is a fact that women of Bharat, Persia, etc. did used to take part in war.
2. Veds do not mention about female Goddesses like Kali, Durga, etc. but, it is mentioned in Purans which is later text.

These warrior female Goddesses of Bharat are Amazon women or warrior women who were worshiped as mother.

The female warrior Goddesses like Bhuvneshwari, Kali, etc. are often shown as fighting against Asurs. Asurs are worshipped by Zoroastrians.

Veds do not regard Asurs as demons or bad it is in later text Puran that they are shown in negative way.

3. Devi-Bhagvat Puran is written by Krishna Dvaipayan Ved Vyas which talks about Goddess Bhuvneshwari who resides on a island located between ocean. The name of the island is Manidwip in which no man can enter and if he has to enter than he is turned into female.

By this we can understand that women did used to have their own land in which they lived.

Amazons also lived in land where they did not allow men.

4. Devi-Bhagvat Puran also talks about Brahmins of Brighu Clan. Rishi Bhargav represents Brighu Clan.

The Brighu Clan supported Asurs who are worshipped by Zoroastrians.

When Bhargavs Clan was killed by Haihaya Kshatriyas for greed of weath and the wives of Bhargav Clan were hunted by Haihaya Kshatriyas at that time they crossed sea (possibly Indus / Sindhu) and reached himalayas there Goddess Jagdambika (Bhuvneshwari) came in dream of Brahman ladies and told them that a Son will be born of her essence to one of the Brahmins woman out of her thighs which will redress all their wants.

The child born with the blessings of Goddess Bhuvneshwari is known as Aurvya (born from the thighs) and her mother was Arushi wife of Rishi Chavan.

By this instance we can understand that the Goddesses (Amazonians) did not blindly support Devtas or Kshatriyas and did justice.

5. By reading this story of Devi-Bhagvat Puran Chapter XVII (i.e. chapter 17) we can assume that this story is of Vedic period when Devtas and Asurs were at war.
6. There has been instances of women warriors since a long time. In ancient times women used to take part in war, example Vishpala, Indrasena, etc. who is mentioned in Rig Ved.

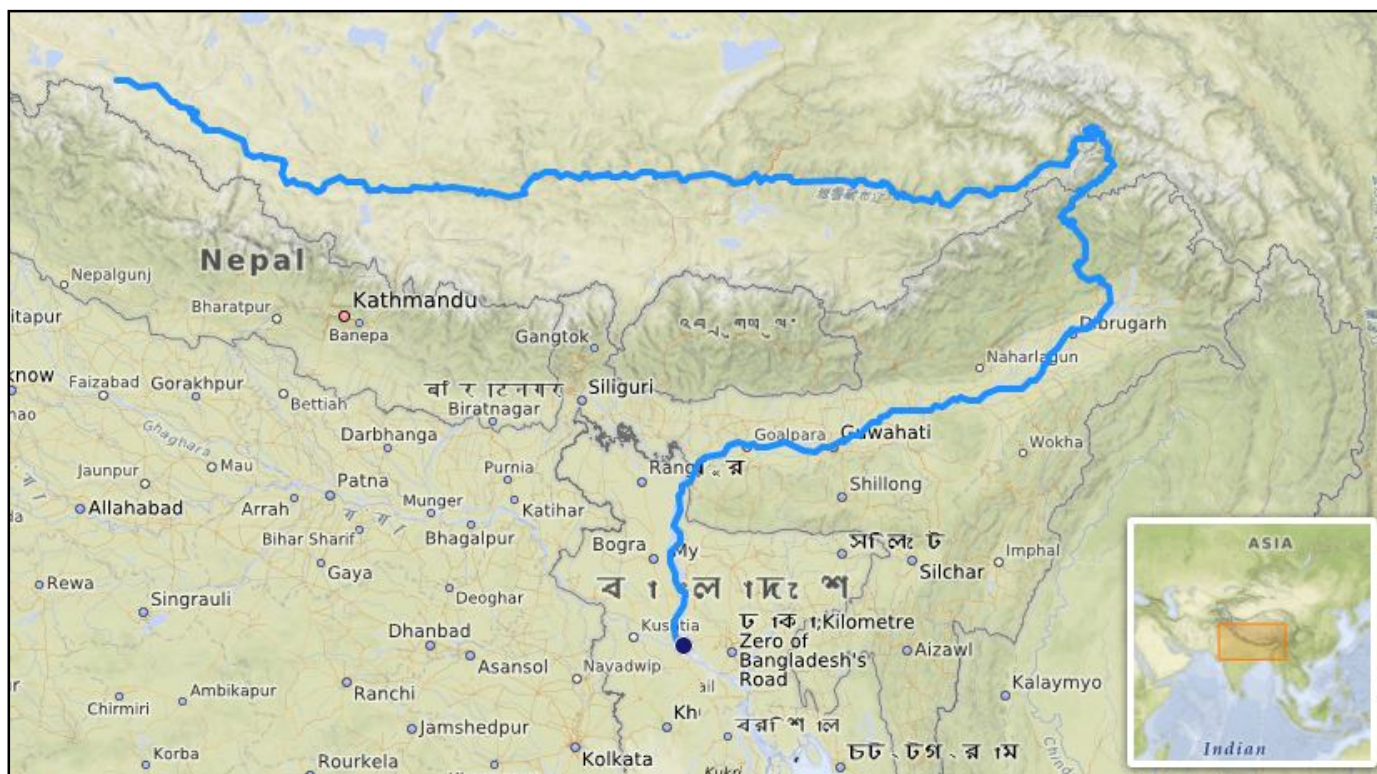
## **16. Amazons and Aryan Brahmins :**

Palladius, Bishop of Hellenopolis, in his De Gentibus Indice, writes of another order of affairs, for he says that the Brahmin men in the valley of the Ganges lived on one side of the river and the women on the other, the husbands visiting their wives for forty days in June, July, and August, but that when a child was born the husband never returned. Here, again, we seem to have a garbled rendering of the two phenomena, the long absence of men from their villages during seasons of work, and the segregation of the sexes during certain periods not altogether unconnected with physiological reasons and religious observances resulting there from.



### Ganges River

On the other side of Ganges is River Brahmaputra.



### Brahmaputra



There are tribes in Assam on the banks of river Brahmaputra which practices Cannibalism and is known as man eaters. Assam is located on North-East of India. The Amazon tribe can be on the East and North-East of India.

Hiuen Tsang hints of a state when women ruled over men and says that that on the northern borders of the Brahmaputra he found the kingdom of Kin-chi ("of the golden family"), which was governed by a queen. Her husband was named king, but he did not rule.

Even in present times in North-East and especially in Assam women rule over man and it is the wife who takes all decisions and does all work.

A story about Gopi Chand and Machendra Nath tells us of a land in the east or north-east of Bharat that was known as Stri Rajya "Kingdom of women." It is said that this place was in Bengal.

Just like women warriors of Amazons there are instances where in Bharat also there was kingdom of women where no man was allowed to enter.

Hence, It is highly possible that the women living in North-East and East of India are Amazons.

## **17. Vedic Aryans and Amazons Connection :**

### 1. The Vedic Aryan society was divided into 5 casts :

- a) Brahmin (priest, learned, advisor to king, teacher, doctor, scientist, monks, saints, etc.),
- b) Kshatriya / Rajputs (kings and warriors),

There are 4 types of Kshatriyas / Rajputs :

- Surya Vanshi - Born from Sun (Sun worshipers),
  - Chandra Vanshi - Born from Moon (Moon worshipers),
  - Agni Vanshi - Born from Fire (a branch of Surya Vanshi i.e. Sun worshipers) and,
  - Rishi Vanshi - Born from alliance between Brahmins and Kshatriyas / Rajputs. They are also known as Brahmikshatriya
- c) Vaishya (businessman),
  - d) Kshudra (service class) and,
  - e) Nishad (boatman)

Many of the Brahmin (Priest) were from Angiras or Ali, Ucathya or Alf, Gautam or Gaudumu, Kakshivan, etc. Clain and the Goths were also from Angiras or Ali clain.

Many Kshatriyas / Rajputs were also from Angiras clain hence, the alliance between Kshatriyas / Rajputs is very strong.

## 2. Amazons and Vedic Aryans Connection :

- a) Veds mention about women warriors like Vishpala who was of Atharv lineage, Indrasena the wife of Priest King Mugdal, etc. Veds also mention that there was also women army raised by Das Namuchi and that women army also contained a woman sorcerous. Women fought and died in war same as men.

The wars mentioned in Veds happened outside India.

The warriors who entered India from Iran are known as Rajputs (Scythians / Sakas) and considered as warriors. Brahmins also have ancient old alliance with these Rajputs because they all were Aryans.

There was an ancient old alliance between Brahmins and Kshatriyas / Rajputs which is still preserved in present times. On some occasions marriage alliance took place between Brahmin and Kshatriyas / Rajputs.

There were also female warriors, priestess and Sorcerers in Amazons and even Vedic Aryans had female warriors, priestess and female Sorcerers.

We also know that there were 2 types of Amazon women warriors. One who did not prefer to marry and fought wars and second who married Scythians and settled down but fought in war when needed. Even in Ancient times in India women used to go at war with their husband.

b) Cap :



**First Aryan-Sumerian King (Thor / Indra) deified as the Sun-god. on King Khamu-Rabi's Law-code stele, c. 2000 B.C.**

This same style cap was wore by Scythian King Shivaji and Amazons.

Scythians are also known as Rajputs in India one of the example is King Chatrapati Shivaji Mahraj who was of Rajput clan of Sisodia which is a branch of Surya Vanshi i.e. Sun Clan. Shivaji was founder of Maratha empire in India.



**King Chatrapati Shivaji Mahraj**



### **Maratha Women with Chandrakor Bindi on Forehead**

The mark on forehead of Shivaji as well as women of Maharashtra is known as Chandrakor Bindi which is of crescent shape.

As we know that Amazons used crescent shaped shields and worshipped Astarte the Moon huntress Goddess.

Hence, the Cap represented Thor and the crescent shape mark on forehead known as Chandrakor represented Astarte / Eve / Inanna wife of Thor and also Moon cult because she was raised by Moon worshipers.

### **c) Amazons as Goddess in Purans :**



**Goddess Kali**

Goddess Kali is non other than Astarte / Eve / Inanna wife of Thor and Thor is Shiv having Trident as his Symbol.

Here, we can see crescent shape weapon in her hand known as Khadagh along with Trident. Trident is along associated with Aryans and is Symbol of Thor.

From the Image of Goddess Kali just imagine a women without clothes running towards you with weapons in her hand and shouting. This would make any person either scared or distracted in war.

There is a possibility that to distract or scare the enemies some Amazon warriors did not wear clothes.

Above all Kali is depicted fighting Asurs. Zoroastrians worship Asurs and it can be that she took side of Vedic Aryans and Devtas and fought against Asurs in ancient times.



**Astarte, Louvre Museum, Paris, France**

**Sumerian name Inanna and Babylonian name Ishtar**

As we see there is a nude Image of Goddess Astarte which might be indicating that in ancient times women used to fight like this to distract their enemies.



- There are various gods and goddesses are mentioned in Purans. There is a Goddess Chandraghanta which means one who has a half-moon shaped like a bell. Another Goddess is Bhuvneshwari who wears moon on her crown.
- By the above points we get few similar points between Goddesses mentioned in Purans and Amazons such as Moon and Crescent shape weapons.
- Amazons never kept male child hence, many male Brahmins and Kshatriyas / Rajput born from Amazons called them mother.

Amazon women warriors are known for killing men hence, it is possible that during travelling when Brahmins and Kshatriyas / Rajput encountered these Amazons they called her mother and since Amazons did not know about their male child they would consider them as their sons and let them go.

It is highly possible that when there was fight between Vedic Aryans / Devtas and Asurs the Vedic Aryans called Amazons for help to fight against Asurs because Puran mentions about Vedic Goddesses fighting against Asurs.

Mahabharat and Purans also mentions that Vedic Kshatriyas / Rajput prayed to goddess for weapons which means that when Vedic Aryans needed advance weapons to fight they would ask Amazons for help.

This shows that after matrimonial alliance between Thor and Eve Amazons took side of Sun worshipers.

#### 4. Snake, crocodile and their worship :

Amazons had conquered the whole of the island, with the exception of Mene, the sacred city of the "fish-eaters." They wore no armor, wore clothes of snake skins, which approximates these women to witch doctors or priestesses of some form of moon worship, for snakes are connected with magic and moon cult.

Mene is inhabited by the Ethiopian Ichthyophagi, is apparently located near a volcano which once erupted, and stands on land rich with a variety of gemstones. Mene can be city located in Ethiopia

Snakes, sun animal and the crocodile were associated with the modern royal Amazons of Dahomey (African kingdom - Republic of Benin).

Snake, Sun, Moon and Crocodile is also connected with Ancient Mesopotamia, UAE, Africa, African Diasporic Region, Ancient Egypt, North America, Mesoamerica, South America, Cambodia, India, China, Korea, Japan, Australia, Ancient Rome, Ancient Greece, Celtic Religion, Judaism, Gnosticism, etc.

In Gujarat, India there is a tribe called Rabari which came from Afghanistan worships Snakes, Crocodile, Sun, Cow, etc. There is also a tribe in Gujarat, India called Gadhvi, etc who came from Mesopotamia worship snake, crocodile, Sun, etc.



Many tribes like Bharvad, Patidar, Rathod Clan, etc. in Mainly Gujarat and Rajasthan worship Snake, Sun, etc. They also worship crocodile and associate with goddess Khodiyar.

After the death of Thor the Moon cult again revived and merged in Sun cult. The best example of this is Purans which includes worship of Sun, Moon Crocodile and Snake in form of gods and goddesses like Sheshnag, Vasuki, Mansa, Astika, etc.

This is how we can understand how the Moon cult spread in various countries.

#### 5. Women Army :

In both the temporary colonies of women evolved by natural everyday causes, and those feminine camps brought about by an abnormal concatenation of circumstances, would obviously have to organize for defense in savage and barbaric stages of evolution; and where the women had been accustomed to aid and abet their men in warfare, which is generally the case among nomadic tribes and mountaineers or forest dwellers, this organization might be carried very far indeed. There were, then, we may conclude, women banded together to defend their homes, and others who joined the ranks, or even led men in warfare.

The god-king would have his armed guard, and these, we have seen, were often armed women, either because of the form of the worship or because of their fierceness.

In Vedic Aryan Civilization women armies were there and women used to go at war.

It is possible that Amazons were earlier trained by Vedic Aryans.

#### a) Women army mentioned in Ved :

- Rig Ved Mandal 5, Sukt 30, Mantra 9 i.e. 3863

When Das Namuchi used women in war that time what will his this weak army do? thinking this Indra Dev took his 2 main women as prisoner and moved forward to fight namuchi.

#### Point :

The above Mantra proves that there was a Women army / brigade during Vedic times. People with Das surname are still found in Bharat specially Eastern side of Bharat like Bengal and Assam. I am not sure if these people belong to Das tribe or not.

- Yajur ved Sukt 17.44 (Yajur Ved, Sukt 17, Mantra 44)

It is appropriate for Chairman / chairperson, etc that just like he accepts highly acclaimed well built and with complete body brave men's army in the same way he should accept the brave women army and in the army of women, which has a woman sorcerous from that army establish control over enemy.

Point :

The above mantra (hymn) proves that there was a women army which also had woman sorcerous.

- Yajur ved Sukt 17.45 (Yajur Ved, Sukt 17, Mantra 45)

Chairman / chairperson needs that the way in which they have trained men in the same way they should train women in the science of war. The way brave men fights in war the same way women also fights in war and dies. From those (warriors) who are left alive arrange them constantly and effectively in que.

Point :

The above mantra (hymn) proves that women were also trained as men in science of war, they fought and died same way brave men fought and died.

6. Human Sacrifice in Moon Cult, Amazons and India :

- a) There were also much concerning dangerous and ferocious peoples who dwelt round about Lake Maeotis and farther south, among them being the Tauri, a homicidal race, who performed dreadful sacrifices to Artemis, filling the consecrated cup with human blood.

Herodotus declares that the Tauri sacrificed all shipwrecked persons and all Greeks who happened to be driven to take refuge in their ports, these human offerings being made to a virgin goddess.

In fact, three centuries of ceaseless warfare and adventure are said to have elapsed between the rise of the Amazons and the period of their greatest activity in Asia Minor, when, we are told, the pressure became so intolerable to the Greeks that Bellerophon (redoubtable descendant of Helios, the sun god, and Poseidon, the sea god), fresh from slaying the Chimsera, was sent by the King of Lycia to repel their advance. This task too, like others of great difficulty, he brought to a successful issue, breaking up the Amazon power for the time being.

It is said that powerful and mysterious race called Hittites came from the Caucasus and they were originally from the same Scythian stock. They worshipped some nature goddess such as Ashtoreth, and their monuments in Asia Minor show that they sacrificed human lives in their religious ceremonies, had guards of priests and priestesses, and observed certain orgies at the vernal season.

Strabo also refers to certain "perfectly barbarous" tribes of the Caucasus who worshipped the earth (the Mother), and offered and ate human sacrifice, though they would neither sacrifice nor eat females of any kind. The reason behind this is that for these earth-worshippers desired to secure a continuation of species.

- b) In another quarter Father Lamberti records that a tribe in the northern parts of the Caucasus, living in elevated fortified villages, did not bury their dead, but placed their bodies in hollow trees, and hung the deceased's clothing on the branches. Now, both the Asiatic Adonis and the Egyptian Osiris were originally tree gods, and their bodies were concealed in trees, so that it came about that human sacrifices were hung on trees. We find allusion to this custom in the Mahabharat, where we are told that the Aswamedha horse led Rajah Arjun to a land wherein men and women grew on trees, hanging there from, flourishing for a day and then dying.
- c) It is a most curious story this eastward invasion, with its plausible account of an alliance with Horus, son of Isis, a sun goddess, consort and successor of that primeval moon and corn god and king, the great, all pervading Osiris, and herself identified with human sacrifice and mutilation.

In all these cases the crescent arrows were sacred weapons. Indeed, this form of the dart was symbolical, and was used in sacrifices by the large following of lunar deities in the East. Sin, the second of the great Babylonian gods, was a moon god, and his terrible daughter, Ishtar, wore the crescent as her symbol. And, as we know, there were sanctuaries to moon gods in the fastnesses of the Caucasus, where human sacrifices were offered even in late days.

d) Human Sacrifice in India :

- The connection with cannibalism is rather more vague except in so far as it concerns the Far East. Certain Greek writers say that the Amazons of the Thermodon drank out of human skulls, and many of the Asiatic legends refer to the dwellers in female colonies as eaters of men.

