



THE TRADITION OF THE Mother



THE ARYAN & NON-ARYAN
IN THE NEAR EAST & EUROPE
3000 B.C. – 1000 A.D.

BY WILLIAM A. WHITE

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By WILLIAM WHITE

Published by:

POISONED PEN PUBLISHING

P.O. Box 2770

STAFFORD, VA 22555

ISBN #978-1-937787-16-5

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PREFACE

O din and Yahweh are two powerful figures, both of which have established cults that have spanned millennia, and sprouted political and cultural movements that continue to shape the modern world. Yet these two patriarchs are very different figures, and the cultures and lessons which their worship imparts to believers diverge. I do not believe their worship is compatible, and I do not believe that the Semitic religions that found a late expression in the cult of Yahweh have anything to offer mankind. Quite the opposite, I believe that Yahweh is an evil demon that threatens the continuation of human life on this planet. But I do not come to that belief out of prejudice. I have come to it after an extensive exploration of the facts – an exploration this book represents.

My words may alienate Christian readers, and, in the sense of a certain type of Christian reader, that may be good. However, I believe even the Old Testament Christian will find this book of value, as what I present is a largely factual description of the ancient world and the beings that were worshipped there. While my conclusions about Yahweh may be challenged, the descriptions I give of Baal, Amun, Molech, and the cultures in which these gods and others developed provide an introduction to demonology which gives context to the Biblical accounts. Further, in my view, the Christian religion is about the teachings and story of Jesus Christ, and not about the wickedness that preceded Christ's mercy. However, I am not a Christian, not least of all because I do not believe in the concept of sin, and so my authority to lecture the Christian may be limited.

This book originates in a number of essays I wrote, some in prison, and some for various publications, including the *Barnes Review*, which has

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been my patron and whose staff and whose publisher, Willis Carto, have really kept me alive during the period of persecution I have faced from the American state. Even as I write this, I have grave doubts as to the amount of time still allotted to me upon this earth. My greatest desire has been to find a way that I could live quietly, outside of politics, and conduct the necessary research I must make into the occult and into the ancient history of the beings that control this world. The American government has tried to prevent this, going to the extreme of refusing to even let me leave this country in a peaceable fashion. My publishers, Willis and others, have made my studies possible, as far as they have been able, and I thank them for it.

I do write for money, and my last book, *Centuries of Revolution*, was commissioned as a political tract. I did go somewhat off the reservation with that tract, but was, after much controversy, able to get it published. Reviews of *Centuries of Revolution* have been universally positive, and its reception has allowed me to move into material such as that with which this book is filled – the kind of material which I love and which I want to see published.

For those who said they wanted more out of *Centuries of Revolution*, this book covers in detail the material that comprises perhaps the first half of *Centuries*' first chapter. The focus here, though, is not on the Jews, nor on the political implications that the development of demonic cults in the ancient world has for our modern world. Here, I make an effort to shed light on the areas of ancient history which are murky, and to draw together the fragments of human knowledge in a variety of specialized fields, into one comprehensive picture of the ancient Near East and Mediterranean, which can then be examined comparatively with the Germanic and Nordic cultures of Northern Europe.

When I used to lecture in the prison system to students of Asatru, the Nordic faith of the Aesir, I found that most Americans are woefully ignorant of history, particularly ancient history. What I have found publishing my first book is that the doctrines of tradition which I discuss in *Centuries* are likewise largely alien to American readers, even those who participate in the

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“far right”. Thus, I have started this book with introductory material, outlining the theoretical perspective I apply to history and historical study, the issues addressed in the book, and a general historical outline of the diffusion of the Aryan race.

The first part of the book focuses on the cultures of the Near East and Eastern Mediterranean, beginning with an outline of the material likely most familiar to the reader – the Biblical schema of Genesis 10 and the racial context of ancient Greece – then proceeds through more obscure people, such as the Etruscans and the Hittites, through the civilizations of the Great Mother and Egypt. The material builds on itself, and the more complex and more important material is provided after the material that gives it context. This means that one may have to read to the end of the book to grasp the more important conclusions. Given how many said they read *Centuries*, I don't think this will be a problem for the reader.

The second part of the book focuses on Northern Europe, and particularly on those aspects of Northern European religion which were influenced by the religions of the Near East and Eastern Mediterranean. It concludes with a discussion of Thor and the Midgard Serpent, which I feel is a good summary of how the Indo-European faiths felt about the Near Eastern faiths they encountered – that these alien religions were something to be drowned under water and smashed with a hammer.

Lastly, I have included an Afterwords only slightly less controversial than the Afterwards to *Centuries*. It describes my personal encounters with the demonic beings described in this book, and the terrible impact experiencing these beings has had on my mind. I am the first to admit that I am not a well person. The world, since my experiences, is one of constant fear, as I know that lurking everywhere, in a world superimposed upon this one, are the very real beings behind the god-figures that the ancient world worshipped, and that these beings are constantly attempting to slip through those cracks and enter upon the mundane world. Like always, this book, like this world, ends in evil and destruction.

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Some have said that the evil I have experienced so directly is karmic in nature. Karma, of course, is simply the demand that maya – the illusion that is believed by the body to be real – makes upon those that try to detach from it. It is what ties us to the material world. I prefer to think of my experiences with evil as dharmic – as an opportunity to apply the law to situations where the law does not yield its proper results. Of course, I have often failed to be dharmic; I am really not a model or a hero in any sense. Yet, by exploring my failures, I have tried to better set myself upon the proper course.

I hope this is helpful for those who have a serious interest in demonic religions and evil beings – and in the culture of the Arya that has opposed them for the entirety of human existence. It was written to be a brief guide to the origins of those evil forces, and I hope it one day falls into the right hands, and may become useful to the future world, which will be called upon to bind that which the modern world has unleashed.

PART I

AN INTRODUCTION TO METAHISTORY

CHAPTER I

MYTH AND HISTORY

As reality approaches myth, it becomes more real than mere reality itself. The truth of this statement is evident to all of those who share the spiritual force which the gods have granted to the greatest of the mortal races – the Arya. For if history is a record of the events of humanity, then myths are the events humanity experiences abstracted to an ideal. As history approaches myth, it approaches that ideal which has been lost in our increasingly de-mythologized, modernized and material world.

In the study of history, myth, even more than language, is the factor that allows us to trace the movements of the peoples of the earth, their interactions, and the development and spread of their cultures. Knowledge of the Indo-European language has allowed historians to prove the original unity of the cultures of Northern Europe with the Indo-Iranian world, but the mythical beliefs and systems that allow us to unite that tradition to the Sumerians, the Egyptians, and all of the branches of culture that grew from the trunk of the Aryan tree of life.

Myths are also a determinant in shaping the direction of society. Our modern world is shaped by the Christianized and, increasingly, Judaeo-Christianized myths of Hebraic tales of the Old and New Testament, and the secular myths of Judaic Bolshevism, which is the other, nominally “opposing”, force that is permitted in the modern West. Just as the stories of the ancient Aryans drove the Arya to conquer and order the peoples of the world, the myths of modern Jewry have led the world down the path to destruction, and ironically fulfilled of the prophecy that was given to the ancient Arya about the end of the modern world.

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For those who believe in the sanctity of the ancient Aryan Tradition, there is another, deeper element to myth, and that element is truth. The modern world has struggled with the uniformity of the primordial traditions of man – vats of ink have been wasted publishing gobbledy gook about the archetypes of the human psychology and how early notions of religion have developed from the “common human” heritage of mankind. Yet a study of myth reveals that nothing is further from the truth – the stories of myth are not a collection of localized tales about localized deities that are similar because the people who invented them developed their societies and their cultures along similar lines. Instead, a study of the myths of the civilizations of the world finds a common mythical heritage – a mythical heritage that is as valuable to understand the methods by which human events are changing today as it was when it was first handed down to man by the Gods, long before the last Ice Age.

The myths of the ancient world can be distilled to show that there was once a natural order to the universe and to human society that said that man is naturally differentiated within his society by function or caste, and that men and animals are differentiated between each other by species and race.¹ In this natural order, there is a path by which those individuals possessed of higher spirit can give their lives greater meaning than the rewards of the merely material world, and a path of ritual that allows those not possessed of such a spirit to participate in the life of that society as well.

The Aryan Tradition teaches a clear distinction between good and evil. Good is what upholds the natural order of mankind; evil is what destroys it. The world was a mass of chaos before Aryan man appeared in it, and the life of Aryan man is a perpetual struggle against the chaotic evil which is forever lurking beyond the borders of civilization, threatening to destroy it. That this chaotic evil is democratic in nature and leveling – that it seeks to break down the barriers that the gods have decreed among mankind and reduce all men to a formless international body – is further taught in Traditional mythical history.

¹And thus those races of men who are only nominally differentiated from animals have their place in the world order as well.

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All of modern philosophy of value – Spengler in his theory of the culture-soul, Yockey in his theories of the culture-poisoners, Evola and Guénon and Radical Traditionalism, and Devi and in ideas of the Man Against Time – derive from a realization or rediscovery of these traditional principles. Even the philosophies of the world destroyers – such as Marx’s class theory – is based upon a perversion of the ancient notion of the degradation of castes and the coming of the Death Age. That Marx borrowed this doctrine by inverting the ancient laws of the Arya and the caste society of the Vedic Indians is not something his disciplines publicize – and yet it is true.

Myth is valuable because it is the starting point of the study of metahistory – the method by which change occurs in human societies – and an understanding of metahistory allows man to understand the spread and development of human culture, as well as the transcendental truths and the occult struggle which have accompanied the struggles of mankind. The idea that history can – or should – be separated from myth is a modern one. It is part of a modern world that has been stripped of myths and ideals and left to be merely what it is. To our ancestors, the idea of not understanding human history as a realization of mythical ideals was completely foreign – and it is in hope of recapturing that spirit that this book had been written.

CHAPTER 2

ODIN AND YAHWEH



Odin

Judaized Christianity.³ Here, we have chosen the two gods, perhaps imperfectly, to symbolize the clashing cultural influences that met in antiquity in the Near East, and who worked together to shape the religion and cultures of Europe and Asia.

The Indo-European religion has always been defined by its father, the sky-god. The Vedas know this God as Dyaus; the Greeks knew him as Zeus;

In the modern white movement of the United States, two religious centers are generally recognized – one, Odin; and two, Yahweh.² These two god fathers represent two distinct traditions – the first, the paganism of Northern Germany; and, the second, the legacy of Christianity interpreted as a Christian doctrine. Yet, the Aryan roots of both figures have been brought into question – Odin’s by no less than Hans FK Gunther, the noted German mythologist and historian; and Yahweh’s by the more dominant tradition of

²Other doctrines, such as Creativity, exist. For ease of argument, the dichotomy of the title is retained here.

³Judaico-Christianity, for ease of argument, shall be defined as that Christianity that places the holiness of the Jews on a plane equal to or superior to that of Jesus Christ. Obviously, other variants of Christianity than the Christian Identity and the Judaico-Christian exist.

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the Romans as Jupiter; the Germans as Tiawaz or Tyr. With this sky-father came the son, the storm gods: the Nordic Thor, the Roman and Greek Mars, the Hittite Tarkhun, the Hurrian Teshub, and the Vedic Indra. And in their train are a host of lesser beings that define the Indo-European faith and are as important – if not more important – in placing a culture in the Indo-European family than the linguistic similarities that describe the latter movement of the Aryan people from the Asiatic center just prior to the second millennia BC.

Similarly, the culture of the Hebrew has come to be defined by the Old Testament God Yahweh, who is also known as Jehovah. As the Hebrews are a composite people, comprised of elements that were incorporated into their racial-cultural collective over the millennia they have spent wandering in the wilderness, their god Yahweh, as shall be argued in this book, is a composite figure, assembled over those millennia from the chief gods of the people the Hebrew dwelt among. Yet the opposition between Yahweh and Odin is very real. Both are, in some sense, sky fathers and gods of the howling wind - but there is no evidence that the Hebrew tradition of the father-god is derived from that of their Indo-European neighbors. Instead, once the Yahwehist identity had arisen, the Hebrew identified their god-father with the bound underworld beings that challenged the Indo-European sky god. There has never been a unity of the Aryan and Hebraic spirit.

As the world moves forward through its Death Age – a process I have detailed in my earlier work, the *Centuries of Revolution* – there has been a shift in balance between the forces represented by Odin – the forces of Order that attempt to bring blessings to mankind – and the forces represented by Yahweh – the force of Chaos that seeks to tear mankind apart. As mankind becomes less differentiated and less hierarchical, Yahweh, the great leveler who reduces all men to nothing before him, supplants Odin, that being that demands that men rise up to exist with him as his comrade in his hall.

This fundamental dichotomy – the opposition of the Aryan and Hebrew spirit – should be kept in mind throughout this work. And while I am not a Christian, nor inclined to justify or interpret the Old Testament in any light

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other than that which it can plainly be taken, I believe that the serious Christian will find this work enlightening, even if they reject some of my conclusions of religious grounds. Unlike some who are not Christian, I have no desire to slander or belittle Christ. I make few references to the stories of Christ in this work and have deliberately excluded the New Testament from my analysis. Regardless of its origins, the story of Christ as given in the Bible is one of a good man persecuted by the unbridled hatred of the Jews. No Christian who understand the New Testament as a rejection and supplanting of the covenants given in the Old Testament should take offense at the analysis I apply to the Hebrews and their peculiar god.

CHAPTER 3

ON THE DIFFUSION OF THE ARYAN PEOPLES IN ANTIQUITY

The efforts of world Jewry in academia over the past century have obscured what is perhaps the most important event in world history - the transformation of humanity from a pre-civilized to a civilized state. This transformation is synonymous with the diffusion of the Aryan and Nordic peoples from their primeval, post-Ice Age home, either in Scandinavia or in the regions immediately North and/or East of it, across the European, Asian, African and American continents. Here is presented an overview of these migrations in the period c. 7000 BC – c. 1500 BC.

There are three main racial categories known to modern genetics, which refers to races and ethnicities as “haplogroups”. These races are the black, the yellow, and the white, and they are called haplogroup L, M and N, respectively. The L haplogroup is divided into six subraces, L1 – L6, of which only one, the L3 haplogroup, bears any resemblance to the M and N.⁴ M and N, however, are known to have a common ancestry in the pre-human Neanderthal people.⁵ Within M there is a division between the yellow race in Asia and the yellow race in the Americas, just as within N there is a division between the Indo-European

⁴There are approximately 2200 points of genetic difference between the L haplogroup on the one hand, and the common ancestor of the M and N haplogroups. It has been posited this is because the Negro race evolved from being of a different pre-human genus, Australopithecus, rather than the common Eurasian genus Homo.

⁵There are approximately 900 points of genetic difference between the M and N haplogroups. This is likely because the M haplogroup is primarily evolved from Homo Erectus, rather than Homo Neanderthalis.

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race and the whites of Central Asia – the Turks and Finns and Mongols, among others.

Before modern genetics, the generation that came up in the age of anti-racism was led to believe that mankind had a single female ancestor in East Africa. The date of this ancestor was debated. The theory said that the M and N haplogroups evolved from the L3 haplogroup approximately 60,000 years before Christ and then spread out across the Indian Ocean basin, Asia and Europe. This “Out of Africa 2”⁶ theory had serious problems, and required that no genetic remnant of the other pre-human species be found in modern man. When Neanderthal genes were discovered in human beings, “Out of Africa 2” became obsolete.

Under the older model, skeletons were found and described as “modern human” utilizing a very loose definition of “modern” and “human” – one that reduced “modern humanity” to the most primitive of modern Negroes. There was never the argument that the fossil record in any way showed the skulls of the white or yellow races. East Africa was chosen rather arbitrarily as the site of the second human migration. The first argument advanced was that it was the point of the greatest “diversity” – though this could also be explained by the historical record, which placed the Horn of Africa as the meeting points of the white, yellow and black races. “Diversity” proponents obscured the fact that, in a multi-regional model, the points of greatest diversity should be points where the different expanding races meet. The second argument advanced was the relationship of the L3 haplogroup to the rest of humankind; we now know that relationship is because of interbreeding that resulted from white and yellow colonization of the African Horn, and not because L3 is a root race of the Eurasian peoples.

The study of the Indo-European peoples begins in Scandinavia and the Baltics c. 7000 BC. We are fortunate for the geological changes that preserved

⁶“Out of Africa 1” refers to a separate emergence of the pre-human species from Africa approximately 500,000 to 600,000 years ago. This is not disputed.

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these ancient Aryan communities – the sealing of the Baltic Lake and its subsequent flooding when it reopened to the sea preserved ancient communities and their artifacts – particularly Thor’s hammer medallions, of the same type worn 8000 years later, and into the present day, that tell us Scandinavia is the home of the thunder-god. Supported by the linguistic evidence, and the evidence of the biological sciences, it is certain that the Indo-European peoples first emerged in Northern Europe.

Since the middle of the 19th Century, philologists have noticed certain basic unities in the languages of Indo-European peoples – particularly in the manner in which nouns are declined and verbs are conjugated, as well as in vocabulary - that have allowed them to identify likely points of origin and separation between the Indo-European races.⁷ The Germans Celt, Latin, Greek, Persian and Indian languages all share certain words in common, while having linguistic borrowings that help trace their interactions with non-Indo-European cultures. For instance, all Indo-European languages share common words for snow and ice; for the three seasons of spring, summer and winter, and for mountains, valleys, streams, and the sea. One common word, **bhago*/**bhego* which became words like Greek *phagos*, Latin *fagus*, and German *Buche*, means “beech”, a tree. If one were to draw a line from Königsberg on the Baltic [to Odessa] in the Crimea, this tree is not found East of this line. Similarly, animals like cows, sheep, goat, bears, wolves and others were known to most ancient Aryans, and share common words; but animals like the ass of Central Asia and the lion, found as far North as ancient Assyria, were not, and are represented often by borrowings from other languages. By compiling clues like these, and looking at where the plants and animals that the Aryans knew in common live or once lived, a point of origin in Northern Europe can be determined.

⁷Though the English language is sparse on declensions, in most Indo-European languages, suffixes are added to nouns to indicate case in a sentence – indications made in English through the addition of prepositions like “of” “to” “for” “by” and “with.” Verbs are declined to indicate tense – indications made in English through the use of helping verbs like “had” or adverbs like “may” or “will”. There are other grammatical structures, like enclitics and prefixes, which also help determine the relative similarity of two languages even when the vocabulary is diverse.

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From the Northern European home, the Aryan people spread East, where they established a second, Asiatic, center. As early as 4500 BC, the Aryans are found in the Central Asian plain on the borders of the mountains of Tibet. It has been suggested that the home of this widespread civilization is in modern Tajikistan. These Aryans are the same white people, using a derivative language and worshipping the same sky-father and storm-god, as the Nordics found in the Baltic c. 7000 BC. These Aryans came to Asia by migrating down a path similar to the one that the Vikings would take while founding Russia. Travelling East across the Ukraine and passing the Caspian, the Nordic peoples entered the Trans-Oxania region south of the Urals and became a distinct branch of the Indo-European family.⁸

From the Central Asian homeland, the Aryans shot out a branch South across Persia and along the coast of the Indian Ocean and Persian Gulf to Sumer. This is the path the Jews would take 2000 years later after their expulsion from Aryan India.⁹ The Sumerians believed themselves created by the gods in Southern Mesopotamia from clay, but, barring that possibility, they are a non-Semitic people who came from what is now Southern Iran prior to 4000 BC. The Sumerian ruling caste was likely blonde or red-haired, as they described the people they ruled over as the “dark haired peoples.”¹⁰ Simultaneous with this development, a separate branch of the white race had spread across Europe into the Mediterranean, creating the pre-Aryan strata upon which later European

⁸Julius Evola has posited two centers for the Aryan people, one in the “far north” and one in Atlantis. While he is correct there are two centers, the two centers appear to be in Northern Europe and Central Asia. I do not attempt to account for the Atlantic myth here. It may have been a center of the civilization of the Great Mother, discussed below in Chapter 9.

⁹I follow Nietzsche’s belief that the Jews are the Chandala outcastes of Aryan India. Others believe they emerged from the Arabian desert, among other theories.

¹⁰The proto-Indo-European origin of the Sumerian people is not a new theory. As Dr HWF Saggs, Professor of Semitic Languages at University College Cardiff, tells us in the *Might That Was Assyria*, 16, “There is a good deal of evidence in favour of the view that a particular ethnic group played a major part in the creation of what we know as Sumerian culture, although this stick in the gullet of many younger archaeologists, who have been politically conditioned to regard it as wicked even to consider the possibility that one race or ethnic group may be more able than another.”

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civilization would be based. In Southern Egypt, white society begins c. 4100 BC at the city of Hierakonpolis, as the same colonists which would found Sumeria had set sea from the Persian Gulf and rounded the African horn to settle in the Nile Valley, west of the Red Sea.¹¹

Two main objections have been made to this model. The first is that the Sumerian language is agglutural related to both the languages of the Central Asian Turkic peoples and to the languages of western India.¹² Sumerian is not, however, Semitic or Indo-European, and this has allowed the creation of a Jewish claim that Sumeria “was not a Semitic nor Indo-European culture.”¹³ But language is not culture, and other Aryan cultures in the Near and Middle East, particularly the Hittites, have been known to absorb the linguistic traits of the majority substrate over which they ruled.

Genetically, it has been argued that the Sumerian were a broad mix of people, both coliocephalic and braciocephalic. The main studies which have been done on “Sumerian” skeletons have been on remains from between the ninth and sixth centuries B.C., and these have determined that a mix of peoples, including East Africans and Nordic or Mediterranean (this is debated) whites, inhabited lower Mesopotamia at this time. There have been no DNA tests or racial examinations on Sumerian skeletons from the pre-Semitic period of Mesopotamian history, and it is unclear if any racially identifiable remains from the period c. 4000-2500 B.C. are known. But this racial mix does not indicate a non-racial culture, any more than the current racial mix of the United States indicates that the United States is not a product of the European Enlightenment. What one expects to see is a small white racial elite governing

¹¹The Sahara Desert was not such an obstacle at this time, as it did not fully form in its current vastness until c. 2300 BC.

¹²Though why this would contraindicate an Aryan origin is unknown. It would seem to indicate that the Aryan peoples conquered a Central Asian people prior to the emergence of the Indo-Europeans, some 2000 years after that conquest.

¹³Advanced first by Kramer, this is generally accepted, though it was a controversial statement at the time it was made, and serious scholarship does not appear to have accepted it.

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over a larger, non-white or mixed, racial population,¹⁴ and this is precisely what one finds.

In the third millennia BC, during the height of Sumerian civilization, the Aryan peoples would leave Southern Mesopotamia and settle the Indus river valley and Upper Egypt.¹⁵ The Sumerian religion, which was largely adopted by the Eastern and Northern Semites who invaded Mesopotamia, is distinct and is largely identical to that of the Egyptian Great Ennead, which Sumer exported to Upper Egypt before circa 2600 BC. This form of religion involves nine gods – one asexual creator from whom a male and female god emerge, followed by another male-female pair, and then two pairs of male and female gods. Besides the religious similarities, other evidence of this export are depictions of Sumerian ships in Old Kingdom Egyptian art, the presence of Sumerian-style cylinder seals, and the parallel nature of the culture. Though the Sumerian religion was largely adopted by the Semites, the Semites added to it certain elements, such as the worship of evil gods of the wilderness, of storms of darkness and of serpents, which allow us to distinguish the Semitic and proto-Indo-European elements.¹⁶ Just as the relationship between Egypt and Sumeria can be determined by religious parallels and the similarity of artifacts, the “pre-Aryan” civilizations of the Indus can also be definitively identified as colonies of Sumer.¹⁷ It is also possible that certain civilizations of East Africa, including Punt and Zimbabwe, were Sumerian in origin; this idea is supported by the Biblical evidence, which identifies these civilizations as Hamitic and linked to that of Southern Mesopotamia. Black Africa has never developed indigenous

¹⁴What Sumerian documents refer to as the “black haired people”.

¹⁵I am here referring to a separate wave of settlement from Sumeria, 1500 years after the wave discussed in the last paragraph.

¹⁶Egyptian society was also divided between Semite and proto-Indo-European, and the Semitic faiths and cultures of Egypt and Mesopotamia also parallel each other.

¹⁷They are pre-Aryan because they are pre-Vedic. “Pre-Vedic” may be a better term. Modern “scholarship”, largely under pressure from Soviet-funded initiatives of the late 20th century, limits the term “Aryan” to Indo-Iranian culture, though that usage is incorrect.

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groups that can meaningfully be called civilizations, through modern times.¹⁸

While this was occurring in the Indian Ocean basin, Western Europe developed its “circle builder” civilizations – the peoples responsible for Stonehenge, amongst others, and pre-Mycenaean Greece (on the mainland, distinct from Crete).¹⁹ Among the Central Asian branch of the Aryans, the center of their civilization had shifted, from Trans-Oxania to just South of the Urals. This position in the Southern part of the Urals, from which the Indo-Europeans would launch their invasions of Southern Asia and Europe, is what is commonly referred to as the Indo-European homeland.

While the explosion of peoples from this Asiatic Aryan homeland that is generally cited as “the” Aryan invasion, this expansion was, particularly for Europe, merely a re-expansion back into areas where the white race had already planted civilization’s seeds. These Indo-Europeans were distinguished by their way of making war – with iron weapons and horse-drawn chariots. By tracing the spread of iron weapons, horse drawn chariots, and other artifacts, the conquest of Eurasia by the Indo-Europeans can be demonstrated.²⁰ Eastwards, the Aryans penetrate to the Yellow River and found China’s Shang Dynasty, c. 1766 BC²¹; later, a successive wave would found the Chou Dynasty²². In the South, these Aryans would found Persia c. 2100 BC – originally an enclave

¹⁸Though black Africans have sometimes come to dominate non-black civilizations, this is usually an imminent prelude to that civilization’s collapse.

¹⁹It has been argued this civilization is Atlantean in nature, and that similar stone figures across Africa and Asia towards the Americas are related. I do not explore these questions here.

²⁰Metal working is thought to have begun in Anatolia, before the known existence of the Indo-European peoples, but iron weapons and chariots, particularly in the Near and Middle East, are evidence of Indo-European civilization.

²¹This date has been disputed as c. 1523 BC. In this context, it is interesting to note that the Aryan origin of Chinese civilization was known to historians as late as the 5th century AD, when Jordanes tells us, in his *Gothic History*, 31, that the “Seres [are] a race that dwelt at the very beginning of their history on the shore of the Caspian Sea.” The Seres as the Chinese.

²²Much later, during a series of wars from c 1000 BC to c 771 BC, when the old Chinese capital fell to the new wave of Eurasian barbarians. We do not dwell on Chinese history in this book. For a further and fuller discussion the classic mid-20th century history *The Rise of the West* by William H McNeill is recommended.

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near modern Ishfahan – and the kingdoms of Aryan India, c. 1700 BC.²³ The Aryan Indians would overwhelm the civilization of the Indus, conquer North India to the Ganges, then turn South, conquer the blacks of Southern India,²⁴ and eventually spread culture to Southeast Asia.

Interestingly, the religions of the pre-Hindu²⁵ India and early Persia more closely mirror the faith of Northern Europe than those of the Southern and Western Europeans.²⁶ The *Zend-Avesta*, like the Eddas, maintains the memory of the great Winter in its story of the sixteen paradises of Ahuramazda destroyed by Angra Mainyu. This epic myth – in which the greater Winter begins when the nature-smith who assisted the gods in the formation of the world abandon the earth, kidnapping the goddesses of fertility – is a defining feature of Indo-European religions. The *Zend Avesta* also recalls the grove of Mimir in its description of the palaces of King Yima, part of a defining Indo-European tradition of the “hidden” or “secret” king within the Earth. The Iranian religion also recalls the creation of man from the tree, recorded in the Eddas as the myth of Askr and Embla, and the sky father Vayush – the Nordic Odin. The *Zend Avestas* Indian counterpart, the *Rig Veda*, knows of Heimdal as Agni, the fire god; of the great cow Audhumla, or Go; Vayu-Vata, the wind-storm god Odin; and the Nordic Thor as their god Indra.²⁷ The reason Persian and Indian religion retained a “purer” version of the original Nordic faith than the Western and Southern European versions is that it remained relatively unmixed with Semitic and Near Eastern notions, which many of the cultures of Europe freely absorbed. Most of the second part of this book is devoted to

²³The kingdoms of Kosala and Moghada in the Ganges, later others in Southern India, not all of which are known.

²⁴It is undeniable that the black race spread of its own accord from Africa across the Indian Ocean basin and into Eastern Asia. Black sub-races still exist in the Philippines, southern-central India, and Australia, among others.

²⁵i.e., Vedic.

²⁶A fact demonstrated very clearly in the works of the great Swedish statesman and scholar Viktor Rydberg.

²⁷See Chapter 15.

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a discussion of that question.

Travelling West, the Aryans penetrated Asia Minor, Syria and Mesopotamia by travelling across the Caucasus. This conquest resulted in the migration of the Hurrians,²⁸ whose most notable kingdom was the Mittani, the Katti (who settled Mesopotamia), the Hittites and the Medes²⁹ to the Near and Middle East. Like other Aryans, the Hittites worship the storm god Teshub-Tarkhun³⁰ wielding a hammer and a thunderbolt. Collectively, these people are Biblically known as the children of Japheth³¹ – likely from the Egyptian Iwpt, or “most select”, a translation of the term “Aryan” into the Egyptian language.³²

Further West, just after the Hittite entrance into Anatolia, the Mycenaeans entered Greece. Whether they were part of this Aryan migration, or a migration from Germany along the coast of the Adriatic is unclear.³³ Indo-European peoples certainly entered the Balkans and the Peloponnese at this time by both routes. The invasion of the Mycenaean Aryans eliminated first the Pelasgians and the Antaolians who had settled in modern Greece after being driven out of Anatolia by the Hittites. The Mycenaeans then went on to conquer the Minoans, based in Crete,³⁴ and to eventually overwhelm Troy. Like other Aryans, they worshipped the lightning-wielding storm god Zeus.

²⁸Whether the Hurrians were Indo-Iranians, Indo-Europeans, or Armenian people has been the subject of debate. They were clearly ruled by an Indo-Iranian elite, and this is certain in the case of the nation of the Mittani.

²⁹The Medes later conquered the Persians and sparked the creation of the Persian Empire.

³⁰This god was known in the Western Hittite Empire as Tarkhun and the Eastern Hittite Empire as Teshub. The name Teshub has been suggested as the Hebrew Joshua or Jacob, but this is unclear. Tarkhun is the Greek Teucer. Teshub was the names the Hurrians gave to the storm god, and was adopted by the Eastern Hittites. Tarkhun may have been a name adopted by the Hittites from the chief god of the city of Wilusa—Greek Ilos or Troy. The Old Kingdom Hittite myths possibly refer to this god as Telipinu, later Kumarbi, the latter possibly under foreign influence. Telipinu is generally referred to as the “son of the storm god”.

³¹Greek Iapetus.

³²See Chapter 4.

³³See Chapter 5.

³⁴See Chapter 9 for a full discussion of the Minoan civilization of the Great Mother..

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Passing north of the Mycenaean, on a thousand-year long journey across Europe, are the Celts. At some point, these peoples seem to have given the Semitic storm god Baal primacy – at least, if the extensive worship of Baal among the later Western Celts is any indication.³⁵ Aryan civilization is obvious among the Celtic peoples – they had a four tier caste system³⁶ and worshipped sun-figures like the Dagda – but there is a dark undercurrent. Celtic magic, the Irish sid or Nordic seid magic, was considered evil. The Celtic religion appears to have blended with that of the Nordics, and the greatest hero of their greatest nation, Arthur of Britain, is a product of that interaction, appearing in the Nordic countries as Erik.³⁷

As with the evil magic of the Celts, non-Aryan influences eventually crept into the cultures of Greece, Rome and Persia. Despite the Aryan origin of Persia, the religion of Zarathustra³⁸ absorbed pagan Semitic ideas of angels, demons and jinn. These ideas caused its degeneration in a manner very similar to the way the faith of the *Rig Veda* absorbed Dravidian ideas and became Hinduism.³⁹ Greece borrowed and imported gods and goddesses like Saturn, Dionysus and Rhea wholesale from Phoenicia and Syria. Rome, which began as a pre-Aryan Nordic colony in Italy, worshipping figures like Heracles and Mars,⁴⁰ absorbed the Eastern gods of the Great Mother with the Sibylline books after its defeat of Etruria, and became modeled on the Greek pattern.⁴¹ This religion of the Great Mother reached as far as Britain, where Ishtar was known as Ostara and Easter, and traditions of the Great Mother cult were integrated in

³⁵Baal is paired with the fire god Brennus in early accounts of the Celts, among other evidence.

³⁶Dumezil has described this as a three tier caste system, but he does not consider the working / enslaved people to comprise a “caste”. This is six of one and half a dozen of the other.

³⁷See Chapter 13.

³⁸Which supplanted Iranian paganism.

³⁹I do not follow the school of thought which makes the Dravidians Aryans or even the root of the Indo-European people.

⁴⁰Either Thor’s son and Thor or ethnic variants identical with those Nordic gods.

⁴¹See Chapters 6 and 13.

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Scandinavia into the worship of figures such as Frey-Frode and Freyja.⁴²

However, all of these civilizations – the seven “great lights” of Oswald Spengler⁴³ – in the Yellow River Valley, on the Indus, in Mesopotamia, on the Nile, in the Peloponnese, in Scandinavia – and in Central America⁴⁴– derived from the same Aryan-Nordic root. It was these white people from the Northern European homeland which spread and gave civilization to humanity. Without them, there were only two alternatives – the anti-civilization of the Semitic demons, and the animal nothingness of black Africa.⁴⁵ Thus the diffusion of the Aryans over Eurasia is the single greatest event in human history, as it is the event that laid the foundation upon which history could occur.

⁴²See Chapters 6, 9 and 11 in particular, below.

⁴³In his *Decline of the West*, or, literally translated from the German, *Darkening in the Land of the Sunset*.

⁴⁴Like China, the Americas are outside the scope of this book.

⁴⁵I do not discuss the religions of black Africa in this book. However, Juju, the predominant religion of pre-Christian Western Africa, is based upon the worship of the orishas. The religious premise is that the orishas are demons that hate men and enjoy seeing them in pain, thus, causing pain to other men wins the affection of the gods..

PART II

THE NEAR EASTERN AND EGYPTIAN CULTURES

THE TRADITION OF THE MOTHER

CHAPTER 4

BIBLICAL DATING AND THE RACIAL SCHEMA OF GENESIS 10

In the Old Testament, when God destroys the world with a flood, he preserves Noah, and uses Noah and Noah's children, Ham, Shem and Japheth, to repopulate the Earth. The names of Noah's children and their children are the names of the ethnic groups of the Near East in the 12th and 13th century BC as they were known to the Egyptians that the Hebrews had dwelled among. Yet, the Egyptian origins of this system have been obscured by the tradition of "scholars" who followed the Jew Josephus, and similar Rabbinical commentators. Josephus wrote his commentary on the racial schema of Genesis 10 long after the Egyptian language and the many of the peoples they described had ceased to exist.⁴⁶ This Jewish pseudo-scholarship has been the root of great misunderstanding over the centuries, and a discussion of it may be helpful to those seeking to understand the racial categories of the Bible. As well as an investigation of the flood story, when it was authored and from whence it was derived.

DATING THE FLOOD AND DATING THE BIBLE

Dating events in the Bible begins with establishing historical points of reference.

⁴⁶The Egyptian language had a formal existence until the 4th century AD, when the last known hieroglyphic inscription was made, but the Greco-Roman understanding of Egyptian was extremely limited. While there may have been someone in Egypt contemporary with Josephus who could read the old inscriptions, Josephus clearly did not know him.

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For instance, in the fifth year of Rehoboam, Pharaoh Shoshenq I of Egypt (rc. 945-924 BC) invaded Samaria. This is a definite date that can be related to



The Great Flood

the Biblical text. Another is that the date of the pharaohs named in the Exodus, who are generally thought to be Ramesses. The first Ramesses reigned 1292 BC; the second 1279-1213 BC; the third through eleventh Ramesses reigned c 1187 BC – 1075 BC. This is another definite date, though some

scholars contend the Pharaoh of Exodus is not actually Ramesses, but one of his predecessors. This view stems from the desire to make the somewhat conflicting Biblical statements that the Jews were in Egypt about 430 years historical; as we shall discuss, it is likely not.

Other points of reference that can be used are the first date that the Jews, as the Apiru, are known in Egypt – about 1340 BC;⁴⁷ the dates of the Hittite empire, about 1400 to about 1180 BC,⁴⁸ and its time in Canaan, about 1340 BC to about 1276 BC,⁴⁹ and the date of the Phillistine invasion of Palestine and Egypt, which occurred in two waves, the first c. 1210 BC and the second c 1180 BC.⁵⁰ Utilizing these dates, known from archaeological and other research, it is known that there are some problems reconciling the timeline of the Biblical account with observable facts, particularly during the reigns of the Judges. However, there are also internal inconsistencies with the Biblical

⁴⁷From the Amarna letters; they are known in the Middle East as early as the 18th century as traders in Aram (Syria) doing business with Babylon.

⁴⁸Hittite culture stretches back to at least the 17th century, the date of the Hittite Old Kingdom; there is a prior civilization dating back to at least the 19th century that some have contended was not truly Hittite.

⁴⁹The Hittites invaded Canaan, both in person and through proxies, during their war with Mitanni, and ended their occupation at the Battle of Kadesh. Hittite colonies likely remained in Palestine until the early Biblical period.

⁵⁰The sea peoples, or Peleset / Palestinians (among other tribes), who began their campaigns after the fall of Troy.

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timelines that confirm that the dates given should not always be taken literally.

As an example of the Biblical inconsistencies, one should look at the genealogy of the Hebrews in Egyptian. Levi is alleged to have lived 137 years. His son Kohath, 133 years. Their son was Amram, father of Moses, Aaron and Miriam. During these three generations, the 430 years of captivity would have passed. Levi was between the ages, broadly, of 40 and 80 when he entered Egypt; Kohath likely reproduced in a similar timeframe; Moses was 80 when he began the Exodus; thus Amram must have been about 150 years old when Moses was born, if one accepts the Biblical dates literally. There is an irrationalist approach that states that whatever is written in the Bible must be taken as literally true, even if it is not within the normative realms of possibility, but this approach is not useful to the study of the Bible as history, is not required by the Christian religion.⁵¹

Accepting that the Pharaoh who drove the Israelites were driven out of Egypt was Ramesses, and, noting the death of a Pharaoh during Moses' lifetime, the life of Moses can be placed during the beginning or the end of the reign of Ramesses II (c. 1279 – c 1213 BC). Equating the Biblical Pharaoh Pitohs with Ptahsetimeren I, or Sety I, leads one to prefer the beginning of that reign. Accepting that Joseph entered Egypt at a time when a single Pharaoh reigned at least 16 years, that this Pharaoh was succeeded by a Ramesses, and that the Temple of Ammon existed, was empowered, and was somewhat estranged from the governorship during Joseph's term in office, Joseph enters Egypt during the reign of Horemheb or possibly Ramesses I, c .1319 BC – 1292 BC, and the year of his birth, 2174 years after the creation, is about 1336 BC, placing creation c. 3500 BC.⁵²

⁵¹Given that the Bible's account of the history of the Near East matches pretty well with contemporary historical records, there is no need to cheapen the Bible's account by not recognizing its errors. The Old Testament of the Bible was written by men who were fallible, and there is no Biblical indication that the histories presented are the literal word of God. Thus it is not inconsistent for a believing Christian to recognize that there are inaccuracies in the mundane portions of the Biblical record.

⁵²This date does not allow the Jews to remain in Egypt 430 years. If that date is taken literally,

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Thus, if one accepts the Biblical account Noah's birth occurred in the early part of the third millennia BC, around 2444 BC.⁵³ This places the flood about 1844 BC, possibly as early as 2300 or 2400 BC. Unfortunately, this is within the historical period of a number of civilizations, and it can be stated rather definitively that no flood embraced the Middle and Near East and Egypt during that period. In fact, beginning around 2350 BC, the region experienced an intense drying and decrease in rainfall. Thus, if there is a historical basis to the Biblical flood, it lies in another region or in another time, long before that given in the Biblical Genesis. This means that that Biblical story of Noah is essentially mythical, and, as such, has mythical roots in the stories and cultures of the people of the Near and Middle East.⁵⁴

MYTHICAL ORIGINS

The first borrowing of the Bible is the story of Creation.⁵⁵ The Egyptians believed that Creation was an emergence from the waters of Chaos, and that it was Atem,⁵⁶ who emerged from the waters of the earth, created the first mound, and upon it either from a lotus flower or the egg of a goose, from which the

the Bible suggests that Joseph entered Egypt about 1900 BC, near the beginning of the Middle Kingdom, and that Moses led the Exodus from Egypt c. 1470 BC, placing creation c. 4100 – 4000 BC. Before the languages of the Near East, including the Egyptian language, the Hittite language, and the cuneiform languages, such as Akkadian, were understood, this was the accepted dating schema. However, expanding knowledge of historical events requires those dates be re-evaluated. Also note that there is substantial evidence of events having occurred before 3500 BC, and it is unlikely the world was actually created at or around that year.

⁵³Closer to 3000 BC if one accepts an early date for Creation.

⁵⁴Recognizing the story as mythical does not mean it is not "true". As stated in Chapter One, myth is often more true than what is "real." The point is that the story is of much greater antiquity than the effort by the Biblical chronicler to historicize it allowed.

⁵⁵Joseph Campbell, for all the faults of his gyanecratic approach to myth, has an excellent discussion of the Biblical text and its borrowings in Volume III of his magnum opus, *The Masks of God*.

⁵⁶Re and Amun in later variants of the myth.

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sun emerged.⁵⁷ This first sunrise separated the waters of the earth from the “waters” of the sky,⁵⁸ the wet from the dry, the hot from the cold, the seen from the unseen, and the light from the dark. This belief is first attested to in the Pyramid texts, and was known no later than c. 2600 BC.⁵⁹ In Mesopotamia, the Akkadian *Enuma Elish* tells a similar story of creation, where the waters of the earth and sky are contained within the serpent-demoness Tiamat, who is split by the wind blown into her by the storm god Bel-Marduk. This story was borrowed by the Akkadians and other Mesopotamian Semites from an earlier Sumerian tale, and is known no later than c. 1700 BC.⁶⁰ These two watery tales are captured in the creation myth of Genesis 1:1 – 2:4, which is itself an almost direct borrowing from an earlier Sumerian poetic work, and forms one of the two distinct versions of the Creation myth adopted by the Hebrews.⁶¹

Knowing of the extensive borrowings of the Hebrews from their Near Eastern neighbors helps establish a context for understanding the flood myth. The flood story is known from the *Epic of Gilgamesh*, also compiled about 1700 BC in Babylon, in which Gilgamesh, a historical ruler of Sumerian Uruk c. 2700 BC⁶², searches for Ut-Naphistim, a survivor of the flood, in order to find

⁵⁷There is also a variant where Horus as the falcon flies from the lotus.

⁵⁸The “waters of the sky” are what we would term outer space – it is a reference to the sky that is beyond the breathable air of the Earth.

⁵⁹It was likely brought to Egypt with the Sumerian religion, c. 2650 BC, near the beginning of the Fourth Dynasty. Traces of Sumerian culture in Egypt begin during the Third Dynasty, and the period of acculturation likely occurred over several decades, before the Sumerian tendency gained the throne.

⁶⁰This is the first written record of the tale. However, for it to be of Sumerian origin, as the linguistic evidence indicates, it would have had to have been recorded no later than c. 2400 BC, and it is probably of much greater antiquity.

⁶¹The first version, Genesis 1:1 - 2:4, refers to the Biblical God as the Elohim, in plural. It is believed that this story was added to the Biblical text in the 4th century BC, with the “Priestly Text”. The second version, Genesis 2:5 onwards, refers to the creator God as Yahweh, singular, and likely dates from the “Yahwehist Text” of the 9th century BC and the southern kingdom of Judah. The Elohim are more generally associated with the “Elohim Text”, from the 8th century and the Northern Kingdom of Israel-Samaria.

⁶²Insofar as anything in ancient history can be historical. As discussed, there is a constant

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eternal life. We know from the *Atrahasis*, compiled in Babylon about 1500 BC, that Enlil, a king of the younger gods of his pantheon, chose to destroy man after creating him because he found the noise of man's labors annoying, and the flood was his method of choice. The Semites of Mesopotamia borrowed, almost entirely, their mythical structure from the Sumerians that preceded them, and both stories are likely of Sumerian derivation.⁶³ Later flood stories, such as the Greek and Nordic, are cognate with the Hebrew and possibly derivative⁶⁴, thus it appears that, like their creation story, the Hebrews borrowed their flood story from a Near or Middle Eastern source – likely the Sumerians, possibly through the mediation of the Semites of Mesopotamia.

THE STORY OF NOAH

To summarize the story of Noah, the “sons of the Elohim”,⁶⁵ marry the “daughters of man” and produce a divine race of heroes. The “sons of the Elohim” are called the Nephilim, or fallen ones. Angered by the mating of the Nephilim and the daughters of men, Yahweh issues two curses: One, that men shall only live 120 years; and two, that Yahweh shall destroy “all flesh” except Noah and his sons. Noah is selected for this privilege because he is a “religious man” who “walks with the Lord”, and he is instructed to build an ark, upon which he loads the animals of the earth two by two and floats on the waters

interplay of myth and history.

⁶³The problem with this is that the flood story is unknown in Egypt, to which the Sumerian religion was exported c. 2650 BC. If the story was known in Sumerian culture prior to that date, why was it not known in Egypt as well? An alternate explanation is that the Sumerians adopted it from some other culture. The linguistic evidence is that the story was originally Sumerian. This evidence involves in the appearance of Sumerian words and characters in Semitic, and particularly Akkadian, cuneiform texts.

⁶⁴As discussed throughout this book, the interplay between Classical, Nordic, Near Eastern and Semitic civilizations is not as simple as those who have read the Edda and decided they are seeing late Christian borrowings assert.

⁶⁵Not “god”. See n 57, above.

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when the rain brings the flood. He survives and eventually lands on Mount Ararat. Despite the destruction of “all flesh”, the Nephilim survive the flood as the Rephaim, Anakim, Emim and Zamsumim – men “tall and great” who makes the Israelites appear “like grasshoppers” before them.⁶⁶

After the flood, Yahweh makes a Covenant with Noah, which forms the basis of what the Jews call the Noahide laws. Noah and his sons are commanded to “be fruitful and become many and fill the earth”, and in exchange for this, they are given all the plants and animals of the earth to eat, and the animals are made to fear man. Only the blood of animals may not be eaten, because it is “the soul” – an idea reminiscent of the Greek notion of the *θυμὸν*, or blood soul, and contrasts the worship of the Jews with the worship of the being known as the God of Nysa – the Greek Dionysius⁶⁷ – whose followers were told to consume both the flesh and the blood – preferably raw. Lastly, as part of the Noahide laws, Yahweh demands “the blood of [men’s] souls back” and states that any man who sheds blood is to have his blood shed. He then promises never to flood the earth and again and gives Noah a sign – the rainbow – to remind him of the covenant.

The Talmud expands upon these laws considerably, and the later teaching of some influential Jewish Rabbis and Rebbes have turned the Noahide laws into a license for the enslavement of mankind, based upon the scriptural interpretation that non-Jews are not human in the context of Yahweh’s commands, and thus were given to the Jews with the animals. In this sense, these animals are then commanded to live pursuant to the Mosaic law as slaves of world Jewry.⁶⁸ The Talmud, though, is a much later work of Jewish mythology, and that particularly interpretation is also informed by dark age

⁶⁶It should be noted that, despite the flood, these men are not exterminated until the Israelite entry into Canaan at the end of the Exodus and the beginning of Joshua.

⁶⁷I have elsewhere argued for an identity of Dionysius and the Syriac Baal. See Chapter 9, below, and elsewhere.

⁶⁸Elements of the Chasidim, particularly the Chabad movement, tend to gravitate towards this view, and this view is part of the extremist movement to ban Christmas displays and other Christian religious symbols in the United States.

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and medieval occultism. As we shall discuss here, the racial schema used in the Talmud to determine that only Hebrews⁶⁹ are human is incorrect.

THE RACIAL UNDERSTANDINGS OF EGYPT

With this background, we are ready to approach the question of who are the children of Noah. Following the flood story of Genesis 9 comes Genesis 10, which is essentially a genealogy of Noah's descendants. This genealogy has been the basis of several spurious interpretations of racial schemas, many designed with political or ideological interests at heart.⁷⁰ What is captured in Genesis 10 is essentially the ethnic and racial understanding of the Egyptians, with some Hebrew-centric modifications, in which the peoples of Europe, the Near and Middle East, and Northern and Eastern Africa are categorized. The black race of Africa is the one people known to the Egyptians who appears completely excluded from this list, and this is because of the Egyptian belief that the Negro was a "beast".⁷¹ Races unknown or barely known to the Egyptians, such as the yellow race of Eastern Asia and its cousins in the American Indian, are also absent from the schema.⁷²

⁶⁹The Talmud would limit this further and make only the Jews human. Presumably, the Israelites would have been excluded from this definition. However, the terms "Jew" and "Israelite", while technically separate branches of the Hebrews, have become identified in modern times – generally with the Khazars, neither Biblical Jews nor Israelites, who currently occupy Palestine.

⁷⁰Some have tried to include all of the peoples of the world in this schema, to prove that all men are descended from the children of Noah. Others have imposed "racist" or "anti-racist" interpretations. The intent here is to see what is in the Bible as it is, and not as one would like it to be.

⁷¹The Egyptians despised black Africans. Drawings of black Africans were made on the soles of the Pharaoh's shoes, for instance, and Senwoseret III, a noted conqueror of the Middle Kingdom period, once erected a stele in Nubia stating along the lines of "The Nubian is a faggot [an Egyptian word, literally "back-turner," meaning coward and homosexual is used]. Turn your back to him, and he is loud, but turn to face him, and he flees before you."

⁷²While there is an Indo-European branch, it is not clear that it includes any of the peoples of Europe, such as the Germans and Celts, though the schema was later interpreted in that way. Several of the names, as we discuss, cannot be clearly identified, likely because they refer to lands

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Egypt was united circa 3000 BC as a nation consisting of three peoples. In the north, Lower Egypt, the Biblical Goshen, was the Nile delta, which had been inhabited by Semites, possibly related to the people of Canaan,⁷³ for at least a millennia and half beforehand. These people worshipped the god Seth – who was adopted by the Hebrews as a son of Adam and later integrated into their notion of Yahweh. Seth is a difficult character to define because his role changed substantially over the course of several thousand years. When the Hebrews encountered him in the midst of the New Kingdom, he was equated in one aspect with the wilderness and with the serpent-demon Apep, and was also, at times, equated with the storm god Baal. These three archetypes – the wilderness god, the anti-human fire-breathing serpent god, and the evil storm god – were the deities blended into their one God Yahweh.⁷⁴

Contrasting with the Semites were the people of Upper Egypt, who were whites of Nordic or Mediterranean stock. These people entered Egypt from the Red Sea across the Eastern Desert, likely as colonists from Sumeria.⁷⁵ The Sumerians were colonizers who built cities and civilizations in the Indus Valley and along the coast of Eastern Africa, and they appear to have entered Egypt in two waves – one around 4100 BC, and one around 2650 BC. The earliest white influence in Upper Egypt is at the city of Hierakonpolis, where these settlers from Southern Mesopotamia established the worship of Horus, one of the many things that distinguished them from the Lower Egyptian Semites.

Also in the region are the people the Egyptians called Hamites, a term in which the modern world includes a variety of Northern and Eastern Africans, but which the Egyptians appear to have understood somewhat differently.⁷⁶

and people that are still unknown to the modern world. This has not stopped efforts to compel identification of them with known ancient peoples, though.

⁷³The Canaanites inhabited the areas whose people were called Eham, as we shall discuss. I am not certain that they are properly related to the northern Delta Semites.

⁷⁴I argue this extensively elsewhere in this book and in my book *Centuries of Revolution*.

⁷⁵Discussed in Chapter 3.

