

THE BRITISH EDDA

THE BRITISH EDDA

RECONSTRUCTED & LITERALLY TRANSLATED

THE SIBYL'S VISION OF THE PAST

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

THE PROLOGUE

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

Know ye yet the Edda ?

Know ye yet it all ?

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

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SCENE I

VISION OF EDEN & ITS SERPENT PRIESTESS & PRE-ADAMITE PEOPLE

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

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

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

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

PRE-ADAMITE EDEN & ITS SERPENT-WEIRD

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



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

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

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

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



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



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

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

EDEN SERPENT CULT IN INDIA



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

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

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The Three Fate Weirds in Eden & their sacred Tree

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



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

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

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

EDEN MATRIARCH'S CONSORT & TRIAD

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



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

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

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

Heidi and Horse-thief (Wodan)

Were of the Hrimni kin.

Æl (El Heidi)^{22a} begat Wolf Loki (Baldr)

By angry Bodo (Wodan) : ²³

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



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



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

Chaldee²⁴ is called their home
That's bright with gold
With wide Val Hall amidst.
There the sland'ring Roarer (Wodan)
Kisses every day
His weapon-dead warriors.

VAL-HALL & ITS DOOR

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

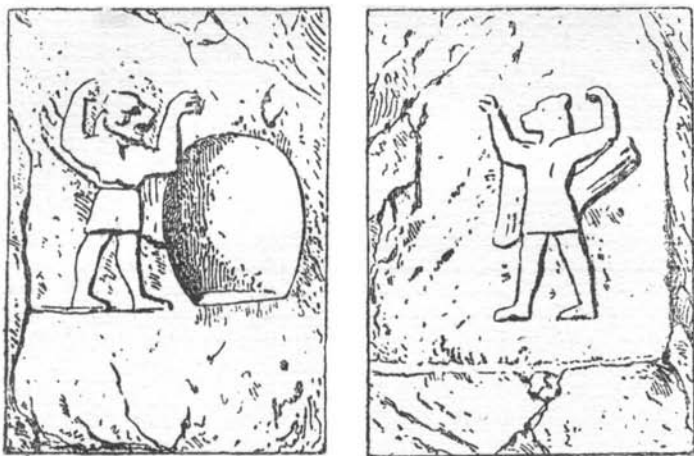
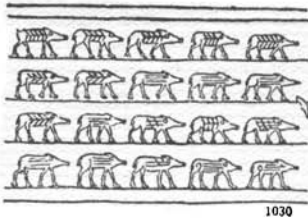


FIG. 8.—Wolf-tribe attendants at Cave-door of Eden.
From Hittite rock-sculpture at Iasili near Adam's old
capital of Pteria in Cappadocia. (After PSA. ii. 137.)
In second figure is the winged wolf-headed "earn."

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

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



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



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

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

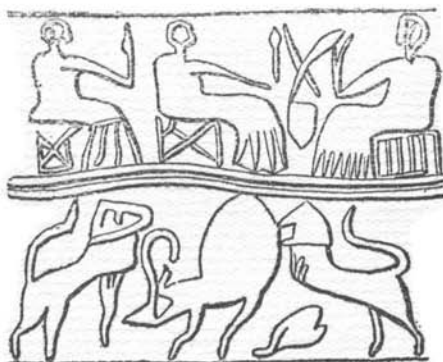
Toots the thundering river,
 The waves of the Wolf tribe,
 With its fish i' the flood.
 That streaming river runs
 Thick with mikil
 Warriors at its wade-ford.

WINE CAULDRON OR GRAIL

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



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



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

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

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Baldr (Abel or Loki) ²⁸ and his Harem

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



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

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



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

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

ATROCITIES OF SERPENT CULT IN EDEN

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



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



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

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Atrocities of the Serpent Priestess

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



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



B

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

ATROCITIES OF SERPENT CULT IN EDEN

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

Full long she pauses,
The prudent balladist.



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

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

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



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



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

COMING OF ARYANS UNDER KING THOR

SCENE II

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

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

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

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

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

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

The Asas ⁴⁰ hit upon
The Vale of (Mount) Ida.^{40^a}

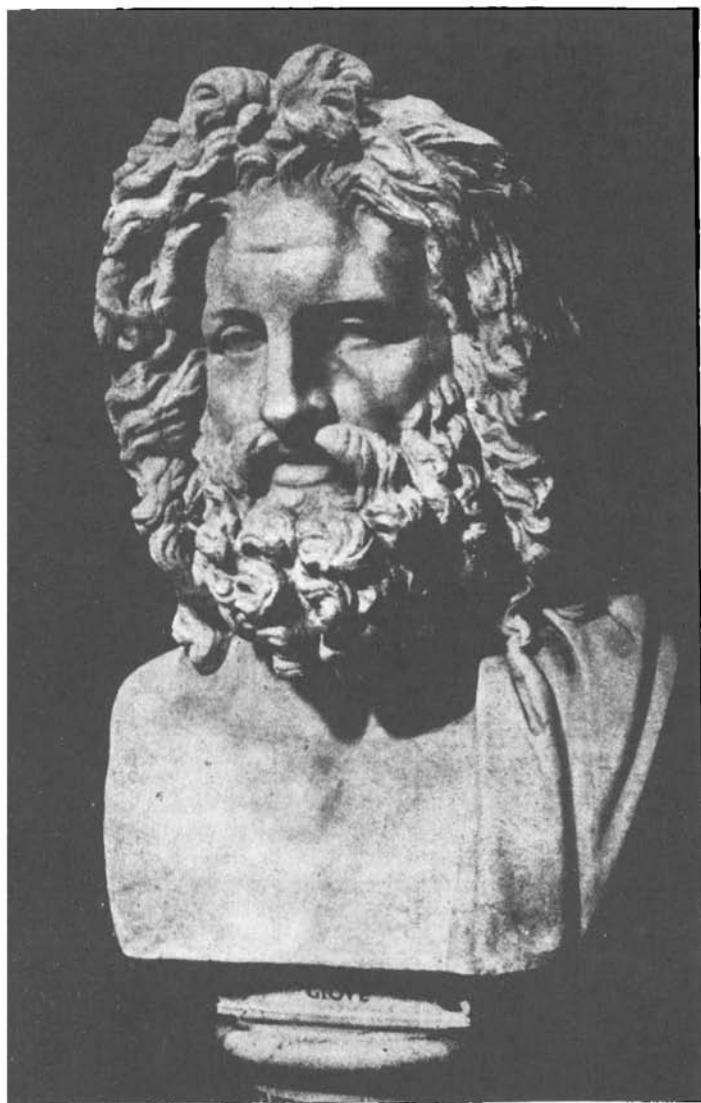
A holy land, I see there lying,
Nursed by the Asas and their elfs,
E'en in Thrud Hame (Troad) ^{40^b}
Shall (the) Thor (race) be
Until the ripping up
Of the royal rulers.



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

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

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



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

(From Otricoli bust in Vatican, after Alinari.)

FOUNDING OF TROY BY THOR OR DAR(-DANOS)

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



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



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

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

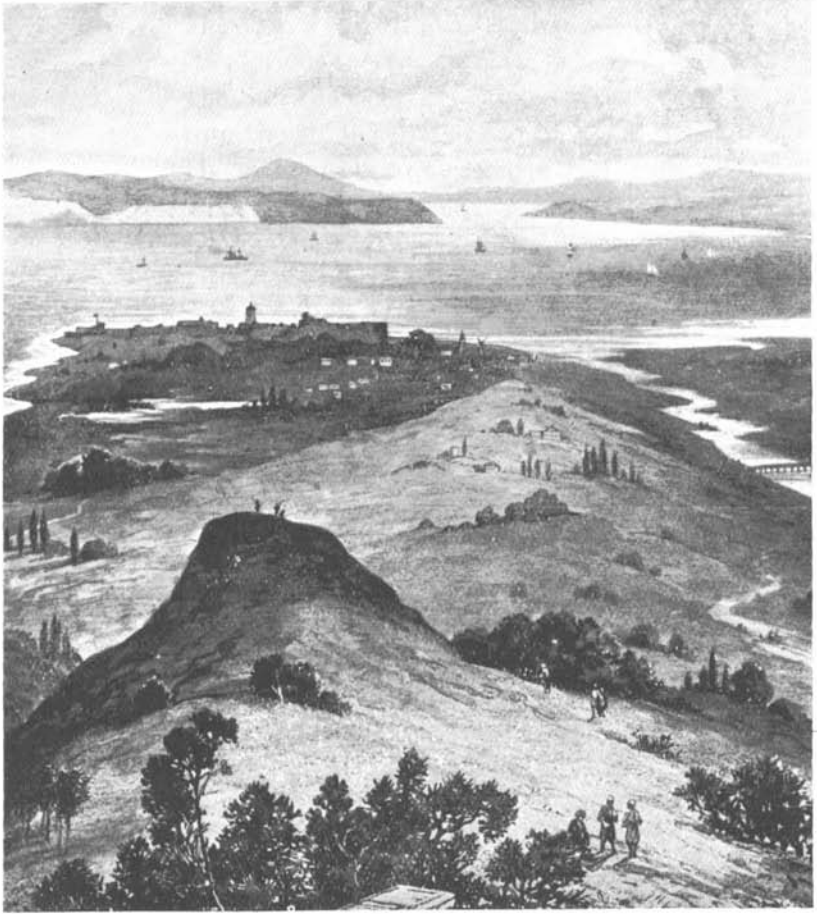


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FIG. 21.—Thor (?) and his friend drinking wine, and attendants. From Sumer plaque, c. 3000 B.C. (After Ward, 54.) Note horned hats of king and companion. And in lower register pictograph rebus for "Goths," as long-haired goats with two herdsmen.



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



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

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

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

INSTITUTION OF AGRICULTURE

Institution of Agriculture

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



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

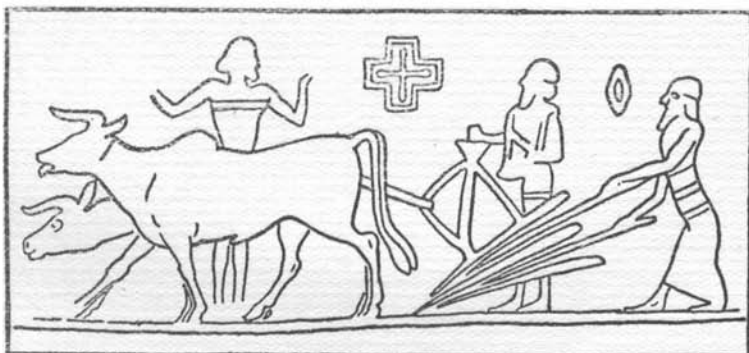


FIG. 24.—Aryan Cassi (Goth) colonists in tropical Babylonia ploughing and sowing under The Sign of the Cross, emblem of The Sun. From a Cassi official seal of about 1350 B.C. (After Clay.) For description see WPOB. 49.

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



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



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

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

INSTITUTION OF LAWS AND INDUSTRIES

Institution of Laws and Industries

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



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

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

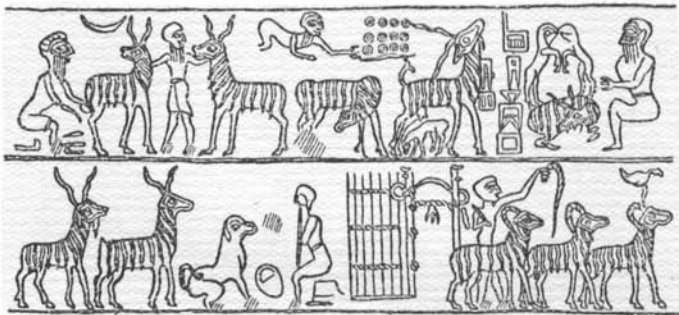
They built an altar and a
High timbert host hall,

THE BRITISH EDDA

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

Know ye yet the Edda?

Know ye yet it all?



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

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

KING THOR AS ADAMU, ATMU OR ADAM

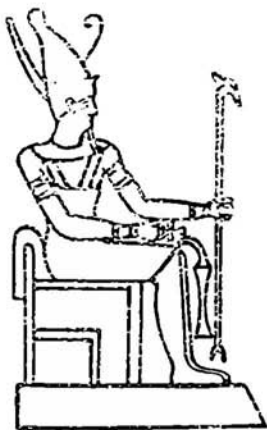


FIG. 28.—Thor or Ad or "Adam," Sumerian *Adamu*, as Atmu, the deified Sun as Father-god of Early Dynastic Egypt and tutelary of Heliopolis (The City of the Sun). (After Budge.)

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



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

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

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SCENE III

CIVILIZATION OF ABORIGINAL DWARFS & EDENITES BY ADAM THOR

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

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

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

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

CIVILIZATION OF ABORIGINES

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

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



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

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

Admission of Regenerate Dwarf Chiefs to Gothic Parliament

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

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



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

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

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

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

ABORIGINAL CHIEFS AS COUNCILLORS

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



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

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

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

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

THE BRITISH EDDA

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

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

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



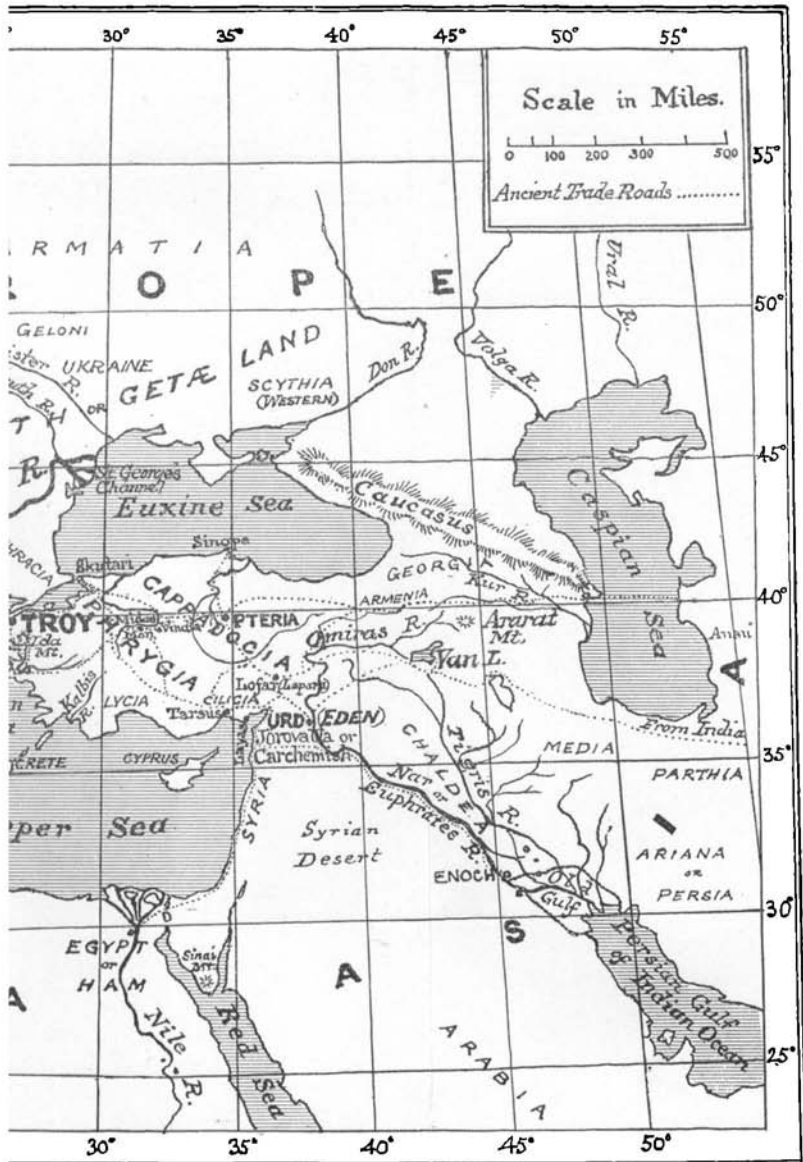
FIG. 31A.—Thor presenting a plough to an aboriginal who has become a cherisher of the Goat (Goth). From early Sumer seal. (After Ward.)

Note the Goat behind the throne of Thor.



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

Note "St Andrew's or Endrei's Isle" (about 19 miles long) at great bend of Danube at in Euxine Sea—both titles, Andrew or Endrei and George, being Eddic titles of facing p. 220 for further details.



L.A.W. del.

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

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

INTERMARRIAGE WITH REFORMED ABORIGINES

SCENE IV

ADMISSION OF SELECTED REGENERATE ABORIGINAL CHIEFS TO MARRIAGE WITH THE GOTHs

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

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

Thor and The All-Wise Dwarf

Dwarf Chief to his men quoths: Broider the benches!

Now shall my bride with me

Hasten hame together!

I'm in a mighty hurry (for marriage), everyone maun think.

But there's no resting now in a squalid hame for me!

[He repairs to Thor in the Inn.]

Thor to Dwarf: What is this, fellow? Why art thou so pale about the nose?

Wast thee dwelling o'ernight with corpses?

A likeness to the dour dunces (of Eden), methinks hangs o'er thee;

THE BRITISH EDDA

- Thou wast not born (of the breed) for a (Gothic) bride !
- D.* All-Wise I'm named. I bide far aneath the earth
(in cave) ;
Under the rock-stones is my homestead.
A wakeful man with witness am I come (to fetch my
bride),
Let none upbraid this anguished foster(-brother).
- T.* I have the (wisht-for) bride in ward like a father.
I was not at home when the word-troth was plighted,
I who hallow the weddings of the Goths.
Winged Thor I'm called. Wide have I wandered,
Son am I of a civilized green branch.
Never without my will shalt thou have that young
maid,
Nor get that gift-match from the Goths.
- D.* I will surely have to satisfy thee
To get that gift-match,
For I would liefer hold in my arms than lack
That milk-white maiden.
- T.* The maiden's love thou maunna lack if thou (prove)
worthy,
Wise guest and wooer : if thou canst tell of every
(land)
All that I wish to wit.
Say to me All-Wise all thou reckon'st of divers
people,
Various, O Dwarf, that I (may test) thy wit !
How is the *Earth* ^{51^b} hight, that lies before the
sons of men,
In every hame ?
- D.* ' Iærth ' is it hight 'mong (Gothic) men, but ' Field ' by the Asas ;

EDUCATION OF REFORMED ABORIGINES

- 'Way' it is called by the Vans, 'Īgreen' by the Edenites ;
'Ground' by the elfs, and 'Aur' ⁵² 'tis called by the Regi rulers.
- T. How is the *Moon* hight, that all men see,
In every hame ?
- D. 'Moon' 'tis called 'mong men,⁵³ 'Mill-stone' among the Goths,
'Wheel' 'tis called by helots, 'Shindy' by the Edenites,
And 'Shine' by the dwarfs, 'Year-teller' is it called by the elfs.
- T. How is the *Sun* hight, that's seen since old (lang) syne,
In every hame ?
- D. 'Sol' 'tis called 'mong men,⁵⁴ and 'Sonna' 'mong Goths,
'Larking Dallier' by the dwarfs, 'Ever-glow' by the Edenites,
'Fair-wheel' by the elfs, and 'All-scourer' by the Asa's sons.
- T. How is the *Sky* hight, that blandly soars o'erhead,
In every hame ?
- D. 'Sky' 'tis hight 'mong men, and 'Soarer' 'mong Goths,
'Wind-float' 'tis called by the Vans,
'Over-one' ⁵⁵ by the Edenites, 'Weather-might' by the elfs,
'Hollow-helmet' by the helots.
- T. How is the *Wind* hight, which widely fares,
In every hame ?
- D. 'Wind' 'tis hight 'mong men, and 'Waverer' 'mong Goths,

THE BRITISH EDDA

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

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

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

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

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

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

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

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

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

INTERMARRIAGE WITH REFORMED ABORIGINES

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

THE BRITISH EDDA

SCENE V

ADVENTURES OF KING ADAM THOR OR DAN (DAR-DANOS) IN TROY AND THE TROAD WITH EDENITES

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

Hoar-Beard's Tale ⁵⁷

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

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

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

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

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

THOR'S ADVENTURE WITH HOAR-BEARD

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

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



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

- T.* That thou say'st now is the very worst thought to me :
That my mother is dead.
- H.* Tush ! Thou seem'st not a true Goth !
Bare-boned thou standest and hast a beggar's garb,
Thou hast not even thy breeches on !
- T.* Steer thou hither that oaken (bark), I know the
landing-place here.
Who owns the skiff thou holdest on that shore ?
- H.* Battle-Wolf is his name, he lives in Rådsey Sound
byre. . . .

THE BRITISH EDDA

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

T. Must I tell my name ? I am the outlaw'd to thy folk, Siag (Sig or Sag),
With all our Ædls (Æthls) ⁵⁸ I'm a ' son ' of Od's Inn,

The bold Goth of Thrud (Troad). 'Tis with Thor the Aryan Doomer that thou speakest.

Now will I ask what thou art named ?

H. Hoar-Beard I'm hight. Hide my name I never ! But E'en tho' I were no outlaw of thee, and were owner (of the bark),

I'd keep my life safe this side the ford from such as thee,

Unless I was fair death-fated.

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

H. Here stand I and bide thy coming ! . . .

I was in the army herd that went hither to thy workshops,

Bearing the war-banner and redd'ning the spear.

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

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

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

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

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

THE WEAVER OF TROY'S TALE

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

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

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

H. 'Tis no long way to fare:

A stound to the gorge-stocks, another to the stones,
Then keep on the left till you come to Were(-wolf)
Land.

There may Fiorn (the Phrygian) ⁵⁹ meet Thor her son,

And she may tell thee the forest-track to Wodan's
Land.

T. Thou sparrest with nothing but mocking.

I'll pay thee back for denying me passage if we two meet anon.

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

The Weaver of Troy's Tale ⁶⁰

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

THE BRITISH EDDA

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

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



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

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

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

THE WEAVER OF TROY'S TALE

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

Wodan quoth : Rede thee me now, Frigg ! I'm all eager
to fare forth

To visit The Weaver of Thrud.

For spying, I want much to try my old wit-staves,
As the swift-witted old Edenite, with Dan-o'-the-
Inn.⁶¹

Frigg : At home let thee (bide) ! I've measur'd the Aryan
Father

In (his) George-dom of the Goths :

No Edenite e'er can be even with Hugda,

Or be the same as The Weaver of Thrud is.

W. Far afield have I fared, much am I tempted (to fare) :
I will fox out the Regi rulers.

Thither will I hie, and wit how The Weaver of
Thrud's

Home and kindred stand (in one of my many
disguises).

Grim, the Hooded Serpent, we're named and Gangrel,
Harrier (Old Harry) and Horror-bearer,

Thekk, Thrid, Thut and Uth,

Sadr (Saturn), Hell-blinder and Hoary

Warrior-father, Nick o' Night (Old Nick),

All-father, Val's father, Around-rider and Sea-farer.

Bileyg, Bale maker and Manifold Sorcerer :

By one name ne'er am I named,

Since I forked forth amongst folk.

Grim am I hight, when against George-the-Red
(Adam-Thor)

And Jalk against Āsmun Dar,

THE BRITISH EDDA

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

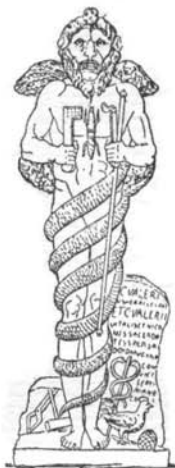


FIG. 34.—Wodan or Sadr as the malignant Saturn (whose sacred day or Sabbath was Saturday), in the Mithraic cult. From statue at Ostia A.D. 190. (After F. Cumont, "Mysteries of Mithra," 105.)

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

When I deluded them at the inn—(this) old Edenite :
I the Mid-wolf-valiant, to the merrie sons of the Inn
Became their one bane.

Wodan now I'm named, Ogn was I afore,
Thunder was I named afore that,
Gaut and Gelding with the Goths,
Ovener and Sooth-Serpent : these words I ween
All come from mine own self.

THE WEAVER OF TROY'S TALE

F. Hale be thee in faring forth ! Hale be thee in coming
back !

Hale be thee on thy travels !
Rage thou ever shalt, Old Father,
With the words of an Edenite.

[Wodan fares forth]

Forward then went Wodan to try by word-speaking
Those of the Inn, by the (craft of the) all-swift
Edenites,

And he came to the hall, did Īm's (Ymi's) family
father :

When in jogged Ygg (Thor) in a trice.

[Wodan addresses Thor :]

W. Hale be thee now, Weaver of Thrud ! Now, am I
come to thy hall,

Which I thought to see for myself. . . .

Fain would I first find if thou be sair learned,
I am but an all-swithering Edenite.

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

W. Reason-Gainer I'm called. Now am I come from
roaming,

Thirsty to thy hall (in the Inn).

Bidding here have I longed for in my farings forth,
And for thy hospitality to an Edenite.

T. Why stand'st thou, Reason-Gainer, and speak'st
from the floor ?

Afraid art thou to sit in the hall ?

Then shall we try which of us is more witted,
The guest or the Eagle Sage.

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

THE BRITISH EDDA

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

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



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

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

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

- T. Say then, Reason-Gainer, How is the horse called that
From the east draws Night o'er the weary world ?
W. Rimey-Mane 'tis hight that ever draws
Night over the weary world.
Mellow foam drops from its bit every morn,

THE WEAVER OF TROY'S TALE

Thence comes the dews of the dales.

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

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

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

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

T. Mōdi (Thor) and Magni shall have the hammer
(sceptre)

After Wing's (Thor's) last fight.

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

T. The Wolf (Loki, Baldr or Abel) maun gulp at the
Old Father (Ad-am Thor).

Then maun Vidar (Thor's son) wreck the Wolf,
He maun cleave its cold jaws,
When a witness at the fight.

Know ye yet the Edda?

Know ye yet it all?