This expression of "eaters of men" may be a figure of speech, on the one hand paying a doubtful tribute to women's wiles and on the other referring pictures quely to their fighting powers. An army that carries all before it "eats up" the enemy, just like a cloud of locusts.



### Thermodon

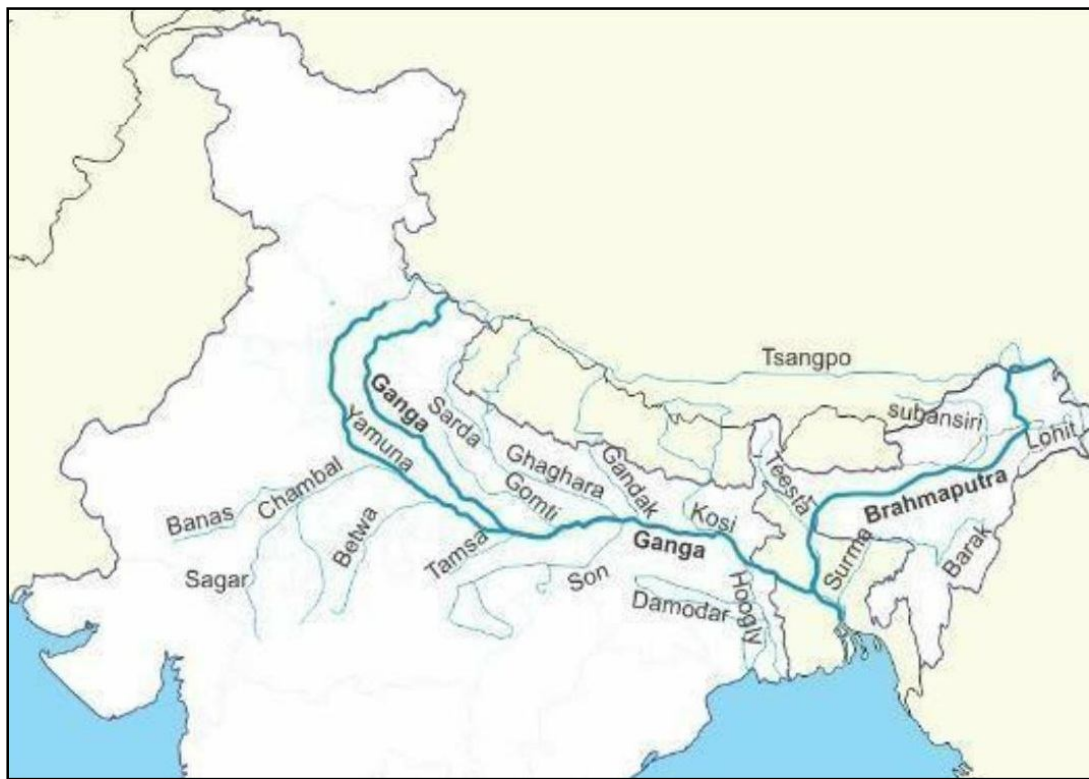
There are tribes in Assam on the banks of river Brahmaputra which practices Cannibalism and is known as man eaters. Assam is located on North-East of India. The Amazon tribe can be on the East and North-East of India.

Huen Tsang hints of a state when women ruled over men and says that that on the northern borders of the Brahmaputra he found the kingdom of Kin-chi ("of the golden family"), which was governed by a queen. Her husband was named king, but he did not rule.

Even in present times in North-East and especially in Assam women rule over man and it is the wife who takes all decisions and does all work.

Palladius, Bishop of Hellenopolis, in his *De Gentibus Indice*, writes of another order of affairs, for he says that the Brahmin men in the valley of the Ganges lived on one side of the river and the women on the other, the husbands visiting their wives for forty days in June, July, and August, but that when a child was born the husband never returned. Here, again, we seem to have a garbled rendering of the two phenomena, the long absence of men from their villages during seasons of work, and the segregation of the sexes during certain periods not altogether unconnected with physiological reasons and religious observances resulting there from.

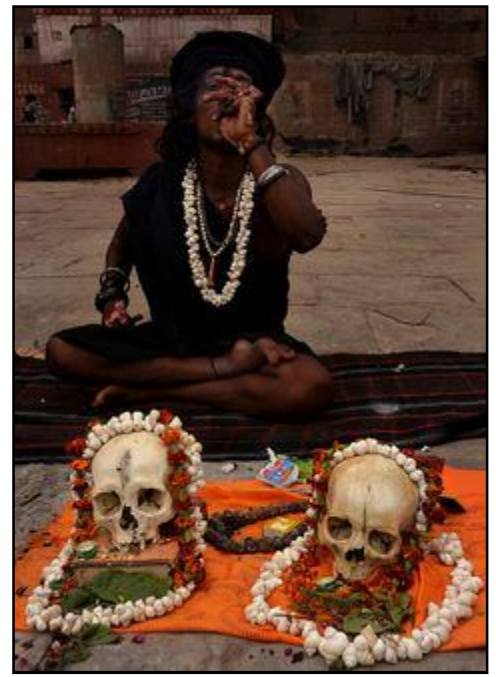
It can be possible that the some tribes were formed by union between Brahmins / Vedic Aryans and Amazons on the banks of river Brahmaputra.



### River Ganga and Brahmaputra

- There is a group of worshippers in India who are known as Aghori who wear skull rosary made from bones. It is said that Goddess Kali also wears rosary made of human skull. They consume food and water in human skull and in some rituals they even eat human flesh and do human sacrifice. They are said to be worshippers of lord Shiv and goddess Kali. Because of Aghoris being very fierce and having supernatural powers people get scared and prefer to stay away from them in India. There are both male and female Aghoris in India. The Aghoris are a part of Vedic Aryan culture.

It is highly possible that Ancient Aghoris were born from union between Amazons and Vedic Aryans.



### **Aghori in India**

The ritual of human sacrifice is also present in India which is known as Narbali (nar means man and bali means sacrifice hence, male sacrifice). Narbali is offered to some Indian Goddess just like Tauri offered human sacrifice to Artemis who is also worshipped by Amazons.

Something of this necessity for sacrifice we find, too, in connection with the ancient religious observances of India, as we have been reminded by our notes on the Arddhanarishwara of the Caves of Elephanta. Both Shiv (Thor) and Parvati (Eve) are mountain born and associated with human sacrifice he actively, she passively. Shiv, "he of whom increase is," is the "Lord of the Mountains," whose seat is Mount Kailash and whose haunts are the Himalayas, those grim ranges which the ancients regarded as the easternmost spur of the Caucasus, and which brought forth his consort, Parvati, " Daughter of the Mountains." He is a modified reincarnation of the hoary Vedic Rudra," God of Storms," and although his emblems are the crescent moon of increase and the trident form of the fertilizing thunderbolt, yet he also wears the deadly cobra and is decked with collars of snakes and human skulls.

It is highly possible that the early Aryan tribes of Caucasus i.e. Tauri, Hittites, Scythians, etc. including the Amazons who came to India continued human sacrifice ritual and spread it where ever they stayed.

Just like certain tribes of Caucasus who worshipped the earth (the Mother) the Vedic Aryans also worship earth and call her mother.

- e) One of the great Achaemenian emperors was Cyrus. His correct name in the inscriptions is Kurus (Kuru of Aitareya-brahman and Mahabharat in Sanskrit).

There are circumstantial accounts of the invasion of Persia in the time of Cyrus by "barbarians" led by women which can be Amazons.



There was a split between Aryans from Andronovo Culture where one group of Aryans went to Iran and other went to India. The Aryans who went to India are known as Vedic Aryans. Vedic Aryans lived in India as well as in Iran also.

A possible reason for Amazons not allying with Cyrus and attacking him is that he was Zoroastrian (asur worshipper) and Amazons had alliance with Vedic Aryans (devta worshippers).

- f) Amazons travelled across many countries namely Libya, Egypt, Persia, Turkey, Asia Minor, Syria, India, Caspian region, Arabia, Armenia, Hindu Kush, Africa, Black sea, Caucasus, Azerbaijan, Russia, etc. Many of these countries once had Aryan Civilization hence, it won't be wrong to say that Amazons preferred to move where Aryans were located whether for war or alliance.

## 18. Amazons in India :

### 1. Women Warriors in Indian Stone relief (possibly amazons) :



Ancient women warrior in India





Ancient stone sculpture of a women warrior woman



Women warriors training and arm wrestling



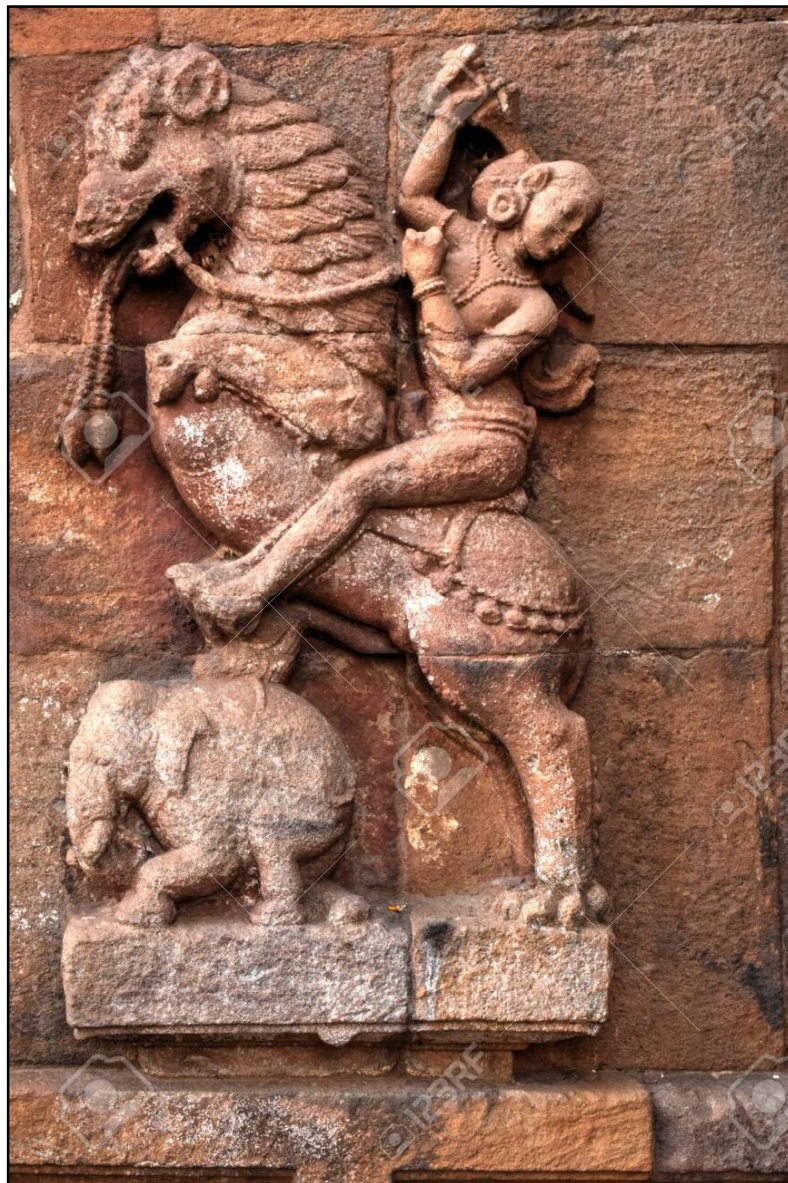


**Women wrestling, Hampi**



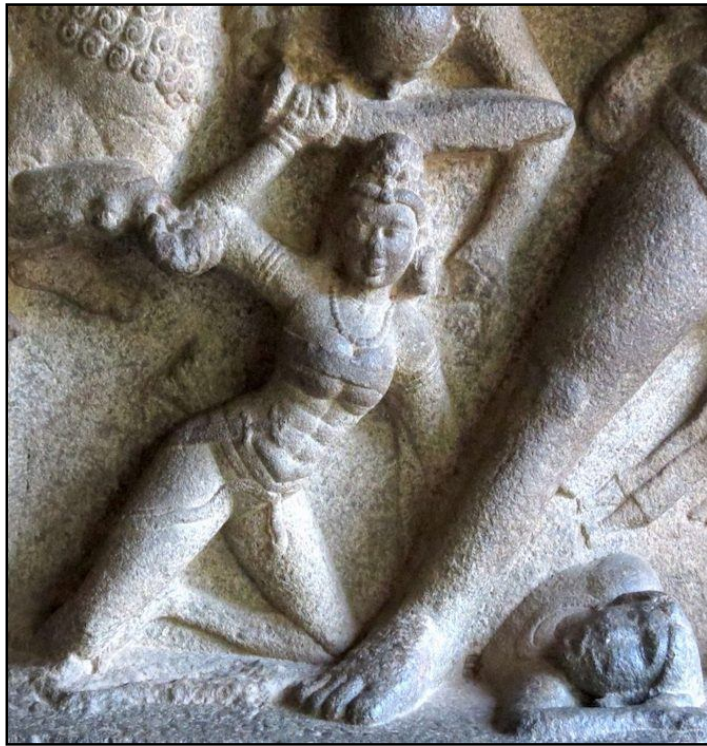
Krishna temple carving of an archer, Hampi, Karnataka



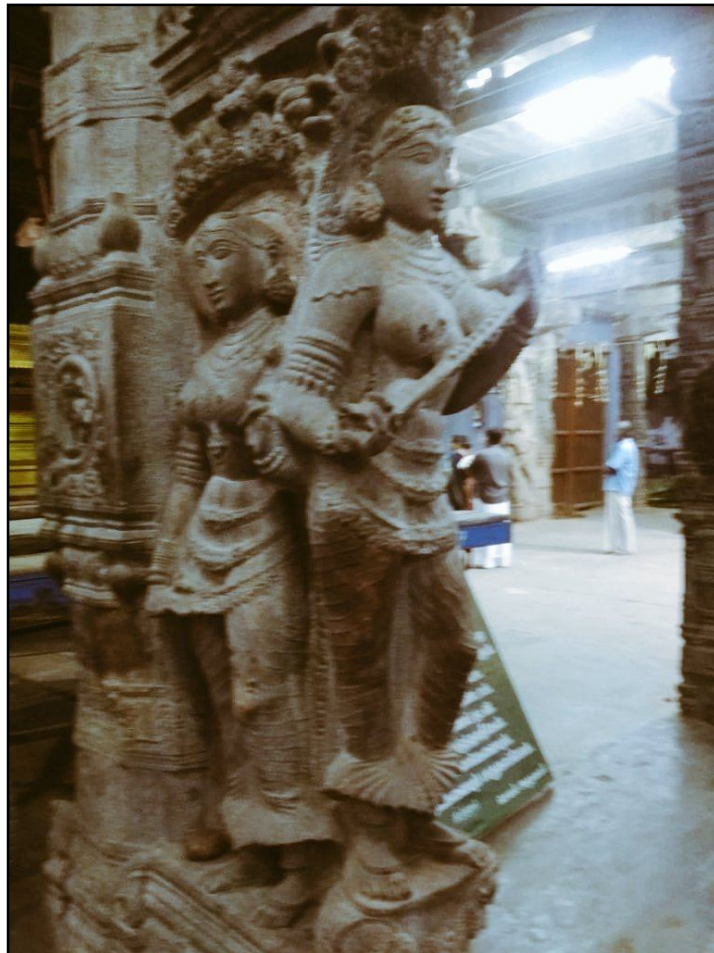


**The Brahmesvar Temple in Bhubaneswar**





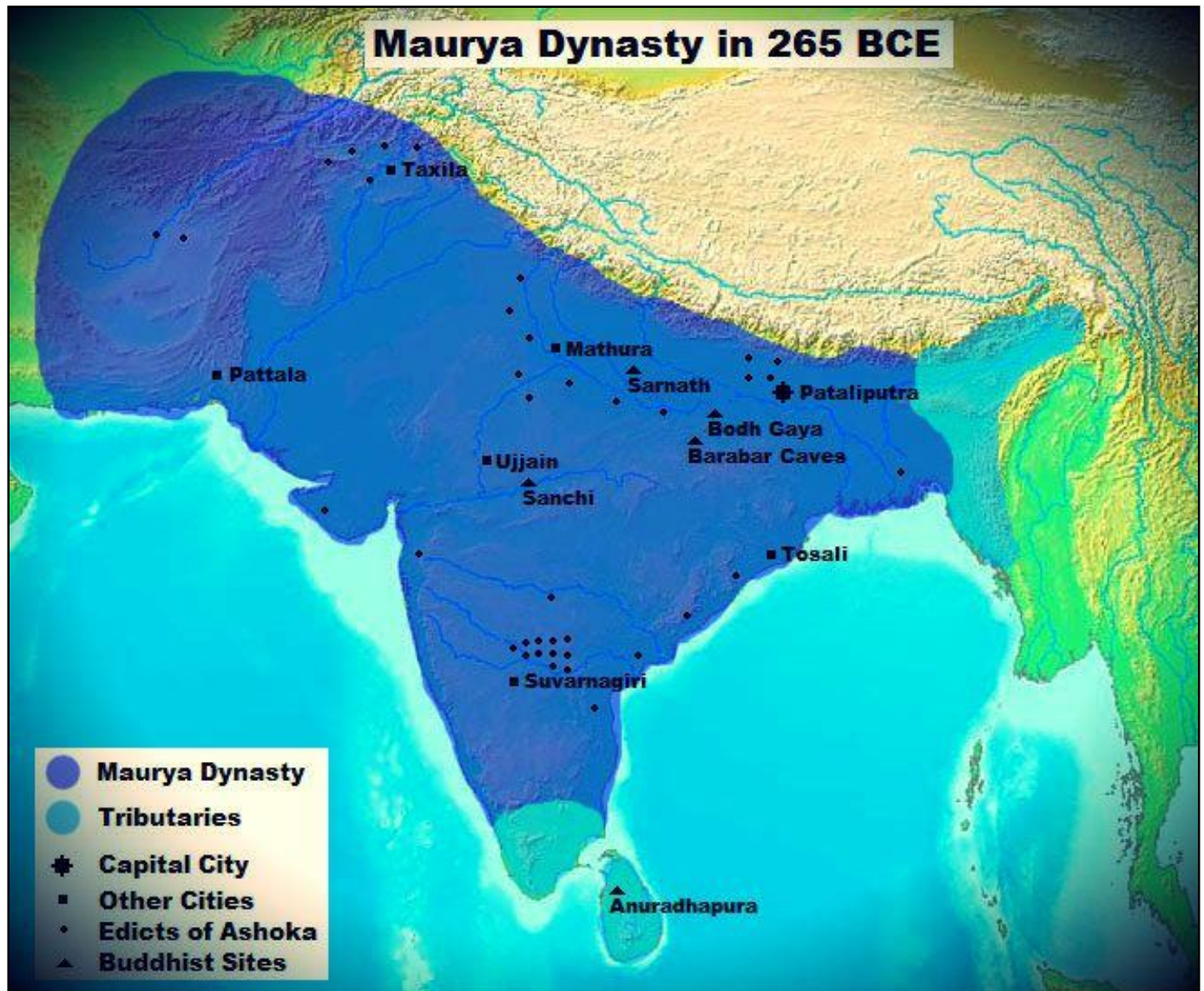
**Women warrior ca. 7th century granite, Mamallapuram, Tamil Nadu**



**Women warrior in the Ramaswamy temple, Kumbakonam**

While the Amazons were the quintessential representation of female masculinity in ancient Greek thought, they were by no means the only example of manly/ courageous women. Women whom the Greeks considered to be masculine were masqueraded on the Greek stage, described in the Hippocratic corpus, took part in the struggle to control Alexander the Great's empire after his death, and served as women bodyguards in ancient India and Persia.