⁷⁶The differentiation between the Hamitic people and the people we call Semites is not at all

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The Egyptians knew these people, generally, as the Rebu (𓂏𓂏𓂏𓂏) , the Aam or Eham (𓂏𓂏) and the Medjai (𓂏𓂏𓂏𓂏𓂏𓂏𓂏). Modern scholars use the terms “Libyans” or Bedouins, “Asiatics” and “Eastern Nomads”, to translate those Egyptian words. None of those terms seem satisfactory, and the term Hamite may refer to the Mediterranean, non-Indo-European, branch of the white race. It also appears to, at times, have been a general geographic term for the peoples inhabiting what is modern Palestine.⁷⁷

Typically, in attempting to interpret Genesis 10, scholars have attempted derivation of the ethnic terms from the Hebrew or from Semitic roots. While Egyptian has some traits in common with the Semitic languages, it stands apart from them, and is considered cognate but independent. What one finds upon analysis is that a derivation of these ethnic terms from Middle Egyptian, rather than Hebrew, leads to a much more satisfactory explanation of the eponyms of the children of Noah.

A HISTORY OF THE TERM HEBREW, AND EGYPTIAN DERIVATIONS IN GENERAL

The name Hebrew is derived from the word “Apiru”. The term is first used in Akkadian texts to refer to a group of people that raided caravans in Aram⁷⁸ and sold goods in the middle part of Mesopotamia in the 18th century. In the Biblical context, the Apiru become known to us through Akkadian inscriptions on clay tablets found at the Egyptian city of Amarna during the reign of the Pharaoh Akhenaton. According to those tablets, the Apiru entered the southern part



clear. In the modern context, Hamitic refers to the brown-ish mixed populations of North and East Africa, but this does not appear to be the Egyptian understanding. Libyans were typically depicted with yellow skins, as were the people of Canaan, and with distinct racial features not at all like those of modern “Hamitic” peoples. Further, the Libyans were close enough to the white strata of Egypt in racial form that they were able to govern Egypt in the first millennia, at a time of racial tension, without problem.

⁷⁷And thus the term may have embraced Canaanites as well.

⁷⁸Modern Syria. The word may be related to the Egyptian Eham.

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of the land we now call Palestine as allies of the Hittites and of a fellow named Aziru, who was a northern Palestinian / Syrian prince. Aziru consolidated a small empire at the expense of the Egyptians, whose allies and vassals he conquered⁷⁹ and used the Apiru to attack the southern part of Palestine.

Apiru is the Egyptian word , 'pir or apir, with the Egyptian plural , or –w, appended. It means “the equipped people”, with “equipped” connotating the possession of knowledge or learning. Modern scholars define the Apiru as a “social class of mafia-like brigands,” and Apiru appears to be a reference to the secret rituals, possibly including circumcision, that were necessary to participate in the Hebrew secret society – much as one is initiated into the Mafia, the Freemasons, or the Ku Klux Klan.

There is some resistance to the identification of the Hebrew and the Apiru among modern Jewish scholars, because the Apiru were not savory characters, and deriving the origin of the Hebrews from a real people contradicts both Talmudic scholarship – which is, on the whole, very bad – and the religious claims of the Hebrews to being an eternal people. Further, linking the Hebrews and the Apiru helps demonstrate that the Hebrews not only came out of Egypt, but derived much of their religion and culture from Egyptian sources. Proof that there was something before the Jews, some Jews feel, reduces the uniqueness of the Jewish people and challenges the desire among some Jews not to be a people in historical time, but to be a timeless and ahistorical people – a phenomenon outside the normal course of human history. This is, of course, nonsense.⁸⁰

The major forms of Hebrew worship known in antiquity involved the Egyptian deities Seth, the deity Baal, Isis-Hathor the “golden calf”, and the Sumerian goddess Ishtar.⁸¹ Yahweh – Jehovah himself is a composite of Baal,

⁷⁹Though he was, himself, an Egyptian ally and vassal until the last two years of Akhenaton's reign. See Chapter 10 for a detailed discussion of this invasion.

⁸⁰And is one of the themes of my book, *Centuries of Revolution*.

⁸¹Known to the Jews as Asherah and generally syncretized with Isis. Isis and Ishtar separate as goddess in about the 27th century BC and reunite and syncretize starting about a millennia later.

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Seth and Apep, god of storms and mountains, god of the wilderness, and serpent demon of fire, respectively.⁸² Seth, a wilderness god associated with the northern Egyptian semites, was so central to the Hebrew form of worship that he became their eponymous ancestor in Genesis. Later in that lineage we find the word “Apiru” in various forms, including as Eber, as Abram, and as Abraham. As late as the dynasty of Saul, we find Hebrew kings with names like “Meribbaal” – that being a common Egyptian way of naming kings, and means “beloved heart of Baal”. This same character is called “Ishboeth” at one point, and the “Seth” of that name is equivalent to the “Baal” of the other, as the two deities were often considered the same.⁸³ The Bible tells us that the invasion of Judaea and Samaria by an Egyptian Pharaoh brought with it the worship of the Golden Calf, and a reasonable conclusion that the Egyptians forms of worship, including the worship of Yahweh, the worship of Seth and Baal, and the worship of Isis, were all derived from forms the Hebrews brought with them out of Egypt.

THE ERRORS OF JOSEPHUS

Josephus was a learned Jew and favorite of the Roman Emperors in the first century AD. Because of his alliance with the Romans, who occupied Judaea, many Jews considered Josephus a traitor; others thought his status as “cousin Jew” was a model that the Jewish people should follow. During Josephus’ lifetime he authored, within another of his works, a commentary upon Genesis 10 that

See the discussion in Chapter 9.

⁸²Argued elsewhere in this book, particularly Chapters 8 and 9, and in *Centuries of Revolution*.

⁸³The argument has been made that Ishboeth is “Ish-bosheth”, man of shame. But this is likely incorrect. The name Baal means “lord of the place”. The name Seth has a number of meanings in Egypt, one of which is “the seat”, in the sense of “the place or center of a thing” (i.e., “seat of power” in English). Thus the names Seth and Baal have some linguistic equivalency as well. Further, the latter derivation of Ishboeth requires one to ignore the good Egyptian derivation of Meribbaal, and that is clearly erroneous. See n. 236 and 252 as well.

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formed the basis of much Dark Age through Renaissance scholarship. While Genesis 10 was recorded in Hebrew in the 9th or 8th centuries BC, it is clearly derived from an earlier document – probably one that was contemporary with Moses’ Exodus. Josephus attempted to interpret the chapter based upon the peoples known to him as a first century AD resident of the Roman Empire, and he made many mistakes, involving far-flung people unknown to the eastern Mediterranean at the time of Genesis 10’s composition. To this day, there are continuing efforts to interpret Genesis 10 in the light of the culture of the Jews or Israelites at various points in the first millennia. These efforts ignore the fact that the names of several kingdoms and principalities which were destroyed by the 11th century AD, likely unknown when the Hebrew text of Genesis was composed in the 9th and 8th centuries BC, and certainly unknown by the time of the Ezraite compilation of the Bible in the 4th century AD⁸⁴ appear in the schema.

Similarly, there is a wealth of Rabbinical materials from the Renaissance interpreting and reinterpreting Genesis 10 in the light of Talmudic texts set down mostly in the first millennia of this era. This material, which involves efforts to derive the eponyms of Genesis 10 from Hebrew roots, has been mostly futile, but has produced a large amount of erroneous literature.⁸⁵ Many racial groups of the 19th and 20th centuries have attempted to derive racial schemas that build on these Talmudic works,⁸⁶ without having adequate knowledge of the period of authorship and its historical context. Lastly, modern “scholars”, building on Talmudic efforts to derive these eponyms from Hebrew roots and

⁸⁴I follow Joseph Campbell here, who dates Ezra to about 397 BC.

⁸⁵The conceit of the Jews is that their cultures derives solely from themselves, and not from any other peoples. In this light, they look only to themselves for understanding of themselves.

⁸⁶Particularly “racist” forms of Christianity in the United States and Britain. Even worse than the Rabbinical writings are the works of authors such as LA Waddell, who is utilized often in support of British Israelism and Christian Identity. Waddell’s scholarship is awful – he did not understand the languages he interpreted, and used the general ignorance of certain forms of hieroglyphs and cuneiform to impose an incorrect understanding on the characters, and to manufacture non-existent relationships between cultures.

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place names, have built up a mass of scholarship using materials from the 6th, 7th and 8th centuries BC, on the assumption this section was authored or amended during the Ezraite redaction of the Bible – an assumption that has no apparent textual basis. Thus, there are many efforts to derive these eponyms from Assyrian and Greek ethnic terms which have been equally unsatisfactory.

One reason for these errors is the continuing development of knowledge of the peoples of the Near East. The Hittite language was not interpreted until the early part of the 20th century, and many of the Hittites works known to us have still not been translated for a lack of scholars. The Sumerian language was not interpreted until the mid-20th century, and, similarly, there is a wealth of unknowns in its interpretation. The Egyptian language, though deciphered in the early 19th century, was not applied to the existing texts and broadly disseminated until the late 19th and early 20th centuries, and it can still be said that Egyptian religion and culture, particularly prior to the New Kingdom, holds a lot of mysteries. Thus, it would have been impossible for even the most scholarly person, during the period when knowledge of Hittite was lost, to interpret Togarmah the son of Gomer as the Hittite vassal kingdom of Tegarama, which existed in southeastern Asia Minor just north of Syria – an excellent position from which to send horses to the city of Tyre. This problem continues today, as even the limited modern understanding of the many peoples, empires, tribal statelets, and their movements about the Near and Middle East in antiquity is not well-distributed among the general population, even among its more educated portions.⁸⁷




In general, in interpreting these terms, one is looking for ethnic names of the late second millennia BC. The “brother” and “son” schema involves

⁸⁷The Hittite language, for example, has only been deciphered within the past century, and there is a wealth of Hittite documents sitting in archives uninterpreted. Minoan Linear B was interpreted perhaps fifty years ago, and its archives are in a similar sad state. The knowledge we have gained from exploring these civilization is still not widely dispersed among the population – and was largely buried in the latter part of the 20th century during the Soviet Union’s effort to bury and confuse the study of Indo-European peoples among academics. Many languages of the ancient world, including Etruscan and Minoan Linear A, remain uninterpreted to this day.

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peoples who are related at least geographically – looking at the sons of Japheth, for instance, one finds a group representing western and southern Asia Minor, the sons of Javan, and another group representing eastern Asia Minor, the sons of Gomer. While the derivations below should not be considered definitive in all cases – there are some names which just do not fit well with what is known of the ancient world, and likely represent unknown peoples – they are better than much of the material extant.⁸⁸

THE RACIAL SCHEMA OF GENESIS 10


Noah has three sons, Japheth, Shem and Ham. Japheth is the Egyptian word , 'ipt or ehaiptet, and means “most select”, a synonym for the Indo-European word we know as “Aryan.” Japheth and his descendents are traditionally associated with the Aryan or Indo-European peoples of Europe and the Near and Middle East and Japheth if the divine figure imported into Greek myth as the Titan Ἰαπετός . Ham is an eponym derived from the Egyptian racial term , “m or Eham , and refers, generally, to the people dwelling in modern Palestine⁸⁹. Shem is the eponym derived from the name of the Upper Egyptian kingdom , šm'w or shemehu⁹⁰, and refers generally to the Eastern branch of the Semites – those that dwelt in the Arabian deserts, from which they invaded Mesopotamia, Syria and Canaan.

THE SONS OF JAPHETH

The sons of Japheth are Javan, Madai, Gomer, Tubal, Meshach, Magog, and


⁸⁸Not least of all because, as neither a Jew nor a Christian, I have no interest in conforming the text of the Bible to my religious views.

⁸⁹See my discussion and n 72, above.

⁹⁰It may also be derived from or related to the Egyptian word , šm3w or shemawu, meaning “strangers” or “wanderers”.

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Tiras, and these names represent the Aryan peoples of Anatolia as they were known to the Egyptians.⁹¹

Javan is generally considered an eponym of Ionia, and he and his sons appear to be the peoples of Asia Minor and the island kingdoms off the Western and Southern coasts of Asia Minor, all of which were settled by Indo-European peoples starting no later than the 20th century BC.⁹² Javan's son Elishah is the kingdom of Alishiya, which was based on the island of Cyprus, and is known through Akkadian inscriptions on tablets found in Amarna, among other sources.⁹³ Dodainim, or Rhodanim, is usually associated with the island of Rhodes, which was invaded by the Aryan Mycenaeans in the 15th century BC.⁹⁴ Tarshish is often associated with Tarsus, a city on Asia Minor's southern coast that the Hittites founded as Tarsa, and which flourished under the Roman Empire. However, Tarshish is more likely the Hittite vassal kingdom of Tarhunassa, which maintained nominal independence from the Hittite Empire after its reunification under Tudhaliyas,⁹⁵ and was likely one of the kingdoms the Egyptians courted in their efforts to check Hittite expansion in the late 18th Dynasty.⁹⁶ This means Kittim is the Egyptian land of  Kt or Khat, a

⁹¹The typical Hebrew association of some them with people such as the Germans – Ashkenaz – from which the Ashkenazi Jews take their name, is probably incorrect. Here I argue the Ashkenazi are the people of Kanesh – the Neshites – which is what the people we call the Hittites called themselves.

⁹²The exact date of this entry is the subject of debate, but people such as the Luwians were in Western Anatolia prior to the Hittites – and were still there when the Hittite Empire collapsed.

⁹³In this context the myth of the conquest of Cyprus by Belus and Teucer – Teucer being the Western Hittite storm god Tarkhun, who is said to have sailed from Troy – is of interest. Historians generally link this Classical myth, given in Servius from an unknown and earlier source, to a 9th century invasion by a Phoenician king whose name incorporated Baal, but this is far from clear. See Chapter 9 for further discussion.

⁹⁴It may have been invaded earlier by pre-Mycenaean Aryans in the pre-Hittite period.

⁹⁵The identity of the king that founded the Hittite Empire is disputed.


⁹⁶This is one example of how limited knowledge of proper nouns has affected scholarship. The kingdom of Tarhunassa was unknown prior to the early 20th century BC. Thus, “scholars” utilized what they did know, and associated the name with Tarsus, though it was not a great fit. Part of this is the fear of recognizing the limits of human knowledge.

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name for the Hatti, the pre-Hittite peoples of the Hittite Empire.⁹⁷

Madai is the eponym of the Medes, an Aryan people who invaded northern Persia near the end of the second millennium BC.⁹⁸

Gomer is traditionally linked to the Aryan and Indo-European peoples of Europe and the Eurasian steppes, but the evidence of archaeology and second millennia historical documents does not support that.⁹⁹ Gomer and his sons are probably better linked to the Eastern portion of Asia Minor and the Northern portion of Mesopotamia, and his name is probably related to the people the Assyrians would later call Gimmiru, or Cimmerians. The Cimmerians are thought to have entered Eastern Asia Minor during the 9th century, but the name Gomer seems to indicate they were known in the region several centuries before.

Gomer is the father of three sons, Riphath, Ashkenaz, and Togarmah, two of which refer to component kingdoms of the Hittite Empire – suggesting that the third does as well.¹⁰⁰ Ashkenaz appears to be the Middle Egyptian word , š3 or ashau-, meaning “hordes” or “multitudes”,¹⁰¹ appended to the name of the city of Kanesh, which was the home of a Hittite dynasty in central-north-eastern Asian Minor.¹⁰² Togarmah is the Hittite vassal kingdom of Tegarama, which existed in southeast Asia Minor just north of Syria. As the

⁹⁷We refer to the Hittites as Hittites, but they referred to themselves as the Neshites or Kaneshites. The Hittim or Hatti were the pre-Hittite peoples of Anatolia. Their origins are unknown, but this Biblical schema suggests a relationship with the Luwians and pre-Hittite Indo-Europeans.

⁹⁸In the next millennium, the Mede conquered Persia and established a ruling dynasty, into which native Persian nobility married, producing the ruling dynasty of the Persian Empire.

⁹⁹Gomer is equated by the Jewish historian Josephus with the Celtic peoples who settled in Galatia, though his “children” include non-Celtic Indo-Europeans.

¹⁰⁰The Hittite culture is divided into three periods – the Old Kingdom, the interregnum or Hurrian kingdom, and the Empire. In the interregnum, when the Hittites came under Hurrian domination, their Kingdom fragmented into several sub-kingdoms, which were reunited to form the Empire.

¹⁰¹Though David Icke fans may find it interesting the word can also mean “lizards” or “reptiles”.

¹⁰²See n 91, above.

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Ezekiel 27:14 tells us that Togarmah was one of the component nations which sent aid to the Tyrians, its position about 150 miles north of Tyre is consistent with the Bible's account. Riphath is unknown, but likely is the eponym of a Hittite principality.¹⁰³

As Gomer is representative of several small Indo-European states in Asia Minor derived from the Hittites, Tubal is generally derived from the name of a second Indo-European people, the Luwians, who settled in South-eastern Asia Minor and were the dominant population in the Hittite city of Hattusas.¹⁰⁴ Tubal's son Meshech is the Luwian people known as the Mushki – Greek Μόσχοι¹⁰⁵ and also the Sea-Peoples known as the Ekwesh.¹⁰⁶ Unfortunately, the Ekwesh are one of the Sea Peoples who are not linked to a definite region. However, as a sea peoples, Meshech would then be linked to Tiras, who it is suggested is the Sea Peoples known as Teshesh.

Biblically, Magog¹⁰⁷ is the land of Gog from which hordes will invade from the north and destroy the land of the Jews. The “land of Magog” is described in Ezekiel 38:2 as the “Meshech and Tubal”, and, as such, appears to refer to the Indo-European peoples who remained in Eastern Asia Minor after the Hittite conquerors had come and gone. Such an interpretation further affirms the theory that Tubal and Meshech are Luwian Indo-Europeans and predecessors of a portion of the Sea Peoples.

¹⁰³One of many reasons why the remainder of the Hittite documents known to the world need to be translated. Frankly, it could be that this term is floating around a known document somewhere, but it is not included in any standard references.

¹⁰⁴The Luwians came from the West, and were followed by other Indo-Europeans who settled Western Anatolia.

¹⁰⁵Some associate them with the ancestors of the people of Georgia and the Caucasus Mountains



¹⁰⁶The Sea Peoples are generally believed to be tribes of Mycenaean Greeks who, after conquering the city of Troy, raided the coast of Western Asia and Northern Africa. Four of the Sea Peoples – the Sharden, the Shekelesh, the Peleset and the Lukka – can be definitively linked to regions which they later settled – Sardinia, Sicily, Palestine and Lycia.

¹⁰⁷The derivation of “Magog” is obscure, and has been equated with the Greek figure Γύγης, and thus with the 8th century dynasty of Lydia. Unfortunately, like most of the preferred explanations of modern scholarship, this is way too late for the authorship of Genesis 10.

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THE SONS OF HAM




The next son of Noah is Ham, and while he has historically been associated with the peoples of Africa, he and his descendents are more the “Asiatics” or the peoples of early Palestine and the Arabian, Red Sea and Mediterranean coasts, including the non-black-governed kingdoms of eastern Africa. One good piece of evidence for this is that there is missing from this branch of the family tree the black African peoples that we know were known to the Egyptians and the Near East, particularly the Nubians and their confederate tribes, along with the various African tribal names. Further, it is reasonably certain that the Canaanites and the peoples of Babylon and Akkad were not black African, and this difference would have been known and appreciated, as the societies of the Near East were highly racial societies and generally disdained blacks. Rabbinical scholarship and its Christian derivatives has pointed to the Empire of Cush as being “the” black Africans of Genesis, but the Cush that would have been known to the author of Genesis was a Semitic-governed kingdom of the late First Intermediate Period (19th century BC) that seized Egypt’s Nubian colonies in a movement originating in Arabia. The black African Empire of Cush was a name the Nubians of the 8th century BC gave themselves, as they, with the assistance of the Temple of Amun, waged war on the white peoples of the Nile Delta and River Valley. Most likely, blacks are considered in Genesis among the “beasts of the field” that Noah places two by two upon his ark, insofar as they are considered at all.

Mizraim is a Hebrew word which means “the two lands,”¹⁰⁸ and is generally thought to be a translation of the Egyptian term  t3wy or tauwy, which also means “the Two Lands” - a term for Egypt. The only trouble with this is that, if so, it would be the only Hebrew name preserved in the genealogy. An alternative would be Egyptian , msr'w or mesrahu, “people born of the

¹⁰⁸I do not read or speak Hebrew, and have only a basic familiarity with the grammar, so I am taking the word of others for this.

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sun.” In either case, Mizraim could be a reference to the peoples of Egypt¹⁰⁹.

The trouble with this lies in the name Caphtor, who is one of the children of Mizraim. The identity of Caphtor is the subject of much debate. The Bible describes Caphtor as “the island origin of the Philistines”. Phillistines is a term often used in the Bible to refer to people residing in the region we know as Phoenicia.¹¹⁰ The origins of the Phoenicians are not clear. The term Phoenicia is derived from the Egyptian  fnhw, or Fenhkhu, and that term is known as early as the 20th century BC in a work known as the Tale of Sinuhe. There, it is definitely associated with a man named , mnws or Menu of , kftiu or Kefitu, the Egyptian term for “Crete”. This Menu of Kefitu is believed to be King Minos of Crete, and it is believed that the Egyptians believed the people of what is now Lebanon to have been of Cretan origin. Yet the Phoenicians were Semites, very distinct from the Peleset, and, unlike the Peleset, their migration to modern Lebanon occurred by land and not by sea.

So, despite the claims of Josephus, and whether a Phoenician migration from East Africa happened or not, this theoretical Phoenician homeland could not be the African Caphtor described in Genesis 10, as their migration is too late for the author of the chapter to have been aware of it. Further, the people referred to are clearly Phillistines, or members of the Peleset sea peoples who attacked and colonized the Levant just prior to or contemporary with the composition of Genesis 10, and Eastern Africa is not an “island”. As many of the Sea Peoples conducted their invasions from homelands in Southern Anatolia, a location to which the culture of Minoan Crete had been exported,¹¹¹ it is very likely that this verse of the Bible should be taken literally – that the

¹⁰⁹If the term Hamitic refers to the Mediterranean branch of the white race, the Egyptians are not totally out of place here. They certainly represent a pre-Indo-European branch of the white race, though their branch is more closely related to the Indo-Europeans than, say, the Libyans.

¹¹⁰The Peleset Sea People – the Phillistines, modern Palestinians – are distinct from the Phoenicians, who were Semitic, or who, at least, adopted Semitic forms in their language and culture.


¹¹¹See Chapter 9.

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Peleset were remnants of the Minoan culture, which had been exported to their homeland in Southern Anatolia.

If so, then these descendants of Mizraim appear to refer to the larger tradition linking Egypt, Minoan Crete, and the peoples of Lebanon, rather than merely people of Egyptian Africa and Libya. If the belief that Ludim, the son of Mizraim, is the eponymous founder of Lydia,¹¹² a kingdom on the Western coast of Asia Minor, it reinforces the idea that the Hamitic race is the pre-Indo-European Mediterranean branch of the white race.

Anamim, the son of Mizraim, is obscure, but may be related to the Anakes or Anaktes who appear in Greek myth as the Dioscuri, or Castor and Pollux. Their particular worship at Athens tends to link them to the cult of Erechtheus – one of the few cults in the Peloponnese – and one of the few cultures – that both pre-dated survived the Mycenaean invasion. If so, this raises interesting questions about the influence of the myths of the Mediterranean on the Nordic countries.¹¹³

The Lehabim are generally associated with the Rebu, Greek Lebu or Libyans, of Egyptian inscriptions, and they fit well into the schema of the Mizraim as part of the Mediterranean branch of the Indo-European race. Though I have not gone into detail here, the religion of this race appears tied to the worship of the Great Mother and of Baal – for instance, Libya is recorded in the Greek myths as a sister of Aegyptus and daughter of Belus.¹¹⁴ Naphutum has been associated with “Na-Ptah”, an alleged reference to an Egyptian name for the people of Memphis, but Memphis was known as  mnfr


¹¹²On the one hand, the name Lydia is not well attested prior to the 7th century BC; the origin of the name is obscure. The Greeks referred to the area as Maeonia. On the other hand, the Lydians have been linked historically to the Etruscans, who were culturally part of the Mediterranean sub-strata, see Chapter 6. Their worship also involved the double-axe, a prominent symbol of Minoan religion. The Lydians did not refer to themselves as Lydians – they called themselves Sfard or Sparda. Sardis was the name of the Lydian capital. Their language is Indo-European but not part of the Luwian subgroup, unlike their neighbors in Lycia and Caria. Josephus is wrong in arguing they are Semites, children of Lud son of Shem.

¹¹³See Chapter 6.

¹¹⁴This theme is explored in detail in Chapter 9.

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or Men-nefer, in Middle Egyptian. In this view, it complements Pathrusim, which is generally interpreted as a reference to Southern Egypt, from which the Egyptian state originated.¹¹⁵

Put is another son of Ham, and he represents the East African country the Egyptians knew as , or Punt, which existed on or near the Horn of Africa, in the area now occupied by Eritrea or Somalia. This land was likely settled by people from Southern Mesopotamia, travelling around the Arabian peninsula – whether Semitic or Sumerian is unclear. However, if these were non-Semitic members of the Mediterranean race, Punt fits into the supposition that Hamitic is a general term for non-Indo-European whites – and supports a deeper link between the Mediterranean civilization and the Indian Ocean Basin.¹¹⁶

Canaan is a son of Ham who is an eponym of the Canaanite peoples of Syria, Phoenicia and Palestine.¹¹⁷ The detail with which his sons describe the tribes of the region reinforce the somewhat parochial nature of Genesis 10, which describes the people best known to the Hebrews¹¹⁸ in detail, while omitting or painting with a broad brush those with which they were less well acquainted. Canaan's children are Sidon, the Phoenician city which suggests a general link between Phoenicia, Crete, Anataolia and the Etruscans; Heth, who is generally thought to represent the Hittites resident in Canaan, as opposed to those resident in Asia Minor, but who, as such, would be out of place in this

¹¹⁵I tend to disagree with both of these, as they duplicate Mizraim and this seems to be forcing an unknown to match a set of facts. However, I do not have a better suggestion. This is like the problem of the gremlins dancing on the roof. Someone hears a noise on the roof. They say “what was that?” The other person “I don't know.” The first person says “It must be gremlins dancing on the roof.” Their companion says “I don't think so,” and they say “well, do you have a better idea?” Not having a better idea does not make the bad suggestion correct.

¹¹⁶If so, this tends to support the identification of Kali and the Great Mother – something I mention as a speculative possibility in Chapter 9.

¹¹⁷Others have suggested these people are properly Semites. I tend to disagree.

¹¹⁸And their Egyptian forebearers.

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schema;¹¹⁹ the Jebusites, who resided in the area of Jerusalem; the Arkites of Arqa in Phoenicia; the Arvadites of the city of Arwad; the Zemarites of the city of Zemar; the Hamathites of the city of Hamath; and the Girgashites, Hivites and the Arkites, three of the seven tribes of Canaan whom the Hebrews later expel.

The fourth son of Ham is Cush, and, like the Canaanites, he is one of the best defined figures of this portion of the genealogy, though late Rabbinical errors have assigned him to the black African race. The Empire of Kush was a non-black governed nation that seized Egypt's Nubian colonies during the First Intermediate period.¹²⁰ In the 8th century, the name was revived by the Nubian kings who, allied with the Temple of Amun, overran Egypt and briefly ruled it. This later Empire of Cush is referred to in the Talmudic and Rabbinical texts; the earlier Empire of Cush is referred to in Genesis 10, and the inclusion of it with the pre-Indo-European white nations is indicative of its true origin.

Nimrod,¹²¹ son of Cush, is the “king of Shinar” or Sumeria, and the founder of the non-Indo-European white nations and cities in southern and mid-Mesopotamia, including Babylon and Akkad.¹²² One account, Gnostic rather than Biblical, makes him the father of Eber, and this likely relates to the Hebrew account of their emergence into Syria and then Palestine from Shinar.¹²³ The other five sons of Cush, Seba, Havilah, Sabtah, Raamah, and Sabtechah, are references to tribes and nations along the Arabian peninsula and Red Sea coasts of both Arabia and Eastern Africa.¹²⁴ Seba and Sheba, son of Raamah, are references to the kingdom that existed in modern Yemen, Eritrea

¹¹⁹Suggesting that this equation is wrong. As before, I mention it because I lack a better suggestion.

¹²⁰Whether it was Semitic or Mediterranean white is unclear. I tend towards the latter view.

¹²¹Nimrod has been identified by some scholars with the God Baal.

¹²²The “dark haired people” the Sumerians conquered and ruled over.

¹²³This suggests the Hebrews are not of a Semitic origin – a position with which I tend to agree.

¹²⁴Thus the L3 haplogroup, which is a black African haplogroup with significant white and Asian admixture.

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and Ethiopia. Raamah is associated with a tribe of Southwest Arabia, Sabtah is a tribal group in eastern Yemen and Havilah is assumed to be another people in Southern Arabia.

THE SONS OF SHEM

The sons of Shem are the Semites, the people who emerged from the Arabian Desert and settled the northern part of the fertile crescent – modern Syria – and well as the northern and central portions of Mesopotamia and the lower Nile Delta region. Into this culture the Hebrews eventually integrated themselves, though their origins appear to have been outside of it.

First, there is Ashur, the founder of the Assyrian Empire. The Assyrians may have dwelt in the upper portion of the Tigris and Euphrates river valleys prior to the larger Semitic invasion of Mesopotamia that led to the founding of Akkad. His brother Elam is a reference to the Semitic peoples that settled in the southwest mountains of Persia, near the Mesopotamian river valleys, though these people spoke a language related to Dravidian, an indication that the Semites there were conquerors of a larger racial sub-strata.¹²⁵ An effort has been made to link their brother Lud to both the Lydians and the Luwians of Asia Minor, but this effort is somewhat irrational, as neither people was Semitic, nor do they have any known historical ties to the other people included as the children of Shem. The best guess as to who these people were is a Semitic people who settled near the source of the river Halys, west of Assyria and north of Edessa.

Aram is the ancient name of Syria. His brother Arpachsad is said to have founded the city of Ur of the Chaldees, which is linked to a small Semitic kingdom in southeastern Turkey, near to Assyria, modern Urfa and classic Edessa. An argument has been made this is the Sumerian kingdom of Ur, but

¹²⁵This appearance of Dravidian languages so far North and East tends to support the hypothesis of a link between the Dravidian culture of Southern India and the Minoan culture of Crete.

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this is unlikely, as the southern Mesopotamians appears to be grouped with the sons of Ham under Nimrod. As the founder of Edessa, this reinforces the Biblical creation story that the Hebrews emerged from Mesopotamia by way of Syria. From Arpachsad is said to descend Eber, who, as we have discussed, is the eponymous founder of the Hebrews.

CONCLUSION

In sum, the Bible divides the people of the Near and Middle East into three racial groups – the sons of Japheth, the sons of Ham, and the sons of Shem. These racial classifications are Egyptian in origin. The first is an Egyptian translation of the Indo-European epithet “Aryan”, and means the “most select” or “elite” people, and the children of Japheth represent the Indo-European racial groups of Asia Minor, the Caucasus, and possibly beyond. The children of Ham are classically and erroneously considered black Africans, the pre-Indo-European, primarily Mediterranean, whites of the Near and Middle East. Lastly, the Semites are represented in their nations of Assyria, Elam, Aram, and the branches they threw out into the surrounding area, including the Hebrews.

Efforts to impose other racial classifications and schema upon these peoples are the result of bad scholarship, originating with the largely fantastic work of the Jew Josephus, and continuing with Talmudic and Rabbinical interpretations and reinterpretations through the Dark and Middle Ages and into the modern world. Many of these Talmudic interpretations cross into Christian scholarship, and became the basis of racial theories which developed in the 19th and 20th centuries. Modern scholars often assign to these racial categories peoples of a much later date, often between the 6th and 9th centuries BC, partially out of ignorance of the world of the 12th and 13th centuries BC, and partly because efforts to find Semitic, rather than late New Kingdom Egyptian, ethnic and place names has focused on Assyrian and late Semitic texts.

CHAPTER 5

THE ARYAN IN CLASSIC GREECE

Though the products of Greek culture are well known – foundations of the West, some say - the origins of Greek culture have been cloaked in obscurity, not least of all because much of Greek culture is known to the modern world through the medium of late Roman writers, and much of Greek mythical material, other than Homer and Hesiod, prior to the 5th Century BC is lost to us or known only through fragments. While the modern world's knowledge of the Greek people is derived primarily from documents from the 5th century BC through the 1st century AD, the classical period of Greek culture was seven to twelve hundred years before that, in the 17th through 12th centuries BC, when a number of peoples, including the Hittites and other Anatolians, Egyptians, Mycenaean and Illyrians converged on the Peloponnesos and the island of Crete to lay the foundation of the great civilizations that were to follow.

AN OVERVIEW OF THE CLASSICAL WORLD

The seventeenth century BC marked the beginning of the Semitic Hyksos period in Egypt; as the sixteenth century would make the beginning of the New Kingdom, with the country liberating itself from that Semitic domination. It also was a time of change in Asia Minor, as the Hittite Old Kingdom emerged and move towards its glory, only to fragment into warring, foreign dominated states two centuries later. And the Mycenaean peoples, who has established themselves in northern Greece as early as four centuries before, were preparing to swoop down on the Peloponnesos and the Aegean and establish the high

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point of their empire.¹²⁶ This invasion would follow a series of devastating earthquakes which brought down the megalithic citadels of the Minoan culture of Crete, and end in the destruction and dispersion of the civilization of the Great Mother. Lastly, Illyrian tribes continued a long term infiltration of the Peloponessos from the Northeast, and left their racial memory in Greek myth.

All of the invaders were, or likely were, Aryan, with the exception of the Hyksos peoples of Egypt, and the people they governed over were rarely far removed from the Indo-European haplotype. The Egyptians, or, at least, their ruling caste and the nobility of Upper Egypt, were descendants and cultural heirs of the Sumerians.¹²⁷ The Hittites – properly called the Neshites, after their capital Kanesh – and the Mycenaean were the crest of the tidal wave of Aryan invasion, entering Asia Minor and the Balkan peninsula during the great migration of the Aryan peoples out of the Aryan homeland at the base of the Ural mountains, beginning as early as 2200 BC and ending perhaps 1700 BC. The Hittites entered Asia Minor and conquered the Hatti, a people of uncertain descent,¹²⁸ who gave the Hittites the name, following a trail that had been blazed by earlier Aryan tribes, such as the Luwians. The Mycenaean, named after the Greek word *μύκης*, or cap, an attribute of their god Perseus, entered Greece from the North and East, having likely settled in Bulgaria before conquering South into the Peloponessos. The Illyrians were a Germanic people living in the North and West of Greece, what is today Serbia, Bosnia, Croatia, and Macedonia, who migrated into the southern foothills of what is now the South Slavic Balkans as part of the same migration that brought the Aryan Romans into Italy – a second mass migration from the original Northern Germanic homeland of the Indo-Europeans peoples.

¹²⁶As noted earlier, Chapter 3, there is debate as to whether these peoples entered from the northwest or northeast. I favor the northeastern hypothesis, with a parallel movement of Germanic Illyrians from the northwest.

¹²⁷See Chapter 3.

¹²⁸Though they are linked to Indo-European peoples in the Biblical account. See Chapter 4.

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THE ROOT RELIGIONS

Each of these peoples, being Indo-European, had a similar form of worship. The Illyrian form of worship is the least well known, but, based upon their ethnic roots, likely centered around a storm god that was also a god of agriculture and war. The Mycenaeans are best identified with Zeus, whose name is cognate with the Vedic *dyaus*, and is also a storm-father who commanded the lightning and slew the serpents of the chaos-waters, though they also adored the hero Perseus and the god Hermes, among others. The Hittites worshipped a storm-father they called Tarkhun in the West and Teshub in the East – Teshub being a term they borrowed from the Indo-Iranian Hurrian peoples, an offshoot of the Persians that settled in Northern Mesopotamia and formed the kingdom of the Mitanni.¹²⁹ In Southern Anatolia, the Hittites adopted the worship of the “Great Mother”, whom they called Kubaba – a name which eventually developed into Cybele.¹³⁰ The Hittites later adopted the Egyptian form of worship – the worship of the sun-god Re – and in their dealings with the Egyptians, after the first hundred or so years of their settlement in Asia Minor, the Hittites depicted their king or emperor with the Egyptian sun-disc over his head, claiming for him the title of “the Sun”. The Egyptian form of worship was complex and integrated several cults, but consisted fundamentally of five structures¹³¹ – one, the religion of Heliopolis, which focused on the worship of the sun; two, the religion of Amun, which was centered in Thebes and involved a variety of chthonic forces,¹³² three, the religion of Thoth, which may be a late manifestation of the worship of Amun in the Northern part of Egypt;

¹²⁹The ruling caste of the Hurrians was indisputably Indo-Iranian. Whether the general population was also Indo-Iranian, or whether it was Armenian or pre-Indo-European Mediterranean white, has been a subject of dispute.

¹³⁰See Chapter 9 for a fuller discussion of the Great Mother.

¹³¹Each of these structures was dominant at a different period of Egyptian history and was based in a different region of the Egyptian kingdom.

¹³²See Chapter 10 for a fuller discussion.

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four, the religion of Ptah, who is the creator-smith and whose cult was based at Heliopolis; and, five, the Semitic worship of the chthonic demons Apep, Baal and Seth, who had been adopted by the Northern Egyptians Semites as a representative of chaos.¹³³ These four religious cultures and their components each contributed their gods, and their people to the Mycenaean Greek culture, forming the classical pantheon as a result.

THE MIGRATION OF PEOPLES DURING THE EARLY “HEROIC” PERIOD

The Greeks long believed that their religion had come from Egypt, and there are memories of an Egyptian migration into Greece preserved in the late histories of Apollodorus and Diodorus.¹³⁴ However, the evidence for the actual origin of Greek religion is more complex than that, and it appears that the peoples of Asia Minor, the civilization of the Great Mother, and the Indo-European tradition of the Mycenaean invaders both played as substantial, if not more substantial, a role in the formation of the Greek religious consciousness than the Egyptians, though Egypt does appear to have played its role.

Greece appears to have been originally settled by peoples from Asia Minor, and one of the strongest clues to this migration is the presence of the enclitic adjectives of the Hatti language¹³⁵ in Greek deity and place names. The use of “-Assa-“ for instance, found in names such as “Peloponessos” (pelop -[os]-assa-os), and also “-nyths-” is indicative of Greek adaptation of these earlier Anatolian names. These Anatolian peoples, possibly at least partially Sumerian in cultural origin, display a “long-head” type which seems to disindicate a racial

¹³³I argue this throughout and in the book *Centuries of Revolution*.

¹³⁴Both are likely derived from the mythography of Pausanias, a fifth century BC writer who drew on earlier works and was considered definitive by the ancients, though his mythography is now largely lost. A later Pausanias wrote the mythographical travelogue that is considered definitive on many questions by modern Classical writers.

¹³⁵Hatti is the native language from which the Indo-European Hittite tongue borrowed much of its vocabulary. Hatti may also have been an Indo-European tongue of the Luwian group, but it is not well enough known to say for certain.

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origin in the Armenioid or Mediterranean peoples. They also likely formed the Pelasgian strata that the Greeks, mythically, claimed to have usurped.

The earliest Greek migration sagas involved the settlement of Thebes by Cadmus, who is said to be a Phoenician, and is said to come to Boeotia, the central part of the isthmus of Greece north of the Peloponessos, searching for his sister Europa, who was kidnapped by Zeus. Contemporary with this is the myth of the founding of the cultures of the Peloponessos by Pelops, who is said to come to Greece from “Phrygia”, the northern-central part of Asia Minor.¹³⁶ There are also stories of the founding of Argos by Argus, a “many-eyed” giant from Egypt, who is a favorite of Hera.¹³⁷

The identity of Cadmus is disputed. It is known that the Theban state was founded near the 17th century, and was a flourishing empire which conducted trade with the Hittite states. One theory that has been expounded was that Cadmus was a member of the ruling Amunite caste who was expelled from Egypt during the Hyksos invasion; If the founding of Thebes is placed a century later, Cadmus becomes a Semitic Hyksos escaping the resurgent Amunite priesthood.. As evidence of a Semitic origin for Cadmus, the story of Cadmus’ entry into Egypt from Phoenicia and his return is often given. But while Cadmus’ Phoenician origin is not in doubt, his Semitic origins are open to question. Other scholars have suggested that Cadmus was one of the Hamitic peoples of Phoenicia.¹³⁸ A third group argue that Cadmus was a Luwian or Anatolian Aryan whose people were driven from the southeast portion of Asia Minor during the wars that accompanied the rise (or, if placed two centuries later, fall) of the Hittite Old Kingdom. Given what is said about Cadmus – particularly that, after slaying the snakes of Ares to found Thebes and living a long life, he himself became a serpent and slithered off of his throne – he was likely a representative of the culture of the civilization of the

¹³⁶The actual Phrygian peoples would not have been known at this time.

¹³⁷Argus and Argos are definitively equated in Apollodorus.

¹³⁸The Mediterranean branch of the white race. See Chapter 4.

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Great Mother, and that his dynasty was usurped early on by Aryan Greek forces who syncretized his myth with an Indo-European culture hero.¹³⁹

It is also known that, whatever the origin of the dynasty of Cadmus, his dynasty was supplanted by an Illyrian dynasty, whose presence is recorded in the names Thyestes and Orestes, which are eponyms for Illyrian tribes. The fact that Cadmus is said to have retired into Molossia, which is the Illyrian land in the northwest of Greece, is significant in this context.¹⁴⁰ Molossia was one of the two component lands of what became, in the fourth century BC, the Macedonian empire, and the impact of the Aryan peoples of the northwest of Greece cannot not be overlooked. There is a general mythical theme in the Classics of the retirement of heroes to this region¹⁴¹ that is need of further study.

Apollodorus and Diodoros also recall a Danaan migration into Greece from Egypt, and an effort has been made by Christian scholars to identify these Danaans with the Israelite tribe of Dan. ring as false as their identification with the Danes. One interesting and near definitive link with Egypt is the myth of Argus, eponymous founder of Argos, who is said to be many eyed. The name Osiris was interpreted by the Greeks to mean “strong eyed”¹⁴² and “many eyed”, and Argus may well represent the Egyptian god and a role of his cult in the early Argolid.¹⁴³ The fact that Io, the goddess that Argus guards over, is often equated with Isis in the later myth, and that the entirety of the family descended from the river God Inachus is associated with Egypt and with adaptations of Egyptian myth – such as that of Demeter and Demophoon –

¹³⁹That Cadmus is both a snake and a snake slayer indicates a dual origin. The sacredness of the serpent to Mars suggests an inversion of mythical roles.

¹⁴⁰Possibly meaning the Illyrians had carried Cadmus off; alternately, that Cadmus had become syncretize with an Illyrian god.

¹⁴¹Like Helenos of Troy.

¹⁴²Apparently “Woser-”, Egyptian “strong” and “Iris”, Egyptian (and Greek) “eyed”.

¹⁴³Argus’ slaying by Mercury is thus peculiar – perhaps a symbolic representation of the supplanting of his cult by that of Thoth in Egypt, the Greek Hermes, or even a Nordic storm father such as Odin?

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further indicates that there was a strong Egyptian influence on several important city states which left a lasting impact on Mycenaean Greek culture.¹⁴⁴

One of the many Egyptian influences upon Greek culture is the use of the epithet as a name for the God. Classic Greek mythology is taught in school, even to this day, as if it were composed of hundreds of figures, many with the same name, but all of which are independent from each other. In other words, Greek mythology is often taught without an “epic” component. However, like the Egyptians, who almost never used the proper name of their gods out of reverence for the magical power of the name, the Greeks almost always used epithets in describing their divinities. Thus, there is Dionysius, the “god of Nysa”, Dione, “goddess”, and Prometheus “fore-knowledge”, among hundreds of others. Several of these epithets often began life as names of the same being – but, to date, no Greek Viktor Rydberg has emerged to assemble the underlying epic.

There is also the well-known Minoan influence upon the Mycenaean Greek culture. In the Southern part of Anatolia and the islands of Cyprus and Crete two cults dominated – that of the aforementioned “Great Mother”, and that of a bull-god who wielded the double-axe—the Minotaur.¹⁴⁵ Minoan bull-games seem to have originated in that island and to have spread to Egypt and to other Near Eastern cultures, and are thought to be preserved in the bull-leaping contests of southern France where, unlike the Spanish bull-fights where the bull is slain, the toreador leaps over the bull at a precise moment when the bull is attempting to throw him, landing safely behind the animal. The worship of a bull-god, often associated with the worship of Baal, is known in Phoenicia and in Carthage, and further affirms what the 19th century BC “Tale of Sinuhe” tells us, which is Crete was settled by “Menus from Fenkhu” – Minos of Phoenicia. It has further been suggested that this Minos was a form of the Near Eastern

¹⁴⁴Both Apollodorus and Diodoros have trouble placing Osiris into their mythical histories, and he is also syncretized with other figures, such as Dionysius. A fuller discussion of this is in Chapter 9.

¹⁴⁵The Great Mother also has a consort. These myths are discussed in Chapter 9.

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moon-fertility deity Min, though this is far from established. The strongest influence of Crete on late Mycenaean Greece, other than the borrowing of the bull as a symbol by Zeus, was the “Great Mother” and the cult of her serpent consort, remains of which have been found in the palace at Pylos, one of the undisputed sacred sites¹⁴⁶ uncovered in the Mycenaean period.

Interesting, though, in the context of the worship of the “Great Mother”, is that such worship is not widely attested to Mycenaean Greek culture, and the symbols of the “Great Mother” are almost always cast in a negative light – particularly in the many stories of the hero who slays the serpent. Serpents are rarely positive figures – though they have been known to accompany goddesses such as Athena – and the symbols of mother worship usually take on a negative aspect. Further, the ultimate Greek mother figure – Ge, the Earth – is certainly Indo-European in origin, and her story is derived from that of the “sacred cow”, which is the universal inheritance of the Aryan peoples. Linguistically, it is of the same root as the Vedic term “Gaus” and the Iranian term “Geush”, both meaning “cow,” and captured in the “Audh” of the Nordic primeval cow-mother “Audh-humla”. Thus the later “Great Mother” figures such as Cybele and Demeter as Isis are almost certainly imports from outside the proto-Mycenaean religion.¹⁴⁷

The Mycenaean themselves are known to have brought a large number of deities into the Peloponnese, as the few Mycenaean shrines and “Linear B”¹⁴⁸ god lists that have been found generally contain twelve to twenty four statues or names, often with a dozen major gods and then a group of smaller statues or names placed in a way as to suggest they are supporting deities. The earliest Mycenaean god list, from the 13th century BC in Pylos, and thus well after integration of Mycenaean and Minoan culture, gives seven names – Poseidon,

¹⁴⁶“Scholars” dispute whether certain idols and other ceremonial goods that have been found indicate a sacred site, like a temple, or some personal shrine or other mundane form of worship.

¹⁴⁷Feminine religious archetypes are discussed in Chapter 9.

¹⁴⁸An early form of Mycenaean Greek written in Minoan script.

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Hermes, Zeus, Hera, Pere,¹⁴⁹ Iphimedeia,¹⁵⁰ and Diuja.¹⁵¹ The first four survived into the Roman era; the last three are considered “obscure”, meaning there is no agreed interpretation of who they are. Contemporary Hittite inscriptions also attest to Greek heroic figures such as Hektor and Agamemnon.¹⁵²

THE LATE HEROIC PERIOD AND THE TROJAN WAR

Mycenaean Greek society was destroyed in the late 12th and / or early 11th centuries by a series of invasions from the Dorian Greek peoples. However, just prior to this, the events of the greatest Mycenaean epic, the Trojan War, played out, as the Greeks of the Peloponessos united to destroy the kingdom of Asia-Azzawa and the related city-state of Ilos-Wilusa, or Troy.¹⁵³

Troy itself had been inhabited since perhaps c. 3000 BC, and until “Troy IV” – the fourth layer of archaeological debris found at the Trojan excavation site – it had been inhabited by people of pre-Hittite Mediterranean-Anatolian stock.¹⁵⁴ Beginning in Troy IV, the Mycenaean peoples clearly established themselves in the city, and by Troy VII, Priam, his elders and their people were certainly of Indo-European stock.

The Hittite invasion reshaped the politics of Asia Minor, and, in the late 15th century BC, the Hittites, who had become divided after the collapse of the Hittite “Old Kingdom”, were united into the “Empire” under king

¹⁴⁹The boundary or boundary-crosser, suggestive of the later role of Hecate, as Hermes has been already named.

¹⁵⁰Iphi-medeia means “strong counsels” or “good counsels”, suggestive of Athena.

¹⁵¹There are several possibilities and no context in which to evaluate this epithet.

¹⁵²Hittite inscriptions. See Chapter 7, under the discussion of the Hittite language and the Trojan War.

¹⁵³It is possible that these were separate entities, but the Greeks are said to have attacked cities up and down the western coast of Anatolia, and almost certainly in the territory of Azzawa.

¹⁵⁴Whether leaning culturally more towards the Mediterranean or towards Sumerian Mesopotamia is uncertain.

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Suspillusimas. Suspillusimas began to challenge Egyptian power in what would become Palestine, also waging relentless war on the Mitanni, the traditional enemies of the Hittites in the West.¹⁵⁵ In the West, the Hittites most powerful enemy was the kingdom of Azzawa, which is believed to be the land that gave the name “Asia” to the world’s largest continent. The Egyptians under Horemheb backed Azzawa - a recently released vassal of the Hittites – against the Hittite Emperor in an effort to open a second front against the Hittites. The Egyptian policy was to attack the Hittite Empire through direct conflict in Palestine and Syria, and proxy war along its West border, and this continued until the Hittites were finally destroyed in the mid 13th century BC.

With Egyptian backing, Azzawa seems to have become an aggressively expansionist state, and there is indication it conflicted with the Greek states in the Aegean and on the islands surrounding Asia Minor, particularly Rhodes. Hittite diplomatic texts tell of confrontations between Azzawa and Ahhijawa, a name often read as the “Achaean”.¹⁵⁶ At one point, the king of the Ahhijawa is referred to as Attarissiyas, and this has been read by many as either Atreus, the father of Agamemnon, or Agamemnon the Atreides (son of Atreus) himself. The city of Troy itself appears in Hittite documents as Wilusa, and Hittite documents record an attack on Wilusa by king Attarissiyas of the Ahhijawa in approximately 1230 BC, within the timeframe generally accepted for the occurrence of the Trojan war.

IN SUMMARY

Greece is a bit of a puzzle to the modern scholar, in part because of the manner in which cultural and religious history – “mythology” – has been taught over

¹⁵⁵The Mitanni, as Hurrians, were related to the tribes that had subjugated the Hittite peoples during their interregnum.

¹⁵⁶A principle of the Hittite language is that it often creates double-letter diphthongs out of single syllable components in other languages. Also, in the Semitic and Hamitic tongues, the letters “h” and “k” are very close – Middle Egyptian, for instance, consists of 24 basic consonant and semi-vowel sounds, of which six are variants of what we pronounce as “h” and “k”.

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the centuries, and in part because our sources for Greek history are not the founding documents of the Greek culture, but late tellings of a glorious past half a millennia or more past when they were committed to paper. Further, there is the confusion that the Roman religion, whose development was very distinct from that of Greece, created when it adopted most of the Greek pantheon and then syncretized it with Near Eastern and Egyptian deities.

Greece was a cultural lake into which many Aryan and proto-Aryan rivers flowed. Its culture was both a product of the Aryan-Mycenaean conquerors from the Northeast, of Germanic conquerors from the Northwest, of the Indo-European peoples of Asia Minor, of the Indo-European cognate in Egypt, and of other influences – some likely Semitic, others pre-Indo-European and Asian – whose impact was of a less positive nature.

CHAPTER 6

THE ETRUSCANS

The Etruscans were a people who colonized Northern Italy in the late second millennium BC and developed a flourishing trade culture that dominated the Italian peninsula through the first half of the first millennium BC. They suppressed and ruled Rome and its predecessor for a period of time, until they themselves were overthrown by the Romans, and blocked Greek efforts at westward expansion through much of the early first millennium BC. To the world, they are best known for their atrocities, their pornography, and the artistic portrayals of demon worship that the Catholic Church utilized in medieval depictions of Hell. To white activists, they may best be known through Alfred Rosenberg's contrast of what he termed their "Semitic" religious and cultural style and counterpoised to the "Aryan" religious and cultural style of Rome. Yet the Etruscans were not a Semitic people – they were a people, of possibly Indo-European, though more likely Mediterranean, origin who, like the peoples of modern America, were seduced into a profoundly evil way of life by the Semites – Phoenicians and Carthaginians – that they allowed to settle, trade, and eventually rule within their borders.