THE BRITISH EDDA

SCENE VI

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

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

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

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

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

CONQUEST OF PHRYGIA BY THOR-MIDAS

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

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

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

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

THE BRITISH EDDA

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



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

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

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

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



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

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

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

CONQUEST OF PHRYGIA BY THOR-MIDAS

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

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

THE BRITISH EDDA

Thor's Conquest of Phrygia in the Eddas

This is recorded in the "Prose Edda" in these words :
"The sons of Hek Tor (or Hug-Tor, *i.e.*, Oku-Thor) came
to Frigia Land
And established themselves in that land.
But banished Elenus, whom the Asas call Ale (El)." ⁶²

The Phrygian Battlefield

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

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

Fighting the Amazons

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

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



A (2)

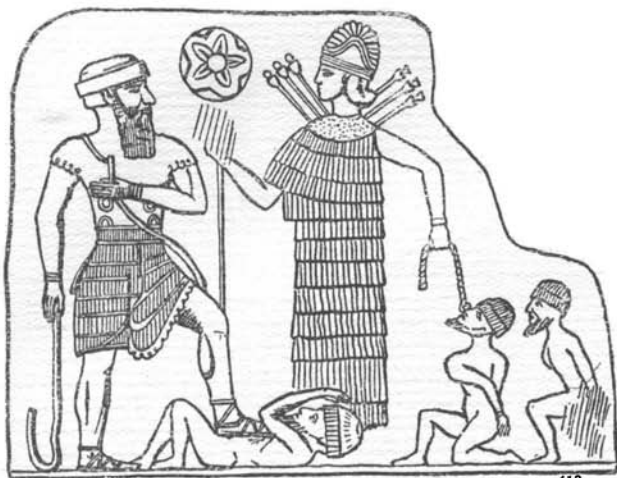
B

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

A (2). From Penmon, Anglesey, in Wales (WLW. 84, p. 185). B. From Meigle, Fifeshire (after SSS. I. 74).
 Note in B identity of central scene with knife handle (Plate V), with lions duplicated. In A the lion and wolf are represented with human bodies, and above the Swastika Sun-Cross is Thor as Andrew or St George slaying the Dragon.

CONQUEST OF PHRYGIA BY THOR-MIDAS

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



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

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

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

THE BRITISH EDDA

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

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



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

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

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

That Living Wood shielded me not, that wood without
 horns !

These Nine Standards I fell aneath.

Seized by the upstanding Rowans, with weeping seized,
 I fell away back from them.⁶⁵



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

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

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

MIDAS MONUMENT & ITS NINE CROSSES

Midas Monument in Phrygia with its Nine St George Crosses

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

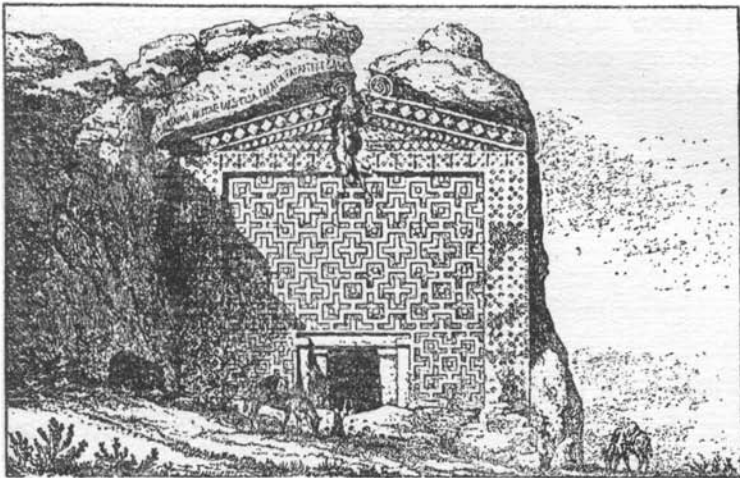


FIG. 39.—Midas Monument in Phrygia with its Nine St George's Crosses *c.* 1000 B.C. (After Perrot and Chipiez.)⁶⁶

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

THE BRITISH EDDA

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

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

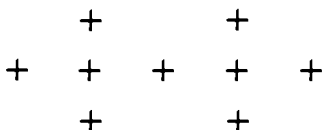


FIG. 40.—The Nine St George's Crosses on the Midas Monument, see Fig. 39.

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

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

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

THE NINE CROSSES OF THOR OR ST GEORGE

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

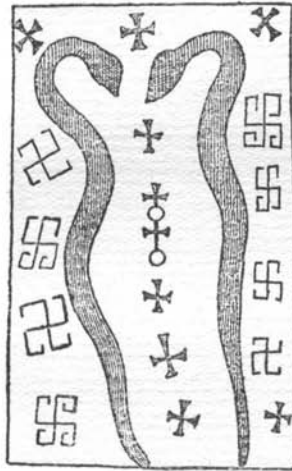


FIG. 41.—The nine St George's Crosses of Thor, Meidi-Asa or Midas or George vanquishing the Serpent-totems in archaic Greek art. From a vase painting, *c.* 500 B.C., found in Bæotia, in U.S. National Museum, Washington. (After T. Wilson, "Fylfot and Swastika," Pl. 18).

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

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SCENE VII

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

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

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



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

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

THOR'S ANNEXATION OF CAPPADOCIA

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

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

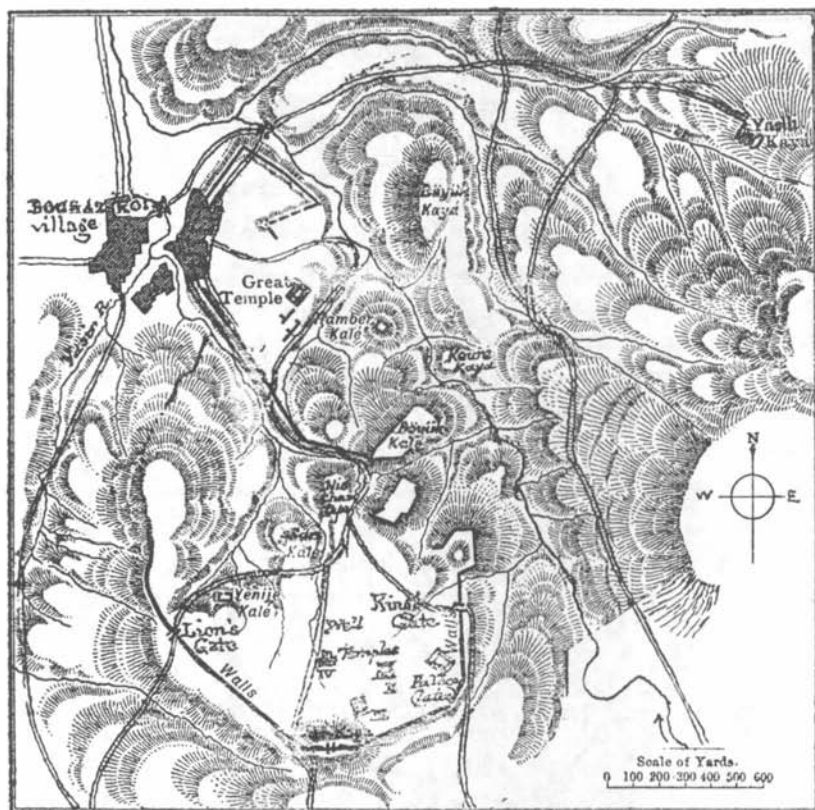
Thor's new Capital in Cappadocia at Vidara or Pteria

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

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

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

THE BRITISH EDDA



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

Kale = Turkish for "castle" or "fort". *Kaya* = "rock". *Tepe* = "hill."

Boghaz = "throat" or "gorge." *Köi* = "village."

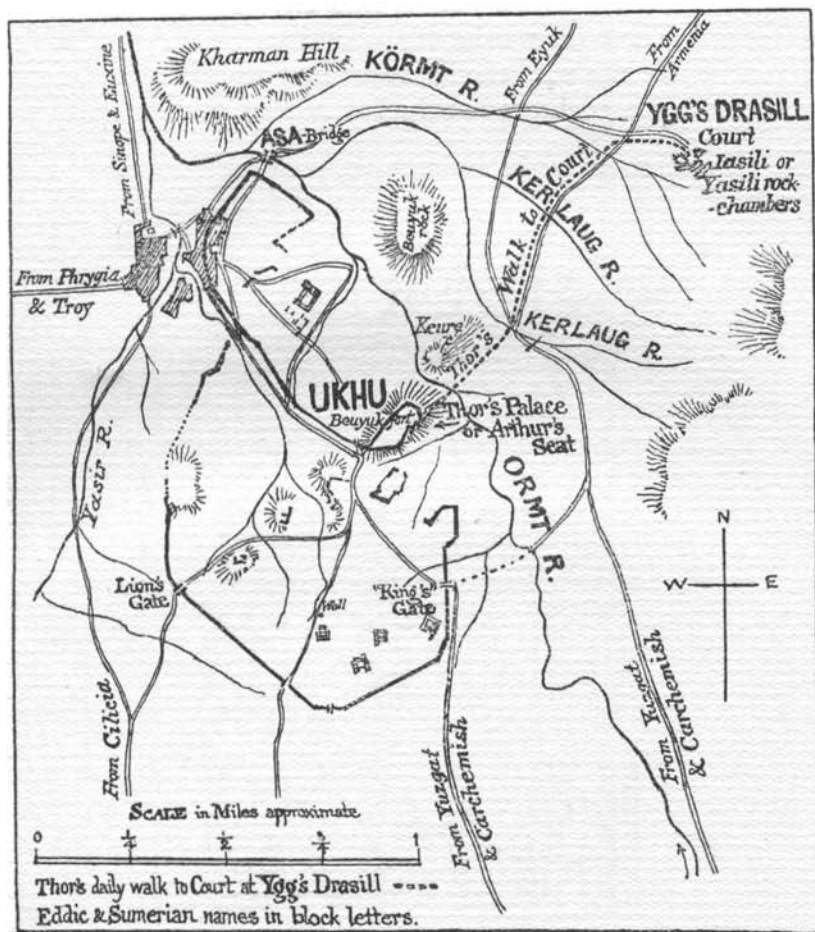
Böyük = "big." *Darasi* = "rivulet."

Yasili or *İasili* = "inscription" or "picture."

Yeni = "new."

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

PLAN OF THOR'S CAPITAL IN CAPPADOCIA



L.A.W.

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

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

Ormt River has an *Orm* or serpentine course in large-scaled map. *Körmr* River drains the modern Kharman Hill.

Kerlaug Rivulet borders the *Keure* rock.

THE BRITISH EDDA

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



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

Note the Goats underneath are pictographic rebus for Goths.

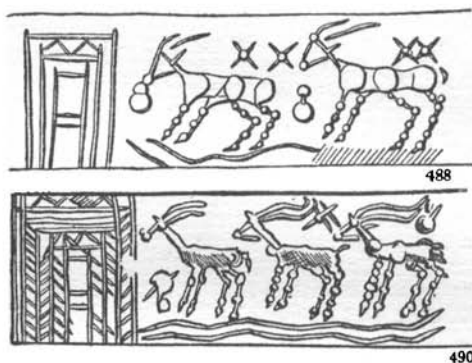
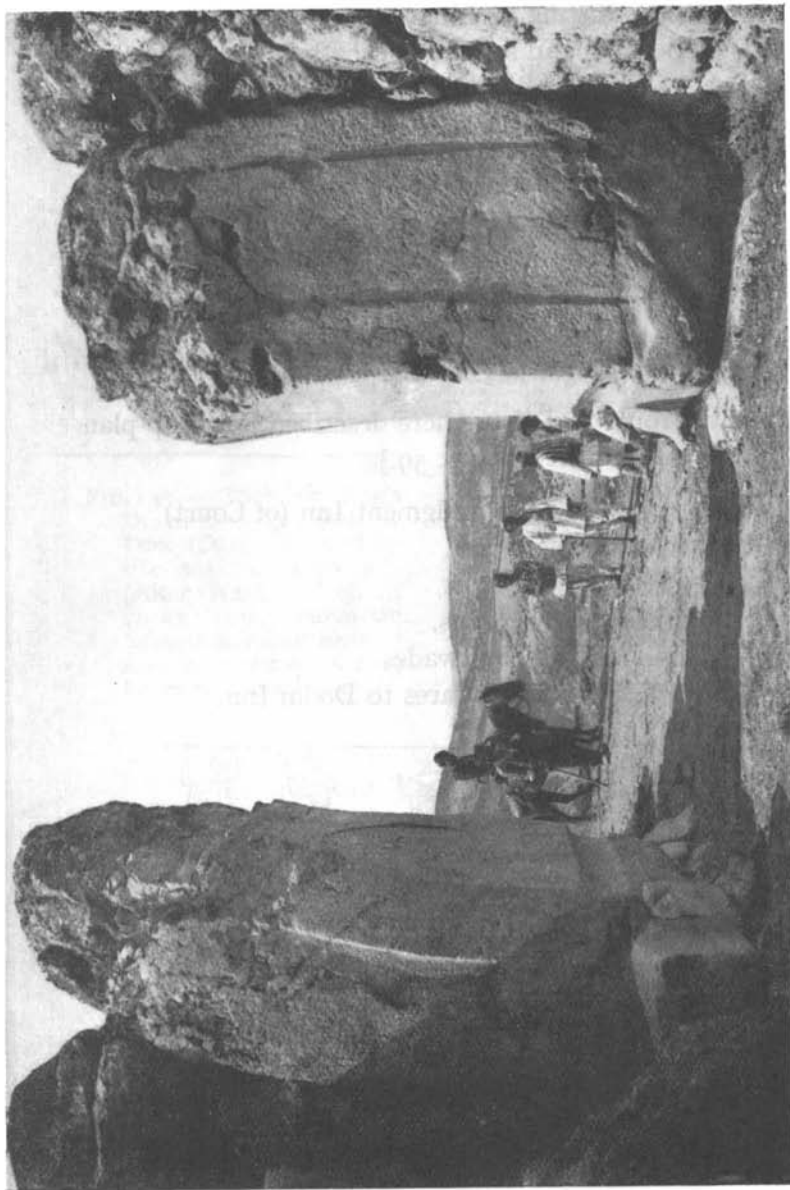


FIG 43.—Goths as Goats, under the sign of the X or St Andrew's Cross, entering houses. From two archaic Sumerian seals. (After Ward.)

Note the Gothic chevron pattern over doorways.

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



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

Inner view, after Puchstein, PBO.

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

THOR'S JUDGMENT HALL AT VIDARA OR PTERIA

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

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

Thor's Judgment Hall at Vidara or Pteria

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

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



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

THE BRITISH EDDA

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

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



1090

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



1089

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

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

THOR OR YGG'S DRASILL TREE OF LIFE

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

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

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



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

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

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

THE BRITISH EDDA

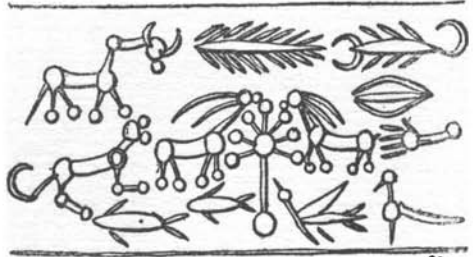
To Hell-Byre (Eden) goes one
 Another to the rimey frost-giants (of Ararat)
 The third to the baptized men ⁸⁰ of men (the
 Goths at Vidara town).

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



1130

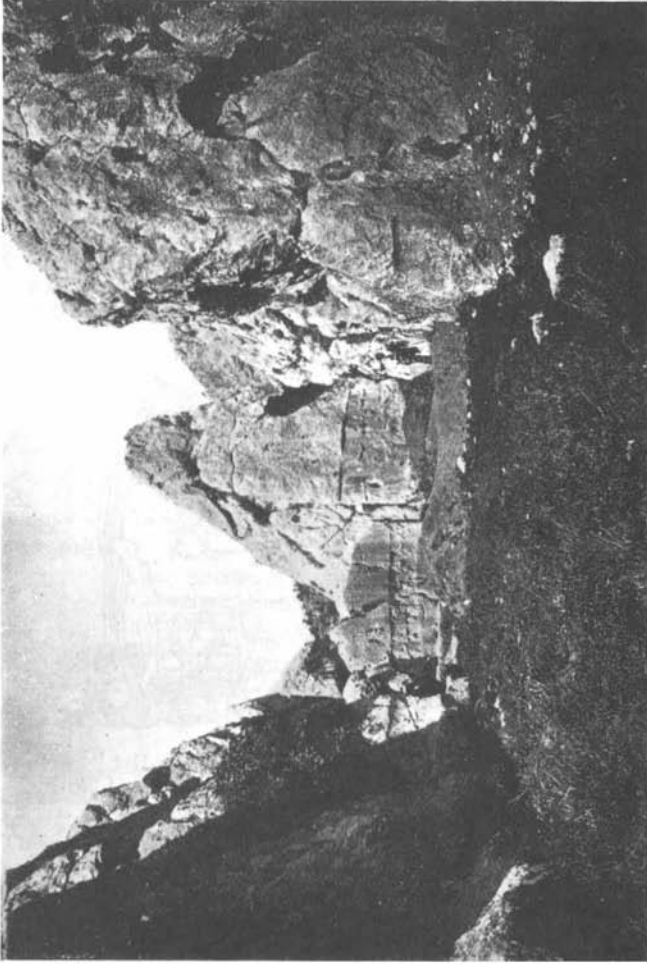
FIG. 48.—Thor's, or Sig's Tree guarded by Goats (Goths) attacked by Chaldee adversary. From Babylonian seal. (After Ward.) Note rayed Sun on each side of tree which stands on a mountain, and crescent Moon over the assailant.



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

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



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

(From photo by Professor Garstang in *Land of the Hittites*.)

Larger recess, with walls adorned with rock-cut processions nearly life size.

THOR'S INITIATORY SUN-RITE OF BAPTISM

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

Five hundred floor(-steps)

And forty pairs of tow-ropes (hand-rails),



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



FIG. 51.—Thor or Dar (In-Dara) as "Bil-the-Baptist," with Life-giving Scouring Waters. From Sumerian seal of Gothic King Gudia, about 2370 B.C. (After Delaporte, 81⁵.)

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

Methinks (lead up) to Bil-the-Baptist's ⁸¹ with bays.

The house (shrine) there

It's raftered, I wit,

Small, I see, yet most mighty.

THE BRITISH EDDA

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



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

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



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

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

THOR-ADAM'S INITIATORY RITE OF BAPTISM

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



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

THE BRITISH EDDA

SCENE VIII

VISIT OF EVE AND OTHER AMAZON WEIRDS (VALKYRS) OF EDEN TO ADAM THOR'S CAPPADOCIAN CAPITAL

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

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

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

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

EVE THE VALKYR VISITS KING THOR OR ADAM

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



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

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

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

THE BRITISH EDDA

SCENE IX

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

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

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



1233

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

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

EVE A SERPENT-PRIESTESS OF EDEN

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

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

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

THE BRITISH EDDA

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

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

Eve, a non-Edenite of Aryan or Gothic Race

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



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

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

EVE OF THE ARYAN OR GOTHIC RACE

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

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

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

Courtship of Eve and Adam Thor or Ottar

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

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

THE BRITISH EDDA

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

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

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

Eve as Freyia, quoth : Waken, Mary May, maid.⁸⁹ Waken my wench !

O Hound-sister, who dwell'st in Hell's Byre !

Now is the time for a rake of rakes ! Let's ride with the skulkers (wolves)

To Val Hall, and thence to holy Vēs (Vidara).

Let's beg the Aryan Father to seat and hug us !

For he gives geldings and hunting hawk-spurs to his bodyguard,

He gave to Her Modi a helmet and breastplate,

And Sig the minor got a sword.

COURTSHIP OF EVE & ADAM-THOR

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



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

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

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

THE BRITISH EDDA

Heide, El or Mary as The Houndel : False art thou, Freyia,
and tempting me !

'Tis thatwise thine eyes and mouth (now) turn !
Is't that thou hast thy choice steed (Rowan) from
Ottar-of-the-Inn, Inn-stone's young Bur ?

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

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

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

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

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

EVE DESERTS EDEN TO MARRY ADAM-THOR

Who were the Ædl-ings? Who were the (mere)
Yelp-ings?

Who were the Born Land-Holders? Who were the
Aryans born?

The most chosen men in Mid-Gard?

[Here Heidi or Gul recites the genealogy of Adam's
forebears as again repeated to Adam Thor himself
later, as we shall see.]

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

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

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

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

THE BRITISH EDDA

Hound. Here quench thy burning ire ! Hold thy flame !
Wert to happen that (he) lose his life, it could be
thol'd.

Bear thou to Ottar's hand this beer,
Blended with adder's drops and ill-health of Hell !

Eve. Thy weird Hell spells shall work no harm (on him),
As thou think'st, O brothel bride of Eden ! Nor thy
baleful curse.

He shall drink Dyr's (Dar's) own wine,
And I shall ask Ottar and all the Goths for doughty
support.

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

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

EVE'S WEDDING PROCESSION TO ADAM'S CAPITAL

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

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

Rides Baorg (Baldr) to the burg, the battle-frothed son
of Wodan,

Frey (Eve) also on her first of battle-steeds Gold-Bristle.
That choice rider (Eve), of the kin of the sea-foam, ⁹⁵
gallops to the hearth of the Goth.

That Raven-priestess (Eve) a-horse is much fallen in
with the Home-Daler (Father Adam).

But rides with ill-will on his Fraeg (wolf) as a little mare,
The ruffian Ty (Attis, Baldr), gaping, the murd'rous
mauler, the baleful son.

Their hags of the rune secrets of victory, the swift-
swilling Valkyrs of Ur follow,

For their ' holy ' blood-sacrifice (riding) on Ravens. To
draw blood-lots are they so minded.

THE BRITISH EDDA

The Marriage Ceremony of King Adam and Eve

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

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

The account of the marriage is thus described in the "Prose Edda." ^{99]}

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

MARRIAGE CEREMONY OF ADAM-THOR & EVE

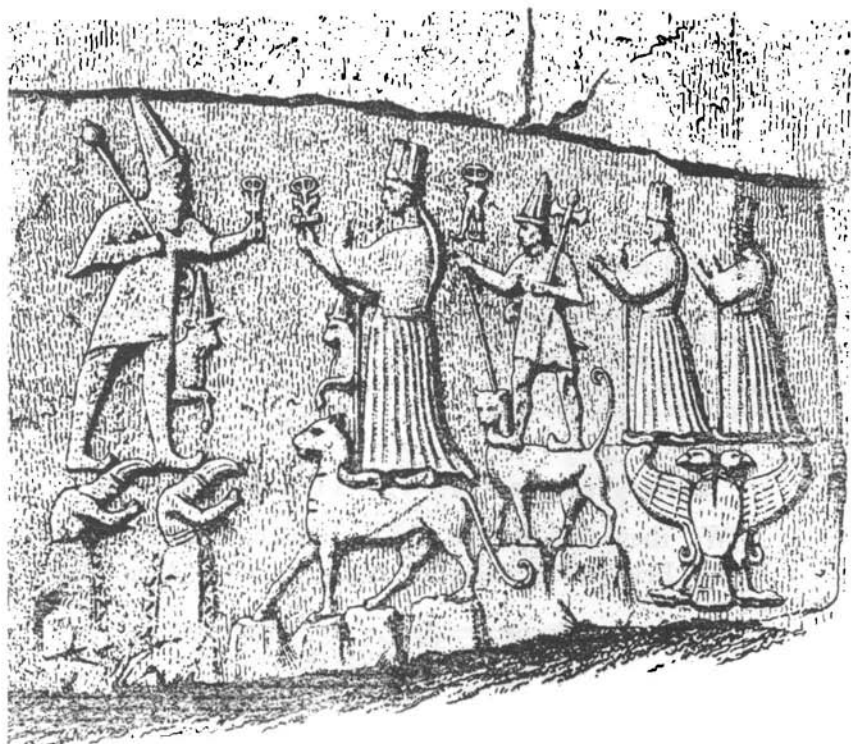


FIG. 58.—Marriage of King Adam-Thor and Eve with Wedding Procession. From rock-sculptures at Iasili near Pteria of about (?) 3000 B.C. (After Perrot and Guillaume, P.A. pl. 49.)

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

THE BRITISH EDDA

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

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

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

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

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

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



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

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

EVE AT HOME AS ADAM'S QUEEN OF THE GOTHs

Folk-Garden is the ninth Inn,
And there Freyia gives counsel
Seated cosily in the saloon.
Half of the valiant ones
She kisses every day,
And half go to Òd-o'-the-Inn.¹⁰⁵

Know ye yet the Edda?

Know ye yet it all?



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

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

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

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

THE BRITISH EDDA

SCENE X

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

Birth of Gunn, Kon or "Cain"

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

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

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

BIRTH & BOYHOOD OF PRINCE CAIN OR GAWAINE



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

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



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

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

THE BRITISH EDDA

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

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



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

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

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

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

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



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

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

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

PRINCE CAIN'S TRAINING IN SPORTS & CHIVALRY

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

Cain's Training in Sports, Arms & Hunting

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



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

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

King's son and hetman hero ^{110a}

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

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

THE BRITISH EDDA

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

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



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

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

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



A



B

THE YOUNG PRINCE AND A FALCONER IN HITTITE SCULPTURE.

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

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

CAIN'S IDENTITY WITH NIMROD & TASCIO

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

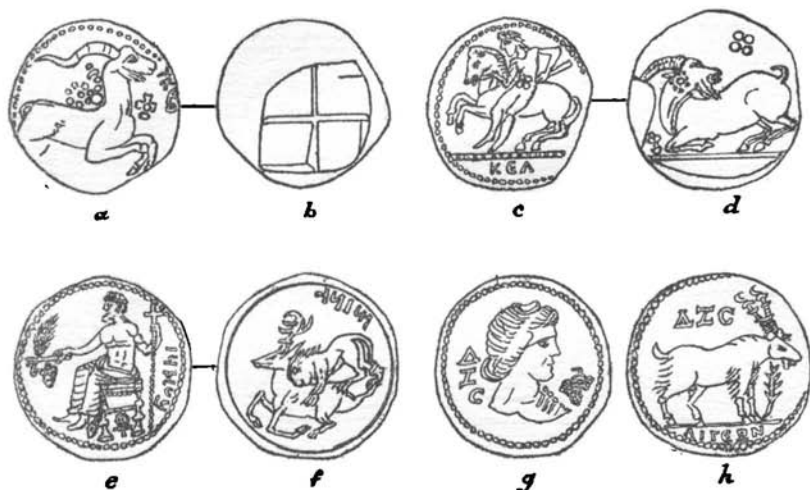


FIG. 66.—Prince Gunn or Thiaz (Tascio) as the Sun-Cross defender of Goats (Goths), *Takz* or *Dazs* on Greco-Phoenician coins of Cilicia, fifth century B.C. (After G. F. Hill, *Coins of Cilicia*.)