At the turn of the fourth to third century BCE, a Greek ambassador named Megasthenes was sent by Seleucus I Nicator to visit the court of his rival, the great Indian emperor Chandragupt Maurya.



### Maurya Empire

Megasthenes recorded what he saw in his *Indica*, preserved today only in fragments. In particular, he noted that the Indian monarch was surrounded by armed women who served as his intimate hunting companions:

The care of the king's body is committed to women who have been purchased from their fathers; outside the gates are male bodyguards and the remaining army. A woman who kills the drunken king holds a position of honor and consorts with his successor. Their children



succeed him. The king does not sleep during the day, and at night he is forced to change beds periodically on account of the plots [against him].

A third is a Bacchic hunt, with a circle of women surrounding and outside of them a circle of [male] spear-bearers. The road is roped off and any man who passes inside to the women is killed.

Comparison of Megasthenes' text to Sanskrit treatises and literature, ancient Indian art/iconography, and a host of later documentation reveal that South Asian monarchs were indeed guarded by women from at least the Mauryan period until the nineteenth century. Likewise, Heracleides relates that the Achaemenid Persian kings were also guarded by women "concu-bines." In both cultures, the women bodyguards also hunted with the king.

The custom of arming women as bodyguards and hunting companions was not limited to ancient India, but seems to have been a widespread Indo-Iranian practice." It is also possible that women bodyguards were imported from Central Asia, from the same places where Greek authors located Amazons and other warlike women.

Megasthenes presents the oldest extant account of an Indian king's female bodyguards. Strabo tells us that Megasthenes was sent as an ambassador to the court of Sandrakottos at Palimbrotha. San-drakottos is a Greek variant of the Sanskrit Chandragupta, the powerful first Greek visiting India such as Megasthenes. Strabo tells us about the Sydracae who lived near the Indus river.

Sydracae (Malavas / Malloi / Malli / mallai) were apparently thought to be the "descendants of Dionysus" by the Alexander historians, "judging from the vine in their country and from their costly processions, since the kings not only make their expeditions out of their country in Bacchic fashion, but also accompany all other processions with a beating of drums and with flowered robes, a custom which is also prevalent among the rest of the Indians" (Strabo 15.1.8).

Megasthenes asserts that the king's women attendants were purchased from their fathers. This statement is compatible with the customs described in the Sanskrit Laws of Manu, wherein the groom pays a price to the bride's family for her hand. Traffic in women also involved the purchase of girls to become servants, whose families would have most likely been compensated with the equivalent of a bride price. Additionally, the laws prescribe that a king's minister should provide a living to the women employed in the king's service.

## 2. Women guards in influential Sanskrit texts : from Kautilya's Arthshashtra to Vatsyayana's Kama Sutra and beyond :

Megasthenes' description of women bodyguards in the Indian court can be verified in ancient Sanskrit texts, including the Arthatastra of Kautilya and the Kama Stitra of Vitsiyana. Kautilya's Arthafastra is a treatise on state man-agement. It is prescriptive in nature, although some aspects of it may be viewed as descriptive. Kautilya was familiar with the security system of monarchs contemporary to his time, and relates anecdotes of kings who were killed by their own wives or sons.

To protect the king from plots against his life, Kautilya prescribes that he be guarded "by women archers" [striganair dhanvibhily] at night. Kautilya describes an elaborate system of security, which is directly correlated to the king's reception in the morning: "Upon rising from bed, he should be surrounded by female attendants armed with bows [striganair dhanvibhih], in the second chamber by eunuch clothiers and hairdressers, in the third chamber by humpbacks, dwarves, and Kiratas, and in the fourth chamber by advisors, kinsmen, and doorkeepers armed with lances" (Arthatastra 1.21.1, ed. Kangle). Kautilya designates the task of guarding the king's body within his inner chambers to women, not eunuchs. Although the Sanskrit term labels the women as archers [dhanvibhih, instrumental plural of dhanvij, they probably had daggers or some other kind of close-range weapons as well].



**Mauryan Empire Women Archer**

In any event, women guards were part of an elaborate court system described by Kautilya, which provided the king with everything he might need from security to a top-end turban salon. There is no mention of eunuchs holding or using weapons in Kautilya. Instead, the

eunuchs are described as kancuki-s and usnisi-s. Mitra translates these terms as "grooms" and "hairdressers," respectively. Likewise, Shamasastri renders these words as "presenter of the king's head-dress" and "presenter of the king's turban." A more literal rendering of the Sanskrit by Kangle describes the eunuchs "as wearing jackets and turbans? Although Kangle's translation is truer to the Sanskrit, the other translations of the text make more sense, given the context. The second chamber from the king's bedroom, the ctatitharabhami, is de-scribed in Sanskrit texts as the place where the king was dressed and his turban fashioned. The king was richly groomed and jeweled by his eunuchs, and his adornment was ritualized.

Hence, eunuchs were not necessarily guards in ancient India. This may have been the case in Istanbul, but not in South Asia, where women were the intimate bodyguards of the king. In the third chamber, the king is surrounded by dwarves, humpbacks, and Kiratas, or "wild mountain men." It has been suggested that these characters would not have been attractive to the women of the palace, and hence made "safe" guards who would not father illegitimate children on the king's wives. Finally, the king is greeted in the fourth chamber by ministers, relatives, and "doorkeepers armed with lances." The spatial arrangements described by Kautilya are more elaborate than those of Megasthenes. Of interest, however, is that Megasthenes' sketch mirrors what Kautilya tells us: that woman guarded the king in the inner environs of the palace, while male bodyguards/doorkeepers were stationed outside of the royal apartments. Comparison to later evidence suggests that there was a point in the royal apartments past which no man entered, not even eunuchs.

Hence, women bodyguards were employed primarily to ward off other women attackers, although any kind of danger could lurk within the inner apartments. In tandem with Megasthenes, Kautilya describes the danger presented by queens, princes, and other relatives. He writes:

When in the interior of the harem, the king shall see the queen only when her personal purity is vouchsafed by an old maid-servant. He shall not touch any woman (unless he is apprised of her personal purity); for hidden in the queen's chamber, his own brother killed Bhadrasen; hiding himself under the bed of his mother, the son murdered king Karaśa; mixing fried rice with poison, as though with honey, his own queen poisoned Laiiraja; with an anklet painted with poison, his own queen killed Vairantya; with a gem of her zone bedaubed with poison, his own queen killed Souvira; with a looking-glass painted with poison, his own Kautilya advises that all packages coming and going in and out of the palace be thoroughly inspected, that no one inside the palace be allowed to establish contact with those outside, and that the inhabitants of the palace not be allowed to move freely. All of these security precautions were protections against plots designed to kill the king or overthrow him.

Queens represented danger, and caution was to be employed in their presence. Sons are described as equally untrustworthy, for princes could quickly rebel against or assassinate their fathers to secure the throne for themselves. The urgency of protection at home is stressed in a section of the Arthashastra entitled "Protection from princes": "A king can only protect his kingdom when he is protected from his own enemies, first and foremost from his own wives and sons". Special attention needed to be paid toward princes, for they, "like crabs," had "a tendency of devouring their begetter". It is advised that those sons who lack in filial affection be punished secretly.

An Indian king was unsafe even with his own wives and sons. Women guards were a necessary component of palace life.

Vatsyayana, the author of the Kama Sutra, also describes women guarding the compartments of the royal queens and princesses. The Kama Sutra was probably written in the third century CE, but is a compilation of other, earlier works.

The Indian royal women's quarters, called the antahpura or strinivela in Sanskrit, was a homosocial institution where women were generally secluded from all men except their husband: For security reasons, no one may enter the inner apartments. There is only one husband, while the wives, who are often several, therefore remain unsatisfied. This is why, in practice, they have to obtain satisfaction among themselves. (Vatsyayana Kim Sutra 5.6.1).

3. In the Grottaferrata Version of Digenes Akritas, the twelfth century medieval epic of Basil, the Greek-Syrian knight of the Byzantine frontier, the hero battles with and kills the female warrior Maximou, descended from some Amazons and taken by Alexander from the Brahmans.

Maximou, a female warrior, appears as a character in Digenes Akrites, in a rather unlikely passage in which the hero first defeats her in combat and then is seduced by her. From Adrienne Mayor, The Amazons: Lives and Legends of Warrior Women across the Ancient World:

One episode describes single combat between Digenes and an Amazon named Maximou ("Daughter of the Greatest"). She was "a descendant of the Amazon women brought back from among the Brahmins of India by the emperor Alexander." Leading a band of male rebel fighters, Maximou rides a milk-white horse with red mane, tail, and hooves (dyed with henna, a Persian custom brought to India).

The reason why Brahmins raised Maximou who was Amazon was because they knew that many Brahmins were from Angiras / Ali lineage and so were Amazons.

The reason why Maximou was handed over to Alexander is because Alexander was of Zeus / Thor Lineage and so were many Amazons.

4. Women bodyguards, goddesses of dawn : The Buddhist companions of the Sun God Surya :

Depictions of masculine women, in particular women guards, are found in ancient Buddhist artwork and texts as well. A relief on a railing at Bodhgaya, India, where the Buddha delivered his first sermon outlining the four noble truths producing "the greatest number of sculptures illustrating the life of the Buddha. This evidence is late, coming 500 or more years after the Buddha's death. Thus, the representations of the antahpura [women's quarters] may tell us more about the customs of the Kushan period than about those contemporary to the Buddha himself.



5. Mention of women warriors in texts of Bharat (possibly amazons):

- a) According to Jaimini Ashvamegh and Vyas's Mahabharat. There was a place called Naripur "land of women" in east or north-east of Bharat whose Queen was Pramila and she got married to Arjun.
- b) A story about Gopi Chand and Machendra Nath tells us of a land in the east or north-east of Bharat that was known as Stri Rajya "Kingdom of women." It is said that this place was in Bengal.
- c) Just like women warriors of Amazons there are instances where in Bharat also there was kingdom of women where no man was allowed to enter.
- d) Chandragupt Maurya (reign: 321–297 BCE) was the founder of the Maurya Empire in ancient Bharat. During celebrations, he was well-guarded, and on hunts, he was surrounded by female guards who were presumed to be less likely to participate in a coup conspiracy. These strategies may have resulted from the historical context of the Nanda king who had come to power by assassinating the previous king.

There are several striking points of resemblance between the Arthasashtra and the extant fragments of Megasthenes. Like Megasthenes, the Arthasashtra refers to the royal procession at the time of hunting and religious ceremonies and to the necessity of guarding the road on the occasion. Both authorities refer to female body guards of the king and to his habit of shampooing. Megasthenes' account of irrigation canals and sluices reminds us of the observations of the satubandha in the Arthasashtra. Megasthenes' overseers moving up and down and reporting to the king are obviously the spies of the Arthasashtra.

Comparison of Megasthenes' text to Sanskrit treatises and literature, ancient Indian art/iconography, and a host of later documentation reveals that South Asian monarchs were indeed guarded by women from at least the Mauryan period until the nineteenth century. Likewise, Heracleides (FGrHist 689 F 1; c.350 BCE) relates that the Achaemenid Persian kings were also guarded by women "concubines." In both cultures, the women bodyguards also hunted with the king. Custom of arming women as bodyguards and hunting companions was not limited to ancient India, but seems to have been a widespread Indo-Iranian practice." It is possible that women bodyguards were imported from Central Asia, from the same places where Greek authors located Amazons and other warlike women.

Few Points :

- The female bodyguards were skilled in archery.
- One of the personal female body guards of Chandragupt was Shonottara.
- Helena the daughter Seleukos Nikator and Macedonian Princess married Chandragupta Maurya.

Till now we studied women warriors mentioned in Ancient books of Bharat like Mahabharat, story of Gopi Chand and Machendra Nath and women bodyguards in Mauryan Empire for Chandragupt Maurya by Chanakya.

## 19. Understanding Scythian Amazon Women Warriors :

Here I am quoting 2 books. 1st of Lieutenant Colonel Laurence Austine Waddell and 2nd of Guy Cadogan Rothery and in conclusion merging the important points from these 2 books to understand starting of Scythian Amazon Women Warriors.

### 1. From the book of Lieutenant Colonel Laurence Austine Waddell "The Phoenician Origin of Early Britons" :

Phoenician Barat or "Brit" Author of New Stone Inscriptions Disclosed as Historical Original of "Part-Olon", King of Scots" and Traditional First Civilizer of Ireland about 400 B.C.

Disclosing Hitto-Phoenician Origin of clan title "Uallana" or "Vellaun(us)" or "Wallon" of Briton King Cassi-vallaun of Cad-wallon and of "Uchlani" title of the ruling Cassi Britons.

The patronymic title of "Prat" or "Prwt " used by this Phoenician Barat author of the Newton Stone inscriptions, taken in conjunction with his clan-title of "Gy-aolownie" or "Gi-oln" now seen to be the "Geleoin" clan-title of the Irish-Scot histories above cited, and a name which drops in Briton, Gaelic, and Welsh its initial Gi, becoming "olon" or "Wallon" leads us to the discovery of the historical identity of that king, with far-reaching effects upon the pre-history of the Britons and the hitherto unknown sources of their British Civilization. And it at the same time rehabilitates and establishes still further the historicity of the Early British Chronicles and the traditional history books of the Irish-Scots, as cited in the heading, and in more detail below.

The juxtaposition of these two titles of the Phoenician Barat calling himself Ikr or Icar namely Prat or Prwt and "Gi-oln" coupled with the fact that the second inscription was in the Ogam, the especial sacred script of the Irish-Scots suggested to me that the author was the actual historical original of "Part-olon, king of the Scots" and "son of Erc-ol Parthai" who according to the Ancient British and Irish histories arrived from the Mediterranean by way of Spain about 400 B.C. in the Orkneys and who first colonized and civilized Ireland. Further examination fully confirmed and established this identity.

But before examining this evidence, his clan-title of "Gy-aolownie" or as it is written in the Ogam "Gioln" first requires some notice.

This name "Gy-aolownie" or "Gi-oln" is clearly the clan-name "Geleoin" or "Gleoin" of the Irish-Scot histories, to which belonged the first traditional King of the Scots in Ireland, Part-olon, and the clan which colonized North Britain in the prehistoric period as cited in the heading and also repeatedly referred to in the Irish traditional books.

In the following further reference from these books we seem to have a memory of Part-olon's temporary location in Spain in the name "Icathir-si" which appears to be the "Agadir" name of the ancient Phoenician city-port of Gades the modern Cadiz, outside the Pillars of Hercules and also a memory of his remoter port of Tarsus, the ancient Tarz or Tarsi port of Cilicia, in the "Traieia" of this record :

"In the same year came [to Erin] . . . from the land of Traicia [Tarsi?] the clan Geleoin . . . Icathir-si [Agadirs] was their name, that is . . . son of Part-olain".

That title also is seen to be obviously the original of the second half of the title of "Katie-Uchlani" applied by Ptolemy, the Greek geographer of Early Britain topography to the ruling tribe of Britons who occupied the home-province of the paramount king of the Britons in Caesar's day, namely Cassi-Uallaunus or Cassi-vellaunus which extended from the Thames to the Wash and Humber. And it is also seen to occur in its shortened form by dropping the initial G in the name of that king himself as Cassi-Uallaun, the Cad-Wallon of the Cymri. This identity is seen in the equation :

<b>Newton Stone</b>	<b>Irish-Scot Books</b>	<b>Ptolemy</b>	<b>Roman</b>	<b>Cymric</b>
Gy-Aolownie or Gi-Oln	Geleoin Gleoin	Uchlani	Uallaun(i)	Wallon

The origin and meaning of that clan title now prove to be Hittite. The word Ilannu is defined in Babylonian as "The Hittite" whilst Allanu is "an oak" and "Khilaani" or "Xilaani" is defined as "a Khatti (or Hittite) word for a corridor and porticoed windowed building or palace" and it was especially used for Hitt-ite buildings in Cilicia and was imitated by the Babylonians. This Khilaani is obviously cognate with the Akkadian Khullanu or Xullanu "wooden" which thus discloses the Hitt-ite or Akkadian origin of the Greek word for "wood" Xulon or Xylon and also of the English "Yule" which significantly is spelt in Gothic, Juile or Jol and in Early English and Anglo-Saxon Guili or Geola, which also illustrate the dropping out of the initial G in the later word.

It thus presumably designated originally the wooden character of these corridors and porticoed palaces of the Hittites and latterly was applied to the builders themselves. The Phoenician branch of the Hittites was famous for their superior wood-craft as well as their masonry buildings. Thus Solomon says to the Phoenician king of Tyre, "Thou knowest that there is not among us [Israelites] any that can skill to hew timber like unto the Sidonians [Phoenicians].

It thus appears that the Khilaani timber palaces of the Hittites with their porticoed windows and corridors were of the Gothic type which is essentially a wooden style of architecture especially as we shall find that the Hittite or Khatti or Gutti were the primitive Goths. The Gothic style of architecture is nowadays supposed to have arisen no earlier than in the twelfth century of the Christian era but I long ago showed that it was used by the Indo-Scythians or Indo-Goths or Geta (i.e., Catti) in the second century A.D. in their sculptured representations of temples on the northwest frontier of India. And this identity of the Hittites with the Goths now also explains the occurrence of the Gothoid arch in several ancient buildings of the Hittites in their old capital at Boghaz Koi in Cappadocia dating back to at least about 1500 B.C.