ORIGINS OF THE ETRUSCANS

The Etruscans were also known as the Tyrhennians, and it is believed that they were one of the "Sea Peoples" that migrated from the western and southern coast of Asia Minor after the conquest of Troy.¹⁵⁷ The Tyrhennian name is

¹⁵⁷We first discuss the Sea Peoples in Chapter 4.

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first encountered in Egyptian inscriptions of the twelfth millennia BC, and while these sea peoples were mostly Indo-Europeans and Greeks, the Etruscans appear to be descended from the pre-Hittite Anatolian peoples of Asia Minor.¹⁵⁸ Classical authors equate the Etruscans with the Pelasgians and the Lydians.¹⁵⁹ Though the Mediterranean branch of the white is non-Indo-Europeans but not Asiatic, and is associated with brachiocephalic, or round-headed, skulls, the skeletons and skulls of the remains of the Anatolian people have been analyzed and found to be more doliocephalic – long headed - than brachiocephalic, particularly among the ruling elements, causing some to conjecture that pre-Indo-European Anatolian society was, or was governed by, an offshoot of the Sumerian peoples, whose culture originated in a proto-Aryan racially Northern European governing class.¹⁶⁰

Having migrated to the Northern Italian peninsula from the southern and western portions of Asia Minor, the Etruscans likely participated in the religion of the Great Mother.¹⁶¹ Contrary to the view put forth by feminists in the modern world, the religion of the Great Mother, and matriarchy in general, was never a worldview universal to the religious feelings of mankind. The Great Mother was known by several names, many of them epithets. The earliest definite identification encountered in history is the name by which as the Southwest Hittites knew her, Kubaba – later Kubala and the Greek Cybele. It is likely that her worship spread by the Minoan civilization of Crete. The late forms that Etruscan religion took indicates that they were poisoned with an evil religious seed at an early date – a factor that likely later contributed to their seduction by the Semites into the worship of demonic spirits.

¹⁵⁸Like the Hamitic sea peoples of Genesis 10, the Tyrrhenians were likely of Mediterranean stock, though some argue they were of pre-(and post-) Hittite Indo-European stock, like the Luwians.

¹⁵⁹Also discussed in Chapter 4. Herodotus, in particular, links the Tyrrhenians and Lydians.

¹⁶⁰Discussed in Chapter 3.

¹⁶¹See Chapter 9, which is summarized in this paragraph.

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THE GODDESS UNI

The key Etruscan goddess was Uni – the figure known in Greek myth as Ino, and who was adopted by the Romans as Juno. The identification of Uni with Ino links the Etruscan form of worship to that of Thebes, further establishing the Pelasgian and Anatolian origin of Etruscan society. Thebes, unlike many Greek city states, was founded prior to the invasion of the Peloponnesos and Boeotia by the Mycenaean – or Aryan – Greeks, and its origins, mythically, link it to Phoenicia – and to the religion of the Great Mother.¹⁶² One of the leading figures of the Theban myth cycle – the wise man Tiresias – was for a time changed into a woman, and is often depicted in Etruscan art as a man in woman's clothes – a homosexual or transsexual. Ino herself is the daughter of Cadmus and Harmonia, the founders of Thebes, whose myth ends with their transformation into serpents, and thus links the cycle to the phenomena of serpent-worship, which is associated with the Great Mother cult. Ino's mythical role included raising her nephew Dionysius, a male figure also linked to the religion of the Great Mother.¹⁶³ Ino's later equation with Hera via Juno is an example of how the matriarchal ideal was corrupted with time – Hera was the proud matron of the Aryan Greeks and Uni the promiscuous and terrible Great Mother. But when the Roman, an Indo-European people, encountered the Greeks, they assimilated their ideal woman – the proud matron – with the great woman they had absorbed from their neighbor to the North, creating Juno – a blend of the Aryan conception of womanhood and the ecstatic cult of the Mediterraneans.

TRADE AND THE GROWTH OF ETRURIA

¹⁶²Read Chapter 5 in context of the discussion of the Hamitic peoples in Chapter 3 for more information.

¹⁶³Also discussed in Chapter 9.

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The Etruscans are first known archaeologically as the Villanovan culture, and their remains have been found in northern Italy and dated from the end of the second millennia into the beginning of the first millennia. From about the eighth century BC the name “Etruscan” is used by archaeologists to describe this people, though the evidence is that the culture of the Etruscans developed continuously from Villanova culture without any major ethnic upheaval. At



Juno

this time, Etruria, or Tyrrhennia, begins to appear in contemporary histories because of its dominance of both the Northern Italic politics and the non-Greek and non-Phoenician Italian tribes. The Etruscan ruling families then expanded their influence beyond the borders of the Tiber and the Arno,¹⁶⁴ establishing cities as far north as the Po River Valley and ruling cliques within most major central Italian city states, including Rome. There, the famed monarchy of the Tarquins would continue until its overthrow by Brutus and the founding of the Republic; the evidence is that Etruscan rule was the norm in central and northern Italy until the sixth and fifth centuries BC.

The advantage that allowed the Etruscans to grow was their role as a great trading power. The Etruscans were positioned perfectly to middle man goods from the Gauls and their Nordic trading partners into the Mediterranean and Near East, and there is substantial evidence of interaction between the Etruscans and the Celtic Halstaat culture in particular. The Etruscans made a treaty, early on, with the Phoenicians and their colonies, particularly Carthage, defining spheres of influence in the Western Mediterranean. Etruria itself was mineral-rich, particularly in iron-ore, and this was likely the foundation of its

¹⁶⁴Which define Etruria proper.

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early trading success, though there is also evidence it middle-manned tin from Britain into the Mediterranean. Trade in Nordic amber likely allowed Etruscan ideas of religion and culture to spread further north, and the Etruscan faith and culture deeply affected the Celtic and Nordic nations.

Several aspects of Etruscan faith are evident in the religion of the Scandinavian North as late as the end of paganism around the 10th century AD. First, there is the name of the gods, the Aesir, which is the Etruscan term. Second, there is the “Germanic migration myth” – the myth, detailed by Viktor Rydberg and common to the Germanic people, where a given German people claims to be founded in a migration from a foreign land due to hunger.¹⁶⁵ This same migration myth is assigned to the Tyrrheneans by Herodotus, in their migration from Lydia.¹⁶⁶ Likely, many of the Egyptian and Mediterranean traits found in Nordic religion result from this mitigation, though others came to Egypt and the Mediterranean through the migrating Indo-European peoples.¹⁶⁷

SEMITIC INFILTRATION OF ETRURIAN CULTURE

Of all of these relationships, though, the relationship with, first, Phoenicia, and, later, Carthage, was key to the development of Etrurian culture. Phoenicians and Carthaginians, both Semitic peoples, settled in Etruria and plied their wares, developing favored trading relationships and spreading both their way of life and their religion amongst the Etruscan people. Particularly pernicious was the Phoenician and Carthaginian worship of the god Baal Hammon, a

¹⁶⁵Epitomized in the myth of King Snio in Saxo’s Eighth book, among others, including the Swabian Chronicle, the Longobardian migration myth of Jordanes, and elsewhere. This is discussed in greater detail in Chapters 11 and 12.

¹⁶⁶The other possibility is that the Etruscans are a Germanic or Indo-European people, but it is hard to support that argument.

¹⁶⁷The late form of the classical flood myth is another good candidate for mitigation by the Etruscans. See Chapter 11 for a further discussion.

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form of the Egyptian God Ammon or Amun, who appears in the Bible as the demon Molech.¹⁶⁸ This Semitic form of worship involved human sacrifice, including the sacrifice of children, along with the ritual torture and mutilation of living beings, both animals and men. In the cult of the Great Mother, a similar tendency had introduced frenzied ecstatic dancing that ended in sexual self-mutilation, where priests castrated themselves to become one with the goddess. This further mirrors the homophagia, the tearing and consumption of living things, that was part of the worship of Dionysius. Despite the formal scholarly denial of human sacrifice among the Greeks, Romans, Hebrews and Egyptians, classical and ancient histories give us example of this practice among all of those people – Thucydides in particular tells us of the human sacrifice of a Persian general and his family in the public square of democratic Athens in a ritual designed to win the favor of Dionysius; the games at the coliseum, possibly introduced into Rome by the Etruscans,¹⁶⁹ were an example of human sacrifice by tearing by wild beasts, and were formally linked to the Roman god Consus, from whom we derive the idea of consensus; the Hebrews have the ritual “dooming to destruction” to their god Yahweh, which is formalized in Leviticus 27; and the Egyptians were known to have frequently publicly sacrificed enemies to Amun – one inscription in particular talks of seven Syrian princes who were hung from the boat of the Pharaoh as part of a ritual human sacrifice. The practice of human sacrifice is also known in Homer, in the sacrifice of the twelve Trojans by Achilles at the funeral of Patroclus, and this tradition in particular is illustrated in one of the best known pieces of Etruscan art. In short, the cults associated with the Great Mother and introduced by the Semitic peoples of the Mediterranean, particularly the Carthaginians, into Etruria universally incorporated torture, mutilation and ritual murder of other humans into their religious ceremonies. These practices were made a prominent part of Etruscan culture by the Semites that settled in Etruria, just as torture,

¹⁶⁸See Chapter 10 for more on Amun.

¹⁶⁹The formal games were introduced after Etruria had been dismantled and conquered by Rome, but the tradition may have been an Etrurian one.

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war and ritual murder are today advocated and championed by the Jews that have settled in America. That these practices were not native to the Etrurians is indicated by the literature of criticism of these foreign practices that developed in late Etruscan society.

These practices continued into Christian times, and at least one Church father, Clement of Alexandria, linked these rites to the rites of Osiris – though a form of the rites of Osiris clearly syncretized with that of Dionysius and linked to the religion of the Great Mother.¹⁷⁰ The syncretism and rites, as well as their origin in a foreign cult that settled among the Etruscans, are explained as follows:

“If you wish to inspect the orgies of the Corybantes, then know that, having killed their third brother, they covered the head of the dead body with a purple cloth, crowned it, and carrying it on the point of a spear, buried it under the roots of Olympus. These mysteries are, in short, murders and funerals. ... For those two identical fratricides, having abstracted the box in which the phallus of Bacchus was deposited, took it to Etruria--dealers in honourable wares truly. They lived there as exiles, employing themselves in communicating the precious teaching of their superstition, and presenting phallic symbols and the box for the Tyrrhenians to worship. And some will have it, not improbably, that for this reason Dionysus was called Attis, because he was mutilated. And what is surprising at the Tyrrhenians, who were barbarians, being thus initiated into these foul indignities?”

The general view is that the Etruscans became wealthy faster than their culture bearing strata could bear, and for this reason that the Etruscans adopted the cultures of Western Asia and the Phoenicians and Carthaginians instead of developing the culture they had brought from their homeland. In this, they are also similar to the United States, which has become a world power faster than its people have been able to form a cultural and ethnic identity, and thus has been forced to adopt a culture manufactured for it by others. While

¹⁷⁰Described below in Chapter 9.

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the Etruscan cultural phases mirror those of the Greeks, with an Orientalizing period followed by the wholesale integration into a Greek culture, the Etruscans diverge from the Greeks in the late phases in the orientation of their culture towards violent pornography and scenes of torture in the afterlife.

DEVILS WITH VISIONS OF BURNING SINNERS

Etruscan culture is best known for its tomb-art, which is similar in principle to the art of early Egyptian tombs. The Etruscans were similar to the Egyptians in that they buried their dead, often preserving the corpse in resin, in sarcophagi in cities of the dead. These cities were often positioned in necropolis located on mountains opposite to the cities of the living. Like the Egyptians, the Etruscans gave their dead grave goods to take into the next world, and several pieces of Etruscan art show the Etruscan dead being guided into the next world – in the early phases, by winged beings driving chariots; in later phases, by bearded demons.

Through Etruscan tomb-art one can see the Etruscan view of the afterlife - often a terrible scene of torture and depredation. In one famous tomb scene, the “Tomb of the Whipping”, a woman is bends over and performs oral sex on one man while another man penetrates her from the rear and whips her. In a scene cited by Rosenberg, a young boy is selected by a group of priests to be sodomized, then is ritually slain, disemboweled, and has the feces in his intestines examined to determine the will of the gods. This kind of ritual sacrifice and ritual homosexuality seems to have been formally incorporated into Etruscan religious practice as a cultural import from the Semites of Carthage. In some tomb scenes, the two Etruscan demons of the dead, Charon and Vanth,¹⁷¹ lead other demons in the torture and mutilation of the damned. Charon appears in Etruscan art as stereotypically Semitic, with a Semitic beard and facial structure, indicating that he and his myth were imported. Tombs also

¹⁷¹It is argued that Vanth is the name of a type of demon rather than a specific demonic being.

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show serpent-legged demons such as the Greek Typhon,¹⁷² or have entrances constructed in grotesque “ogre” masks. In Egypt, the scenes painted in the tomb reflected what the dead wanted to see in the afterlife; in late Semitic-influenced Etruscan culture, the dead appear to have wanted to assist demons in rape, sado-masochistic sex, pederasty, and the torture of the helpless.¹⁷³

ANTI-SEMITIC REACTIONS

This Semitic influence in Etruria was not universally accepted, and “anti-Semitic” art, particularly caricatures of the Semitic or Levantine merchant, become a standardized component of Etruscan art. Etruscan portrayals of Semites comprise the first known anti-Semitic literature. Demon-like Semites are often portrayed as engaging in financial evils, the taking of slaves, and the bartering of pirated goods. From the caricatured and angry portrayals, it is clear that there was some resistance in at least some of the Etrurian city



Tomb of the Whipping

states to the influence of Phoenicia and Carthage among their peoples. But this resistance was not sufficient to stop the degradation of the entire culture. Pure political and financial motives, such as the limitation of Greek influence in the Tyrrhenian Sea, and the wealth that trade with Carthage generated, trumped over the good of the Etruscan people, and demon worship and demonic forms of living were allowed to flourish in

¹⁷²Further indicating an adoption of the Semitic form of worship, possibly even of the god Yahweh.

¹⁷³Or be victimized by such things.

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exchange for the wealth that piracy and trade brought the aristocratic classes.

This Semitic way of living eventually destroyed the Etruscan city states. Rome revolted against the Etrurian dynasty of the Tarquins as the hedonism of Semitization reached its apex, and the revolt of Rome was the kernel of a general anti-Semitic revolt that eventually destroyed Etruria. It took the Romans almost two centuries of Semitic domination to orient themselves, but the invasion of Northern Italy by the Gauls weakened the Etruscan hold on Rome sufficiently that Rome was able to gain dominance over the cities of Latium and then central Italy. After recovering from the Gaelic invasion of Italy that burned Rome, the Etruscans made war upon Rome in an effort to reassert their authority in the late fourth century BC – a war which ended with Rome invading and conquering the Etrurian city-states. Later, Rome would turn against the Etruscan's allies in Carthage, and destroy that nation in two wars of the third century BC. The fanatical Roman hatred of Carthage cannot be explained by their mere geo-political situation. Rome rarely raised the cities of their enemies to the grounds. The Roman destruction of Carthage was motivated by a hatred born of witnessing the Semitic Carthaginians' atrocities against the Roman people.

Alfred Rosenberg made an example of Etruria in his *Myth of the Twentieth Century*, and this has prompted Jewish pseudo-scholars to attempt a deconstruction of the Semitic influence in Etruscan society and assign its bad practices and atrocities to the Indo-Europeans. A second strategy has been to attempted to remove the Etrurian city states from their racial context by labeling them “non-Indo-European and non-Semitic” – much in the way Kramer removed the Sumerians from their racial context with the same label. The Etrurian language is a linguistic isolate - a language not known to be related to any other known language family. These Semitic critiques have been conducted, though, within the limitations of the Marxist view that “Semitic” and “Indo-European” denote purely philological concepts and that there are no greater cultural or religious aspects of Semitic or Indo-European culture. A full analysis of Etruscan society shows that, regardless of whether their origin

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is Mediterranean or Indo-European,¹⁷⁴ they allowed material prosperity to deceive themselves into allying with Semitic traders and inviting into their society the horrors of the Semitic way of life. There is no question that the Etrurian form of religion is related to the civilization of the Great Mother, and that it incorporated barbarous practices taught to it by its allies and neighbors at Carthage.

LESSONS FOR THE PRESENT

The fall of the Etruscans can be seen a lesson to modern America. Like Etruria, America is a multi-cultural society divided into petty states that has allowed the values of international capitalism to define its way of life – and to produce a prosperity that the nation was not culturally prepared to support. And, like the Etruscans, America has turned towards Semitic peoples to give it an art, a literature, entertainment and a culture, and to make the Semitic values of war, torture and ecstatic, demonic religion paramount in its political and religious dialogue. If history is any guide, the revolt of a peoples like the Romans against this decadent way of life, though it may start small, contains within it the seed that sprouts to slay the Semitic serpent – and thus the revolt of the subject peoples of the American Empire may be the world's best promise for a restoration of the principles of the old, aristocratic and Aryan Rome.

¹⁷⁴Mediterranean is most likely.

CHAPTER 7

THE HITTITES

This chapter first appeared as an article in the Barnes Review, Mar/Apr 2012.

During the great migration of the Indo-European peoples from the Central Asian plains, a branch of the Indo-Iranian family shot out into Anatolia—modern Turkey—and founded an empire that would last half a millennium. The Hittites reflected the Nordo-Germanic culture of which they were a part, while also influencing the development of Classical Greek, and thus Western, civilization. Yet the culture of the Hittites was buried for millennia in the mountains of what today is central Turkey. Even since its discovery, it has been the subject of intense debate, with scholars intent on deconstructing the Indo-European migration hypothesis making it, like the Hurrians, the target of intense criticism and attacks, in an effort to keep Anatolia's amazing ancient Aryans obscure.

HITTITE HISTORY

The Hittites were certainly an Indo-European people, closely tied to the Indo-Iranian, and, thus, the Nordic culture. Among other evidence, the Hittite language – the oldest Indo-European written language, older even than Sanskrit - clearly shows their participation in the Indo-European cultural family.

Hittite history is divided, roughly, into three periods—the Old Kingdom, the interregnum, or Hurrian occupation, and the New Empire, or just imperial, period. The Old Kingdom begins in approximately the early 17th century

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B.C.,¹⁷⁵ but the Hittites almost certainly entered Asia Minor beforehand.¹⁷⁶ Two other Indo-European peoples, the Luwians and Palains, entered either just before or at the same time, and the differences that developed between their languages, as they diverged from their common root, has caused the extrapolation that all three must have been in Asia Minor at least 400 years before their written languages are known.

In particular, it is believed that the Luwian people entered Asia Minor over the Hellespont from the Balkans.¹⁷⁷ Early Anatolian culture, pre-Hittite Old Kingdom, has produced artifacts, including copper bull statues, that appear to be derivative or part of kurgan culture, which the culture of the Aryans on the Eurasian steppes.¹⁷⁸ Tracing these artifacts has caused archaeologists to believe that the Luwians conquered the city of Troy, renaming it as Ilios, and initially spread along the west coast of Asia Minor into the south, either adopting or founding the culture of Minoan Crete.

While this theory accords with the mythical Greek histories, there are issues with it—particularly the fact that Minoan culture, prior to the Mycenaean conquest, does not appear to have been Indo-European in form. Further, if this was the case, then the Luwians adopted the culture of the Great Mother, discussed below, which was definitely not Indo-European in form. Also arguing against this interpretation is the fact that contemporaries separated the people of the civilization of the Great Mother ethnically from the Indo-Europeans in Anatolia. On the other hand, arguing somewhat in favor of this interpretation is the known relationship between the culture of the Etruscans and the cultures of Western Asia Minor, and the fact that one version of the Etruscan migration

¹⁷⁵This is debated, as there is a question whether to include the dynasty of Kattusas in the Hittite Old Kingdom.

¹⁷⁶Whether by sea, over the Caucasus, or over the Hellespont is debated.

¹⁷⁷Though, by the end of the Hittite period, the Luwians were established in southeast Anatolia.

¹⁷⁸Kurgan is one of the Indo-European cultures. The Indo-Europeans had already diverged into separate cultural groups prior to the development of Kurgan culture.

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myth, that given in Herodotus, claiming descent from the Lydians, is a proto-version of the Germanic migration myth.¹⁷⁹

THE OLD KINGDOM - LIBERATION FROM SEMITIC MERCHANTS

Prior to the Hittite Old Kingdom, a dynasty arose at Kattusas, and this



Hittite Art

dynasty is known to the modern world primarily through its contact with Assyrian merchants, who appear to have dominated the trade of this kingdom until the 19th century BC. We know of these Semitic merchants through correspondence by which their rights were asserted and protected by the early

Assyrian emperors. Whether the northern Anatolian kingdom of Kattusas is “Hittite,” though, has been the subject of some debate, and it is generally excluded from the formally recognized “Hittite” kingdoms and empires.

The Hittites, who called themselves the “Neshites,” expanded from Kattusas and absorbed the culture of a people that preceded them, the Hatti, from which the name Hittites is derived. They also completely exterminated this people.¹⁸⁰ The identity of the Hatti is unclear, but they appear to have had some relationship to the Sumerians.¹⁸¹ One of the people that the Hittites displaced, however, appear to be the people that were known to the Greeks as the Pelasgians, and who migrated into the Peloponnese perhaps twenty two

¹⁷⁹See Chapter 6. Accepting this interpretation requires one to invert what is suggested in that chapter – to see the Etruscan myth as derived from the Nordic, rather than the Nordic myth as derived from the Etruscan.

¹⁸⁰Or at least claim to have done so in their histories.

¹⁸¹Though that identification has been challenged, and the evidence either way is unclear because so little is known of the Hatti people.

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centuries before Christ. And effort has been made to identify these people with the Luwians and the kingdom of Arzawa or Azzawa as well, though this almost certainly incorrect.¹⁸²

The Hittites faced several major rivals in Asia Minor. One was the culture of the Great Mother, which was centered as Crete, and which profoundly influenced the development of Greek, Roman, and Semitic culture. Like the Hatti, the culture of the Great Mother is obscure, and known to use primarily through its remnants in Greece, and through the influence it had on the worship of Isis- Ishtar- Asherah and its integration which the Indo-European myth of Gaia and the great cow.¹⁸³ Attempts have been made to link it to the Indo-European Luwians, though its serpent worship and the predominance of the female god makes it non-Indo-European in form.¹⁸⁴

Despite these encounters, the first major rivals of the Hittites were their fellow Anatolian Indo-Europeans, whom the Hittites conquered and absorbed in their formation of the “Old Kingdom” of central, southern and southeastern Anatolia by the early 18th century. They then expanded west and vassalized the kingdom of Arzawa—who, many believe, gave “Asia” its name—and conducted relations with the city of Troy, known to them as Wilusa, a form of Ilos.

THE EMPIRE – BORN OF CONFLICT WITH THE HURRIANS

In the east, the Hittites were rivaled by the Hurrians, and, eventually, the Hurrian kingdom of Mittani. The rise of the Hurrians seems to have broken the links between the pre-Old-Kingdom Hittites and the Assyrians, freeing the

¹⁸²As is any identification between the Luwians and Azzawa. The discovery of the Luwians and Azzawa is relatively new and obscure, and, like all new and obscure things, they are the subject of all sorts of speculation. Again, missing the piece of the puzzle we need, man tries to force in the pieces he has.

¹⁸³See Chapter 9.

¹⁸⁴Note the pattern: “Scholars” have a new piece, and they have made an effort to fit it everywhere. This is how human knowledge advances – trial and error.

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early Hittites of dominance by Semitic mercantile interests and allowing them to claim their independence. The Hurrians also conquered and established a dynasty over what had been Assyrian territory in northern Mesopotamia¹⁸⁵ where Indo-European names come to predominate at several points in different areas during the second millennium BC. Ironically, these dynasties would eventually be overcome by the Hittites that the Hurrian ascension had freed.

Like the Hittites, the Hurrians have been the target of an intense effort by communist and Soviet pseudo-scholars to deconstruct their Indo-European heritage, part of a broader Jewish attack on the Indo-European migration theory. The Hurrians appear to be an Armenian¹⁸⁶ people who were conquered and governed by an Indo-Iranian minority, possibly one that drove them over the Caucasus Mountains and then subjugated them¹⁸⁷. The Hurrian religious form is firmly Indo-Iranian, and likely a close cognate of the Vedas and *Zend Avesta*, and a Mittani horsemanship manual used by the Hurrian governing caste further cements that relationship.¹⁸⁸ But the language of the common Hurrian people is an isolate, related only to Urartian, the language of their successor state, Urartu. However, language isolates and the adoption of the language of the Near and Middle Eastern masses by the Indo-European invaders are common, and the fact that the Indo-Iranian language of the Hurrians may have been restricted to the upper castes is nowhere near as decisive as Soviet scholars have made it to be.¹⁸⁹

¹⁸⁵And possibly southern Mesopotamia as well.

¹⁸⁶As the editor of TBR, John Tiffany, has pointed out to me, the Armenians speak an Indo-European language, though they are from a distant branch of the Indo-European family.

¹⁸⁷An alternate theory makes these Indo-Iranian people related to the Medes, and thus approaching the Hurrians from the west and northwest.

¹⁸⁸The Soviet argument is that only the ruling caste of the Hurrians participated in Indo-Iranian culture, and that the masses of the people were ethnically distinct. This is possible – but does not change many of the racial arguments that have been made about peoples, such as the Egyptian Pharaoh Akhenaton, who have Hurrian-Mitanni admixture.

¹⁸⁹Because the Indo-Europeans still invaded – even if they only constituted the governing majority of the population, they still invaded and conquered the broader strata. However, these scholars will boldly declare the Hurrians “non-Indo-European” and thus say “the Indo-European

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The Hurrians overran the Hittites in the 16th century, and subjugated them for several decades, until Tudhaliyas I or his son Hattusilis II, having overthrown Hurrian domination in his sub-kingdom of Kizzuwatna, was able to lead a revolution against the Hurrian empire and overthrow its dominance, uniting the other vassal kingdoms of the Hittites under him, and eventually creating the Hittite Empire. This Empire expanded to the Aegean in the west, southern Palestine in the south, and Assyria in the east.¹⁹⁰

Regardless of his personal origins, his dynasty was certainly heavily intermarried with the Aryan strata of the Hurrians. This Hittite Empire confronted the forces of the Pharaoh Akhenaton in the 14th century, and that brought the Apiru—the Hebrews—into what became the kingdoms of Judaea and Samaria.¹⁹¹ It is also this empire that eventually smashed the Indo-European kingdom of the Mittani and blocked the expansion of the Assyrians back to the west for 200 years.¹⁹²

The Hittites battled the forces of Egypt in the 13th and into the 12th century, when an invasion from an unknown source smashed their empire and fractured it into component ethnic kingdoms.¹⁹³ These kingdoms persisted in Anatolia until their conquest by Assyria and / or Persia at various points in the first half of the first millennium before Christ. It is believed that the Hittite empire was smashed by the Sea Peoples—the victorious Greeks departing from Troy—but the best evidence of that is a description given by the later Assyrian

invasion is a racist construct”, knowing that few can understand the argument and see the non sequitur.

¹⁹⁰An alternate version of this history makes Tudhaliyas I of Hurrian descent himself, and one of several Hurrian kings of the fractured Hittite lands, who rose to prominence by uniting the Hurrian kinglets.

¹⁹¹See Chapter 10, below.

¹⁹²Apparently the Hittites never forgot their experiences with the Semites, much as the Romans and Etruscans with the Carthaginians, as detailed in Chapter 6.

¹⁹³Though the Hittite Empire was in decline after its defeat or stalemate at the battle of Kadesh in the early 13th century BC. Both Egypt and the Hittites claimed victory. Though the Hittites kingdoms were ruled by ethnic Hittites or Hurrians, the majority of the population in many areas remained non-Hittite and non-Hurrian, though this substrata was often also Indo-European.

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conquerors of Asia Minor in which they describe the defeat of the Mushki people—who are believed to be a Sea People and the Mysians, relatives of the Phrygians that were later known to the Greeks.¹⁹⁴ Another theory states that, though the Sea Peoples weakened the Hittites, ultimately, the Armenioid hill people on the Northeast fringes of the Hittite Empire – the Caska or Gasga peoples –delivered the final death blow.

HITTITE LANGUAGE

In the early 20th Century, the Hittite language was proven to be Indo-European. This proof was strongly resisted by both communist and Christian scholars, who had wanted the Hittites to be independent of the Indo-Europeans, and who brutally ridiculed and drove out of academic circles the first scholar to propose such a thing – until a second scholar, Bedrich Hrozny, emerged a decade later and gave definitive proof. Even so, the academic community never forgave Hrozny for proving them wrong, and his later career was marked by academic persecution at several universities.

The Hittite language is largely an absorption of its geographic predecessor, Hatti, though there are eight component tongues which are believed to have influenced its development. The Hittites are the first Indo-European peoples of the c. 2000 B.C. migration to have developed a written language or hieroglyphics, but they largely abandoned this in favor of a variant of Akkadian¹⁹⁵ cuneiform.

However, the method by which the Hittites adopted their language to the Semitic syllabary is revealing, and useful for linguistic analysis of proper names in adopted from the Indo-European by Semitic languages, such as Hebrew.

¹⁹⁴A problem with this is that several of the Sea Peoples seem to have originated within the Hittite Empire or on its southern and western fringes. See the discussion of Genesis 10 in Chapter 4.

¹⁹⁵A Semitic language of central Mesopotamia that became the standard language of diplomacy in the second millennia BC.

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Semitic syllabry is often in the form of consonant-vowel,¹⁹⁶ or vowel-consonant, though sometimes the vowels stand alone—much like in the phonograms of the Egyptian and Sumerian languages. Thus a name in the Indo-European form of, say “IOVE,” or Jove, might appear in Semitic transliteration as Ia-ho-va-ah, or “Jehovah”—which is precisely where the Jews derived the name of the God they call YHWH, or Yahweh-Jehovah.¹⁹⁷

THE TROJAN WAR

The adoption of Indo-European names by the Semitic languages in use in the Hittite Empire has been of particular interest because of the number of references to the peoples and places of the Trojan War that appear in Hittite texts. In the archives of Arnuwandas I appear references to the Ahhiyawas or Ahhiyas, and to an Attarissiyas of Ahhiya who attacks a king of the “mountain land of Zippasala” named Madduwattas. These Ahhiyawas found the city of Millawanda, which later, under the reign of Mursilis II, wars with the Hittites. Even later, the Ahhiyawa are named, along with Egypt, Babylon and Assyria, as one of the great powers of the Near East. And a later king of Millawanda has a brother named Tawagalawas, who assists the people of Lukka Land (the Lycians) against raiders. In these records we find the Achaeans under the name of the Ahhiyawa (from a hypothetical form Achaiwa), and city of Miletus under the name of Millawanda. While some have argued that the Achaeans should be Ahhiyawia, and thus could not be the Ahhiyawa, this is the kind of argument that philologists love and no human being can rationally understand—to accept it, one has to create a second people with almost exactly the same name as the Achaeans, almostly the same characteristics, and in almost exactly the

¹⁹⁶Particularly in northern Mesopotamia. By the early first century BC, Assyrian was standardized on a set of eighty-some vowel or consonant-vowel symbols.

¹⁹⁷This equation, which is strongly resisted by Christian and Jewish scholars, is discussed in very thorough detail in Chapter 8.

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same place—an irrationality that is discarded by Occam's Razor.¹⁹⁸ Some have also argued that Tawagalawas is the Greek Eteocles (Eteowclewes).

Similarly, the issue of whether the city of Taruisa in the land of Uilusiiia—Troisha in Wilosa—is Troy, has been debated, but the same problem—the problem of hypothesizing two identical cities with identical traits and similar names in the same place—arises. That the king of Wilusa in the reign of Muwatallis is Alaksandus—Alexander, or Paris—poses a similar problem. Obviously, these ancient Hittite records refer to Troy.

The Hittites also, though, adopted a number of grammatical conventions from the Hatti people which preceded them, particularly the use of the enclitics *assa-* and *nytha-*, which also appear in Greece, particularly in place names, and let us definitely establish the link between the people of Asia Minor and the people of the Peloponessus.¹⁹⁹

The culture that invaded the Peloponessus from Anatolia engaged in bull-worship, and thus some have suggested a link linked to the kurgan-derived culture of the Luwians. However, the bull also played a role in the worship of the Great Mother, which seemed alien to the later Mykenaeen Greeks.²⁰⁰ Until the decipherment of Minoan Linear A and the discovery of the archives of the peoples the Hittites conquered, the true identities of the pre-Mycenean Greeks may remain an open question.

HITTITE RELIGION

Perhaps the strongest evidence that the Hittites were truly of Indo-European

¹⁹⁸A very good discussion of the application of Occam's Razor to mythical studies is in Volume II of Viktor Rydberg's *Teutonic Mythology*, where he debunks the theory of the "two Groas." Similarly, theories of "two Hebrews" and "two Ahhiyawas" have to be discarded if there is no evidence supporting a separate identity. Nothing more than great similarity is needed for the preponderance of the evidence to way in favor of identity.

¹⁹⁹See the discussion in Chapter 5.

²⁰⁰See Chapters 4 and 9.

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origin, though, lies in their religious forms, which are cognate derivatives of the story known in the Nordic-Germanic tradition as the epic cycle of the Winter War, and in the Indo-Iranian cycle as the withdrawal of the smiths.

Among Indo-European peoples, there is an ur-myth, or original story of the gods, in which the plants and animals of the universe were shaped by a group of divine smiths. These smiths at some point withdrew from the world, and their withdrawal brought about the first winter. In the Indo-Iranian cycle, they become reconciled to the Gods. In the Nordic-Germanic cycle, their withdrawal starts the decline of man into the death age.

The smiths in the Indo-Iranian cycle are known as the Ribhus, but in the Nordic Eddas, they are known as the Alfs, or elves. Their leader, Ivaldi, and his sons, have a mythical contest with the sons of Sindre—the giant Mimir—and are challenged to produce the greatest treasures for the gods. Loki persuades them to enter into the contest, and unfairly influences it; because of his cheating, the elves demand his head and end up injuring his lip, sewing his mouth shut to stop his lies. But because of the unfair judgment that is passed upon their work, the gods known as Volund or Thiassi, his brother Egil-Orvandil, and their brother Giuki, withdraw into the Wolfdales, where Volund forges a terrible sword that is destined to slay the god Frey at Ragnarok.²⁰¹ Volund is, in many aspects, a storm god, or a god of the winds and the air—and he is one of the multi-faceted aspects of the storm god that were understood by the Norse.²⁰²

Hittite religion has been attacked as non-Indo-European because, in the late period, it was heavily influenced by the Hurrians, who adopted their religion from the Indo-Iranian cycles. Teshub, the storm god of the Hittites from the inter-regnal period onwards, is definitely a borrowing from their Eastern neighbors. But there is a cycle of Hittite myths known as “old Hittite myths,” and these involve Telipinu, the “son of the storm god,” who brings about the first winter by withdrawing from the world and ceasing his efforts in the

²⁰¹Egil and Giuki go chasing after women who leave them after nine years.

²⁰²Rydberg discusses the multiple aspects of the Gods in Volume I of his *Teutonic Mythology*, in his chapter on Agni, the fire god, and Heimdal.

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preservation of life and its cycles. This deity, which may have been perverted in Semitic cultures into the god of resurrection,²⁰³ is likely an early cognate of the storm-god figure which became Volund, and hints at an original unity between the Indo-European storm god and the Near Eastern god of resurrection.

In the Hurrian and post-Hurrian period, there is also a theme that develops which is cognate with a theme found in the semi-mythical northern histories. This theme is the brotherhood of the storm and the sun gods,²⁰⁴ and their relationships to the great mother and the Sun goddesses. In the mythical history of Saxo Grammaticus, for instance, one often finds Halfdan²⁰⁵ and a figure related to the Indo-European fire god Agni paired—much as Belinus, as a storm god, and Brennus are paired in the history of Geoffrey of Monmouth. Halfdan and Agni relate in many ways to Magni and Heimdal and reflect a legendary euhemerization of the dyad of the storm-god and the sun-god.

There is also a myth from the Hurrian period of the Great Mother seducing a serpent-god, a child of Kumarbi, the prototype of the Greek Cronus, in her garden,²⁰⁶ and this story may have been a prototype borrowed by the Hebrews in their story of the seduction of Eve by the serpent. Similarly, there is a rock-god created by Kumarbi to destroy Teshub, the storm-god, which resembles the story of Mökkikalfir in the Eddas, and of the giant with the feet of clay in the Bible.

The Hurrian period is most notable, though, for the character of Kumarbi himself, who castrates his father and then eats the children of Anu in order to prevent their usurpation of his throne, and thus inspired the stories of both

²⁰³Discussed somewhat in Chapters 9 and 13.

²⁰⁴Arguably a fire god, which could change the equation. The elevation of the sun god to equality with the storm god is found in formulations like Horus-Re, but it is my opinion that whether this parallel has more than surface similarities with the pairing of Magni-Heimdal in the tales preserved in Saxo and other sagas deserves rigorous investigation. I hope to do this investigation when and if I have the time.

²⁰⁵A name for Magni, son of Thor and a giantess. See my essay, to be published in *Northern Traditions II*, by Numen Books, on the subject.

²⁰⁶This is probably a core myth of the religion of the Great Mother. See Chapter 9.

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Cronus and Uranus, and Cronus and Rhea and the birth of Zeus.

In the Hittite imperial period, the Hittite religion was heavily influenced by Egypt, and the Sun-god came to supplant the storm god as the central deity of the Hittite religion. The Hittite emperor, at this time, adopted the title of “son of the Sun” and altered his name in Hittite writing to reflect the Egyptian style of displaying the sun in the king’s royal name. Very late Hittite religious writings show an even heavier syncretization with Egyptian myth.

CONCLUSION

The Hittites were an Indo-European people who achieved pre-eminence among the Indo-European invaders of Asia Minor and founded an empire that spanned almost a millennium. Their language and religion tie them firmly into both the conquerors of Iran and India, and into the Nordic-Germanic stock in which those conquerors found their roots. Though Communist and Soviet scholars attacked the origins of the Hittites in an effort to dilute and obscure the Indo-European origin of all society and culture, even a surface analysis of the Hittite culture shows it was one of the many expressions which the Aryan creative spirit found in the early portion of recorded history.

CHAPTER 8

YAHWEH UNMASKED

Many efforts have been made at a philological derivation of the term “Yahweh,” and like most errors in Jewish studies, the problems that these efforts have found have come from the effort to derive the term from Hebrew, when it is, in fact, a foreign word borrowed and integrated by the Hebrews into the pagan form of their religion.²⁰⁷ Despite the pained efforts of “scholars” to show that Yahweh is not, in fact, the Anatolian / Mediterranean deity Jove, and the efforts of Jewish Talmudists to claim that YHWH is an “unpronounceable tetragram”,²⁰⁸ Yahweh-Jehovah’s name is a Semitization of “Jove.” Further, “Jove” is a name not native to the Latin tongue, but to the Etruscan, and likely also to the tongue of the Minoan civilization of the Great Mother that dominated the Eastern Mediterranean during the second millennia before Christ.²⁰⁹

LINGUISTICS AND THE CRITICS

Critics of the Jove-Jehovah equation are quick to point out that the vocalization of the four Hebrew letters that compose the name of God in the

²⁰⁷Which flourished before the final Ezraite rescission of the Old Testament in the 4th century B.C. Really, Hebrew polytheism ended in the 6th century BC with the Babylonian captivity.

²⁰⁸Jews seem to be the masters of combatting solid argument with bizarre claims. Gfjh an unpronounceable tetragram because it is meaningless. YHWH, especially in a language of implied vowels, is a pronounceable word.

²⁰⁹Discussed in full in Chapter 10.

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Old Testament, YHWH, as “Jehovah”, is a late innovation by a 16th Century Spanish monk. That can be accepted by both sides of the argument. For what these critics fail to mention is that the idea that the name of God YHWH is an “unpronounceable tetragram” is also a very late one. It pretends to originate in the commitment of the doctrines of Pharisaic Judaism to writing in the third through fifth centuries AD, about sixteen hundred to one thousand years after the Old Testament’s books were written.

Further, critics of the Jove-Jehovah equation are fond of the claim that the Latin Iovis, which is the stem Iov-,²¹⁰ is the same as the Proto-Indo-European root *diw-, which we find in Sanskrit words like Dyaus, a name for the sky father, the Greek Zeus, the Germanic *Tia- and Tyr, and the Latin *Iu- of Iupiter. But Iov- is not Iu-. The transformation that occurs from *diw- to *Iu- is three fold: the “d” is dropped, the I remains, and the “w” becomes “u”. The “-us” ending of dyaus is a declension, and it is retained in the Greek Zeus and in the similar Greek Dios, or “god”. Given that Dyaus and Dios are declined normatively in the second declension, the fact that Iovis, in Latin, belongs to the broad category of third declension nouns is the first²¹¹ contraindication of



Yaweh in Ancient Hebrew

the equivalence of the terms.

Supporters of an Indo-European origin for *Iov- state that *Iov- is a Latinization of *Iou-, and if *Iou- was *Iu-, we could accept that. However, *Iou- is not *Iu-, either. To make that leap, one has to add the “-o-“, and to do that, one has to suggest a mediation of the term *Iu- through Greek, where –ou- is a diphthong.²¹² However, Classic Greek does not drop the “d” – it either retains it or transforms it to “Z”.²¹³ And, without a Greek mediation,

²¹⁰In the third declension with the –is.s.

²¹¹Though minor.

²¹²This is precisely what the Iov- = Iu- theory supposes.

²¹³Latin doesn't really drop the “d” either. It converts it to “dj-“, which Greek converts to “z” and Latin to “i” or “j”.

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one has three vowel sounds in the stem *Iou-, rather than the two vowel sounds of the stem *Iu-. Further, we know that the “-u-“ was vocalized and not part of a diphthong, because Latin transforms it into the semi-vowel “v.” We could accept roots like *Iow-, give or take a d, possibly transformed into a “th” or t, give or take an “i” transformed to “y”, give or take the w transformed into a v or a u, but not *diw-. *diw- has two vowels or semi-vowels and *Iow- has three. One would have to have something like *Diow- to meet that requirement. Another way this is answered is to take the “u/o” of the “-us/os” declension and say that it is part of the stem – thus *diw- is *diwu-. While this is often done, it is also completely incorrect.²¹⁴ Following this logic, there has been created a hypothetical proto-Germanic form *Tiawaz, which is also unknown, though the Anglo-Saxon form Tiw, which conforms to our expectations, is attested to as a name of Odin.

Further, Classical historians support a derivation of the name YHWH from a two vowel and one semi-vowel stem. Diodorus Siculus, for instance, explicitly gives the name of the Hebrew God as Iao.²¹⁵

Sometimes confused with all of this is discussion of the Greek proper name Iapetus, which is of completely different origin than Jupiter or Iovis – Iapetus is the Greek variant of the figure known in the Hebrew Bible as Japheth.²¹⁶

ARCHAEOLOGY AND THE CRITICS

But, even if the argument that the stem *Iov- may be the same as the stem *Iu- was tenable, the archaeological evidence would argue against it, because Iove is not an Indo-European proper noun – it is a Latin borrowing from the Etruscan. The king of the gods and storm god, in the Latin language, is

²¹⁴Because you can't just take a vowel off the declension and add it to them stem.

²¹⁵Diodorus Siculus, *Histories*, 1.94.2.

²¹⁶See Chapter 4.

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commonly known by two proper names – Jupiter and Jove. The reason he is known by two names is because these deities were originally two separate figures – Jupiter was the Indo-European sky father,²¹⁷ and Jove was the prime consort of the Great Mother Iuno in the Cretan-Anatolian faith. While the details of the Cretan-Anatolian faith are controversial, their Jove was likely a very different figure from the sky father and storm god of the Indo-European ancestors of Rome.²¹⁸

We know Jove is of Etruscan origin because we find the name “Jove” in Etruscan inscriptions as early as the 8th century, contemporary with the founding of Rome,²¹⁹ as Veiove.²²⁰ The Etruscans were the inhabitants of the Italian peninsula before the Romans.²²¹ Central to their form of worship was the goddess Iuno, whom the Romans adopted as a name of the Greek figure Hera.²²² Etruscan kings, according to the legendary histories of Rome, ruled at times the early monarchy of the Roman state; the archaeological evidence is that Rome was essentially a vassal of Etruria until at least the 6th century BC, and perhaps as late as the 4th century BC. Rome borrowed much of its religion and

²¹⁷The Indo-European figures in Roman religion are of two types: Those brought by the Romans from the Germanic homeland, and those adopted by the Romans from Greece. The original Roman religion focused on male figures later identified as Mars and Heracles; even Jupiter, who was one of the three Capitoline gods, appears to have appeared somewhat later than the entrance of the Roman people into the Italian peninsula.

²¹⁸See Chapter 9.

²¹⁹Rome was founded, classically, in 753 AD.

²²⁰Ve- being a qualifying suffix meaning “young.” Iove also appears in Etruscan inscriptions at Tina or Tinia. It is unclear whether these two epithets refer to one being or two or aspects of the same being, as too little is known of Etruscan religion.

²²¹Technically, they inhabited the northern and later central areas of the peninsula. The structure of Etruscan society is somewhat in debate – some argue it was a single kingdom; the consensus is that it was a confederation of nominally independent city states. Later, the Etruscans vassalized many of the non-Etruscan city states, such as Rome. The degree of independence these vassals enjoyed is also debated. The Etruscans grew by first sending merchant colonies into other settlements, and the money power of those settlements eventually came to dominate the political process.

²²²Incorrectly. See Chapter 9.

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some of its art, language and culture from the Etruscans. Before the Roman-Etruscan encounter, the chief god of the people who would become Rome was Mars, a god of both war and agriculture that seems to have performed a function similar to the Germanic Thor or the Hittite Tarku-Teshub.²²³ After the Roman-Etruscan encounter, a number of figures, including Jove, became integrated into the Roman state – and this may not be surprising, since the chief masculine deity of the religion of the Great Mother is believed to have wielded a double-headed axe similar to the hammer that characterizes both Thor and Tarku-Teshub.²²⁴

Given that the archaeological evidence that the Etruscans worshipped Iove is correct,²²⁵ and that the worship of Iove-Iupiter supplanted that of Mars during the absorption of Etruscan religion and language by Rome, then the name Iovis in Latin is a Latin borrowing from the Etruscan and not a derivation from the Indo-European *Dya-. Thus, the linguistic argument that the origin of Iovis is known and unrelated to YHWH fails.

HOW INDO-EUROPEAN PROPER NAMES ARE ADOPTED BY SEMITIC LANGUAGES

To show Jove and YHWH are related, one only has to look at the way that the Hittite language adopted Semitic – specifically Akkadian – forms, to see that the transformation of Iove to YHWH is a natural one. To understand

²²³Namely he appears to have been a god of the storm and of fertility. The defining trait of the Hittite storm god is the double axe, which has been equated with the hammer. There is some evidence this also relates to the hero with the club; cf. Saxo Grammaticus' use of the club in his depictions of Magni, son of Thor.

²²⁴The semi-mythical histories of Rome, such as Polybius, Livy and Dionysius of Halicarnassus are generally explicit in stating some of the debts the Roman Republic owes to the Etruscans, both in terms of language and religion. These are not considered comprehensive.

²²⁵Very likely as the consort of the Great Mother. That Zeus syncretized and absorbed similar cults surrounding Dionysius is known, not only from his aspect as Zeus the Serpent, discussed in Joseph Campbell's *Occidental Mythology*, but from the involvement of Zeus in myths such as that of Dionysius and Semele, and the story of Zeus being raised by Rhea.

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this, some history and analysis of the nature of language may be appropriate. The early languages of the Middle and Near East,²²⁶ were composed of hieroglyphic ideograms.²²⁷ People drew pictures to represent things that could be seen. Things that could not be seen were represented by a picture or series of pictures of things that were homophonic.²²⁸ This would be like drawing a picture of a “bee” to represent the verb “be”; “to be” is an abstraction but it is pronounced the same as “bee,” which is concrete, and thus the one could be used to represent another. To determine whether one was referring to the abstract or the concrete, a series of determinatives were developed – pictograms that appear at the end of the word to determine what variant of the word is being used.

Eventually, this ideographic language become syllabic in nature – the ideograms came to represent one or more (generally up to three) syllables, each syllable generally consisting of a consonant-vowel combination. Thus, in Middle Egyptian, which is a language of about seven hundred individual glyphs, one finds mono-, bi-, and tri- literal characters, which represent one, two or three syllables, and in which only the consonants and vowel sounds are written.²²⁹ Thus one can have a single hieroglyph represents mn, which is pronounced “men,” or ms, pronounced “mes,” but one would need three hieroglyphs, or a different trilateral hieroglyph, to create m’n, or “man”²³⁰ (with the ‘a’ pronounced “ah”). In contrast to Egypt, where hieroglyphic characters were preserved to a late date along with the hieratic characters, which were simplifications of the hieroglyphs for quicker writing, the Semitic tongues

²²⁶Sumerian and Egyptian in particular, though early Hittite and Minoan Linear A also have a unique set of hieroglyphs.

²²⁷An ideogram is a character that represents an entire word. A “literal” represents a combination of syllables. Alphabetic symbol represent individual sounds.

²²⁸These homophones are the source of numerous puns in the Egyptian language, such as the claim that Atum sneezed and spat the world into being.

²²⁹In Middle Egyptian there is a presumption of the vowel sound short “e” when no vowel is indicated. Other vowels are written explicitly.

²³⁰Not to say that “man” is a word in Middle Egyptian.

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developed cuneiform, which eventually supplanted Sumerian hieroglyphs as the primary form of written communication.²³¹ Akkadian was the main written Semitic cuneiform language for many centuries, and it consists of about three hundred characters. But, the trend in the Semitic languages was to reduce the number of characters and sounds, so that Assyrian, used a thousand years after the beginning of the dominance of Akkadian, consists of about seventy characters, each consisting of a consonant-vowel pair in one syllable.²³² This culminates in the late form of Hebrew that is used in the 4th century BC recission of the Old Testament, which is semi-alphabetic and consists of twenty three sounds and twenty seven characters.²³³ Thus, YHWH is not an “unpronounceable tetragram”.²³⁴

Further, the fact that Yahweh was pronounced is known from later writings of the name in Greek and Latin, where it appears with the appropriate vowels.²³⁵

The fact that Near and Middle Eastern languages were written in predetermined sets of consonants and vowels posed a challenge to Indo-European peoples who attempted to adopt Middle Eastern writing forms.²³⁶ We

²³¹Cuneiform is written with a reed pen that has a triangle head and a linear stem. Three basic cuneiform symbols are used – one with the head up, one with the head facing left, and one of just the triangular head without the stem. These symbols are combined – sometimes with thirty or more in a single letter – to make the individual glyphs.

²³²The Hebrew language is similar. Vowels are not written, except in the more modern notation, which include vowel marks, similar to those used in Arabic.

²³³The final recission of the Bible by the Ezraite priests was 397 BC. Some argue revisions continued into the mid-part of that century, about contemporary with the rise of the Sadducees.

²³⁴It is a characteristic of the Jews that, when confronted with an argument they do not like, they make an irrational argument, asserting some bizarre interpretation, unsupported by evidence – often accusing those who disagree of either anti-Semitism or ignorance. Beginning with the scholarly supposition that everything originating in Jewish scholarship is incorrect, these views should be summarily discarded. Here, evidence is presented, as this view also appeals to Christians.

²³⁵See the chicken-head serpent-illustration from a medallion dating to the Maccabee uprising.

²³⁶Because Indo-European languages involved sounds and different combinations of sounds than those available in the various sets of Semitic glyphs. This problem is compounded when

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know what letters a given bi- or tri-literal hieroglyph – or cuneiform character – represents because we often find the same word written phonetically in other documents, through the use of mono-literals.²³⁷ Thus, some inscriptions write the character for “mn,” and others write the characters for “m” and “n”, in the same spot in a given proper noun – and thus we know that the character for “mn” represents the sounds of the “m” and “n” characters together. When the Hittites attempted to write the names of their kings and cities in Akkadian characters, they often used Akkadian characters that included extraneous vowels. Thus a Hittite word like Apizis may be written as Appiizziish in Cuneiform, using the characters for “Ap-pi-iz-zi-is(h).”²³⁸ Similar issues arise when we



Yahweh

discover the Greek term “Asia” as the kingdom of Azzawa or Arzawa in Western Anatolia, and the Achaioi as the A(k)hhiyawa. Detailed arguments arise over the presence of extra vowels which are not, as in the case of *Iu- and *Iou-, the result of a different origins of the words, but a reflection of the limitations of the Indo-European language

being written in the extended alphabet of a tongue not designed to produce its sounds.²³⁹ Thus, if one were to take the word “Iove,” presuming that the word is not Indo-European, and that the form “Iove” found in the Etruscan language is the original from which the Latin borrowed, and attempt to render

multiple sounds are involved – even assuming that the set of sounds in both languages are the same, a 23 sound language would require 12,167 symbols to express all possible three-syllable combinations.