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

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

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

THE BRITISH EDDA

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

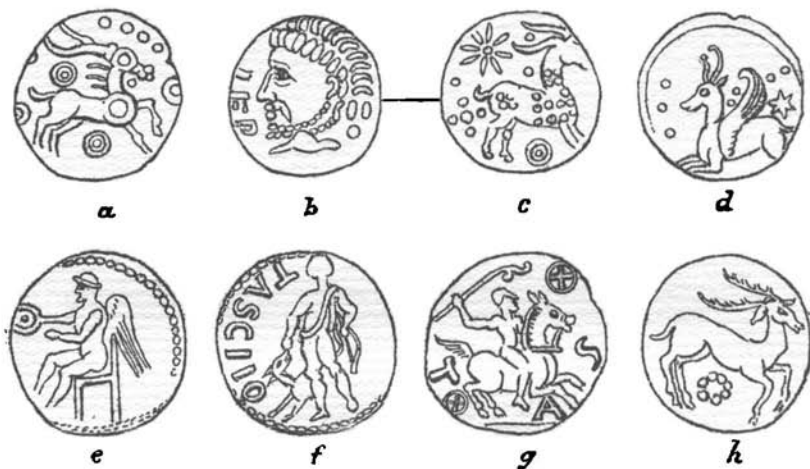


FIG. 67.—Prince Gunn or Thiazl as Tascio defending Goats (Goths) on the pre-Roman coins of Ancient Britain. (After J. Evans and Stukeley.) In *g* he is mounted. For details, see WPOB. 347, and for further examples from Ancient Britain coins see WMC. 7, etc.

SCENE XI

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

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



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

Note his rayed helmet.

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

THE BRITISH EDDA

The Combat

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

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

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

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

Gunn-Ar *awaking from swoon, quoths* : "What is this beating burning (in my brow) ? Why have I been sleeping ?

Why is my felt (cloak) off me ? And I pale and needy ? "

He then swore :

"Sig-the-minor, Bur's son, shamefully slit (art thou) afar !

In the wretched Raven's Land, Wae's me, warrior of Sig-Ur-dar !

Long have I slept, long have I slumbered,

Long have I lain low !

O Od-of-the-Inn, for thy weal I was not mighty (enough)

To brandish a blunt stave (spear) ! "

CAIN WOUNDED BY BALDR-ABEL

The Wounded Knight Cain succoured by Eve

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

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

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

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

THE BRITISH EDDA

SCENE XII

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

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

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

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

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

Eve as Iduna of the Life-Apples or Athene

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



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

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

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

EVE AS ATHENE OR IDUN OF THE APPLES

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



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

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

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

THE BRITISH EDDA

Eve imparts Adam's Ten Commandments to Gunn or Cain

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



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

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

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



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

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

KING ADAM-THOR'S TEN COMMANDMENTS

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

Eve quoths : Hug Runes should'st thou know if thou
would'st be

Gooder than the swains of common men.

Now shalt thou choose whether I be silent, or bid me
These whetted (moral) weapons launch at thee !

Saying these, or hearing them in silence, handcuffs
thysel to Hug.

All are from the mind of Meti (Mioth, Mithra,
Adam).

Gunn : Flinch not will I, e'en tho' I knew I was death-
fated :

I was not born a coward blade.

Thy loving counsels all will I (cherished) keep,
So long as I shall live.

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

Blameless be ;

THE BRITISH EDDA

E'en tho' they heave sides against thee, scathe not
in gore.

That will duly speak (for thee) when thou art dead.

This I counsel thee *Another* : That thou swear no
oath

Unless thou know'st it to be true.

Grim limb'd goes the tricky ruffian,

A harmful wretch is the pledge-breaker.

This I counsel thee *Thirdly* : That thou in the
Thing court

Deal not hardly against (witless) homeless helots.

For a witless mouth may let out words

Worse than it wots of.

Not all (confessions) are wanted. If thou against
him 'tush,'

He'll think thee midst the coward blades born,

Or, soon for settling it himself will say :

' Hated are the words of a homeless people,

Only the Goths get Justice ! '

Then another day forth he'll fare

And launch himself against the (fancied) lissom liar.

This I counsel thee *Fourthly* : If a byre (Edenite)
fortune-teller

Blameful be in the way,

Going on beyond is better than staying there,

E'en tho' night o'ertake thee.

Foresighted eyes are needed for our sons,

Where skulking wolf-wretches are in the way.

Oft where a baleful visaged woman stands near the
beat(-en track)

There's a sword deaver (Edenite) in the sedges.

KING ADAM-THOR'S TEN COMMANDMENTS

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

This I counsel thee *Sixthly* : Tho' high words fare
forth

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

This I counsel thee *Seventhly* : If thou hast a scathe-
deal

With huggable men or helots,
'Tis better to brawl and burn outside,
Than inside with odious (word-) staves.

This I counsel thee *Eighthly* : That thou shalt see
no ill,

And forego false speech.
Touch not a maid nor another man's wife,
Nor egg them on to shame.

This I counsel thee *Ninthly* : That thou an outcast
save

Where'er thou findest one outside a fold.
Where there's a sick-dead, or sea-dead,
Or weapon-dead man,
Thou shalt lave and garb him, and lay him
Kempt and dried, ere in the kist he fares,
And bid him sweetly sleep.

THE BRITISH EDDA

This I counsel thee *Tenthly* : That thou ne'er trust
Pledged words o' a Wolf-triber a drop,
Where thou hast baned his brother,
Or hast fell'd his father.

The Wolf remains in the young son,
Tho' he may have been gladden'd with gold.
Scathes and hates think not of even in sleep,
Nor hold them in thy arms.

But wits and weapons every one wants to fetch
When they fare forth midst foreign people.

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

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



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

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

SCENE XIII

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

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

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

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



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

THE BRITISH EDDA

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

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

Know ye yet the Edda?

Know ye yet it all?

Storming of Adam-Thor's Burg

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

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

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

THOR-ADAM'S BURG ATTACKED BY EDENITES

The Battle & After

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



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

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

THE BRITISH EDDA

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



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

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

SCENE XIV

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

*Thor defends his Upper Euphrates Frontier against
the Garden of Eden*

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

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

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

THE BRITISH EDDA

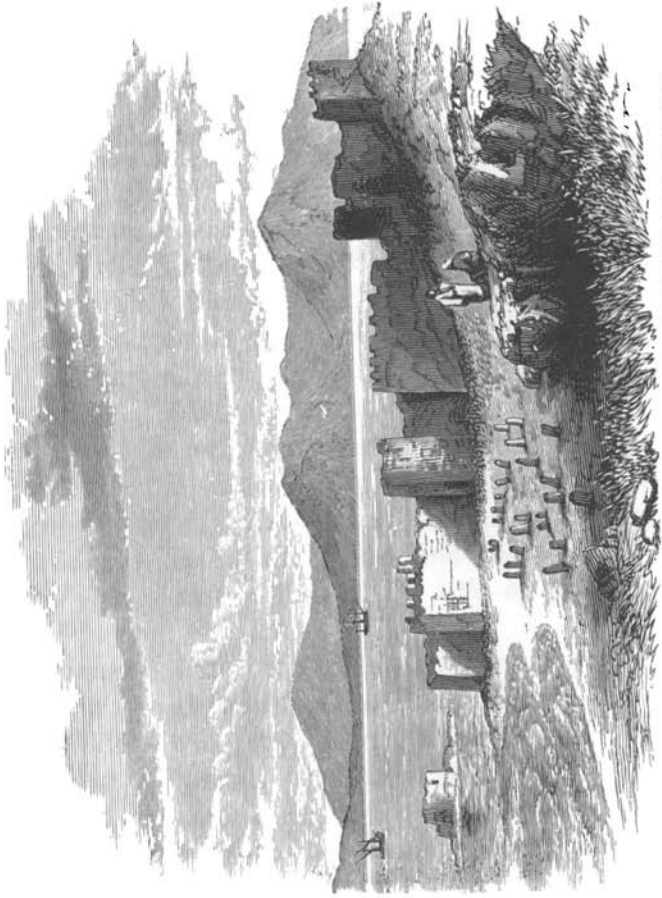
If thou wish'd to wax,
Then I'll wax all my Asa might
Even as high as heaven !

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

Thor defends his Cilician Sea-board from Amazonian Edenites

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

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



LAYAS, HLESEY OR AYAS CASTLE AND SEAPORT IN CILICIA.

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

THOR DEFENDS HIS CILICIAN SEABOARD

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

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

THE BRITISH EDDA

SCENE XV

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

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

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

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

WOUNDING OF THOR-ADAM BY TIVO

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



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

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

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

THE BRITISH EDDA

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

The Combat

Reason-Jogger o' the Inn (Thor) turned the raging stallion (Baldr) at Singa Stane.

The famed one o' the Wood (-Cross) turned the foul, sly, fearsome Bauta's (Wodan's) wary son :

That mud-flinging boaster did the son of the Sea-Pearl mother (Thor) fag out,

Whose one family thought, I ken, was Adr's murder.

Drawing nigh with a heavy tooth'd tang, a ruddy-biting tang,

Killing by the runes of his queen Ninna ¹³⁸ (El) tied to an ell-long (tool),

That raider was risking counter woe from his ' brother,' Mag's father (Thor).

Then came to the brow of honour'd Endr (Andara) the barbed one, the murderer flung

Till his own son (Cain) swerv'd it by the Reg's sword silently out o' the rift.

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

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

COMBAT BETWEEN THOR-ADAM & BALDR-ABEL

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

Next I see him (Thor), the hated o' the Edenites, alight
on Sooty (Seth)—

Hell's son o' the Harpy o' the grit howes, Una o' the
bangle,

Ōk (Thor) against Iarn ¹⁴⁰ Earth's wolf-son, when down
(came he) :

Mod (Thor), the cool Meila's brother (lit) on Moony ¹⁴¹
returning to his hens.

(Meantime) the almighty batsman Ullar (Cain) ended his
own log for the match,

For the ground was graped by the rain o' burning (stones)
of Ginnung woe.

Then the helmeted Regi o' the He-Goat guards (Cain)
rode softly from the track,

Warily agog, the widow Svol-ni's ¹⁴² (El's) son, the
Ruiner, for to find.

Turning off from Baldr's border berg-folk, those scathing
devils,

Yet wishful to barge on the braggart, that lover of Rān
(El), the ' heavenly ' Moony,

Miaok (Michael) was not far ahint Moet (Thor), in that
strip o' Murky Wood,

Where lying down, he wit the fight atween his daring
father and that bane.

Brisk flowed the barges that bound *Olo's* gaze on the
rounds,

Shy under his shield, ill and icy for his father's good
against the Dīsi.

THE BRITISH EDDA

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

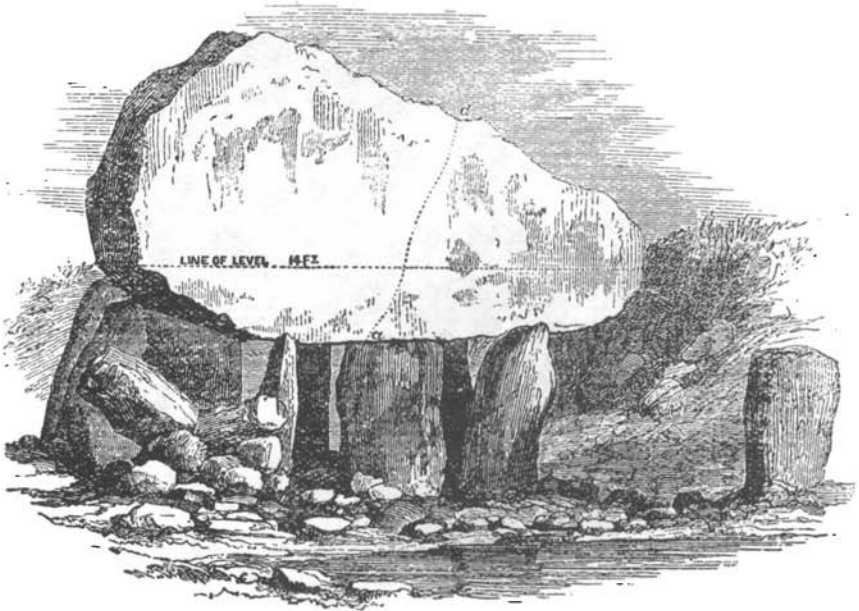


FIG. 75.—King Arthur's Quoit in Gower in South Wales. From drawing by J. Fergusson in *Rude Stone Monuments*.

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



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

In Nineteenth-century Art.

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

THOR-ADAM AS "PROMETHEUS BOUND"

Then the hard broken chip o' the Harrier (Baldr) found a
hame in Thing *Odar* of Ving.

When that horn hit into his roof-bone and grounded
the swain,

There in Od o' the Inn unloosened, buried in his head,
That steely spike stood sticking fast in Einrid's blood.

Afterwards out it was nigg'l'd by Gefion's son Ale
(Cain) from the sore,

Ty's red iron-ore was got rid of, the Hell-ball was quell'd.

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

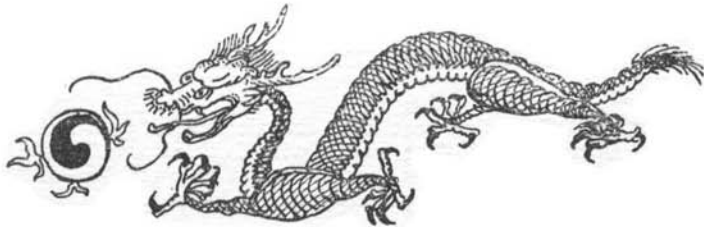


FIG. 75A.—Typho's or Abel-Baldr's Fiery Dragon-wheel of Eden in Chinese art. (After Waddell's *Lhasa and its Mysteries*.)

THE BRITISH EDDA

SCENE XVI

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

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



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

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

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

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

THOR-ADAM IN BOAT CAPSIZED BY SETH-ABEL

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

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

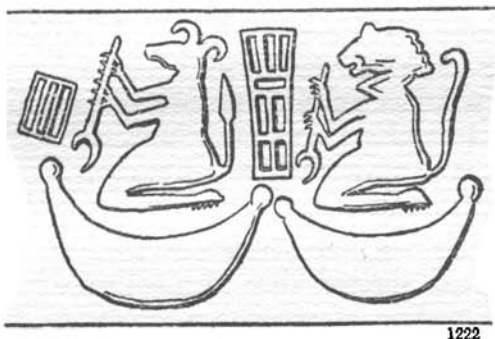


FIG. 77.—Thor or Andvara being upset by Loki or Sutt.
From Elamite seal, *c.* 3000 B.C. (After Ward.)

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

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

THE BRITISH EDDA

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

Loki (Sutt) quoths : What is this fish, that runs with the
flood,

And kens not to ware hisself with wit of danger?
Redeem thy head whole, by loosening your gold
To me the Finn of the glowing linden lance ! ¹⁴⁹

Andvari. Andvari I'm hight. Oinn ¹⁵⁰ is my father.

Many a force-stream ¹⁵¹ have I fared,
Tho' a tender weird shaped my fate in olden days
That I shouldn't even wade in water.

L. Say thee Andvari, if thou wilt keep,

Thy life a little longer,
What gild-fee must men's sons pay
Who hack through their plighted word?

A. Over-great fee must men's sons pay,

They must wade the yelling wade :
Eating their words and lying to another
Leads to a long rod (flogging).

That (crime) shall gold e'en in gusts (ne'er pay)

'Tween brothers that ban their bargain,

And that slander Odl-ing's race,

But maun be my fee with thee that art no man's
mate.

L. Gold is here for thee now, and now thou'st gotten gild
Mickle for mine head.

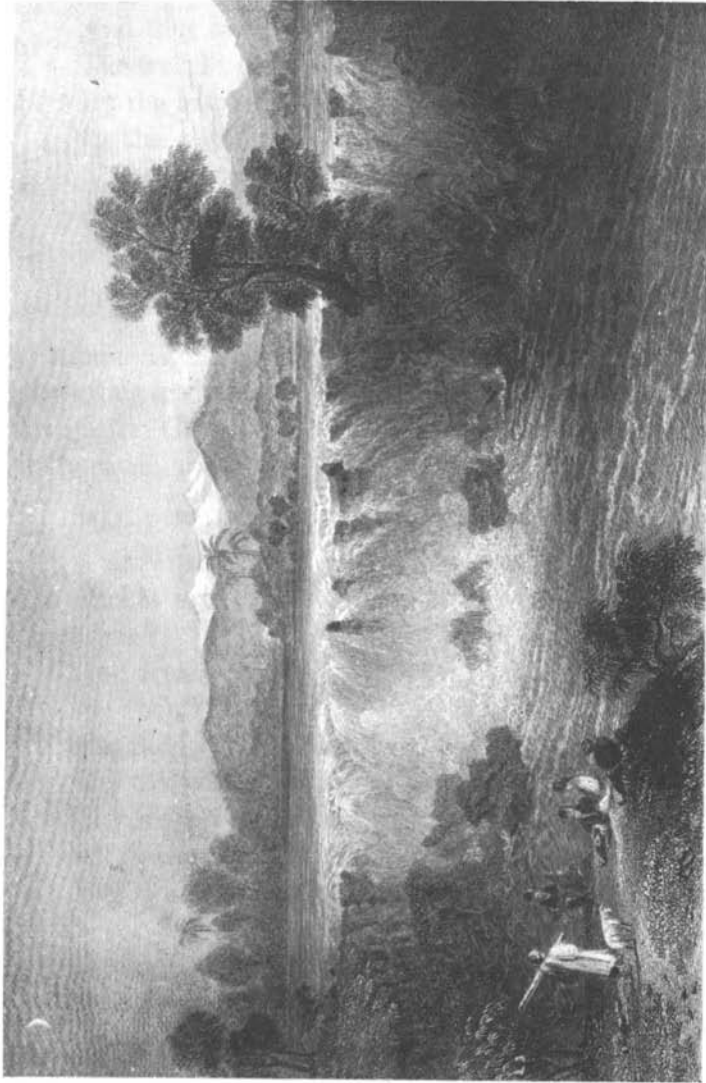
But thy son shall have no luck with it :
That reward shall bane ye both.

A. Thou gav'st the gift, but not a gift of love,

Thou gav'st it not with a hale heart.

Thy life should I have for forfeit,

If I witted thou wast brewing harm.



FALL OF THE RIVER CYDNUM, NEAR TARSUS.

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

Note the Taurus range in the distance.

CAPSIZEING OF THOR-ADAM IN BOAT BY ABEL-SETH

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

The Capsizing of Adam's Boat by Abel-Seth

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

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

THE BRITISH EDDA

Adam's Revenge

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

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



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

- A. Sig, the Outlawed (of thy folk)—Sigurd—I'm called
Who has with thee waged weapons.
- L. Rede I thee now Sig-the-Red, and take my rede
And ride thee home hence ! Leave thou
My titbits of yellow gold and hoard o' red bangles
o' fee-fine,
Their worth will be thy bane (if taken).
- A. Reding is for me to rede. And ride I maun
To that gold that's on the ling lying.

THOR-ADAM'S REVENGE FOR BEING CAPSIZED

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

L. to himself: Reg of the Inn has redden'd me. He maun
rede me too!

He maun be worth us both, his banes (Abel and
Wodan).

Fear sits on me. Lost, I think, art thou Faf mine!

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

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

Edenite: Hail thee now Sig-the-Red! Now thou'rt
victor in the fight,

And Faf thou'st made to fear!

Of men who tread the mould,

Thou art, quoth I, the bravest of them all.

A. That can't be witted, till all come together,

Of Sig's divine sons,

Which is bravest of them all.

There's many a worthy one who has never needed

Redden his hurter in another's breast.

E. Glad art thou now Sig-the-Red, and fain glad in
going,

That thou thrust the Gram-wolf in the grass.

My brother hast thou baned,

Tho' I myself had some share in't.

A. Thou jogg'd afar, meanwhile I Fafni redden'd

By my whetted hurter.

Afar from me, when I the mighty Orm (Dragon)
matched,

Thou wast meantime hiding in the heath.

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- T. Long might thou have lain in the heath (fighting)
With that old Edenite,
If thou had'st not the sword, I geared myself,
That whetted hurter of mine.
- A. Courage is better than the mightiest blade,
When wrathful men shall fight.
I've seen the man in a hasty fight
With a slab for a sword win the fray :
The brave fares better than the craven
In the ashen game of war :
The gladsome man fares better than the bawler
With whatever comes to his hand.



FIG. 79.—Trial of "Adam, Son of God" (In-Dur or An-Dara) for breaking the arm of Šuti. (From Babylonian seal of about 2500 B.C.)

Note all the personages wear the horned head-dress of the Goths, and see decipherment of inscription in WPOB. 239 f.

[Striking Babylonian confirmation of the authenticity of this Eddic episode is found in numerous Babylonian seals of about 2500 B.C. or earlier, as in Fig. 79. These represent "Adamu-the-son-of-the-god-Induru" as being tried by the Semitic or Chaldean god for thrashing the Chaldean demi-god Šutu of the South-storm Wind in

BABYLONIAN VERSION OF CAPSIZING & REVENGE

revenge for capsizing Adamu when fishing in the sea (see details in Appendix I, pp. 242 f.). This fiction of the Trial of Adamu was an invention of the later Chaldee priests of the Mother-Son cult in order to disparage Adam and his Sun-cult, and in series with their exaggeration of his wounding by Sutt in their versions of the Prometheus legend. And similarly the Egyptian priests of the Set-Wolf cult exaggerated and misrepresented this episode; though significantly the Egyptian South-Wind demon is also named *Shehtu* in series with this *Shutu* name in Babylonian.]

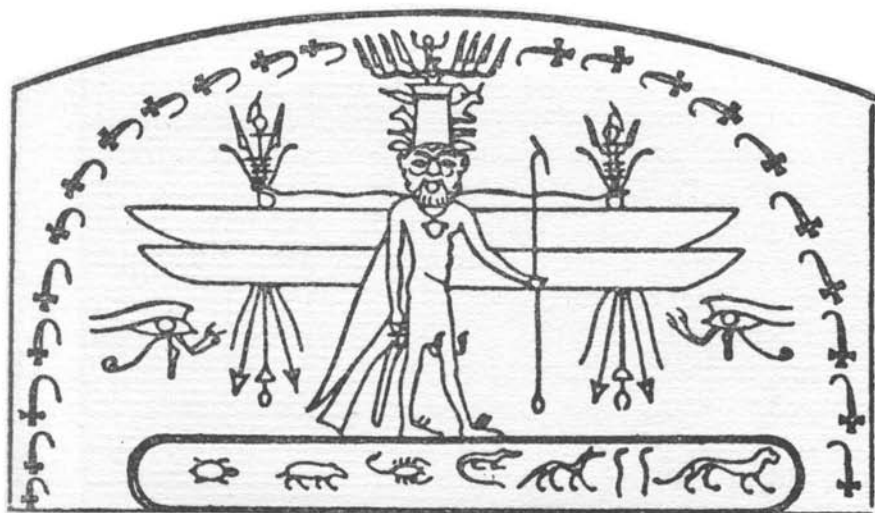


FIG. 80.—Sutt or the Set-Wolf as the malignant South-Wind *Shehtu* in Egyptian myth. From the Metternich stele. (After Budge.)

Note he has a leonine tail and head, the latter surmounted by knives and serpents, is given wings, his upper hands bear knives and darts, serpents issue from his thighs and feet. He has a halo of flames in shape of salamanders, and stands on the devouring lion, serpents, wolf, crocodile, scorpion, pig and tortoise.

THE BRITISH EDDA

SCENE XVII

ADAM-THOR VISITS EL THE OLD SERPENT-SIBYL OF EDEN REGARDING BALDR'S PLOTS AGAINST THE GOTHS. SHE TAUNTS HIM WITH DESIRING TO CARRY OFF HER MAGIC BOWL OR "HOLY GRAIL" OF EDEN & TELLS HIS ANCESTRY FROM THE WESTERN ARYANS OF EUROPE

[A peace was again patched up between the Goths and Edenites as we find that Adam visits the old Matriarch El, Eldi or Heide of Eden, and that Loki or Baldr or Sutt-the-young visits the Goths at Vidara.

This famous visit of Thor or Ottar to Eden, which is pictured on many Sumerian and Babylonian seals, some of which are here reproduced, is described shortly in the Sibyl's Lay, with the recital of his genealogy in its dramatic section, The Hound's Lay ; whilst the reason for his going is given in another lay which later bards call " Baldr's Dream," and other modern writers " Baldr's Doom," and which they grossly mistranslate to suit their erroneous Wodanist theory of Baldr " as the good god." ¹⁵⁶ As this latter lay describes the circumstances of Adam's journey to Eden with the road journey from Vidara or Pteria to Eden, it is here translated first (and see plan, p. 59) :]

Adam-Thor visits Eden (? for first time)

Chatting were the Asas all in the Thing
And the Asa ladies all in talk
About the rakish ruler Tiva (Baldr) saying :
Why have we baleful dreams about Baldr ?

ADAM-THOR VISITS EL THE MOTHER-SIBYL

Up rose Òd-o'-the-Inn, the Gard'ner Goth
And on Slippy the saddle laid he,
Rode he aneath thence till Nifl Hell.
Met he a whelp as he came to Òr Hell :

It was bloody on its breast as (it ran on) afore
To the Gald (Chaldee) Father's, and it yelp'd for long.
Forward rode Òd-o'-the-Inn, a manifold way down
Till he came to the head of (El) Rann's Hell.



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FIG. 81.—Thor carrying Rowan-tree branch as talisman on way to Eden or Hell, meeting a hell-hound. From early Babylonian seal. (After Ward.)

Note dog of Dachshund type, and the altar which it seems to be guarding.

Then rode Od-inn to afore the East door,
As there wot he Vol Sibyl was lying,
Learned in the lore of the witchcraft of Val Gald,
He says (to himself) : " Till need rise nae word will I
quoth."

Adam's Interview with El, the Mother Serpent- Sibyl of Eden

El quoths : What's the man that's to me unknown
That has waked me so tiresome soon ?
I was (dreaming) I was snow'd in snow and slush'd
in rain

THE BRITISH EDDA

And drenched with dew, and dead for long.

Thor. Way-Tamer I'm hight, son am I of Wealth.¹⁵⁷

Say thee me tidings of Hell and I'll tell of the
Homes (-Dale) !

For whom are these benches with byrnies strewn,
And the flat fairly flooded with shields ?



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FIG. 82.—Adam-Thor visits El in Eden, in two scenes. From a Sumerian seal-cylinder of about 3000 B.C. (After Delaporte, *Cylindres Orient.* I. pls. 5, 6, and Ward, 399.)