As a clan-title, this "wooden palace" builder's title is found in Herodotus as Gelonus, the son of Hercules the Phoenician's and Gelon, a contemporary King of Syracuse, a Phoenician settlement. It was probably used to distinguish culturally the manorial palace-dwelling Hittite overlords as "The Hall-dwelling aristocracy" from the lowly aborigines who lived mostly in caves or underground abodes, such as "Picts houses". This wooden-palace origin for it appears probable also from the tribal title of " Geloni," mentioned by Herodotus, for a colony of fur-

trading merchants in the Don Valley of Scythia or Goth-land, whose city was built entirely of wood, with "lofty" walls and temples, and, like the Phoenicians and Early Britons, they were worshippers of the Corn Spirit Dionysos and they came from "the trading ports "of Greece" suggesting Phoenician ancestry, as the Phoenicians were the chief traders in the ports of Ancient Greece.

## 2. Part-Olon's Identity with "Cath-Luan" First Traditional King of the Picts in Scotland :

"Cath-luan was Arya sovereign over all [the Cruithne in Erin], and he was the first king of them who acquired [North] Alban". - Books of Ballymot and Lecan.

As I observed that certain versions of the Irish-Scot traditions-for example, that cited in the heading-represent King Cath-luan as taking the same position as the Catti king Part-olon, the first traditional "Briton" king of Ireland and North Britain, this suggested to me that "Cath-luan" was possibly a title of the Cassi king Part-olon, in which his tribal title of Catti is substituted for his "Part" or "Barat" title. And so it seems to prove. The form of the name "Cath-luan" also spelt "Cath-luain" is obviously a dialectic contraction for Part-olon's title of "Kazzi (or Catti)-gyaolowonie (or Gioln)" in our inscription and in series with "Cassi-vellaunus", the title of the paramount king of the Cassi or Catti Britons in the pre-Roman period, who was the "Cad-iaallon" of the Welsh Cymri.

This identity seems clearly evident from the latter name. Still closer to "Cath-luan" is the dialectic form of the title of the early Scottish royal clan "Ctu-uallauna" which is recorded on the monument of the Barat of Cassi-vellaunus clan of Britons, called by Ptolemy, as we have seen, "Catyeuchlani" and by Dion Cassius, in recording their later invasion by Aulus Plautius, "Catuellani".

"Cath-luan" is obviously the dialectic form of the title of the early Scottish royal clan "Cat-uallauna" which is recorded on the monument of the second or third century A.D. at South Shields by the Barat of Syria already referred to.

The literal equivalency of Cath-luan with the titles borne by the Catti Part-olon or "Prat-(gya)olowonie" in his Newton Stone inscription is fully established by the variants in the spelling of the name of his later namesake, the Briton king of 630 A.D. in the Saxon Chronicle additions to Nennius' History of Britain, wherein the self-same name is variously spelt in the same MS. as follows :-

"Cat-guollaun", "Cat-guollaen", "Cat-lon" and "Cath-lon".

Cath-luan is reported to have been (as we found Parth-olon was) the first king of the Cruithne or Pruithue (i.e., as we have seen, Britons) in Northern Alban. And the traditional account of his origin is also in keeping with that of our Phoenician king Prwt-gyaolowonie (or "Gioln"), The Irish books state :-

"The Cruithni came from the land of Tracia that is they are the children of Gleoin son of Ercol. Aganthirsi was their name".

The curious addition to this record that "Aganthirsi" was also the name of his clan suggests that the later bardic compiler of this tradition sought to identify these Gleoin people with the colony of the Geloni tribe of quasi-Greek merchants in Scythia, north of the Black Sea, described by Herodotus as living amongst a Scythian tribe adjoining the Agathirsi Scyths. If this word "Aganthirsi" really existed in the early traditional documents, it may have been intended for "Agadir" the name of the old Phoenician sea-port city of Cadiz in Iberia, whence Part-olon is reported to have come.

The "Geloni" people of the colony in Scythia, described by Herodotus, were probably a colony of Hitto-Phoenician "Khilaani" traders. Herodotus tells us that they were originally resident in Greek trading ports, but were expelled thence, and were engaged in Scythia as fur-merchants.

They were blue-eyed and red-haired and worshipped Dionysus (as did the Phoenicians), and "had temples adorned after the Greek manner with images, altars and shrines of wood". What is especially significant is that "all their city is built of wood, its name is 'Gelonius,' . . . it is lofty and made entirely of wood". All this suggests that the buildings were of the style of the "Khilaani" palace and mansion of the Hitt-ites. Significantly also, these Geloni were related to the Phoenician sea-port of Gades (Cadiz) with its famous temple of the Phoenician Hercules, in Iberia, outside the Pillars of Hercules. Herodotus relates the legend that they were the descendants of this Phoenician hero, Hercules, who, on returning from Gades, drove the herds of Geryon into Scythia and left their two sons, Gelon and Agathyrsis, from whom those two tribes were descended.

It is also remarkable that this presumably Phoenician colony of Geloni in Scythia was likewise settled amongst a primitive nomad people who, like the Picts, painted their skins blue, and whom Virgil calls "the painted Gelons". But Herodotus is at pains to point out that this painted nomad tribe in whose land the Geloni traders had their colony were the aborigines and erroneously called "Geloni" by the Greeks. He says that their proper tribal name was "Bud-ini" and that they were a totally different and inferior race to the Geloni.

"They do not use the same language as the Geloni nor the same mode of living, and are the only people of those parts who eat vermin; whereas the Geloni are tillers of the soil, feed upon corn, cultivate gardens, and are not at all like the Budini in form or complexion".

We thus seem to have here in this colony of Gelons in Scythia in the fifth century B.C. another parallel instance of what occurred in the Don Valley about the same period, of a colony of fair Phoenician Barat "Giolns" with a high civilization settled amongst a population of primitive nomads who painted their skins blue and were otherwise seemingly akin to the Picts of Scotland.

Further similarity between Cath-Iuan and Part-olon is seen in the tradition that the former first arrived in and possessed a part of Erin before proceeding to North Alban or Scotland. His opponent in Ireland was "Herimon" or "Eremon" which might possibly be a scribal variant for the Umor or Fomor men who opposed Part-olon in Ireland. The tradition that Part-olon, as well as Cath-Iuan, held possession of the South Coast of Ireland probably indicates that Part-olon established and kept a colony there in addition to his kingdom in the North of Scotland.

Skene, op. cit., 125-6. Cath-luan is traditionally reported to have landed or fought a great battle on the "Slaine" River, which is usually identified with the Slaney River of Wexford, that is, further East than Part-olon's traditional landing place.

In Scotland we are told that Cath-luan established his rule by force of arms :-

"And [North] Alban was without a king all that time till the period of . . . Cath-luen, son of Cait-mind who possessed the kingdom by force in Cruthen land, and in Erin, for sixty years, and after him Gud possessed it for fifty years".

Though in another version it would appear that his occupation had been relatively peaceful :-

"From thence (Erin) they conquered Alba . . . Without destroying the people, From Chath [Caith-ness] to Foirclu [Forth]."

Like Part-olon, the "Gioln" who is recorded in the British Chronicles to have visited Orkney, we are told that "the clan Gleoin" of Cath-luan also visited Orkney and occupied it :-

"The clan of Gleoin, son of Erc-ol, took possession of the islands of Orec [Orkney] . . . and were dispersed again from the islands of Orcc".

And it seems possible that this leader's name "Erc-ol" may be intended for the "Ikr" personal name of Part-olon, as recorded on his Newton Stone monument.

The ancestry of Cath-luan also is generally identical with that of Prwt-gioln. As seen in the extract in the heading, he was an "Aire" that is, Arya or Aryan. He was a Pruithne (Cruithne) and was "the son of Caitmind" in which compound word mind means "the noble" and thus presumably describes him as "The son of the Noble Catti or Khatti or Hitt-ites".

And his two sons bore the prefixed title of "Catin" which is obviously the equivalent of the "Cadeni" title of Ptolemy for the people of the Clyde Valley, and a title, as we have seen, of the Phoenicians.

All this evidence thus seems to establish the identity of the Catti Part-olon with Cath-luan, the first Aryan king of the Picts in Scotland.

The two sons of Cath-luan were Catino-Lodhor and Catino-Lochan, Skene, op. cit., 31

3. According to Guy Cadogan Rothery in his book "The Amazons in Antiquity and Modern times" writes that :

Two Princes named Hylinos and Scolopotos who were Scythian were in exile and they carried with them whole horde of men, women and children. The Scythian men were mostly massacred by the enraged neighbours because of that their widows and orphans raged violently against the slayers of their husbands and fathers. The women of Scythians founded a state without men and remained unmarried and but during spring they mated with their neighbour men only to have children.



Of the children born of such unions, the males (some report) were sacrificed, or (as others say) mutilated and retained as serfs or sent back to their fathers. The girl babes being fed on mares' milk, on the pith of water-reeds, and as speedily as might be on the flesh of game, were brought up rigorously, and early made acquainted with hardship, with the use of arms, and with horse exercise. They wore a scanty tunic, protected themselves with small shields, and wielded the bow and arrow, the lance and the battle-axe. The better to secure the utmost freedom in archery, the right breast was either amputated or atrophied by searing with red-hot irons, or by close binding; and so the Greeks, when they came into contact with them, called them Amazons, or the breast less.

Amazons were a race of female warriors. Herodotus refers to them as "Androkotones," which means "killers of men." They were taught from a young age how to fight and also learned how to use a bow, an axe, and their shields. These were the weapons they were most often depicted with. When a male was born into the race, they were given to their father or perhaps killed. It is said that they also often removed one of their breasts to make it easier to use their bow. When stories were told about them, they were shown to be strong, dangerous women who were also very beautiful. They were definitely the subject of fascination.

Running through the works of early Greek writers we find a moving and circumstantial story of the rise and fall of a nation of women, who, having been deprived of their husbands, sons, and brothers through the fortunes of battle, and then persecuted by the cruelty of their enemies, took up arms to avenge their wrongs. Thus having tasted blood, these women, we are told, acquired an unappeasable longing for the lust of carnage, and spurred on by the exaltation of victory, they decided to forswear the rule of man and become their own mistresses. Banishing, or mutilating, the few males left in their midst, they set about laying the foundations of a state, and, either through the necessities of the case or a liking for the calling, adopted arms as a national career.

Occasional war alliances were then formed with neighboring people, to enable far-off and hazardous expeditions to be undertaken with greater ease. The women swept west as far as Bohemia, and some say into Gaul, reached the Mediterranean, penetrated India with conquering Dionysius, invaded Northern Africa to make treaties with Horus, son of Osiris and Isis, attacked Attica, actually sat down before proud Athens and almost beat her to the dust, founded colonies in Europe and Asia Minor, and built many cities renowned in history.

### Conclusion :

1. From above points 1 and 2 we can come to conclusion that "Geleoin" or "Gleoin" were Phoenician Barat (Goths) i.e. the Sun worshipper Aryans.

They were decedents of Hercules i.e. Dionysos .

Gleoin origin and meaning of clain title is Khatti / Hittite. The "Geloni" people of the colony in Scythia, described by Herodotus, were probably a colony of Hitto-Phoenician "Khilaani" traders. Herodotus tells us that they were originally resident in Greek trading ports, but were expelled thence, and were engaged in Scythia as fur-merchants

They were colony of fur-trading merchants in the Don Valley of Scythia or Goth-land. They worshiped Dionysos and were resident at Greek trading ports but were expelled thence, and were engaged in Scythia as fur-merchants. They were blue-eyed and red-haired and worshipped Dionysus (as did the Phoenicians), and "had temples adorned after the Greek manner with images, altars and shrines of wood".

According to Herodotus the Phoenician hero Hercules who on returning from Gades drove the herds of Geryon into Scythia and left there two sons Gelon and Agathyrsis from whom those two tribes were descended.

2. From above point 3 we get information that there were Two Princes named Hylinos and Scolopotos who were Scythian were in exile and they carried with them whole horde of men, women and children. The Scythian men were mostly massacred by the enraged neighbours because of that their widows and orphans raged violently against the slayers of their husbands and fathers. The women of Scythians founded a state without men and remained unmarried and but during spring they mated with their neighbour men only to have children.
3. When we merge the above information we can understand that Gelon and Agathyrsis from whom 2 tribes started were sons of Hercules i.e. Dionysos. They were expelled from Greek trading port and lived in Scythia as fur-merchants.

Their 2 princes who were in exile were massacred by neighbours because of which their women turned into Amazon women warriors.

## **20. Various Location of Amazons :**

According to the Library of History, a historical account of the world, written by Diodorus Siculus in the 1st century BC, the Amazons' original home was in western Libya. They were said to have lived in the land called Hespera, which lay in the marsh of Tritonis and near Mount Atlas. The city of Cherronesus was the capital of the Amazons. Location of Cherronesus, remained uncertain.

Diodorus Siculus on giving the account of Dionysius of Mitylene, who, on his part, drew on Thymoetas, states that before Thermodon Amazons lived in Libya. These Amazons started from Libya passed through Egypt and Syria, and stopped at the Caïcus in Aeolis, near which they founded several cities. Diodorus maintains that they established Mitylene a little way beyond the Caïcus.

Diodorus described their custom and warring ways that was similar to Herodotus' account in the 5th century BC. It was the women, who were trained in combat and warfare, while the men (husbands?) looked after the homes and children.

Diodorus' description of the Amazon tactics was similar to those of the Parthian cavalry archers. The Parthians were superb horsemen, who had developed the skills of firing their arrows as they retreat from their enemies. Obviously Diodorus was influenced by the Roman defeat under their general Crassus, in the Battle of Carrhae (53 BC).

Aeschylus in his book *Prometheus Bound* says that the original home of Amazons was in near the Lake Maeotis (sea of Azov) from which they moved to Themiscyra on the Thermodon.

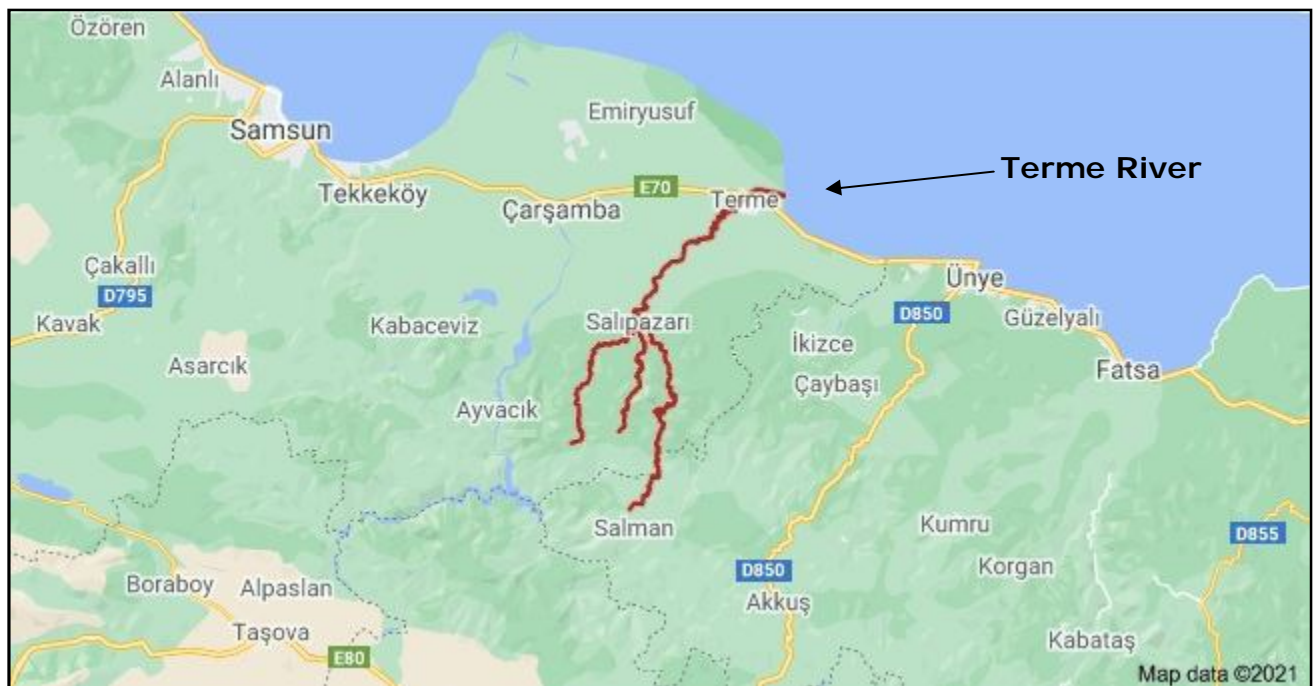
Strabo writes that the original home of the Amazons was in Themiscyra and the plains about Thermodon and the mountains that lie above them, but later they were driven out of these places, and during his time they were said to live in the mountains above Caucasian Albania (not to be confused with the modern Albania).

But Strabo also states that according to Metrodorus of Scepsis and Hypsicrates after Themiscyra, the Amazons traveled and lived on the borders of the Gargarians, in the northerly foothills of those parts of the Caucasian Mountains which are called Ceraunian.

Herodotus and Strabo place them on the banks of the Thermodon River (today's Terme river) and Themiscyra (probably close to the modern city of Terme).

Herodotus mentions that some Amazons lived in Scythia because after the Greeks defeated the Amazons in battle they carried them in three ships whom they were able to take alive but, in sea the Amazons attacked and killed the crew and landed on Scythian land.

Homer had placed the Amazons much closer to the Greek world of his times, saying that the Amazons were sought and found somewhere near Lycia (Turkey).



**Terme River, Turkey**

It is said that the Amazons were the daughters of Ares (Marutt / Mars) in ancient times who lived beside the river Thermodon (terme river). They alone of those dwelling around them were armed with iron, and they were the first of all peoples to ride horses. Because of inexperience of their enemies they were either captured or left behind in pursuit. Amazons being women in nature were more esteemed than men on account of their courage. They were thought to be inferior due to their bodies but they excelled men more in spirit.



### Thermodon

According to Greek Mythology Amazons was tribe of women warrior believed to live in Asia Minor. Apollonius Rhodius, in his book Argonautica mentions that Amazons were daughter of Ares and Harmonia (a nymph of the Akmonian Wood) and were brutal and aggressive having main concern of war in their life.

According to Lysias, Isocrates and Philostratus the Elder also their father was Ares.



**Asia Minor**



**Asia Minor**

Plutarch mentions that the campaigns of Heracles and Theseus against the Amazons took place on the Euxine Sea (the modern Black Sea). According to Pseudo-Plutarch, the Amazons lived in and about the Tanais river (modern Don river), formerly called the Amazonian or Amazon river, because the Amazons bathed themselves therein. The Amazons later moved to



Themiscyra (speculated to be modern Terme, though no ruins exist) on the River Thermodon (the Terme river in northern Turkey).



**Don River in Russia**



**Don River near Sea of Azov**



Among the several great cities of antiquity which were said to have been founded by queens leading successive swarms from the great parent hive of the Amazonian state was Ephesus (place in Turkey).