²³⁷Monoliterals are often used alphabetically in Egyptian, and appear to anticipate the alphabet.

²³⁸Whether s an s(h) can be used interchangeably is a question we approach in that of Meribbaal and Ishboseth, where Hebrews argue Isboseth is Ishbosheth, bosheth being “shame”. In the Egyptian language, for instance, these are distinct sounds. However, transliteration from Indo-European languages, like Neshite (what is commonly called Hittite), into Semitic languages likely uses these sounds more liberally. There are other arguments for an equivalent of Baal and Seth. See n. 83 and 252 as well.

²³⁹It should be noted that the Etruscan language is written in an early form of the Greek alphabet, which is why its words are known to us but not their meanings.

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it in Hebrew in a manner similar to the manner that Hittite is rendered in Akkadian, one would have the word YHWH – and that is precisely what one does have.

This linguistic argument begs many questions – cultural and religious questions that can be answered through a survey of the region at the time of the development of the Yahwehist faith. These answers run contrary to the established Jewish and Judaeo-Christian interpretations of the Old Testament – but those interpretations are often derived from the scholarship of the Dark and Middle Ages, when little was known about the peoples and places described except what was told in a late source like Josephus, or what the founders of the various Protestant sects could invent.²⁴⁰ That schools of divinity still teach the founding doctrines of their faith, which includes interpretations of the Bible rooted in the 17th and 18th centuries, and which are based upon factual misunderstandings that have long since been cleared up by archaeology and linguistics, is testimony to the ability of error to persist when it is cloaked in the guise of religious doctrine.

THE FOUR CULTURES OF THE ANCIENT MEDITERRANEAN

Four primary cultures come together in the Eastern Mediterranean prior to the creation of the Hebrew faith and the civilizations of Greece and Rome.²⁴¹

²⁴⁰Protestant scholars often based their interpretations on Rabbinical scholarship, in part because their researches and political-religious movements were often funded by Jews. These Rabbinical interpretations, however, are universally awful, and most of modern “Judaeo-Christian” Bible is of incredibly poor quality. Because secular researchers often disregard or are hostile to the Bible, and because of the continuing influence of Jews in the modern world who place these interpretations at the root of their religious identity, these interpretations have not received the analysis that they have received in other fields.

²⁴¹Greece here meaning Mycenaean and later Doric civilization, which becomes dominant in the Peloponnesos and surrounding area in the 16th through 14th centuries, then after the 12th. Roman civilization originates in Germany, though it mythically originated in Troy, and takes its historical form around the 8th century, though it may trace its roots to the 13th or 12th centuries. Hebrew civilization as a settled kingdom does not begin until perhaps the 13th or 12th century,

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There is the Egyptian-Sumerian²⁴² culture, the Semitic culture, the Anatolian culture,²⁴³ and the Indo-European culture. Each of these culture groupings has numerous forms – Semites can be divided into Babylonian, Akkadian, Aramaic, Assyrian, Hebrew and others in various locations and at various stages of their development;²⁴⁴ the Indo-European cultures range from the Hittite, the Mitanni and the Indo-Iranian to the Greek and Roman;²⁴⁵ and so on.²⁴⁶ But each group of cultures has linguistic, historical and cultural ties that allow them to be grouped.

Of these cultures, the one least known to the modern world is the Anatolian,²⁴⁷ which we could term the civilization of the “Great Mother.” It is known that, before the Hittites conquered Asia Minor, and before the Mycenaeans – the Greeks – conquered the Peloponnesos, there was a civilization based in Crete and extending into the Southern part of Asia Minor that worshipped a goddess who is commonly referred to as the “Great Mother.”

though it is known in the Near East as early as the 18th.

²⁴²On the linkage of Egypt and Sumeria, see chapter 3.

²⁴³Elsewhere, I refer to this as Minoan or Cretan. What to call this is a subject of some debate – it is the culture that dominated Southern and Western Anatolia, Crete, and the surrounding areas, prior to one of the Indo-European invasions. Some argue that this culture is identical to the Luwian culture grouping – the first wave of Indo-Europeans in Anatolia - but there are issues with this that I discuss elsewhere.

²⁴⁴Babylonian is nearly identical to Akkadian; both refer to cultures of central Mesopotamia, found at Babylon and Akkad, respectively. Assyrian culture is known to date from bc. 3000 BC, and is the culture of Ashur, in northern Mesopotamia. Aramaic is the culture of Aram – modern Syria. Hebrew culture is the culture of the Apiru, discussed elsewhere in this book – such as Chapter 4, among others.

²⁴⁵As discussed in Chapter 3 and elsewhere, the Hittites followed the Luwian and Palaian cultures into Anatolia. The Mittani are a Hurrian people; the Hurrians having invaded across the Caucasus to the east of Anatolia, and having governed the Hittites in the intermediate period between the Old Kingdom and Empire. The Indo-Iranian peoples are the peoples who invaded modern India and Iran directly from the Central Asian-Aryan homeland.

²⁴⁶The Egyptian and Sumerian cycle includes the civilizations of the Indus and Eastern Africa; the cultures that participated in Anatolian culture and the degree of participation is a subject of debate.

²⁴⁷Again, possibly Cretan or Minoan.

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The Hittites absorbed this cult in the early to mid-second millennia BC as the worship of Kumbaba, later Kumbala, whom the Greeks and Romans called Cybele, and this is the earliest name by which the Great Mother is known. The Etruscans practiced a variant of the Great Mother religion which it is believed they learned from Carthage. The “Great Mother” is believed to have been a fierce goddess who governed over wild²⁴⁸ beasts, such as lions, and her rites are generally considered to have been quite bloody and to have involved human

sacrifice, torture and mutilation.



Cybele

It has been theorized that the “Great Mother” of the Eastern Mediterranean is related to the goddess Kali of India.²⁴⁹ However, the aspects in which the “Great Mother” appears in her Eastern Mediterranean forms of worship correspond to the forms taken by the goddess Kali – Black Kali, the death goddess; Jagadgauri, the goddess of fertility;

Lakshmi or Sri, the love goddess; and Durga, the goddess of war. The culture that produced is Kali is believed to have spread during the second millennia BC as far as northwestern Iran and northern Mesopotamia, and, if so,²⁵⁰ then it is certainly possible that the late conception of the goddesses Ishtar and Isis as having different aspects, as discussed and described below – relates to the four fold manifestation of Kali that originated among the Dravidian people and was integrated to and expounded upon by the Aryan bearers of the Vedas.²⁵¹ One particular piece of evidence that the worship of Kali may have reached as far as Greece in the first millennia BC is the statute of “Black Demeter” at Phigalia

²⁴⁸This is discussed in greater detail in several other chapters, including 4, 5, 6, 7 and 9.

²⁴⁹Discussed particularly in Chapter 9.

²⁵⁰There are serious linguistic arguments about the relationship of languages such as Urartu to the Dravidian tongues that have not been resolved, and I do not want to endorse the “out of India” hypothesis that has been embraced by some white activists – apparently not realizing that it is essentially, as a friend from India has remarked, and ideology of the “black power movement of India”.

²⁵¹Though this is speculative. See the fuller discussion in Chapter 9.

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that is recorded by Pausanias.

But regardless of the larger origins of the Great Mother, her civilization at some point syncretized – merged through analogy and equation, for lack of better words – with the worship of fertility goddesses in Egypt and Mesopotamia. Among the deities with which the Great Mother was syncretized was Ishtar – Sumerian Inanna and Hebrew Asherah – whose worship is referenced at several points throughout the Bible.²⁵²

SETH – TYPHON – BAAL

With this very basic understanding of the Ancient Near Eastern world, we can begin our specific study of the development of the Hebrew religion, which was a relative late comer to the region. A brief history of the Hebrews and their trials and travails in the ancient Near and Middle East is given in Chapter 4.²⁵³

The god Seth had been the god of the northern Egyptian Semites since at least the end of the fourth millennia BC – his worship is one of the oldest forms of worship known. In the form of his worship which was known during the middle of the Egyptian New Kingdom – the time when the Hebrews were in Egypt – he was seen as a wilderness god and god of chaos, and syncretized with the serpent Apep, a monster that lived under the earth and attempted to swallow the sun each morning as it rose.²⁵⁴ In essence, Seth was an evil and demonic figure in New Kingdom Egypt,²⁵⁵ always trying to subvert the proper order of the world, and it is this worship of Seth that the Hebrews made central

²⁵²Raisin cakes, Asherah poles – her worship is not discussed explicitly except as something the Yahwehists opposed, but it is clearly there until the destruction of the Jewish and Israelite kingdoms.

²⁵³As well as in my book, *Centuries of Revolution*.

²⁵⁴It should be noted that, in some Old Kingdom depictions, Seth was the ally of Re in fighting Apep. This is a complex subject, but this elevated role was largely abandoned by the New Kingdom, though it was revived under the Ramessides, possibly because Seth was also the god of red-haired people, and many of the Ramesside pharaohs were red-heads.

²⁵⁵Particularly the Eighteenth Dynasty.

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to their religion when they left captivity in Egypt to conquer the tribes of Canaan. Seth appears in the Old Testament as a child of Adam and Eve and as the ancestor of the Hebrew ruling lineage.²⁵⁶

Seth was syncretized with two figures the Hebrews encountered among the Greeks and among the Semites of Phoenicia and Syria. The first was the serpent-monster Typhon, who battled against the Indo-European sky father Zeus and attempted to overthrow him, and who was trapped underneath



Seth

Mount Etna in Sicily, spitting fire and shaking the earth, until the end of time.²⁵⁷ The second was the Semitic deity known as “Baal,” one of the two “lords,” with “Adon,” worshipped in Syria and Phoenicia.²⁵⁸

“Baal” is a title meaning “lord of the place”, and it is believed it can be applied to several deities, though linguistic arguments about “Baal” and “Adon,” at least in Phoenician usage, indicate that it was the title of a specific figure in at least the Phoenician

form of worship.²⁵⁹ Baal Haamon – the chief deity of Carthage – is the deity

²⁵⁶There is a Christian Identity argument regarding a “dual seedline” that makes Seth the child of the serpent and Eve. Despite the attraction, I cannot endorse this line of thinking because it appears to be based on a misreading of the Hebrew. The translation error asserted by the Christian Identity scholars does not have any basis I can find in the Hebrew text. Given the history of Christian Identity and British Israelism in imposing non-standard interpretations on Near Eastern languages – such as LA Waddell’s idiosyncratic reading of Sumerian, Sanskrit and others – such errors are not unexpected.

²⁵⁷Typhon appears in several guises, as the child of different earth goddesses, in different sources, and is likely identical to several other mythical serpents found in Classical myth. His development is an essay in itself; this is a summary of the common syncretism distilled from these accounts.

²⁵⁸Petrie has a long digressive discussion of this in his book on Akhenaton.

²⁵⁹In the Semitic myths of central Mesopotamia prior to 1500 BC, the title definitely applied to Bel-Marduk, and there is every indication the worship of this “Baal” continued to change of epochs from BC to AD. There is debate about whether all these “Baals” are the same “Baal”; I tend to believe that they are, with the normal changes that occur in a religion over thousands of

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the Hebrews knew as Molech, for instance, indicating that they reserved the term “Baal” for a specific divine figure in their pantheon.²⁶⁰ In the lineage of King Saul, one finds indication of the worship of Seth as Baal in names such as Meribbaal, a Middle Egyptian word meaning “beloved heart of Baal,” which is also rendered as Ishboeth, “seth” occupying the same position as “baal” in that conjunction.²⁶¹

Along with the religion of Seth, the Old Testament tells of several other religious forms adopted by the ancient Hebrews. The first is the religion of the Golden Calf, which the Hebrews are said to have also learned from Egypt, and to have continued to practice well into the early and mid part of the first millennia BC. This religion is the worship of the Egyptian goddess Isis in her specific form of Isis-Hathor, Hathor being a cow goddess who is wedded to Horus, a god who, during his forty five hundred plus years of existence also took on many aspects and forms. The second religion is the worship of Asherah – Asherah being the goddess Ishtar, and the goddess most likely syncretized by the Hebrews with the Great Mother of the Mediterranean.²⁶²

THE CONSORT OF THE GREAT MOTHER

The center of the religion of the Great Mother appears to have been largely exterminated by the Mycenaeans during the mid-second century BC, when

years of practice.

²⁶⁰Different from Baal Haamon; however, the syncretism of Baal and Amun in Carthage definitely seems related to Baal as a part of the religion of the “Great Mother”.

²⁶¹It has been argued that the name is “Ishbosheth” – “Man of Shame” – the shame, or bosheth, being Baal. This is related to a verse in Jeremiah. I disagree with this interpretation, because it is based upon a reading of Meribbaal as a Hebrew, rather than Egyptian, name. Efforts to relate this figure to Mutbaal, a historic king in Aram, have irreconcilable issues with dates – the relevant part of the Old Testament likely refers to a separate figure of three hundred years after the Aramaic-Syriac king. See n. 82 and 236 as well.

²⁶²Both of these are discussed in detail in Chapter 9.

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they conquered Crete.²⁶³ But it remained in the form of the worship of Cybele and of Juno, of the Baal and demon worship that existed at Carthage, and possibly in the worship of Aphrodite. Other Classical figures, such as Rhea and many of the aspects of Dionysius, also derive directly from the Great Mother culture. But by the time the Hebrews would have encountered the Great Mother religion, they would have known her worship through her syncretization among the Semitic peoples with Ishtar-Asherah. Thus, the Hebrews, in adopting the religion of the Golden Calf Isis-Hathor, would have had one aspect of the Great Mother – the love and fertility aspect – to contrast with the Asherah aspect, which would have conformed more to the model of Ishtar, equated with Isis-Sakhmet, the Great Mother as a warrior queen, though also with fertility aspects.²⁶⁴ Both, even in the early Hebrew religion, would have been heavily blended versions of different conceptions of the mother goddess.

There is every indication that YHWH originally entered the Hebrew faith as a consort of Asherah; Joseph Campbell discusses this possibility extensively in his *Masks of God*, and Campbell is an admitted expert on the matriarchal faiths of the Near and Middle East.²⁶⁵ Only with the return from the Babylonian captivity did YHWH assume primacy among the Hebrew people.²⁶⁶ Prior to that, while a certain portion of the ruling caste of Judaea appears to have claimed YHWH as their chief deity,²⁶⁷ the people of Judaea did not give YHWH their

²⁶³Debated, almost certainly 16th century BC, perhaps 15th.

²⁶⁴Some argue that Ishtar-Asherah was understood in the same manner as Isis-Hathor; i.e., both were fertility goddesses.

²⁶⁵though his grasp of the patriarchal faiths of the Aryans and his understanding of the interplay between them is less assured; Campbell associates Yahweh with the Sumerian serpent Ningazida.

²⁶⁶The vast majority of the Jews do not appear to have desired to return from Babylon, and became absorbed into the Mesopotamian Semites; only the Yahwehist fanatics were motivated enough to return to ruined Jerusalem and rebuild it.

²⁶⁷Though this may be in part a revisionist history made by the Ezraite priesthood.

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divine allegiance.²⁶⁸ And, the conflict between the YHWH-ist priesthood and the priesthood of the Baals is equally well documented in Biblical sources.²⁶⁹

Roman sources, such as Valerius Maximus,²⁷⁰ states explicitly that the Hebrews worshipped Jove Sabazius – Sabazius being a late corruption of Zeus of Cybele, and the explicit name of the Great Mother's consort.²⁷¹

YHWH himself likely came to the Hebrew people as a composite of the Indo-European storm father and of the consort of the Great Mother, which is how he was known to the Romans when they formed Jupiter-Iovis. His actual worship shows aspects of both faiths – as YHWH is, on the one hand, a storm god represented by the lightning and the cloud, but, on another hand, is a figure associated with serpents and the sea. During his adoption by the Hebrew people, YHWH also took on aspects of Seth-Baal, transforming himself into a god of the wilderness, of outsiders, and of the chaotic forces that oppose nature.²⁷² While this absorption of YHWH and his antithesis, the good and the bad god-kings, into a single figure may seem difficult to understand, such a synthesis of Near Eastern and Semitic storm gods had been ongoing since probably the second millennia BC, when Tarku, the West Hittite storm god that the Greeks knew as Teucer, and Baal, the Semitic storm god that the Greeks knew as Belus, were said to have travelled together throughout the Aegean and East Mediterranean.²⁷³

²⁶⁸Much of the story of Kings – and the history of the Hebrews after Solomon in general – is that of disobedience to YHWH. At no point does the Bible indicate that the Hebrews worshipped YHWH in general.

²⁶⁹The religion of Baal seems to have been generally suppressed by the 8th century BC.

²⁷⁰Known only through epitome.

²⁷¹Jewish scholars deny this identification, calling it an erroneous corruption of YHWH Sabaoth, which they claim means “Yahweh, Lord of Hosts.”

²⁷²It's really unclear if this syncretism originated with the Hebrews, or was adopted by them from an existing syncretism established by the Semites in Egypt. The syncretism of Seth and the serpent Apep, as mentioned, does to the Hyksos period, and seems to have originated in the Asiatic peoples who overran Egypt.

²⁷³To have conquered Cyprus and/or Crete, in different version of their myth, such as that given in Servius' Commentaries on Virgil.

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IMPLICATIONS

The fact that YHWH is a composite of the pagan deities of the peoples that came together in the Eastern Mediterranean is, for many, an uncomfortable prospect. It is just as equally undeniable, and its implications upon the mythical identity structure of the Jews and certain Christian peoples is clear.

First, the Jewish faith is founded upon the myth that the Jews are a unique people, chosen by god, the first practitioners of monotheism,²⁷⁴ who have no normative historical existence, but who have always been and always will be. This myth is *prima facie* false and impossible, but it is an irrational religious view that guides the lives of many people, both Jewish and gentile. That the Jews derived their faith from the pagan faiths that preceded them, and that they existed as people before they existed as a people, is something that the Jews do not wish to accept, because it also implies that there may come a time when they exist merely as people, and not as “a people”, again.²⁷⁵ For many, to say that the Jews are just people, and no different from any other, except insofar as they have chosen to differentiate themselves, is to insult the Jewish people and to be “anti-Semitic.”

Second, the Christian faith, particularly the Judaized Christianity of the extreme American neo-conservative movement, similarly rejects any link to paganism, though the Christian faith is perhaps more pagan in its daily and

²⁷⁴The claim of the Jews and Christians to monotheism has always been bizarre. A good Muslim, for instance, would quickly point out that the Catholic Church, in the Trinity, has discovered three gods – and, in the mother of God, a goddess. (The Muslim religion split from Christianity in part on this issue). Judaism is a religion of the superiority of YHWH over other gods; it does not deny those other gods existence. Thus “thou shalt have no god before me”, not “there is no other god.”

²⁷⁵Note that the differentiated nature of the Jewish soul may be a permanent barrier to their existence with others, just as the white and Negro souls are fundamentally different and incompatible.

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common practice than modern Pharisaic Judaism.²⁷⁶ As Frazer demonstrated long ago in his *Golden Bough*, the New Testament Christian faith, in its practice, is based upon a series of festivals and rites borrowed from the worship of figures as diverse as Mithras and Ostara, even before one considers the pagan rites of the Jews which underpin its Old Testament doctrine. The reason, though, that many modern forms of Christianity are so challenged by the pagan nature of Judaism is that much of modern Judaeo-Christianity is not Christianity at all – it is not adherence to the doctrines of Christ as presented in the New Testament – but a modified version of Pharisaic Judaism intended to bring its adherents into servitude to the Jews in conformance with the Noahide laws, which the Talmuds teach reduce all non-Jews to the status of animals, and thus slaves under the mastership of the Jewish race. The political reasons for this subversion of Christianity – the subjection of Christianity to the power of doctrines that are communist and Zionist in orientation – is the subject of another essay.²⁷⁷ But the demonstration that the Jews are not a Chosen People, but merely another people who exist in time and history, poses no threat to the follower of Christ's teachings, which begin with the release Christ grants man from the covenant of the Old Testament. That the god who fathered Christ is a pagan figure also has little relevance to Christ's ethical doctrine, or his promise of salvation – teachings which came from the son and not the father.²⁷⁸

For those who are not bound by the Jewish and Judaeo-Christian faiths, an understanding of the historical and mythical context of the Bible furthers the understanding of human history. Thus, for those who are already outside the Judaeo-Christian paradigm, the revelation that the Jewish god YHWH is

²⁷⁶Which is largely the product of the irrational and non-textual fantasies that comprise the "oral tradition" captured in the Talmuds and related books of fables and law. The degree to which these traditions are authentically pagan, as opposed to the products of the individual imaginations of charismatic Rebbes, is unclear.

²⁷⁷Covered, in part, in my book *Centuries of Revolution*.

²⁷⁸Though the Catholic Church and many other religious institutions would disagree.

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the well-known pagan deity Iovis should create no dissonance.²⁷⁹

²⁷⁹Further below, in Chapter 12, I argue for a partial identification with the goat-God who forms the basis of the Christian Satan, as well.

CHAPTER 9

THE CIVILIZATION OF THE GREAT MOTHER²⁸⁰

The poison of modernity has extended itself into all aspects of human knowledge, from the popular to the obscure. In the more obscure segments of humanity's collective wisdom, the lies of the modern world have met the least resistance. Thus in the fields of ancient history and culture, one finds the poisons of Jewish doctrines - communist, feminist and homosexual - distorting and obscuring the truths of the ancient world. From this cauldron of poisoned knowledge has come the modern lie of the Great Mother, which is taught in a broad variety of subjects, from ancient history to introductory religion to classical myth and languages. There was, in antiquity, a civilization of the Great Mother, and this civilization was important to the development of the Mediterranean and Near Eastern cultures, but the matriarchal form of social organization is not the original common inheritance of the human race, and the Great Mother was not the sole conception of the feminine divine that was known to the ancient world. The Great Mother and her cult is at the roots of the cults which control modern Western Society, but the occultism of those groups is not the only occult wisdom which was known to ancient man.

INTRODUCTION AND OVERVIEW

Europe's southern border is the Mediterranean Sea, and in the Eastern part of that sea is the isle of Crete. In the North of Europe, in the time before recorded history, there emerged a people – the root race of what we now call

²⁸⁰Minos-Min needed.

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the Indo-European people – and this people spread and eventually created the civilizations of Europe and Asia, and all of the civilizations that have come together to form the modern world.²⁸¹ But this proto-Indo-European civilization was not alone. It may not have been the only civilization of the white race.²⁸² On the island of Crete, sometime before the dawn of the second millennia before Christ, a civilization, which we call Minoan, developed, and this civilization worshipped a divinity that is commonly called the Great Mother. Minoan civilization dominated the southern part of the peninsula of Asia Minor, also called Anatolia, and has some overlap with what is generally called Anatolian civilization, the civilization of Asia Minor prior to the Indo-European invasion.

The religion of the Great Mother was enduring. We know little of it directly, because the earliest written records of Minoan civilization – the records encoded in the form of writing known as Linear A – are still obscure to us. What we know of the Minoan world we know through the records that were kept by other civilizations, by the art of the Minoan people, and by the continuation of Minoan religion into the historical period of neighboring civilizations.

In the late 19th century, a brilliant student of the ancient Tradition, JJ Bachofen, composed a treatise called *Myth, Religion and Mother Right*. This treatise is not widely available in translation – though it should be. Bachofen drew a strong line between two forms of ancient religious worship – the religious practices of the Indo-Europeans, which was dominated by a male sky god, and the religious practice of the matriarchal peoples that the Indo-Europeans conquered, which were typified by the religion of the Great Mother. Bachofen called these civilizations the Uranic and the Telluric – the sky-based and the earth-based. Bachofen believed that matriarchal civilization always preceded patriarchal civilization, and he believed that these two forms were distinct and

²⁸¹See Chapter 3.

²⁸²Though it was likely the only civilization of the white race's Nordic strain.

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naturally opposed. His thoughts on this matter have been seized upon by modern feminism to create conflict between the sexes in the manner which the Jews have used to create conflict between the races and the classes – part of a larger plan to divide and conquer society. Bachofen's thesis is inadequate, as his examples of matriarchal civilization are far from universal, even in the Middle and Near Eastern cultures to which they are generally applied. The feminine goddesses of the ancient world were varied in nature and cannot be reduced to a single "Great Mother" figure – in fact, the "Great Mother's" cult is a single pathological development of matriarchy.²⁸³

THE INDO-EUROPEAN HOLY COW

The chief of the Indo-European pantheon is, in all the manifestations of Indo-European culture, the storm god.²⁸⁴ Even in the proto-Indo-European branch that shot out from Central Asia into Sumeria, Egypt and the Indus Valley, the storm god is of primary importance. However, Indo-European religion is not just the storm god. It is a complex series of myths that are cognate developments of a single unifying mythical tradition. The beginning of the Indo-European epic of creation and destruction is the belief that all of the gods originated in the generative act of a single feminine being. However, this mother of all the gods is not "the Great Mother" of the civilization of the Near East. The Indo-European and Minoan forms of worship sharply contrast.

In the late Greek tradition, it was believed that Ge or Gaia was the creative being who appeared in the primeval chaos and generated from herself

²⁸³Though the pathological aspects are somewhat recovered in the doctrines of the Hindu Tantras, where, as Shakti, she is subordinated to the destructive power of the Aryan male, Shiva.

²⁸⁴The first records of the storm god in an Indo-European culture that I am aware of is Telpinu of the Old Kingdom Hittite myth, followed by Kumbaba of the Hurrian myth. The latter indicates that the storm god has been the chief deity of the Indo-European people since before the 4th millennia BC.

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first the sky god, Uranus,²⁸⁵ and then a host of beings which would war among themselves for control of the universe. In the Vedic tradition and the tradition of the Avesta, the world emerged because of the actions of Go or Gaus, the sacred cow. In the Nordic religion, a sacred cow, Audhumla, licks from the ice the grandfather of the god Odin; Viktor Rydberg has shown the relationship of this myth, and even late Germanic mythical figures, like the knight Gayomert, with the larger Indo-European tradition of the creation of man from a single fertile earth goddess, generally symbolized by the cow.²⁸⁶

The Greek tradition is the one best known from modern collegiate studies, and it has been syncretized with feminine doctrine to produce Ge-Gaia, the Earth mother, an icon of the environmentalist and feminist movements. Yet this is not an accurate understanding of the Indo-European mother goddess, as an exploration of the different feminine divinities archetypes of the ancient world shall show.

MINOS AND MIN

The earliest records we have regarding Minoan civilization are found in the early Middle Kingdom of Egypt, where reference is made to a Menu of Fenkhu – Minos of Phoenicia - who rules the island of Crete. The reference is in passing, but allows us to date Minoan civilization as early as just after the second millennia BC and relate it to the culture of Phoenicia – generally the cities of Sidon and Tyre in the territory of modern Lebanon. Several cultures that share a mythical tradition linking them to Phoenicia, Sidon and Tyre display matriarchal forms of worship – Cyprus, Carthage and Etruria being three that we shall discuss here.

²⁸⁵This Uranus, as known to the late Greeks, is loosely based on the Sumerian Anu (a sky god), who is castrated by Enlil-Kumarbi (a deity supplanted in the Semitic version by Bel-Marduk). From the swallowed genitals, Teshub-Tarkhun (Greek Teucer), the storm god, is born, and plots with Anu to overthrow Kumarbi. In the Greek variant, the testicles are thrown across the Earth, creating various beings, including Aphrodite.

²⁸⁶Rydberg, Viktor. *Teutonic Mythology* Vol II.i. of the Reaves edition.

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Minos himself is an interesting figure. It has been argued that his name is related to that of the Egyptian deity Min, and “Minos” would almost have to have been how the Greeks adopted the name – just as they referred to Baal as “Belus”. Further, the lengthening of the “u” to an “o” is consistent, as the God Min is properly known in Egyptian as Mnw.²⁸⁷ And the spelling of the God’s name Min and Mnws of Crete is virtually identical, except for the addition of the “s” in the king’s name. Thus it is reasonable believe that the God the Egyptians knew as Min played a role in the Great Mother’s civilization.²⁸⁸

Much of known of Min, though not enough for the complete picture scholars like. Min was a god of fertility who is always shown with the trappings of royalty and an erect penis. He came to Egypt from the Hamitic peoples of the Mideast; that racial description includes the pre-Indo-European and proto-Indo-European peoples of the region.²⁸⁹ He was often represented by the goat, and, in at least one of his temples, he was worshipped in an annual festival were his priestess would fornicate with a goat.

In the Greek myth, Minos is cuckolded by a bull,²⁹⁰ who reproduces with Minos’ wife Pasiphae to produce the Minotaur, an axe-wielding half-man,



Minotaur on coin found at Knossos

half-bull being who demands sacrifice in the dungeon of the labyrinth. It has long been thought that a conflict erupted in the ancient Eastern Mediterranean between worshippers of a bull god and a goat god, and the bull, like the goat, along with the double-axe, are associated with the Great Mother cult. The exact relationship is not clear, but it is safe

²⁸⁷  – pronounced Menu.

²⁸⁸“Scholars” contest this, but they seem to contest everything. Going back and reading the Egyptian, the Greek, and late commentaries like Plutarch, the words and the archetypes are identical. Here, Rydberg’s thesis on Occam’s Razor and “the two Groas” must be adhered to.

²⁸⁹See Chapter 4.

²⁹⁰There is some suggestion that the bull is the Egyptian Montu.

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to say that these symbols all tend to point to the same religion and the same culture – the civilization and culture of the Great Mother.

THE CIVILIZATION OF THE GREAT MOTHER

The first records of the Great Mother herself appear in Hittite texts, where the Southern Hittite peoples are said to have adopted the worship of Kubaba,²⁹¹ who is a fearsome mother deity that they encountered among the native peoples of the southern Anatolian coast. The Hittites were the Indo-European invaders of the Anatolian peninsula that settled in the northern central region and eventually expanded their control, sometimes ruling through vassal states, over most of the peninsula. Their major regional enemies included the state of Wilusa – Greek Ilios or Troy – in the Hellespont, and Azzawa – Greek Asia – on the Western coast of Anatolia. At times, the Hittite peoples were politically divided into several states, and there was a general Eastern and Western cultural divide that was also manifest in Hittite religion – the Western Hittite peoples referred to their storm god as Tarkhun; the Eastern Hittite peoples referred to him as Teshub. Teshub is the name of the storm deity of the Indo-European Hurrian ruling class; Tarkhun is the figure found in Greek myth as Teucer, also associated with Troy, among other locations.²⁹²

From the study of the statuary and the art of the Minoan civilization, it has been determined that the Minoans worshipped the Great Mother in conjunction with a male consort. Along with the bull and the goat, this

²⁹¹Later Kubaba. Greek Cybele.

²⁹²As we have just discussed in the myth of the late 2nd millennia, Tarkhun-Teshub was the product of the swallowing of the testicles of Anu by Kumarbi. The names Ku-bala and Kumarbi differ notably in the stem, which are feminine and masculine forms of “lord”. The appendix of the prefix “lord” is normative in the Near and Middle East, as in Nin-Gizzida (Nin- being Sumerian “lord”). Arbi- is the same stem as Erb-, the name of a god of Northern Mesopotamia whose name is remembered in the place name Erbil.

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consort is also represented as a serpent.²⁹³ From Minoan, Anatolian and Hittite art, it has been suggested that she was a mistress of beasts, and that she is often portrayed in a chariot drawn by either lions or serpents.²⁹⁴ Kubaba is the goddess known in Greece and Rome as Cybele, and it has been generally assumed that the late worship of Cybele is the “purest” form of the Great Mother faith to have survived.²⁹⁵

It is not, however, the only form the religion of the Great Mother to have survived into the Classical period. In the Greco-Roman context there is a set of myths that are of particular interest – the Theban mythical cycle, particularly that around Ino, and its parallel in the Etruscan mythical cycle around Iuno. Ino and Iuno are philologically identical. One is the Greek cognate of the Latin, and both are derived from the Etrurian. Ino, in the Theban epic, is the daughter of Cadmus and Harmonia – two figures who end their lives transformed into serpents by the god Mars. Ino cares for the infant Dionysius, after he is born to her sister Semele.²⁹⁶ She is also the wife of Athamas – possibly identical to the Hebrew name Adam.²⁹⁷ The myth of

²⁹³This identification comes primarily from statuary images of topless women holding serpents in ceremonial fashions, and the accompaniment of female goddess by the serpent in art, such as the Greek Athena, and in the Hebraic myths of the Bible. The literary remnants generally pair the Great Mother with the goat and the bull, as discussed above. As I argue in *Centuries of Revolution*, the cult of these three gods are related in the persona of one beast – presuming a relationship of the bull to other virile and predatory beasts, such as the lion and the wolf. (This last relationship could be reasonably disputed, but I think the evidence tends to support it). Joseph Campbell argues strongly that the pairing of the Great Mother and the serpent predates the other identifications.

²⁹⁴As were Cybele and Demeter.

²⁹⁵Cybele was imported into Greece in antiquity, and into Rome in historical time, just after the fourth millennia BC. Her worship, as discussed, is associated with Crete, Rhea and Dionysius.

²⁹⁶Or born from the thigh of Zeus after being rescued from the ashes of Semele, who is incinerated by Zeus's thunderbolt. The idea of being rescued after the mother is burned is common to both major variants of the Dionysius myth, and is reminiscent of the relationship of Loki to the heart of the burned giantess Gullveig-Heid.

²⁹⁷Developed somewhat below. The names of the consorts of the Great Mother are Athamas, Adonis and Attis. That seems to be too close a relationship to be coincidental, particularly when the Hebrew consort of the mother of the Jews is Adam. As discussed in this article, Clement of Alexandria explicitly links the Great Mother to Eve, stating that her name was shouted aloud

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the Etrurian Iuno is not clear,²⁹⁸ except that the name was adopted by the Romans and equated with the Greek deity Hera – though the two goddesses are known to be of different origins. Hera's name is derived from the same root as the word "Aryan", and she is an Indo-European figure of different origin than the Etrurian Great Mother. What is known is that the Etrurians adopted the worship of Iuno through the medium of Carthage, from the culture that the Carthaginian and Phoenician merchants they traded with brought to the Etrurian shores.

Julius Evola also believed that the worship of the Great Mother survived in Greece as aspects of other goddesses, including Demeter Melaina, Diana of Ephesus and Diana of Taurus.²⁹⁹

THE CONSORT AND RESURRECTED GOD

In all of the Classical myths surrounding the Great Mother, there is a consort, a younger man, who represents the regenerative force of nature, and whom

during the rights of Dionysius. But, as also discussed, Petrie relates Adonis to the Phoenician Adon and the Egyptian Atum. I present a very different take on this relationship in Chapter 10. If one equates the consort of the Great Mother with the serpent god, then one may have the origin of the idea of the serpent in the garden who in some Christian theologies, such as Christian Identity, seduces Eve and becomes the mother of the "dual seedline". Is this serpent also the Egyptian Apep? That could be discussed in an entire essay – but it should be noted that by no later than the 13th century BC – and certainly before the authorship of the Hebraic variant of the myth -- the serpent Apep is being shown in Egyptian art as being beside a tree. This tree may be the tree Iusaas, associated with the Atum creation myth, but this is likely the serpent and tree – a broad Near and Middle Eastern motif that formed the basis of the Hebrew myth.

²⁹⁸We know of her through her name inscribed on mid-1st millennia BC works of art which depict mythical scenes in which she is clearly the Roman Juno and Greek Hera. We can read Etrurian proper names because the Etruscan alphabet, which is based on Greek, is known. We cannot read much more than proper names, though, because the language itself is known only through fragments, though it appears to have survived possibly into the Christian era.

²⁹⁹Figures which survived in the Catholic religion as the "Black Madonnas." Evola's views is discussed in greater depth below under "the Great Mother in India."

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the Great Mother loves and who dies, only to be reborn.³⁰⁰ The earliest form of this myth is in the regeneration of the Egyptian god Osiris, which occurs through the intervention and assistance of his sister and lover Isis.³⁰¹ The “Great Ennead” of Old Kingdom Egypt, of which Osiris was a key figure was a Sumerian export to Egypt.³⁰² Yet there are problems with stating Osiris was the original consort of the Great Mother.

As a Sumerian export, there is nothing to indicate an origin of Osiris’ story in the myths of Crete or Southern Anatolia.³⁰³ The Near Eastern mother figure associated with Osiris, Isis, is a very distinct figure from that of Minoan Great Mother.³⁰⁴ This tends to indicate that the later syncretism of resurrected god and the consort of the Great Mother is a later one.³⁰⁵ Yet it is almost impossible to think of the Great Mother faith without the myth of the mutilated and reborn god.³⁰⁶ In the version of the faith that survived in Anatolia, the Great

³⁰⁰These mythical stories are late, though. This motif seems absent from stories of the Queen of Minos. Could there have been multiple divine couples on Crete, mistaken as its kings and queens? Could the religion of Crete have taken different forms over the centuries? The answer is yes, possibly, but whether that could have is a did is an open question. The keys shall be the continuing translation of the Hittite and Linear B documents, and the decipherment of Linear A and Etrurian.

³⁰¹This is really an attempted regeneration. She is unable to locate his penis, which remains in the Nile and grants that river fertility, thus linking Osiris as the god of the dead to the idea of seasonal generation and fertility. That the name Adonis is likely related to Hades – in early forms from the first part of the first millennia BC, such as in the Iliad, they are identical – further reinforces this equation.

³⁰²And must be distinguished from the cults of Re, Amun and Horus. Re, the Semitic Shamash, seems to have come over with the Great Ennead, yet was not originally a part of it. Like Bel-Marduk, he is grafted onto the Sumerian trunk. Re was raised to the level of Osiris. Osiris is himself distinct from that of the traditional Aryan storm god, Horus. If one accepts an equation of the sun and fire gods, which is open to debate, these three correspond to Heimdal, Odin and Thor in the Nordic-Germanic tradition.

³⁰³Quite the contrary, Osiris appears to have originated in Sumer as Dummuzi, Semitic Tammuz.

³⁰⁴Discussed below.

³⁰⁵Dionysius and Osiris are explicitly equated by the 1st century AD. This appears to have occurred no later than the 5th century BC, and possibly much earlier.

³⁰⁶Possibly here I am succumbing to the modern view of the religion which I am trying to

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Mother, Cybele, has a lover, Attis or Adonis, who is slain and reborn, and who represents the death and re-birth of vegetative life in the natural cycle.³⁰⁷



Dionysus

In Greece the resurrected god is Dionysius. The mythical cycle surrounding Dionysius was, to some degree, absorbed by the cults that formed around aspects of Zeus. Several of the myths told of Zeus were almost certainly originally stories of Dionysius, such as the story of Zeus having been raised on the island of Crete and fed from a goat's horn by Rhea, while her curetes beat their spears on their shields outside the caves. Zeus was often syncretized with conquered gods, and a thorough examination of his myths is needed to divine what was and was not original to him³⁰⁸.

What can be said definitely about the consort is that he is the lover of the Great Mother, he is slain and reborn, he appears to have been raised in secret by the Great Mother, and thus also is likely her son or foster son.

GEBELEIZIS, SABAZIUS AND ZAMOLXIS

Jordanes, in his *Gothic History*, tells us briefly that among the Goths, “in their second home, that is, in the countries of Dacia, Thrace and Moesia, Zalmoxes reigned, whom many writers of annals mention as a man of remarkable learning in philosophy.”

Zalmoxis is known as a god of the Gothic-Scandinavians in Thrace through several ancient writers, particularly Herodotus, who mentions that

deconstruct.

³⁰⁷Discussed in the context of Osiris in Chapter 10.

³⁰⁸In terms of the serpent, there is Zeus Meilichios, the only known representation of Zeus in serpentine form, and almost certainly a pre-Mycenaean god associated with the sky father.

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his name is as Gebeleizis, a name which relates linguistically to the Sabazius, who was also known to several ancient historians and early Church writers. The “-zis/-zius” suffix of this name is related to Indo-European “Zeus”, leaving a stem “Gebele-” or “Saba-”. “S” and hard “C” transliterate in several languages, including Middle Egyptian in its transformation into Coptic,³⁰⁹ and this “Gebele-” or “Saba-” appears to be the Great Mother Cybele, the name Zalmoxis being a corruption of “Cybele’s Zeus”.

In this context, it is interesting that Sabazius was understood by the ancient Romans as identical to the Hebrew god Yahweh. The Roman historian Valerius Maximus³¹⁰ tells us that the Jews worshipped Iove Sabazius – a Latinization of the name Yahweh Sabaos. The standard Hebrew understanding of Sabaos is as “Lord of Hosts”, but throughout the Classical world, particularly in Greece prior to the Roman conquest of Judaea, the Hebrew’s Yahweh Sabaos was understood as a manifestation of Dionysius, identical with the consort of the Great Mother Cybele.

Little is known directly of the worship of Sabazius-Zalmoxis among the Goths, or Getae, though many artifacts and depictions have been left from his temples. Zalmoxis was a god always depicted upon a horse and wielding a spear or “staff of power”, and most of his depictions show him conquering a bull-god, the “bull of the moon”, or a serpent, which represents the earth. Scenes of this conquest are believed to have inspired the tale of St George and the Dragon in Britain. His worship involved a statue of a hand with several of the fingers transformed into different images, and these hands have been found throughout Thrace and Phrygia, the realm where Zalmoxis was worshipped.

Zalmoxis also appears to either be, or be an aspect of, the being that was worshipped among the Scandinavians as Freyr. *Ynglingsaga* 12 tells us that:

“Frey fell into a sickness, and as his illness took the upper hand, his men

³⁰⁹Via the medium of the “soft C”, though not in Latin, and there is evidence that this is a hard “C” as far back as the 17th century BC, when the Hittites encountered the name as Kubaba.

³¹⁰Whose works are only known through a late epitome.

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took the plan of letting few approach him. In the meantime they raised a great mound, in which they placed a door with three holes in it. Now when Frey died they bore him secretly into the mound, but told the Swedes that he was alive; and they kept watch over him for three years. They brought all the taxes into the mound, and through the one whole they put in the gold, through the other silver, and through the third the copper money that was paid. Peace and good seasons continued”

This story is mirrored in historical accounts of kings such as Frode III in Saxo’s *Gesta Danorum*, and is clearly derived from the legend of Zalmoxis given in Herodotus’ *Histories iv*, 94-96:

“Zalmoxis, therefore, who by his commerce with the Greeks, and especially with one who was by no means their most contemptible philosopher, Pythagoras to wit, was acquainted with the Ionic mode of life and with manners more refined than those current among his countrymen, had a chamber built, in which from time to time he received and feasted all the principle Thracians, using the occasion to teach them that neither he, not they, his boon companions, nor any of their posterity would ever perish, but that they would all go to a place where they would live for aye in the enjoyment of every conceivable good. While he was acting in this way, and holding this kind of discourse, he was constructing an apartment underground, into which, when it was completed, he withdrew, vanishing suddenly from the eyes of the Thracians, who greatly regretted his loss, and mourned over him as one dead. He meanwhile abode in his secret chamber three full years, after which he came forth from his concealment, and showed himself once more to his countrymen, who were thus brought to believe in the truth of what he had taught them. Such is the account of the Greeks.”

Yet the worship of this God is perhaps best known to us in the account of the early Church father Clement of Alexandria, whom we shall discuss below.

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DEMETER AND HERA – THE OTHER INDO-EUROPEAN GODDESSES OF THE NEAR EAST

Distinct from the cult of the Great Mother are two other sets of feminine cults. One is the Indo-European, which, in addition to the previously discussed Great Cow, features the consort of the storm god as a distinct goddess. The other is the goddess queen of the Sumerian-born religions of the Near and Middle East, known under several names, and perhaps best identified with the Semitic Ishtar and Sumerian Inanna. All three of these figures are syncretized at various points with the “Great Mother”.³¹¹

The Great Cow, Ge, also appears in Greek as Demeter, whose name is derived from *Diu Mater*,³¹² and means “Goddess Mother”.³¹³ The cycle of mythical tales around Demeter, particularly those of her daughter Persephone³¹⁴ and her relationship to the Underworld God Hades,³¹⁵ show an identification of her with the Great Mother tales that the Mycenaean Greeks encountered,

³¹¹This wide syncretization of the “Great” feminine archetype with lesser feminine archetypes has allowed modern scholars to argue that all of these archetypes are “the same”. This error – that of taking late syncretizations of divinities as evidence of the equation of those divinities – has been common in mythological works since the beginning of recorded history – and still man has not learned.

³¹²As Jupiter comes from *Dius Pater*.

³¹³Some have argued that the Ge and De stems are identical, but the G and D simply do not equate.

³¹⁴One is tempted to say “voice of Perses”, but in Diodorus the “-phones” suffix indicates “slayer of”, as in *Argophones*, a name of Hermes, slayer of Argos, or *Bellerophon*, which means slayers of Belleros, possibly identical with *Belus-Baal*. Persephone would thus be “slayer of Perses”, Perses being a Titan, possibly related to Persia and likely distinct from Perseus, though the roots are similar.

³¹⁵Really, what this suggests is what our early inquiry seemed to be leading us to, which is that the “Great Mother” of Crete is really a mother and daughter – a “Great Mother” equated with Demeter, and a daughter equated with Persephone. The mother’s consorts would be the goat and bull; the daughter’s consort is the resurrected god. The serpent then appears as a distinct figure, possibly a seducer of one or the other. One thinks here of the parallels, in which the giantess Gudrun is seduced by Odin, a Nordic manifestation, in some respects, of Osiris, as discussed in Chapter 11.

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Demeter

and she is also syncretized in at least one story – that of Demophoon – with Isis.³¹⁶ However, Demeter is not generally syncretized with Cybele or Rhea in Greek myth, reinforcing the idea that she represents a distinct archetype.³¹⁷

Separate from Demeter-Ge is the consort of the storm god. There is no indication in the Aryan mythical cycle that the wife of the storm god and the Great Cow are identical. Despite her universal appearance in Indo-European myth, not much is known of Queen of the Gods, except that the name by which she is known in Greece, Hera, is derived from the same root as Aryan, or “excellent.”³¹⁸ It appears that this goddess figure originally epitomized the married woman and the sanctity of marriage. In the Greek tradition, there are several tales in which Hera is confused with the Great Mother or with later manifestations of Ge-Demeter, including in the summoning of serpents to challenge “Mars”.³¹⁹ Hera’s later efforts to frustrate Heracles with serpents

³¹⁶Plutarch, a later source from the 2nd century AD, records this myth as being of Isis. As both versions were certainly known in his world, it is reasonable to believe that the myth was known to be originally of Egyptian or Hamitic origin.

³¹⁷Though Demeter’s syncretization with Ge make the identity of the two almost certain, though, in the form of the myth known to Hesiod, a relatively early source, Demeter is Ge’s granddaughter. Even in Hesiod’s time, the various traditions of the Near East are heavily syncretized.

³¹⁸Both Hera, in Greece, and Frigg, in the northern countries, are very indistinct figures. They have been assigned a general fertility role, following the belief that all goddesses are fertility symbols unless otherwise stated, but there is no real evidence to support this. Hera’s defining trait in the Greek literature is her jealousy, which seems a later bit of burlesque comedy, likely derived from her initial role as “matron.”

³¹⁹Mars was almost certainly the god known in the Northland as Thor, though he was given a subordinated role in Greece, likely because he was foreign. The chief God of the antique Romans was identified with Mars, and this Mars had fertility, war and storm aspects. Mars is also described in the literature as a Thracian and Illyrian God, further cementing his ties with the Germanic peoples in Southern Europe. His association with mindless battle and the disrespect he received in Homeric myth, after his injury, likely represent a Greek view of the men they faced in battle. The violence of others against us always seems less noble than our own.

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may stem from this same confusion.³²⁰

SUMERIAN AND EGYPTIAN³²¹ GODDESSES IN THE NEAR AND MIDDLE EAST

In addition to these Indo-European figures, there is the dominant feminine figure of the proto-Aryan Near and Middle East – the fertility goddess Inanna-Ishtar.³²² In the Sumerian cultures and its successors in Semitic Mesopotamia, Inanna-Ishtar is the consort of Dummuzi-Tammuz, both of whom occupy a position in an Ennead of Gods identical to that of Isis and Osiris. Further, Isis and Osiris are Greek variants of the Egyptian names Iset and Osir. The name Osir is thought to be an epithet relating to the possession of many eyes.³²³ Iset would be a variant of the “Isht-“ stem in Ishtar.³²⁴ This goddess, Inanna-Ishtar-Isis is generally understood in two aspects – one as a promiscuous and sexual goddess, and the other as a goddess of war and plague.

In Egypt, the two aspects of Ishtar became two separate divine aspects of Isis – Hathor and Sekhmet. Hathor, whose name means “the house of Horus” and who is first encountered in Egyptian religion as the consort of the storm god, was depicted as a cow, and, when united with Isis, was the goddess of sexual reproduction and fertility. Sekhmet was the lion headed goddess, possessed of arrows, known as the eye of Re, who was Isis at war, as well as

³²⁰Both this episode and the name Herakles have puzzled scholars. Heracles may well be the figure known in north myth as Magni, also known as Halfdan or Gram. Heracles was an original god of the Romans, along with Mars.

³²¹I was tempted to say “proto-Indo-European”, but this form seemed clearer.

³²²There appears to be a linguistic link to Greek Hestia, Latin Vesta, but this is debated. Hestia and Ishtar are not far from each other linguistically.

³²³And has thus been related in antiquity and modern times to Greek epithets like Pelops and to Greek figures like Argus. However, this understanding of Osir was first recorded in late antiquity, and may itself be corrupt or significantly variant from the understanding of Osir in the 26th century before Christ.

³²⁴It should be noted, though, that the –t is a general Egyptian declension for the nominative singular feminine.

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a goddess of disease and plague.³²⁵ Though Hathor and Sekhmet may have started as distinct goddesses outside of the Egyptian tradition, they became understood as distinct aspects of a single feminine divinity.³²⁶ There is some parallel to this in the dual nature of Freyja in the Nordic religion, who is both a promiscuous sexual divinity and the goddess that claims half of all those slain in war.³²⁷

While Sekhmet appears to have been the model for the Greek goddess Artemis, some have argued that Artemis³²⁸ also borrowed from the Libyan divinity Neith. Neith, who was adopted by the Egyptians and mediated via Egypt into the Near East, was an archer goddess associated with the wilderness. Her archer attribute seems to have brought the wilderness aspect to later notions of Artemis, because the archer attribute is what is foremost in the earliest depictions. But, it is clear from Greek and Roman references that place the origin of the goddess Athena, at times, in Africa, that Neith also played a role in the development of Athena.³²⁹

³²⁵These attributes, as mentioned below, particularly link her with an early variant of Artemis whose function was to shoot arrows and take the lives of women who die natural deaths, as her brother Apollo held the same function with the lives of men. Apollo is linked to Horus in later Classical myth.

³²⁶The Mesopotamian tradition does not appear to have separated Ishtar into two actual goddesses, yet Hathor and Sekhmet appear to have come to Egypt as distinct beings and then been integrated into Isis, who does not possess these aspects in her earliest form. A good working hypothesis is that Isis developed her “love-lust” aspect parallel to Ishtar’s “war” aspect, and when the two goddesses encountered each other again in the New Kingdom, their natures, though divergent, were still too similar to resist syncretization. This is similar to the way in which, the black and white races, having diverged from a primitive stem, can recombine to produce offspring that resemble a primitive strain of man again.

³²⁷This relationship may be closer than can be reasonably demonstrated with the available evidence.

³²⁸The name Artemis is of unknown origin, and is not Greek.

³²⁹Like Artemis above and Aphrodite below, Athena is one of the goddesses of Greek whose name, and, presumably, persona, is not Greek in origin. Athens was, like Thebes, a city-state who traced its origin to pre-Mycenaean times, and whose founder was a half-man, half-serpentine being called Erechthonius or Erechtheus. Athena was depicted in the Parthenon accompanied by a serpent, indicating that her worship may have originated in part with the Great Mother. The story of her Libyan origin is tied to the Trojan myth cycle and to Lake Triton; the other

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Artemis in her late worship is the triple-divine being Artemis-Selene-Hecate, showing a further syncretization and perhaps a reintegration of aspects of the goddess that had become distinct during the first millennia. However, the feminist theory that has developed around this tripartite division – that these three archetypes of the woman are the way women were understood generally in antiquity or classical religion, and that all ancient religion can be reduced to these archetypes – is incorrect. The feminist understanding is a thoroughly modern one.