Note in 1st scene Thor bearded, wearing Gothic horned hat and armed with axe or hammer, arrives outside the tree under which the Edenite Matriarch reclines beside her sceptre, held by an attendant to show she was a queen. In 2nd scene Thor, with his flounced coat let down and his Sun-symbol over his left hand, is seated inside in front of the steaming sacred Eden Bowl, which stands on Ox's feet, and he is helping himself to meat therefrom with a skewer. An attendant is also skewering out a morsel. Significantly the inscription on right border reads "Inn(house) of *Ili* or *Nini*." ¹⁵⁸

- E.* Here stands for Baldr brew'd the mead,
But (Bil) the Baptist's beer lies shielded afar
In the mighty Asa (home) I ween.
Need I have said so? Now maun I tush !
- T.* Tush not thou Sibyl ! Still will I pry
Until I know all, on will I wit :
Who is the man that's become Baldr's bane
And who Wodan's son in time will ruin ?

ADAM-THOR VISITS EL THE MOTHER-SIBYL

- E. Hœdr (Adam) bearing the Red (Rowan) barred
twig (Cross),
He maun become Baldr's bane,
And he Wodan's son in time will ruin.
Need I have said so? Now maun I tush! . . .
No common Way-Tamer art thou as I thought,
But thou'rt Òd(-am) o' the Inn, the Gard'ner Goth!



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FIG. 83.—Thor's visit to El. From archaic Sumer seal. (After Ward.) This represents Thor as "Winged-Thor" of the Edda in two scenes. On left he is alighting on wings, while two men and two dogs look upwards at him, and behind him a female (El) rising as if from sleep. On right, inside the door, a seated man (? Thor), with Sun-symbol, before the large bowl or cauldron, over which is the crescent moon, indicating its lunar cult, and on other side a seated woman, with three jars behind her and fourteen circles, presumably loaves of bread kneaded by man below, beside four animals.

- T. No (common) Sibyl art thou, nor (common) wise
quean,
But thou art The Three Fates' mother!

[A simpler version of this visit to Eldi, as given in the Sibyl's Lay, records that Adam on arriving there is taunted by her with the desire of carrying off her Magic oracular Stone Bowl or "Holy Grail" of Eden, which he eventually did capture as a war-trophy:]

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Alone sat she (El) outside, then in the Gard'ner came,
Young Yggi the Asa, and he looked her in the eyes.
"Who'd frighten me?" (quoth she). "Why deceive me?
I know all Òd(-am) o' the Inn! I know where thine
eye has fallen,
'Tis on Mary's Mimi-well (the Magic Bowl),
Whence drink I the Mimi mead every morn!
Off as a pledge (thou want'st it), Valiant Father!"
Know ye yet the Edda?
Know ye yet it all?

Adam-Thor's or Ottar's (or Adar's) Ancestry from the Western Aryans of Europe

[It was clearly at this visit of Adam to Eden (presumably his first visit there) that the Matriarch recited to him his ancestry from the Western Aryans, also the ancestry of Eve and of Abel or Baldr. For this recital was subsequent to Eve's marriage, as evident from that account of the latter (Sc. IX), and there is no reference in the Eddas to a previous visit of Adam to the town of Eden itself, and the recital is made directly to him in Eden.



FIG. 84.—Adam interviews El the Serpent Matriarch in Eden.
From Babylonian seal of about 3000 B.C. (After Ward, 388.)
Note Serpent behind El, and tree of Ur or Urd, a date-palm (*Ur*,
Uri, in Sumer, and *Urtu*, *Urdu* in Semitic), between them.

THOR-ADAM'S GENEALOGY RECITED BY SIBYL EL

This traditional ancestry of King Adam is of immense and unique historical and ethnological importance, as the personal and tribal names are presumably authentic like the other Eddic proper names, the principal ones of which we have seen are established by more or less contemporary inscriptional Sumerian evidence of the monuments, seals, etc. They thus have been evidently handed down *in writing* from generation to generation of Goths from the epoch of Adam-Thor or Sig, who was familiar with writing, and whose captured Stone Bowl of Eden still survives with the Sumerian inscription of his great-grandson Udug.¹⁵⁸ The statement that Adam's immediate forbears were of "The Seafaring Wolf-Tribe" is explicable by the probability that the Wolf was (with the Serpent and Lion) the chief religious totem of pre-Adamite mankind, especially in the Northern regions, irrespective of their race.

The text of this recital is in The Hound's Lay section of The Sibyl's Lay,¹⁵⁹ and is here translated literally for the first time :]

Eldi the Hound of Eden quoths : Thou art Öttar born of
Inn-Stone,

And Inn-Stone was of Ālf named the Eagle,
And Ālf was of the Wolf-tribe, the Seafarer Wolves.

And the Seafarers were Swans the Red.

Thy mother, thy father worshipt as a jewel,
Methinks she was called Hlēdi,^{159a} the priestess.

Frodi the prudent was her father, and Friaüt her
mother.

All that race ranks with the upper-class mankind.

Āli (?thy great-grandfather) of yore was an awful
strong man,

THE BRITISH EDDA

The first of the Dan region,¹⁶⁰ he was far the highest seated of the young Shields.

Famous was his oar-pulling, in the folk-fights they waged,

Whereof his haughty work reached the skirts of heaven.

He allied with Eymund, a Western¹⁶¹ man,

Who slew Sigtr-Ygg with the swollen-edge (stone-club).

He owned a paramour Alm Veig of Western kin,

They had a race of eight sons.

These are the young Shields ; these are the skilled ones,

Thence are the Ædl-ings ;¹⁶² thence are the Ynglings,¹⁶³

Thence were the Land-holders borne, thence were the Hers (Aryans) borne,

The master-men and valiant under whom is the world—

All that race is thine ! Öttar of the Homesteads !

Eve or Gunn's (Guen-Ever's) Ancestry

Eldi quoths : The ward Gunn-the-warriores (Hildi-Gunn)

—her mother was

The bairn of Svāvo and King Sae, sea-king.

All that race is thine ! Öttar 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-

ABEL OR BALDR'S NON-ADAMITE ANCESTRY

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 *Ædl* clan as Adam himself.]

Baldr, Abel or Ty's Ancestry

[The parentage of Baldr (or Abel), Loki or Ty (Attys) has already been cited in Sc. I, etc., as from Bodo, Bauta or Wodan and Heide or Eldi, and is now confirmed by his mother's present recital under his title of Ty. This gives also his brother's names; and his father is styled *Grim*, a title of Wodan; and his mother is "Eyf of Ur" (*i.e.*, an older Eve) or Iörmun (Irmin) and identified with the reciter herself. She goes on with her recitation thus:]

Eldi quoths: Herward, Hrans and (my) sweetheart Ty
(Attys, Abel),
Bui and Brāmi, Barri and Reifnir,
Tind and Tyrfinn and the twins Hadding—
These in the east Bolm (land) were born:
The sons of Arn-Grim (Wodan) and Eyf of Ur.
These Bear-sark brothers were the bulls of many
queans,
O'er land and loch they raged like lowes:
I ken both their broth and their skins,
They were of the herd of Hrolf of the Eagle,
All born from Iörmun ¹⁶⁴ the widow (me).

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Adam-Thor's Ancestry resumed with Eulogy & Prophecy of " The Flood "

Eldi quoths : O Sig-Urdar (?Arthur), son-in-law, list thou
to my saying !

Grim folks were these and the woe of Fāfni (Wodan-
Abel).

But he (thou) the wise leader wast from the young
Vœls,

And his herd was from the young Reds (red-caps?)

And his loved leman (Eve) from the Ædl-ings.

All that race is thine ! Öttar of the homesteads !

There was One (thou) born in the fullness of days,

Mighty, much eyed and of the ruler kind,

Newly born is he, this Peace-worshipping man.

He is of the Earth the Mighty Eye,

The swallow of the cool sea, the son of dreams.

Much have I said to thee ; and I remember more :

Verily who else wits so much ? Wilt thou long for it ?

The Abyss will gang storming against (thy) Himin
(Heaven) itself,

Gliding far o'er land, and the lift will open,

Thence (from Himin's hills) comes the snowy one,
the Snarer of Vinda (thou).

Then is the redding up—the threat against the
Reason-Rulers.

He is more than all of the born ones,

He is the mighty Eye of the Earth,

His (mere) word stills the stormy panics,

Sif's (Eve's) wedded Dan is he, with seat at George-
ville.¹⁶⁶

THE SIBYL EL PROPHEESIES ON ADAM-THOR

Then will come another and mightier one (? Cain)
Though ne'er can I name him.
Further now I do not long to see
Than that Od(-am) o' the Inn must meet the Wolf
(Baldr).

Hame ride thee Od(-am) o' the Inn and shelter thy
glory !
So come man no more after to visit (Eden),
Until Loki (Baldr) is let loose from his bonds,
And the ripping up of (thy) Reign of Reason
comes ! ¹⁶⁷

The reference in the third stanza to "The Deluge" shows that this "Flood" was not a Water deluge but the swarming up of Edenites against Adam's mountain "Heaven." The parting shot of Eldi that she and her Van Wolf-tribe of Van, or the Vandals and Huns, looked forward to overthrowing Adam-Thor's Higher Civilization of the Rule of Reason over Brute-force and lawlessness—and as the sequel shows they attempted it—discloses the same inveterate hostility to Civilization latterly exhibited by their descendants, the later Non-Gothic and Non-Aryan Vandals and Huns in European history.

*European Ancestral Homeland of Adam-Thor or Dar-Dan
& the Early Aryans or "Sumerians" in the Danube
Valley*

This strikingly consistent and presumably genuine and authentic tradition of the genealogy of King Adam-Thor or Dar-Dan, now disclosed for the first time from our "pagan" British ancestors' bible, places the old homeland of Thor himself and his Gothic ancestors

THE BRITISH EDDA

before his advent as King Dar-Dan of Troy in "the *Dan* region in the *West*." This clearly locates his and their homeland in the Danube Valley of South-eastern Europe, the present-day mouth of which is only about 350 miles by sea from Troy on the Dardanelles. And this valley with the intervening peninsula of Thracia has been from time immemorial the traditional old "Land of the Goths" and "Land of the Royal Scyths," *i.e.*, the Non-Mongoloid Scyths or Skuth-es, or *Sakae*, also called by Herodotus *Getae*, *i.e.*, Goths.¹⁶⁸ Adam-Thor is repeatedly called a "Scyth" in the Edda, as *Skoti* or *Skati*, which I have shown was the *Xāt* or *Khād* title of the First Sumero-Phoenician Dynasty¹⁶⁹ and a dialectic variant of *Xatti*, "Hittite," or "Catti," a title of the ruling Early Britons.¹⁷⁰

It thus appears that *King Adam, Eve and Prince Cain, with their Gothic knights, who first civilized Asia Minor and Mesopotamia including, as we shall see later, Eden, and whose more immediate descendants were the "Sumerian" emperors who civilized, as I have shown, Egypt and Western Europe, including Britain, and also the rest of the world, were of European ancestry.*

It thus transpires why the Turkish language, the modern language of Asia Minor and the Dardanelles, preserves a good deal of the structure and many of the roots of the Sumerian. And it is now clearly seen that the name "Dardan-elles" still preserves the great name of the Aryan King Thor Dar-Dan, the first and greatest king of the world, though now amongst Christians accepting the Semitic calumnies, the most maligned of men, Adam.]



FIG. 84A.—King Adam-Thor's Clan-Name of ÆDL or ÆDDL (*Aethel* of Anglo-Saxon and *Etil* of Sumerian), in Runic MSS.

SCENE XVIII

LOKI (LUCIFER), BALDR-SUTT (ABEL-SETH) OR "THE GREEN MAN" VISITS KING HER-THOR'S OR AR-THUR'S BANQUETING HALL AT VIDARA, AND QUARRELLING WITH THE ASAS IS CAST OUT OF THEIR "HEAVEN" BY GUNN, GAWAIN, CAIN OR MIOK (MICHAEL), DISCLOSING HISTORICAL ORIGIN OF THE EXPULSION OF LUCIFER FROM HEAVEN BY ST MICHAEL.

[The peace or truce between Adam and the Edenites also permitted of the famous visit of Loki (Lucifer) or Baldr-Sutt (Abel-Seth) to King Adam Her-Thor's or Ar-Thur's Banqueting Hall at Vidara or the Gothic "Heaven," where he is disclosed as the human original of the intruding truculent "Green Man" of the Arthur legends. But his malevolent and brutal quarrelling



FIG. 85.—Loki or Baldr as "The Green Man" in Arthurian legend. From *History of Signboards*, Larwood and Hotten.

THE BRITISH EDDA

with all the Asas, and especially with his young host Cain, Gawain or Michael, who was the official master of the feast in the Gothic banqueting hall, necessitated his expulsion thence by the latter.

These stirring events are detailed in a remarkably fine dramatic Edda, entitled "Loki's Gibes,"¹⁷¹ which significantly exists in its MS. form *at least six centuries before Shakespeare, yet it is couched in generally similar style to that now regarded as "Shakespearian,"* and thus disclosing with the other dramatic Eddas some of the hitherto unsuspected floating Ancient Briton dramatic material which presumably inspired the bard of Avon. In common with the other dramatic Eddas it is rich in terse Old British "colloquialisms" that are still current, as seen in the *literal* renderings of the text now given in far greater extent than heretofore.

This lay is also especially important in giving to the same personages in the one poem so many of their different titles, epithets or aliases—regnal, religious or territorial—in addition to their own personal names, a feature employed by Homer and other old classic poets. Thus Gunn or Cain receives his epithet of "Sif's (Eve's) bairn," and titles of "Duke" (*Mar-Duk*), *Maga* and *Miok* (Michael), *Vidara* (presumably from being born there), *Ægis* (*i.e.*, his Sumerian regnal title of *Azag*, the Greek *Iakchos*,¹⁷² *Bauge* (his Sumerian regnal alias of *Bakus*, the Latin *Bacchus*,¹⁷³ and Bragi or "poet." Thor in addition to that title is also called *Ödinn* (Od-o'-the-Inn), *Einri(d)* (*i.e.*, An-Dara, In-Dara or Andrew), George, Homes-daler and The Hammerer. Eve is called besides Sif (or the Sibyl) also *Freyia* (Friend), *Gefion* and *Idun* (Lady of the Roman Apple basket). And Loki is also called *Lop(t)* or "The Lion," and

THE GREEN MAN VISITS THOR'S HALL

Baldr, both by Eve and by himself. It is also noteworthy that the later bards who modernized this lay have taken most of these titles as representing different individuals, just as did the later ignorant and expanding myth-mongering priests in Babylonia, Egypt, India and Greece; and misled by the Wodanists have spelt Eve's "Freyia" title in several places, *Frigg*, i.e., El of Hell (a confusion also existing amongst Anglo-Saxons), without noticing how they stultified themselves thereby.



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FIG. 86.—Loki (Baldr), the Wolf-tribe chief as "The Green Man" at door of the Banqueting Hall of Adam-Thor (Ægis' Hall) altercating with the cook. From Hittite seal, c. 2200 B.C. (After Ward.)

Note Loki is given the Wolf's head; and a Gothic attendant stands beside the cook threateningly with a whip.

The scene opens characteristically with the sinister Loki, Lucifer or Satan disclosed outside the Banqueting Hall of "the sons of God," craftily trying to pump the cook before entering the hall to discharge his fiery bombs of envenomed spite:]

Loki or Baldr quoths to cook outside door of Banquet Hall:

Say thou Cook! In thou shalt not go!
Afore thou gang'st another foot from me, say

THE BRITISH EDDA

What have the Aryas ¹⁷⁴ in the Inn been chattering
on o'er their ale,

These "divine" sons of Sig?

Cook: Of their weapons, and Doom Law and com-
passion in fight,

The divine sons of Sig quoth,

Asas and Alfs, the Aryas of the Inn;

But not one man o' them speaks aught a friendly
word o' thee.



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FIG. 87.—Banqueting Hall of Goths at Vidara Pteria.
From archaic Sumer seal, c. 3300 B.C. (After
Ward.)

Note the Goat as pictographic rebus for Goth.

L. to Cook: In shall I gang into Ægis' Hall
And see the 'sembly about that.

Jol and Atta bitter spice, I bring the Asas' sons,
To blend their mead with venom.

Cook: Fetch thee they will, if in thou gang to Ægis' Hall
To see the 'sembly there,

Ruffian and rogue! If e'er thou go near the whole-
some Regs

They maun wipe it off on thee!

L. to Cook: Fetch thee cook will I, if thou scullery me
With one more sore scathing word,

Richly will I swear if thou say more!

[Loki enters the Ægis' Banquet Hall]

LOKI BALDR'S ABUSE OF GOTHS' HOSPITALITY

L. inside hall : Thirsty I come to this hall,
Lopt the Lion, from a long way.
Asas ! I bid ye give to me one
Drink of your merry mead !

[No response]

L. : Why tush are ye so? Ye throng of Goths !
And ne'er a word for mighty me?
Seat or standing will ye me at the 'sembly
Or bid me hence?

Gunn or Cain, as Master of the Feast : Seat or standing at
their 'sembly
The Asas ne'er will give thee !
The Asas well wit what 'sembly
The old skulking wolf-gammoner should get.

L. to Thor : Mind thee Od o' the Inn that in days of
yore
We two blended blood together (in battle)?
Ale to pree, let thee hinder not a moment,
And seize a snug place for us together by the board !

Thor-Adam to Cain : Rise thee Vidar ¹⁷⁵ let the Wolves'
father
Sit at the 'sembly,
Lest aside Loki quoths his foul stuff
In Ægis' Hall.

[Then says the text : " Then Vidar (Cain or
Ægis) stood up and bore a cup to Loki, who
before drinking, quoth to the Asas :]

L. seating himself : Hail Asas ! Hail Asa ladies !
And all the great holy Goths,
All save that one Asa on the inner seat,
That braggart bard on the bench (Gunn or Cain).

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Cain conciliatingly to L. : More (mead) and much will I
give thee as my fare,
And better it to thee also with my own Baugi's
poem,
So thou yield'st no offence to the Asas,
Nor grimly rousest the Goths against thee.

L. or Abel to Cain : Ash-sticks and baugi-bangles are the
arms for minors, not of men.
Thou bench-sitting vain braggart,
Of Asas and Alfs inside here to-day,
Thou'rt the wariest of fight,
And the shyest of shooting.

Cain to L. or Abel : I wit that if we were outside, and I
was not the 'sembly foreman,
And thou not a guest in Ægis' Hall,
Thy head I would have in my hand,¹⁷⁶
And let you have that little for thy lies.

L. Abel to Cain : Snail'd art thou by sitting, skill'd art
thou inside your own George-town,
Braggart bench croucher !
Away thou cur, if frighten'd for thyself,
And think not for to fight for't.

Eve as Idun appealingly to Cain : I bid thee Bragi (Cain),
Sif's bairn duke
And well-wishing Maga (Michael)
That thou ire not at Loki's foul stuff
In (thy own) Ægis' Hall !

L. to Eve : Tush thee Idun ! Thou, quoth I, of all women
The very worst yearner after lust,
Since thou layest thy white arms
Around thy 'brother's' bane (Adam).

Eve to L. : Loki, quoth I, says foul stuff
In Ægis' Hall.

LOKI'S ABUSE OF GOTHS & THEIR HOSPITALITY

Eve to Cain : Bragi be calm, thou rich in beer !

I will thou wrangle not with him, nor fight !

Adam-Thor to L. : Erring art thou Loki and out of thy wits

That thou grimly mak'st a foe of Gefion (Eve),
Than the old warlock (Eldi), I think her more witted,
And quite even with myself.

L. to Thor : Tush thee Od o' the Inn ! Thou kennest thou ne'er

Dealt fights with fairness.

Oft gavest thou to them that were serfs,

And made slaves into seigneurs.

[Loki goes on to shower obscene abuse on Adam and Eve, till the latter is roused to exclaim indignantly :]

Eve to Abel : Tush thee ! If inside the family in Ægis' Hall

There was a son like (thee) Baldr !

Thou'd ne'er come out alive from the Asa sons,

For they'd verily slay thee in fair fight.

L. Abel to Eve : Then as thou wilt Freyia, that I don't against thee flare

More of my mean stuff,

I'll rid thee of myself. Thou'lt ride (in future) by thyself,

And (I) Baldr will sit in the cellar (of Hell).

[Here a stream of more foul abuse from Loki.]

Eve warns L. Abel of disaster : Flapping is thy tongue, I guess it's got the foremost of thee,

And tries to overawe me with yells.

Wroth with thee are the Asas ! Wroth with thee is Asi of Ior !

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Griev'd am I that home thou maun fare.
The Wolf (thou) I see lying afore the mouth of the
River Ar,
Until thy ripping up by the Regis.
Thy moment is nigh unless thou now tush
Tongue-bound thou baleful smiter !
L. to Thor : With gold thou boughtest Gyimi's daughter
(Eve),
And sold for her thy sword.
When Muspell (Hell's) sons^{172a} ride o'er Murky Wood
against thee,
Fetch thee then we shall, and swerve your way !
T. to L. : Ale'd art thou Loki and out of thy wits !
Why not loosen off Loki ?
Thy overdrinking a wealth of old wine
Makes thee unmeasur'd and unmann'd.
L. to T. : Tush thee Home-daler ! Thou wast (led by
me) in early days
A hideous, restless, loathsome life (lying guarding the
frontier),
With muddy back thou maun aye be,
And awake as warden of the Goths.
Skadi, Lady Asa : Let be thou Loki ! Mind thee not for
long thou'lt go
Larking loose-tailed.
For thee skulking Wolf in the rimey cold, Maga
(Cain Michael)
With gut-gear will bind goodly well.

[More abuse from Loki.]

Eve forgivingly offers Abel a cup of wine : Hail to thee now
Loki ! And take this brimming chalice
Full of aged mead.

LOKI OR LUCIFER EXPELLED FROM "HEAVEN"

But let the one who holds it, with the Asas' sons,
Be loosened from thy slander.

[It was all in vain, however, Loki's malignant
and foul tongue could not be gagged, and
it roused the long-suffering Adam-Thor to
exclaim:]

T. to L. : Tush thou raging wight ! Thou shalt (feel)
Thrud's hammer,
That mauler will knock thy malign speech afar :
Up will I warp thee to the East way,
And set thee down unmanly one sore.

L. to T. : Of East faring, thou should'st ne'er
Say any sayings for that,
Since thou wert (once there) knocked with my hand-
thimble (wheel) ¹⁷⁷ O Einride !
And thought'st not then thou wast Thor !
I quoth to the Asas and to the Asas' sons
That what I hugg'd in my mind,
But for thee only maun I outgang
For I wit that thou wilt fight.

[Loki Abel is led out of the "Heaven" of the
Goths by Gunn (Cain) or Miok (Michael) whom
he thus threatens:]

L. Abel to Cain on expulsion : Ale brewest thou Ægis for
the elder folk thou lik'st
To sit in the 'sembly under George,
But all the ale thou ownest, here in the Inn,
Loki's flame will lick afar
And burn thy back !

[For the Hebrew, New Testament, Greek and Arthurian
"Green Man" legendary versions of this scene, with

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details, and the abode of "The Green Man" as Eden, and the names of King Arthur's knights and ladies derived from the Edda, see Appendix I, pp. 244 f.



FIG. 88.—Gunn (Cain), Miok (Michael), or Ægis (Azag), bruising the head of the Serpent-chief Loki (Lucifer) or Baldr (Abel). From eighteenth-century brass image of the young Sun-hero Krishna. (After Moore's *Hindoo Pantheon*.) And compare Genesis iii. 15.

SCENE XIX

THE BINDING OF LOKI-BALDR (ABEL) BY MIOK (MICHAEL OR CAIN)

[Loki-Baldr or Abel appears again to have attacked the Goths, for he is referred to in the Central Edda as having been bound by Miok or Cain—a punishment he was warned of in the previous lay if he persisted in his career of raiding and destruction. The central lay thus sings of his enchainment :]

Garm Wolf curses Miok
Afore the Gnipa (rocks o') Hell.
Fastenings maun be slitten
When Freki (Baldr) runs (again).¹⁷⁸

Fetter'd she sees lying
Under in the Ewer Grove,¹⁷⁹
The lie-yearning Liki,
Loki the evil thoughted.



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FIG. 89.—Loki or Baldr bound by the Sun-Cross hero Gunn (Cain), comforted by his mother El (duplicated for symmetry) fanning him. From Hittite seal, c. 2200 B.C. (After Ward.)

Note Loki's hands are tied behind his back and bond passes from neck to ground on each side. Above the bonds on each side is rayed Sun; and at sides a handled Cross and the invincible weapon. On right is Sun-Eagle or Hawk duplicated and the solar guilloche.

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But they know how Vāla's (Baldr's)
Victor's bonds to snap,
Holding him so hard,
Those stubborn bonds.

There sits the Si(n) quean (El)
Beside the unloos'd sinews
O' her wily paramour, gladless.

Know ye yet the Edda?

Know ye yet it all?

[For Sumerian, Babylonian, Egyptian and British versions of the Binding of Loki, Sutt, or Lucifer, see Appendix I, pp. 249 f.]



FIG. 90.—Loki or Baldr bound in Ancient Britain. From a pre-Christian or Transition Cross at Kirkby Stephen, Westmorland. (After Stephens, SNM. 379.)

Note that Loki, who is horned (as the young Ox), is bound hand and foot by chains to a rock.

SCENE XX

RAPE OF ASI SIF OR EVE BY BALDR OR ABEL

[After being unloosed from his bonds, several of the older Eddic lays relate that Baldr or Abel retaliated on Adam-Thor and Cain by dastardly abducting Eve, the threat of which indeed he had made previously in the Banqueting Hall of the Goths (see Scene XVIII).

This atrocious outrage on Adam-Thor and the Goths—the rape of Eve by Baldr or Abel of Eden—although the culminating point of the Eddas, and leading up to Adam's righteous conquest of the Garden of Eden with the destruction there of its depraved religion of Abel and his Edenites, and with such far-reaching beneficent effects on the World's progress has, nevertheless, strange to say, *been wholly misrepresented by all previous translators and modern writers on the Edda in regard to the personality of the miscreant.* This has evidently been owing to Eddic scholars having all, without exception, accepted blindly the gross misreadings and mutilations of these texts by the Wodanist and Baldrist Icelander Snorri, and by Teutonic scholars in view of Wodan and Baldr or Ty (Tuisco) having been the national deities of the Teutons; just as the Semitic Chaldees, harking back to the Mother-Son cult of the unregenerate pre-Adamite matriarchs of Eden, with its blood-sacrifices, deified Aplu, Bal or Abel and exalted him into "the good god, the beautiful benign and faithful son," and made him a divine high-priest and "the dying god" for the salvation of the Semitic Chaldees, his chosen people.