### Ephesus, Turkey

It is remarkable that the ancients in writing of the African Amazons, and American Indian traditions, describe the warrior women as a "white" race. It has been argued from this- that both the African and American Amazons must have been emigrants from Europe or Asia.

Farther south we hear much the same tale of the Brazilian warrior women (who were "whiter than other women") in Nuno de Gusman's letter to the Emperor Charlesv.

## 21. Amazon Journeys :

- a) Diodorus mentions that the Amazons traveled from Libya under Queen Myrina. Amazon warriors were often depicted in battle with Greek warriors in amazonomachies in classical art.
- b) The lives of Saka-Scythian and other related nomadic people centered on horses and archery, and the women participated in hunting and warfare alongside the men. Many Scythian groups from the Black Sea, the Caucasus, and the Caspian regions spoke forms of Old Iranian languages.
- c) More than 200 names of Amazons and women warriors have survived from antiquity, preserved in texts, inscriptions, and traditional epics. Most of the names are Greek, but other languages are represented, including Egyptian, Caucasian, Turkic, and Iranian.
- d) It is often assumed that the ancient Greeks held a monopoly on Amazons. But Greeks were not the only ancient culture to tell stories about warlike women and thrill to accounts of legendary and historical female warriors. The ancient Medes and Persians fought Scythians from the north and Saka tribes on the eastern frontiers of their empires. Beyond the Greek-influenced

world, one can find intrepid horsewomen-archers in oral traditions, art, and literature of Egypt, Arabia, Persia, the Caucasus, Armenia, Azerbaijan, Central Asia, and India.

- e) Rumors of warrior women are very persistent in further Asia, and the tradition culminates in the comic-opera squadron of 150 Amazons enrolled under Ranjeet Singh of Lahore.



### Lahore, Pakistan

- f) In the Caucasus travellers reported the existence of bands of fighting women down to comparatively recent times, but they were part of the community, not representatives of a female state. The fashion spread westward, for we find Amazonian bands in Bohemia during the eighth century, and we have tales of an attempt to establish a matriarchate among those turbulent people.
- g) Marpesiais among the first named of these rulers, riding at the head of armies to seize upon adjacent kingdoms, making good their hold on the Caucasus. Climbing the comparatively easy northern slopes, they descended the rugged southern declivities and overran Cappadocia, finally settling on the Thermodon, which empties itself into the Euxine (Black Sea), and built thereon their capital of Themyscira, which became the second and greatest cradle of their race.

Thence they pushed their way down to the Egean Sea, swept over most of Asia Minor into Syria, founding many towns, such as Ephesus and Smyrna. We are told of their ever-restless energy, of their organizing harassing expeditions, threatening both ancient and rising civilizations, clashing with the armed Trojans in Phrygia, reaching Egypt by way of Syria, and in the train of Dionysus passing through Parthia and so on into India, where, some say, they founded colonies, and then, after harassing the Grecian settlements, flaunted Athens itself.

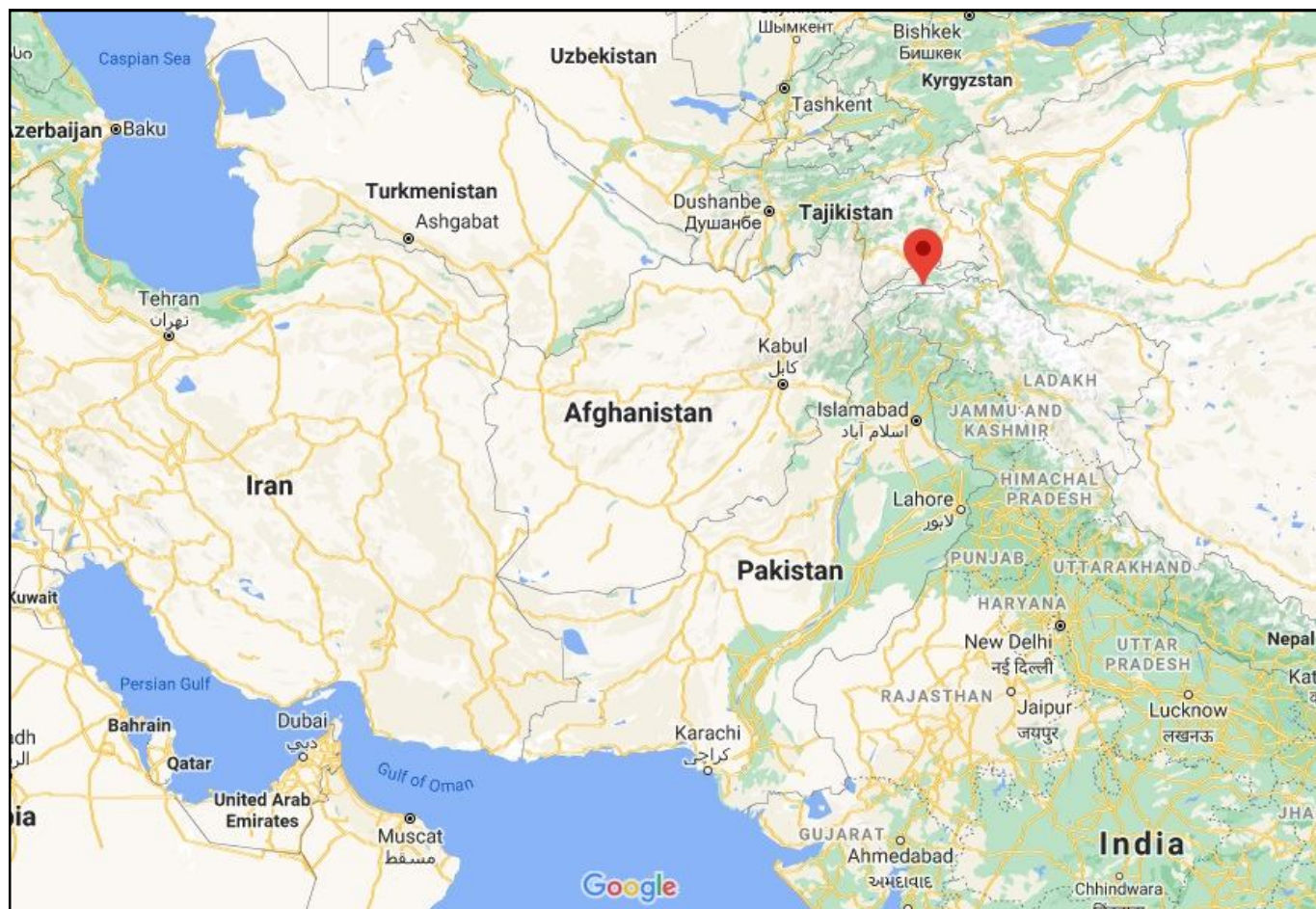


Asia Minor





In the first part it has the name of Imaus [Hindu Kush], after which it is successively known by the names of Emodus, Paropanisus, Circius, Cambades, Paryadres, Choatras, Oreges, Orandes, Niphates, Taurus and where it even out tops itself, Caucasus.



**Hindu Kush Marked in Red Spot**

In addition to this, when it has been cut short in its onward career, it retires to a distance from the seas and covers itself on the one side and the other with the names of numerous nations," so that, among the many others, there were the Amazonian and the Scythian chains. He mentions two flaming mountains (probably due to natural gas or naphtha) in Syria.

- h) The good priest declines to discuss the whole question of an Amazon state or race, but says that when he was in Mingrelia the king of that country was notified that a large body of troops had left the Caucasus, and splitting up into three divisions, one party went into Muscovy (Grand Duchy of Moscow), and the other two set about attacking local tribes. They were beaten off, and among the dead were found a great number of women, who had taken an active part in the fighting.

They were all in armour, which was beautifully wrought and decorated with a true feminine love of elegance.

- i) From Africa we have early tales of Amazons, partly, no doubt, founded on the real existence of great queens and their women guards, but largely coloured by the Greek myth.

- j) We have stories of Amazons to the south-east of Egypt and that other land of terrors, which Lady Lugard has so graphically described, a land to the south of the civilized portion, a country of the Nem-nems, or the Lem-lems, or the Rem-rem, or the Dem-dems, or the Gnem-gnems (for the savages always bore a repeat name, and do so down to these days), and those who wrote of them invariably added, "who eat men."
- k) Curiously enough, Greek authors refer both to the African Amazons of the east and middle north, who are said to have overrun Asia, and also to a great Amazonian invasion coming from Ethiopia in the west. Some, indeed, would have us believe that these were descendants of the Scythian Amazons, who had wandered across the Mediterranean, passed through the Straits, and reached the Hesperides, whence they attacked Ethiopia, and, marching eastward, entered Egypt, crossed over to the Ionian Isles and Asia, to be finally overthrown by Hercules.
- l) It is a most curious story this eastward invasion, with its plausible account of an alliance with Horus, son of Isis, a sun goddess, consort and successor of that primeval moon and corn god and king, the great, all pervading Osiris, and herself identified with human sacrifice and mutilation.



Isis nursing her son Horus



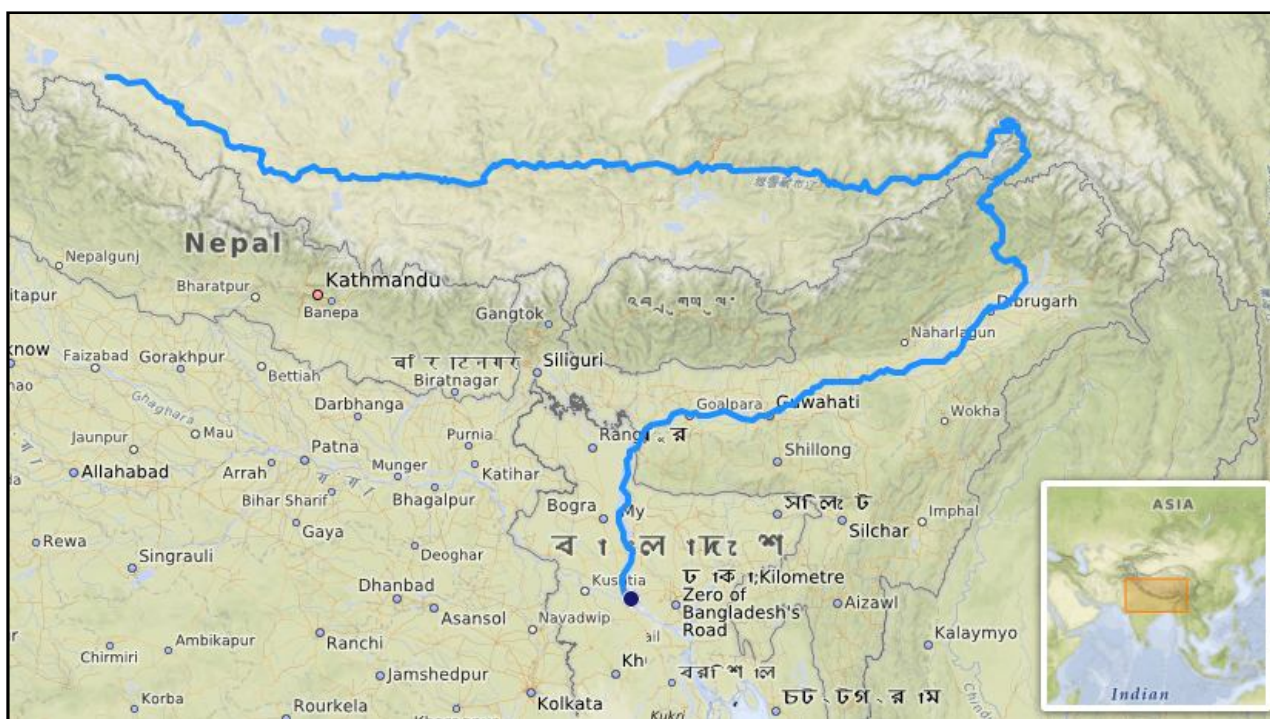
m) Apollonius Rhodius in his "Argonautic" gives us glimpses of two forms of Amazons.

Of the early eastern exploits of the Themysciran Amazons we are told in connection with the legends of Dionysus, that protean hero-god who represents springtide and the arts of husbandry, more especially the wealth of the vine. Of him, it must be remembered, the poets say that this "twice born" was brought up at Nicsea, went to the rescue of his father Jupiter in the war against Saturn and the Titans, sharing in the success, aided, some say, by the valiant Amazons.

With them he went through Asia as far as India, and on his way back took in Egypt as part of his conquest. Dionysus of the earlier Greek fables was a handsome youth. Then we know him as a beautiful hero, glorying in his eastern exploits and bringing back the vine, which had been destroyed during the Deucalion deluge.

His Amazonian guard appears to symbolise his sterner aspects. Undoubtedly it was this phase of the myth that was uppermost in the minds of many observant travellers in India.

- n) One point is to be noted: unlike the Greeks, who held their wars against the Amazons as amongst their most splendid feats of arms, A Indian prince holds quite another view, although he dreads both their' strength and their snares. Probably the Brahmins have moralized the tale, with a view to show that the prince only escaped disaster by resisting allurements and bringing the adventure within religious bounds.
- o) Of the state where men were ruled over by women we have a hint from Hiuen Tsang, who says that on the northern borders of the Brahmaputra he found the kingdom of Kin-chi ("of the golden family"), which was governed by a queen. Her husband was named king, but he did not rule.



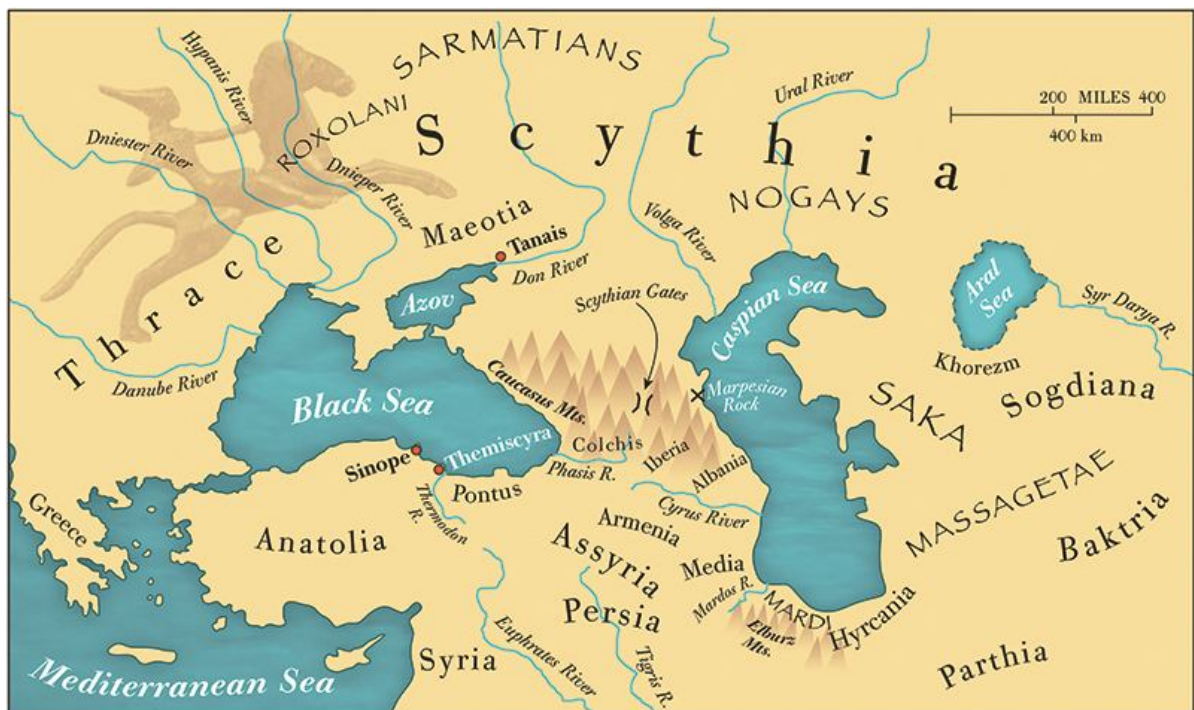
**Brahmaputra**



## 22. Amazons and Marriage :

In the Roman period, Pompeius Trogus relates that the Amazons, seeing the ills of their previous marriages, decided to avoid marriage permanently: "They had no desire to marry their neighbors, calling this slavery, not matrimony". Amazons believed that they could not exist unless they were sexually independent of or masters of men, although they do ally with men to fight including Trojans and Scythians.

In the Greek mindset, Amazons were unmarried women. Generally speaking, when Amazons do wind up marrying men (or at least becoming their consorts), they cease to be Amazons. When the Amazons marry the Scythians, as in a version of the Amazon legend told by Herodotus, they become Sauromatians. Likewise, when the Amazon Antiope marries Theseus of her own free will she defects from the Amazons and fights on the side of the Athenians against her sisters.



### Scythian Land (scythia)

The Amazons did not die out: instead they found ways to procreate by either crippling males and turning them into sex slaves who performed domestic labor or in another version of the story, by meeting the men of the Gargarians once a year to copulate.

The Ancient Greek chronicler Strabo mentioned that Gargareans had migrated from eastern Asia Minor (i.e. Urartu) to the North Caucasus and the Amazons lived close to Gargarei, on the northern foothills of the Caucasus mountains.

Amazons visited Gargareans in order to prevent their race from dying out. Strabo, giving credits to Metrodorus of Scepsis and Hypsicrates, mentions that at his time the Amazons were believed to live on the borders of the Gargareans. There were two special months in the spring in which they would go up into the neighboring mountain which separates them and the Gargareans. The Gargareans also, in accordance with an ancient custom, would go there to

offer sacrifice with the Amazons and also to have intercourse with them for the sake of begetting children. They did this in secrecy and darkness, any Gargareans at random with any Amazon, and after making them pregnant they would send them away. Any females that were born are retained by the Amazons themselves, but the males would be taken to the Gargareans to be brought up; and each Gargarean to whom a child is brought would adopt the child as his own, regarding the child as his son because of his uncertainty.

In yet a third version of the story, the Amazons copulated with the men of neighboring tribes, raised female infants, and killed male infants. Hence they were called "man-loving" yet "male-infant-killing" by the Greek author Hellanicus.



**Caucasus Mountains**

### **23. Amazons Training Children's :**

On the culture of Amazon women, who are thought to have been Scythian nomads 2,500 years ago.

"They belong to tribes of nomads, of the steps. They roamed the vast territory of the region known in antiquity as Scythia. That was a land stretching from the Black Sea all the way east to Mongolia. The Chinese built the Great Wall of China to keep them out. So these were fierce warlike tribes. They were the first people to domesticate and then ride horses, and they perfected the invention of the recurve bow. So their lives centered on horses and archery. And they taught boys and girls how to ride and shoot from childhood so that everyone in the tribe could hunt and defend the tribe".