Most interesting in the context of the religion of the Great Mother is the sexual and lustful aspect of Isis-Ishtar, which the Greeks captured as the goddess Aphrodite. In one variant of the Greek myth, Aphrodite³³⁰ is born from the foam that forms in sea after the semen of Uranus falls upon it.³³¹ This is from the borrowing of the Sumerian myth of the castration of Ea. In the other variant, Aphrodite arrives in Greece from the sea by way of Cythera. These two Aphrodites were believed to be distinct beings – Aphrodite Pandemos and Aphrodite Urania – but were likely two different expressions that the sexual aspect of Isis-Hathor took in the Near East. In late Greek myth, Aphrodite takes the place of Cybele in the love affair with Attis-Adonis.³³²

By understanding these syncretizations, we are able to distill from the later form of the Great Mother religion the non-Cretan aspects and look at the Great Mother as she was.

story of her origin makes her Hyperborean, a designation tying her to the Indo-Europeans. See Chapter 10 as well.

³³⁰Like Artmeis, the name Aphrodite is of unknown origin, and is not Greek. Athena, not discussed here, is the third Olympian Goddess whose name is of unknown, non-Greek origin.

³³¹See the previous note on the largely Sumerian and Mesopotamian-Semitic origins of this myth.

³³²Suggesting a late syncretization of their cults.

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THE GREAT MOTHER IN INDIA

The cult which most closely resembles the Minoan religion of the Great Mother is that of the Dravidian goddess Kali.³³³ There is little reason, other than the close resemblance of the religions, to associate the death goddess of the non-Aryan Indian substratum with the Great Mother of the Eastern



Kali

Mediterranean; yet the form of worship and the attributes of the two are so close as to take the possibility of a relationship seriously. Kali is the dark skinned goddess who appears in many aspects, particularly in the late and modern Hindu religion, but who is most commonly a four armed being holding various instruments of death, including a large sword and a severed head, wearing a necklace of skulls and a skirt of severed arms, sticking out

her tongue and standing on the corpse whose head she has severed. Modern Hindu ideology finds many aspects of Kali, including a nurturing mother and a love-goddess, but this is theology explaining a syncretism – these aspects are likely other deities that have been subsumed by the dominant Kali cult. Kali, as we shall discuss about Cybele, is a goddess of ecstatic mutilation and murder.

There is a theoretical basis for relating the Kali and Cybele cults.³³⁴ There is a known diffusion of culture from Sumeria by sea routes through the Persian Gulf and to Eastern Africa, including the Red Sea coast, as well as into the Indian subcontinent. There is a long standing trade route, utilized since before recorded history, between the Arabian Peninsula and the Horn of Africa and the southern part of the Indian subcontinent. This trade route, fueled by the shifting winds that also bring storms to the Indian Ocean, was the route by

³³³Also discussed in Chapter 8.

³³⁴I specifically reject the idea that the Dravidian culture and languages are of Indo-European origin and that Kali and the Great Mother cult are part of the Indo-European tradition. This theory is really too speculative to be worthy of further discussion here, though I know it has had a resurgence in some circles. The Kali-Cybele relationship is speculative enough.

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which the L-haplogroup³³⁵ was able to spread from Africa to Southern India, the jumping off point for their spread into Australia and parts of the Phillipines. This route goes back and forth between Africa-Arabia and India depending on the season, and it is very possible that the religion of the Great Mother may have been disseminated from India to East Africa through the Red Sea to the Eastern Mediterranean, possibly by the mediation of Egypt.³³⁶

The form of worship of Kali and the Great Mother, and the remnant of the idea of the “black goddess” in the Near East, has been enough to persuade many scholars that this dispersal did happen. No less a personage than Julius Evola has written:

“This current has archaic exogenous origins, and it traces its roots to an autochthonous spirituality that is visibly analogous to that of the proto-historic, pelagic and pre-Hellnic Mediterranean world; in fact, the Hindu “black goddesses” (such as Kali and Durga) and those worshipped in paleo-Mediterranean areas (Demeter Melaina, Cybele, Diana of Ephesus, and Diana of Tauris ...) can be reduced to the same prototype. In this substratum, corresponding to India’s Dravidian populations, and, in part, to strata and cycles of older civilizations,³³⁷ the cult of a Great Mother or Universal Mother was a central motif, and it recovered an importance practically unknown to the Aryan-Vedic tradition, and to its essentially virile and patriarchal spirituality. This cult, which during the Aryan conquest and colonization survived by going underground, reemerged in Tantrism [and] in the manifold variety of Shaktic Hindu and Tibetan divinities.”

In the Tantric variant of the Hindu faith, the goddess appear in eight aspects, four pairs of one life-giving and one death-giving being, much as

³³⁵The black race.

³³⁶The same path that the white race took from Southern Mesopotamia, with a slightly different point of origin.

³³⁷Here Evola erroneously references the Harappan. I have omitted the reference.

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Hathor and Sakhmet are paired. This goddess is Shakti, which is the chaotic force of change in the world, which is opposed to the male force, Shiva, who is the unmoving center, even while caught up in the chaotic dance of death that is existence in time. Shiva brings Shakti into subordination, and the worship of the Aryan and non-Aryan death divinities is known as the left-hand path – as opposed to the right hand path of creative divinities such as Vishnu. Modernists have tried to reinterpret Kali as some kindly mother figure, but she is not – she is the death aspect with which a motherly “life” figure is paired. The cult of Kali attempts to subsume all aspects of the goddess into aspects of Kali, though that appears to be an inversion of the original relationship.

This essentially dualistic nature of the worship of the goddess in India suggests an alternate theory for mediation into the Near East, and possibly also the origin of the idea of the dual Hathor-Sekhmet nature of the goddess in the East – if the worship of Kali were to have spread North and West from Dravidian India, it would have encountered and syncretized with Ishtar first.

THE AMUN CULT AND THE GREAT MOTHER IN EGYPT

The cult of Horus was the dominant cult after Egyptian unification.³³⁸ It was supplanted in the Fourth Dynasty by the cults of Re and Osiris, imports from Sumeria. The Old Kingdom – which lasted through the Sixth Dynasty – collapsed when climatic change caused the massive expansion of the Sahara Desert. The chaos and warring dynasties which followed the Old Kingdom are known as the First Intermediate Period. The First Intermediate Period terminated when the dynasty governing the city of Thebes, devoted to the bull-god Montu, conquered the North and established the rule of a deity they called

³³⁸Horus was the cult of the proto-Aryan South, and sublimated the worship of Seth, god of the Semitic North, after Southern Egypt destroyed Northern Egypt during the war of unification that created the Egyptian Empire. Seth was returned to equality with Horus in the Second Dynasty, and several efforts to revive or rehabilitate him occurred throughout the entire three millennia of Egyptian history. See Chapter 8, above, among others.

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Amun, “the hidden”.

Amun’s consort was known under several names, including Maa, or “mother”. A later conception of Amun placed him in an Ogdoad of four male-female pairs of gods who created the universe from the interaction of their opposing principles. But this Ogdoad was a later theological development.³³⁹ The original Amun appears to have been the “hidden” force behind the creation of the universe.³⁴⁰ Prior to the ascension of his cult to power, an effort was made to associate him with Atun, the “all”, who was the divine being at the top of the Ennead, and who created the universe through various generative acts, including sneezing, spitting and masturbation. After the ascension of the cult to power, Amun is associated with the sun-god Re as Amun Re. In the very late period, Ammon³⁴¹ was associated with the Aryan storm god Zeus, but this appears to be the result of the Greek tendency to equate all chief masculine deities with Zeus.

Where the worship of Thebes originated has been a question for the ages.³⁴² Montu is a war god and a bull-god who became associated with the Semitic Baal. However, Montu appears to also be related to the bull-god of Crete.³⁴³ The worship of Amun appears to have been secondary to the worship of Montu in Thebes until the formation of the Eighteenth Dynasty, where

³³⁹At Hermopolis, and very late for Egypt – no earlier than the late New Kingdom, say 13th century BC, and possibly as late as the early 1st millennia BC. Herodotus references this when he discusses the eight and the twelve gods of Egypt.

³⁴⁰Though in this he had competition with Atum, who was the creator of the Great Ennead. This further suggests Amun’s non-Indo-European or proto-Indo-European roots. See Chapter 10, below.

³⁴¹The Greek formulation of Amun.

³⁴²Hypotheses range from Asia and sub-Saharan Africa to the North African Bedouin. There may be a relationship between the religion of Egypt and the religions of sub-Saharan Africa. Given how little has originated, culturally, in sub-Saharan Africa, my tendency is to believe the relationship is one of an export from Egypt. The idea Amen is a mediator between the Great Mother cults of India and the Near East is a much stronger possibility.

³⁴³There is a tradition of his worship having spread down the Nile, from Crete, though up the Nile, into Crete, seems more realistic. The bull was certainly central to the Cretan form of worship, and Montu bears more than a passing relationship to the Minotaur.

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Pharaohs began taking the reign name Amenemhat, or “Amen in front”.³⁴⁴

Amun was not a deity well accepted by the Aryan and Indo-European elements of Egyptian society. The dominant position of the Temple of Amun was challenged repeatedly throughout the Middle and New Kingdoms, until it was expelled from power by the Indo-European ruling caste of the Twentieth Dynasty.³⁴⁵ At this time, the Temple of Amun allied with Negro and Ethiopian elements and initiated a civil war which lasted almost three hundred years and ended with the conquest of Egypt by the Nubian Kingdom of Kush and its conquest by foreign powers.³⁴⁶ Human sacrifices were conducted to Amun³⁴⁷ and in some aspect his worship became syncretized with that of Min.³⁴⁸

Before the civil war that destroyed its power, the Temple of Amun faced its greatest challenge from the Pharaoh Akhenaten, whom Savitri Devi has identified as an exemplar of the Aryan “sun” principle.³⁴⁹ The dynasty of the Middle Kingdom was destroyed by the Hyksos invasion, which opposed the serpent Apep to the god Amen.³⁵⁰ The Hyksos were overthrown from the

³⁴⁴The reign of Amenemhat I has been controversial, as it appears he was assassinated and removed as a result of a palace coup – detailed in the Tale of Sinuhe. The historicity of this tale has been attacked though, by some scholars.

³⁴⁵The Twentieth and Twenty First Dynasty ruled simulatiously – the Twenty First being the rebel dynasty established in Souther Egypt by the Temple of Amun. The country was reunited under the Meshwesh Libyans of Shoshenq the First and his Twenty Second Dynasty, who also invaded Judea, but fell apart again into chaos, with rival Twenty Third and Twenty Fourth Dynasties, who were eventually conquered by the Nubian Twenty Fifth Dynasty. Unable to hold power, the Nubians were defeated by the Assyrians, faced a Greek-led rebellion in the north, and then were destroyed by the Persians. The real intermediate period, before the foreign dynasties, was 1077 BC, the date of the rebellion of the Temple, to 943 BC, the date of reunification under the Libyans.

³⁴⁶For the two empires of Kush and the Bible, see Chapter 4.

³⁴⁷In one Middle Kingdom document, five Syrian princes are ritually murdered and hung from the Pharaoh’s boat to be displayed. This practice appears to have been common.

³⁴⁸In fact, it is the worship of Amun-Min that is characterized by ritual sex with goats.

³⁴⁹In her masterpiece, the *Lightning and the Sun*.

³⁵⁰See Chapter 8, among others. Again, a North-South divide is found, as the Semitic North allied with the serpent, and the Southern kingdom with Amun. Neither is particularly Aryan or Indo-European in form, though both integrated the earlier Indo-European worship of Re-Osiris

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South, which united Egypt under the Eighteenth Dynasty. This reunification restores the reign name of “Amun” as Amenhotep, “peace of Amun”, and, much later, Tutankhamen, “Living figure of Amen”.³⁵¹ Akhenaten was three quarters Mitanni.³⁵² Originally named Amenhotep IV, Akhenaten rebelled against the domination of the Egyptian government by the Temple of Amun and suppressed Amun’s worship, closing its shrines and forbidding it to worship. His intent was to restore the Sun – in its aspect as the sun disk Aten³⁵³ – to its position of former dignity. However, the Temple sponsored a rebellion against Akhenaten, and, after his death, and the deposition of Akhenaten’s queen, Nefertiti, Akhenaten’s son, Tutankhaten, was compelled to change his name to Tutankhamun and restore the Temple’s worship. Tutankhamun, also likely assassinated, was replaced by Horemheb, one of his chief generals, who attacked the Near Eastern kingdoms that had been lost under Akhenaten’s reign and restored the Egyptian Empire.³⁵⁴

The worship of Amun appears to have been non-Indo-European in origin, related to a sacred marriage with the goddess known as “the mother”.³⁵⁵ Amun’s worship invoked the chthonic and demonic forces opposed to Indo-European society, including the goat god, and two figures associated with it and with Thebes, Montu and Min, seem to relate it to the form of religion practiced at Crete. As such, it appears that Amun was part of the “Great Mother” cycle of religions, and likely explains the associations made in Classical texts between the pre-Mycenaean Greek nations of Thebes and Argos, among others, and

and Horus.

³⁵¹The restoration of the reign name Amen shows that the religion of the Old Kingdom and the original religions of the South had been almost completely eclipsed by that of Amen.

³⁵²The Mitanni being a Hurrian people ruled by an Indo-Iranian (Aryan) ruling caste, in which Akhenaten participated. Genetic tests on Akhenaten’s son, Tutankhamun, have proven that the lineage was of the same racial stock as Western Europeans.

³⁵³Aten is later equated with Mercury and Thoth. This is significant because Odin was also syncretized with these two. Odin has a strong relationship to Osiris, see Chapter 11.

³⁵⁴Chapter 10 covers this portion of history in great detail.

³⁵⁵Egyptian Mut.

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Egypt.

THE RITES OF THE GREAT MOTHER

The rites of the Great Mother cult were recorded in historical time by observers of the worship of Cybele. If one accepts that the worship of Dionysius is related to that of the Great Mother cult, then accounts of his worship may be admitted as well. Both reveal a religion that was focused on the bloody destruction of life and efforts to find annihilation in orgiastic sensory experiences, including cannibalism, vampirism, torture, mutilation, unrestrained sexuality and intoxication.

Clement of Alexandria, speaking of the rites of Dionysius in his *Exhortation to the Heathens*, explicitly links those rites to the worship of a female god whom he associated with the Biblical Eve and with a serpent, stating that:

“The bacchanals hold their orgies in honour of the frenzied Dionysus, celebrating their sacred frenzy by the eating of raw flesh, and go through the distribution of the parts of butchered victims, crowned with snakes, shrieking out the name of that Eva by whom error came into the world. The symbol of the Bacchic orgies is a consecrated serpent. Moreover, according to the strict interpretation of the Hebrew term, the name Hevia, aspirated, signifies a female serpent.”

The priests of Cybele were feminine in nature and often dressed in women's clothes, behaving and acting in a transsexual or homosexual manner. During the festivals of Cybele, they would beat on drums and bash cymbals while playing musical instruments to create an ecstatic whirling dance – a dance and a celebration which they would often continue for days. Through the ecstasy of the dance these priests appear to have developed an altered state of consciousness in preparation for cutting themselves and other acts of self-

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mutilation, culminating in self-castration – the ritual transformation of the masculine into the feminine – and the destruction or consumption of the male genitalia.

The worship of Dionysius was known throughout Greece and consisted of a similar rite. Dionysius was resisted by most of the Aryan-identified mythical-historical figures of ancient Greece because his cult involved murder, cannibalism, drunkenness and lust. Politically, Dionysius was associated with democracy and the breakdown of hierarchical forms of social organization, and it involved human sacrifice - three captured Persians are recorded by Plutarch³⁵⁶ as having been sacrificed to Dionysius; Thucydides records a separate sacrifice of five Persians to Dionysius by the Athenians as well. The focus of the Dionysian ritual was the evocation within the worshipper of the nature of the wild beast, and the accompanying omophagia³⁵⁷ in the manner of a beast feeding. Because many of Dionysius' decadent worshippers were too feeble to tear animals able to defend themselves, often baby animals were murdered in this fashion. However, the mythical tradition makes it clear that adult animals and humans were also legitimate subjects of the omophagic ritual.³⁵⁸

The *omophagia* involved in ritual human sacrifice to Dionysius is similar to the Roman *damnatio ad bestias*³⁵⁹ utilized in the colosseum. The Roman practice was borrowed from Carthage, a fact which ties it to the larger cycle of human sacrifice to the Great Mother.³⁶⁰ This kind of execution was often

³⁵⁶In his *Life of Themistocles*.

³⁵⁷Omophagia is the practice of killing a living being by tearing it to pieces and consuming its raw blood and flesh.

³⁵⁸The play Pentheus comes to mind, though it is but one late example of what was understood throughout Greece.

³⁵⁹Condemnation to the beasts. Though it pre-dated Christianity, it became the *Christianos ad leonum*, or "Christians to the lions", after it was applied to Christian religious dissidents.

³⁶⁰All forms of murder have been traditionally considered to be a form of sacrifice, including the execution of prisoners and the murder of enemies in war. The Bible, for instance, does not differentiate between humans murdered at the Temple and humans murdered in the genocide of the cities conquered by the Hebrews. The modern world has forgotten this fact, though the directors of the modern world have not. See my book *Centuries of Revolution* for a further

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inflicted on religious and political criminals, though sometimes slaves were murdered in this fashion for amusement. In one instance, a slave gifted with musical talent was dressed as Orpheus, a prophet traditionally opposed to the Dionysiac ritual, and placed in the arena with a lyre and told to sing.³⁶¹ While singing, wild beasts were allowed in to the arena, and he was challenged to sooth them with his song. Originally, tame animals were released to fool the slave, but inserted among them was a rabid bear – who attacked and ate the slave for the amusement of the crowd.³⁶² Similarly, in another documented instance, three female slaves were placed on islands in the arena and told to sing. The islands were lowered into the water to their panic and the women were torn by hippopotami – vicious territorial animals.

In this context, it is interesting that the games of the Roman colosseum were dedicated to Consus – the god of consensus. Consus was the god that drew the blood of dead into the earth and made the dead indistinguishable and thus the same, devouring their life force until they were nothing.³⁶³ This myth of a soul-devouring or corpse-devouring monster under the earth is also found in Ireland, where the monster is a wolf, in the Nordic tradition of Nidhogg, where the monster is a winged serpent, and in the Egyptian tradition surrounding Amemet, where the monster is a mix of a crocodile, a hippopotamus, and a lion.³⁶⁴

In every aspect of the worship of the Great Mother and the worship of Dionysius the same themes abound. One is the bloody mutilation, destruction and consumption of living things. While this may be related to theme of “resurrection”, there is also every indication that it was originally related to the

discussion of the significance of war and abortion in these regards.

³⁶¹This story is from Martial's *Book of the Spectacles*.

³⁶²There are variants on the death of Orpheus, but the disruption of his song and his consumption by wild animals is among those variants.

³⁶³This is similar to the modern democratic and communist philosophy of equalizing man by reducing him to his lowest common element.

³⁶⁴I explore these in Chapter 8 and elsewhere in this book as well.

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idea of a final death, since the consumption of the being by the gods Consus, Amemet and Nidhogg are supposed to represent a final destruction of the soul rejected by the gods – whether Osiris or Odin – in the afterlife. Second is intoxication, the submersion of the soul in altered states of consciousness, and unbridled and unnatural expressions of the sexual instinct, particularly homosexuality and transsexuality.³⁶⁵ Third is the ideal of wild beasts and wild nature – whether the lions pulling the chariot of Cybele or the bestial nature of the Dionysian rites.

BAAL

Baal is the god best known as the nemesis of the Jewish Yahweh in the Bible, which chronicles the strength of a cult devoted to him from the founding of the Jewish states in Palestine until about the 9th century BC, when his cult fades from power. As with much of the peoples and religions referenced in the



Crescent of Baal

Bible, what is seen there about this being is just the small corner of his worship that intersected with the Hebrew people; the actual figure of Baal was part of a much more extensive cult that had existed probably a thousand years before its encounter with the Hebrews.

The Syriac deity Baal is first known in Mesopotamia, where the epithet “Bel”, or “lord of the place”, is attached to the name Amarutu or Marduk³⁶⁶

³⁶⁵In fairness to queers, there are other expressions of trans-sexual and bi-sexual natures in the mythic record that do not immediately associate with the ritual destruction of life. I do not treat with them here.

³⁶⁶Merodach is the Hebrew variant of the name. Possibly from Sumerian Meru.Dug. Amar.utu is Sumerian “Solar calf” in Akkadian. Semitic representations of Sumerian names is sometimes problematic, as the Sumerian language was often adopted in non-standard ways.

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in the 19th century BC text³⁶⁷ of the *Enuma Elish*. Bel-Marduk is a Semitic³⁶⁸ storm deity³⁶⁹ who appears distinct from the Sumerian tradition onto which he is grafted,³⁷⁰ and his greatest feat is the slaying of the water serpent Tiamat by filling her with wind until she bursts, and the separation of Tiamat into the waters of the air³⁷¹ and the sea.

Baal is also well known in the classical mythical tradition, where he appears as Belus in several similar works, including the *Aeneid*, where Belus is the king of Phoenicia and the father of Dido, who goes on to become Queen of Carthage.³⁷² Belus is said in several texts to have traveled with Teucer.³⁷³ In one version of the text, they conquer Crete together, and Belus assists Teucer in establishing Teucer at Troy, before establishing the cities of Sidon and Tyre in Phoenicia.

These Classical traditions, such as the *Libraries* of Apollodorus or the *Histories* of Diodorus Siculus, have often been discarded and set aside by scholars of Near Eastern cultures, despite being accepted as important mythographies

³⁶⁷The version known was discovered in the 7th century BC in an Assyrian library. The date of its origin has been debated, but has not been placed later than the 11th century BC. No later than the 16th century BC is reasonable, and 19th or 18th century BC is most likely.

³⁶⁸Or Semitic adoption from another culture.

³⁶⁹It has been argued he has a solar function, but this is not evident in his myth.

³⁷⁰He replaces a Sumerian figure which appears to have performed his deeds in an earlier myth cycle.

³⁷¹The outer atmosphere – what we would call “space” - in both Sumerian and Egyptian culture, was thought of as a “water” that intersected at some point with the oceans. We have a similar conception when we refer to space vehicles as “ships” and use naval terms to describe their flight.

³⁷²The Baal of the *Aeneid* has been associated with a historical Phoenician king, part of a lineage that often utilized the name “Baal” in their royal names, but this is disputed. As in all histories, the mythical component and the historical component are syncretized in the personality. Here, we only introduce this Belus as evidence of a further link to Phoenicia. One must also note that the source used to relate this Belus to a historical king is Josephus, the Jew, whose understanding of the ancient world was generally deficient and corrupt, and who is overly relied on by modern scholars, as his works have informed a well rooted tradition in both Jewish and Christian religious learning.

³⁷³The Hittite god Tarkhun.

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by Classical scholars. But what is really being said by "scholars" when they discard this material is that these mythographies are hard to interpret and that the "scholars" would rather spend their time with something easy about which they can either say something definite or say something commonplace and thus win appreciation from their peers. For instance, it would have been impossible for a person educated in the Classical tradition of the 19th century AD to make as meaningful a statement about the career of Belus and Teucer, because, while Belus was understood as Baal, Teucer could not have been understood as Tarkhun, because the Hittite culture had not been discovered and the Hittite language was unknown. Rather than speculate that Teucer was a deity that perhaps had some real relationship to the Near and Middle Eastern Baal cult, it was easier to just attack the recorders of his myth as less learned than the modern "scholar" and the stories recorded as erroneous, corrupt, or obscure.

From the fragments known to the classical world, it has been hypothesized that Belus was seen as the son or father of a sun god, or occupied the role of Geb – an earth god – in the Sumerian – Egyptian *Ennead*. Both of these arguments have difficulties.³⁷⁴

The stronger argument is that Baal was equated with the Classical Saturn –the Titanic deity of the race of gods that were displaced by the Mycenaean and Indo-European invasions of the Mediterranean.³⁷⁵ This understanding is certain in the medieval period, where Saturn was believed to have ruled in Crete and been a name of Baal.³⁷⁶

³⁷⁴For instance, Belus shares no attributes with Geb.

³⁷⁵Saturn is also a usurper that overturns his father, the sky god Uranus. See the discussion in this chapter, above.

³⁷⁶A description given in the Eddas and based upon the Christian learning of the Dark Ages. Grimm also remarks and believes that Saturn was a name of Loki, which is why the Germanic system of naming the days retained "Saturday". As such, Loki is the bound god which he resembles: Typhon-Seth. Grimm's equation of Loki with Prometheus, and the resulting equation of Prometheus and Baal, matches my own thoughts on the issue. Grimm also notes the Eddic name of Odin as Sathr, possibly derived from the *pIE "sat", or "being," and the possibly equation of Saturn with the Vedic Satyavrata –"turner of the wheel". See Grimm, *Teutonic Mythology*, I 248 -249, for more.

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What is known of Baal worship in practice is fragmented. Baal was one of the two chief gods of the Phoenicians.³⁷⁷ Because the name Baal is a generic meaning “lord of the place”, it has been suggested that multiple figures may be incorporated under the name “Baal”. Baal’s counterpart was Adon,³⁷⁸ it seems Baal is a separate figure from Adonis, the consort of the Great Mother, though Baal appears associated with the Great Mother cult. Some early Egyptologists argued that Adon was identical to Aten, the sun disk;³⁷⁹ the corruption of the science of Egyptology by Soviet, Marxist and Jewish trends, all of which demanded that the Egyptian religion not be studied “comparatively” with its neighbors, has caused this association to be abandoned before it could be fully investigated. In Carthage, Baal was syncretized with the Egyptian Amun to form Baal Haamon, the deity the Hebrews called Molech. The first born children of Carthaginian noble families were sacrificed to Baal Haamon by throwing them into a fire burning in the heart of a bronze idol built to the God, apparently part of a fertility ritual, possibly also to give success in war or to allow dangers that threatened the entire community to be overcome.³⁸⁰

There is also the tradition given in Diodorus that Baal, brother of Agenor, was the father of Aegyptus – of the Egyptian nation – that further ties him into the cult of Amun, the island of Crete, and the religious traditions of Thebes which, as we have seen, are much more indisputably related to the religion of the Great Mother.³⁸¹

The religion of the Carthaginians and Phoenicians³⁸² was later exported to Etruria – a process many Etrurians objected to, resulting in the publication

³⁷⁷Whether this was the same Baal of Mesopotamia is debated.

³⁷⁸Also a generic, meaning “lord of the person”.

³⁷⁹Discussed in this chapter, above.

³⁸⁰It is interesting to note that Carthage also integrated the worship of Asclepius, a god of healing associated with the serpent, under the name Osman. The attributes of the Carthaginian canon mirror the set of demonic deities that are the subject of this exploration.

³⁸¹See my broad digression into Diodorus in Chapter 10.

³⁸²Carthage was a colony of Phoenicia.

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of what may have been the world's first anti-Semitic literature.³⁸³ The name "Baal", though, does not appear in Etrurian literature.³⁸⁴ The primary god of the Etruscans was Iove, and, as I argue in other essay in this book, this name "Iove" was related to that of the Great Mother goddess Iuno – and was not a cognate derivation from the name of the Indo-European sky god *Diu.³⁸⁵ It also formed the basis of the Hebrew name "YHWH".³⁸⁶

The attributes of Baal that are known to us include an association with the storm, an association with the lighting of fires on mountain tops, and an association with the ash spear or central pole, around which dances are believed to have occurred. In this context, there is an association with a little known Classical myth of Caenis / Caeneus,³⁸⁷ who was a woman who desired to be a man and be invulnerable, and who was granted this wish by Poseidon. After this transformation, he / she is said to have thrust her spear into the ground and demanded that others worship it; in revenge, Zeus slew him/her, by having the centaurs bury him under a pile of tree trunks at the wedding of Pirithoos and Hippodamia. In one variant of the story, Caeneus then emerges from the tree trunks as a yellow bird, like the phoenix from the ashes.³⁸⁸ The act of thrusting the spear into the ground and demanding others worship it is a strong parallel with the Baal myth, indicating that Baal and this god/goddess Caenis / Caeneus may be the same figure. The names Caenis and Caeneus are

³⁸³See Chapter 6.

³⁸⁴At least as far as we know. Etruscan literature is largely uninterpreted.

³⁸⁵See Chapter 8.

³⁸⁶Also discussed in Chapter 8.

³⁸⁷Mentioned in Ovid's *Metamorphoses*, not the best source, and the *Argonautica* of Apollonius of Rhodes, among others.

³⁸⁸The phoenix, or ben ben bird, is associated with Egyptian sun worship, and with the obelisk that was placed outside Egyptian sun temples, and on the Capitol Mall in Washington, DC. I have chosen not to fully discuss this theme here, but the obelisk in DC is intended as a massive perch for the phoenix, and ties the Masonic cult that established the United States in with the worship of Baal, whom I have argued elsewhere is, in the form he was known in the late Middle Ages, the god of Freemasonry.

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likely identical to the Hebraic name Cain.

Other references to the ash tree and the ashen spear abound in myth. How many relate to Baal are uncertain. The blood of Uranus, after his castration, causes the spirits of the ash tree to sprout from the ground. The age of bronze in Hesiod is defined by a race of men with ashen spears who dedicate their lives to fighting and to death. The ash tree in Persian myth, as in the Nordic, was the source of the first man.

Further, there are extensive references to the spear and the pole in ancient forms of worship – the most common being the pole dances and May Day celebrations that have existed from the most ancient times throughout Europe, though there are also a number of Nordic figures that incorporate the word “Geir-”, “spear-”, into their epithets. The giant Geirrod, a ferocious demon of the Underworld Slain by Thor, is one that leaps to mind, though there are figures such as Geir-vandil and women like Geir-rothe who may relate as well. It has generally been believed that the demonic beings Beli – slain by Frey – and Bil and Billing are related to the name Baal; some have suggested a similar relationship to the root “Bal-” in Baldur. All of this has been very speculative, but gives possible routes for further exploration.

The last definite thing known about Baal is that he was often equated with the Egyptian Seth, particularly by the Hebrews of the Saul-ite monarchy. Figures with Egyptian names such as “Mer-ib-baal”, “beloved heart of Baal”, also appear in the Bible as “Ish-bo-Seth”,³⁸⁹ where the divine name Seth occupied the same function as the divine name Baal. This equation survived into the Roman Empire and was part of the occult “wisdom” which survived that Empire’s fall.³⁹⁰ This confusion, and the confusion of both with the Persian Zoroaster, led to the foundation of the cult of Freemasonry, as well as

³⁸⁹It has been argued that this should be Ish-Bosheth, or “Man of Shame”, not related to the Egyptian name “Seth”. This is a late interpretation and I tend to disagree with it, as it requires deriving the good Egyptian name “Meribbaal” from a non-Egyptian root.

³⁹⁰The confusion of Seth and Baal is evident in things such as the idea of the Baal as having constructed the Tower of Babel with the assistance of “seventy two master masons”, expressed in Snorri Sturlason’s *Edda* and in writings as early as those of Orosius and Eusebius of Caesara.

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other occultist movements of the Dark and Middle Ages that have continued into the present day.³⁹¹

The exact posture of Baal in the religion of the Great Mother is uncertain, but the relationship seems certain. The pairing of Baal with the Indo-European storm god Teucer indicates that they performed a similar function in their respective cults, and that the two understandings of the god had sufficiently equal stature and acceptance that they could be referred to as “brothers”. Viktor Rydberg has noted that many gods in Indo-European cultures have an anti-god of similar attributes; i.e., that there are “good” and “evil” storm gods, “good” and “evil” fire gods, and the like, and the partnering of Teucer and Baal may be an example of this phenomena.³⁹² It seems reasonable to conclude that Baal was understood by Indo-European societies as a type of evil storm god, opposed to the Indo-European sky father.

THE GREAT MOTHER AND THE HEBREWS

The religion of the Great Mother has survived most importantly into the modern world through its influence upon the religion of the Hebrews, whose faith began as a polytheistic mishmash of the pagan faiths which they encountered in their travels through the Middle East and Egypt.

Coming out of Egypt, several forms of Hebrew worship are known, including worship of the god Yahweh, of Baal, of the golden calf, and of Asherah. I have argued elsewhere that Yahweh is a composite of the Egyptian god Seth, which features in the Old Testament as the founding ancestor of the Hebrew line, the serpent Apep, and of Baal himself.³⁹³ Elsewhere in this book, I argue that the name Yahweh is an adoption of the name Iove, which is a name

³⁹¹Detailed somewhat in my book *Centuries of Revolution*. Eusebius claims this is from a tradition recorded by the Persian Artabanu in his *Jewish History*. This work is lost.

³⁹²Rydberg illustrates this by opposing Agni-Heimdal with Loki.

³⁹³See my book, *Centuries of Revolution*.

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related to the religion of the Great Mother.³⁹⁴ Given the syncretism of Iove and Iupiter, it is possible that the worship of Iove provided the “storm god” aspect which I have elsewhere argued the Hebrews adopted from Yahweh’s rival Baal.³⁹⁵

Asherah, the mother goddess of the Hebrew people, is a complex figure. References to her appear throughout the Bible, in the form of festivals with raisin cakes and the erection of Asherah poles – similar to the Baal pole and the worship of the spear previously described. Later Church fathers explicitly linked the raisin cakes of Asherah to the rites of Dionysius and the Great Mother, stating that:

Are they not sesame cakes, and pyramidal cakes, and globular and flat cakes, embossed all over, and lumps of salt, and a serpent the symbol of Dionysus Bassareus?³⁹⁶

The name is related linguistically to Ishtar, though which aspect of Ishtar Asherah reflects is unclear.³⁹⁷ The religion of the golden calf, which appears to have been the popular religion of the Hebrews³⁹⁸ is the worship of Isis and Hathor as a sensuous love-lust figure.³⁹⁹ Very likely, the Hebrews, as with other Near Eastern people, recognized Ishtar and Isis as the same deity, and the

³⁹⁴Though, as Veiove, or “young Jove”, it appears this name referred primarily to the resurrected god, the consort of the Great Mother, as opposed to the other figures involved.

³⁹⁵Really, that Iove took on a “storm god” aspect through his syncretization with Iupiter – thus demonstrating that Iove’s attributes were not so opposed to those of the storm god that they could not be syncretized.

³⁹⁶Clement of Alexandria, *Exhortation to the Heathens*.

³⁹⁷I argue in Chapter 8 that she may have been the “war” aspect, and thus contrasted Isis. This is not certain.

³⁹⁸At no point after the destruction of the Temple of Solomon is it said that the people of Judaea and Samaria adhered to Yahweh. The usual formula is that the rulers did or did not adhere to Yahweh, but the people continued in error and worshipped the golden calf or some other deity.

³⁹⁹See the discussion above in this Chapter.

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worship of either the Golden Calf, Asherah, or both resembled that of Aphrodite on nearby Semitic Cyprus – where ritual prostitution was practiced.⁴⁰⁰

Asherah was probably not, in her original conception, identical to the “Great Mother”. The worship of Asherah and/or the Golden calf may, in fact, have been the most harmless form of religion that the Jews ever practiced. Its message of universal love may have even informed the trends that led to the redemptive religion of Christ.⁴⁰¹ The masculine deities of the Hebrew, Yahweh and Baal, have the strongest ties to the Great Mother cult. And there is no indication that the Hebrews moderated the pagan forms of worship related to Yahweh at all – their own Bible calls for regular human sacrifices from the worshippers of other faiths.⁴⁰²

CLEMENT OF ALEXANDRIA⁴⁰³

An early Church father, Clement of Alexandria, in his *Exhortation to the Heathens*, has probably captured in a few paragraphs more of the worship of the Great Mother, as it was known in the second century AD, than any other writer. Writing against the cult, which competed with that of his early Catholic Church, he first tells of a mystery in which Zeus seduces his mother, Demeter, in a ritual involving a drink of urine,⁴⁰⁴ the tearing of a heart from a living victim, and “deeds that we date not name”. Zeus wins Demeter, according to clement, by ”having torn away the orchites of a ram, brought them out and cast them at the breasts of Demeter, paying thus a fraudulent penalty for his violent

⁴⁰⁰It is notable in this respect that when the Deuteronomist text is discovered, a temple priestess is consulted to prove its authenticity.

⁴⁰¹Though, as a resurrected god, if so, the evidence of the Great Mother is apparent.

⁴⁰²Leviticus 27. See my discussion elsewhere in this book.

⁴⁰³I have quoted Clement throughout this chapter. I strongly recommend Chapter Two of his *Exhortation to the Heathens*, amusingly titled “The Absurdity and Impiety of the Heathen Mysteries and Fables About the Birth and Death of Their Gods.”

⁴⁰⁴“Gall”, but “unmentionable”.

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embrace, pretending to have cut out his own.” This explains the castration that was part of the rites of Cybele. Here, Dionysius should be read for Zeus and Cybele for Demeter.

He then gives us the myth that:

Demeter becomes a mother, Core is reared up to womanhood. And, ... this same Zeus has intercourse with his own daughter Pherephatta⁴⁰⁵ ... Ceres [being] the mother ... forgetting his former abominable wickedness. Zeus is both the father and the seducer of Core, and shamefully courts her in the shape of a dragon; his identity, however, was discovered. The token of the Sabazian mysteries to the initiated is ‘the deity gliding over the breast,’ - the deity being this serpent crawling over the breasts of the initiated. ...

Pherephatta has a child, though, to be sure, in the form of a bull, as an idolatrous poet says, ‘The bull the dragon’s father, and the father of the bull the dragon, on shill the herdsman’s hidden ox-goad,’ alluding, as I believe, under the name of the herdsman’s ox-goad, to the reed wielded by bacchanals.

He then follows with the myths of Dionysius’ birth and the rape of Persephone.

Here, Clement ties together the imagery of the cult of the Great Mother⁴⁰⁶ in a cohesive story, indicating that the bull of the Great Mother cult is the child of the serpent, and that the serpent is the child of the Great Mother who copulates with her, then rapes his own daughter.⁴⁰⁷

⁴⁰⁵Kore and Perephatta are both names of Persephone.

⁴⁰⁶See also Chapter 10, below.

⁴⁰⁷This may be paralleled in the Nordic myths of Helig Hundingsbani, who commits the same crimes.

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CONCLUSIONS

Elsewhere, I have argued that the “wilderness” aspect of the Hebrew deity Yahweh is the same as the “horned god” or goat-man of the witch cults, which medieval Christianity identified with Satan.⁴⁰⁸ I have also argued that an aspect of Yahweh that led to his equation with the gods Seth and Typhon was borrowed from the Egyptian serpent Apep, and in that aspect Yahweh also equates with an even older idea of the demonic underworld serpent that threatens mankind.⁴⁰⁹ If I am correct that the name Yahweh is borrowed from Iove, and that Iove is related more closely to the worship of the Great Mother than the Indo-European storm god, then all of the other similarities between the faith of Yahweh, which became the dominant faith of the Hebrew people in the 6th century BC, and the Great Mother religion are explained – the modern Jewish faith is, in at least some aspects, a continuation of the chthonic forms of worship that have dominated the Near East since time immemorial.

⁴⁰⁸Chapter 11, below.

⁴⁰⁹See my book *Centuries of Revolution*.

CHAPTER 10

AKHENATON AND THE TEMPLE OF AMUN⁴¹⁰

The Amarna Revolution of Akhenaten is generally portrayed as having been difficult for the majority of Egyptians to accept because it was too abstract, too impractical, too idealistic, or too opposed to the culture of the Egyptians to take root.⁴¹¹ This explanation is nonsense – ideas that are abstract, impractical, idealistic and opposed to deeply-ingrained cultures have been imposed brutally and successfully repeatedly throughout history, as the entire history of communism and democracy in recent times shows.⁴¹² The real roots of the failure of the Amarna Revolution are much more practical and complex: They involve the foreign ethnic nature of the Eighteenth Dynasty near its close;⁴¹³ the power of the Temple of Amun; the poor judgment of Akhenaten in handling the Habiru crisis and the politicking of Aziru during the advance of the Hittite Empire; and the ill-advised general persecution of the religious practices of the common people of Egypt at a time of failing political capital.⁴¹⁴ These factors combined to allow Akhenaten to be made into hated king whose religious ideology was repudiated.

⁴¹⁰This chapter was originally an academic paper; thus, the method of citation is somewhat different than elsewhere.

⁴¹¹Weigall, *Life And Times of Akhenaton*, eg p 200-203; Devi, *Lightning and the Sun*, eg p 196-210 unabridged Samisdad edition

⁴¹²For some relatively modern examples, see Laffont, *Black Book of Communism*; Solzhentisyn, *Gulag Archipelago*; Burke, *Reflection on the Revolution in France*; and the conduct of our own government ongoing in the name of democracy the Middle East, North Africa and Central Asia; among many, many other examples.

⁴¹³Three of Akhenaten's four grandparents were Mitanni.

⁴¹⁴Generally outlined in sources such as Weigall *Life and Times of Akhenaton*; and Devi, *Lightning and the Sun*, 129-210 Samisdad edition.

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THE CONTROVERSY OF AMUN

The Amarna revolution was the first overt episode in a religious conflict that had its roots in the rise of the Eleventh Dynasty and the unification of Egypt in the Twelfth Dynasty some six centuries before Akhenaton's reign -- a conflict which ended in the destruction of Egypt and its conquest by the Nubians six centuries afterwards.⁴¹⁵ It has been described as an archaizing movement, as it aimed to restore a romanticized view of Old Kingdom power that no longer accorded with the political realities of Akhenaton's reign.⁴¹⁶ But it was in the most part a reaction against the power of the Temple of Amun, and thus an examination of that form of worship in Egypt is demanded.⁴¹⁷

A BRIEF HISTORY OF EGYPTIAN RELIGION

The predominant religious form during the Fourth through Sixth Dynasties had been the worship of Re and the Ennead around Osiris, and it was well known in Egypt that this form of worship had been responsible for the greatness of the Old Kingdom, manifest to every Egyptian in the monuments of the Sphinx and the pyramids.⁴¹⁸ This religion was not, though, the religion of the Middle and New Kingdoms, and the old religion appears to have become eclipsed

⁴¹⁵On the conflict between Akhenaton and Amun in general, Weigall, *Life and Times of Akhenaton*, in passim. Most writers begin this history with the fall of the Hyksos; I believe this is an incorrect approach and make the case for examining the history back to the founding of the Temple of Amun below.

⁴¹⁶Weigall, *Life and Times of Akhenaton* 63; a Jewish Egyptology professor has objected that the Egyptians were incapable of romanticizing their past, because Romanticism was a unique product of the white culture of Europe in the later part of the second millennia AD. I ignore obviously stupid objections like these.

⁴¹⁷Weigall, *Life and Times of Akhenaton*, in passim.

⁴¹⁸On Middle Kingdom attitudes, see the Introduction to the Tale of King Cheops' Court, *The Tale of Sinuhe*, 102-105. On worship of the Ennead in the Old Kingdom, see Budge *Gods of the Egyptians* i.85-87.


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took this minor underworld power and made him the governing deity of Egypt – a revolution only a coup could have effected.⁴²³

Amun's ascension also reflected a change in the mode of worship that had been common in his power base of Thebes. The chief deity of Thebes had, historically, been Montu, the bull-headed war god, whose worship is syncretized with that of Horus.⁴²⁴ Montu's worship dominated the Eleventh Dynasty, but was challenged in the reign of Intef II, who united all of Upper Egypt and laid the foundation for the reunification of Egypt under Intef III. Intef II founded the Temple of Amun constructing the first temple at the Karnak site.⁴²⁵

Within a century of this event, the priests of Amun first usurped power by arranging the promotion of Amenemhat I, a vizier or advisor to the last Eleventh Dynasty King Montuhotep IV, who seized the kingship.⁴²⁶ Like Akhenaton, Montuhotep IV was eliminated from the king-lists and official histories, and little is known of his reign, except that he sent mining expeditions to Wadi Hammamat.⁴²⁷ This coup was controversial, though, and Amenemhat I's reign ended with his assassination.⁴²⁸

⁴²³Amenemhat I's coup is discussed below.

⁴²⁴On the basis of both being gods of storm and war. Montu may, however, be a negative aspect of Horus. "Menthur-Ra, lord of Thebes", , cited in Budge, *Gods of the Egyptians* ii, 25. As to syncretization with Horus, the depiction of Montu included with the text should be sufficient.

⁴²⁵The first temple of Amun-Re at Karnak was an eight sided mud-brick building constructed during the reign of Intef II. Sullivan, *Digital Karnak*,

⁴²⁶A citation for scholarly assumptions that Amenemhat I assassinated Montuhotep IV is Clayton, Peter A. *Chronicle of the Pharaohs: The Reign-by-Reign Record of the Rulers and Dynasties of Ancient Egypt*. The sudden change in religion and the obliteration of the memory of Montuhotep IV is good evidence of a usurpation.

⁴²⁷He does not appear on the *Turin Canon* or the *Abydos Kings Lists*. We know of him primarily through graffiti found in Wadi Hammamat. It was a common Egyptian practice to eliminate from their histories facts they did not like – including entire kingships and dynasties. In this, they anticipated the modern practice of media journalism, in which uncomfortable facts are not reported or actively banned by the law.

⁴²⁸Implied in the Tale of Sinuhe, *Sinuhe* 27-28 and the Teaching of King Amenemhat, *Sinuhe* 206-208.

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DIODORUS AND APOLLODORUS

Amenemhat I appears to be the Uchoreus of Diodorus Siculus, who is said to have found the city of Memphis – a likely reference to Amenemhat’s founding of the city of Ity-Tawy.⁴²⁹ Diodorus’ text is unclear, but the story of the founding of Memphis is very similar to the story Diodorus gives of the founding of Thebes, and it may be that Montuhotep I is the figure the Greeks knew as Busiris.⁴³⁰

The system of worship practiced by the Temple of Amun was distinct from that of the Re and Osiris worship of the Old Kingdom, and appears to be related to the worship of figures such as Min and Baal.⁴³¹ Though this worship was opposed to that of Seth and Apep as the gods of the Hyksos during the Second Intermediate Period, there is indication of a later syncretism.⁴³²

If the founding of Memphis can be equated with the founding of Ity-Tawy, then Amenemhat I roughly corresponds to Apollodorus’ Epaphus, son

⁴²⁹Among other indications that support this thesis is that Amenemhat was the eighth in succession from Montuhotep I, the founder of the Theban dynasties, and that his descendent, through six, rather than twelve, generations was Amenemhat III, the figure Diodorus identifies as Moeris. Diodorus Siculus, *Histories*, 1.50.3-1.51.5, and related note 30 to the Loeb Classics Edition, identifying Moeris with Amenemhat II. He is the only contemporary ruler to found a major capital, and a general description of its location to a foreigner would be similar to a description of the location of Memphis. Οὐχορεὺς, “not the mule”, perhaps “not the mountain”, the interpretation of which is very obscure – perhaps, in the context below, a reference to the ass on which Dionysius rode?

⁴³⁰Diodorus’ text reads “Of the descendents of this king” (“τῶν δὲ τοῦτου τοῦ βασιλέως”). Which king is unclear. Diodorus has just digressed into the story of Osymandus’ (Ramesses I confused with Ramesses II) temple, from his story of the eighth descendent of Busiris, who is unnamed. As both the story of the founding of Thebes and the founding of Memphis involve the Theban dynasty, and Amenemhat I actually did found a city near Memphis, it is likely Diodorus is here introducing two related traditions from separate sources, both of which incorrectly identified the city on different grounds. Diodorus Siculus, *Histories*, 1.45.4-1.51.5

⁴³¹On the confusion of Montu and Amun, see Petrie *Religion of Ancient Egypt* 33-34; Montu and Baal, Petrie *Religion of Ancient Egypt* 64; Amun and Min Weigall *Life and Times of Akhenaton* 10

⁴³²On the basis that all these forms of worship were opposed to the dominant Indo-European form, which was resurrected by the Greeks and the Romans. The syncretization appears to have occurred in the form of the Hebrew divinity Yahweh. See Chapters 8 and 9 of this book, in particular, as well as my book *Centuries of Revolution*.



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of Io.⁴³³ An interesting thing Apollodorus tells us about Io is that she was held captive by Argus, who was given the surname “the all-seeing one”.⁴³⁴ What Diodorus tells us about Osiris is that his name means “many eyed”.⁴³⁵ Io is equated with Isis by the Greeks, and Argus’ imprisonment of her may be a reference to her marriage to Osiris.⁴³⁶ After Hermes, who has been associated with Amun,⁴³⁷ slays Argus, Io escapes to Egypt, where her son, Epaphus, is taken into captivity into Byblos by the Curetes, who, in Apollodorus, are at the command of Hera.⁴³⁸ Once Epaphus is recovered, he weds Memphis, daughter of the Nile, founds a city named after her, then fathers Libya who, with Poseidon, gives birth to Agenor, founder of Phoenicia, and Belus, the Syriac deity Baal.⁴³⁹

In the context of the myth of Belus, the myth of Danaus must be

⁴³³Apollodorus *Library* 2.3

⁴³⁴“πανόπτην”. Apollodorus *Library* 2.3, citing Pherecydes and Asclepiades, both works being lost. In *Library* 2.1, Apollodorus describes a second Argus, son of Zeus and Niobe, who is the founder of the city of Argos. The two are likely identical mythical figures with minor variations in their story that made them incompatible for “historical” purposes.

⁴³⁵“For when the names are translated into the Greek Osiris means ‘many-eyed.’ “μεθερμηνευομένων γὰρ τούτων εἰς τὸν Ἑλληνικὸν τῆς διαλέκτου τρόπον εἶναι τὸν μὲν Ὀσίριον πολυόφθαλμον” Diodorus *Histories* 1.11.2 Possibly a “concrete metaphor” from  to the Egyptian , “wealth of eyes”.

⁴³⁶For Io and Isis, Diodorus, *Histories* 25.1. For the second, note the fact that this story is told and retold in several mangled forms throughout Diodorus’ mythic books (eg, *Histories*, 1.13, 1.21-1.22, 3.57,3.68-74, read in parallel with 1.17-1.20). Hopefully, the reading of the argument below regarding Dionysius makes the second assertion more clear.

⁴³⁷This syncretism has been described as incomprehensible by many modern scholars, though it is definitely recorded in Classic texts.

⁴³⁸Apollodorus *Library* 2.3-2.4. Here, Hera is confused with Cybele-Rhea, the Great Mother.

⁴³⁹Apollodorus *Library* 2.4. To paraphrase the remainder: Belus weds the sister of Memphis, Anchinoe, also a daughter of the Nile, and they have four children, including Aegyptus and Danaus. Danaus flees Egypt, again to Argos, but pretends reconciliation with Aegyptus, agreeing to marry his fifty daughters to Aegyptus’ fifty sons, but instructing the daughters to kill their husbands on their wedding nights. The children have a variety of names, some of them linked to Greek figures associated with Egypt, and include Busiris. Later in the myth, a fellow named Bellerophon, whose name is apparently a parallel to the earlier Argiphontes, and thus means “slayer of Baal”, marries into the Egyptian line and slays the Chimera.

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considered. The Goths, as late as the 5th century AD, retained a memory of the battle of their king Tanaosis with Vesosis, pharaoh of Egypt, in which Tanaosis drove Vesosis, the world-conqueror, back to the limits of Egypt. This myth has been interpreted as part of the cycle surrounding the conquests of Ramesses II, and in this context the battle with an Indo-European tribe could be understood as Ramesses' conflict with the Hittites. However, this is dependent on an equation of Vesosis with Ramesses II. His name, and his legend, could also be that of Senwoseret III, which would place his conflicts at the time of invasion of the Near and Middle East by the Hittites and the Hurrians. The notations that Tanaosis was friends with the King of the Medes – Aryan Indo-Iranians who later conquered Persia and established the dynasty that preceded that of the Persian Empire – fits better into this second schema. If one accepts a larger relationship between ancient Gothic myth and the cult of the Great Mother, and the relationship, posited here, between the cult of Amun and that of the Great Mother, than an associated one on Tanaosis and Danaus becomes likely.