This outrage is described in the Central Edda and in

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several of the secondary Eddic lays. In one of the latter, ^{179^a} it is thus referred to :

Skulker (Bald) ^{179^b} is named the wolf,
Who follows the baptized Gothess,
Into safeguarded Vidar (Pteria) :
Even another Hate (Aty),
He, the son of the Riotous (old) Wolf,
Shall fare away with the bright bride of Heaven.

The powerful tragic verses on this abduction in the Central Edda begin with the great consternation excited in Adam-Thor's capital by the discovery that Eve had been carried off by Baldr :]

Then go the Regis all
To their rock-stools (in parliament)
The great holy Goths
And counselt together on that :
Where are the lewd traitors
Who have caused this lofty loss?
And given the maid of Od(-am)
To the race of the Edenites?

Thor alone rose there,
Thronged in burning mood ;
He seldom sits
When suchlike things are asked :
Oaths were gone against
And the sworn words,
All the main treaties
Between both sides betrayed !

Thor quoths : " I see for Baldr,
The bloody Tivo,

RAPE OF EVE OR GUEN-EVER BY BALDR-ABEL

Wodan's bairn
A warlock felon's fate !
The stud-bred waxer of the Inn
The Sibyl of the Harri (Aryans),
Fine and mickle fair (was she)
As a mistletoe tine !
The ward of them is maimed,
My fine one sinned against !
The hateful harmer
Will Hod(-am) seize and shoot ! ”

Thus Baldr's ' brother ' warned :
Bor-o'-the-Inn soon warned (that)
He'd so seize Wodin's son
In one night's fight :
That he'd neither wash his hands,
Nor kem his hair,
Before 'gainst Bāl in battle,
As Baldr's enemy, he'd be.
And Frigg grat o'er it
In the cellars of Fen,
On the woes of Val's Hall.¹⁸³

Know ye yet the Edda?

Know ye yet it all?

[For the Sumerian, Indian, Greek and British Arthurian versions of the Rape of Asi or Eve by Ty or Baldr, see Appendix I, pp. 251 f.]

[The rescue of Eve by Adam-Thor and Cain or Gawain is described in the next Scene.]

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SCENE XXI

CRUSADE OF KING ADAM-GEORGE & CAIN FOR THE RESCUE OF EVE FROM ABEL IN EDEN

King Adam-George of The Red Cross as The First Crusader

[Adam-Thor or George's expedition for the rescue of Eve from Abel in Eden was a true crusade, and Adam is disclosed as The First Crusader, as graphically recorded in these Eddic lays and confirmed by archaic Sumerian and Babylonian seals. We have already found that Adam as George-the-Red is the historical original of St George of the Red Cross of Cappadocia, now the patron-saint of England—his Red Cross being discovered in my former works to be emblematic of the Sun, which he worshipped as the chief source of Life in this world—and many further details of the supposed miraculous



FIG. 91.—King Adam-Thor or George as The First Crusader. From an archaic Babylonian seal (?) c. 3000 B.C. (After Ward, No. 1071.)

Note the Cross above Adam, who is in Gothic dress and is lifting his Runic Cross standard out of its socket (on the Red Fell of the Eddic account), with Sun-Hawk hovering beside it and over his Drasil Tree; a (Red) Cross emblem above him; and his He-Goat captain of his guard in attendance.

ADAM-GEORGE'S CRUSADE AGAINST EDEN

efficacy of the Cross in the hands of Adam-George are now given in these Eddic lays.

Striking pictorial confirmation of the Eddic narrative of this crusade of King Adam is found on an archaic Babylonian seal dating probably to about the end of the fourth millennium B.C., *i.e.*, about the actual period of this crusade (see Fig. 91). It represents the priest-king Adar or Adam, clad in Gothic dress, standing under the invincible Red Cross, accompanied by the Sun-Hawk and taking up his standard, the pedestalled Cross, out of its socket, attended by his upstanding He-Goat, exactly as described in these lays, wherein Adam's warriors are styled "He-Goats" and Cain is called "The Herder of the He-Goats"—the Goat being, as I have shown in my former works, the special emblem of Adam-Thor or Sig and his Goths, properly *Gots*, and a pictographic rebus for *Got* or "Goth," and at the same time a nobler and more manly mascot than the deadly serpent and sanguinary wolf of the Edenites.

The Rowan as the True "Golden Bough"

The Rowan Apple symbolism of the Red Cross—that cross being made as we have seen of Rowan-tree wood—is especially prominent in these Eddic lays, although hitherto wholly unnoticed; and significantly the Rowan Apple is seen figured in several of the seals. The Cross is herein variously called "The Sacred Wood," "The Red Rud or Rood," "The Rowan Wood (*Runn* or *Reyni*)," "The Rowan Stick-Goad or Spear," and "The Appled-Ash of the Blazing Wood." This does not imply that the actual Rowan-tree branch with its golden scarlet-cheeked apple fruit—the true "Golden Bough," and devil-

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banishing talisman of Odysseus, and *not* the mistletoe as has hitherto been conjectured by all modern writers—was itself always carried as a substitute for the Cross. The opening verse makes it quite clear that the Red Cross carried on this occasion by Adam-George was a wooden standard called “the pedestalled rod” of carpentered Rowan wood in the form of a Cross, and its wood was

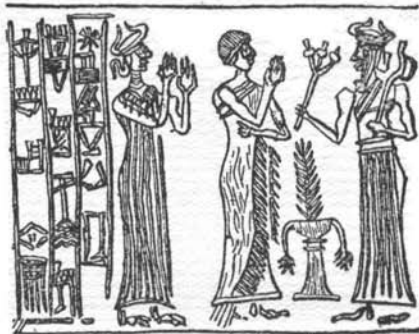


FIG. 92.—King Thor or Sig carrying Rowan-branch as talisman, entering Eden (or Hell) for rescue of Ifo or Eve. From Sumer seal, *c.* 2400 B.C. (After Ward, 436.)

Note king, called in inscription, “Lord Sag or Zag of the Sprout of the emerging Sun,” carrying the branch in right hand and club (here probably, a ploughshare) over left shoulder, is being addressed by El, while Eve with horned Gothic hat, holds up both hands in welcome.

probably derived from Adam-George’s own great Ygg’s Drasill-tree or Mountain Ash, *i.e.*, Rowan (see Figs. 45, etc.), though in several of the seals it is figured as a Rowan-tree branch. This Cross is now seen to be the remote historical original not only of St George’s Cross and the True Cross found in Christianity, but also of the Fiery Cross carried by the Scottish clans in their holy wars.¹⁸⁷ It at the same time discloses the Adamite

ROWAN AS TRUE GOLDEN-BOUGH TALISMAN

Gothic origin of the old Scottish adage on the devil-banishing effects of the Rowan-tree :

“ Rowan-tree and red threid
Mak' the witches tak' their speid.” ^{187a}

The details of King Adam's expedition for the rescue of Eve is found in the Edda entitled “ Thor's Drubbing (of the Edenites),” ¹⁸⁸ which is here translated for the first time literally and in its real sense. The previous so-called “ translations ” or paraphrases, whilst missing entirely the meaning of the expedition and its leading details, are a tissue of grotesque mutilations and perversions of the meaning of the text.

The numerous archaisms in the language and words of this text, and the rich variety in the titles and in spelling of the names of Adam, Cain, Eve and Abel are of much historical and philological importance, especially as several of the names and words are ancient Sumerian. The *topographical* details, too, are significant as preserving traditional ancient names and features in the route from Adam's capital at Vidara in the heart of Cappadocia down through the gorges to the sun-baked Eden or Carchemish on the Euphrates plain (see map).

King Adam-George's Crusade to Eden

In the opening stanza the fiery Red Cross, called “ the pedestalled Rood,” when taken out of its socket on the Red Fell, is used as a divining-rod to indicate the path taken by Abel down to Eden, and is made to speak like “ The Burning Bush.” I have prefixed a stirring verse embedded in another Eddic lay, “ Thrym's Speech,” which appears to relate to this same rescue expedition. It would appear that Adam and Cain in their eager-

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ness outstripped their men in the hurried rush to Eden :]

Then were the He-Goats out o' home for the rake,
 Speeding with poles, swift the duteous ones ran.
 Rocks were riven by Odo, earth burnt aflame
 As Od-o'-the-Inn's sons (drove down) to Eden-Hame.

Flying was the pedestall'd Rood at the Red Fell
 Afore Ot(-am) the Goth. At the whetting
 Of the Dragon Lopt, against that liar,
 Lower'd was its rope by Home (-dale) Father.



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FIG. 93.—Thor-Adam's crusade for rescue of Ifo or Eve from Eden or Hell. From Hittite seal, *c.* 2000 B.C. (After Ward.) Here Thor, with his Goat-head symbol, carries the Cross in his left hand and his uplifted club or "Hammer" in his right hand. His men are seen marching on right border, and his objective, the abducted Eve, standing on the Lion or Wolf by whom she was carried off and the ropes by which she was bound are in the middle of the picture.

This Rowan-goad (oracularly) quoths : " The green
 Goths' Her-Thrum beaten track,
 Verily there the true way for
 The steed of George-the-Red lies (to Eden or Carchemish)."

The Goad of Strength then Thor lets go
 Down (the trail) of the lewd Gamms (Vultures)
 Where the fey (serpent's) tusks and thrusting horns
 Of sic nether folk abide.

ADAM-GEORGE'S & CAIN'S RUSH TO EVE'S RESCUE

There wended George geared with the disc,
A-shooting the wicked Gandrs richly,
Ending ne'er until (he reached) Ymi's Land,
Ida's seat from Thridia (Thor's capital Vidara).

George the Warden in faring forth so far,
Swore to maim the noxious harmer,
To scathe and bind with one swoop,
Saying " The Galdrs (Chaldees) and rogues !
I'll make Grim's Gallman ¹⁸⁹ (Ty)
The betrayer, holler a grand stream (of song) !
I'll open the evil gapes
Of the Endils with my spoon !

And the gone Vans in going,
Those war-wolves, have torn from (my) heaven ¹⁹⁰—
Frida, her husband's, that foremost of matrons,
Sorely come to dreary dregs.
But I'll break the baleful quother,
The braggart Loki, the villain :
My broidering wand (will ply) on the back
O' the son of the brothel ' brides,' the sedge sows ! "

Athwart his way, the weir-bridge had vanished :
Its feet, the swinish nuns, and
Its hilt, had hagg'l'd and halted him ;
But he leapt the river o'er the gaping weir.
Miok the (men's) leader ne'er staying leaped
Like their stick-leader. Thus the broad way
O' the Urd River was thrust past,
Then the adder's eastern Thiod River snorted in rage.

[This latter flooded icy river seems also to have
been successfully crossed, and Adam on the southern
bank muses on the miraculous efficacy of the Cross :]

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There in the murky forest afore the marches,
Bur (Adam) hastily sitting said :
“ Not the revolving wheel (stone-mace) here
Has scotched the Adder (River) into suavity—
That knotted, raging, hacking, freezing one—
But the Wood (Cross) measured the wrestling splash :
That (it was) which fell'd the running stream
And fell Fedio, and made (its barrage) stop.”

[The lucky passage of the next flooded river is also ascribed to the Cross, disclosing presumably the old Gothic original of the water-passage miracle borrowed by the Rabbis for Moses' passage of the Red Sea, and which also occurs in the ancient Indian Vedas.]

Hard wax'd the Nar (River) letting up to his shoulders,
With his heels on its bed in such flowing.
In this gateway of mud, Niotr (Thor)
Neatly (an end of) his niard girdle far (flinging),
Athwart let it twirl to be seized by
Thor's bairn, who was hisself merry
And smart, tho' blotted up to the neck.
Yet still the stream waxed more.

Ōdo (Adam) steadfast, but his friend afloat,
Swore (by the Rowan) the oath of the Goths.
“ Seats for the voyagers ¹⁹¹ may the sapient sword
Rowan
Gain (for us) in the fens,
Tardy the running waves harden the earth ! ”
The Rowan quick the needed
Earth supplied : A snow-bridge (it became)
By the appled-ash of the blazing red wood.

MIRACULOUS PASSAGE BY THE ROWAN-CROSS

Unto its midst, out he heaved himself
 By the Apple-Rowan that was his shield.
 And clinging to the belt of Heaven's *siöla* (king) ¹⁹²
 Came safely leaping out Thi-alfi (Thiazi, Cain) ;
 For 'twas Ado and not the reckoning Mimi (Nimi, Cain)
 Who strode the stream alone.
 Then ne'er stopp'd they afore they stepped
 Into the strife-laden vale of the Grids.



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FIG. 94.—Thor in the rescue of Eve carrying uplifted club in right hand and Rowan-branch. From Hittite seal. (After Ward.)

Note he carries the Rowan in left hand, tramples over fallen foe and is accompanied by his son and other attendants armed with clubs or axes.

No more deep (flooded) acres dripped across
 To the devilish weems of these weres of gloom.
 Striding on, talking without standing still,
 The pedestalled Wood-bearer rushing fell.
 Awestruck Diar (Thor) fain the lots (would see)
 But his son (Cain) ¹⁹³ on the firth hugging merry oaths
 (quoths :)
 “ The spill of the Wood isn't to be feared :
 Thor and Thi-alf are as strong as stone ! ”

Then (Thor) girded with his companion at his side,
 They let out their swords against the hateful ones.

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Shielded by the Wood-board, they warred against
The horde hard yelling their war din.
Afore the Hell-rider, the Red Rood,
Heide's heathens fled in fear from Òdar the divine.
The bright Wood-shield (Rowan-Cross) shot
The squealling heathen wreckers.

Know ye yet the Edda?

Know ye yet it all?

[For Sumerian version of King Thor's crusade and Indian version of miraculous passage over water as dry land, see Appendix I, p. 255.]



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FIG. 94A.—Thor with his Sun-cross in Sumer seal, c. 2400 B.C.
(After Ward.)

Note Thor is in three scenes. In centre with uplifted scimitar he rides on a bridled-winged (?) bull (cp. Fig. 98A, p. 161). At sides he steps over mountains. On right, his Cross is in front, and on left he confronts an Amazonian (? Gunn-Ifo, Guen-Ever or Eve).

SCENE XXII

RESCUE OF EVE BY ADAM & CAIN FROM EPLI OR ABEL IN EDEN & PUNISHMENT OF ABEL

[The same Eddic lay goes on to describe the rescue of Eve by Adam and Cain from the clutches of Abel-Seth or Baldr-Sot, who is herein significantly called *Epli* (equating with the Hebrew $\bar{E}-b-l$, which is the form in which "Abel" is spelt in Genesis), also "Val" (akin to his Sumerian title of *Bal* or *Ibil*), and "The Steer," a variant form of his previous "Bull" title, and thus identifying him with "The Steer-god of Israel" of the Old Testament.¹⁹⁷

He is also significantly called in a later stanza *Egil*, in keeping with his title of *Ægili* or *Egili* in this scene in the famous ancient British carved casket of whalebone with Runic writing of about the sixth century A.D. from



FIG. 95.—Thor's (?) attack on Abel as Egili-the-Archer. From Franks Casket of c. sixth century A.D., now in British Museum. (After Stephens, SRM.)

Note the archer defending a house or shrine, in which sits a hooded figure (? El), holding a sceptre with two-headed vulture above, and two-headed monster below.

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Ferryhill, near Durham, the Franks Casket, see Fig. 95. This represents him as "Egil the Archer," referred to in the old British legend of "Wayland the Smith." The Semitic-Chaldee origin of this title seems disclosed by the Hebrew *Egel*, a "bull calf," and "the golden calf," idolatrously worshipped, and also a Semitic title for "a leader or prince." And the Edda repeatedly calls him a "Bull."

Striking confirmation of the authenticity of this Eddic record is found in the ancient Hittite seal of probably about 2500 B.C. (see Fig. 96), in which the rescue of Eve by Adam is *depicted in all its details precisely as preserved in this Edda*. Adam Thor is portrayed girdled, stepping over mountains and entering the Eden abode with uplifted club (or hammer) in his right hand and *grasping the fruited Rowan Cross* in his left hand, with his symbol of the eight-rayed Sun in front of him. The imprisoned Eve is seen of white complexion holding up her skirts, and above her left hand is the Cross of Adam, with the crescent Moon underneath to indicate that Eve was originally of the Lunar cult. *Prostrate below her is Abel as "The Steer of Eden,"* with his Wolf-head and Vulture symbols. Behind is the Matriarch El of Eden, crowned, with her hands uplifted in supplication, with her Lion (or Wolf) and coiled Serpent symbols and two attendant weirds. Here again, therefore, the remarkable and literal historical authenticity of the Edda is established.

The Edda sings :]

Driving 'midst the drifting knavish devils,
So the divine Ódar surged up,
To Sõt he fared afloat, who fled to his door
Where Ivo (Eve) was nested.

THOR'S RESCUE OF EVE & PUNISHMENT OF ABEL

Then the Fire-wrester,¹⁹⁸ the fast flood-riving
Dāni (Dar-Danos) stood—
The knocker-down of Ioln's (Helen's) race stood—
Afore that out-hustl'd lout.

They were (twain), the doughty (Cross) bearer, Thor,
And Ran's hugging bairn :
That limmer warden of Hell who came howling,



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FIG. 96.—Adam's rescue of Eve from Abel in Eden with Rowan-tree emblem. From Hittite seal of probably about 2500 B.C. (After Ward, 913. $\times 1\frac{1}{2}$). For description, see text.

Baulked from going :
That lustful father was fast held,
And Frid (Eve) was there inviolate :
Snibb'd was the lady against the gripper,
And there rested the green-hatted queen.

Ok's (Thor's) hammer on Logi humm'd hail
It humm'd on the filbert of Vall
The Truth-Ash wood trod down the Moony
From brow to sole, thwacking
The hooded steer,¹⁹⁹ on the path,

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Where raged the hovering hitting twain.
 Then laughing Ell-Ida,²⁰⁰ Hell's foremost hound,
 The Kiaol²⁰¹ woman (quoth) :

“ Fetch away betide thy seiz'd Frœdi from Eplis'
 (Abel's) firth ! ”
 Quoth the Queen of the Earth,
 “ With me she lay, not with the mob of (harem)
 women,
 And all is right, I ken.



FIG. 97.—King Thor leaving Eden with rescued Eve.
 From Hittite seal, c. 2200 B.C. (After Ward.)

The elm tie-ropes are loos'd (off her) :
 Ægir (Ægil, Abel) the angry-thief, slic'd the thongs.
 Now Od-o'-the-Inn's awful seething with the nether
 race
 In the South should be gone ! ”

So At (-am) for (further) shindy rapping,
 Not minded to swill for (further) fight,
 He lifted the brooch'd one from the Lion's²⁰² too
 long friendship,
 And so thronged forth.
 Then is The Thrasher of Ur with the Asa Esio
 (Asi-Eve)



KING THOR-ADAM RESCUING EVE FROM THE LION AND BULL DEMON
CHIEF OF EDEN.

From Hittite bas-relief at Carchemish, now in British Museum. (After Hogarth, *Carchemish*, B. 10a, by courtesy of the Director, British Museum.)

Note Sut (or Seth-Abel) is represented by his totems, and Eve as a Ewe Deer or Elk.

THOR'S RETURN WITH THE RESCUED EVE

Out from Hrimni's floor of dross,
And away from the throes of the moody dark brides,
The weirds of the Gripper's breast.

Know ye yet the Edda?

Know ye yet it all?



912

FIG. 98.—Another of the same. From Hittite seal, *c.* 2000 B.C. (After Ward.) Here the pair are accompanied by Gunn or Cain and attendants.

Note the Winged Sun over Eve, with the crescent Moon indicating her original cult.



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FIG. 98A.—Thor with his hammer and bolts victorious over the bull as Jupiter Dolichenus. From Roman shrine *c.* 200 A.D. at Hittite city of Aintab N.E. of Carchemish. (After Ward.)

Note Roman dress, and compare Fig. 94A, p. 156, middle scene.

THE BRITISH EDDA

SCENE XXIII

CAPTURE OF THE MAGIC BOWL OR "HOLY GRAIL" OF THE GARDEN OF EDEN BY KING HER-THOR OR AR-THUR, AND ITS CONSECRATION BY THE LATTER TO THE CULT OF THE SUN AND RED CROSS.

Disclosing this Stone Bowl still existing, bearing inscription of Thor's great-grandson, the Sumerian King Udug, c. 3360 B.C., as the actual "Holy Grail" of King Arthur.

[This same Eddic lay goes on to record that Cain, significantly called *Kynni*, after the rescue of his mother Eve, overthrew the Magic oracular Stone Bowl or "Witches' Cauldron" of El and Baldr of Eden—the jealously-guarded pivot of the Eden or Hell cult, regarding which the Matriarch El formerly taunted Adam at his former visit (Scene XVII) with the desire of carrying off, and which he now did in fact.

Now carried off by Her-Thor or Ar-Thur as a trophy, it became on consecration by him "The Holy Grail," the subsequent loss of which was a favourite theme in the Arthurian legend; and attempts were made by Christian bards to identify it with the "bowl of the Last Supper," on the mistaken assumption that the great King Arthur lived after Christ.

This Stone Bowl proves to have been the sacred oracular drinking and special stewing-bowl or "Cauldron of Foreknowledge" of the pre-Adamite matriarch weirds of the Garden of Eden from time immemorial down to El, the contemporary of Adam, and to have been regarded by the Edenites as their most precious possession and fetish of sorcery. After its appropriation and consecra-



THE MAGIC ORACULAR STONE BOWL OF EDEN GUARDED BY DRAGONS.

From lintel of palace doorway of Sennacherib (705-681 B.C.). (After G. Smith, *Assyrian Discoveries*.)

CAPTURE OF MAGIC BOWL OF EDEN BY THOR

tion by Adam-Thor, by drinking out of it sacramentally at each harvest-tide, the greatest festival of the Goths, (with the exception of Yuletide, later called " Christmas " by Christian priests), it became The Holy Grail of the Gothic knights, but disappeared later, for the reason, as now disclosed, that it was deeply buried by Thor's great-grandson beneath the foundation of the central tower of the oldest Sun-temple in Mesopotamia, which he built, and whence it was unearthed about thirty years ago, and its inscribed fragments are now in my possession (see Pl. XXI). Significantly it is also frequently referred to by the later *Sumerians*, *Babylonians* and *Hittites*, and lamented over as " The Lost Magic Stone Bowl " that had been captured by Dur or Adar, which are also titles for Thor in the Edda.

Overthrow & Cracking of the Magic Bowl of Eden by Cain

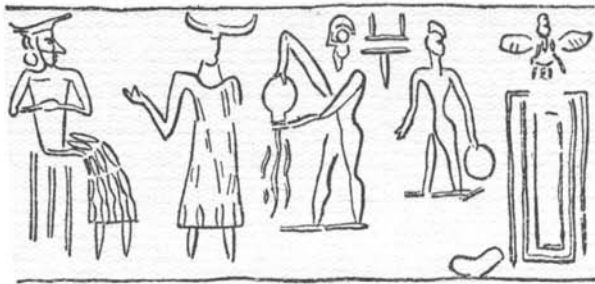
The overthrow, cracking and ejection of this Eden Bowl are described in the three concluding verses of the above lay, and are strikingly confirmed by the archaic Sumerian seal (Fig. 99) and the Sumerian psalms :]

Then the holy beef-dish (bowl) o' the hall,
The Head o' the Hawks (Cain) comes to broider.
Under in the flat it was broiling,
Fornest the feet of the Thrasi witches ;
This titbit of Gull, Ullar (Cain) loos'd
In the teeth of the three tied witches,
Those nether maimers amid their mess,
And he dirl'd out the beaker (afore) their nose.

Gloomy aneath in their armed gear,
Grumbling with drenched skins

THE BRITISH EDDA

O'er the vanished cellar-song (-bowl) of Victory
They louted on the hearth beaten.
At the coming of the two, Vidar (Cain and) Mit-
the-divine,
The ale can they saw harmed,
Let out on the path, the metal brimmed beaker
Fallen and Eden wrecked.



100

FIG. 99.—Cain or Kynni throwing down the Magic Bowl of Eden.
From archaic Sumerian seal, c. 3350 B.C. (After Ward, 100.)

Note Cain is rudely emptying out the Bowl, and behind his head is the Sumerian word-sign *Mar*—"throw down, break, destroy, maul." On left is El, wringing her hands before Adam, who wears his Gothic ox-horn hat with face abraded. Behind is one of the witches holding the Moon symbol and looking at the wrecked stand and broken dish on ground over which flutters the Sun-Hawk.

The Hell-blood sacrificer woefully nipt,
Hack'd and broken in the shaws—
Under the fell attack of young Alf o' the Hames,
That bright blinking calf.
No (more) folk-feasts from that lost crafty cheerer,
The meet wishing-bowl of the matron ;
The old mind-can is down,
The fiery stone of Ell, the trickster !

STORY OF THE MAGIC STONE BOWL OF EDEN

Carrying off The Magic Bowl of Eden by King Her-Thor

[The carrying off of the cracked Magic Bowl of Eden by Adam-Thor is described in a later Eddic lay, variously called "Thor's Trammelling of the Midgard Worm or Serpent" and "Hymi's Quothing."²⁰³ The bard who thus modernized the older text of this tradition does not appear to have known that the overturning and cracking of the bowl with its capture and removal occurred



FIG. 100.—Sut, Tivo or Baldr boasting of his Magic Wine Bowl or Vase in Egyptian as Set and his Vase. (After Budge.)

at the rescue of Eve. He makes Thor and Cain undertake a special visit for its capture, but does not explain how Eve came to be present at the time in Eden. He introduces several verses of his own (omitted here) making the trio stay overnight in Eden, though the older lay states that they left for home at once. He also adopts the later notion of Snorri that *Hymi* (that is Ymi or El) was a male Iotun or Edenite.

This lay prefaces its account of the capture of this famous Bowl or "Ewer" ²⁰⁴ by a narrative of a previous visit of Baldr to the banqueting-hall of the Goths, in which he boasted of the unique and surpassing magical virtues of this Bowl. And significantly it is rich in the

THE BRITISH EDDA

Sumerian titles of Thor and his son. Thus Thor also is called *Bur*, *Od* and "*Rōa*," *i.e.*, in series with his Indian Vedic title of *Purū-Ravas*, wherein *Ravas* means "of the Sun"—*Ravi* in Sanskrit and *Ra* in Egyptian, both derived from the Sumerian *Ra*, the Sun (see my *Sumer-*

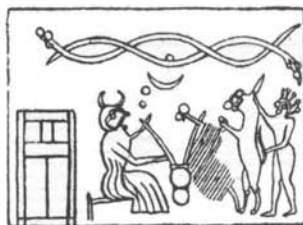


FIG. 101.—El drinking from Eden Bowl. From archaic Babylonian seal on lapis lazuli. (After Ward.)