## 24. Amazons and Scythians :



### Scythian Land (scythia)

Herodotus mentions that when Greeks defeated the Amazons at war, they sailed away carrying in three ships as many Amazons as they had been able to take alive, out at sea the Amazons attacked the crews and killed them. But the Amazons knew nothing about ships so they were driven about by waves and winds and they were disembarked at the land of the Scythians. There they met first with a troop of horses feeding, they seized them and mounted upon these they plundered the property of the Scythians. The Scythians were not able to understand them because they did not know either their speech or their dress or the race to which they belonged, and they thought that they were men. Scythians fought a battle against them, and after the battle the Scythians got possession of the bodies of the dead, and thus they discovered that they were women. After the battle Scythians sent young men and told them to encamp near the Amazons and to do whatsoever they should do. If the women should come after them, they were not to fight but to retire before them, and when the women stopped, they were to approach near and encamp.

This plan was adopted by the Scythians because they desired to have children born from them. When the Amazons perceived that they had not come to do them any harm, they let them alone; and the two camps approached nearer to one another every day: and the young men, like the Amazons, had nothing except their arms and their horses and got their living, as the Amazons did, by hunting and by taking booty. One day a Scythian and an Amazon came close. They could not speak to each other because they were speaking different languages, but the Amazon made signs to him with her hand to come. Later the young Scythians and the Amazons joined their camps and lived together, each man having for his wife her with whom he had had dealings at first. The men were not able to learn the language of the Amazons, but the women learned Scythian.



## 25. Amazons and Gargareans :

Strabo wrote that "... the Amazons live close to Gargarei, on the northern foothills of the Caucasus mountains". The Amazons were attributed to the Circassians via the root maze. Gaius Plinius Secundus also localizes Gargarei at North of the Caucasus, but calls them Gegar.



**Caucasus Mountains**

In some versions of the myth, the Amazons lived always isolated from men, communicating with them only to reproduce, and raising only female offspring.

The article on the Amazons in the 1911 Encyclopædia Britannica argues based on the evidence available at that time that while men were not permitted to have sexual encounters or reside in Amazon country, the Amazons visited the Gargareans, a neighbouring tribe, once a year, in order to prevent their race from dying out. Strabo, giving credits to Metrodorus of Scepsis and Hypsicrates, mentions that at his time the Amazons were believed to live on the borders of the Gargareans. There were two special months in the spring in which they would go up into the neighboring mountain which separates them and the Gargareans. The Gargareans also, in accordance with an ancient custom, would go there to offer sacrifice with the Amazons and also to have intercourse with them for the sake of begetting children. They did this in secrecy and darkness, any Gargareans at random with any Amazon, and after making them pregnant they would send them away. Any females that were born are retained by the Amazons themselves, but the males would be taken to the Gargareans to be brought up; and each Gargarean to whom a child is brought would adopt the child as his own, regarding the child as his son because of his uncertainty.

Strabo also stated that the Gargareans went up from Themiscyra into this region with the Amazons, then, in company with some Thracians and Euboeans who had wandered thus far, waged war against them. They later ended the war against the Amazons and made a compact

that they should have dealings with one another only in the matter of children, and that each people should live independent of the other.

In Greek mythology, the Gargareans, or Gargarenses, (Greek: Gargareis) were an all-male tribe. They copulated with the Amazons annually in order to keep both tribes reproductive. Varying accounts suggest that they may have been kidnapped, raped, and murdered for this purpose, or that they may have had relations willingly. The Amazons kept the female children, raising them as warriors, and gave the males to the Gargareans.

## 26. Sarmatian Matriarchy and Amazon Women :



### Sarmatian Land

#### 1. Sarmatian Matriarchy and Amazon Women :

The most fascinating feature of Sarmatian culture is their women warriors. Herodotus reported that the Sarmatians were said to be the offsprings of Scythians who had mated with Amazons and that their female descendants "have continued from that day to the present to observe their ancient [Amazon] customs, frequently hunting on horseback with their husbands; in war taking the field; and wearing the very same dress as the men" Moreover, said Herodotus, "No girl shall wed till she has killed a man in battle."

Both Herodotus and Hippocrates accounts inform us the Sarmatians took interest in turning their women into strong-armed huntresses and fighters. Archaeological materials seem to confirm Sarmatian women's active role in military operation and social life. Burial of armed Sarmatian women comprise large percent of the military burial in the group occupy the central position and appear to be the richest.



## 2. Sauromatian - Blyumenfeld culture, 6th - 4th century B.C. :

K.F. Smirnov suggests that Sauromatian culture was originated from two kindred cultures - the Timber Grave culture in the Volga River region and Andronovo culture located in the southern Ural steppes. The Sauromatians were the eastern neighbors of the Scythians and both were kindred tribes. The relations between the Sauromatians and the Scythians were peaceful between the 6th to 4th centuries B.C. According to Herodotus, the Sauromatians fought with the Scythians against Darius in the 5th century B.C.



**Timber Grave culture**



**Volga River**



### Andronovo Culture

#### 3. Early Sauro-Sarmatian - Prokhorovskaya culture, 4th - 2nd century B.C. :

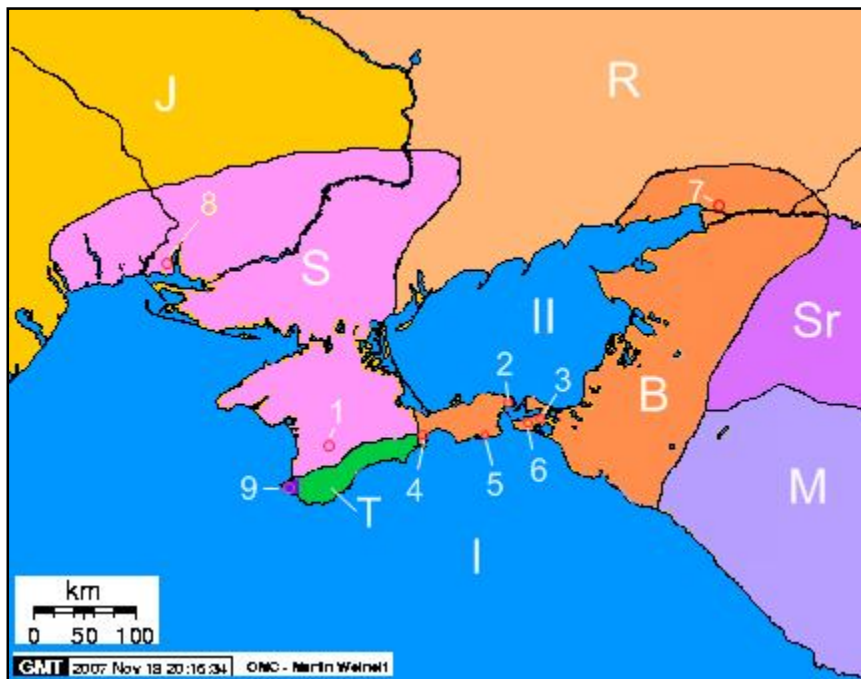
The term "Sarmatian" or "Sirmatian" was first mentioned by Greek authors such as Eudox, Pseudo-Skilak, Heraklidus of Pont, and Theophrastus in the 4th-2nd century B.C. According to the researchers, the Early Sarmatian culture most probably developed as a result of the influx of populations from the forest-steppe trans-Urals, northwestern Kazakhstan, and the Aral Sea region. In the 4th century B.C. individual Sarmatian groups penetrated into the lower Volga River region, where Sauromatian dominated the area. From the 4th to 2nd centuries B.C., massive nomadic migrations westward from the southern Ural steppes reached the lower Don River and Kuban River regions and absorbed the local Sauromatians. During the 3rd century B.C. new powerful Sarmatian tribes were formed - the Aorsi, the Roxolani, the Alans, and the Iazyges advanced westwards. The massive Sarmatian western expansion ultimately brought down Scythian rule in the North Black Sea area between the end of the 3rd century and early 2nd century B.C.



Aorsi, Siraces and Roxolani



Alans



### Location of the Iazyges (J) before they moved westward

From Strabo's Geography we know that in the 2nd century B.C., the Iazyges settled between the Don and the Dnieper while the Roxolani occupied the Black Sea steppes and conducted raids on Taurida (The Crimea). In the middle of the 1st century, the Roxolani reached further west around Danube and threatening the eastern provinces of Rome.

Some of the new burial traits during this time include side niches (podbois), catacombs, grave pits with ledges, and the southern orientation of the deceased. Animal style ornamentation began to die out. New types of swords, bronze mirrors, and decorations started to appear and the earlier Sauromatian style pottery underwent significant changes. The tribes from the trans-Ural steppes brought new techniques for pottery manufacturing, including the mixing of talc into the paste. New forms such as round-bottom pots and uniquely rich ornamental motifs were incorporated into the Sarmatian pottery style.

#### 4. Middle Sarmatian - Suslovo cultures, late 2nd century B.C. - 2nd century A.D. :

The Middle Sarmatian culture covered the steppes of Eurasia from the Danube River to the southern Ural Steppes. During this time a sharp decrease in the population occurred in the region because of deteriorating climatic conditions in the southern Ural area and the tribal migration to the west and southeast.

#### 5. Late Sarmatian - the Alan or Shipovskaya cultures, 2nd - 4th century A.D. :

Late Sarmatian sites were first identified by P.D. Rau, who also associated the Late Sarmatian sites with the historical Alans. At the beginning of the 1st century A.D., the Alans had occupied lands in the northeast Azov Sea area, along the Don. Based on the archaeological material they were one of the Iranian-speaking nomadic tribes began to enter the Sarmatian area between the middle of the 1st and the 2nd century A.D. The written sources suggest that from the second half of the 1st to 4th century A.D. the Alans had supremacy over the tribal union and created a powerful confederation of tribes. They continued to rule in the North Black Sea



steppes until they were invaded by the Huns in the late 4th century A.D. Most of the Alans were absorbed by the Huns while a small number of them fled to the North Caucasus or went west and reached the shores of Gibraltar.

One of the most characteristic traits of the Late Sarmatian culture was the artificial deformation of skulls. This was probably accomplished by tying a soft cloth around the infant's head forcing an elongation of the cranium. This cultural trait was specific to the populations living east of the Don River and included the Southern Ural population. In contrast to the Middle Sarmatian culture, the predominant orientation of the deceased was to the north.

#### 6. Religion and Social Class :

The religious practices were consistent among the Sauro-Sarmatian nomads. They were typical of the clan-tribal cults of pre-Zoroastrian Iran. The gods were personified. Those gods of nature were the sky, the earth, and fire. Gods pertaining to social concepts were the domestic hearth and war. The evidence of fire cult practices is exemplified by charcoal and ashes found in the burials.

The high amount of offensive weapons found in Sarmatian graves indicates a military-oriented nomadic life. Some of the rich burial sites of the Sarmatian aristocrats excavated in the Ural region indicates a defined social stratification had developed for the nomadic society. Class formation processes were accelerated greatly as the nomads from the southern Ural steppes and Volga region advanced westward and came into contact with Greek and Roman agriculture, industry, and trade centers.

#### **27. Amazons and Alexander :**

Alexander the Great was involved with several women identified as Amazons, as described in his biographies and in the body of legends that arose after his conquest of the Persian Empire and his death in 323 BCE. The most celebrated story, reported by several ancient biographers, recounts his meeting with the queen of the Amazons, Thalestris, who stalked the young conqueror from her home between the Black Sea and the Caspian, catching up with Alexander in his camp in Hyrcania. Alexander agreed with her request for intercourse so that she could bear his child.

The reason behind this is that many Amazon women were Goth belonging to lineage of Zeus / Thor and Alexander was also of Zeus / Thor lineage.



## 28. Amazon Clothes :

In the mind of Greeks they had model of goddess Athena. In later art they approach the model of Artemis, wearing a thin dress, girt high for speed; while on the later painted vases their dress is often peculiarly Persian – that is, close-fitting trousers and a high cap called the kidaris. They were usually on horseback but sometimes on foot. This depiction of Amazons demonstrates just how closely, in the Greek mind, the Amazons were linked to the Scythians.

Their manner of dress has been noted to bear a striking similarity to the traditional dress of nomadic peoples from the Crimea to Mongolia. Amazons were described by Herodotus as wearing trousers and having tall stiff caps. The double-sided axe was the most emblematic of their weapons. Amazons can also be identified in vase paintings by the fact that they are wearing one earring.



**Amazon Warrior**





### Amazon Warrior

Herodotus reported that the Sarmatians were descendants of Amazons and Scythians, and that their wives observed their ancient maternal customs, "frequently hunting on horseback with their husbands; in war taking the field; and wearing the very same dress as the men".

Like Amazons of Greek myth, Semiramis rejected marriage but enjoyed sexual partners of her own choosing. Disguised as a boy on the battlefield, she only revealed her sex after victories. To blur differences between men and women and provide protection while riding, Semiramis designed a new style of practical clothing for herself and her subjects. The long-sleeved tunics and trousers were so comfortable and attractive that the Medes and Persians adopted the costume. Notably, the sorceress Medea of Greek myth, from ancient Colchis, was also credited with inventing the clothing worn by Saka-Scythians and Persians (Amazons in Greek vase paintings). According to Strabo, to hide her sex Medea donned trousers and a tunic and covered her face when she and Jason of the Argonauts ruled jointly over what is now Azerbaijan and Armenia.

Another legendary warrior queen was said to be the first to invent trousers. According to a lost history by Hellanikos (5th century BCE), Atossa, whose ethnic origin is not clear, was raised as a boy by her father King Ariaspes (the names are Persian but their origins and dates are shrouded in mystery). After she inherited her father's kingdom, this Atossa "ruled over many tribes and was most warlike and brave in all deeds". She created a new style of dress to be worn by men and women alike, long sleeves and trousers that blurred gender differences. Amazons in ancient Greek art are depicted wearing trousers. In fact, trousers were the invention of the first people to domesticate and ride horses on the steppes.



### Amazons

There is also a notable variation in the matter of costume, ranging from the short tunic or the chiton to the armour-clad female warriors with their Athenian helmets and crescent-shaped shields, and then to the Persian type of Amazon in close-fitting tunics and trousers, with Phrygian caps, which is often in startling contrast to the starkness of their adversaries.





Amazons



Amazons

## 29. Amazon Goddesses, Priestess and Rituals :

### 1. Goddesses :

- a) It is said that Amazons worshipped the moon huntress goddess called Astarte who is said to come from Far East surrounded by her women priests.



**Astarte, Louvre Museum, Paris, France**

**Sumerian name Inanna and Babylonian name Ishtar**

A noteworthy fact is that certain legends made the Amazons worshippers of Artemis, while others declared Amazons to be deadly enemies Artemis and her followers.

In art we find Amazons wearing the crescent moon on their heads possibly too the triple towered crown while their shields were either crescent shaped or round. Spears, bows and arrows are the symbol of the moon huntress goddess, both in the guise of Astarte and of her Hellenised and humanised counterpart called Artemis.





**Artemis**

There is also a myth was founded on solid fact that the savage horde from Scythia paid homage to some prototype of Astarte.

A celebrated Temple to Diana (Artemis) was attended by eunuch priests and probably contained statues of Amazons by Grecian sculptors. Though her servants cried aloud, "Great is Diana of the Ephesians," she was really a mild version of Astarte, tamed by the influence of Greek art and thought.

The faces are generally strong, beautiful in outline, often tender in expression.



Diana (Artemis)

- b) Albanians and Iberians in principle nature distinguished the Amazons who were said to be the near neighbors of the Amazons. Albanians and Iberians though they worshipped chiefly two gods, the sun (Jupiter) probably "The Unknown God," Creator and the moon, paid special devotion to the latter, as being the closer influence.
- c) The Scythian too worshipped the sun and moon and minor gods of the elements - air, fire, water with sacrificial rites.
- d) Herodotus has a curious story about the Libyan Auseans, who dwelt on the shores of Lake Titonis. Their maidens once a year held a feast in honor of Minerva. This we may take to be Neith or Nit, that is; Night, whom the Egyptians regarded as one of the trio of primitive gods, as the Mother, Nature, or in some sense the First Principle, and whom they depicted as a nude black, female, arched over, resting on finger-tips and toes, bespangled with stars to represent the vault of heaven.

Herodotus goes on to say that the Auseans held that Minerva (Neith) was the daughter of Neptune and Lake Titonis, and was adopted by Jupiter.

- e) In Africa we have records which connect the women warriors with the sun god, as evidenced by their use of snake skins, alligator and tortoise emblems, and their alliance with Horus but, Ptolemy refers to the Moon Mountain in Central Africa, apparently in the regions where the Abyssinian and White Nile Amazons were placed. In America we find the association with moon-worship both through the legends and the greenstone fertility amulets. In the mountains of the upper reaches of the Amazon River, however, we find great peaks crowned by temples bearing symbols both of the sun and moon, and other mountains called the Mansion of the Sun, the Seat of the Sun, and so on.



**Isis nursing her son Horus**

2. Priestess :

There were women priests and in certain stages of evolution the priest is a leader and warrior. The same can be said about Amazons.

1. It is said that powerful and mysterious race called Hittites came from the Caucasus and they were originally from the same Scythian stock. They worshipped some nature goddess such as Ashtoreth, and their monuments in Asia Minor show that they sacrificed human lives in their religious ceremonies, had guards of priests and priestesses, and observed certain orgies at the vernal season.



**Hittite Kingdom**



**Hittites**

2. Amazons conquered a island with the exception of Mene which was known as the sacred city of the "fish-eaters". They wore no armour, wore clothes of snake skins, which approximates these women to witch doctors or priestesses.
3. Down to these days snakes are among the most treasured fetishes of the natives of this part of the country, and another sun animal, the crocodile, was associated with the modern royal Amazons of Dahomey (African kingdom - Republic of Benin).





**Republic of Benin Map**

Captain John Adams, writing about the Congo (in 1823), says: "One of the conditions by which a female is admitted into the order of priesthood is leading a life of celibacy and renouncing the pleasures of the world." This renunciation was certainly the prevalent idea as regards the Dahomeyan Amazons in the early days and perhaps also, so far as regards the queen, in the regions of the White Nile.

The ancient ones had for arms the bow and arrow and the sword. Thus, they are clearly differentiated in religion and war extensively from the Themysciran Amazons.