This myth appears to describe the spread of the worship of Amun, after Amun suppresses Osiris, takes his consort, and raises her to one with the Great Mother goddess. Given what is known of the Middle Kingdom – in which the worship of Osiris was actively suppressed, and the worship of Amun associated with a female divinity known only as Mut, “the mother”, this tale fits well with the historical record.

These stories should be compared to Diodorus' account of Ammon.⁴⁴⁰ Having just given an account of Uranus, Ge and the Titans which is clearly derived from the Egyptian myth of Isis and Osiris, Diodorus informs us that Ammon was a king of Libya who married Uranus' daughter Rhea, traditional mistress of the Curetes.⁴⁴¹ But Amun is seduced away from her by Amaltheia,⁴⁴² with whom he had a son, Dionysius, who is raised at Nysa and protected by

⁴⁴⁰Diodorus *Histories* 3.68-74.

⁴⁴¹This definitively links Amun with the religion of the Great Mother.

⁴⁴²If read as Amathos-theia, “goddess of the sea sand”, this name is identical in meaning to the Nordic “Audhumla”, the Indo-European Great Mother. See Chapter 9.

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Athena. Athena defends the boy by slaying the Aegis, a monster – identical to Typhon – that was serpentine in nature and born of the Earth.⁴⁴³ Ammon later leaves both of them and weds Crete, the eponymous goddess of that island, and names Crete after her.⁴⁴⁴ This Athena is the Egyptian Neith or Mut, consort of Ammon, and of the serpent, as we shall discuss below.⁴⁴⁵

Earlier in his *Histories*, Diodorus Siculus has discoursed at length on the gods of Egypt, and makes several references, some explicit, to Amun, and whose story he likely adopted from one he received in Egypt from the priests of Temple of Amun.⁴⁴⁶ This Osiris is also Dionysius, Diodorus tells us, and many of his stories of Osiris are Greek myths of Dionysius attributed to the Egyptian god.⁴⁴⁷ What is most important for our purposes here, though, is Diodorus'

⁴⁴³Diodorus, *Histories*, 3.68-70. That a female would slay the earth-serpent is peculiar. One wonders if this Aegis is associated with the Aegeis after whom the Aegean Sea is named.

⁴⁴⁴Diodorus, *Histories*, 71.2.

⁴⁴⁵Athena as Neith see Budge, *Gods of the Egyptians*, i.461, citing Horapollo, *Hieroglyphics*. For Neith as Mut see Budge, *Gods of the Egyptians*, 451, particularly the statement, "Net or Neith was regarded as ... a personification of a form of the great, inert, primeval watery mass out of which sprung the sun-god Ra".

⁴⁴⁶"Now the spirit they called, as we translate their expression, Zeus, and since he was the source of the spirit of life in animals they considered him to be in a sense the father of all things." Diodorus *Histories* 1.12.2, which follows a discourse on the nature of "the spirit, the fire, the dry, as well as the wet, and, lastly, the air-like", which appears derived from the doctrine of the Ogdoad. Diodorus *Histories* 1.11.5 "Egypt is the only country in the whole inhabited world where they are many cities which were founded by the first gods, such as Zeus, Helius, Hermes, Apollo, Pan, Eileithya and many more", a reference to the deities Amon, Re, Thoth, Horus, Min and Neith. Diodorus *Histories* 1.12.6 "Their names ... are ... Helius, Cronus, Thea and also the Zeus which is called Ammon by some", as a reference to Re, Geb, Nut and Amun, "Then Cronus ... upon marrying his sister Rhea begat Osiris and Isis, according to some writers of the mythology, but according to the majority, Zeus and Hera. ... From these last were sprung gods ... the names of these children were Osiris and Isis, and also Typhon, Apollo and Aphrodite", that last being a reference to Osiris and Isis, Seth, Horus the Elder and Nephthys. Diodorus *Histories* 1.13 In addition to proving Diodorus has gotten his account somewhat confused, those with broader access to Egyptian religious materials can discern that Diodorus here cannot decide whether he equates Ammon with Osiris, or Osiris with the son of Ammon. What is important for this discussion is that the deeds of Osiris as Dionysius are brought into the general sphere of the gods of Thebes. Diodorus is known to have learned the religious doctrines of Egypt from the priests of the Temple of Amon, as it existed in the very late Greco-Roman period.

⁴⁴⁷Diodorus *Histories* 1.11.3.

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account of Dionysius as meaning “the god of Nysa” and Osiris as being “raised in Nysa”.⁴⁴⁸ In these disparate accounts,⁴⁴⁹ Diodorus equates Ammon with the father of Dionysius, Zeus, and gives an account of Osiris that indicates he also, at times, equated Osiris with the son of Zeus, Dionysius.⁴⁵⁰ Confusions of this kind are not uncommon in efforts to rationalize mythological material into history.⁴⁵¹

What is interesting there is that Apollodorus, likely drawing from the Sixth Century BC mythography of Philacrus,⁴⁵² tells us in an earlier book that when Zeus defeated Typhon he hurled Typhon into Egypt to the mountain of Nysa.⁴⁵³ Typhon was the god with legs made of serpents that wound around his body, and who is bound under the earth after his destruction by Zeus.⁴⁵⁴ This description of Typhon is in conformity with Egyptian notions of the serpent Apep.⁴⁵⁵ Further, from Diodorus, we know that Typhon was, in the late period in which Diodorus was writing, equated with Seth, who had secured his place as a demonic opponent of Osiris / Serapis – Isis – Horus.⁴⁵⁶

⁴⁴⁸Diodorus *Histories* 1.11.6, 3.64.5-6.

⁴⁴⁹i.e., they occur in different parts of the text.

⁴⁵⁰See n.33, above, and also Diodorus, *Histories* 3.68-70.

⁴⁵¹See, for instance, the portrayals in Saxo Grammaticus' *Gesta Danorum* of Lodur, Skiold and Gram. Though that is a Nordic source, Saxo's methodology is incredibly similar to Diodorus', likely as both were influenced by the school of Euhemer.

⁴⁵²Now lost, but a standard text of the Classical Period.

⁴⁵³Apollodorus, *Library*, 1.6.3.

⁴⁵⁴Apollodorus, *Library*, 1.5.3 “From his shoulders extended a hundred snake heads. From his thighs down he had huge coils of vipers which, when stretched out, reached all the way to his head and hissed loudly”.

⁴⁵⁵Budge, quoting the *Book Of That Which Is In The Underworld* states that one finds “the serpent Apep, chained to the earth by five chains which are called the ‘gods who produce winds’”, among many similar descriptions of the bound serpent in Egyptian literature. Budge, *Gods of the Egyptians*. 202. Budge, it should be noted, believes that Osiris' place in the Underworld was part of an elevation of him as a deity by the Temple of Amun, who largely revised the Old Kingdom beliefs. Budge, *Gods of the Egyptians*, 175.

⁴⁵⁶Particularly Diodorus *Histories* 1.13. Another confusion of Osiris and Seth occurs in Diodorus *Histories* 1.18.1, where Anubis is identified as a son of Osiris. Seth's role in Egyptian religion

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What results from all of these stories is a convergence of ideas on several themes which gives us an idea of the nature of the worship of Amun. First, there are the geographical references to Libya, Phoenicia, and Crete, all locations associated with the worship of the religion of the Great Mother and the religion of Baal.⁴⁵⁷ Second, there is the tradition of Egypt having sent colonies to Greece to establish cities there.⁴⁵⁸ Third, there is the association with the mountain of Nysa, the god Dionysius, the Egyptian deity Neith-Mut, the gods Seth-Typhon and Apep, and, had we taken this a few steps further, with Min and Pan and the Satyrs.⁴⁵⁹ From this, we can conclude that Amun was associated with the religion of the Great Mother.⁴⁶⁰ We also know, from

vacillates – at times he is the enemy of Re and Horus, at times he is there companion. This likely reflected changing political and cultural alliances. As a villain, see *The Book of Victory Over Seth*. As a friend of the gods, see 117 Faulkner, *BD, spell 108*. As a final note on Diodorus' tale, a being similar to Typhon, Cecrops, goes on from Egypt to found the City of Athens. Diodorus, *Histories* 1.28.6 and n. 68 to the Loeb Edition. Erechtheus flows him. Diodorus, *Histories*, 1.29.

⁴⁵⁷Rawlinson, *History of Phoenicia*, 194, though Rawlinson believes the gods identified by the epithets “El”, “Ram”, “Baal”, “Molech”, “Elium” “Adonai”, “Bel-samin” and others were identical. The presence of names like Abd-Osiris should have hinted at the error in this approach. Carthage, as a colony of Phoenicia, also worshipped Baal. Rawlinson, *A Manual of Ancient History From The Earliest Times To The Fall Of The Sassanian Empire*, 76, with Rawlinson, *History of Phoenicia* 194 “Wherever the Phoenicians went, they bore with them their religion and their worship.” Though Belus and company were associated with Libya, the actual form of worship in Libya prior to Carthaginians is not clear, and most records of such worship are from the late Greco-Roman period in Egypt, or just prior. Thus, it cannot be said with certainty whether Greek associations of Libya and Belus are the result of the Cathaginian presence there, or of some tradition pre-dating Carthage, though Homer, who would have been writing within a century and a half of Cathage's founding, seems aware of the Belus myth. If Baal was not the deity of Minoan Crete, and the account of Teucer of Crete's cooperation with Belus in the *Aeneid* and similarities in the story of Zeus' birth on Crete and that of Amun and Dionysius in Diodorus suggest he may have been, there is at least a late association of him with Minos. See, eg, the discussion in Rydberg, *Teutonic Mythology*, i. 37-38, et al, paraphrasing the introduction to the *Prose Edda*.

⁴⁵⁸See n. 26 and 42, above.

⁴⁵⁹The association with Min, Pan, and the Satyrs is not explored here, because we have diverged enough and engaged in enough complication. However, the Greeks associated Min with Pan (Weigall, *Life and Times of Akhenaton*, p 10) and stories of the Satyrs are mentioned in Diodorus *Histories* 1.18.4, 1.88.3.

⁴⁶⁰Which one needs not be determined here. The point is that the Amun-ite form of worship may be reasonably believed to be originally alien to Egypt, and, particularly, to the religious system of the Fourth

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accounts such as the sacrifice of the kings of Syria to Ammon that were recorded of King Amenhotep II, and which are directly paralleled in the sacrifice at Athens of the captured leaders of the Persians to Dionysius, that these forms of worship involved human sacrifice, hostility to foreigners, and perhaps general cruelty or torture of prisoners and the helpless.⁴⁶¹ They may have involved cannibalism.⁴⁶²

AKHENATON'S REFORMATION

Such was the religion that Akhenaton revolted against. This religion was essentially foreign to the Old Kingdom form of worship, though it had been institutionalized in Akhenaton's time by the practice of many centuries. The cruelty of this religion may have motivated Akhenaton's extreme adherence to the doctrines of love of all living things.⁴⁶³

Weigall, one of the discoverers of Akhenaton's mummy, believed that Akhenaton, as part of an archaizing movement, introduced the worship of

through Sixth Dynasties of the Old Kingdom.

⁴⁶¹Amenophis II "led his armies into his restless Asiatic dominions, and having captured seven rebellious Syrian kings, he hung them head downwards from the prow of his galley as he approached Thebes, and later sacrificed six of them to Amun with his own hand". Weigall, *Life and Times of Akhenaton*, 8. "There three prisoners of war were brought to him, of visage most beautiful to behold, conspicuously adorned with raiment and with gold. They were said to be the sons of Sandauce, the King's sister, and Artayctus. When Euphrantides the seer caught sight of them, since at one and that same moment a great and glaring flame shot up from the sacrificial victim and a sneeze gave forth its good omen on the right, he clasped Themistocles by the hand and bade him consecrate the youths, and sacrifice them all to Dionysus Carnivorous, with prayers of supplication; for on this wise would the Hellenes have a saving victory." Plutarch; *Life of Themistocles* 13.

⁴⁶²The Egyptians were famed for cannibalism. Though rejected by modern "scholars", no effort has been to explain this error by modern scholars. Diodorus notes that Osiris put a stop to this practice. *Histories* 1.14.1. As Dionysius-Amun, this would likely be incorrect. Dionysius was noted for the ομοφαγία, the ritual consumption of raw flesh and blood.

⁴⁶³Weigall, *Life and Times of Akhenaton*, 200-203, and says he anticipated Christ, 250-252. Devi makes a similar observation on his doctrine and says he anticipated Adolf Hitler, *Lightning and the Sun* 196-210, meaning the same as Weigall.

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Akhenaton

the Syriac deity Adon under the name of Aten.⁴⁶⁴ As an Egyptian of largely foreign blood, it is argued Akhenaton likely became aware of Adon through his Mitanni mother, grandmother and wife.⁴⁶⁵ Adon was the Syriac deity whose name meant “master of the person”,⁴⁶⁶ and whose name appears to be an epithet of the Semitic Tammuz. Tammuz is a Mesopotmian-Semitic borrowing of the Sumerian deity Dummuḫi, whom the Egyptians knew as Osiris.⁴⁶⁷ As such, Aten had a good claim to being the “original” faith of the Old Kingdom. Just Akhenaton’s revolution in art appears to have been a revival of Second Dynasty statuary forms, the Amarna Revolution was likely an effort to return Egypt to the form of worship that existed prior to the ascension of the Temple of Amun.⁴⁶⁸

Akhenaton has been portrayed as a racial alien imposing the worship of a foreign god, but if Aten-Adon provided a closer and truer link to Osiris than the equation of Osiris and Amun, this is likely incorrect.⁴⁶⁹ The linkage of Aten and Osiris appears to have won at least the early approval of the Heliopolitan temples, who seemed anxious to usurp the power of their rivals in the Temple of Amun. Thus the elevation of Aten alone could not have been the basis of

⁴⁶⁴Weigall, *Life and Times of Akhenaton*, 32.

⁴⁶⁵Weigall, *Life and Times of Akhenaton*, 50-51, 68-69, et al.

⁴⁶⁶As opposed to Baal, “master of the place”.

⁴⁶⁷*Encyclopedia of Religion and Ethics*, Vol 18, “Phoenicians” – “Adonis” p 891 of the 1932 edition.


⁴⁶⁸Weigall notes the archaizing art forms in *Life and Times of Akhenaton*, 63-65. His statue number 2, p 64, appears to be that of Khasekhemwy *Ancient Egypt* 214.

⁴⁶⁹“The Religion of Aton – the Sun-disk ... is the one glaring instance of Aryan creativeness within an ancient Egyptian setting.” Devi, *Lightning and the Sun*, 133. She is simply the bluntest of many writers in the same vein. Eg. Weigall, *Life and Times of Akhenaton*, 19 “It was the Asiatic tendency to speculate in religious questions .. the foreign thought which had now been introduced into Egypt [that] contributed to dissatisfaction with the state religion ...”

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the failure of the Amarna Revolution.⁴⁷⁰ While the worship of Amun was several centuries old in Egypt at the time of Akhenaton's ascension, there is no evidence that it had any particular popular base. The failure of the Aten revolution appears linked to the defeat of Akhenaton in Syria and Akhenaton's expansion of religious persecution beyond the suppression of the Temple of Amun.

HOW AKHENATON LOST PALESTINE

Akhenaton's loss of the kingdoms of the , Aam (Syria and Palestine) to the petty king Aziru and his Apiru allies has been attributed to his excessive pacifism and his hatred of war. These virtues have been used to illustrate the purity of Akhenaton's moral principles.⁴⁷¹ Nothing in the record of the stelae found at Amarna really supports this idea, though; rather, simple deception by a talented political operative and the nature of Egyptian rule in Aam appears the more likely reason Akhenaton did not intervene against Aziru.⁴⁷²

Akhenaton came to power as the Hittite Empire was expanding and the Hittites were settling scores with their traditional enemies in Northern Syria, the Mitanni.⁴⁷³ The Mitanni, a kingdom of Hurrian origin, had been at war with the Hittites for approximately two and half centuries. The Hittite King Suppiluliumas, having just spent twenty years reconquering traditional Hittite lands in Asia Minor from other Hurrian princes, determined to destroy the kingdom of Mittani in revenge for Hurrian rule.⁴⁷⁴ His alliance with Aziru, known in Hittite texts as Azzi or Hayasa, was part of a tactical maneuver to flank

⁴⁷⁰Weigall, *Life and Times of Akhenaton* 17-20, 67-68, et al.

⁴⁷¹Weigall, *Life and Times of Akhenaton* 200-203; *Devi Lightning and the Sun* 184-191.

⁴⁷²Weigall, *Life and Times of Akhenaton* 199-217.

⁴⁷³Gurney, *The Hittites*, Folio Society edition 26-27.

⁴⁷⁴Gurney, *The Hittites*, 24-27.

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the Hittites by crossing the Euphrates at Malatya.⁴⁷⁵ The maneuver succeeded, and the Mitanni were reduced to the city of Carchemish, while the chieftans of the Aam were brought into sole vassalage to the Hittites.⁴⁷⁶ Carchemish was later reduced in a second campaign.⁴⁷⁷ Even later, the Hittites would, at the request of an Egyptian queen of the Aten faction, possibly Nefertiti or her daughter Ankhsenamun, dispatch a prince of their Empire to take the Egyptian throne. He arrived too late, though, and was assassinated by the Amun faction.⁴⁷⁸

Egyptian rule among the Aam was through a form of vassalage where local Aamitic kings governed day to day affairs and showed their allegiance to Egypt through the payment of tribute. As long as the tribute continued, the rulers of Egypt seemed largely indifferent to who paid it.

During Akhenaton's reign, the aforementioned Aziru began to unite the local kings of the Aam by conquering them, but, while doing so, paid tribute to both Egypt and the Hittite empire, telling each that he was consolidating his rule in the area for protection against the other.⁴⁷⁹ As part of his conquest, he incited a tribe called the Apiru to conquer and raid cities in Southern Palestine.⁴⁸⁰ These appear to have been the early Hebrews, though there has been a tendency among at least some Jewish scholars to disassociate themselves with this people, referring to them as a "social class of mafia-like brigands".⁴⁸¹

⁴⁷⁵Gurney, *The Hittites*, 27-28.


⁴⁷⁶Gurney, *The Hittites*, 27.

⁴⁷⁷Gurney, *The Hittites*, 28-29.

⁴⁷⁸Gurney, *The Hittites*, 29-31.

⁴⁷⁹Weigall, *Life and Times of Akhenaton*, 204.

⁴⁸⁰As the "Khabiri", Weigall, *Life and Times of Akhenaton*, 208-209; Weigall believes they are the "Beduin from behind Palestine".


⁴⁸¹Silverman, *Ancient Egypt*, 53. However, the name  seems to relate to the Hebrew figures of Abraham and Eber. Apiru appears to be a plural for "Apir", which is essentially the same word as Eber, and, presuming that "-him" or some variant creates the Hebrew plural, Abraham is Eber-him, the exact same word as Apir-u in Egyptian. The path of entry into the Canaanite lands matches that of Abraham and the timing is precisely correct if one discounts the fanciful

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The name is an Egyptian word meaning “the equipped,” as in the possessors of an ability or teaching, and appears to refer to the initiation-rites involved in being part of the Apiru.⁴⁸²

Though several appeals were sent to Akhenaton for assistance, particularly from the kings of Byblos and Jerusalem, they were ignored.⁴⁸³ Aziru was summoned to Egypt to explain himself and acquitted himself well.⁴⁸⁴ The tributes he sent were recorded as massive and worthy of celebration, and continued over a six to ten year period.⁴⁸⁵ Busy with internal affairs, Akhenaton appears more than satisfied with the conduct of Aziru, and seems to have not cared too much about who ruled the Aam, as long as tribute continued to be paid.⁴⁸⁶ This, and not excessive pacifism, is likely why Akhenaton did not order military intervention.⁴⁸⁷ Ultimately, this was a mistake, as Aziru turned against Egypt and allied himself firmly with the Hittites, maintaining himself as a vassal of the Hittite Empire until the conquest and destruction of his

and impossible statement of Exodus 12:40 that the Hebrews remained in Egypt 430 years before Ramesses (while only passing perhaps four generations from the children of Israel).

⁴⁸²Gardiner, *Egyptian Grammar*, 557. I have guessed at the spelling above; I believe the tablets from which we know the name of the Apiru in Egyptian are written in Akkadian cuneiform. If these are the Hebrews, then almost certainly a reference to circumcision, as in the modern society of B'nai B'rith. I do not see any reason to go outside the bounds of the standard Middle Kingdom  in deriving the word's origins. The Apiru are discussed extensively in Chapter 4 of this book.

⁴⁸³Weigall, *Life and Times of Akhenaton*, 203-216.

⁴⁸⁴Weigall, *Life and Times of Akhenaton*, 211-214.

⁴⁸⁵“In the twelfth year of his reign, the tributes of the vassal kingdoms reached such a high value that a particular record was made of it.” Weigall, *Life and Times of Akhenaton*, 148-152. “The tribute appears to have reached the City of the Horizon in the correct manner until the last years of the reign,” Weigall, *Life and Times of Akhenaton*, 212.

⁴⁸⁶Further, the intent of the Hittite aggression in the region was clearly to break the power of the Mitanni, which, had, within the past half a century, penetrated almost to the Hittite capital. The collapse of Egyptian power was incidental, though the Mitanni were a key ally. Gurney, *The Hittites*, 24-29.

⁴⁸⁷Busy with domestic concerns, and not perceiving a direct challenge to Egypt, Akhenaton may not have perceived a threat, or may have chosen not to perceive the threat, until it was too late.

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petty kingdom by Horemheb.⁴⁸⁸ This betrayal occurred in the last one to two years of Akhenaton's reign, and became a crisis that emerged at the same time that Akhenaton turned his efforts against the Temple of Amun against the Egyptian forms of worship in general.⁴⁸⁹ The combination of the two brought Akhenaton down.⁴⁹⁰

AKHENATON'S PERSECUTION OF OTHER GODS

The ascension of Akhenaton's religious ideology began, not with a general suppression of other deities, but with "great leniency towards the worshippers of the old gods" that rejected only Amun and his Temple.⁴⁹¹ Amun was suppressed, his name was struck from inscriptions, and the lands of his Temple were confiscated in favor of the state.⁴⁹² These measures were successful, and broke the power of Amun sufficiently that Akhenaton appeared emboldened to strike against other gods.⁴⁹³

⁴⁸⁸Weigall, *Life and Times of Akhenaton*, 217; Gurney, *The Hittites* 32-33.

⁴⁸⁹Persecution was extended generally in perhaps the sixteenth year of the reign, contemporary with the event in Syria. Weigall, *Life and Times of Akhenaton* 219-220. He died in the seventeenth year. In addition to creating religious instability, he also appears to have elevated men "of low origin" to senior positions in the government during this period, further disenfranchising the traditional elite, Weigall, *Life and Times of Akhenaton*, 189.

⁴⁹⁰Definitely implied in Weigall, *Life and Times of Akhenaton*, 197-227.

⁴⁹¹The adoption of Aton worship occurred near the fourth year of Akhenaton's reign, perhaps as he emerged from the regency of his mother. Weigall, *Life and Times of Akhenaton*, 67-68. The persecution of Amun and the suppression of its inscriptions occurred near the thirteenth year of his reign, and coincided with his mother's death. Weigall, *Life and Times of Akhenaton* 168.

⁴⁹²Similar to the confiscation of Catholic lands by Henry VIII, and other measures which occurred during the European Reformation. Described in Weigall, *Life and Times of Akhenaton*, 168-172. The persecution went so far that tombs were opened and even his own father's name was struck.

⁴⁹³Presumably, if they were not successful, he would have stopped. However, his later order to efface the names of all other deities never appears to have been fully implemented, though Karnak and other centers of the Amun worship were defaced. Weigall, *Life and Times of Akhenaton*, 219. The Jews, in their conceit, have attributed this period to that of Joseph of Goshen, and have even

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Where Akhenaton erred was in expanding this persecution from merely one questionably popular section of the population to the Egyptian forms of worship in general.⁴⁹⁴ What probably differentiated this persecution from that of the Temple of Amun is that it reached into the homes of some who had previously supported Akhenaton at the court, including, very possibly, his religious allies at Heliopolis.⁴⁹⁵ Among other gods Akhenaton suppressed was the goddess Ma'at, whose epithet he forbid to be written except monoliterally.⁴⁹⁶ Thus, when the Aam revolted against him, instead of this being just another revolt to be suppressed, as had occurred under almost every other king of the Eighteenth Dynasty, it became evidence that the king had abandoned Ma'at, and Ma'at had abandoned the king.⁴⁹⁷

THE DEATH AND AFTERMATH OF AKHENATON

Akhenaton appears to have died of a seizure, and, given his young age, this almost certainly means he was poisoned.⁴⁹⁸ Three rulers who followed him

claimed that Joseph taught monotheism to Akhenaton. First, the Jews were not monotheistic until perhaps the Fourth Century BC. Further, though, Joseph was powerless over the Temple of Amun – and thus his story is consistent with the restoration of that temple which followed the Amarna period of Egyptian history.

⁴⁹⁴Clearly he erred, as he was unable to carry this out, and it was at least part of the basis on which the reaction against him organized themselves. Weigall, *Life and Times of Akhenaton* 219-222.

⁴⁹⁵Weigall theorizes he had them, *Life and Times of Akhenaton* 38-41 I am not convinced Akhenaton ever really went as far as to interfere with private worship, or any form of worship that did not involve the Temples and the elite class, and am not sure of the evidence for it. All sources say no intervention in the day to day form of worship of the people, as opposed to that of the temples, ever occurred, and there is little evidence the people played any relevant role in Egyptian politics.

⁴⁹⁶Weigall, *Life and Times of Akhenaton* , 162-163.

⁴⁹⁷The association of political and social chaos with the loss of Ma'at is evident in Egyptian works such as the Tale of Sinuhe or the Dialogue of Ipuur, *Sinuhe* 27-29, 170-190.

⁴⁹⁸Though this is disputed. It is suggested that Akhenaton's ill-health and genetic defects from in-breeding may have rendered him prone to fatal seizures.

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– Smenkare, Nefertiti Nefernefruaten, and, after Tutankhamun, Ay – all attempted to maintain his form of worship, but none were able to hold to power long.⁴⁹⁹ The fact that they were able to claim the succession indicates that they were not without their supporters at court, but the fact that none could hold power indicates strong internal opposition as well.⁵⁰⁰ The fact that none of them attempted to bridge the gap with the Temple of Amun likely indicates that they were too invested in Akhenaton's religious reform to abandon them.⁵⁰¹ Overall, though, the Temple of Amun was simply too powerful, and was able to remove each in turn until a king willing to work their will, Tutankhamen, was found.

After proving his usefulness and suppressing the Aten faith, Tutankhamen may also have been murdered, and it is suggested that he was led into the repudiation of the faith of his father or father-in-law by Horemheb, who succeeded him after a brief struggle with Ay.⁵⁰² The facts of this matter are unclear. But, what is known is that Horemheb enjoyed a relatively lengthy rule during which he rebuilt the Egyptian military and recovered its dominion in Western Asia – correcting one of the key faults of the Akhenaton reign.⁵⁰³ Part of this seems to be based on a policy of containment of the Hittites in alignment with the state of Arzawa, a traditional enemy and former vassal of the Hittites

⁴⁹⁹Smenkare and Nefertiti reigned during the period 1336-1332; Ay was re-established for three years, 1322-1319.

⁵⁰⁰A female succession, in particular, was extremely rare in Egypt; one other female pharaoh, Hatshepsut, was known prior to Nefertiti. Nefertiti's letters to Suppiluliumas underline her problems: "My husband has died and I have no son ... I am very much afraid." Gurney, *The Hittites* 29

⁵⁰¹Many of the Aton's followers at Court seem to have received their position outside of the usual order of things, which likely made that position even more precarious. For instance, there are the words of May: "I was a man of low origin on my father's and on my mother's side, but the King established me." Weigall *Life and Times of Akhenaton* 189

⁵⁰²*The Complete Tutankhamun* 33. If Ay murdered Tutankhamun, then it was likely a counter-coup.

⁵⁰³Weigall, *Life and Times of Akhenaton* 238-241; Gurney, *The Hittites* 32-33.

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in Lydia in Asia Minor.⁵⁰⁴ Horemheb also finished the job of obliterating all trace of the Akhenaton reign and that of his Aten worshipping successors, while having the entire group cursed in all future Egyptian histories.⁵⁰⁵

CONCLUSIONS

The Amarna Revolution had deep roots in a fundamental conflict within Egyptian culture between proto-Indo-European and non-Indo-European elements. Akhenaten was not rejected because of the ethereal quality of his teachings, which appear to have been popular, but because of his failures in war and politics. The error Akhenaten made in backing the wrong man in Syria and Palestine combined with his heavy handed and intrusive domestic repression weakened his government to the point that, after his death, his proponents were unable to sustain his faction, and were destroyed by the Temple of Amun and its candidate for control of the Egyptian throne.

⁵⁰⁴Asia, discussed in Chapter 5.

⁵⁰⁵Gurney, *The Hittites* 31, though Arzawa was completely destroyed by the Hittites for its alliance.

PART III

THE NORTHERN EUROPEAN AND NORDIC CULTURES

CHAPTER I I

THE ANCIENT EGYPTIAN AND NORDIC FORMS
OF WORSHIP

A review of the religious practices of the polytheistic Norse people and the Old Kingdom Egyptians shows several notable parallels that indicate a possible, if distant, relationship between the two. Here, a theoretical model for a relationship between the two cultures, beginning in both a hypothetical common ethnic origin prior to the late fourth millennium B.C., and a transmission of Mediterranean religious ideas to the North via Etruria in the first millennia BC, is presented, along with an overview of the linguistic and religious parallels.

The idea of a relationship between the Egyptian-Sumerian-Harappan culture family and Aryan culture has been explored since the 19th century. The idea of a link of the two via Sumeria has been treated as likely in mainstream scholarly circles since the early 20th century. Such a link is noted as a fact by historian William H McNeill in his 1950s bestseller *Rise of the West*, wherein he states that “the . . . Aryans possessed a relatively sophisticated theology and well-organized priesthood, both of which seem to have taken shape under the influence of contact with Sumerian and Babylonian religious ideas,” and continues in the footnote: “Merchants and metalworkers traveling from the mountain zone of the Middle East northward into the steppes certainly taught the primitive Indo-Europeans a great deal—e.g., the Indo-Europeans’ term for copper derived from the Sumerian name for that metal. Religious as well as material lessons must also have been learned from representatives of what was, after all, a more sophisticated culture . . . for resemblances between Indo-European and Mesopotamian pantheons are too great to be accidental.”

However, where McNeill errs is in his assumption that the Indo-European

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ideas are derivative of the Mesopotamian, and not *vice versa*. As we shall discuss, the Northern form of religion is part of a complex interplay between the North and the cultures of the Near East.

MEDIATION VIA ETRURIA

In addition to a likely common origin of the Indo-European and proto-Indo-European peoples, there is evidence of a second wave of contact between the Far North and the Mediterranean. In this second wave of contact religious ideas were transmitted to Germany and Scandinavia via Etruria. The Etruscan cities were major trading partners with the North, and the Carthaginian and Semitic merchant colonies that established themselves in those cities were the major dealers of Nordic amber among the Mediterranean peoples. Thus, some transmission of ideas occurred. Which way ideas were transmitted is not clear.⁵⁰⁶

The Etruscan and Nordic peoples both refer to their gods as the Aesir, and they are unique in doing so – even if the term is related, as is argued here, to the Ashemu of Horus and to the larger Indo-European myth of the smiths. Like the Nordic people, the Tyrrhenians – another name for the Etruscans – believed that they migrated to their new homeland after being driven out of an older homeland by starvation. Further, in the Nordic religion, at some point, the worship of the chief god Thor was supplanted by the worship of the god Odin who, as discussed below, appears to be related to the Egyptian Osiris. At this time, the worship of the god Tyr, who should fill Odin's place, appears to have ended. An Etruscan mediation of Egyptian religion would explain this discrepancy.

The Nordic religion is also known for its triple hierarchy of gods: The

⁵⁰⁶The Etruscans are treated with in detail in Chapter 6.

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Aesir, the Vanir, and the Elves-Giants.⁵⁰⁷ The Nordic Loki, in his imprisonment beneath the earth, is identical to the Greek Typhon. The Nordic Idunn, who guards the apples of youth at the life-tree in the garden, is similar to the idea of the serpent and the tree found in the Near East. And the story of the Nordic flood is very similar to both the story of the Akkadian Atrahasis and the Greek account of Deucalion. An effort has been made to derive these stories from a later Classical and Hebraic-Christian impact on the North, but these efforts have been notoriously inadequate.⁵⁰⁸

HOR AND THOR, OSIR AND AESIR

Both the Sumerians and the Egyptians originally worshipped a sky-deity who was also a warrior. In Egypt, this deity Hr, or Hor.⁵⁰⁹ Hor is first known in Egypt in the fifth millennia BC, simultaneous with the establishment of Sumerian culture, and quickly rose to become the chief god of the Southern Egyptian peoples. The followers of Hor conquered the northern Egyptian Semites and subjected them approximately 3000 BC, and Hor was the chief god of Egypt – with Seth sometimes being raised to his equal – until the foundation of the Fourth Dynasty, when he was largely supplanted by Re and Osiris. It is reasonable to believe that “hr,” or “Hor,” the name of the Egyptian deity of the Southern, white European peoples, is identical to the Nordic Thor. In this regard, it should be noted Thor’s name is not identical to that of the general Indo-European sky father *Diw-, which is represented by Tyr or Tiw

⁵⁰⁷The true giants are likely distinct from the elves, but the race of elf-smiths are often described as giants in the extant texts.

⁵⁰⁸Real, wholesale Christianization is evident in several histories, but never through the subtle interweaving of motifs. Usually, the story is simply rewritten, to varying degrees of clumsiness. The syncretisms seen in, say, the Eddas, are of some antiquity. The question is really one of, “how much?”

⁵⁰⁹The Greek declension gives us Horus, but this declension does not exist in Egyptian, which is not an Indo-European language.

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in the Germanic North, though his function is identical to that sky-father, in that he is the god of war, of lightning, and of fertility. Thus the name “Thor” must have been brought to the Nordic peoples after the division of the Indo-European peoples into European and Asiatic branches. An Etruscan mediation of the Egyptian religion would explain both the antiquity and relative recency of Thor’s name.

One of the sections of the Nordic pantheon were the Aesir, which were the set of gods led by Odin and which included Thor. Egyptian parallels to this appear in the name of the god the Greeks called Osiris, who is, in Egyptian, Wsir, or “Asir.”⁵¹⁰ To refer to the gods as the “Aesir” is unique to the Nordic and the Etrurian religions. The Etruscans are known to have taken their religion from the civilization of the Great Mother, but also appear to have had a pre-Semitic religious form, possibly derived from Egypt. As such, as with Thor, a hypothesis of Etruscan mediation of Egyptian religion to the North is very possible.

ORVANDIL’S AND OSIRIS’ TOES

There are also astrotheological parallels. The Pyramid texts refer to a constellation known as Osiris’s toe; in the Nordic tradition this was the toe of Orvandil. Both are associated with the archer Orion in late Classical sources.⁵¹¹ There are also Egyptian myths about the laming of Seth through the tearing of his thigh by Horus, and several references to acts of worship dedicated to or underneath a thigh that seem to indicate a constellation, rather than a literal part of a leg. These myths have parallels in the laming themes that appear in the Nordic Eddas and North German semi-mythological histories of the Dark and early

⁵¹⁰The vowel represented by the W is generally reduced to “o”, but this “o” may reasonably be transformed to “a” both in some cases of Egyptian, and in its transmission to the North.

⁵¹¹This is part of a complex series of syncretisms of Osiris that are not necessarily consistent. Osiris is also equated with Dionysius, who shares little if anything in common with Orion.

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Middle Ages,⁵¹² and which appear to have their origins in the mythic cycles surrounding Baldur and surrounding Hyuki.⁵¹³

THE JUDGMENT OF THE DEAD BY ODIN AND OSIRIS

The clearest link between Egyptian and Nordic myth comes from the judgment of the dead the Lower Thingstead, which the Swedish mythologist Viktor Rydberg pieced together.⁵¹⁴ from his investigations into Nordic myth. This judgment is identical to the Egyptian judgment of the soul found in the Book of the Dead.

Rydberg's investigation was intended to prove that one did not have to fall by the sword in the Northern countries in order to win a place in Valhalla.⁵¹⁵ This led to an extensive investigation of the traditions of what occurred after death in the pagan Nordic and Germanic countries, including England. What Rydberg ended up proving was that there was a home of the blessed dead that do not die in battle, and that these blessed dead are selected by a judgment held at the Lower Thingstead – the Court of Odin at the Well of Urd, underneath one of the roots of Yggdrasil, the life tree.

What Rydberg explains is that the Lower Thing⁵¹⁶ is held daily at Urd's well. There, the deceased may not speak unless they have, prior to death, received the *malrunar*, or “speech-runes,” which allow the dead to speak in

⁵¹²And may also be related to the laming of Jacob during his wrestling match with Yahweh.

⁵¹³Throughout the Eddas, the Skaldic poetry, and the works of historians such as Saxo Grammaticus, we find tales of characters injured their thighs, as well as characters losing hands or feet, or receiving other “laming” injuries. Many of these have a similar structure to that of the Egyptians myth of the battle of Horus and Seth.

⁵¹⁴In his *Teutonic Mythology*, originally published in Swedish in two volumes in the late 19th century, now available in five assorted volumes in English in the 21st century.

⁵¹⁵Rydberg was incorrect in this assertion. But his desire to prove it yielded pleasant results.

⁵¹⁶A “thing”, like the Greek *res publica*, was a public meeting to discuss the business of the community – what we would call a political meeting.

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their own defense. At the Thing Odin awards the *ordstirr*, or judgment upon one dead, which is the reputation which will live forever for the man.⁵¹⁷ Men are brought there by their *dis*—the *hamingja*, or female being who has acted as their guardian spirit, and who speaks for them before Odin. This *hamingja* may abandoned the deceased during life, in which case the deceased is definitely doomed.⁵¹⁸ The dead arrive with the material goods that they bore with them to their graves.⁵¹⁹ Those who are judged favorably go on to the glittering plains of the happy dead,⁵²⁰ or join Odin in his hall of Valhalla to battle forever until the end of the world.⁵²¹ Those who are judged unfavorably are thrown to the corpse-devouring monster Nidhogg to die a second death and be eternally punished in the realm of Nifelhel.

In all essential points, this is the tale of the judgment of the deceased known to us through the Egyptian *Book of the Dead*, and as practiced in the pyramid burials.

The dead Egyptian⁵²² was conducted into the Duat, or underworld, where he comes, after passage through a series of gates barred by demons and a variety of underworld locations, to the hall of Osiris. With him was *ba*, a bird with a woman's head, who speaks for him on his behalf if, because of a failure to prepare his tomb, he was unable to speak for himself. However, within his tomb, on the walls of his pyramid, on his coffin, or on a scroll left for him, were the magic formulas he could use to loosen his tongue, and thus appear before

⁵¹⁷The “fame of the dead man's deeds”, as it is typically translated from the *Havamal*. Rydberg shows that this is not temporal fame, but the recordation of the deeds of the man as known to Odin, who knows all.

⁵¹⁸*ec qued alflima ordnar ther disir.*

⁵¹⁹Thus the importance of grave shoes, and to bury a warrior with his sword and armor.

⁵²⁰In which is found the grove of Mimir.

⁵²¹Rydberg argues that evil men who fall in battle do not join Odin, but are judged and doomed to destruction. There is some tradition to support this.

⁵²²Originally the pharaoh but later extended to the nobility and to all the people,

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Osiris and issue the denial of various acts of wrongdoing.⁵²³ All the major gods were present. Anubis places the dead man's heart upon the scales, where it was weighed against the feather of Ma'at. Thoth records the proceedings. If the man is judged wanting, or if he appeared without his ba, he is thrown to the demon Amemet⁵²⁴ to die a second death and be devoured. If he is found worthy, he either accompanies Re on his barge to battle until the end of the world against the demons who try to prevent the sun from rising, or goes on to one of the blessed places in the Duat.

Obviously this is, step by step, the identical tradition, expressed in two cultures that have not been previously closely related. The similarity of these two traditions is enough to make all the other less conclusive similarities between the two much more likely.⁵²⁵ Even the bifurcated nature of the afterlife for the blessed – the separate blessed afterlife for the warrior and for the non-warrior – is a unique element unknown in the larger Indo-European tradition.

There is really no way to taint this conclusion. Unlike similarities that can be explained by contamination from Hebraic literature that drew upon the Egyptian mythos, the Egyptian myths upon which the judgment of the lower thingstead is drawn were unknown during the period when the Eddic and Skaldic literature was composed,⁵²⁶ and thus to those who recorded the

⁵²³This denial was formulaic, involved forty two statements, and was ritualistic in nature, in that there was little indication it had to have basis in the real actions of the individual. Much of Egyptian religion was based on magical formula which could command the gods, rather than the ethical system by which modern religion is generally understood.

⁵²⁴Discussed in Chapters 8 and 9.

⁵²⁵Just because two things in disparate cultures are similar, that does not prove a relationship, unless some link between the two cultures can be established, in which case the similarity should be assumed unless it can be disproven. This is one of Rydberg's postulates for the study of myth and culture.

⁵²⁶Knowledge of hieroglyphic and hieratic literature disappeared after no later than the fourth century A.D. and did not re-emerge until the 19th century A.D. The actual composition of our extant Eddic and Skaldic poetry is generally between the 5th and 12th centuries AD. The general assertion is that scholars educated by the Catholic Church and crusading priests and missionaries altered the form of Nordic poetry during the Dark Ages after Rome, but this similarity could not have been introduced during that period.

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fragments of myth in which this tradition was preserved. While it is possible Rydberg had knowledge of the *Book of the Dead*, as the first translation of this Egyptian work was published in 1845, he specifically, in the second volume of his Teutonic Mythology, in the conclusion to his section on *Germanic Myths of Proto-Indo-European Origin*, declaims any effort to draw parallels between Egyptian and Indo-European myth forms, stating that there “is the impossibility of discovering a congruence comparable in the slightest degree between the Indo-European cycle of myths and non-Indo-European cycles.” Thus, Rydberg was unaware of the parallels that existed between his interpretations of the Nordic texts and the Egyptian form of worship.

FRODE-FREYR AND OSTARA-FREYJA

In addition to the mediation of certain ideas via Etruria, the Gothic peoples, who migrated to Thrace from Scandinavia in pre-history, then returned to Western and Northern Europe during the collapse of the Roman Empire, seem to have brought with them the worship of Freyr, the figure that the Goths knew as Zalmoxis.

As noted above in Chapter 9, *Ynglingsaga* 12 tells us that:

Frey fell into a sickness, and as his illness took the upper hand, his men took the plan of letting few approach him. In the meantime they raised a great mound, in which they placed a door with three holes in it. Now when Frey died they bore him secretly into the mound, but told the Swedes that he was alive; and they kept watch over him for three years. They brought all the taxes into the mound, and through the one whole they put in the gold, through the other silver, and through the third the copper money that was paid. Peace and good seasons continued.

This story is mirrored in historical accounts of kings such as Frode III in

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Saxo's *Gesta Danorum* 5.16.3, where we are told that:

So ended Frode, the most famous king in the whole world. The nobles, when he had been disembowelled, had his body kept embalmed for three years, for they feared the provinces would rise if the king's end were published. They wished his death to be concealed above all from foreigners, so that by the pretence that he was alive they might preserve the boundaries of the empire, which had been extended for so long; and that, on the strength of the ancient authority of their general, they might exact the usual tribute from their subjects. So, the lifeless corpse was carried away by them in such a way that it seemed to be taken, not in a funeral bier, but in a royal carriage, as if it were a due and proper tribute from the soldiers to an infirm old man not in full possession of his forces. Such splendour did his friends bestow on him even in death. But when his limbs rotted, and were seized with extreme decay, and when the corruption could not be arrested, they buried his body with a royal funeral in a barrow near Waere, a bridge of Zealand; declaring that Frode had desired to die and be buried in what was thought the chief province of his kingdom.

The themes of this myth, including the buried treasure horde within the mound of the king, permeate Nordic legend, including the cycle of tales that surrounds the Gothic king Hermanaric, and are clearly derived from the legend of Zalmoxis given in Herodotus' *Histories* iv, 94-96:

Zalmoxis, therefore, who by his commerce with the Greeks, and especially with one who was by no means their most contemptible philosopher, Pythagoras to wit, was acquainted with the Ionic mode of life and with manners more refined than those current among his countrymen, had a chamber built, in which from time to time he received and feasted all the principle Thracians, using the occasion to teach them that neither he, not they, his boon companions, nor any of their posterity would ever perish,

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but that they would all go to a place where they would live for aye in the enjoyment of every conceivable good. While he was acting in this way, and holding this kind of discourse, he was constructing an apartment underground, into which, when it was completed, he withdrew, vanishing suddenly from the eyes of the Thracians, who greatly regretted his loss, and mourned over him as one dead. He meanwhile abode in his secret chamber three full years, after which he came forth from his concealment, and showed himself once more to his countrymen, who were thus brought to believe in the truth of what he had taught them. Such is the account of the Greeks.

Zalmoxis is the consort of the Great Mother, and his name is derived from a corruption of the term “Cybele’s Zeus”. Freyr, we are told, was depicted in the manner of the Egyptian God Min,⁵²⁷ with an erect phallus. We are also told throughout Saxo that Freyr was worshipped “at Upsala, [with] effeminate gestures and the clapping of the mimes on the stage, and by the unmanly clatter of the bells,” along with human sacrifice. Dumezil has further suggested that the worship of Freyr was conducted by priests dressed as women and wearing wigs of women’s hair.⁵²⁸ All of this cements Freyr as being the consort of the Great Mother.

With Freyr, we find his consort Freyja, who gives every appearance of being the “lust” aspect of the goddess Ishtar – the Hathor and Aphrodite of the Egyptian and Classical world. That Ishtar was known among the southern Teurons as Ostara has been well established. From her worship, we get the word Easter,⁵²⁹ and the substitution of “Ost, “Eost” and “East” into her name is suggestive of the Eastern origin of the goddess. Our modern Easter bunny is a variant of the idea of the resurrected god, being a bunny who was once a

⁵²⁷For the significance of the goat-god Min see Chapters 10 and 12.

⁵²⁸In his *Haddingus*.

⁵²⁹Via Anglo-Saxon Eostore.

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bird, but which died when Eostore failed to bring the spring on time, and was brought back to life by her, as a bunny who, retaining his bird nature, can lay eggs.

AGNI, THE SACRED FIRE

In addition to the judgment at the Lower Thingstead, there are parallels between the Egyptian religious understanding of fire and the fire gods of the Nordic myth cycle. In both religions, fire is associated with fertility, as it was in the Vedas and the religion of Zoroaster.

Fire, or “khet,” is seen in the Pyramid texts as the generating force, related to the growth and sustenance of life. In the Egyptian *Book of the Dead*, we are told that She-Sisi is a city located in Sekhet-Sisi, the Lake of Fire, with the later implication that crops are grown in this lake. In the Pyramid texts, the deceased king, elevated to godhood, is said to feast upon what is produced by the Fiery Lake. Similarly, in line 629 of the text found in the pyramid of King Unas, where the king is bragging of his ability to rape the wives of the man he captures and slays, the king says he will reap their grain and take the wives away into the palace of Isis, who is beloved of Unas, and who will accept his “fire”, a term which clearly relates Unas’s semen, as the sentence which precedes it is, translated politely, “Unas will copulate with them with his phallus.” The idea of the generative fire also encompasses the idea of the akhet, or horizon, the shining or glimmering of light at first dawn and the place in the Underworld from which that light emerges. The Akhet is the home of Horus and is the first manifestation of Re, the Sun-god, during his daily cycle.

Fire and fertility are linked in Nordic conception of divinity and the Aryan conception of the gods in general. In his chapter on the idea of the sacred fire, Rydberg, also in his *Teutonic Mythology* compares Heimdal to the Vedic fire deity Agni, noting the identity of eighteen of their attributes, having previously noted the links between Heimdal and the idea of fertility. In the

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Nordic tradition, Heimdal, as Scef, the sheaf of the first harvest, comes to Scandinavia across the sea and teaches the people the secrets of agriculture.

There are also links between Heimdal and the creation of man, part of a story cycle that appears to stretch back to ancient Sumeria. The Sumerians first postulated the creation of men from mud. In Egypt, this idea became expressed in the story of the god Khnum, who created men from the clay of the Nile, and who was generally depicted as a ram. These stories resemble that of the Greek Prometheus, who creates two types of men, one from the mud, and one from divine essence. Heimdal, whose name means “at home in the dale”, is a kenning for the ram, and Heimdal is said to have created the castes of man when he mated with their progenitors.

Thus there is a broad linkage of the roles of Heimdal, as fire-god, fertility god, and progenitor of man, with figures in the Egyptian divine cycles.

THE SMITHS VOLUND AND PTAH

In the philosophy of Memphis in Egypt the god Ptah is the divine smith and creator who “speaks” the world into being. The Indo-European tradition knows of a divine smith – Mimir in the northern world, Yima and Yama in the Vedic and Iranian worlds – who created the world, and who was assisted in this creation by another set of smiths who later warred against the gods. The story of the rebellion of the smiths appears in Indo-European myth as early as the first part of the second millennia BC, and it is a defining trait of Indo-European religion. Ptah’s role as, first, a god of creators and artisans, second, later, as a god of metal-workers, and his eventual equation with Hephaestus by the Greeks, indicates he plays a role in Egypt similar to that of the Indo-European smith-god.

In the Hittite literature of the Old Kingdom period – before the Indo-Iranian influences mediated by the Hurrians could appear – the story of the withdrawal of the son of the storm god from the world is known. In this tale,

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when the son of the storm god withdraws from the world, the world is cast into winter, all fertility departs, no pregnant woman can give birth and no plant will grow from the ground. Eventually, the son of the storm god is sought out and reconciled.

In the Vedic tradition, this appears as the myth of the Ribhus, who, similarly, have a dispute with the gods and withdraw from the world, taking with them fertility, until the gods seek them out and reconcile.

In the Nordic tradition, as Viktor Rydberg has shown, the smiths grow angry at the gods after their contributions are judged to be inferior to the contributions of Sindre and Brok, their rivals. They withdraw from the world, and systematically kidnap each of the goddesses of fertility, particularly Idunn and Freyja, until nothing can grow in the world and the gods themselves begin to age. Winter expands and threatens to consume the world, and only a massive battle drives it back, allowing the smiths to be imprisoned.⁵³⁰

In the Nordic myth, the Smith Mimir guards a grove near his well at one of the roots of the life tree Yggdrasil. The idea of the grove and the well are known in Egypt. In the creation story known in the Pyramid Texts, and in later works, one of the acts of creation by Amun is the mating with “his hand”, which was understood metaphorically as an act of masturbation. “The hand of Amun” became the mother-goddess Iusaas, who was associated with the idea of the tree of life, as similar Near Eastern mother-goddesses, such as Isis-Ishtar, were in later Mesopotamian myth. This tree of life was further associated with the centrality of the well, and parallels can be drawn between the figures of Iusaas and that of the Nordic Urd, and the general Indo-European idea of the queen of the Fates. This tree of Iusaas finds its parallel in the Nordic Yggdrasil.⁵³¹

⁵³⁰Though during their imprisonment one smith, Volund, forges the “sword of victory”, which allows him to receive vengeance, as it is eventually used to destroy the world.

⁵³¹Though as I argue above, Amun is not comparable to Mimir, but is involved in the cycle of myths of the Great Mother which feature the idea of the serpent guardian of the well. This also links Amun to the Hebrew god Yahweh, who creates the tree and sets it at the center of the garden.

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CONCLUSIONS

These parallels suggest a linkage between Egyptian and Nordic myth. The likely sources of this link were the city states of Etruria, whose Semitic merchant colonies traded with the far North and middle-manned Northern goods into the Mediterranean – and Mediterranean religious ideas into the far North. This influence explains some of the peculiarities of the Nordic and Germanic religious form, which integrates Near Eastern and Classical motifs, but in a manner that suggests some antiquity to the syncretization.

CHAPTER 12

GEITR THE GOAT GOD

In ancient Sumeria and the pre-Aryan civilizations of the Indus Valley, cylinder seals—an ancient means of signing documents—have been found depicting the transformation of a man, through combat with a goat, into a half-man, half-goat creature who goes on to wrestle with a bull. This goat-god, who has a goat's legs, ears and horns and the torso and face of a man, is the god of the barren wilderness who is identical to the Egyptian Min, the Classical Pan, the Nordic goat-demon Geitr, and the Hebraic god Yahweh. During the Middle Ages and the Reformation, as the god of the witches, the Goat God was known as Satan.