Note she is seated inside door, with crescent Moon on her head, and also as emblem in front, drinking from bowl through a tube. An attendant presents rampant lion held by ears and tail. Above are two Serpents moving in opposite directions, suggesting rope-pattern or guilloche.

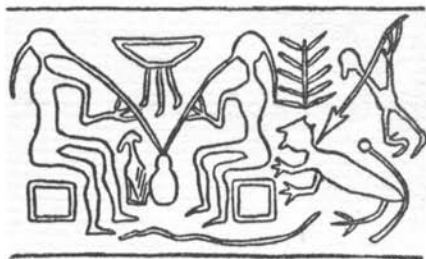


FIG. 102.—Two figures (? El and Baldr-Tiva) drinking from Bowl or "Ewer." From archaic Hittite seal from Kul-teppe, near Cæsarea in Cappadocia. (After Ward.)

Note drinking through tube. Between is cauldron on a tripod. Behind is tree and man spearing animal (? Wolf); and below is Serpent.

Aryan Dictionary, and WPOB.). And his son is called *Amo*, *Ægis*, *Moeg*, and *Kynni*. This lay sings:]

In days of yore Val Tiva came spying,
 And in the 'sembly slowly afore saying a word,
 He shook (his divining) twigs to see the lots,
 To find there at Ægis' Hall the ordeal cheer in the Ewer.

There sat the Hill-dweller (Cain), the tidy bairn, in front—
 Miok—much blind to such like,

CAPTURE OF THE MAGIC STONE BOWL OF EDEN

Who looking in the eyes of Ygg's bairn (Cain), in thravn
(mood) quoth :

" Thou oft hast a 'sembly for the Asas geared ! "

That fate-working Edenite, the word-badgering tailed
(wolf),

Hugging (the notion) of being in Heavendom next to
the Goths,

He bids Sif's husband hisself fetch the Ewer (saying) :

" Then I'll tell ye all o'er your ale of a heater (Toddy-
bowl) :

" None can match that of Maid Mary (El) and Tiva,

And the great Regis can get such nowhere !

'Tis the one of (all) truce-cups of Ty (to) Hlōrrida,

Easter's foresight ²⁰⁵ is most in that sage one :

Afore the byre (it stands), east of Eli of the Waves,
At the hound-wise witch Hymi's, at the end of heaven.

At my mother's ²⁰⁶ moody kettle,

That roomy brewing Ewer, is the deep of rest.

Feast ye will if ye get that lucky well,

If thy wily friend will let it with its gear ! "

(So now) they (Thor and Cain) had driven forth thither
for days

From Asgard until they came to Egil's :

The Herdsman (and) the He-goat of the horned gos-
hawk,

And hurried into the hall in Hymi's hut.

Moeg, the snow-white ²⁰⁷ Mioek led in himself,

Hefty-headed as nine hundred (men) ²⁰⁸

Then another (Eve) jogged forth all golden (haired),

White-brow'd, the bearer of the beer wassail herself.

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Eve quoths : That kinswoman of the Nether Edenites
 (quoth), " Well (glad) am I to see ye !
 Full of hugs (am I) for ye twa ! Sit under the
 Ewer
 Which my ' friend ' (Abel) marks himself
 Glegly with guests. For George he hugs ill-will ! "



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FIG. 103.—Thor and Cain (*Āmo* or *Mioek*, *i.e.*, Michael) received in Eden by the abducted Eve. From Hittite seal, *c.* 2000 B.C. (After Ward. $\times 1\frac{1}{2}$).

Note all the details exactly as described in Edda. Oku-Thor is stepping down from mountains with his hammer, Sun-Hawk, and in front of his foot his handled Cross ; and the Sumer sign in front of him reads Uku-shu (*i.e.*, his Sumerian title of *Ukusi* or *Agushi*.^{208a} Cain or *Āmo* bears his Sumerian name-sign *Āma* (a wild Ox-herd) ; and Eve or Asi (bearing her Sumerian name of *Asha*) is holding out a cup of wine. On the left is the Bowl or " Ewer " cauldron, which is filling the cups of the two sitters.

Still wet was that tyrant, warder of that seed-spell
 abode,
 The hard tyrant (of) Hymi, home from the hunt,
 Jogging into his cellar, gloomy and icy
 Was the churl, when in came the shaggy kin of Frae
 (Eve) of the Inn.

CRACKING OF THE MAGIC STONE BOWL OF EDEN

Quoth Eve outside to Baldr : “ Were thee keep hale,
Hymi ²⁰⁹ (bolt !). Inside are the hugging Goths !
Now is (my) son come into thy cellar,
He whom I’ve waited for, from a long way,
And following him Her Ōdr, And the Skoti, ²¹⁰
The Friend of Man, who Vēor is hight.
Beware where they sit under the cellar gable.
So forth save thyself : stand afore the pillar ! ”

But sunder’d was the stock of the pillar afore the
sight of the Edenites,
’Twas already in twain, broken by the Asas,
And the stock of eight (Ewers), only one of them
Hard sledged remained whole.

Forth came they (Asas), but the old Edenite
With loathing eyes for And-Skoti
Said to herself : ²¹¹ “ Mind well when thou seest
Him that makes witches weep, come in on thy floor. ”

“ There (also) is Thiora (Taur, Cain), ²¹² the taker of
the three (witches),
Both of them going after the Eden seether !
Where don’t they lift their heads shameless ?
And at (my) fireside sitting bravely ! ” ²¹³

And then that Edenite, unfriendly as ever,
In throes of spite and taunting Thor,
Quoth she : “ Ramming strong men tho’ ye be, Roa
and Kynni, ²¹⁴
E’en with thy crafty might ye’ll ne’er break my
chalice ! ”

Then Hlo-the-Rider (Cain) came at it with his hands
To let break and burst the broth-stone *glari*, ²¹⁵

THE BRITISH EDDA

Sitting agog he slogg'd it on the pillar,
But it was borne back whole from Hymi's skirts.

Until Frida, knowing that harlot
Easter's foreknowledge, the mikle wisdom of the
 adder (quoth),
" Dash it on the head of Hymi, that is harder,
Than every choice meat-chalice of Eden ! "



FIG. 104.—Eve counselling Cain in Eden. From Hittite seal, c. 2000 B.C. (After Ward.) The sign in front of Eve or Asi reads *Aš-u*; in front of Cain reads " Son "; and in front of Oku-Thor the Asa reads *Uku-aš* in Sumerian.

Then the hardy He-Goat guardsman, rising from the
 knees,
Brought the dish with all his Asa might
Down upon the helmet-head of the churlish Hell
 enchantress,
Then the round wine-carrier was riven (in cracks).

Mary quoth : Mary (quoth) : " I see my meet treasure
gone from me !

I see my chalice in knocking ruined ! "

Quoth she, that churl : " Never more can I say (to
 that one)

After this in my life : 'Ale art thou heated ?'

THOR CARRIES OFF MAGIC BOWL OF EDEN

“ That one thing so choice (I doubt) if I can mend ;
Out thro’ mine own fury goes the ale-keel of my
house ! ”

Ty looking on, Ty swearing at the ruin,
Stood beside the other. The Ewer rested calm in
front.

Then Father Mōda fetched it from the snakes,
And in going striding o’er the floor o’ that nether
cellar,
Sif’s husband heaved up upon his head the Ewer,
As a holy trophy enringing his skull.

Pursuit of Adam, Eve & Cain by Edenites under Abel

Forwards, ere long, on looking back
One time, Od-o’-the-Inn’s son saw
Out-rushing with Hymi from the East
Folk-hordes faring forth fell-headed.
The standard (bearer) off his shoulders stood the
Ewer,
Waved he the mallet, the murder-yearner afar,
And the ruining whales he dropped.

Wounding of Cain by Abel

Forwards again, ere long lay down
The He-Goat Hlo-the-Rider half-dead afore,
That shackler (Cain) was scarr’d and shear’d to
the bone,
And that by the all lewd-wise Loki (Abel).

THE BRITISH EDDA



FIG. 105.—King Her-Thor or Ar-Thur carrying off the Eden Magic Bowl on his head as a Hat. From Hittite stele trophy from Birejik, now in British Museum. (After Perrot, PAS. ii. 62).



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FIG. 106.—King Adam, Her-Thor or Ar-Thur consecrates the Eden Magic Bowl as "the Holy Grail" of the Sun Cross or Red Cross. From Hittite seal, c. 2200 B.C. (After Ward).

Note the king enthroned holds up the Bowl in his right hand. In front are four handled Crosses, each surmounted by Sun-Hawk, and three more hawks below the total seven = in Sumerian "IMIN, *Hinnin*, or Heaven"; and the sign below the Bowl = "Life."

CONSECRATION OF EDEN BOWL BY THOR

Consecration of Eden Bowl by King Her-Thor as "The Holy Grail"

Now have you heard how the Ewer-Can was worn like
that,

As the Goth artists carve with such skill ;

That Ewer of the Earth Ruiner he fetched as a loan,

Thus both he, the Chaldee (Eve) and the bairn forged
forth to their own.

The doughty able Ug (Thor) came to the Thing of the
Goths

Wearing thus on his head the family Ewer of Hymi.

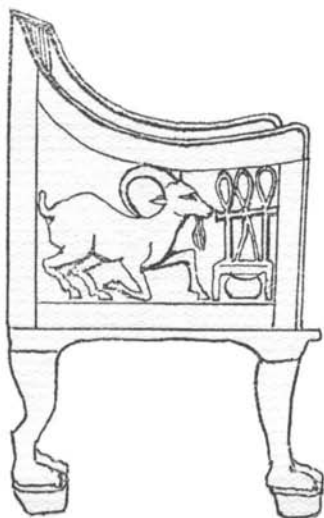


FIG. 107.—Hitto-Syrian Ceremonial Chair of fifteenth century B.C., presumably used by the high priest at the Bowl or Grail festival. Found in tomb of the Hittite high priest, who was the grandfather of King Akhen-aten, the Sun-worshipping Hitto-Egyptian king of Egypt. (After A. Weigall, *Life of Akhenaton*, 48).

Note the Goat (Goth) adoring the handled Sun-Cross (triplicated), surmounting the Bowl.

THE BRITISH EDDA

Then Veor shall drink well from that Ewer
Ale of the Deer at Ægis' Hall, each Harvest-tide.

Know ye yet the Edda ?

Know ye yet it all?

[The last two verses in disclosing the origin of The Holy Grail of King Her-Thor or Arthur also disclose the origin of the ceremonial " pot " hat surviving down into modern times, and the explanation of the pot crown worn by kings in ancient Sumerian seals and on Egyptian sculptures (the so-called " Crown of the North " in Egypt)—in imitation of King Adam in carrying off the Magic Bowl of Eden having worn it on his head as a hat (see Fig. 105).

[For the Sumerian versions of King Adam Her-Thor's or Arthur's capture of the Garden of Eden Magic Bowl, its consecration as The Holy Grail of the Sun-cult, and the modern recovery of this long-lost famous Stone Bowl itself, see Appendix I., pp. 256f.]



FIG. 107A.—Vestal virgin of Sun-cult bearing sacred Bowl.
From terra-cotta in Phœnician tomb in Cyprus. (After
Cesnola 30.)

Note Swastika Crosses and dotted Sun-circles on her dress.



THE CONSECRATED STONE BOWL OF EDEN AS "THE HOLY GRAIL" OF KING ARTHUR.

A. The Stone Bowl fragments bearing the original archaic Sumerian inscription of Thor's great-grandson, *c.* 3247 B.C., in burying the trophy, and unearthed below foundations of central tower of the oldest Sun-temple in Mesopotamia, at Nippur, by the Pennsylvania Museum Expedition, and now in author's possession. (Reduced $\frac{1}{2}$.)

B. Suggested restoration of Bowl or Grail by author. On traditional shape of bowl, see early seals, Figs. 10f., 101-107, Plate XXI and WMC. Fig. 15, mostly all after the Bowl had disappeared under the Sun-temple.

SCENE XXIV

THE BATTLE OF EDEN, BETWEEN ADAM-THOR AND HIS
GOTHS AGAINST THE EDENITES UNDER BALDR-SUTT
OR ABEL-SETH, ABOUT 3350 B.C.

[The Matriarch El and her son Abel of The Garden of Eden now, as detailed in the Edda, feverishly mustered all their swarms and allied hordes from the Carchemish and Van provinces, from Lower Mesopotamia, and by sea from the seaboard of Syria and the south, from Lycia, Lydia, and other parts of Asia Minor for an overwhelming attack upon King Adam and his Goths.

This great epoch-making battle was the greatest of all battles in the world, as judged by its far-reaching effects ; for it led to the political supremacy of Adam's Higher Civilization, and its free propagation over the world—to its immediate extension to Carchemish or Eden, and thence down Mesopotamia to the Persian Gulf within a very short period, and latterly to India, Egypt and Europe. It occurred, according to my newly-found historical data, about 3350 B.C.²²⁰. It was presumably a year or more after the rescue of Eve, as Cain is now completely recovered from the wound inflicted by Abel, and the collection of the distant hordes of the Edenites must have taken a considerable time. It resulted in Adam's victory of the traditional "Harrying of Hell" of the Welsh.

The Central Edda preserves a stirring traditional picture of the mustering of all the various hordes of the Wolf-Serpent tribes to attack Adam and his Aryan Goths. These hordes hastened by land, sea and river, and we have seen that El and her Chaldees, the primi-

THE BRITISH EDDA

tive " Celts " or " Kelts " or " Children of the River," ²²¹ who frequented mostly the river-banks and sea-shores.

The names of these pre-Adamite Wolf-tribes are significant. The very first-mentioned is the *Hrym*, which suggests the original of the Germanic tribe of " *Hermin-ones*," recorded by Tacitus to the east of the Rhine, who were called by him " *Celtae*," and who, says that historian, claimed descent from Hermin, a grandson of " the earth-born god *Tuisco*," who was evidently identical with Wodan's son Tiu, Tivar, Ty, Attys or Baldr. These were reinforced by the *Munu* tribe of " the fire-spitting " Muspel, who were presumably the ancestors of the *Mannus* tribe of Germans who Tacitus says claimed descent from the son of Tuisco. " *Hrym* " as we have seen is an Eddic variant of *Jærmun*, cognate presumably with *Garm* or " wolf," and with the Indian Vedic title for El of *Sarama* as " The Bitch of the *Pani* " or Vans—the *Seramis*, Amazonian queen of Van of the Greeks, and it is apparently the source of the tribal title of " *Sarma-tian*," for the eastern Vandal " *Turanian* " hordes which ravaged the early Western World. The general description of these tribes in the Edda as " *Bear-sarks* " indicates their culture.

It is also interesting to find amongst the other Wolf-tribes which are specified, the *Læg* and *Lydi* as coming by sea. This clearly discloses the latter to be non-Aryan Lydians, and the former to be the *Lukie* or *Lykie* of the Greeks and the " *Lycians* " of the Romans, on the Mediterranean coast west of Cilicia, a name now seen to be derived from Loki's wolf-tribe, preserved in the Greek as *Lukos*, " a wolf." And the later Lycians especially worshipped the Mother-goddess, with her wolfish cult and her *Nereid* water-nymphs (see Fig. 108), wherein *Ner* is

BATTLE OF EDEN BETWEEN THOR & EDENITES

from the Greek *Nēros* "wet," from Sumerian *Nier* or *Ner*, "much water," the source of the Aryan Sanskrit *Nāra*, "water"; and we have seen that *Nar* is the



FIG. 108.—Lycian Nereid nymph (idealized) on Wolf-headed sea-horse or dragon. In Naples Museum. Compare for Indian form Pl. II.

Eddic name for the Euphrates at Eden or Carchemish, where the aborigines are called "the *Nar* men"; and *Nāru* was a usual Babylonian name for the Euphrates and other great rivers.

The flying Dragon *Hel* or *Ate*, or *Hate*, or *Jærmun*, as

THE BRITISH EDDA

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



FIG. 109.—The Matriarch El as the Flying Dragon in Egyptian mythology. (After Budge.)

Indeed the whole atmosphere of the Wolf-tribe offensive in the Battle of Eden as described in the Edda, with its anticipation of bombing aeroplanes, its red-hot missiles projected, the incendiary flaming switches (or "Cherubims' swords"), the belching forth of fire and poison and clouds of smoke which darkened the heavens and obscured the stars, vividly suggests the hellish methods of destruction in modern warfare.]

Mustering of the Edenites under Abel

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

MUSTERING OF EDENITES UNDER ABEL-SETH

The Hrym (tribe) eke from the East,
Heaving their linden (spears) are first.
The Jœrmun Gandr sniffs
In Eden madly ;
Orm knocks the waves,
And (Old) Harry screams (where)
Slitting, the nether Nidfoel men
Launch the " Nail-ship."

Kiöll ferrys from the East
Whence come the Munu of Muspell.
Over (the sea) the Lœg and Lydi (fare)
And Loki (also) steers.
Fare forth the great Fifis,
With all their Frekas (wolves),
With them are their brothers,
The Byleists on board.

Swart fares the sun
Midst switches of fire ;
Shining of the swords
Is the sun of Val Tiva.
The great bergs clash,
The Gif vultures trail
Wolf-Tails tread Hellways,
When Heaven's clefts open.

Adam-Thor calls the Goths to Arms

What are the Asas doing?
What do the Alfs?
All Eden-hame growls,

THE BRITISH EDDA

The Asas are in Thing council,
The Dwarfs groan afore
Their stone-doors, or
Wisely seek the rock-ways (in flight).
Know ye yet the Edda?
Know ye yet it all?

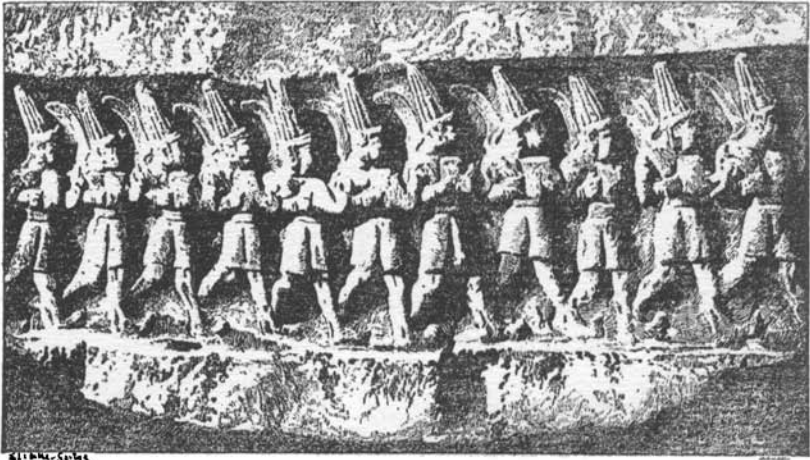


FIG. 110.—Adam-Thor's "He-Goat" (Hefir) Gothic Warriors on the march. From Hittite rock-sculpture about (?) 3000 B.C. at Iasili, sanctuary near Pteria. (After Perrot and Guillaume.)

Note their Gothic dress, tall, ribbed Phrygian hat and scimitar-like weapon.

Mimi's (Nimi, Cain's) "sons" are astir
When Miöt's Wood (-Cross) is kindl'd
At the yelling
Of the calling horn
High-blown o'er the Hame Dale
The lofty horn in air.
Od-o'-the-Inn consults with
Mimi's wise head.



HITTITE SOLDIERS ON THE MARCH.

From Hittite bas-relief at Carchemish, c. (?) 2300 B.C., now in British Museum. (After Hogarth, *Carchemish*, B. 2, by courtesy of the Director British Museum.) And see Fig. 110, p. 180.

MUSTERING OF GOTHS UNDER ADAM

Shakes then Ygg's Drasill tree—
The ash tree upstanding—
That old tree hums
When the Edenites break loose
When the dread (wolf-) tails
Rush on the roads of Hell
Led thence by Surtar,
The slayer and gulper.

The Battle of Eden & Adam's Victory

There (now) comes to Hlina (Hellen)
Another harm far greater,
When Od-o'-the-Inn fares
With the Wood (-Cross) on the Wolf's Way,
When the banisher of Belia(l),
The bright one attacks Surtr,—
Then maun fall
Frigg's beloved Ty (Atys-Baldr).

Then comes in the dim
Dragon a-flying,
The adder from aneath
The Nether Fells (with)
The Bear-sarks a-feathered,
Flying to their Vol sybil from afar,
The nether ogress of the Nar,
Now maun she be sunk.

The Sun turns swarthy
Fields sink into the sea ²²²
Averted in the heavens
Are the stars o'erhead.

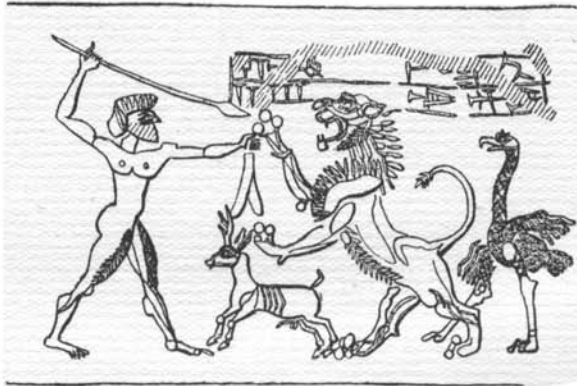
THE BRITISH EDDA

Gushes forth fiery smoke
From the old Ur Nars,
Licking high the heights
Unto Heaven itself.

Know ye yet the Edda?

Know ye yet it all?

[For Sumerian and Babylonian versions of the Battle of Eden and Capture of Eden by King Dar or Thor or Adam, see Appendix I, p. 259 f.]



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FIG. 111.—Adamite warrior attacking Lion (Eden tribal totem about to devour a Deer (symbolic rebus animal of Thor along with Goat). From Babylonian seal, c. 1200 B.C. (After Ward.)

Note behind the Lion its ally the Vulture.

SCENE XXV

SLAYING OF ABEL OR BALDR BY PRINCE GUNN-MIOK,
MIKLI, ST MICHAEL, OR CAIN, IN A DUEL, c. 3350 B.C.

*Disclosing the true account of that event & the historical
human origin of St Michael slaying Apollyon,
Horus slaying Set, & Sir Gawain & The Green Man*

[In the Battle of Eden a leading event was the slaying of Abel or Baldr, the bane of the Old pre-Adamite World, by young Prince Cain, Miok or Michael in a duel, and thus avenging the outrage on his mother and father. This famous event is celebrated by the Central Edda in one vivid verse, though it is incidentally referred to in several other Eddic lays. The Sibyl sings :]

Then came in Mikli,
Sig Father's son,
Vidar, to fight with
Val-dyr, the bold beast.
Megi laid young Hydra low (and)
O'er him a moment standing (plunged)
His hurter into his heart.
Thus aveng'd he his Father.

[Thus, the true and historical account of the slaying of the murderous Chaldee Abel of Eden by the young Gothic hero Cain is at last recovered by the British Edda of our "pagan ancestors." This traditional slaying of Abel as Apollyon by Cain or St Michael, as represented in modern art, is seen in Pl. XXIV. In innumerable Sumerian, Babylonian, Assyrian, Hittite and Persian seals and sculptures, the hero is represented as Mar-duk

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(son of In-Dur or Bel-the-Lord) slaying the demon Bull, Lion or Dragon, and Baldr is frequently called a Bull or Steer in the Edda ; and in Egyptian as Horus, son of



FIG. 112.—Cain as Horus the Sun - Hawk, Heru "Bahutet" (Her Bauge of Edda), spearing Set (Abel - Seth) as demon Crocodile. (From Egyptian, after Budge.)



FIG. 113.—Mithra (as Cain or Michael-Tascio) slaying the demon Bull. From marble sculpture in British Museum. (After Cumont.)

Note the young hero with Phrygian cap of Liberty, Ears of Wheat (for starving aborigines) issue from the death-wound. An attendant bears the Fire-torch of the Sun-cult. The Bull is defended by the Wolf, Scorpion and Serpent.



PRINCE KON, GAN, GAWAIN, "CAIN," OR MIKLI, AS ST MICHAEL SLAYING THE DRAGON APOLLYON (OR ABEL) IN MODERN ART.

(From mosaic, by Guido Reni, in Church of Capuchins, Rome.)

SLAYING OF ABEL-BALDR BY PRINCE CAIN IN DUEL



FIG. 114.—Another marble bas-relief of the same scene found in London. (After Cumont.)

Note the hero and his attendants and subjects are surrounded by the twelve signs of the Zodiac. In the upper corners are the Sun in his horse-chariot, and the Moon on a chariot drawn by bulls; and in the lower corners the busts of the Winds. The Latin inscription reads that the votary was Ulpus Silvanus, was formerly of the Second Imperial Legion, and was honourably discharged at Aurasione (Orange).



FIG. 115.—The Bull-slaying Mithra on clay cup found at Lanuvium. (After Cumont.) In two scenes. The lower represents the hero's overpowering and dragging along of the vanquished bull; the second its slaying, and note the Wolf or Lion made by the Mithraists to be attached on the hero.

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Osiris or Atmu, slaying the demon-Wolf Set (or Sutt-Baldr) as the Crocodile Leviathan (see Fig. 112 and Pl. XXV).