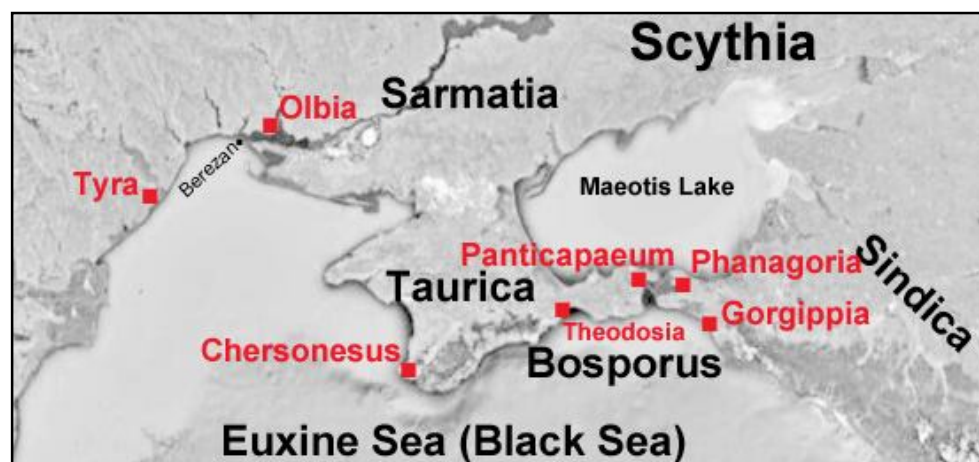
### 3. Rituals :

- a) Strabo also refers to certain "perfectly barbarous" tribes of the Caucasus who worshipped the earth (the Mother), and offered and ate human sacrifice, though they would neither sacrifice nor eat females of any kind. The reason behind this is that for these earth-worshippers desired to secure a continuation of species.



Caucasus and Tauri

- b) There were also much concerning dangerous and ferocious peoples who dwelt round about Lake Maeotis and farther south, among them being the Tauri, a homicidal race, who performed dreadful sacrifices to Artemis, filling the consecrated cup with human blood.



Lake Maeotis (Sea of Azov)

- c) The Indians of Brazil declared that the Amazons obtained their treasured amulets from a lake close to Jamunda, a high mountain near the supposed original site of Manoa del Dorado. The Amazons gathered together by night, and, having ceremonially purified themselves, worshipped the moon, invoking her as the Mother of the Greenstones.

Then, when the moon was reflected on the waters, they plunged into the lake, and received the stones from the goddess. Moon-worship was general in the plains of the Amazon.

4. In another quarter Father Lamberti records that a tribe in the northern parts of the Caucasus, living in elevated fortified villages, did not bury their dead, but placed their bodies in hollow trees, and hung the deceased's clothing on the branches. Now, both the Asiatic Adonis and the Egyptian Osiris were originally tree gods, and their bodies were concealed in trees, so that it came about that human sacrifices were hung on trees.

We find allusion to this custom in the Mahabharat, where we are told that the Ashwamegh horse led King Arjun to a land wherein men and women grew on trees, hanging there from, flourishing for a day and then dying.

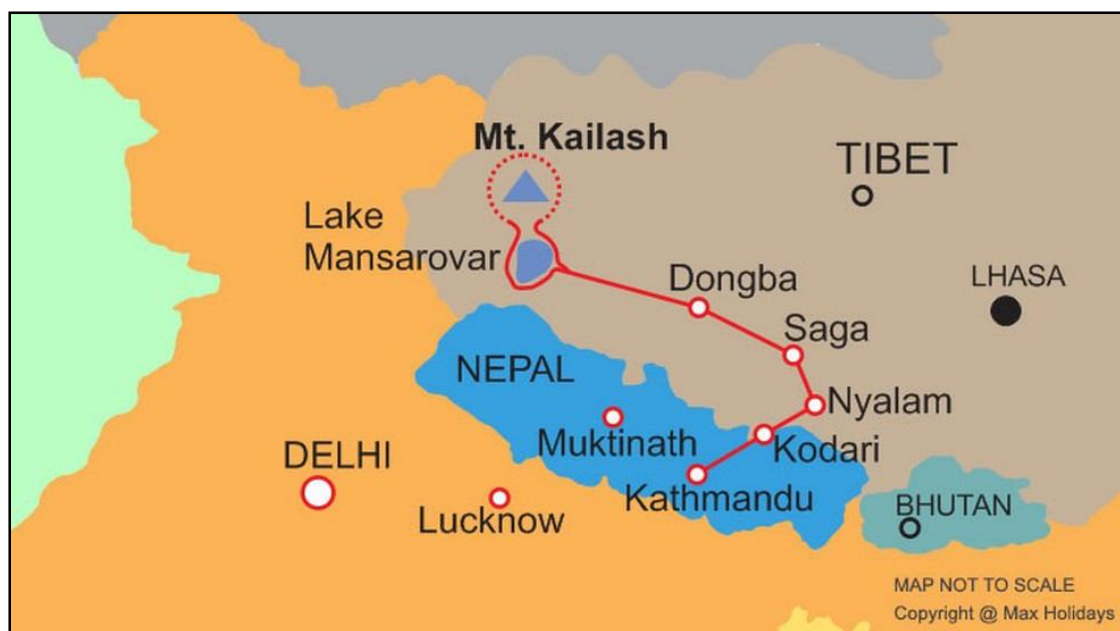
The same story occurs in connection with the women's island of El-Wak-Wak, the fruits crying out "Wak-wak" when they were ripe and then dying.

5. Certain legends said that Dobayba was a mighty female who lived at the beginning of time, mother of the god who created the sun, moon, and all things - in fact, the supreme Nature goddess. Others asserted that she was a powerful Indian princess who had held sway among the mountains, built a beautiful city, enriched with gold, and gained widespread renown for her wisdom and military prowess. After her death she was regarded as a divinity and worshipped in a golden temple.
6. There is a association of the Amazons with sun and moon worship and with cannibalism. Strabo is our authority for the sanctuary to the moon god in the Caucasus and the shrine to Venus Apatura, while we know the Greeks all declared the Amazons worshipped Artemis (Astarte) and carried crescent shaped shields.
7. The connection with cannibalism is rather more vague except in so far as it concerns the Far East. Certain Greek writers say that the Amazons of the Thermodon drank out of human skulls, and many of the Asiatic legends refer to the dwellers in female colonies as eaters of men. But this expression of "eaters of men" may generally be taken as a figure of speech, on the one hand paying a doubtful tribute to women's wiles, and on the other referring pictures quely to their fighting powers. An army that carries all before it "eats up" the enemy, just like a cloud of locusts.

Now, both the temporary colonies of women evolved by natural everyday causes, and those feminine camps brought about by an abnormal concatenation of circumstances, would obviously have to organize for defense in savage and barbaric stages of evolution; and where the women had been accustomed to aid and abet their men in warfare, which is generally the case among nomadic tribes and mountaineers or forest dwellers, this organization might be carried very far indeed. There were, then, we may conclude, women banded together to defend their homes, and others who joined the ranks, or even led men in warfare.

The god-king would have his armed guard, and these, we have seen, were often armed women, either because of the form of the worship or because of their fierceness.

8. Something of this necessity for sacrifice we find, too, in connection with the ancient religious observances of India, as we have been reminded by our notes on the Ardhnarishwar of the Caves of Elephanta. Both Shiv and Parvati are mountain born and associated with human sacrifice he actively, she passively. Shiv, "he of whom increase is," is the "Lord of the Mountains," whose seat is Mount Kailash and whose haunts are the Himalayas, those grim ranges which the ancients regarded as the easternmost spur of the Caucasus, and which brought forth his consort, Parvati, " Daughter of the Mountains." He is a modified reincarnation of the hoary Vedic Rudra," God of Storms," and although his emblems are the crescent moon of increase and the trident form of the fertilizing thunderbolt, yet he also wears the deadly cobra and is decked with collars of snakes and human skulls.



**Mount Kailash**

### 30. Amazon Weapons :

Amazons were therefore depicted in the manner of Scythian or Sarmatian horsemen. Their occupation was hunting and war; their arms the bow, spear, axe, a half shield, nearly in the shape of a crescent, called pelta, and in early art a helmet.

Their armour was beautifully wrought and decorated with a true feminine love of elegance.



**Detail from an Attic red-figure lekythos dating to around c. 420 BC depicting Amazons fighting**





**Tondo from an Attic red-figure kylix dating to c. 510 – c. 500 BC showing an Amazon dressed in full battle armor**



**Greek red-figure vase painting dating to c. 400 BC or thereabouts depicting Greek male warriors fighting Amazonian women**

The women carried bows and arrows, the latter having long gilded shafts, the heads being of iron, not pointed or barbed in the usual style, but in the form of a sharp cutting edge, like the blade of a knife or a pair of scissors. Their cutting edge was placed at right angles to the shaft.

These must, therefore, have been only short-flight darts, intended for use at close quarters, and having a severing or slashing rather than a piercing action.



Rare Scythian Forked Arrowhead C. 500 BC. Associated with the Amazon (woman) warriors. 2 1/8" total length, iron, tapered tang and V-shaped point on a spread foot. Each prong well forged in the round. One of just a few known to us, this was found in Ukraine where Scythians proliferated.

See Smithsonian Magazine, Dec 30, 2019, for an account of the tomb of four women warriors identified as the Amazons of ancient Greek lore which contained "a unique forked arrowhead" among other weapons.

This form of the arrowhead is so extraordinary that it is rather suggestive of a modified form of the crescent-headed arrow, so much heard of in the East as a mystic weapon of great power.

Ram, the demigod-hero of the Ramayan, did wonderful deeds with his irresistible crescent-shaped arrows. So did King Arjun, as related to us in the Mahabharat.





### **Crescent-headed Arrow Example**

In all these cases the crescent arrows were sacred weapons. Indeed, this form of the dart was symbolical, and was used in sacrifices by the large following of lunar deities in the East. Sin, the second of the great Babylonian gods, was a moon god, and his daughter, Ishtar, wore the crescent as her symbol. And as we know, there were sanctuaries to moon gods in the fastnesses of the Caucasus where human sacrifices were offered even in late days.



**Astarte, Louvre Museum, Paris, France**

**Sumerian name Inanna and Babylonian name Ishtar**

### **31. Amazon Wars :**

1. At the beginning of Myrina's (A Libyan Amazon queen) campaign, she was said to be able to muster 30,000 foot-soldiers and 3000 strong cavalry, which is quite formidable.

During the reign of their queen, Myrina, the Amazons encountered another race of woman warriors, known as the Gorgons.

The Gorgons were usually known as monsters with snakes on their head instead of hairs. Looking directly into their faces could turn almost every living creature into stone. Diodorus had scoffed this myth, and claimed the Gorgons were nothing more than fierce tribal women in Libya, skilled in warfare.

The Amazons clashed with the Gorgons; the former crushing the later in battle.



### **Gorgons**

After this, the Amazons had conquered many territories, as Far East as Syria, and in the north in Asia Minor and a few islands in the Aegean, including Lesbos and Samothrace.

Myrina's empire crumbled at her death, when the Thracians and the Scythians defeated her army. Myrina was killed in battle. After a series of losses, the Amazons withdrew back into Libya.





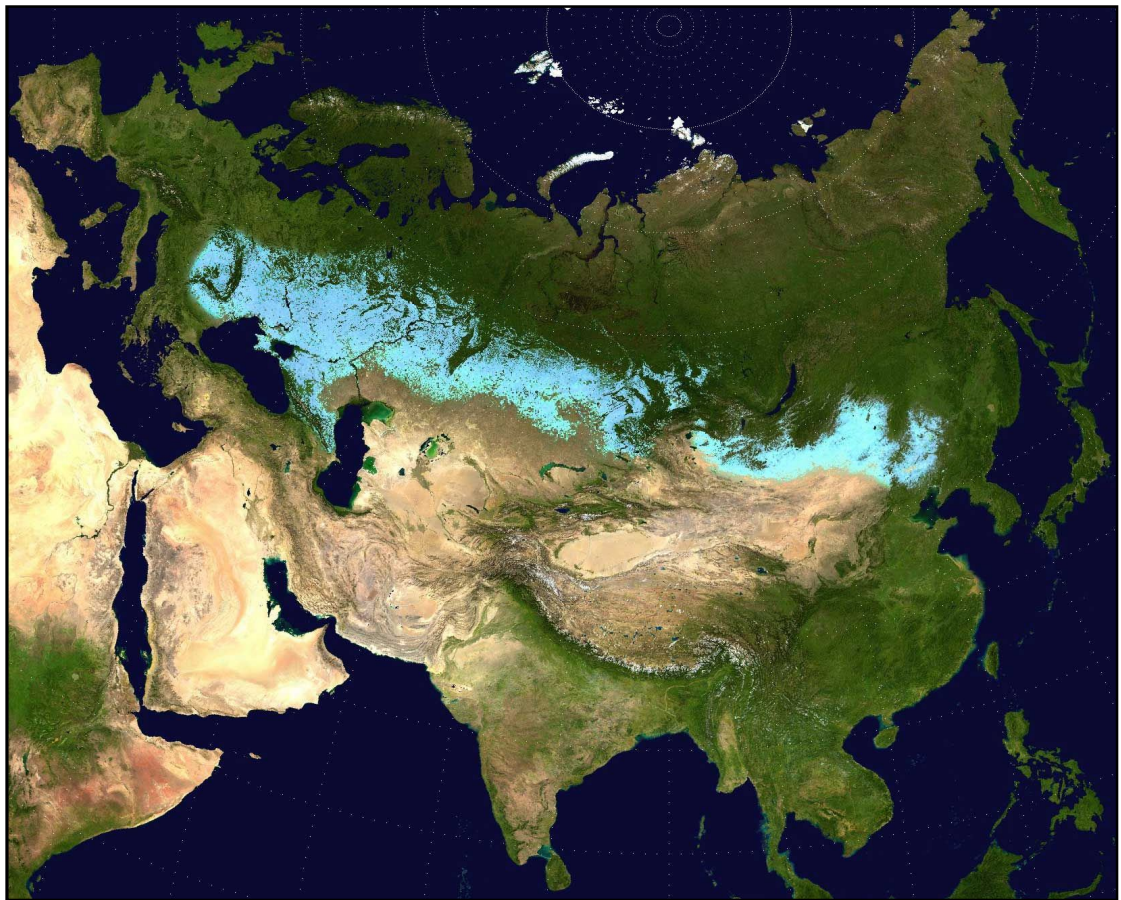
### Thracés and the Scythes

For Reference :

The Thracians (Ancient Greek: Thrāikes and Latin: Thraci) were an Indo-European people who inhabited large parts of Eastern and Southeastern Europe in ancient history. Thracians resided mainly in the Balkans, but were also located in Asia Minor and other locations in Eastern Europe.

The exact origin of Thracians is unknown, but it is believed that proto-Thracians descended from a mixture of Indo-Europeans and indigenous peoples during the second millennium BC. The proto-Thracian culture developed into the Dacian and Thracian culture.

2. Greek legends tell us more about who the Greeks thought the Amazons were than they do about the actual women who formed the basis of the Amazon myth. Nevertheless, lurking behind the myths there is an "historical core." In a number of texts, the Amazons are associated with the Scythians, a historical, nomadic people who lived in the Eurasian steppes.



### Eurasian Steppes

3. The Amazons appear in Greek art of the Archaic period and in connection with several Greek legends and myths. According to the Iliad, Amazons attacked the Phrygians, who were assisted by Priam, then a young man. In his later years, however, towards the end of the Trojan War, his old opponents took his side against the Greeks under their queen Penthesilea "of Thracian birth", who was slain by Achilles. The Lycian King Iobates sent Bellerophon against the Amazons, hoping that they would kill him, but Bellerophon killed them all.



### Lycia



4. Writing some 300 years after Lysias, Diodorus added a new twist to the story of the Amazons attacking Athens. According to Diodorus, the Amazons did not attack Athens alone. Rather, they did so with the Scythians at their side. In other texts, the Amazons are seemingly interchanged with the Scythians. Whereas Lysias asserts that the Amazons were the first in their region to harness iron to make war whereas Hellanicus tells us that the Scythians were the first to make iron weapons.

According to Diodorus, the Amazons conquered all the way from Thrace in the north to Syria in the south, whereas the Scythians conquered from Thrace to Egypt just as the Amazons engaged in warfare according to Lysias, Scythian women trained "for warfare like the men" according to Diodorus.

As mentioned before according to Herodotus, the Amazons eventually even married the Scythians, but in so doing formed a new tribe, the Sauromatians.

5. According to Diodorus, the Amazons under the rule of Queen Myrina, invaded the lands of the Atlantians. Amazons defeated the army of the Atlantian city of Cerne, treated the captives savagely, killed all the men, led into slavery the children and women, and razed the city.
6. Homer did first describe them in his epic poem about the Trojan War, the 'Iliad,' that was written in about 750 to 650 B.C., and Homer called the Amazons 'the equals of men.' One ancient historian from Greece said that these tribes in Scythia were so savage that even the women went to war. So there were several ancient historians, such as Herodotus in the 5th century B.C. and then later Strabo and Plato ... They never doubted that Amazons really existed, and they related them to the real women of the nomadic tribes.
7. Notable queens of the Amazons are Penthesilea, who participated in the Trojan War, and her sister Hippolyta, whose magical girdle, given to her by her father Ares, was the object of one of the labours of Heracles. The Amazons fought on the side of Troy against the Greeks during the Trojan War.



**Greek Achilles killing Penthesilea who helped Troy in Trojan war**

## 8. Battles with Hercules and Theseus, dealings with Alexander the Great :

One of the tasks imposed upon Hercules by the king of Tyrins, Eurystheus, was to obtain possession of the girdle of the Amazonian queen Hippolyta. He was accompanied by his friend Theseus, who carried off the princess Antiope, sister of Hippolyta, an incident which led to a retaliatory invasion of Attica, in which Antiope perished fighting by the side of Theseus. First Hippolyte had been favorable to gift the girdle to Heracles, but Hera, disguised as Hippolyte, started the war. Sthenelus was killed during the war. In some versions, however, Theseus marries Hippolyta and in others, he marries Antiope and she does not die; by this marriage with the Amazon Theseus had a son Hippolytus. In another version of this myth, Theseus made this voyage on his own account, after the time of Heracles.

The battle between the Athenians and Amazons is often commemorated in an entire genre of art, amazonomachy, in marble bas-reliefs such as from the Parthenon or the sculptures of the Mausoleum of Halicarnassus. In The Eumenides, Athena says to the citizens of Attica that Amazons used the Areopagus as a camp during their campaign against Athens and Theseus. Plutarch, in his Parallel Lives (The Life of Theseus), mentions that Bion said that the Amazons, were naturally friendly to men, and did not fly from Theseus when he touched upon their coasts.