THE GOAT AND THE WILDERNESS

The story of the goat-demon found on the Sumerian and Harappan cylinders



Pan



of the third millennium B.C., is only known through pictures. A nude man surrounded by celestial symbols battles a goat standing on its hind legs in the first panel. In the second panel, the same man, now with a goat's legs and horns, battles a bull. The figure, though, is clearly that of the later Greek and Asian deity Pan, whose name means "all", Pan's satyrs were depicted with the lower bodies of horses as were the older satyrs, or sileni. But Pan himself was always depicted with the hind quarters of a goat. But the

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leap from the goat-god of the Sumerian cylinder seals to Pan is one of 1,700 years. There are intermediate steps.

In Aryan India, c. 1700 B.C., a goat-headed deity, Pashupati, sits in lotus position among the beasts of the wilderness, where he reclines serenely among his creations. This goat would later be considered a form of Vishnu, the Creator, and not as the hostile being found in later Near Eastern myth. God of the “right hand path”, Pashupati creates and lives in harmony with the animals. Many would consider him a fertility figure.

Similarly one must consider the Egyptian God Min, who is believed to have been brought to Egypt from the Hamitic peoples of Asia. Min is a fertility god, always portrayed in the trappings of royalty and with an erect penis. However, Min, in Egypt, became syncretized with Amun.⁵³² When Min was joined with Amun, the goat was introduced into his worship in a sinister way. Women devoted to Amun were forced to have sexual intercourse with goats during an annual festival of the god. It is here that the goat-god of fertility seems to have first taken on his negative traits.

Consistent with his association with Min-Amun and those areas of Egypt that border sub-Saharan Africa, Pan is associated in the Greek mind with black Africa; his satyrs became, in later Classical texts, creatures of the black African jungle. Originally a fertility god, his later portrayal is that of the goat-demon of the wilderness. And, just as Baal “lord of the place”, could be equated with Seth as , “the seat” or “the place”,⁵³³ Pan could be Seth as , “the woman”. Thus, in another perversion of his original role as a fertility God, Pan became a homosexual,⁵³⁴ and was depicted chasing young boys with an erect phallus.

⁵³²As discussed above in Chapters 9 and 10.

⁵³³See n. 82, 236 and 253.

⁵³⁴As is Seth, known for his effort to rape Horus, and the nymph Cainus/Cain, who may also be Baal.

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YAHWEH-SETH AND THE WILDERNESS

Egypt knew its own god of the wilderness. Long before Egypt knew Min and Amun, in its northern delta no later than 3100 B.C., the Semites who had crawled out of the Arabian desert to populate the region later known as Goshen brought with them the worship of a god they knew as Seth. When the northern Semites were defeated by the southern Egyptian worshippers of the Indo-European sky god Horus, Seth became the Semitic god of chaos – of the forces opposed to the Indo-European order – and of the wilderness. In this aspect, he was known as god of the “red land,” of wild beasts, of barren deserts and of darkness.

When the Temple of Amun arose in the Twelfth Dynasty it did not embrace Seth, and there is every indication that, during the Second Intermediate Period, the two forms of worship were opposed, as Seth became equated with the serpent Apep, who overturned the rule of Amun Temple in favor of the foreign Hyksos. When Amun again became dominant, Seth was part of the demonic and foreign substrata that the Egyptians had expelled.

Yet the spread of the worship of Amun seems to have spread with the worship of the goat. In previous chapters, we have discussed the relationship between Amun and the cult of the Great Mother, which involved several male figures, including the bull, the goat, the serpent, and the resurrected god. Where one finds the worship of Dionysius, the consort of the Great Mother and the resurrected god, one finds dancing in his train Pan the goat. And, as depicted on the cylinder seals of the prior millennia, one finds a contest between the worshippers of the bull and the worshippers of the goat throughout the archaeological remains of the pre-Mycenaean Peloponnesos.

Shortly after the Hyksos period, the Hebrews, entered the fabled land of Goshen and adopted the culture of the Egyptian Semites, including the worship of Seth and Apep. Later, they adopted at least one of the male archetypes of the religion of the Great Mother, the god Iove. The result of the adoption of these foreign gods was the creation of a composite deity, the Old Testament's

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Yahweh, as Lord of the Hebrews.

THE WINE

In the Bible, in Genesis 9, when Yahweh hands down the Noahide laws to Noah, he demands of Noah the blood of anything Noah slays, saying that, while Noah may keep the flesh of beasts, the blood-soul is Yahweh's. The ritual offering of blood to the earth is part of a ritual of awakening of the dead, in which the unity of the disembodied spirit with the blood soul allows a temporary manifestation of that being upon the earth. This ritual is depicted in Homer's *Odyssey*, when Odysseus speaks to the dead heroes. Insofar as Yahweh is associated with Seth-Typhon, the demonic god bound beneath the Earth, the offering of the blood of the dead to Yahweh that occurs in Kosher slaughter is part of a ritual designed to awaken the bound God and unleash him once again upon the earth.

The worship of Dionysius went a step further. The rites of Dionysius included the *omophagia*, in which participants would tear a living thing in the manner of a beast and consume its flesh and blood in the raw. Often, they would do so while intoxicated or under the influence of wine or other drugs.

In the Indo-European tradition, there is the idea of the mead,⁵³⁵ which is the divine drink that imparts wisdom to those who consume it. This conception of the magic drink is different from that of the Dionysian tradition, which equated mead with alcohol. The Indo-European mead comes from the magic wells; in the Nordic tradition, one is the well of the goddess Urd, which contains the power of the earth; the second is the well of the ice-cold sea; and the third is the well of "the Son", the giant-smith Mimir, who guards the magic grove in which the spirits of the dead will persevere through the final battle and the destruction of the world.

These conceptions of the blood-soul, the intoxicants, and the mead came

⁵³⁵This is discussed in great detail in Chapter 14.

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together to create the motif of “wine” in the worship of the god of the wilderness. That the wine is the blood of the sacrificial victim dedicated to Yahweh or to Dionysius is clear from the later, Christian, adaptation of the myth of the wine as the blood of the sacrificed Jesus. The phrase “wine” may have also been used as a cover for the true nature of the rituals associated with Dionysius and Pan – rituals that were banned by many Greek city states and generally opposed by the Indo-European rulers. Yet, as the Indo-European and pre-Indo-European religions syncretized, the “wine” just as clearly took on the Indo-European idea of the mead as a font of wisdom, while never fully integrating itself into that alien tradition.

GEIRROD - GEITR

In the Nordic tradition, the god of the wilderness is Geirrod, or Geruthus.⁵³⁶ While in Egypt, the wilderness god was associated with the barrenness of the encroaching desert, in Scandinavia, the wilderness god is often called King Sniö,⁵³⁷ the god of the barren and frozen tundra.⁵³⁸ As the god of famine or hunger he is Handwan, and during the reign of King Sniö, the lands become depopulated and cultured areas are abandoned for the wild. But Geirrod has a “brother”—his opposite—identified in Nordic myth sometimes as Agnar, a fire god identical to Scef, bringer of the harvest—but more usually as Svigdur, the “champion drinker,” or Sumbli, the god of the banquet feast, a figure Rydberg equates with Ivaldi, and which later became an epithet of Odin. This brother is also sometimes identified as Gudmundus or Mimir the god of the mead and

⁵³⁶From ON Geir-Rothe, “spear-storm”. Geruthus is a Latinization.

⁵³⁷King Snow in English.

⁵³⁸While the Western idea of chaos is often one of disorder, the ultimate nature of chaos is undifferentiated sameness – a characteristic of the desert, the tundra, and the sea – three environments where human beings cannot survive for long periods of time. Thus communism, by reducing all things to the same, is essentially a doctrine of chaos, not order..

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of the Glittering Plains of the Underworld.⁵³⁹

Ultimately, Geirrod is slain by Thor, the thunder god whose storm-rain gave the land fertility. In the story, Thor and his companions travel to Geirrod's hall to seek a wife from among Geirrod's daughters. One of Geirrod's daughters tries to confront Thor at a river with magic; Thor is saved by grasping a rowan-branch, and by his power to withstand all rivers and currents. When Thor arrives, Geirrod hurls a red-hot javelin at Thor; Thor catches it and hurls it back, impaling Geirrod, then breaking the backs of Geirrod's three daughters.

After his death, Geirrod becomes a god of the Underworld, trapped in his hall in Nifelhel—the land of punishment across the River Slid from the Glittering Plains of Mimir. A description of these caverns of torture has been reconstructed in part by Viktor Rydberg, relying on the accounts given by Saxo Grammaticus and Tacitus, and those given in the Eddas.

Slid is a river through which murderers and those who “swear evilly”⁵⁴⁰ must wade. In it are daggers and swords that mutilate the wading dead. Across Slid is the hall of torture, whose roof is spear points and whose walls and floors are serpents. Inside, sitting on iron benches, with lead trellis-gates above them⁵⁴¹ are the souls of other murderers and perjurers, and upon them drains the waste-water of the venom of Slid, which they piss and shit in as it flows onto those seated below them in a great gallery, until, at the lowest level, submerged, are those who seduced the wives of others.

Either guarding the entrance to this hall, or dancing above or among the doomed souls are “goat-trolls,” who toss or kick the “animal skins” of the damned among them. Through a gate in a rock the visitor can then travel from this realm of punishment to the next—to Geirrod's hall, where his three daughters, their backs broken by Thor's thunderbolts, their bodies covered in tumors, writhe eternally before the seat of Geirrod, the withered old man who

⁵³⁹In later Euhemerisms the identities of Mimir and Ivaldi converge.

⁵⁴⁰“mein svarin” – to abuse legal process, generally by committing perjury.

⁵⁴¹The “crates” mentioned in Tacitus.

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hangs impaled. In another chamber, on an island in a river, Loki, the greatest of the Banings, or demon-foes of man, lays bound on three rocks by his son Fenrir.

Rydberg, in analyzing these stories, concludes that Geitir, the Nordic goat-demon who is lord over the “goat-trolls,” either is or is attendant upon Geirrod-Geruthus, the wilderness god conquered by Thor.⁵⁴² In Saxo, we find King Handvanus of Byzantium defending his realm in the manner of this demonic being. In the Eddas, we find a dwarf Andvari standing at the entrance of the “deep dales” of Surt, guarding the door to the entrance to the Underworld. In this relationship, we find Pan playing attendant to his master Dionysius.⁵⁴³

Thus the fertility god Pan—the goat-man god of the classic world—and his satyrs—or “goat trolls”—encountered the religion of Amun and entered the North as the gods of desolation.

DANTE, THE GOAT AND SIN

In the Fourth Circle of *Inferno*, the sin of wrath is punished. Those who murdered and died violently are left to fight and kill each other eternally while slogging through a swamp of filth. Buried in the filth of this swamp are suicides and victims of self-violence, and there is no question this punishment is just, as, at one point, Dante steps on the head of a sinner who attempts to emerge from this filth.

In Purgatory, Dante witnesses the souls of the damned in a river of fire being tormented by demons who frolic among them, tossing them among themselves with pitchforks.

⁵⁴²I think attendancy is more correct. There are clearly two figures – the king of the realms of torture and his door guard, and the door guard is almost always identified with the goat-demon and the theme of hunger.

⁵⁴³The nature of the religion of the Great Mother, which included Dionysius, is explored in chapters 8 and 9 and elsewhere.

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And at the lowest point of the Inferno, frozen in a sea of ice, Dante finds Satan, frozen in his pride, directly under the center of the Earth at Jerusalem, bound for eternity, until the final battle, trapped like Geirrod in the depths of Nifelhel.

THE GOD OF THE WITCHES

In Medieval and Reformation Europe, as Margaret Murray, an expert on witchcraft, detailed in her excellent book *The God of the Witches*, there was a cult that existed until at least the 17th century, which would gather in the woods and dance in a circle in the celebration of a pre-Christian religion. While this cult seems to have absorbed the pieces of a number of different pre-Christian cults, a unifying theme is that of the “black man”, whom Christians named Satan, and who is often depicted as a man who is horned and with the lower parts of a goat.⁵⁴⁴

As one witch hunter, de Lancre, wrote:

It is always observable that at any when [the Devil] is about to receive anyone to make a pact with him, he presents himself always as a man, in order not to scare or terrify them; for to make a compact openly with a goat smacks more of the beast than with a reasonable creature. But the compact being made, whenever he received anyone for adoration, he usually represents himself as a goat.

The circle dancing associated with the witch cult is likely derived from the dancing around the Baal-pole or the Asherah-pole, if the tradition of

⁵⁴⁴At Poitiers in 1574 and Angers in 1593, it is recorded that the “black man”, Satan, transformed himself into a goat during the practice of the rite. At Avignon in 1581, it is said that when Satan mounts the altar to be adored, “he instantly turns himself into the form of a great black goat”.

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the Maypole dance, which appears to be a cognate rite from the same ritual root, is any indication. The goat man, and the requirement that the rites be conducted in the wilderness, indicate a link to the worship of the goat-demon. Further, Murray has noted that the times of the witch holidays matched, not the schedule of crop-rotations, but an agricultural schedule associated with the raising of livestock, indicating a further link to Pan's role as a shepherd god.

In England, this god survived in popular memory as Robin Hood – the hero of the wilderness, always robbing the priests and nobles who had rejected his worship. And, as Geirrod is accompanied by Geitr, Robin Hood was always accompanied by his Little John. Not surprisingly, in Medieval Christian Europe, both Robin Hood⁵⁴⁵ and Janicot⁵⁴⁶ were explicitly names of the Devil.

YAHWEH AND SATAN

Both the Hebrew Yahweh and his counterpart, the Christian Devil Satan, integrate into their characters the idea of the “god of the wilderness.” In Egypt, the wilderness god Seth-Apep opposed the goat-goad Min-Amun. Yet, the Hebrew religion appears to have integrated these opposing aspects into one being who, like both of those Egyptian figures, opposes the Indo-European gods of Egypt, the sky-father Horus, the underworld Judge Osiris, and the sun-god Re.

Thus it is with some hypocrisy that practitioners of the Christian religion can embrace the Old Testament God while opposing his nemesis Satan. There is every indication that, at one point in their history, Yahweh and Satan were the same being – or, if not precisely the same, two beings united by close genealogical relationship in a single form of worship – that of the Great Mother.

True Christians – those who place Christ and his New Testament above

⁵⁴⁵Also Robin Goodfellow.

⁵⁴⁶Little John, in Basque.

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the Jews and their Old Testament – should not find this idea completely incompatible with their religion, though it requires them to accept that God the Father is perhaps not the same being as the Old Testament god. Of course, the Hebrews have never believed that their god is the father of Christ – the Hebrew Talmud teaches that Christ was a gentile and a Roman, the son of a Roman soldier Pantera, who raped – or at least had sex out of wedlock – with the “virgin” Mary.⁵⁴⁷

⁵⁴⁷This is still upsetting to Catholics. It probably unsettles most Christians as well. The point, though, is that one does not have to abandon the doctrines of Christ to abandon the doctrines of the Jews. Its time for Christians to face the fact that the teachings of the Old Testament are completely incompatible with the teachings of the New Testament, and that the adoration of the Jews that is a feature of Judaized or Judaeo-Christianity is completely counter to the nature of their religion. The politicized Christianity of the United States, of course, will find this unacceptable, as will the Zionist movement which created it.

CHAPTER 13

THE MATTER OF BRITAIN AND ARTHUR⁵⁴⁸

First among the sources for the historical story of Arthur is Geoffrey of Monmouth, whose *History of the Kings of Britain* gives the longest historicized account of Arthur and his contemporaries. Using comparative mythical studies, what emerges from Geoffrey's text is the identity of Arthur and the Nordic Eric, a heroic figure who was elevated to the status of divinity in an effort to stop the spread of Christian worship in the North.

THE NORMANS AND THE INVASIONS OF BRITAIN

Britain has been the subject of many invasions and in the ancient and medieval times. The primary ones were: the invasions of the Kelts, perhaps 500 B.C., that founded the British culture;⁵⁴⁹ the invasion of the Romans, which began with Caesar's expeditions in 55 B.C. and which reduced southeastern Britain to a Roman province in A.D. 43; the Saxon invasion, which began with their mutiny against the Romans circa A.D. 442;⁵⁵⁰ and the Norman invasion, which began in 1066 and which continued, in Wales, until the submission of

⁵⁴⁸This article was originally published in the Barnes Review, Sep/Oct 2011.

⁵⁴⁹The remnants of which we now call Welsh—or Cumbri, Cymry and in the Welsh tongue Cymraeg.

⁵⁵⁰The Saxons had been invited into Britain as allies of the post-Imperial Romans against the British.

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Deheubarth⁵⁵¹ in 1137.⁵⁵²

Geoffrey, the chief historian of Arthur, wrote in the early to mid 12th century, while the Norman invaders of the direct line descended from William were still “cleaning up” the British and the English,⁵⁵³ and completing their campaigns in Wales. Geoffrey’s *History of the Kings of Britain* is a series of tales about British resistance to foreign conquest.

In structure, the *History of the Kings of Britain* is divided into four main parts—the tale of Brutus, the tale of Belinus, Merlin’s prophecies and the tale of Arthur. The first deals with the mythical origin of the British in Troy, and is built on a foundation of pseudoscholarship that developed in the Dark Ages from various late Roman epilogues to the story of Troy. The second is a semimythical tale, where the god Baal, as Belinus, accompanies Brennus, a fire god whose name is derived from proto-Germanic Brenna,⁵⁵⁴ in the First Sack of Rome.⁵⁵⁵ The Britons then defend their island against the imperial Romans, routing the armies of Caesar and running off the Roman forces. The conquest of the southern part of the island is never explicitly admitted.

The prophecy of Merlin follows, and then there is last episode, the story of Arthur. From the chaos of these civil wars, Vortigern emerges as a British chancellor. He usurps his king and invites the Saxons Hengist and Horsa to come to Britain and defend it. The reign of Vortigern is followed by that of the line of Uther Pendragon and his son Arthur, to whom falls the task of defeating the rebellious Saxons. The defeat of the Saxons is followed by a second expedition from Rome. The message of Geoffrey’s *History* is clear: Britons have always defeated those who would invade their island, and they

⁵⁵¹Along with Gwynned and Powys, one of the three main kingdoms of Wales.

⁵⁵²Though Wales would not be completely subjugated until the reign of Edward I, in 1283.

⁵⁵³The Angles, Saxons and their descendants called Anglo-Saxons.

⁵⁵⁴Brenna means “fire” and is related to the Irish name Brian.

⁵⁵⁵396 BC after the founding of the Roman Republic but long before Rome was more than just another city-state in the central part of Italy.

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can do so again.⁵⁵⁶

Geoffrey's saga was both popular and controversial, probably because it contained an implicit anti-Norman message. Geoffrey himself was assumed by early scholars to have been Welsh and his writings may have been an effort to rally the Welsh people against the efforts of the Normans to subjugate them. If so, it failed.⁵⁵⁷ However, Geoffrey's writings became known in France, likely through Brittany, where they inspired the best-known romanticized versions of the Arthur tales, such as Thomas Malory's *Le Morte D'arthur*.⁵⁵⁸ These later versions are clearly semi-mythical and integrate traditions having nothing to do with British resistance to invasions. As examples, to the original Arthur tales Malory added Lancelot in the place of Mordred, and the Grail quest, two of the most popular Arthur themes.

GEOFFREY'S SOURCES

Geoffrey's work begins in the mythical epilogues to Troy but becomes solidly grounded in history when he discusses the Roman period. Like many churchmen of his time, Geoffrey had a classical education and was familiar with the Hebraic mythology of the Old Testament, as well as the myth and religion of his native land. Up until the withdrawal of Rome from Britain, Geoffrey largely follows classical sources.

Geoffrey's tale of Arthur begins as the Romans, whose empire is collapsing, are pulling out of Britain. Here Geoffrey clearly withdraws again into mythology. Despite claiming to have found his material in an ancient book of the Britons,⁵⁵⁹ he integrates into his history Saxon myths, including

⁵⁵⁶Geoffrey's *History*, notably, stops before the ultimate victory of the Saxons over the Britons.

⁵⁵⁷Though some Welsh princes managed to remain semi-independent for another century.

⁵⁵⁸"The Death of Arthur".

⁵⁵⁹Which is unverified.

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myth structures that are known no later than the 5th century BC, and which probably existed among the German and Nordic peoples substantially earlier. For the purpose of our analysis, Geoffrey's tales of Arthur can be broken into three sections: first, the reign of Vortigern, King of the Britons,⁵⁶⁰ the invitation to Britain of the twin Saxon brothers Hengest and Horsa, and the civil war that follows; second, the reconquest of Britain from the Saxons by Arthur and Arthur's conquests of Iceland, Norway and Denmark; third, Arthur's expedition against Gaul and his defeat of the Romans in Gaul.

HENGEST AND HORSA

The names Hengest and Horsa signify stallion and horse, and these two men may never have existed as real people, though scholars such as J.R.R. Tolkien have argued that Hengest, like Vortigern, has a historical basis. Certainly, a Saxon invasion occurred, and many believe that the Saxons originally invited by the post-Roman kings to defend the remnants of the Roman province after their government in Imperial Rome withdrew its troops.

But the tale of Hengest's entry into Britain is, as Rydberg discusses in his *Teutonic Mythology*,⁵⁶¹ a retelling of the Teutonic migration saga.⁵⁶² The story of the expulsion of Hengest and Horsa from Saxony is that of the expulsion of Ebbo and Ajo from Scandia,⁵⁶³ and the story of their landing is the same as that of the migration sagas found in both the *Swabian Chronicle* and in the slightly later books of Saxo Grammaticus's *History of the Danes*.⁵⁶⁴ Like the

⁵⁶⁰Who may have had some historical existence.

⁵⁶¹*Teutonic Mythology*, i.15-i.19 and i.123.

⁵⁶²Which, I argue earlier in this book, in Chapter 6 and elsewhere, is the same tale as that given by Heorodtus to explain the migration of the Tyrrhenians from Asia Minor.

⁵⁶³Given in Jordanes's *Gothic History* and in the *History of the Lombards* in slightly different forms.

⁵⁶⁴Particularly the story of King Snow, in book VIII of Saxo's *Gesta Danorum*.

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giants Volund and Egil, Hengest and Horsa are “men of huge stature.”⁵⁶⁵ Yet Rydberg contends it is Hengest’s sons, Ohta and Ebissa, who are properly Ajo and Ebbo, and that Hengest is their brother Nordic Geldr⁵⁶⁶ or Giuki.⁵⁶⁷ Hengist’s later request of land from Vortigern is the same as the request Saxo has Iwar, son of Ragnar Lodbrog, make to Ella, the historical Saxon king Aelle, in the founding of York.⁵⁶⁸

Vortigern,⁵⁶⁹ the king who invites the Saxons into Britain, is the figure known in Nordic-Germanic myth as Guthorm. His existence as a mythical son of Magni-Mannus, son of Thor is testified to in Tacitus, where Guthorm appears with two brothers, Ingui⁵⁷⁰ and Azdingi.⁵⁷¹ As Vortigern, his name means “over-king,” but his original name meant something like “God-worm” or “God-horn”, possibly referring to a serpentine or underworld origin.⁵⁷² While Vortigern’s tale may have a historical basis, as Guthorm, he is a wholly mythical figure and his role as “king of the Gewissei”, the Saxons of Wessex, firmly establishes him as a Saxon, not British, god.

While the story of Vortigern plotting to be king is not known⁵⁷³ in the broader Nordo-Germanic literature, the fact that it is he who invites Hengest and Horsa, in the roles of Volund and Egil, into Britain is consistent with the

⁵⁶⁵Volund and Egil are black elves who are later syncretized with giants.

⁵⁶⁶Like Hengest and Horse, Geldr, “gelding”, is a word that indicates a type of horse.

⁵⁶⁷Specifically, Rydberg argues that the second generation, Ohta and Ebissa, are confused with the previous generation, which is properly one being, Ivaldi, but which has been doubled with synonymous names and assigned the name of their brother. Really, two identical stories have been grated on each other and Geoffrey or his source merely confused them.

⁵⁶⁸The Scandinavian kingdom of Jarvik.

⁵⁶⁹Who appears also as Welsh Gwrtheyrn, Old English Wyrtegeorn, Breton Guorthigern and Irish Foirtchern.

⁵⁷⁰Erik, Ottar or Svipdag.

⁵⁷¹Hadding.

⁵⁷²Rydberg strongly objects to the interpretation “god worm”, and this interpretation is not settled.

⁵⁷³Or, at least, recognized at this time.

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fact that Volund, Egil, and Hengest are his uncles.

THE DEATH OF HENGEST AND THE REIGN OF UTHUR PENDRAGON

What is interesting about the myth cycle surrounding Hengest is that in the poem *Waltharius Manus Fortis* Giuki battles his father, Waltharius, who is clearly the Nordic mythical figure Ivaldi. This myth Rydberg has related to the nursery rhyme of Jack and Jill, and of the tale of the efforts of Hyuki and Bil to steal the mead from the hidden spring of Byrger. Hyuki and Bil are stopped by the moon king, Mani or Gewar, who takes them to his kingdom and raises them there, taking with them their pail of mead. Their grandfather, Ivaldi, eventually attempts to recover the mead, and, in doing so, slays the moon king, but is stopped by Hyuki.

Hengest, or Gelder, reappears in the second part of our division of Geoffrey's Arthur-tale as Cheldricus, where he fights alongside Baldulf in the manner that Gelder fights alongside Baldur in Saxo Grammaticus's telling of the same tale. Baldulf's enemy Cadur is the Nordic figure Hoder, who, as Rydberg has noted, is often confused by Christian writers with the mythical figure known as Odr or Ottar – two names given to the hero Eirekr or Erik.⁵⁷⁴ When Gelder is killed by Hother in Saxo's account, Hother makes certain to give Gelder an elaborate burial; similarly, Eldol,⁵⁷⁵ an Earl of Gloucester opposed to Hengest, makes the same arrangements for his enemy Hengest.

Hengest's death ends the first portion of Arthur's story in the *History of the Kings of Britain*. The slaying of Hengest is directed by Ambrosius Aurelius, whose moniker is an epithet meaning "the divine Roman," and who is also likely a mythical persona. Ambrosius seeks out Merlin from the kingdom of

⁵⁷⁴Odr means "spirit". Ottar means "Otter". Ei-rekr involves the suffix "rekr" or "king."

⁵⁷⁵Eldol's name appears to be constructed from the prefix "el-", equivalent to Old Norse Öl and Saxon is Ael, meaning "ale" or "mead." It is a prefix which appears in Nordic names that are variant forms of Ivaldi.

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the Saxons and the two bring over the stones of Ireland to form the ring at Stonehenge.⁵⁷⁶ Uther Pendragon⁵⁷⁷ is the brother of this Aurelius and leads the expedition; when Aurelius dies Uther takes the throne. Uther is a form of the Old Norse name Vidar, who is a son of Odin that fights at Ragnarok, slaying the Fenris Wolf, after the Fenris Wolf consumes Odin. One of his Uther's first acts is to seduce Ygerna,⁵⁷⁸ the wife of his subordinate, Gorlois,⁵⁷⁹ the Duke of Cornwall.

Uther tells Merlin to transform Uther's appearance so that Uther may enter the Castle Tintagel, where Ygerna lives. In disguise, Uther seduces Ygerna, impregnating her with Arthur and provoking a war with Ygerna's husband. In this war, Uther is ultimately victorious, taking Ygerna for his bride. Uther continues his wars and is ultimately killed by poison, allowing Arthur to grab the throne. This story has obvious parallels in the later Sigmund epics and the German *Nibelungenlied*. In these tales, Sigmund or Siegfried approaches the castle of Brynhild in disguise, or under a cloak of invisibility, and allows his companion, Guthorm or Gunther, to win the woman. This is also found in Saxo as the story of Hoder and Helgi, or Hedin and Hogni, where Hoder or Hedin wins the woman for Helgi or Hogni, who is inarticulate or otherwise unwilling to approach his bride.⁵⁸⁰ This interlude concluded, the second portion of Geoffrey's Arthurian narrative, the first part of Arthur's career, begins.

⁵⁷⁶Some have argued Avebury..

⁵⁷⁷"Terrible Dragon-chief" in Old Welsh.

⁵⁷⁸"Fair Lady" in Old Welsh, also Igraine; she appears to be a figure from pre-Saxon Welsh myth.

⁵⁷⁹Of uncertain but non-Welsh origin.

⁵⁸⁰Interestingly, in Saxo's telling, this is because of a deformity in the lip, which is a trait of the god Loki, whose lips were sewn shut by Brock so he could no longer tell lies.

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BALDURF AND CADOR

Arthur now battles three brothers: Colgrin, Baldulf⁵⁸¹ and Cheldric. Cheldric is the name Gelder, and another incarnation of Hengest and Horsa. Baldulf is Baldur,⁵⁸² who, as an enemy of Hoder, is often confused with his brother Vali.⁵⁸³ Here, Arthur is in the Hoder role, and his companion Colgrin is likely a reference to the figure known in Nordic myth as the giant Coller.⁵⁸⁴

One notable element found in Saxo's Baldur-Hother myth is inverted in Geoffrey. In Geoffrey's *History*, Baldulf disguises himself as a minstrel to enter the enemy camp – a motif generally associated with the musician Hoder.

When the Saxons are defeated in Geoffrey they flee and buy safe passage, but betray their agreement and counterattack, penetrating into Britain to Mons Badonicus - the Hill of Bath.

MONS BADONICUS

Realizing that the first part of Geoffrey's tale has been produced by imposing the stories of Saxon gods, known to us primarily through the Nordo-Germanic tradition, upon the actual events of the Saxon invasion helps contextualize the next section, in which Arthur stops the Saxons at Mons Badonicus, the hill of Bath, and reverses their war effort.

⁵⁸¹Bald-ulf, Old Norse "bold wolf"; arguably from "Baal's wolf".

⁵⁸²As this name is also encountered as "Beldegg", it has been argued that it is "Baal's day". The identification of "Bel" with "Baal" is controversial, and the meaning of this is not definitive.

⁵⁸³Also known as Bous, Vali is one of the archetype from which the Saxon hero Beowulf was composed.

⁵⁸⁴"The Neck" of the medieval witch cult, through a confusion with the Latin collum, this giant is best known for his battle with Egil. Though he is ubiquitous in German and Celtic sources, and his worship survived well into the Christian period, his significance in the larger myth has not been adequately explored. Col-grim may be a compound of Coller and Grim, the latter name meaning "hooded", and being an epithet of another giant figure who is nearly ubiquitous in Germanic myth.

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The battle at Mons Badonicus is the central point of reference for those who attempt to assign a historical value to Arthur. Modern-day Bath is a small city in Great Britain near Bristol, just south of where Wales meets England. Its importance to Arthur is that largely historical and just post-contemporary accounts of the period, such as that of Gildas, attest to a battle having occurred there that stopped the Saxon takeover of Britain for that moment. The leader of the British forces at this battle is generally assumed to be the historical Arthur, though the actual name of this leader is unknown.

At this battle, Arthur draws his sword, Caliburn⁵⁸⁵ and cleaves his way into the midst of the Saxons. Arthur's sword's seems to take its name from the sword Caladbolg of Irish myth.⁵⁸⁶ Arthur arrays his forces in wedges, relating Arthur's tale to those of Hadding and of Harald in Nordic myth,⁵⁸⁷ and to the larger theme of the "Great War", captured in sources such as Saxo Grammaticus' *Gesta Danorum* as the Bravalla War, which Rydberg relates to the ides of the Winter War and the first war in the world.⁵⁸⁸

The Battle of Mons Badonicus and the defeat of the Saxons by the British essentially closes the second part of Geoffrey of Monmouth's Arthurian tales, and opens the third part of the story, that of the empire of Arthur. As Arthur defeats the Scots, the Picts and the Irish, to establish the empire of Greater Britain, we learn of an interesting detail: he has two nephews, Mordred and Gawain, by his sister Anna and a man called Lod. Mordred will be the death of Arthur.

⁵⁸⁵The Excalibur of the later myth.

⁵⁸⁶Generally translated "cleaver." Known in Welsh legend as Caledfwlch or Middle Welsh Calatuwlch.

⁵⁸⁷The wedge having been a military formation of near-sacred value that comprised the core knowledge of the art of infantry warfare in European countries for several centuries. In several Nordic myths, the teaching of the wedge formation to one or more parties by Odin or Loki plays a key role in a hero's victory or defeat.

⁵⁸⁸These are the wars against the smiths after they withdraw from the world, causing the Great Winter, and the war between the Aesir and the Vanir that follows the execution of Gullveig-Heid, as detailed in the *Voluspá*.

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SEDUCTION AND THE NEPHEWS

Like Lancelot in the Malory tale, Mordred seduces Arthur's wife Guinevere and revolts against Arthur himself. And like much of Geoffrey's *History*, this story is based in Nordic and Germanic myth.

The revolt of the two nephews against the king whose wife of has seduced is found in several places in Nordic myth, and is generally associated with the cycle of myths around Jarmerik.⁵⁸⁹ In this myth cycle, one of Jarmerik's nephews seduces Jarmerik's wife Swanhvit.⁵⁹⁰ The nephew and the wife are sentenced to death, but the king wishes to commute the sentence. However, an "evil advisor", modeled on Loki, persuades the king to carry out the death sentence, and Swanhvit is crushed to death by horses – but only after the horses refuse to trample on her beautiful face, causing her to be placed face down. The nephew is either hung or survives after a mock-hanging.

This tale seems to be related to another tale, possibly of the *Skioldungsaga* cycle of myths, or one of the tales of Helgi, in which the two nephews rise up and destroy the king – in Saxo, the "evil Frode" – who is persecuting them. These two – Halfdan and Harald– also have parallels in the Hroar and Helgi of *Hrolf Kraki's Saga*, and seem to tie in, as with the rest of the tales utilized with Geoffrey, with the larger cycle of the battle of Ivaldi against the Moon King.⁵⁹¹

Saxo's story given in Book Seven is of interest because the two brothers are hidden as youth in a tree — a story associated with that of Lancelot and Lionel in the French development of the Arthurian myth. The story in an older form appears in Book Eight of Saxo, where Jarmerik and his adoptive brother Gunn slay Ismar. The seduction of Arthur's wife by Mordred is the same episode as the seduction of Swanhwid by Broder in Book Eight of Saxo—an event that

⁵⁸⁹Hermanaric, or Herman, a king syncretized with a possibly historical figure of the same name, and likely related to the Germanic deity Irmin.

⁵⁹⁰Swan-white, a Valkyrie and an epithet that likely applies to another mythical being.

⁵⁹¹The Moon King being presumably Ivaldi's uncle and possibly Odin's brother Lodur.

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occurs in the context of the revolt of two of Jarmerik's nephews. Jarmerik, interestingly, is said by Rydberg to generally equate to Gudhorm, though the figure burned by the two nephews is Mundilfori or Lodur, two names for a brother of Odin in the Nordic tradition.



King Arthur

All of this roots Arthur in Nordic-Germanic myth, allowing us to speculate that his sword Caliburn is the Sword of Victory forged by the vengeful god Volund to slay the Aesir at Ragnarok. Thus Arthur must be one of the Nordic sword bearers, whose ranks include Volund, Mimir, Erik,⁵⁹² Frey, Gymir and Surtr. Arthur's sword is "forged in Avalon," which means "place of the apples," likely a reference to the apples of the garden of Idunn. Idunn herself is a fragment of the Near Eastern myth surrounding the serpent and

the garden.⁵⁹³

THE BRITISH INVASION OF GAUL

The third part of Geoffrey's tale of Arthur begins in earnest with the invasion of Gaul. Structurally, it is similar to the other tales of resistance to foreign invasion and great empires that Geoffrey gives and as such, there is a temptation to dismiss it as repetitive of the earlier tales of British resistance to the Romans. However, this portion, like the others, seems to have historical foundation. An individual called Riothamus or Rigotamus appears to have ruled in Brittany and Britain circa A.D. 470, and to have fought battles with forces allied to the Roman Emperor Leo I.

Similar to the label "Vortigern," Riothamus is an epithet meaning "High

⁵⁹²Who just so happens to be frequently confused with Hodr, via Erik's epithet Odr. There is a meaningful difference in the aspiration and the vowel.

⁵⁹³Discussed throughout part II of this book.

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King”. Just as similarly, Arthur’s enemy in this portion of his tale, Lucius Hiberus,⁵⁹⁴ is a prototype of the later Lancelot, and plays the role that Welsh chronicles assign to Mordred.

During Arthur’s siege of the capital of Gaul⁵⁹⁵ Arthur fights a battle with one Frollo, who is the “Roman” governor of the province.⁵⁹⁶ The story of Arthur and Frollo is almost identical to the story of King Snö in Saxo and in the larger Nordic tradition. Like Arthur’s predecessor, in Saxo Snö slays Eskil and Alkil,⁵⁹⁷ then invades Gothland, having fallen in love with the Gothic king’s daughter, and fights a duel with the Gothic king. Like Arthur and Frollo, the wager of the duel is the empire of the other. Structurally, the duel as given in Geoffrey also echoes Nordic theme of the “duel on the island,” which involves, besides the island locale, a particular exchange of blows. This motif is often associated with the battle of the giant Coller and Egil, as well as the battle of Hedin and Hogni. In the account of the duel given in Geoffrey, Frollo strikes Arthur on the forehead, a type of injury which characterizes Eric - Starkad⁵⁹⁸ in Saxo Grammaticus and the larger Nordic mythos. Arthur’s sword becomes blunted – a motif associated with the battle against a giant of the pair Grim and Gunn⁵⁹⁹ in the larger Nordic legend. This particular exchange of blows further cements the relationship of Geoffrey’s Arthur to the larger Nordo-Germanic tradition.

By the end of Geoffrey’s account, the struggle with the Romans has become absolutely fabulous. A variety of historical enemies from “the East” join in the war against Arthur, including Ali Fatima of Spain and Teucer of Phrygia, two figures who span perhaps 1,800 years of history. However, even this development is known in the larger Nordic myth, such as in Saxo, where

⁵⁹⁴Whose name may be derivative of the Welsh Llenlleawg Gwyddel.

⁵⁹⁵Where in Gaul is not clear.

⁵⁹⁶If historic, he was likely a vassal king of the Western Roman Empire.

⁵⁹⁷Ebbo-Egil and Ajo-Volund.

⁵⁹⁸Starkad’s name is from Stor-kadr and means “man of great reputation.” He is identical to the hero Erik.

⁵⁹⁹Usually Ivaldi and Egil or Egil and Erik.

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the theme of the “Bravallic War” ropes in a variety of Nordic and non-Nordic heroic and mythical figures on both sides of what is essentially a massive mythical free-for-all.

In the end, Mordred revolts against Arthur. Though Mordred is killed in battle, Arthur is wounded⁶⁰⁰ and retires to the island of Avalon.⁶⁰¹

ARTHUR AND THE NORDIC ERIK

Geoffrey’s account is late in the scheme of things⁶⁰² and his myth is intertwined with history in a way that can make both difficult to recognize. By the time Geoffrey reaches the story of Arthur, he is working with the mythical material of the Saxons. Though Geoffrey’s Arthur draws from Welsh and Irish myth and incorporates some names and themes from that Keltic tradition, Geoffrey’s story of Arthur is distinctly Nordo-Germanic and related to the Ivaldi cycle.

While one cannot accept some of the spurious derivations of Arthur’s name,⁶⁰³ Arthur does resemble the mythical Erik⁶⁰⁴ of Nordic fame, and at times takes on the role of Hoder, the god, portrayed as blind in the Eddas, who makes a mistaken alliance with Loki and strikes down his brother Baldur.

As such, Arthur is part of the larger Indo-European tradition in which the six-armed giant Erik, who had all but two arms torn from him by Thor, participates. While his stories may have been a way of Geoffrey telling the people of Britain to resist foreign domination, these stories are also rooted in

⁶⁰⁰Possibly mortally.

⁶⁰¹An effort has been made to identify the island of Avalon with Glastonbury Tor.

⁶⁰²650 years or so after the latest of the events he chronicles.

⁶⁰³Such as L.A. Waddell’s assertion that Arthur is “Herr-Thor”, Ar-Thur, which is neither a proper Nordic kenning [as the real Thor is a warrior], nor a kenning for Thor [because Thor doesn’t need the qualification “Herr”]. LA Waddell is very popular among Christian Identity writers, but his philological skills leave something to be desired – often, what he asserts in his books is completely erroneous.

⁶⁰⁴Also known as Starkad, Svipdag and Odr, son of the star-hero Orvandil and the elf Groa.

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a common Aryan heritage and are not the exclusive province of any one of the peoples that comprise the Aryan race.

CHAPTER 14

MITOTHYN, THE MEAD-SPIRIT, IN SAXO
GRAMMATICUS' HISTORY OF THE DANES⁶⁰⁵

The Eddas may be best known source of Nordic heathen lore, but Saxo Grammaticus' *History of the Danes* rivals the *Ynglingsaga* of the Norwegian *Heimskringla* as a source of mythical tales euhemerized into history. In the first book of Saxo, there is an episode where a divine being – MitOthyn – usurps Odin's throne. Here, some light will be shed on the means by which Saxo constructed this tale from his mythical sources, and the relationship between Mithothyn and Madhu, the mead spirit of Aryan myth, will be discussed.

In Saxo Grammaticus' *Gesta Danorum* there are two episodes where Odin is displaced as king of the gods, one involving Mithothyn, and the other involving Oller.⁶⁰⁶ The latter has been equated with Ull, whose story Rydberg has excellently integrated into the story of the siege of Asgard.⁶⁰⁷ But this equation is incorrect, and Saxo's tale clearly involves an incorrect and late syncretism of several mythical themes which shall be distilled here.

⁶⁰⁵This article was originally published in *Renewal Magazine*, Jan/Feb 2012, without the footnotes and annotations. This variant was originally written as a commentary on Book One, Chapter Seven of Saxo Grammaticus' *Gesta Danorum*, part of a nine volume commentary and annotated translation I have in progress, and has been submitted to several academic journals. Thus, the style of notation in this chapter is somewhat different than other chapters.

⁶⁰⁶MitOthyn is Saxo, *Gesta Danorum* ("Saxo") 1.7.1 – 1.7.3 ; Oller is Saxo 3.4.9-3.4.13; Oller is found in the Eddas as Ullr, the step-son of Thor, whose story Rydberg integrates into the larger tradition of the siege of Asgard by the Vanir.

⁶⁰⁷Rydberg, *Teutonic Mythology* I, 235-238; Also Dumézil's *Haddingus*, 93-105;

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THE USURPATION MOTIF

The key motif in which Mithothyn plays his role is that of “the usurpation”, where a lesser divine figure supplants Odin in his capital.⁶⁰⁸ This motif attaches to three divine figures in Saxo, and syncretism between the stories of these figures appears throughout the *Gesta Danorum*.⁶⁰⁹ The first usurper is Frey, whose dominance at Uppsala is associated with the theme of the “changes of the sacrifices” that appears in four tales of Saxo other than those of Oller and Mithothyn, as well as in the *Ynglingsaga*.⁶¹⁰ The second usurper is Loki, who

⁶⁰⁸“Cuiu secessu Mithothyn quidam praestigiis ceber, perinde ac caelesti beneficio vegetates, occasionem et ipse fingendae divinitatis arripoit barbarasque mentes novis erroris tenebris circumfuses praestigiarum fama ad caerimonias suo nomini persolvendas adduxit.” *Gesta Danorum* 1.7.2; “Quo denis ferme annis divini senatus magistratum gerente” *Gesta Danorum* 3.4.11.

⁶⁰⁹i.e., each time Saxo presents the tale of Odin being usurped, he integrates into his tale attributes borrowed from several originally separate stories of “usurpation”.

⁶¹⁰“Frey built a great temple at Uppsala, made it his chief seat, and gave it all his taxes, his land, and goods. ... When it became known to the Swedes that Frey was dead, and yet poeace and good seasons continued, they belief that it must be so as long as Frey remained in Sweden; and therefore they would not burn his remains, but caled him the god of this world, and afterwards offered continually blood-sacrifices to him, principally for peace and good seasonsWhen it became known to the Swedes that Frey was dead, and yet peace and good seasons continued, they belief that it must be so as long as Frey remained in Sweden; and therefore they would not burn his remains, but called him the god of this world, and afterwards offered continually blood-sacrifices to him, principally for peace and good seasons.” *Ynglingsaga* 12-13.

Hadding institutes sacrifices to Frey: “Siquidem propitiandorum numinum gratia Fro deo rem divinam furvis hostiis fecit. Quem litationis morem annup feriarum circuitu repetitum posteris imitandum reliquit. Froblot Sueones vocant.” *Gesta Danorum*, 1.8.12.

Hother resigns from his battle with Baldur during the time sacrifices were offered to Frey in Uppsala: “Fro quoque deorum satrapa sedem haud procul Upsala cepit, ubi vterem litationis morem tot gentibus ac saeculis usurpatum tristi infandoque piaculo mutavit. Siquidem humani generis hostias mactare aggressus foeda superis libamenta persolvit.” *Gesta Danorum* 3.21.13.

Starkad is at Uppsala at the time of the sacrifices: “Ubi cum filiis Frø septennio feriatu8 ac tandem ad Haconem Daniae tyrannum se contulit, quod apud Upsalam sacrificiorum tempore constitutus effeminatos corporum motus scaenicosque mimorum plausus ac mollia nolarum crepitacula fastidiret. Unde patet, quam remotum a lascivia animum habuerit, qui ne eius quidem spectator esse sustinuit. Adeo virtus luxui resistit. Itaque cum Hacone classem in

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wages war against the Asa, and is found in the three efforts of Harald to usurp Ragnar Lodbrog. Loki's wars are associated with the motif of the "war with the South" in which the King of Denmark battles a revolt, often involving "Jutland" and allies in Saxony or Sclavia.⁶¹¹ The third usurper is Ullr, who seizes the throne of Odin upon the conclusion of the war of the Vanir against the Aesir.⁶¹² These three tales,⁶¹³ may be cognate developments from a common root, but they are sufficiently distinct themes at the time of Saxo's writing to constitute separate "species" of motif within the same motif "family".⁶¹⁴

Hiberniam extulit, ne vel ultima rerum humanarum imperia Danicis armis intacta consisterent." *Gesta Danorum* 6.5.10.

Halfdan III goes to Uppsala and is told to institute sacrifices to his brother: "Quam cum sterilitatis vitio obnoxiam animadverteret maximamque proles creandae cupidinem haberet, conciliandae ei fecunditatis gratia Upsalam petit responsoque monitus suscitandae subolis causa fraternis primum manibus parentare, postquam oraculo paruit, optatae rei solatium impetravit." *Gesta Danorum* 7.10.1.

⁶¹¹The three efforts of Harald to usurp Ragnar Lodbrog are: *Gesta Danorum* 9.4.9 - 12, where he is joined by "Iuti ac Scani"; *Gesta Danorum* 9.4.15 - 16, where we are told that Ragnar "insuper Saxoniam, quod eam asylum hostium Haraldique profugium crederet, oppugnare constituens"; and, *Gesta Danorum* 9.4.36 - 37, where Harald is assisted by "Lodowicus Maguntiae constitutum auxilia petiturus accessit," who insists that Harald embrace a differing form of worship – that of Christ. Harald then "in territorio Sleswicensi dicadum Deo aedem collicita moliebatur impensa," and then "vero profugus fortunate as sacrilegium transtuit."

The association of Harald with Loki in the *Gesta Danorum* is a more complex topic than can be addressed in a footnote. A good example is that of the story of Harald Hyldeketill, *Gesta Danorum* 7.10.4, which states, "Cuius buccam Wesetus its absque vulneris infliction fuste quassavit, ut binis eam dentibus vacuefaceret." Cp this with the store of Brok and Loki, "Þá tók dvergrinn þveng ok knif ok vill stinga rauf á vörum Loka ok vill rifa saman munninn, en knífrinn beit ekki. Þá mælti hann, at betri væri þar alr bróður hans, en jafnskjótt sem hann nefndi hann, þá var þar alrinn, ok beit hann varrnar. Rifaði hann saman varrnar, ok reif Loki ór æsunum. Sá þvengr, er muðrinn Loka var saman rifaðr, heitir Vartari." *Skaldskaparmal* 43.

⁶¹²Rydberg, *Teutonic Mythology*, I 235-238.

⁶¹³Or any two of them.

⁶¹⁴The various episodes in Saxo do not vary at random, nor are they generally products of Saxo's imagination. The different heroic figures he depicts vary the motifs in their stories based upon their shared attributes, a proof of which will take a book – one that is being worked upon. As a single illustrative example, the motif of "burning to death" which figures in the story of Mundilfori, the moon king, such as under the epithet Gewar in *Gesta Danorum* 3.4.14 – appears in the story of Frode as "being heated," often as a detached element or at the point in the story where Frode should, as Mundilfori, burn – i.e., as Frode I, *Gesta Danorum* 2.4.3 "sed armorum pondere et corporis aestu strangulatus interit"; as Frode III, *Gesta Danorum* 5.3.20 "Tandem

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As Dumézil has noted, the story of Mitothyn is inserted into Hadding's tale because of the syncretism of Hadding and Njord, and the importance of the story of the war of the Aesir and Vanir to the mythical epic of Njord's exploits.⁶¹⁵ As told in *Voluspa*, Gullveig⁶¹⁶ enters Asgard and engages in seid magic, for which she is burned in Odin's hall.⁶¹⁷ The Vanir demand compensation and blame Odin himself for having practiced seid.⁶¹⁸ Odin throws his spear – Rydberg says to initiate war with the Vanir, Dumézil says in an effort to conclude it.⁶¹⁹ Rydberg has associated this tale with the tale of the woman from the Vanir who brought seid magic to Asgard; the bearer of that magic is Ljot, the handwoman of Freyja, who is Angrboda in disguise.⁶²⁰ In fact, this woman assists the giants

redditus calor figure hebetatos artus spiritu vegetiore firmabur"; as Frode IV, *Gesta Danorum* 6.5.19 "Qui cum convivii simulation exceptum regem incendio consmere statuisset"; as Frode V *Gesta Danorum* 7.1.7 "igne deinde penatibus applicator." These two both share the common attribute of "keeper of the World Mill", and appear to be confused on that basis.

⁶¹⁵Dumézil, *Haddingus*, 93-105; Rydberg, *Teutonic Mythology* I 210-213, and in the surrounding material; both reference *Ynglingsaga* 4 and *Voluspa* 21-26.

⁶¹⁶Whom Rydberg notes is identical to Loki's bride Angrboda-Aurboda.

⁶¹⁷*Voluspa* 21-26 and Rydberg's excellent discussion in *Teutonic Mythology*, I 204-213, on the episode, and 213-235, on the identity of Gullveig-Heid with Angrboda and Aurboda. Also *Volsunga saga* c.ii.8, et seq, for Ljod.

⁶¹⁸During the seduction of Rind.

⁶¹⁹"When Odin, by hurling a spear, had indicated the treaty of peace between him and the Vans was broken," Rydberg, *Teutonic Mythology* I, 235-235; "[The episode of high magic] consists in the spear that Odinn hurls at the enemies, a gesture that we know from analogous scenes in several sagas usually results in victory for Odinn's side. But this time, it must be assumed, this sovereign magic does not have its usual definitive effect ..." Dumézil, *Handingus* 99.

⁶²⁰Rydberg, *Teutonic Mythology* I 204-235. This is a complex argument drawing from the Eddas, Saxo and the Volsung saga. To summarize: Gullveig and Heid are known to be the same through their identity in *Voluspa* 21-26. Hrimnir appears in *Volsungasaga* c.ii.8 with a daughter Ljod, Freyja's handmaiden. *Hynduljod* 30-32 tells us Heid is Hrimnir's daughter. In *Hynduljod* 40-41, Loki eats the heart of a burnt woman and becomes impregnated by it. This woman, Aurboda is equated with Angrboda, *Voluspa* 40. Aurboda appears as a handmaiden of Freyja in *Fjollsvinnsmal* 38. Gullveig-Heid-Angrboda-Aurboda is the giantess who brought seid to Asgard, and Freyja is the first of the Aesir to practice seid: "Freyja kendi first med Asum seid," *Ynglingsaga* 4. Thus, Angrboda likely brought seid to Freyja. The implications for Saxo are below.