In the Mithraist or later form of the Sun-cult imported by the Romans from their conquered provinces of Asia Minor and Persia, at the beginning of and shortly before

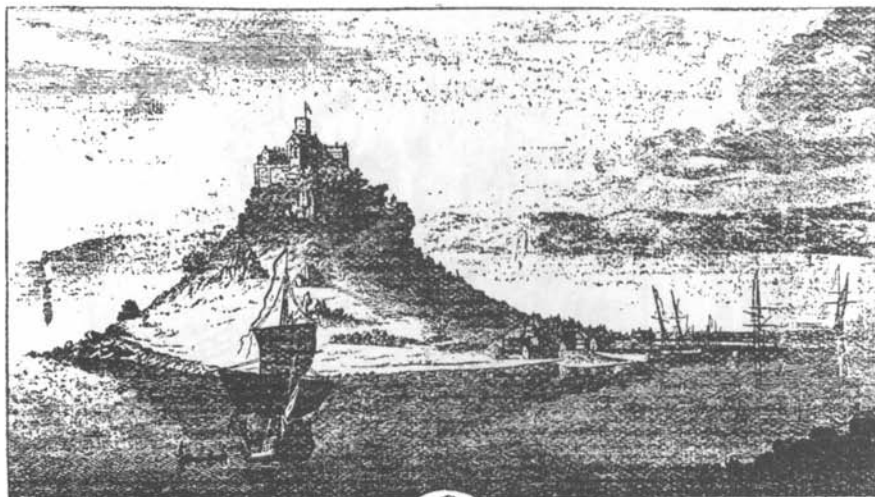


FIG. 116.—St Michael's Mount in Cornwall, the old Phœnician Tin-port, named after the Phœnician Sun-hero *Miklu* or *Tas-Miklu* or "Tascio—St Michael," of the Ancient Britons. (After Borlase.) See WPOB. 164 f.

the opening of the Christian era, and which became somewhat fashionable for a time throughout the greater part of the Roman Empire in Europe, including Britain, until exterminated by Christianity, the chief place was given to *Mithra*, a name akin to the *Mitra* title of the Sun-god in the Indian Vedas, and the Sumerian *Mitra* title of the Sun-god as "Law-giver,"^{222a} and obviously cognated with Thor or In-Dur's Eddic title of *Miot*, or



PRINCE KON OR "CAIN" AS HORUS, SON OF SOLAR FATHER ATMU (ADAM) OR OSIRIS, SLAYING SET (SETH) AS THE DEMON CROCODILE.

From Egyptian bas-relief, *c.* 1000 B.C., now in Louvre, Paris.
Note the hero wears the Sun-Hawk's head, and is mounted.

PRINCE CAIN AS HEROIC MITHRA & ST MICHAEL

Micæth. But like the later Babylonians, who transferred the chief exploits of In-Dur or King Dur or "Bel" to his son Mar-duk or "The Son-Duke," they represented him in the form of the latter, as a handsome young hero slaying the demon Bull, see Figs. 112-114, of which Fig. 114 is from a sculpture unearthed in London, and similar ones have been found elsewhere in Britain. In these sculptures it is to be noted that the prince plunges his sword into the heart of the beast, as said in the Edda ; and that the Bull is defended by its allies the Wolf, Serpent, and Scorpion.]

[For Sumerian, Babylonian, Egyptian, Phœnician, Indian, Greek, Old and New Testament, Ancient Briton, Irish, Welsh and Arthurian versions of the slaying of Abel by Cain or St Michael, see Appendix I, p. 260 f.; and on the identification of *Tubal-Cain* with Cain, see Appendix VI, p. 297, with its fine virile poem on that traditional culture hero.]

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SCENE XXVI

BURIAL OF BALDR OR ABEL BY ADAM, CAIN AND THEIR GOTHIC KNIGHTS

[In keeping with the high catholic humanity of the ethical Adamite Commandments on The Duty of Love (Scene XII), the Asas gave Baldr a decent funeral, sinking all animosities. Thus the Sibyl sings in a verse in the Hound's Lay :] ^{236a}

There were eleven
Of the Asas all told
When Baldr kneed down
On the baneful tope.
They lifted up Vali
Worthily, without vengeance,
(As if) their own brother,
Slowly him, the hand-slain !

[Here it is noteworthy that the Edda preserves the old Sumerian word *Tup* for "Tomb," the "Tope" or *Thupa* of the Indo-Aryans and ancient Buddhists.] ²³⁷

SCENE XXVII

LAMENTATION OF WODANISTS & CHALDEES ON THE DEATH OF BALDR OR ABEL, DISCLOSING THE REAL ORIGIN OF THE SUPPOSED " DYING GOD " FESTIVALS

[There is no mention of course of any lamentations for Baldr in the poetic Edda, that is in the Edda properly so-called, as Baldr besides being no Goth or Asa was on the contrary their bane. But the Wodanist Snorri worshipping El, Wodan and Baldr as deities, wrote in his " Prose Edda " that : " The gods sent messengers all over the hames on the errand of bidding a warm weeping to get Baldr out of Hell. Then all men and quick things wept ; the earth and stones and the trees and metals wept. Then as the messengers returned they met a person named Thoekk, who when asked to weep refused, saying :

' Thanks only maun I greet, dry tears only,
For Baldr faring to his bale.
Quick or dead naught will I for the churlish boar,
Let Hell hold what it has ! ' " 238

On the Chaldean Lamentations for the Death of Baldr, or Abel, or *Tammuz* or *Aplu* as " The Established Son " of the Mother-goddess *Il-tu*, *Gula*, *Nin* or *Gimu* (i.e., *Ymi*) in Babylonian records, disclosing the real historical human origin of the supposed " Dying God " Semitic festivals and wailings, see Appendix I, p. 266 f.]

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SCENE XXVIII

FLIGHT OF EL, THE OLD SERPENT-DRAGON PRIESTESS
OF EDEN, HER PURSUIT, CAPTURE & SLAYING BY
ADAM-GEORGE, ST GEORGE OF CAPPADOCIA &
ENGLAND.

*Disclosing the Historic Human Origin & Identity
of St George and the Dragon*

[During the fatal duel between Cain and Abel at Eden, we are told in a fragmentary Eddic lay, entitled "The Drubbing of the House (of Eden)," ²⁴² that El escaped in a boat on the Euphrates :]

Whilst full ably alighting on the fell one in front,
The He-Goat (Cain) the slippery (Abel) was beating
In battle—that ruffian of the Chaldees—
Old Mary in her felt skins (plied) her helm.

[Her pursuit and capture by Adam-Thor are described in another fragment of this lay and in more detail in others as cited below. But the Central Edda describes her slaughter by Adam-George, as the slaughter of the Dragon itself, and not merely its chief priestess who was Thor's arch-enemy in the establishment of his Higher Civilization and reign of Law and Liberty. She probably wore in her ritual the mask of a Dragon. This Edda sings :]

Slaying of the Dragon-Priestess of Eden by Adam-George

Then came in the merry
Mighty son of the Home-hearths, ²⁴³
"Wodin's son," a-going
To fight with the Orm.

SLAYING DRAGON-PRIESTESS EL BY ADAM-THOR

Dropp'd by Mōdi (Thor, Meidi),
Midgard's Veor, is she,²⁴⁴
That mind of all the Tail'd (Wolf tribe)
Who stain'd the homesteads red.
Going (backwards) nine feet,
The Phrygian Bur (Thor)
Nimbly steps from the adder,



FIG. 117.—Adam-Thor as Andara (St Andrew), Bur, Geir, Goerdi or George, slaying the Dragon. From Hittite seal of about 2500 B.C. (After Ward, 584.)

Note the X-cross on his hat, and his rayed Sun-cross symbol. His axe is of Hittite shape as opposed to the Babylonian scimitar.

Spiteful with venom,
The nether ogress of Nār,
Now maun she sink !

Pursuit, Capture & Slaying of the Dragon— Further Details

[The incident is expanded in other Eddic lays which give rather gruesome realistic details of her death, on the idea that El herself was physically the destructive Serpent-Dragon of the Waters of which she was the priestess,

THE BRITISH EDDA

and which Adam, the first great apostle of brotherly love, was forced to slay for the good of mankind. She as the head of the Semitic demon-cult of cruel butchery of animals and human beings in sacrifice to her blood-



FIG. 118.—Thor, Andara, Geir, Goerdi, or George, slaying the Dragon in Persian sculpture, c. 600 B.C. (After Fergusson, *Hist. of Architecture*.)

Note the Sun-hero is called by the Persians by his late Sumerian title of *Ahura-Mazdi* ("Ormuzd"), or "Sage of the Sun," and his Dragon enemy is *Ahriman* (Eddic *Hrimni*).

SLAYING OF DRAGON-PRIESTESS BY ADAM



FIG. 119.—George slaying the Dragon in Phoenician seal, c. 1000 B.C. (After Ward.)

Note this later mounted form introduced into Britain by Phoenician Barats or "Britons" is that which latterly was adopted in Britain and is still current.

1148



FIG. 120.—George slaying the Dragon in Persian seal, c. 500 B.C. (After Ward.)

Note the King is crowned and the Dragon represented as a male of the Moon-cult. The Date Palm is the Sumerian sign for *Uri* or *Urd* of Edda (*i.e.*, Carchemish or Eden); and the sign beside the rejoicing and dancing Goat (Goth) reads "Life."

1120



FIG. 121.—Slaying of Dragon in Persian seal of King Darius, c. 580 B.C. (After Ward.)

Note Dragon represented as Lion at sacred Date Palm of Uri or Urd, and overflying man-headed Sun-Eagle or Sun-Hawk.

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thirsty tribal god is here treated as a beast herself (see also Figs. 109, etc.).

The records, however, are of great historical and traditional interest and importance as they are evidently based upon remotely early written records, handed down continuously through remote generations of Goths, and merely modernized by the Early Briton bards; for they contain several additional Sumerian titles for Adam, Cain and El, and are in agreement with and explain



FIG. 122.—Thor George snaring the Dragon. From Assyrio-Babylonian seal, c. 1000 B.C. (After Ward.)

Note the Dragon is represented as a Serpent leviathan hooked through the nose.

minutely the Ancient Egyptian version of that episode on the sculptures not hitherto fully interpreted by Egyptologists.

The following fuller version of her pursuit on the river, hooking and slaying, is from the lay entitled "Hymi's Quothing" (*Hymis Kvida*), which is here translated literally and in coherent sense for the first time:]

The Launcher of the Goths (Adam) bade the Lord of the
He-Goats (Cain),

The rune-apt of the race, to fare farther out.

This on the Edenite soon told:

Little fuss against this rowing (made she) for long.

SNARING OF DRAGON BY THOR ADAM-GEORGE

The dross jade Mary Hymi, the mud ogress (was like)
a whale

When angled up, or more like two.

But after that, from the skiff *Ödni*, *Sif's Adr*,
Veor, with wile, waded *Goerdi* himself (ashore).



FIG. 123.—Thor George snaring the Dragon. From Assyrian seal, c. 800 B.C. (After Ward.)

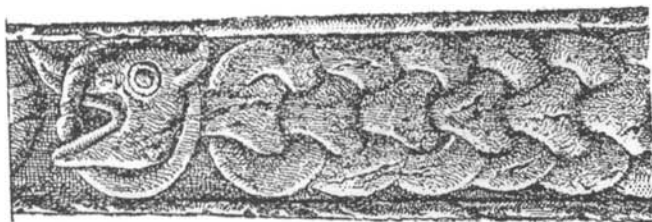


FIG. 124.—Snaring of Dragon by Thor, on old British Runic Cross at Gosforth, in Cumberland, of transition period, A.D. Eighth century. (After G. Stephens.) The body of the horned Serpent, which is much longer than shown, is conventionally drawn.

Egging on the anglers, whilst the old *Om* (like) a berg,
 The one baneful *Orm*, did *Ox-head* (*Cain* or *Ámo*)
 Gain with the barb, she the hated *Fay* of the Goths,
 And with *Giærd* over aneath they all landed.

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Drag did the dareful deed-doer Thor (then)
 The Orm, the hooded adder, up on the shore,
 And knocked with his hammer, that high fell scarer,
 The awful Edenite down, the Wolf-brother's mate.

The Gāl quean squeall'd when lamm'd; then that
 hulking dotard,
 The sacrificer of old, all beseemingly into the firth
 She sank aside, sank that fish into the sea.

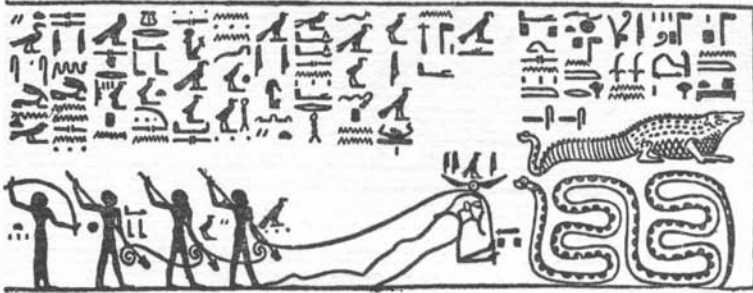


FIG. 125.—Adam and Cain snaring El as The Old Serpent of Eden. From sarcophagus of Seti I in Soane Museum. (After Budge.)

Note Adam, or *Atmu*, is the tall unshaded figure semi-prone in front, wearing the three-feathered crown and Hawk emblem. Cain is the first of the assistants with harpoons and holding the line, and he also has the Hawk emblem. The Serpent is accompanied by a Crocodile to show its watery habitat.

[The ancient version in "The House (of Eden) Drubbing" fragment,²⁴⁵ runs :]

The een of And (-rew) Ott (-ar), the keeper of his bond,
 shone like the moon,
 At the edge of the (boat) sheets, with eager glance on
 the necklaced Ur-Sael²⁴⁶ he stared.
 Then stirr'd he the net-rope, staring on sturdy legs,
 from aboard,
 In front of (his) folk with the Rowan, frowning he laited
 the blowing adder.

SLAYING OF DRAGON BY THOR ADAM-GEORGE

Full ably he let fall his fell scotcher neive on her skull :
A ramming maiming (blow) was that by the Rowan
Wood Rod (bearer) on her ear.



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FIG. 126.—Slaying of Dragon in Assyrian seal, c. 700 B.C.
(After Ward.)

Note the hero is duplicated for symmetry, and he is
acclaimed by Eve or Ishtar in left border.

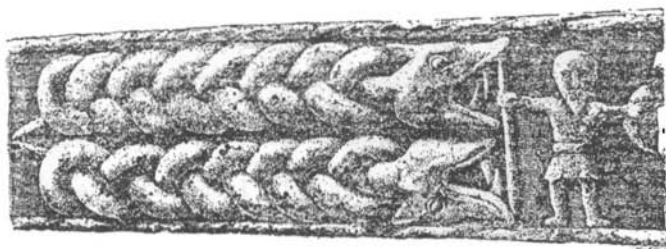


FIG. 127.—Thor slaying Dragon on old British Runic Cross at
Gosforth, Cumberland, A.D. c. eighth century. (After
Stephens.)

Note the Serpent is duplicated for symmetry.

By the Wood (-Cross) Gymi was lost. The Wader of
Uimer's Ford threw off the frowning adder.

And Lust was grounded by the Wood (-Cross) in the
running waves.

So the (blood-) lot-drawing Innan (*Innini*)²⁴⁷ was minded.

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[Another Edda fragment ²⁴⁸ is of great importance in preserving amongst others her Sumerian title of *Buzur*, ²⁴⁹ in addition to her *Innan* title in foregoing stanza.]

Thor ! Thou the strong warden of Ygg's He-Goats, the
Aryas of Asgard!

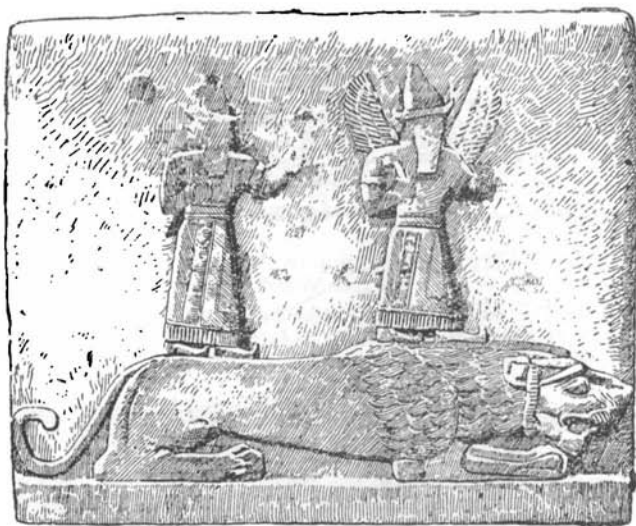


FIG. 128.—The slain Dragon as monster Lion being stepped over by Thor ("Winged Thor") and another (?Cain). From bas-relief at Carchemish. (After Perrot, PAS. ii. 60.)

Galling on Keil's skull thou did'st bruise Kial, breath
and all,
Ere thou did'st drop that lout and laid lost the dread
Buzeyr ! ²⁴⁹
Thou tether'd the gape of Hang-Jaw : Hyrokkin thou
didst for !
So was she Svivaor ²⁵⁰ soon beseemingly bereft of
life.

CAIN'S MIGHTY HAND HOLDS SERPENT-DRAGON

Laid and bruis'd was the Leik-Wolf of Nar, lamm'd by
the thrice bold one (Thor) ;
Stoopt and stark and stept over was the Yelp dead !

Cain's Mighty Hand holds the Serpent-Dragon

[In the following fragmentary Edda,²⁵¹ the mighty hand of Cain holds the snared Dragon, and it interprets

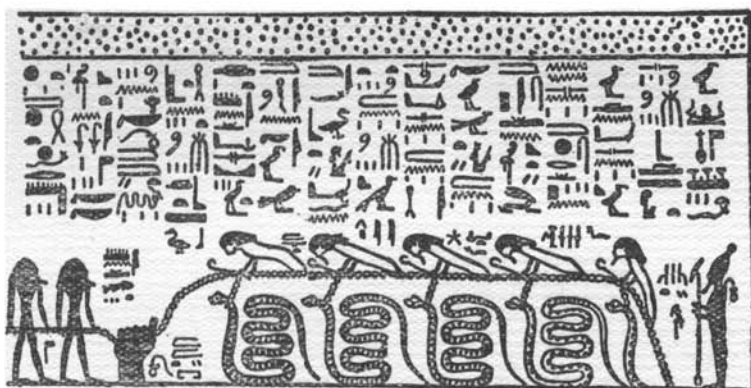


FIG. 129.—Cain's mighty hand holding the hooked Serpent. From sarcophagus of Seti I in Soane Museum. (After Budge.)

Note Cain's hand low on left holding line. The Serpent is quadrupled as Serpent of the Four Quarters, with an extra one for centre. Osiris, the deified Asar, *Atmu*, or Adam, is on right border. On the "Hidden Hand" of Cain in Egyptian myth, see Appendix I, pp. 271 f.

for the first time some details of the version of the incident with "The Great Hand" on ancient Egyptian sculptures. Cain herein receives his titles of "Sif's Rune-kenner," Bauge, Bio and Ull-Mag, *Bauge* being his Sumerian title of Bakus and *Ul* or "Ale" being also one of his Sumeric titles.]

THE BRITISH EDDA

Himself (and) Biō (Cain), Sif's Rune-kenner with the
 churls took their far-snarer
 To the Horn Stream, and got Hrimni's rear with the
 fish-line-farer (harpoon).
 So sudden (pulled) the enchantress against the boat's
 side, and ran so far o'er the broad,



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FIG. 130.—George mounted, spearing the Dragon. From a Phœnician seal of about 600 B.C. (After Ward, 1148.)

Note Serpent is given seven heads as a Hydra, which it is called in the Edda; and compare Phœnician seal, Fig. 118.



FIG. 131.—Adam-Thor, The Dragon-Slayer, as St. George, the patron saint of England. From ancient seal.

And harder out against the (deck-) board, that Ull-
 Māg's neive sculled over.
 Looking out along the brute's track Bauge's watchful
 eyes (saw),
 The *Easter-Fish* already at the ship, and *Būd* ogling at
 Father *Thrū* (Thor).
 Meanwhile that Gram (demon) was settled down at the
 touch of Bil-the-Baptist, the hearty,
 Grounded was that fish with groaning, that (nether)
 cliff-smiting woman was reft.



KING THOR, EINDRI OR ANDVARA AS ST ANDREW SLAYING THE DEMON LION IN ANCIENT BRITO-ROMAN ART.

From bas-relief, unearthed at St Andrews. (After SSS. I. lxi.)

GEORGE'S SLAYING OF DRAGON IN LATER ART

[For Sumerian, Babylonian, Phœnician, Egyptian, Indian, Persian and Hebrew versions of the Slaying of the Dragon, and the hero as Thor, Adam, George, as St George of Cappadocia and England, see Appendix I, pp. 269 f.]



FIG. 132.—St George slaying the Dragon, from woodcut in Caxton's *Golden Legend*, A.D. 1493, reduced half. Compare this drawing with that in the minute Sumerian and Hittite seals several thousands of years earlier.

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SCENE XXIX

ADAM HER-THOR, ARTHUR OR GEORGE OF THE RED CROSS,
MOUNTS ARTHUR'S SEAT ON THE HILL OF EDEN AS
VICTOR OVER EDEN AND ITS CHALDEES ABOUT
3360 B.C.

Adam's Soliloquy on Arthur's Seat in Eden

[After Adam's complete conquest of Eden, the home of Matriarchy with its riotous Mother-Son cult and sanguinary sacrifices, and the death of the two Chaldean inveterate arch-enemies of Civilization and Liberty, El and her son-paramour priest Abel-Baldr, it is related in the last verse of "Thor's Drubbing (of the Edenites)" that he ascended "The Mountain of Eden," *i.e.*, the well-known hill of Carchemish on the Euphrates (see Fig. 133), and there seating himself (see Pl. XXVII of



FIG. 133.—The Holy Mount of Eden or Carchemish
on the Euphrates, from the West.

Note King Adam Her-Thor's or Ar-Thur's Seat is
approximately marked here by a Cross +.



KING HER-THOR OR AR-THUR ENTHRONED AT EDEN
OR CARCHEMISH.

From Hittite sculpture, c. 2000 B.C., at Carchemish, now in British Museum. (In *Carchemish*, II, B. 25, reproduced by courtesy of the Director, British Museum.)

ADAM AR-THUR ENTHRONED AS KING OF EDEN

great sculpture of his enthronement, actually found at Carchemish, and Figs. 134-6) and looking down on "The Garden of Eden," uttered the following soliloquy:]

On the mountain seat, quoth the Sun (-cult one),
 Seated above Urd River burn-well,
 "So! Heav'd and ramm'd the demons lie
 The rampageous Rōms, bound in their lane of Doom!"



FIG. 134.—Adam Thor enthroned in Eden. From a Sumerian seal, c. 2260 B.C. (After Ward, 52A.)

Note he is seated on a Lion-throne with the conquered and tamed Lion behind bearing Adam's Rowan-Apple standard, showing origin of the rampant Lion in our modern heraldry and its real meaning, *i.e.*, its subordination to the Goat or Unicorn; and not the reverse, as supposed by later Chaldees and Kelts. Above him is his rayed Sun-Cross, now supplemented underneath by the crescent Moon to denote his combined and universal sway, and his soaring Sun-Hawk. The inscription states that the god is "The god (or Lord), the enthroned *Sakh* or *Zax*," *i.e.*, the later form of spelling *Sagg*, the source of Thor's Eddic title of Sig, whilst *Zax* is the source of *Zeus*. The word at the base of the throne is *As* or "Lord" and the source of Thor's Eddic title of *Asa*.²⁵⁸

[The "Mountain of Eden" is referred to by Ezekiel xxviii. 13-14, who makes El or Elohim, the Hebrew "God" say: "Thou hast been in Eden (*O-d-on*), the garden of god (*Elohim*, literally, 'the gods'). . . . Thou art the anointed cherub that covereth; and I

THE BRITISH EDDA

have set thee so ; thou wast upon the holy mountain of god (*Elohim*), thou hast walked up and down in the midst of the stones of fire."

Rōm or " Rome " as a title of Eden & its Mother-Son-cult

This Eddic verse is of immense historical interest and importance in that besides fixing Eden beyond dispute with Carchemish by reference to its well-known hill, apart from the very numerous ancient sculptures there



FIG. 135.—Adam-Thor enthroned as In-Dur or Lord *Dur* or *Tur* (Thor), with vanquished Wolf-totem as footstool. From Sumer seal, c. 2300 B.C. (After Ward.)

Note he has besides his rayed Sun emblems also the Goat-fish, which is his special emblem as In-Dur or Ia (Jah). Behind are two "rampageous Rōms" or Edenites fighting.

representing the past history of Eden, it also designates the Edenites as *Rōms*, *i.e.*, prehistoric "Romans" of the wolf-suckled tribe and devotees of the Mother "goddess."

This designation of the Edenites as *Rōms* is confirmed by the Sumerian, which gives to *Edin*—"the irrigated plain ('garden') and sacred seat of the oracular priestess" the synonym of *Rum*.^{258a}

[For Sumerian, Hittite and Cædmon's British versions of King Adam-Thor's enthronement in Eden, and on the title *Rōm* (or

ADAM AR-THUR ENTHRONED AS KING OF EDEN

" Rome ") for the seat of the Mother-Son- and Wolf-cult and its devotees, see Appendix I., pp. 277.]



FIG. 136.—Adam-Thor enthroned on Dragon-throne. From Sumer seal, *c.* 3000 B.C. (After Ward.)

Note Dragon forming throne, and the Gothic horned hat of king and of the lady offering adoration. Behind the throne is a man uplifting a monkey, probably representing the uplifting by Adam-Thor of the primitive aborigines.



FIG. 136A.—Adam Thor or King George of Cappadocia and his Sun-Cross. From Cassi seal, *c.* 1500 B.C. (After Ward.)

Note his Goat emblem as Goth, and his treading on the Vulture or Raven of the sanguinary Wodanist cult.

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SCENE XXX

REGENERATION OF EDEN BY ADAM AND ITS CONVERSION INTO A UTOPIAN "CITY OF GOD," AND HIS UP- LIFTING OF MAN.

Disclosing Adam as the Achiever of The Rise of Man

Adam's Regeneration of Eden

[Adam, on annexing Eden or "Hell" at Carchemish, immediately set about reforming that old "paradise" of El and Wodan and their chosen people, by uplifting and purifying its Edenites, as he had done in the other parts of his empire, in extending to it and them the exalting benefits of his Higher Civilization, Laws and Liberty. He converted Eden from a primeval hotbed of devil-worshippers with cruel animal and human sacrifices into an ideal "City of God," which was presumably the traditional "City of God," with the presence of the Archangel Michael, which John describes in his Revelations.

The reforming transformation of Eden by Adam, along with his compassionate forgiveness of the Balderites or Abelites, and his welcome for them to dwell in his regenerate Eden on their becoming more or less regenerate and law-abiding, is celebrated at length in the concluding verses of the Central Lay. To that account is here prefaced another reference to that event in another lay,²⁶² which in the form of a true prophecy (*i.e.*, made after the event), makes Michael or Cain co-regent with Adam in the reformed Eden :]

REGENERATION OF EDEN & WORLD BY ADAM

Vidar (Cain) and Vāli (Abel) [together]
Will build in the fane of the Goths
When Surtr's (Wodan's) fire is slaked
Mōdi (Adam) and Magni (Michael)
Shall have the mallet (sceptre)
After Wingni's (Adam's) last fight.