9. Another encounter with warrior women occurred upon Alexander's meeting with Atropates, satrap of Media, who presented him with a cavalry unit of horsewomen, identified as "Amazons" by the historians Arrian and Curtius. Amazons also appear in the legends known collectively as the Alexander Romance (Greek, Armenian, and other versions dating from the 3rd century BCE to the 6th century CE). In the Persian epic poem Šah-nama by Ferdowsi (b. 940 CE), Eskandar (Alexander) meets the warrior queen Qaydafa of Andalusia (Spain). In a later version of this meeting by epic poet Nezami Ganjavi (1141-1209 CE), Eskandar disguised as an envoy visits the court of Nušaba, the queen of Sakasena in Barda (Barda'a). In both versions, Qaydafa and Nušaba recognize Eskandar from his portrait, which they had secretly commissioned earlier. The queens do not engage in battle but discuss philosophy with Eskandar as equals. Near the end of his life, it was said that Eskandar corresponded with the Amazons of Harum and they met in battle outside the city of women. In other Islamic traditions, Eskandar meets with Amazon queens named Baryanus and Radiya.
10. In works of art, battles between Amazons and Greeks are placed on the same level as – and often associated with – battles of Greeks and centaurs. The belief in their existence, however, having been once accepted and introduced into the national poetry and art, it became necessary to surround them as far as possible with the appearance of natural beings. Amazons were therefore depicted in the manner of Scythian or Sarmatian horsemen. Their occupation was hunting and war; their arms the bow, spear, axe, a half shield, nearly in the shape of a crescent, called pelta, and in early art a helmet.
11. Moreover, said Herodotus, "No girl shall wed till she has killed a man in battle". In the story related by Herodotus, a group of Amazons was blown across the Maeotian Lake (the Sea of Azov) into Scythia near the cliff region (today's southeastern Crimea). After learning the Scythian language, they agreed to marry Scythian men, on the condition that they not be required to follow the customs of Scythian women. According to Herodotus, this band moved toward the northeast, settling beyond the Tanais (Don) river, and became the ancestors of the

Sauromatians. According to Herodotus, the Sarmatians fought with the Scythians against Darius the Great in the 5th century BC.



**Don (Tanaïs) River**

12. Amazon like legends arose about the Assyrian warrior queen Semiramis (Akkadian: sa-mu-ra-mat and Iranian: Šamiram), widow of the king Ninos who ruled around 810-805 BCE. A colorful frieze of glazed brick in Babylon described by Ctesias (the Greek writer and physician in the Achaemenid court of Artaxerxes II, ca. 413-397 BCE) showed Semiramis, in about 470 BCE, on horseback spearing a leopard. It was said that Semiramis rode her swift horse to conquer Bactria, personally leading a band of mountaineers to scale a high cliff to attack a citadel. In her campaigns, she survived arrow and javelin wounds.
13. In about 66 BCE, during the Third Mithradatic War, Pompey's Roman army pursued King Mithradates VI after a crushing defeat in Pontus to the southern foothills of the Caucasus in ancient Colchis. In Caucasian Albania and Iberia, Pompey's soldiers fought battles against an aggressive coalition of tribes, numbering about 60,000, allied with Mithradates. Plutarch (Pompey 35 and 45) and Appian (Mithradatic Wars 12.15-17) reported that "Amazons" fought alongside the male warriors. Pompey's soldiers discovered warrior women among the dead with wounds showing they had fought courageously. Pompey even captured some of these women alive. In his magnificent triumph of 61 BCE, Pompey paraded his most illustrious prisoners of war, including a group of Amazons from the southern Caucasus, labeled "queens of the Scythians." Notably, the Greek-Persian king Mithradates had fallen in love with Hypsicratea, a horsewoman archer of an unknown Scythian tribe of the Caucasus region. She had joined his cavalry in about 69 BCE. He praised her courage and battle skills, and she



became his last queen, as confirmed by the discovery of a statue base inscribed with her name near ancient Phanagoria, Taman Peninsula.

14. Roman sources reported that horsewomen served in the Persian cavalry of the Sasanian king Shapur I (240-270 CE; Harrel, p. 69; Zonaras 12.23.595). In later times, European travelers in Persia and Mughal India told of female battalions guarding royal harems. Like Amazons and Scythian women, women in Persian harems were described in art and literature riding horses, hunting with bows (and later with rifles), and playing polo (Walther, pp. 95-97).
15. Queen Artemisia I of Halicarnassus, who fought against the Greeks at Salamis in 480 BCE, is compared to an Amazon by Aristophanes, while her later, fourth-century BCE counterpart, Queen Ada I, is described by Arrian as representative of an Asia where women ruled over men. Both queens ruled the same place, at different times. Their histories, along with that of Artemisia II, Ada's sister, illustrate the blurred lines that existed in Greek thought among the categories of Amazon, matriarch, and warrior queen.
16. Historical warrior women, ranging from nomads to warrior queens to Greek women defending their homes from the onslaught of invaders, root Greek legends of the Amazons in some historical reality.
17. History and art tell us that the women of Germania and Gaul fought against the Romans.



Germania (Germany) and Gaul

18. In 1792 the French Revolution brought forth an Amazonian brigade, and it is not without interest to note in passing that a worthy French historian had years before claimed that the Franks were direct descendants of the Sarmatian Amazons.
19. We have circumstantial accounts of the invasion of Persia in the time of Cyrus by "barbarians" led by women.
20. Herodotus declares that the Tauri sacrificed all shipwrecked persons and all Greeks who happened to be driven to take refuge in their ports, these human offerings being made to a virgin goddess. In fact, three centuries of ceaseless warfare and adventure are said to have elapsed between the rise of the Amazons and the period of their greatest activity in Asia Minor, when, we are told, the pressure became so intolerable to the Greeks that Bellerophon (redoubtable descendant of Helios, the sun god, and Poseidon, the sea god), fresh from slaying the Chimera, was sent by the King of Lycia to repel their advance. This task too, like others of great difficulty, he brought to a successful issue, breaking up the Amazon power for the time being.



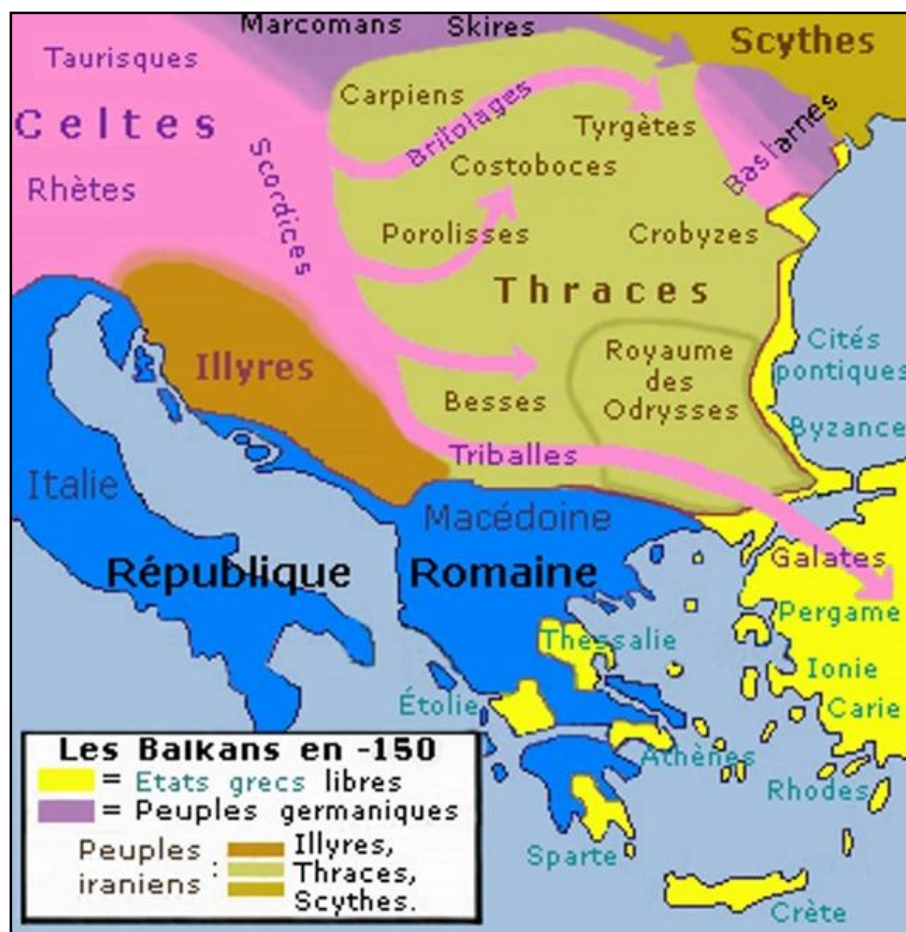
Tauri

They made their way up the river to Themyscira before Antiope, the home-keeping queen, had time to prepare for effective resistance, or recall Orithya, her sister and co-queen, who was away on some distant war expedition. With all due ceremony, heralds were dispatched by Hercules to Antiope, demanding the surrender of her girdle, which was tantamount to a demand to capitulation, a request promptly refused.

So both parties made ready for battle. The Greeks laid siege and attacked in regular form. On their side the weakened garrison of Amazons defended their capital with great obstinacy, and under the leadership of the queen sallied forth to deliver a bloody onslaught. The fighting was fiercest round Hercules and Theseus. Hercules, invulnerable under his lion's skin, did wondrous deeds, slaying with his own hand eleven Amazon captains who with undaunted valour came on one after the other to the attack.

Diodorus Siculus, indeed, tells us that Hercules challenged the foremost of the leaders to single combat. Aella, the swift-footed, he slew as she turned and fled; Philippis fell at the first blow; and Prothoe, who had killed many men in hand-to-hand fights, was no luckier; Artemis, the huntress, and several others were quickly tripped up and their spirits sent to the Shades: still Hercules remained untouched. In the end victory rested with the Greeks, who were by no means slow to reap the reward thereof, as their own writers testify.

If we accept the general version, Orithya's army, beaten though not without honor, for they were retreating with their arms and under the safeguard of a sworn peace and having erected images in several temples as thanks offerings, were nevertheless ashamed to go back to Themyscira with the mission unfulfilled. Passing with the male Scythian allies once more through Thessaly, they reached Scythian settlements in Thrace, where a new Amazon state was founded, which later on sent offshoots farther west. Apparently these settlements were formed under laxer laws, for the organization gradually broke up, and, merging into the surrounding population, this branch of the warrior women returned to a natural mode of life.



Thrace

21. A notable instance is that of a kind of modern Thalestris, a certain Kurdish chieftainess known as the "Black Virgin," who at the opening of the Crimean War headed a body of 1000 cavalry, and having paraded before the Sultan's palace at Constantinople, went off to fight under Omar Pasha against the Russians on the Danube.
22. In Africa, as in Asia, the lust of conquest proved irresistible. Queen Merina, assembling an army of 30,000 infantry women and 2000 horse, entered the Land of the Blacks, attacking the Atlantides, capturing their chief towns, and putting every man to the sword.

This politic rigour had the desired effect: the whole country submitted to the yoke of the Amazons, who placed the men under vassalage to be ruled over by women governors, and recruited fresh warriors from among the strongest of their own sex.

### **32. Amazon Graves :**

Evidence of high-ranking warrior women comes from kurgans in southern Ukraine and Russia. David Anthony notes, "About 20% of Scythian-Sarmatian 'warrior graves' on the lower Don and lower Volga contained women dressed for battle similar to how men dress, a phenomenon that probably inspired the Greek tales about the Amazons".

Up to 25% of military burials were of armed Sarmatian women usually including bows. Russian archaeologist Vera Kovalevskaya points out that when Scythian men were away fighting or hunting, nomadic women would have to be able to defend themselves, their animals and pasture-grounds competently. During the time that the Scythians advanced into Asia and achieved near-hegemony in the Near East, there was a period of twenty-eight years when the men would have been away on campaigns for long periods. During this time the women would not only have had to defend themselves, but to reproduce, and this could well be the origin of the idea that Amazons mated once a year with their neighbours, if Herodotus actually based his accounts on fact.

The team from the Institute of Archaeology at the Russian Academy of Sciences identified the women as Scythian nomads who were interred at a burial site some 2,500 years ago near the present-day community of Devitsa. The women ranged in age from early teens to late 40s, according to the archaeologists. And the eldest of the women was found wearing a golden ceremonial headdress, a calathus, engraved with floral ornaments — an indication of stature.

The discovery presents some of the most detailed evidence to date that female warriors weren't just the stuff of ancient fiction, according to Adrienne Mayor, author of "The Amazons: Lives and Legends of Warrior Women Across the Ancient World."

"For a while, people have assumed that myths about the Amazons that the Greeks told were just fantasy," said Mayor, who was not involved in the excavation. "Now we have proof that those women did exist and that the lives of those women warriors really did influence the Ancient Greek ideas and visions of what they said about the Amazons."

Earlier excavations have turned up similar evidence, though not always so well preserved. In 2017, Armenian researchers discovered the remains of a woman in her 20s who they said

resembled Amazon myths. They found that she died from battle injuries. Their report in the International Journal of Osteo archaeology noted that she had an arrowhead buried in her leg and that her bone and muscle structure indicated she rode horses.

The new discovery in Russia marked the first time multiple generations of Scythian women were found buried together, according to the researchers. The youngest of the bodies may have belonged to a girl roughly 12 or 13 years old. Two others were women in their 20s, according to the researchers, and the fourth was between 45 and 50.

Mayor said the findings suggested that young girls were trained early on, just like boys, to ride horses and use bows and arrows.

But new archaeology confirms what modern historians like Adrienne Mayor from Stanford University had begun to suspect: Amazons were very much real, and they were actually Scythian nomads.

Earlier this month in Russia, archaeologists found the gravesites of four female warrior women — buried together along with their weapons. Mayor says it's the first time archaeologists have discovered remains of warrior women within a range of ages, from about 45 to 50 years old down to about 12 years old.

"These four women were companions in warfare, probably died in a skirmish and were buried together," she says.

Notorious ancient Greek historians never doubted that Amazon women existed, she says, but modern historians and scholars haven't been able to track down the myth's origins and ultimately believed the warriors were products of the Greeks' imagination.

Historians thought the Amazons mentioned in mythology were a variety of things: stand-ins for Persians, invented just to be slaughtered by Greek male warriors, or used to serve as propaganda to oppress Greek women, Mayor says.

"They thought of them as symbols of a sort of monstrous women because their lifestyle was the opposite of proper Greek female roles," she says.

But the new discovery proves otherwise.

"I think all those are sort of questionable," she says. "Now, of course, we have compelling evidence that real women living the lifestyle of Amazons in myth really existed."

Thanks to more than 300 archeological discoveries of battle-scarred female remains buried with weapons in graves from the Black Sea to the Altai region, we now know that the Amazons of myth and legend were influenced by women of nomadic Saka-Scythian and related cultures of Eurasia.

In 2004, the Iranian archeologist, Alireza Hejebri Nobari, who had excavated 109 graves of warriors with weapons in an ancient site near the city of Tabriz in northwest Iran, pointed out in an interview that one of the graves held the bones of a warrior woman. This attribution was



based on the DNA tests of the skeleton indicating that the skeleton inside the tomb was of a woman warrior and not, as previously suggested, that of a man because of the metal sword buried close by it (Hejebri Nobari, quoted in Hambastegi News, 2004). Plans were made to conduct DNA tests on the skeletons of other ancient warriors in the same site, but no further reports have appeared (Reuters).

### 33. Women Warriors in Iran :

From fragments of Ctesias's *Persica* we learn of Persian accounts of two Saka warrior queens, Zarinaia and Sparethra. Diodorus based his biography of Zarinaia on Ctesias's fuller account; a papyrus fragment of the historian Nicolas of Damascus also relates her story. According to Diodorus (2.34), the powerful Saka "whose women were known to fight like Amazons" were "ruled by a woman named Zarinaia, who was devoted to warfare." A daring, beautiful warrior queen who subdued many enemy tribes, Zarinaia was honored after her death with a colossal gold statue and a monumental pyramid tomb, 600 feet high.

When the Parthians (Irano-Scythians) rebelled against the Median Empire, they allied with Zarinaia, who had assumed leadership of her Saka tribe after the death of her husband. She married the Parthian ruler Marmáres/Mérmeros and the Parthians "entrusted their country and city" to Zarinaia in the long wars against the Medes (Diodorus, 2.34). During one of the battles, Zarinaia fought the Median commander Stryangaeus.

It has been suggested that the existence of Persian narratives about "fighting a Scythian queen" may have formed part of a conventional Iranian repertory of heroic feats, just as fighting against Amazons seems to have been a required task for many Greek heroes". But some accounts reflect historical events and figures, such as Cyrus the Great.

After his conquest of the Median Empire in 550 BCE, Cyrus II of Persia made war on the Saka tribes between the Caspian Sea and Bactria. In about 545 BCE, Cyrus battled the Amyrgioi of Sogdiana and Bactria, known to the Persians as "haoma-drinking Saka." When Cyrus captured their chieftain Amorges ("Excellent Meadows"), Amorges' wife Sparethra ("Heroic Army") became the leader of the tribe. According to Ctesias, Sparethra called up an immense force to attack Cyrus, made up of "300,000 horsemen and 200,000 horsewomen". The numbers may be exaggerated, but the detail provides strong evidence that women and men rode to war side by side in Saka-Scythian tribes. It also supports the comments of Diodorus regarding the Saka: "These people, in general, have courageous women who share with their men the dangers of war." Sparethra led her vast army of allied tribes against Cyrus, defeating his troops and capturing many of Cyrus's highest-ranking men, including three sons or cousins. Sparethra negotiated a treaty with Cyrus, who released her husband Amorges in exchange for the Persians taken prisoner. Sparethra's tribe became an ally of Cyrus (Diodorus, 2.34).

Cyrus was not so lucky with Queen Tomyris ("Iron," Mongolic/Turkic *temur* with Iranian suffix? or Tahm-rayis "Brave Glory"?). In about 530 BCE, Cyrus was routed by Tomyris's horde of mounted archers, the Massagetae, a confederation of Saka-Scythians east of the Caspian. The Massagetae were warlike archers on horseback noted for the gender equality and the sexual freedom of their women. After this defeat, Cyrus resorted to treachery, setting up an ambush using wine as the bait. The kumis-drinking nomads, unused to wine, were slaughtered and

Tomyris's son captured. Enraged by the trick, Tomyris sent a message to Cyrus vowing to "give him his fill of blood" (Herodotus, 1.214). In the next battle, amid horrific mayhem, Tomyris's army decimated the Persians. Cyrus was mortally wounded. It was said that Tomyris found the king's corpse, hacked off his head, and plunged it into a wine jug brimming with blood (Diodorus, 2.44; Herodotus, 1.211-14; Justin, 1.8; Strabo, 11.8.5-9; there are various versions of Cyrus's death).

Today Kazakhstan claims Tomyris as its national heroine and issues coins in her honor, and some have suggested that the magnificent "Golden Warrior" of Issyk could be the remains of Tomyris.