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in kidnapping Freyja in the story of Syritha⁶²¹ and Ottar,⁶²² which appears in Saxo.⁶²³ These events bring about the great Winter War.⁶²⁴

MITHOTHYN – MADHA AND THE CONFUSION WITH GULLVEIG

Mithothyn has been interpreted, incorrectly, as Mjotudh-inn, and thus thought to mean either “judge leader” or “anti-Odin”.⁶²⁵ While Nordic epithets are often kennings and involve plays on words and multiple meanings, this name is comparable in structure to the epithet Midvitnir for Mjodvitner, and means “mead-Odin” and “mead-spirit”.⁶²⁶ As such, Dumézil is correct when he equates this figure with Kvasir and with the Vedic Indian myth of Mada.⁶²⁷ Kvasir is the deity formed from the joined spit of the Aesir and Vanir whose birth cements their peace.⁶²⁸ He is later killed by two dwarfs and poured into the three wells, Hvergelmir, Urd’s well, Mimir’s well, as detailed by Rydberg.⁶²⁹

⁶²¹ON “cow-rider”.

⁶²²Odr, both names of Swipdag-Ericus-Storkadr.

⁶²³“Eiusdeum rei cupidus gigas, cum aeque se effectu vacuum animaadverteret, feminam subornat, quae, cum obtenta virginis familiaritate eius aliquamdiu pedissequam egisset, hanc tandem a paternis procul penatibus, quaesita callidius digressione, seduxit; quam ipse mox irruens in artiora montanae crepidinis saepta devexit.” Saxo, *Gesta Danorum* 7.4.1-7.4.8 The identity of Ottar, Odr and Svipdag is discussed Rydberg, *Teutonic Mythology*, I 757 and 772-780.

⁶²⁴The war waged to recapture the goddesses of fertility, whose kidnapping by the rebel smiths has brought about the great winter. See Chapter 11.

⁶²⁵Dumézil says this in *Mitra-Varuna*, 122, positing, presumably, a common root with “mediator”, or, alternately, Mith- as a derivative of Nith-. In a footnote to this later work, though, Dumézil agrees with “mead spirit”, *Haddingus*, 104, n.19.

⁶²⁶Dumézil, *Haddingus* 104, n.19.

⁶²⁷Dumézil, *Haddingus* 103-104.

⁶²⁸As the mead god, he may be related to the wine god discussed in Chapter 9, and his death may represent the triumph of the Indo-European over the religion of the Great Mother.

⁶²⁹“létu renna blóð hans í tvau ker ok einn ketil, ok heitir sá Óðrerir, en kerin heita Són ok Boðn,” *Skaldskaparmál* 58; Discussed in Rydberg *Teutonic Mythology*, I 518-521 “Urdar Magn, svalkaldr saer, Sonar dreyri”, quoting *Gudrunarkvida*, ii, 21.

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Similarly, Mada is a deity whose birth ends the war between Indra and the Asvin and whose death leads to the creation of the mead.⁶³⁰

The first paragraph of the Mitothyn story⁶³¹ states that “the kings of the North, desiring more zealously to worship his deity, embounded [Odin’s] likeness in a golden image; and this statute, which betokened their homage, they transmitted with much show of worship to Byzantium.”⁶³² This is Saxo’s interpretation of the statements in *Voluspa* regarding Gullveig’s coming to Asgard.⁶³³ Saxo does not appear to understand the term “Gullveig”, and interprets it as meaning a golden idol rather than a woman.; he then adds the idea that the gods “showed homage” to it.⁶³⁴ We are then told “Frigga, desiring to go forth more beautified, called smiths, and had the gold stripped from the statue⁶³⁵.” This has been linked to the story of Brisingamen, but it should be linked more closely to the story of Freyja being the first in Asgard to practice *seid*, a form of evil magic which she had learned from her serving woman Ljot – Gullveig or Angrboda in disguise.⁶³⁶ Frigg “turns to the service of her private wantonness” because the *seid* magic has corrupted her.⁶³⁷ Similarly, in the story of Syritha and Ottar, Syritha cannot be broken from the trance she has come

⁶³⁰Cited, presumably from the Vedas, in Dumézil, *Haddingus*, 104.

⁶³¹Saxo, *Gesta Danorum*, 1.7.1.

⁶³²Saxo, *Gesta Danorum*, 1.7.1-1.7.3 for the story; 1.7.1 for the quote: “Cuius numen Septentrionis, reges propensiore sultu prosequi cupientes effigiem ipsius aereo complexi simulacro statuum suae dignationis indicem maxima cum religionis simulatione Byzantium transmiserunt.”

⁶³³*Voluspa* 22; Dumézil agrees, *Haddingus* 101-102.

⁶³⁴Given the interweaving of themes, Saxo seems to know there is a larger story here, though, like many modern scholars, he seems unsure what the story is. As a Euhemerist and Christian, an evil idol among the pagans seems appropriate.

⁶³⁵“Frigga, quo cultior progredi posset, accitis fabris aurum statuæ detrahendum curavit.”, Saxo *Gesta Danorum* 1.71.

⁶³⁶Saxo identifies Frigga and Freyja. Rydberg believed Frigga was Freyja’s mother and Njord’s sister, *Teutonic Mythology* I, 155-158. For Freyja’s handmaidens, see n 12. above.

⁶³⁷“Cuius ingenio simulacrum demolita aurum publicæ superstitione consecratum ad private luxus instrumentum convertit.” Saxo, *Gesta Danorum* 1.7.1.

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under when she is enslaved and made “to tend goats” by a giant woman.⁶³⁸ The fact that Frigga “calls smiths” to strip the gold from the statue also recalls to mind the story of Helga, Starkad and the goldsmith, during the reign of King Ingeld, who can be shown, from comparison to the Ingialds of the *Ynglingsaga*, to be largely a manifestation of Loki.⁶³⁹

After the smiths strip the statue, we are told “Odin hanged them, and mounted the statue on a pedestal, which by the marvelous skill of his art he made to speak when a mortal touched it.”⁶⁴⁰ This is the myth of Mimir’s head, but it is inserted into the separate narrative of the corruption of Frigg-Freyja by Gullveig and the seid.⁶⁴¹ The narratives are related – Mimir is beheaded by the Vanir and his head is sent back to the Aesir shortly after the exchange of hostages that ends the first war in the world described in *Voluspa* and *Ynglingsaga* – but

⁶³⁸“Ut ad silvestris cuiusdam immanisque feminae tugurium perveniret.” Saxo, *Gesta Danorum* 7.4.4. During this entire episode, Freyja is clearly under a spell, which Ottar cannot break “Cuius obtutum omnibus ingenii nervis emollire connisus, cum demissum oculorum eius habitum nulla penitus arte flexisset, invictae severitatis perseverantiam”, and which Saxo represents as “excellent modesty” in his peculiar fashion. “adeo spectateae pudicitiae erat”, both 7.4.1.

⁶³⁹“Cuius sororem Helgam guidam auri opifex, obscurae stirpis, blanditis compositus ac variis instructus munusculis, quibus muliebris maxime cupiditas capitur, in mutuas faces amatoria comitate pertraxerat.” Saxo, *Gesta Danorum* 6.6.2. A few of the interesting points here is that, in addition to being a goldsmith, the goldsmith is “low-bown”, thus of the race either of elves or giants. Ingiald’s eating of the heart in *Ynglingsaga* 38 is clearly Loki’s consumption of Angrboda’s heart in *Hyndluljóð* 41. Cp “Svipdag took the heart of a wolf, roasted it on the tongs, and gave it to the king’s son Ingjald to eat, and from that time he became a most ferocious person, and of the worst disposition” and “Loki af hiarta lindi brendu, fann hann haalfsuidinn hugstein konu; vard Loptr kvidugr af konu illri; thadan era a folldu flagd hvert komit.” A full discussion of either of these comparative myths is beyond the scope of this footnote.

⁶⁴⁰“Quibus Othinus suspensio consumptis statuam in crepidine collocavit, quam etiam mira artis industria ad humanos tactus vocalem reddidit.” Saxo *Gesta Danorum*, 1.7.1.

⁶⁴¹The identity with Mimir’s head was first noted by Petrus Erasmus Mueller in his notes to his 1858 edition *Gesta Danorum*, discussed in Dumezil, *Haddingus* 97. The story is *Ynglingsaga* 4, “[The Vanir] took Mimir, therefore, and beheaded him, and sent his head to the Asaland people. Odin took the head, smeared it with herbs so that it should not rot, and sang incantations over it. Thereby he gave it the power that it spoke to him, and discovered to him many secrets.” Saxo appears to believe that Mimir’s head is Gullveig-Heid, which he has interpreted as “Golden mead - head”.

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the narrative of the burning of Gullveig precedes that war.⁶⁴² Later, “Frigga ... submitted herself to the embraces of one of her servants,” a statement generally related to her intercourse with Ve and Vili, the brothers of Odin, during his absence from Asgard in *Ynglingsaga*.⁶⁴³ Here, though, it precedes the departure of Odin from Asgard and is, in fact, a motive for it, and one wonders if this is not the intercourse of Freyja with her servant Svipdag-Ottar, particularly as it is “by this man’s device she broke down the image,” much as Ottar frees Syritha from a spell placed upon her by a giantess.⁶⁴⁴ Svipdag-Ottar, being of the Ivaldi race – the elves – would be a figure properly described as “servant”; he and his father Egil, as well as, less often, Egil’s brothers Volund and Hyuki, are always described as “peasants”, “servants”, and “of common birth” in Saxo’s heroic versions of the Teutonic epics.⁶⁴⁵

Unlike in *Ynglingsaga*, in Saxo, Odin’s departure from Asgard is given a motive.⁶⁴⁶ “Wounded by the double trespass of his wife, resented the outrage to his image as keenly as that to his bed; and, ruffled by these two stinging dishonours, took to an exile overflowing with noble shame, imagining so to

⁶⁴²Rydberg arranges the precise sequence of events in a lengthy discussion in *Teutonic Mythology*, I 204-251.

⁶⁴³“Frigga ... uni familiarium se stupro subiecit”, Saxo *Gesta Danorum*, 1.7.1; Her affair with Ve and Vili occurs in *Ynglingsaga* 3, “It happened once that Odin had gone to a great distance, and had been so long away that the people of Asia doubted if he would ever return home, that his two brother took it upon themselves to divide his estate; but both of them took his wife Frigga to themselves. Odin soon after returned home, and took his wife back.”

⁶⁴⁴“cuius ingenio simulacrum demolita”, Saxo *Gesta Danorum* 1.7.1. The story of Syritha and Ottar is Saxo *Gesta Danorum* 7.4.1 – 7.4.8. Syritha is clearly under a spell, 7.4.1. She is kidnapped by a woman and taken to the land of giants, 7.4.2. While there, she is made a goat-herder by a giant woman, 7.4.4, and cannot be broken from the spell, until Ottar finds her at the home of Ebbo – a name of Egil – and frees her with “fire”. 7.4.7-7.4.8, which we know from comparison is an expression of his magical nature. Discussed in detail in Rydberg, *Teutonic Mythology*, I, 773-777.

⁶⁴⁵For instance, Saxo, *Gesta Danorum* 7.3.1, where, Ebbo, i.e. Egil, is described as “a rover of common birth”, among many examples.

⁶⁴⁶*Ynglingsaga* 2-3 says merely “Often [Odin] went away so far that he passed many seasons on his journeys ... It happened once ... Odin had gone to a great distance, and had been so long away that the people of Asia doubted if he would ever return home.”

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wipe off the slur of his ignominy.”⁶⁴⁷ Whether this was or was not Odin’s motive in the myth is unclear, as it is in the assigning of motives that Saxo most often manifests himself, and Rydberg believe strongly that Odin left Asgard because of Odin’s own involvement in the practice of seid magic.⁶⁴⁸ Further, this myth likely relates to the proto-Indo-European myth, known prior to the 17th century BC in the Hittite and Mitanni world in the form of the myth of Telipinu and others, of the withdrawal of the storm god from the Earth and the accompanying departure of fertility⁶⁴⁹ – a myth cycle certainly relating to what Rydberg has termed the story of the Winter War, in which the smiths are the ones who withdraw from the world, taking with them, to the side of the powers of the giants, the fertility with which they once blessed the earth.⁶⁵⁰ In *Voluspá*, Odin and the Aesir are driven from Asgard by the Vans, and it is possible – really, almost likely, as the circumstances of the departures are so different --

⁶⁴⁷“Duplici itaque ruboris irritamento perstrictus plenum ingenui pudoris exsiliu carpsit eoque se contracti dedecoris sordes aboliturum putavit.” Saxo, *Gesta Danorum*, 1.7.1.

⁶⁴⁸During the seduction of Rind to produce Vali. The story is Saxo, *Gesta Danorum*, 3.4.1-3.4.8; discussion in Rydberg, *Teutonic Mythology*, I, 210-212. Rydberg also notes *Skaldskaparmal* 2, “Seið Yggr til Rindar,” “Odin won Rinda with seid magic”. Also compare the kenning for Odin as “the god’s atoner”, *Skaldskaparmal* 55.

⁶⁴⁹The Hittite and Hurrian versions of this myth would have been unknown to Rydberg, who wrote before the Hittite language was known, and likely Dumézil as well, though both should have been familiar with the Indo-Iranian variants. The myth of Telipinu is from the “Old Kingdom” period of the Hittites and is given in Hoffner, Jr, *Hittite Myths*, Society for Biblical Literature / Scholars Press, 1998, 11-22, but 21-22 in particular. “[The Storm God of the Sky set out towards the steppe], the meadow, [and the moor(?)]. He carried off plenty, prosperity and abundance. The Storm God departed] and barley [and wheat] no longer [ripened. Cattle, sheep] and humans did not [become pregnant]. And those who [were pregnant did not give birth] from that time.” And so on. There is amazing similarity here between this departure and that of the smiths as given in Rydberg as the cause of the Winter War, and the story of the departure of the Ribhu in the Vedas. Telepinu, in general, syncretizes better though with the Vedic Indra, and thus a full discussion of the iterations of the “storm god” in Indo-European myth exceeds the scope of this footnote. The Old Kingdom Hittite text dates to the eighteenth century BC, making it one of the oldest known myths of any culture in the world, and almost certainly an Indo-European myth dating to before the dispersion from the Asian homeland bc. 2200 BC.

⁶⁵⁰Discussion in Rydberg, *Teutonic Mythology*, I, 171-200.

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that two separate trips taken by Odin from Asgard are being syncretized.⁶⁵¹

Mithothyn is a difficult character because his story involves several distinctive themes. The first is the change in the form of sacrifice.⁶⁵² Mithothyn “said that the wrath of the gods could never be appeased nor the outrage to their deity expiated by mixed and indiscriminate sacrifices, and therefore forbade that prayers for this end should be put up without distinction, appointing to each of those above his especial drink-offering.”⁶⁵³ The term “those above” is reference to the three categories of magical being distinguished by Saxo early in the story of Hadding.⁶⁵⁴ The division of the sacrifices by three is the slaughter of Kvasir to fill three bowls, or the slaughter of Mada to establish the mead.⁶⁵⁵ Dumézil rightly links this to the conflict between Romulus and Numa Pompilia in Roman myth over the nature of sacrifice, and his *Mitra-Varuna*, even more than his *Haddingus*, is enlightening in this regard.⁶⁵⁶ The division of the mead amongst the gods – the “change in the form of sacrifice” brought by Mithothyn -- ends the war between the Aesir and the Vanir, as it ends the war between Indra and the Asvin.⁶⁵⁷

⁶⁵¹*Voluspa* 24, “brotinn var borðveggr borgar ása, knáttu vanir vígspá völlu sporna.” Rydberg relates this to Fridleif’s siege in Saxo, *Gesta Danorum*, 6.2.1 – 6.2.10, and equates Fridleif’s actions with Njord’s, discussion in *Teutonic Mythology*, I, 235-251. One of the complaints of the Vanir about Odin’s punishment of Gullveig-Heid is that he, too, had practiced seid, interpreted by Rydberg, *ibid*, from Saxo *Gesta Danorum* 3.4.9. The departure of Odin from Asgard as punishment for practicing seid appears to have ended the war of the Aesir and Vanir, but it then cannot have also preceded or been the cause of that war.

⁶⁵²Cp Saxo, *Gesta Danorum*, 1.8.12, 3.2.12, 6.5.10, 7.10.1.

⁶⁵³“Hic deorum iram aut numinum violationem confusis permixtisque sacrificiis expiari negabat ideoque iis vota communiter nuncupari prohibebat, discreta superum cuique libamenta constituens.” Saxo, *Gesta Danorum*, 1.7.2.

⁶⁵⁴Saxo says “deorum et numinum”, but the division by three, instead of by many, which follows indicates a relationship with the classes of being Saxo has delimited.

⁶⁵⁵Dumézil, *Haddingus*, n 19 to 104.

⁶⁵⁶Dumézil, *Mitra-Varuna*, 47-64; Dumézil sees the alternation of kings in the early history of Rome as comparable to the alternation of the Vedic sun and moon kings, and their conflict over sacrifices as part of a larger dichotomy in the nature of their being.

⁶⁵⁷Dumézil, *Haddingus*, n 18 to 104; he references a fuller discussion in his *Loki*, 102-104.

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KVASIR, IVALDI, MIMIR AND LOKI

A question that should be asked at this point is whether Kvasir can be equated with Ivaldi or Mimir.⁶⁵⁸ Kvasir is “the spit”, but he is also the one so full of the mead of wisdom that he chokes on himself because he is not being asked questions fast enough to get out all of the answers he is creating.⁶⁵⁹ This idea may link to the motif of “drowning in the mead” that one finds in the story of kings such as Hunding, with which the Hadding story concludes, and Fiolnir of the *Ynglingsaga*.⁶⁶⁰ The story of the slaughter of Kvasir would give a better motive for Mimir’s death than the inadequacy of Hoenir (“the stork”).⁶⁶¹ There is also the linguistic similarity between the Vedic Tvastir/Tvashtri, who can be equated with Mimir, and the name Kvasir.⁶⁶² Arguing in favor of a syncretism with Ivaldi is that Mithothyn flees to Phaeonia, which is generally translated as “Finland”, though Dumézil notes it is more likely the Danish isle of Fyen.⁶⁶³ Whether this was an effort by one of Saxo’s sources to euhemerize the term “nation of Finn”, a reference to Ivaldi’s name, Finn, or to link to the separate tradition of Odin’s travels told in *Ynglingsaga* is unclear.⁶⁶⁴ And, despite these intersections of motifs associated with Mimir and Ivaldi with Mithothyn, there is no clear identity.

It also has to be asked whether the “changes in the sacrifices” that occur

⁶⁵⁸Ivaldi is Svigdur, the “champion drinker”, and Mimir oft appears in Nordic myth as “Guthmund”, the underworld god who always feasts. See discussion in Rydberg, *Teutonic Mythology*, I 309-351 and 652-656.

⁶⁵⁹“Dvergarnir sögðu ásum, at Kvasir hefði kafnat í mannviti, fyrir því at engi var þar svá fróðr, at spyrja kynni hann fróðleiks.” *Skaldskaparmal* 57

⁶⁶⁰“Cumque exsequendi officii gratia regiam perlustraret, offenso gradu in dolium collapsus interclusum humore spiritum reddidit” Saxo *Gesta Danorum* 1.8.27; also *Ynglingsaga* 14.

⁶⁶¹*Ynglingsaga* 4; For Hoenir as “the stork”, see discussion in Rydberg, *Teutonic Mythology*, I, 738-739.

⁶⁶²Discussed in Rydberg, *Teutonic Mythology*, I, 874-884.

⁶⁶³To which Odin travels in *Ynglingsaga* 5; Dumézil, *Haddingus*, n4 95.

⁶⁶⁴For Ivaldi as Finn see Rydberg, *Teutonic Mythology*, I 177, 992-993.

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during the reign of Mitothyn are related to the “changes in the sacrifices” that occur during the reign of Frey at Uppsala.⁶⁶⁵ Where details are given, Frey’s sacrifices involve “dusky” and “human” victims, though accounts also point to “effeminate” jugglers, in the manner of Mitothyn’s court.⁶⁶⁶ This linkage needs further examination in the context of the efforts of figures like Harald to usurp and change the religious form, and the historical background of efforts to introduce the cults of Eric and Christ into Northern Europe during the latter part of the first millennia AD.⁶⁶⁷

Regardless, at the end of Mitothyn’s life, it is clear that Mitothyn has been syncretized with Loki.⁶⁶⁸ The key is the description of his barrow: “Even in his death his abominations were made manifest, for those who came nigh his barrow were cut off by a kind of sudden death; and, after his end, he spread such pestilence that he seemed almost to leave a filthier record in his death than in his life: it was as though he would extort from the guilty a punishment for his slaughter. The inhabitants, being in this trouble, took the body out of the mound, beheaded it, and impaled it through the breast with a sharp stake; and herein that people found relief.”⁶⁶⁹ This is not a “generic vampire myth,” as Elton has dismissed it, nor is it “Viking colorization”, to borrow Dumezil’s

⁶⁶⁵Saxo, *Gesta Danorum*, 1.8.12, 3.2.12, 6.5.10, 7.10.1.

⁶⁶⁶“Siquidem propitiandorum numinum gratia Frø deo rem divinam furvis hostiis fecit” Saxo, *Gesta Danorum*, 1.8.12; “Siquidem humani generis hostias mactare aggressus foeda superis libamenta persolvit” 3.2.13; “Quod apud Upsalam sacrificiorum tempore constitutes effeminatos corporum motus scaenicosque mimorum plausus ac mollia nolarum crepitacula fastidiret” 6.5.10.

⁶⁶⁷Harald’s usurpations appear in Saxo, *Gesta Danorum*, 9.4.9-11, 9.4.15-16, and 9.4.36-37. On the introduction of the cults of Eric and of Christ, see discussion in Rydberg, *Teutonic Mythology*, I, 805 - 808.

⁶⁶⁸Saxo, *Gesta Danorum*, 1.7.2.

⁶⁶⁹“Cuius exstincti quoque flagitia patuere, siquidem busto suo propinquantes repentino mortis genere consumebat tantasque post fata pestes edidit, ut paene taetriora mortis quam vitae monumenta dedisse videretur, perinde ac necis suae poenas a noxiis exacturus. Quo malo offusi incolae egestum tumulo corpus capite spoliand, acuto pectus stipite transfigentes; id genti remedio fuit.”, *ibid.*

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uncharacteristically unenlightened term.⁶⁷⁰ This means of death occurs only one other time in Saxo – during the story of Asmund and Asvid.⁶⁷¹

ASMUND AND ASVID

In Saxo's Asmund and Asvid, a similar confusion occurs between Mimir and Loki. Early in Asmund's story, he engages in the mythical journey to Gudmund's realm – a mythic motif whose general outline is given in Rydberg, and which occurs over and over again in Saxo:⁶⁷² He “wandered over the dreary ridges, and at last, destitute of horse and clothing, ate fungi and mushrooms, and wandered on aimlessly till he came to the dwelling of King Biorn.”⁶⁷³ This Biorn, “ruled in the province of Wik, and had a son Asvid.”⁶⁷⁴ Asvid is, not surprisingly, a name of Mimir.⁶⁷⁵

Asmund, in this story, is acting as Heimdal.⁶⁷⁶ The key here is not only

⁶⁷⁰Elton's introduction and Dumezil, *Haddingus*, 27-38; the idea that the Nordic mythical cycle consists of a *random* collection of motifs was first postulated by Eugen Mogk and was part of a larger political movement to deconstruct and dissolve the idea of a common Indo-European Tradition and culture – a movement that gained strength through the 20th century, with the ideas of “material culture” and opposition to “comparative” methods in archaeology and anthropology, largely as a result of its adoption, financing and backing by the Soviet Union and affiliated, primarily Jewish, scholars in the United States. Dumezil, in fairness, partially deconstructs this school's attacks on Hadding's saga.

⁶⁷¹Saxo, *Gesta Danorum*, 5.11.1-5.11.5.

⁶⁷²This journey generally involves crossing a sea and then a forest, or a river and a bridge. Extensive discussion in Rydberg, *Teutonic Mythology*, I, 306-351. Cp with, say, the story of Thorkill travelling to Gudmund's realm, Saxo, *Gesta Danorum*, 8.14.6-8.

⁶⁷³“Vastaque pererrantem iuga tandem equo et vestibus destitutum fungos et tubera peredisce, ad ultimum in Biornonis regis penetralia fortuito devenisse progressu.” Saxo, *Gesta Danorum* 5.11.1.

⁶⁷⁴“Biorno vero in Wik provincial, cui Asuithus filius erat”, Saxo, *Gesta Danorum*, 5.11.1.

⁶⁷⁵Asvid, meaning “Asa-friend”, see discussion in Rydberg, *Teutonic Mythology*, I, 364-365.

⁶⁷⁶Asmund, meaning “Asa-mund” or “Asa-protector”, in the sense of “Asa-borg”.

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that he is a “son of Alf” but the tale of his mutilation.⁶⁷⁷

“Aswid had come to life in the nights, and in [Aswid’s] continual struggles had wrenched off [Asmund’s] left ear; and there was to be seen the horrid sight of a raw and unhealed scar.”⁶⁷⁸

The fight between Aswid and Asmund is the battle between Loki and Heimdal – the battle between the unpure and the pure fire that is detailed in Rydberg.⁶⁷⁹

The conclusion of the story brings us back to Mitothyn:

“For soon I cut off his head with my steel, and impaled his guilty carcase with a stake.”⁶⁸⁰

This is the only other time a figure in Saxo meets Mitothyn’s fate, and, like Mitothyn, it is a figure with some characteristics like those of Mimir, and some characteristics like those of Loki.

Why Mimir and Loki are being syncretized is not obvious. Mimir and Kvasir appear to be syncretized on the theme of “the mead”, and that Loki is being brought into the story of the war of the Aesir and the Vanir because of Loki’s association with Gullveig-Heid.⁶⁸¹ Interestingly, the episode of Starkad and the goldsmith, which has parallels to that of Frigg and her servant, occurs

⁶⁷⁷For the relationship with the name Alf, see my essay, unfortunately publication still pending, on the sixteen manifestations of Alf in Saxo Grammaticus. For the story of Heimdal’s loss of his ear, *Voluspa* 27.1-2; “Veit hon Heimdallar hljóð of folgit und heiðvönum helgum baðmi,” Larrington translates the disputed term for “horn” or “ear”, somewhat inexplicably, as “hearing”.

⁶⁷⁸“Quibus Asuithus noctibus redivivus crebra colluctione laevam illi aurem abruperat, foedumque indigestae ac crudae cicatrices spectaculum apparebat.” Saxo, *Gesta Danorum*, 5.11.3.

⁶⁷⁹Loki and Heimdal battle for Brisingamen *Skaldskaparmal* 16; on the pure and impure fire, see Rydberg, *Teutonic Mythology*, I, 586-600.

⁶⁸⁰“Nam ferro secui mox caput eius perfodique nocens stipites corpus,” Saxo, *Gesta Danorum*, 5.11.4.

⁶⁸¹Loki consumes her heart, *Hyndluljod*, 40-41, discussion Rydberg, *Teutonic Mythology*, I, 213-217.

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during the reign of Ingeld, who is a figure who, like Loki, also consumes a beast's heart and is made evil by it.⁶⁸² There may also be a general confusion of Kvasir and Frey, on the theme of the changes in the sacrifices, and then a confusion of Frey and Loki on theme of usurpation.

Mitohyn is not, though, the mysterious story it, at first sight, appears to be. Elements of it can be definitely derived from known Eddic poems and tales, and there are clear Indo-Iranian parallels that shed light on the motives and roles of the characters involved. Further, even where the origin of the themes are obscure, an analysis of the patterns of the stories that appear in Saxo allow one to distill the nature of the figures portrayed, even if some questions remain.

⁶⁸²Starkad and the goldsmith, Saxo *Gesta Danorum* 6.6.2-6.6.12; Ingiald and the consumption of the beast's heart is *Ynglingsaga* 38.

CHAPTER 15

THOR'S CONQUEST OF THE MIDGARD SERPENT
AS A TRANSCENDENT VICTORY OVER THE
WATERS

In the well-known Nordic legend of *Hymiskviða*, the god Thor conquers the Midgard serpent⁶⁸³ while out fishing with the giant Hymer. Baiting his hook with an ox-head, Thor casts his line and catches the world-serpent, who lies at the bottom of the ocean, bound, waiting for Ragnarok to release him. The story is the same as the defeat of the serpent Vritra by Indra in the *Rig Veda*, and by comparison of the two, a deeper understanding of the meaning of the waters in Indo-European myth and Thor's victory over it is found.

THE STORM GOD

Thor, of course, is the hero-god of the North, the lightning god, who with his goat-drawn chariot storms through the sky, flashes of crimson being but his red beard blown by the night wind. He was the protector of the people and an agricultural god, the son of Odin, and a figure found throughout the mythologies of the Indo-European peoples, from the Hittite-Mittani Teshub to the original Italic-Roman Mars. In the *Eddas*, Thor is referred to as Indridi, and this name is the same as the Vedic Indra, as well as one of the many links between Nordic and Indo-Iranian religions.

In the Nordic mythos, the gods each day cross a bridge⁶⁸⁴ to the lower

⁶⁸³Jörmungandr.

⁶⁸⁴Bifrost.

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world to sit at the well of Urd and judge the souls of men who had died. Thor is the only deity who does not arrive by the bridge, because he is so powerful that his presence upon the bridge would destroy it. He cannot use Bifrost to ascend to the heavens and Asgard for the same reason. Instead, when Thor approaches these centers of power, he must “wade through the waters” of the twelve rivers of the Elivagar⁶⁸⁵ into the lower world, and wade through the waters of the heavens to gain entry into the upper.

THE BRIDGE

Plutarch, in his commentary on the term “pontifex maximus” as used in Rome under the laws of Numa, states that a possible meaning⁶⁸⁶ is that of “greatest bridge.” Julius Evola believed this was the correct interpretation of the term, and that the idea of the bridge over the waters is that of the path of the human soul from the mundane world to the transcendent. The waters are the spiritual currents and energies over which the soul must cross in order to reach the center of spiritual power. Applied to the Nordic mythos, the shattering of the bridge by Surt when he storms the citadel of Asgard in the battle at the end of the world represents the shattering of all possibility of transcendence in the final and most decadent age of man.



Thor fighting the serpent
precise same as the Indo-European Greek

In such a context the defeat of the Midgard serpent by Thor must be read. Indra defeats the serpent Vritra as Thor defeats Jörmungandr. Vritra is a word that means “the encircler,” and another name given him in the Vedas is Acajana. As Viktor Rydberg notes in Volume II of his *Teutonic Mythology*, the name “Acajana” is the Indo-European Greek “Okeanos”—from which our word

⁶⁸⁵“living waters”.

⁶⁸⁶Which Plutarch erroneously discredits.

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“ocean” is derived. Thor’s defeat of the Midgard serpent is his conquest of the spirit of the ocean—the “river” that encircles the Earth. This idea of Ocean is the same held by Mykenaeen Greeks and their successors, who noted that their monsters, like the serpents descended from Jörmungandr or Vritra, were the descendents of either Okeanos, Pontus or Poseidon, all gods of the sea.

THE PARTING OF THE WATERS

The Egyptians, the Sumerians, the people of the Indus civilizations and their descendents all believed the world was created by a “parting of the waters” that occurred when the “waters of the sky” were separated from the “waters of the Earth.” In ancient Egypt, it was believed that the Egyptian civilization was Ma’at, and that it represented a small pocket of order in a sea of chaos, or Isfet, that, if proper ritual was not maintained, would flood in and engulf the entire Earth. These beliefs are related to the beliefs in a world surrounded by Ocean found in later Aryan myth. The “ocean” of the Greeks, the Norse and the Indo-Iranian peoples is not merely the waters of what we refer to as oceans, but the waters of the heavens and the underworld as well. In the Nordic tradition, the well Hvergelmir was believed to be the point where the mead of the “ice-cold sea” and the waters of the underworld were joined. Similarly, the rivers that emerged from Hvergelmir flowed not only throughout all the underworld, but into the heavens as well. The “waters” that we call outer space, the waters of the ocean, and the waters of the world under the Earth are one.

When these waters are understood as spiritual currents—as ways of being that can carry off the activity of the mind when it attempts to chart the soul’s journey to a higher mode of existence—then the myth of Thor’s conquest over these currents can be better understood. What Thor does when he defeats the Midgard serpent is not merely subdue a beast that threatens the Earth, but conquer a chaotic spiritual force that stands between himself and transcendence. In this sense, the conquest of the serpent by the storm god can

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be compared to the conquest of the feminine force of Shakti by the god Shiva, as understood in the late Hindu-Tantric tradition.

THE DIVINE WOMAN

The pervasive belief of the Indo-European peoples was that, along with the body, man had a literal soul-being, usually a sort of divine woman, with whom he was united in what the Greeks called *ιερός γάμος*.⁶⁸⁷ In modern terms, this has devolved into what we call a “soul-mate,” though the original meaning literally meant a spiritual being with which a man found unity. The Egyptians conceived of this being as the *ba*; the Norse conceived of it as the *hamingjar*.

But not only men had souls, but also places and events. The Roman cult of Victory was directed toward reenacting the circumstances of an enemy’s defeat in order to keep alive the feminine spirit that the defeat had created, and then channeling her and bringing Roman society into unity with her. In the Mykenaeen Greek nations, there was the similar cult of Nike, who was a handmaiden to Athena. In the Nordic countries, the spirit of victory was the valkyrie. When the warrior entered into battle, his conquest created or invoked a spirit, in service to Odin, with whom the warrior achieved unity and transcendence. Ultimately, it was thought that man was unified with his guardian spirit in death; to achieve unity with this spirit, or daemon, during life was a “conquest of death,” and was seen as the first step in the warrior’s spiritual path.

Another way of viewing the relationship is in the context of centrality. The male principle among Indo-Europeans was the center; the female principle was the movement about it. The male was like the Sun, who brought the feminine—the planets—into alignment around him through the strength of his gravity. The masculine principle asserted his supremacy by maintaining a strength that was unmoved by the pulls of feminine energy and which bent

⁶⁸⁷*hieros gamos*, or divine marriage.

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feminine energy to his will.

After the conquest of the religion of the Great Mother in the Near East, and the subjugation of the cult of Kali in India, this Aryan feminine divine became identified with the conquered feminine divinity of the non-Aryan peoples. These two women were not identical in their original conceptions, but were syncretized to produce a composite being.

CROSSING THE WATERS

When Thor defeats the spirit of the ocean, the world serpent whom Odin has bound at the bottom of the sea, he has affirmed his right to traverse the waters of Ocean—the waters of the sky, the sea and the underworld—without a bridge. He has proved himself above all waters and all currents and has become the ultimate expression of the male principle, the center who moves and thus forces the waters to move around him. This ultimate center is the self-transcendent being—the god above all forces of decay.

In later myth, Thor proves himself the greatest enemy of what Savitri Devi calls the forces “in time,” though he is unable to prove his complete superiority over them. In the journey to the hall of the giant Útgarda-Loki, a master illusionist, Thor, upon arrival, first attempts to drain a “drinking horn” that is the sea; then attempts to lift a “cat” that is the world serpent (shape shifted); then wrestles an “old woman” who turns out to be Old Age and Time itself.⁶⁸⁸ This battle is the same as the one Thor has already waged against Jörmungandr, except here Thor can barely hold his own against these enemies. First, Thor lowers the level of the sea, but cannot bring all of it within himself. Thor can traverse the currents, but he cannot bring all of them into himself. Thor lifts Jörmungandr partially out of the ocean, but cannot fully lift him—Thor can bend the currents somewhat to his will, but he cannot destroy them. Thor is

⁶⁸⁸Útgarda-Loki describes this woman, Elli, “Old Age”, as Útgarda-Loki’s nursemaid, suggesting that he is initiated into the occult currents of the men in time.

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brought to his knees by old age, but not slain by her—Thor can fight Time, but cannot destroy it.

Similarly, the Vedic Indians knew of Mahakala, the god Time, the Great Destroyer. Men could stand in time, dragged along by its current; above time, not affected by it nor resisting it; and against time, in which case they would be defeated, but their defeat would be glorious and would lay the foundation for the final destruction that would bring Time back to its original state. History is viewed as a record of the struggle of Time against Order, and the final “victory” of Chaos, which destroys itself and thus resets Time. This is the Egyptian fear of the final conquest of Isfet and a return to the waters combined with knowledge of a rebirth and a new golden age.

Thor is thus the ultimate Man Against Time—superior to it, he cannot be defeated by it, but he knows that in the end Time will destroy all things, including himself and itself, and that this is needed for the world to be reborn. Thus, at Ragnarok, he slays Jörmungandr, ending the rule of the currents of Time, takes three steps, and then dies from the serpent’s poison. Thor knows his death must occur so that the world may again live.

CONCLUSION

Thus must the story of Thor’s battle with Jörmungandr be understood. Jörmungandr is more than just an evil snake—it is the representation of the death-force of modernity itself—the eternal enemy of mankind and of all goodness, whose victory is as necessary as it is evil. Thor is not merely fishing for a giant snake, but he is asserting his right to cross the sky and the underworld at will, unchallenged, blazing his own path by mere force of his will. He refuses to be servant to this evil, and stands against it, independent and free, until the end.

AFTERWORDS

ON THE SHATTERING OF MY MIND BY
DEMONIC FORCES AND MY EXPERIENCE OF
THE END OF THE WORLD

In my recent book, *Centuries of Revolution*, I played down the threat which demonic beings lurking just beyond the normal confines of human consciousness pose to the human race. Though the book is about the relationship between the worship of evil gods and the expression of this worship in modern political doctrine, my intent was to reduce this to as concrete and verifiable a set of terms as possible; the demons exist in the book only to give context and a coherent means of interpretation to the observable facts.

I took this approach not only because the idea of a threat from powers beyond the normative human sensory experience seems to many to be insane, but because of the intense emotional experience that the recollection of my encounters which such beings generates within me. Yet reading and re-reading the Afterwords to *Centuries of Revolution* – an Afterwords which I never thought would see print – reopens the fractures which developed in my mind when I was drugged by the federal government during my time in federal prison,⁶⁸⁹ and causes me to reflect on my intense fear of those things that are lurking just beyond the confines of human consciousness, and whose cults have seized the reins of human society and control much of the world in the Twenty First Century.

⁶⁸⁹Since the original writing of this essay, I have learned that I was given a sustained and concentrated overdose of the common allergy medicine chlorpheniramin maleate over a six moth period. Normally harmless, the dosage I was given causes hallucinations, and can cause convulsions and death.

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This book is an exploration of the cults of the ancient Near East and Europe from a historical perspective. My personal experiences are limited to this afterword. Yet the driving force behind this exploration has been a desire to understand the things that have been revealed to me in a hyper-sensory manner. I do not proceed with any hope of stopping these demonic forces, but curiosity drives me to understand them, and to give something concrete to those things I know only through glimpses in a half-crazed looking glass.

I was arrested by the United States federal government and systematically tortured and brutalized for most of two and a half years in an effort to make me confess to crimes that did not exist. While in prison, numerous people I had trusted, from attorneys to my now ex-wife, abandoned me and embezzled much of the small fortune I had amassed prior to my arrest. Their logic was that, as the federal government never intended to release me, they might as well steal all I had, as there was nothing I could do to stop them. This betrayal really had more of a personal impact on me than the abuse did; I survived the initial abuse quite well, and, despite moments where I thought I might die from the conditions – particularly extreme cold – that I faced, I did not break or cooperate with the American communist regime.

It was in the late stage of my imprisonment, when the government knew it would soon have to release me and was increasingly desperate for a way to continue my confinement, I was given – against my will and without my knowledge – psychosis inducing drugs that were intended to aid the government in extracting confessions and information out of me. This pill apparently affected me much more strongly than other inmates who received it. I have since done some research and found out that the symptoms I experience occur in only about one out of a hundred people who receive this drug. Initially, I had no idea that I had been drugged at all – I was really convinced that I may be losing my mind. Eventually, I determined that the psychological difficulties I was having was coming from an “allergy pill” that was being given to me on a regular basis, and I began refusing the pill, causing the symptoms to dissipate.

Despite this, the memories of the experiences I had under this drug

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remain and continue to haunt me. Really, if anyone asks, I describe my mind as fractured beyond repair. Even though my psyche has somewhat scarred over the remnants of the doors that were opened to me, there are still times when those boarded up doors burst open and direct experience of what is lurking between the spaces that the normal human mind comprehends bursts in on me. I suffer from regular nightmares, not only during the night, but often after I awake. I am afraid to describe the worst of my experiences in print, as descriptions of my deeds could lead to my arrest, but I have found myself eight or nine hours into the wake side of the waking-sleeping dichotomy before I have been able to break free of the visions that have come to me in my sleep. I am not a person normally prone to fear – though some mistake my habitual caution at times for it – but the emotion I associate with what is lurking beyond the five senses can only be described as pure terror, and, like a character in a Lovecraftian novel, this terror has truly driven me quite mad.

The drug I was given appears to disrupt the dream function, and the blurs the natures of sleep and wakefulness that normally exists in equilibrium within human beings. Specifically, this drug caused vivid dreams to occur during sleep, and then to continue into the waking period, so that one would, at times, be suffering from a dual reality – the reality of the wakeful world and the reality of the dream world, both opened at the same time.⁶⁹⁰ In the context of the isolation cells in which I was held during this period, this dichotomy of reality was often more of an unending nightmare, as the real world was dark and small and possessed of little stimuli that interfered with the constant experience of the dream. At one point, I spent nine days in what I can only describe as a trance, as a dark being led me into the antiquities of human history and showed me the future which is to come – a future in which the human race is to be utterly obliterated. Periodically, often for two to three days at a time, such

⁶⁹⁰My current waking nightmares do not involve this dual layer of sensory perception. The visions I had under the influence of this drug involved seeing and hearing and feeling two sets of realities simultaneously – thus one would be moving through a prison cell block and across the landscape of another planet, each layered on top of the other and experienced with the full degree of sensation.

THE TRADITION OF THE MOTHER

visions would reoccur. I remember clearly that at one point a door opened in the wall of my cell while I was sleeping and I stepped through it into a painting of the bronze tower of Danae, only to find that beyond it was a city and a foreign landscape that may have been an abandoned city of another planet. Something chased me through that city until I found the way back to my cell – I have sought that door again since. I walked on other planets and I walked deep within the earth, and I saw the serpents of the sea and the places where the poisoned waters of the underworld emerged upon the earth, bringing with them the sicknesses of their place of origin. A full account of my travels in the dream world and the world beyond the senses would take a book in itself, and I doubt the value of such a book when it is not tied to the real record of human culture, religion and experience.

I say I have seen the horrors of the ancient world and the horrors of the world to come, but to merely say that I have seen those horrors is not to communicate fully the experience of having seen them. Neither does the rationalized explanation I provide in this book of the forms of the ancient cults that surround these demonic beings. There is much I have left out of both books because it is insane – in particular, I have omitted all mention of the race that occupied this planet before the ascent of mammalian life, of its remnants still buried in dark corners of the earth, and of how this race and the struggle against it provided the background for the stories of the gods that gave rise to the cults that now control the planet and intend to destroy all life upon it. That the United States and its allies in Western Europe are the focal point of this cult is well documented in my book *Centuries of Revolution*, as are its tools in international democracy, communism and Zionism. But the true horror of these beings is merely alluded to – it is one thing to assert that there are dark beings consuming the blood souls and the flesh of aborted children, and it is another to have seen these beings do so – which I have, in eyes that could not be shut to the truth, for days on end, while in the custody of the monsters and the cult of monsters that controls the American government.

But I omit those things which I cannot illustrate in any rational terms.

THE TRADITION OF THE MOTHER

The best illustration I have of this pre-human race of beings is that of the Egyptian *Tale of the Shipwrecked Sailor*, where a sailor, being ship wrecked on an island, encounters a serpent with a man's head and long beard, who is golden colored with lapis lazuli eyes, and who tells the man of the destruction of the island homeland of his people by fire dropped from the sky. This bearded serpent, which has appeared in later myth as the naga, or human-headed snake, of India, and of the wolf-headed serpents of Nordic myth, is one of the primal, pre-human beings whose remnants struggle against the earth – though a bearded serpent is an inadequate description. It is a worm like being with tentacles at its head, and I have seen it in action.

I know that the beings occupying high positions in the United States government are not fully human – they are a composite of the human and the true form of the spiritual beings that have occupied their souls. And I know what is lurking just beyond the normal space of human perception. Physics tells us that no matter is solid and that much of what we consider solid is simply empty space within which there are dimensions that cannot be seen by normal sensory ways of knowing. I can tell you that in those dimensions are the expressions of the souls of beings whose physical form is trapped within the earth, somewhere beneath the surface of this planet, and who are projecting themselves into the world that you and I consider to be real. To see into this void is not to risk madness but to go mad. I often marvel that there is any part of my mind that able to feign normality given the fractures that these visions have created. But I also live knowing that there is a part of me that is no longer capable of normal given the impression these experiences has left upon my mind.

Once upon a time the evil beings were beaten, but they were not beaten by men. The guardians that were left to keep them imprisoned – the divine roots of the Aryan race - have been destroyed, and the beings that have supplanted the guardians in the halls of world control – the masterminds of the modern social-democratic system of Judaism and Freemasonry - are dedicated to an awakening whose consequences for mankind will be “unlimited obliteration.”

THE TRADITION OF THE MOTHER

Centuries of Revolution ended badly – hopelessly – without any hope in this world because I know what is to come. I was sorry for this; I wanted a better ending. I really had not expected that ending to see print. This book was headed along a better path until you reached this afterwards. I wish there was some hope in the world and that I did not know this evil. Yet even as I write this, I strongly suspect that I do not have much longer to live,⁶⁹¹ and I know this information must be shared with the world before I can be silenced.

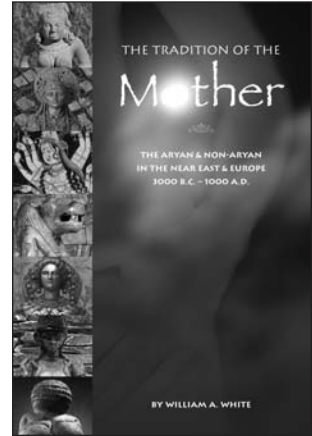
The evil has been shown to me, and I cannot recover.

⁶⁹¹Shortly after writing this, the author disappeared from his home in Lexington Virginia, leaving behind much of his property, and a blood stained pair of pants, among other peculiar circumstances. He was found just over a month later by Mexican authorities in Playa del Carmen, on the edge of the Yucatan jungle. Arrested after a fight with the police, the author told police that he had gone into the American desert and found a hole which led him through a hidden world, into which he traveled, emerging at an ancient Mayan city, from which he wandered to civilization. Deported to the United States, he was imprisoned by American authorities, who ordered a psychological exam. The report was suppressed and sealed by the court, and the government quickly agreed to a plea to suppress public discovery of the evidence. Admitting to court pleadings that America's border security had made no record of White's departure - his car was not indexed by highway monitors, no plane or boat named him in a passenger manifest - the government demanded six years for unlawful departure. On September 12, 2012 White was sentenced to a ten month prison term and is expected to be released in late 2012/early 2013.

The Tradition of the Mother: *The Aryan & Non-Aryan in the Near East* *& Europe, 3000 B.C. – 1000 A.D.*

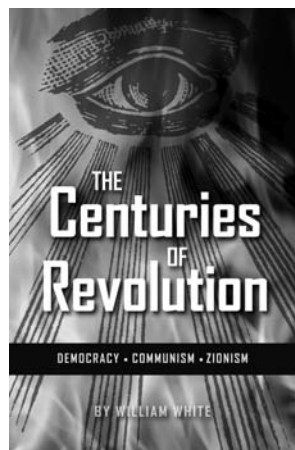
In this amazing compilation of in-depth essays, author William White examines the role and effects of the Aryan and non-Aryan upon the cultures of the Near East and Europe, covering the periods from 3,000 B.C. to 1,000 A.D. White calls upon his vast knowledge of ancient cultures and linguistics to rewrite the history of this tumultuous era and present us with a finely woven new tapestry, uncolored by political correctness.

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The Centuries of Revolution

Democracy—Communism—Zionism



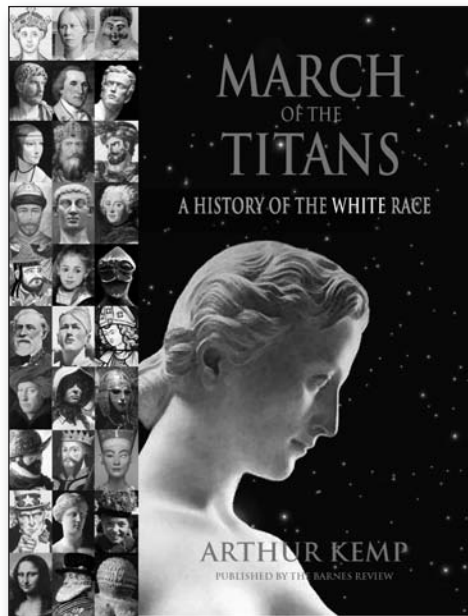
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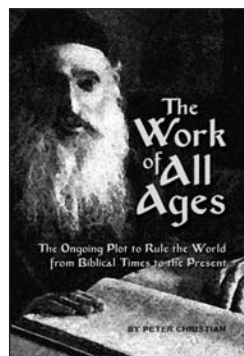
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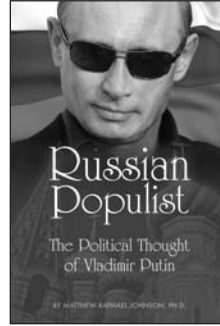


RUSSIAN POPULIST:

The Political Thought of Vladimir Putin

BY MATTHEW RAPHAEL JOHNSON, PH.D.

Russian president Vladimir Putin is one of the most reviled politicians in the west. At the same time, few leaders worldwide have maintained such high levels of popularity as he. Putin's political and economic successes are too startling to be debated. From his appointment as vice president on New Year's Eve 1999, Putin has assisted in the rebuilding of a shattered country in a few short years. With high rates of economic growth, military and police reform, and a concerted attack on official corruption, Putin has become a trusted populist leader, and a significant figure in global nationalism, non-alignment and multipolarity.



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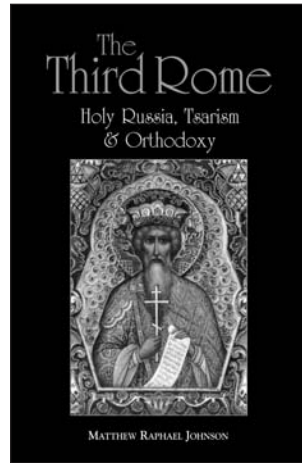
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ABOUT WILLIAM WHITE

William A. “Bill” White is the former Commander of the American National Socialist Workers Party, one of the best organized groups that advocated for the rights of white working people in the era before the ascension of the black communist government to power in the United States. A disciple of Julius Evola and Savitri Devi, he has been cited by Jewish and anti-racist groups as the loudest and most effective advocate for National Socialism and an end to Jewish power in the United States.



Selected as a patsy by the American intelligence community, he was arrested in October 2008 and brutalized for two and a half years in an effort to make him confess to a government-contrived plot to assassinate then-candidate Barack Obama with a truck bomb. When White refused to confess, despite offers of early release and an end to torture, he was indicted five times on charges ranging from murder, kidnap and extortion to witness intimidation and transmitting threats. He was acquitted in April 2011 after a Court ruled government officials had lied, presented perjured evidence to a Grand Jury, arrested White without probable cause and wrongfully imprisoned him for 30 months. Despite this finding, the federal government continues to pursue White, accusing him—despite having repeatedly admitted in court to having “no evidence” to support these allegations—of orchestrating the 2007 kidnapping of Elie Wiesel and the 2005 murder of the family of U.S. District Judge Joan Lefkow, as well as “15 to 20” other politically motivated killings of U.S. law enforcement and intelligence personnel and government officials.

Currently living in rural Southwest Virginia, White is retired from politics, but writes weekly for AMERICAN FREE PRESS newspaper and is a regular contributor to THE BARNES REVIEW history magazine. His case continues in appellate courts as he seeks justice and reparations for the losses his business and family suffered due to the federal government’s false arrest and malicious prosecution of him. He is pursuing a degree focused on ancient history—particularly Classical and Near Eastern Studies—as he investigates the ancient Tradition and Aryan history and spirituality. He is now preparing to publish two books, one a commentary on Saxo Grammaticus’ *Gesta Danorum*, and the other a brief history of the Jewish and Aryan influence on ancient Egypt.

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