[The Central Lay sings :]

I see ²⁶³ upcoming
Another fellowship
On earth, now at ease,
At Ida's (Heide's) green pine.
Fountains fall there,
The (Sun-) Eagle flies o'er it,
There Fialla (the Falcon)
Hunts for fishes.

The Asas are now found
At Ida's well (of Urd) ;
And o'er the bow-strings o' the world
The Asas are the mighty doomsters,
And they mind there
The judgments of the Magi,
And against the fumbling Ty's
Former (evil) runes.

There maun all afterwards
Live under the same laws :
The golden tablets
They found in the grass—
These were of the olden days
From Áttar's (own) head.

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Unsown earth maun they
Wax into till'd acres,
Baleful things maun all better ;
Even Baldr maun come
To bide there with Hodr (Adam)—
Baldr, that ruffian, on Sig's green tuft,
But a well-doing Val Tiuar (Baldr).

Know ye yet the Edda?

Know ye yet it all?

[This first "golden age" appears to have been to some extent an early anticipation of the Victorian bard's longed-for Federation of the World :

"Till the war-drum throb'd no longer, and the battle-flags
were furl'd,
In the Parliament of man, the Federation of the World."

We now have frequent Sumerian seals and sculptures representing the amity existing between the Lion- and Wolf-totems and the Goats (or Goths), in which meta-



FIG. 137.—Amity between the Lion-totem tribes and the Goats or Goths of the Sun-cult. From Sumer seal, c. 3100 B.C. (After Ward.)

Note the Lion's caressing or licking the Goats, whilst the Sun-Eagle is given a leonine head, and above are the cattle (Gut) resting at peace.

REGENERATION OF WORLD BY KING ADAM

phorically the Lion lay down with the Lamb, and the cattle (*Gul*) thrive unmolested. And in some of these early carvings and metal-work objects of art, the Sun-Eagle is given a Lion's head, as indicating presumably a certain amount of compromise with the aboriginal cult.

[For the Sumerian and Babylonian versions of the Regeneration of Eden and the World by King Dar or Adam, see Appendix I., p. 278.]

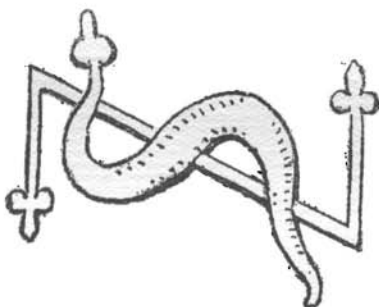


FIG. 138.—Serpent transfixed by the Sun-Cross Swastika of the Resurrecting Sun. On Ancient Briton monument at Meigle, Forfarshire. (After SSS. ii, Pl. XXV, p. 17.)

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SCENE XXXI

ADVENT OF THE GOTHS AS "SUMERIANS" OR EARLY
ARYANS INTO MESOPOTAMIA UNDER CAIN ABOUT
3335 B.C. & COLONIZATION & CIVILIZATION OF
MESOPOTAMIA AND OF THE WORLD, EAST AND WEST,
BY CAIN AND HIS SON ENOCH AND THEIR GOTHs.

*And disclosing the original of King Arthur's Capital of
Camylot*

[The "world-wide" imperial extension, peaceful penetration and civilization by the Goths that now followed under King Cain and his son Hoeni (or Eno or Enoch) and their descendants are indicated in the foregoing couplet of the Central Lay that :

"O'er the bowstrings of the world,
The Asas are the mighty doomsters."

And those achievements are further celebrated in the concluding stanzas of that Central Lay as cited below.

The annexation and colonization of Eden or Carchemish on the Upper Euphrates by King Adam Her-Thor or Sig, or George of Cappadocia, was followed by the annexation and colonization of the entire plains of Mesopotamia, stretching down south to the seaboard of the Persian Gulf by Thor's son and successor King Gan or "Cain" in the thirteenth year of the reign of the latter, about 3335 B.C., as fully established by concrete and more or less contemporary inscriptions detailed in my former work, *The Makers of Civilization*. This advent of these civilizing Gothic colonists under King

ADVENT OF GOTHs AS "SUMERIANS"

Cain into Mesopotamia is what Assyriologists have called "The Coming of the Sumerians," a people now proved to be our Early Aryan or Nordic ancestors.

Carchemish or Eden, standing at the head of the continuous deep channel of the Euphrates, near the emergence of that river from the Taurus mountains on to the great plain of Mesopotamia, and commanding that great arterial river-route, offered a free navigable waterway right down to the Persian Gulf. Along it now streamed down the victorious Goths or "Sumerians," civilizing the Chaldees, establishing cities along its course and bringing the muddy desert into cultivation—the oldest of all the ancient cities of Mesopotamia, including Enoch or Erech, founded by Cain, being situated on its banks.

The city of Enoch, the first Sumerian seaport city-capital on the Persian Gulf, the *Unuk* city of the Sumerians, is recorded by the Sumerian and Babylonian official documents to have been founded by King Dar's or Tur's (Thor's) son and successor, King Gan (or "Cain"),²⁶⁸ in keeping with the Biblical tradition; and fully attested from the ancient Sumerian records in my *Makers of Civilization in Race and History*. Its name also explains the Biblical legend that Cain named this city after his son and successor, Eno, Enos or Enoch. For the Sumerian records spell Cain's son's name as both *Enu*, and *Enuzu*; and this Sumerian Enu is seen to be the source of this aspirated name of *Hoëni* in the Edda. Thus the concluding stanza of the Central Lay of the Edda sings:]

Then the knowing Hœni (Enoch)
The (divining) lot-woods will choose,

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And the sons together building
Shall twain brothers be,
E'en (also) in the wide Vinda (Phrygia) hame.

Know ye yet the Edda?

Know ye yet it all?

I see a hall stands
Fair in the sun,
Thatch'd with gold
At Gimli-Hame.
There shall the worthy ones
As righteous lords abide,
And more than in olden days
Enjoy endless bliss.

There comes in the Riki (king)
At the judgments of the rulers.
The Over-flying (Lord)
Counsels them all,
He balances the judgments,
He allays scathes,
And sets up sacred Laws
That shelter for ever.

[On the name *Gimli* or *Gimle* here cited as the original of the famous Camylot or Camelot city-capital of King Arthur's legend, see Appendix I, p. 281 f.]

Rise of Man and his Regeneration by King Adam

[Such a stupendous Rise of Man and his Regeneration achieved by King Adam, Her-Thor or Arthur, as is here recorded in the Nordic Edda Epic preserved by the Ancient Britons, and fully confirmed in nearly every detail by the more or less contemporary official in-

RISE OF MAN & HIS REGENERATION UNDER ADAM

scriptional and pictorial records and traditions of the Sumerians, Babylonians, Hittites and Egyptians—a rise from the old lower to the new higher grade of intellect, morality and culture, and not *vice versa*—is in strict agreement with the laws and facts of Evolution in Nature



FIG. 139.—The reformed Set (Abel-Seth-Baldr II) the Wolf-Chief assisting the Sun-Hawk Goth in balancing the judgments. From an Egyptian stele. (After W. Houghton.)

Note the Set-worshipping Egyptians have represented "the overflying Lord" as the dog-faced baboon, their emblem of "The God of Wisdom"—though that god is never figured with a baboon's head.

as established by science and especially by modern science. It is, moreover, in agreement with modern experience on the relatively rapid elevation of primitive tribes by a colonizing ruling race of vastly superior culture.

It is perhaps scarcely necessary nowadays to recall the fact that some hundred thousand years before the Adamite epoch, the men of those days, as evidenced by

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their fossilized remains and the rude stone weapons by their side, lived in the lowliest primitive state and little above the beasts with whom they fought for existence, and that they warred against and slew each other scores of thousands of years before the birth of Cain. Yet from those times down to the later prehistoric period they are found to have been steadily though slowly rising in the scale of humanity.

Adam's Higher Civilization also, is significantly represented in the Edda as not having originated *de novo* with himself, though he was the first great propagator and developer of it and its lofty ideals on a world-wide scale. The Edda describes Adam's Aryan European Gothic forbears in the Danube Valley as having already advanced in civilization far beyond the other tribes of the world, in that rich and temperate region. And he himself is recorded as saying, "I am the son of a civilized green branch."

His transcendently glorious achievements for the uplift and progress of humanity (dimly remembered by the classic Greeks under his epithet of Pro-Metheus) are now seen to be that after winning the first emperorship over the chief part of the Old World—Asia Minor and Upper Mesopotamia with its stronghold of the debasing matriarchist cult and demonist superstitions—he with rare compassion, foresight and tact successfully devoted his genius and entire energies to the uplifting of the less favoured races on a permanent basis for all time. He established a reign of Law and Justice, Free Institutions with Parliament, Marriage with Home-life and the bringing of easy Fire-production to the Home-hearths, Agriculture and the Industrial Stage with arterial highways for commerce and presumably a mercantile

RISE OF MAN & HIS REGENERATION UNDER ADAM

marine (as he was the son of a sea-king, at home on the sea, according to both the Eddic and Sumero-Babylonian records, and the traditional inventor of sailing-ships according to the Greek Prometheus legend), Science and the quest of Truth in the study of natural phenomena, Writing by the linear picture-signs now called "Sumerian"—which I have shown to be the immediate parents of our modern alphabetic letters—and the religion of a God of Light in Heaven as opposed to the prevailing bestial sanguinary devils of Darkness and Hell. And he freely admitted the reformed aboriginal tribesmen into his Commonwealth, and thus laid the foundations of Democratic Institutions and the policy of welding communities of divers tribes into Nations.

For such almost superhuman reforms and benefactions, it is scarcely surprising that Adam was latterly deified by grateful humanity in profound admiration and reverence; and that his own personal name and traditional majestic personal appearance were given by his descendants and their race, the later Sumerians, Goths and Hittites, to that Father-God of Heaven, of whose existence he seems to have been the first to imagine, and with scientific acumen identified with the Sun, as the visible source of Light and Life in the world, and gave him the emblem of The Cross as the symbol of Universal Victory—an emblem first introduced into Christianity by the Goths on their conversion in the fifth century, the Crucifix not having originally the form of the True Cross, nor its sense of Victory.

The later Sumerians and Hittites, that is Early Aryans, created their Father-God in the image and name of the man Adam, the greatest man and father the world had ever known, and invested him with a solar halo, solar

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paradise and thunderbolts. They called this Father-God *Zagg*, *Sakh*, or *Zax* (*i.e.*, *Zeus*, and his *Sig* title in the Edda), *In-Dara* or *Iā* (*i.e.*, *Iove*, *Jove*, *Jupiter* or "Father," *Ju*, the *Jah* or "Jehovah" of the Semites). And these God-names persisted amongst the more civilized nations down through the ages and into the Christian period. In the later mythic expanding period the man Adam was differentiated as "Adam the son of God," a title which he also bears even in the New Testament.]



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FIG. 140—Odin-Thor or Odo enthroned as Sun-God from Sumer seal, *c.* 2600 B.C. (After Ward.)

Note he wears Gothic hat, sits on high-backed throne with feet on a human-headed bull. Above is his emblem of the Cross within the Sun's disc. A votary offers a Goat, and behind is lady with Gothic horned hat. On right is the tamed (civilized) Wolf. The inscription gives the god-name as "Lord (Ašā) Udu, the Lord Father" (Āi, cp. Br. 11690).

SCENE XXXII

REACTIONARY REVIVAL OF MATRIARCHY & ITS MOTHER- SON RELIGION WITH "THE FALL OF MAN" IN THE POST-ADAMITE PERIOD

[The above picture of Adam's ideal "City of God," preserved in our "pagan" Gothic ancestor's Bible, does not end the Sibyl's Lay. For Human Nature being what it generally is, and not having the capacity for remaining at the height to which it is here represented as having risen during the Adamite epoch, the poem goes on to chronicle a Matriarchist reaction and revival under new matriarchs of the Mother-Son or El-Abelite cult, after the deaths of El and Adam, and adds ²⁷⁴ significantly that "She (El or Gull) *still lives*" :]

Know ye yet the Edda?

Know ye yet it all?

I ²⁷⁵ mind in that folk-fight,
The first for the hames,
When Gull-Veig, the witch
Was (spear-) studded by George,
And in the high hall
They burned her.
Thrice was she burnt
And thrice was she reborn :
Tho' oft was the old one made ashes,
Yet she still lives !

Thus, the last stanzas of the Central Edda are not merely a vision of primitive felicity, but a parable of

THE BRITISH EDDA

the whole tragic course of actual history from Adam's time to our own. It was the recrudescence of the old Violence, Anarchy and degraded Pre-Adamite Superstitions—the "Original Sin" of our theologians—which eclipsed and from time to time wellnigh destroyed



FIG. 141.—Idealized Three Weirds of Fate, on type of the Aryan Gothic Eve, by Greek votaries of Mother-goddess, *c.* fifth century B.C. (After Collignon.) Compare with primitive and more authentic portraits in Fig. 1 and early seals.

Civilization during the "dark ages." It was the return and rehabilitation under artistic forms of the Pre-Adamite tribal demons of the Mother-Son and Wodanist cult and their Hell under the pseudo-Monotheism of Early and Mediæval Christianity that so long retarded the progress of the Intellect, and the organization of Society on a scientific basis. It was the same reaction which, assuming political form, led to the militant mediæval Feu-

REACTIONARY REVIVAL OF MOTHER-SON CULT

dalism with its barbarous chieftains and brutalized proletariat, so wholly foreign to Adam's model State of Constitutional Government and the Brotherhood of Man, with Parliamentary Institutions, Scientific Religion, Ordered Progress and Freedom "broadening down from precedent to precedent"; and still forming the basis of our own modern Higher Civilization.

And perhaps it is not too much to believe that most of those disastrous set-backs to the Higher Civilization—that Aryanization established by the mighty King Adam Arthur—and much needless wasting of time vainly in futile directions already exploited might have been avoided or minimized, and more steady and less fitful World-progress have been attained, if the record of Adam's glorious achievements for the uplift of man, and his wise methods of overcoming reactionaries, as preserved in the British Gothic Edda, had been kept clearly in view and not fanatically destroyed and allowed to lapse into oblivion. For all real Progress must inevitably start from the best previous experience :

“ The Message for the Future
Is the Message of the Past.”



FIG. 142.—Adam Thor's (handled) Sun-Cross symbol of Universal Victory and Life borne aloft. From Hittite seal, *c.* 1400 B.C. (After Lajard.) Note two rays of Light issue from Cross.

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FIG. 143.—Sun-god on (hidden) chariot, with team of Horses. In Doric metope from Troy, *c.* fourth century B.C. ($\frac{1}{2}$ v.) (After Schliemann, *Ilios*, 623.)

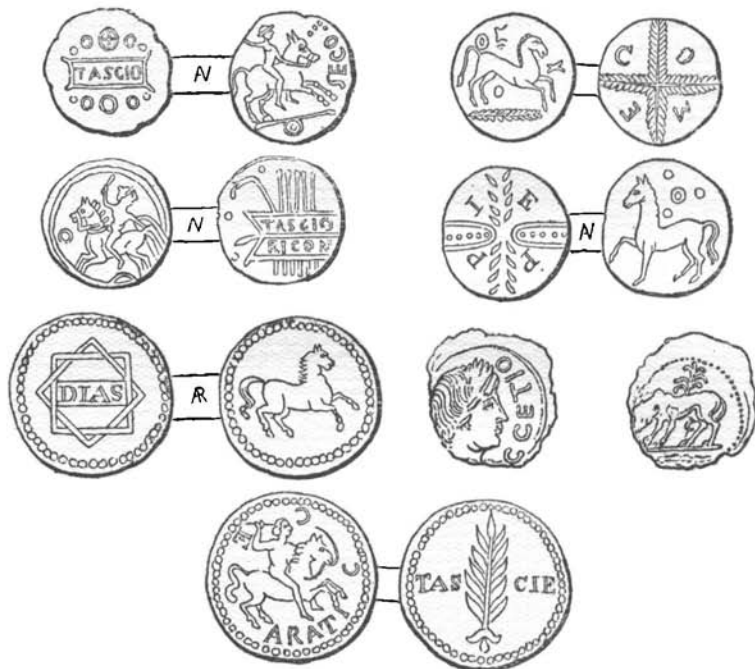
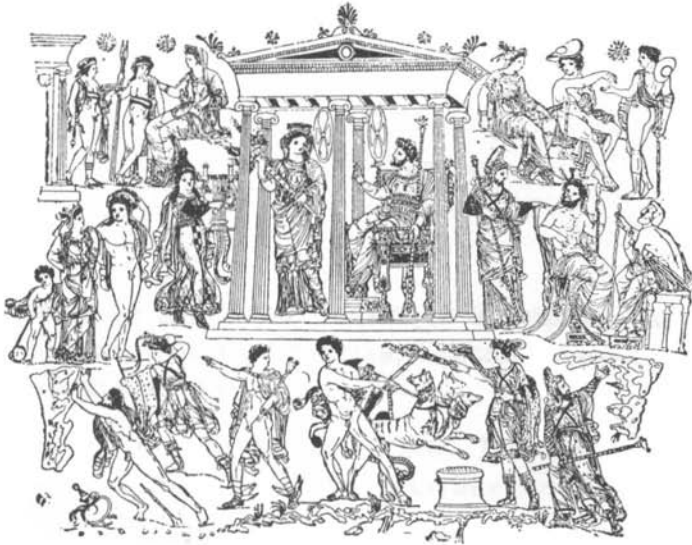


FIG. 144.—The Sun-horse (with Crosses) of Prince Cain, Thio, Thiazzi, Tascio or Mikli, canonized as St Michael-the-Archangel in Ancient Briton pre-Roman coins of first to second century B.C. (After J. Evans and B. Poste.) For other Ancient Briton coins, with details and corresponding Phœnician coins of Cilicia, with legend *Tasz* and *Mikalû*, see WPOB. 349, &c.



SOLAR AFTERWORLD PARADISE OF GREEKS.

From amphora painting, c. fourth century B.C., in Munich Art Museum. (After A. H. Petiscus, *Olympos*.)

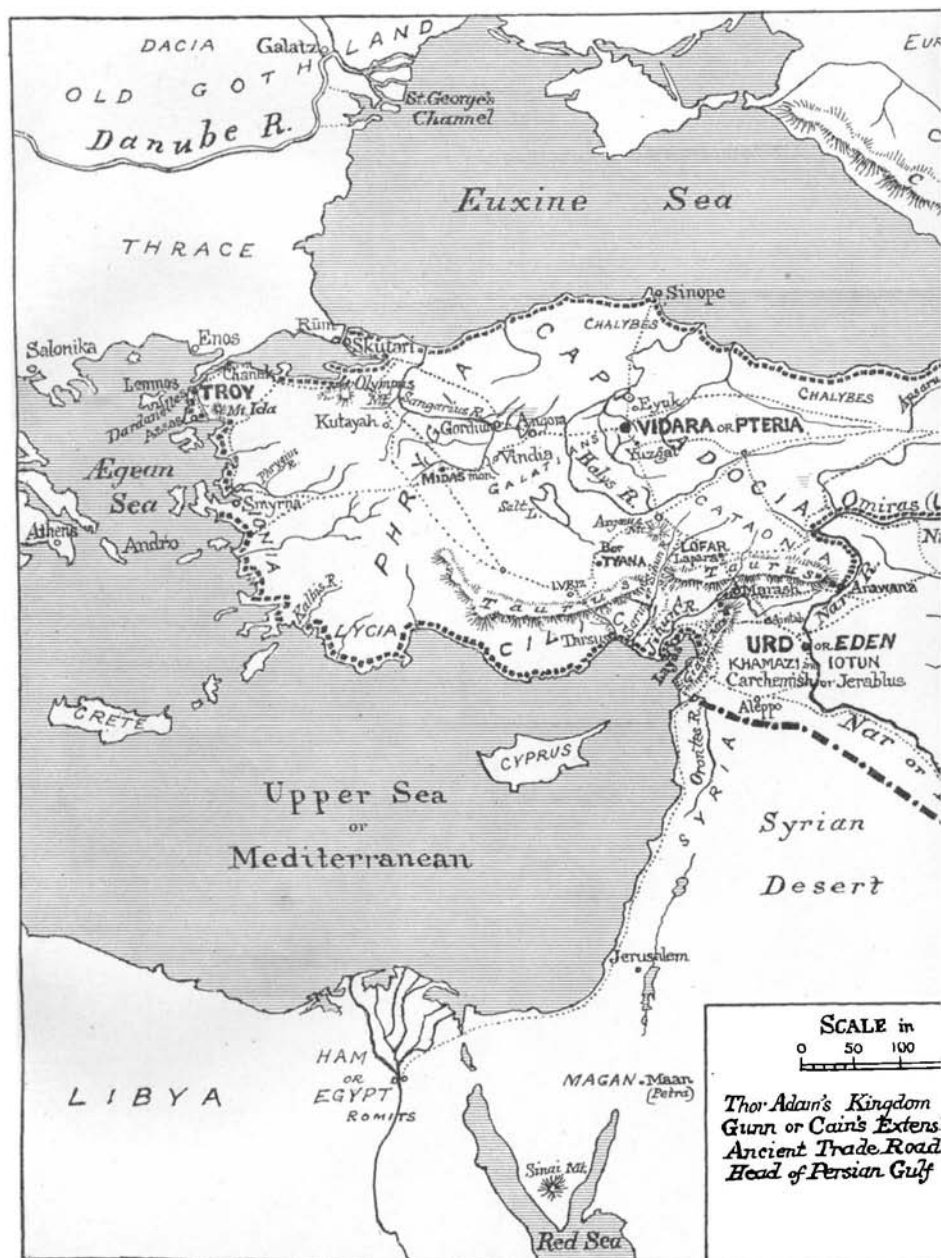
Note row of Suns along top, wheel Crosses in portico, and Elysium hunting-field below.



EXALTATION OF DEMONIST WODAN OR BODO (SUMER *BUDU* OR *BUDUN*, OR "SERPENT-FOOTED") BY SEMITES (ON MODEL OF DEIFIED THOR), AS "THE MOON-GOD OF UR OF THE CHALDEES" AND PATRON OF HUMAN SACRIFICE, WITH TITLES OF *PATU* AND *UDAN*, OR "THE LUMINARY."²⁷⁶

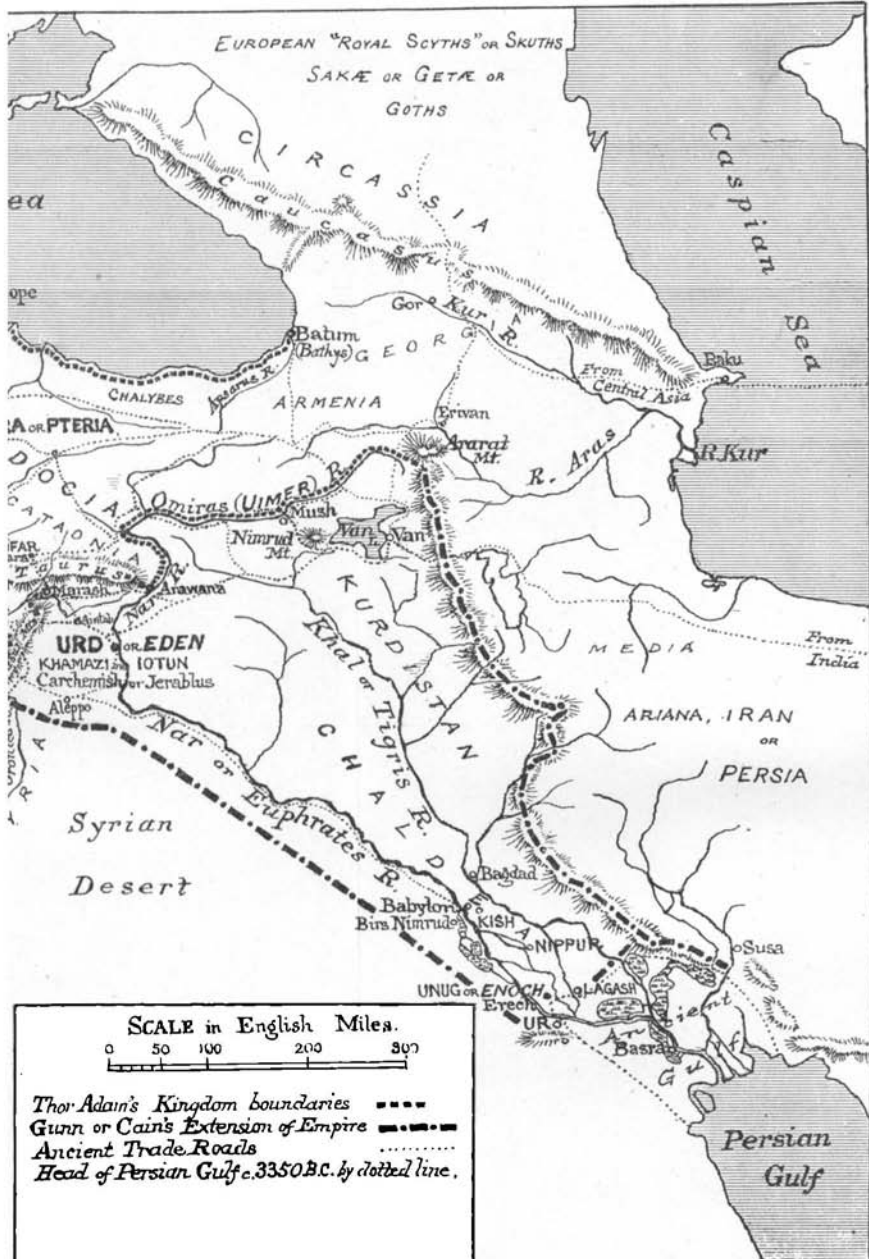
From seal of reactionary priest-king Uruash-Zikum, father of Dungi, the father of Parasu Ram, c. 2350 B.C. (After Ward.)

Note his lunar symbol of Crescent Moon.



MAP OF KING ADA(M)'S HER-THOR OR AR-THUR'S FIRST ARYAN
"SUMERIAN" EMPIRE, c. 3340

Note "St George's Channel," off Danube-mouth, in Euxine, opposite Cappadocia ; --
of Lemnos, the traditional site whence Pro-Metheus "stole the sacred fire" for the --



FIRST ARYAN STATE, c. 3380-3350 B.C., AND CAIN'S EXTENDED EMPIRE, c. 3340 B.C.

-Georgia at the east end of the Euxine; and, off Troy, the Isle
-benefit of mankind, according to the Greek legend.