THE
MAKERS OF CIVILIZATION
IN RACE & HISTORY

I

INTRODUCTORY—MY PREVIOUS HISTORICAL DISCOVERIES
LEADING UP TO THE PRESENT ONES

"There was and is an Aryan Race, that is to say the characteristic modes of
speech termed Aryan were developed among the Blond Longheads alone, how-
ever much some of these may have been modified by the importation of Non-
Aryan elements."—Huxley.¹

Although there is nowadays a considerable consensus of opinion in favour of attributing to the Aryan race—the race now generally called Nordic or North European—a special share in the invention and diffusion of our Civilization which is the prime factor for the Progress of Mankind, and more especially in the invention and diffusion of European and Indian Civilization, as the languages of Europe and India are of the Aryan family, there has so far been little or nothing known as to the origin and early history of that race, or even its early homeland. Arguing from the location of its chief modern representatives, historians have variously placed our primitive Aryan stock in Central Asia, in N.W., Central and S.E. Europe; and have been hoping that archaeological research in one or other of those regions may unearth the lost history of the Early Aryans.

Hitherto that hope has not been realized, and authorities, whilst adhering to their opinion as to the special Aryan race-strain in Civilization, and its vital importance for the Progress of Civilization, are inclining to look upon the problem of its beginnings and the personalities of its authors as insoluble from the point of view of existing scientific data.

¹ "The Aryan Question," Nineteenth Century, November 1890, 766.
THE MAKERS OF CIVILIZATION

In former works, I have suggested that a chief cause of the failure to solve these problems was the non-recognition by scholars of the essentially Aryan character of the earliest extant written records, those namely on the Mesopotamian and Egyptian monuments. And I have given many illustrations of the way in which my discovery of the predominantly Aryan character of the language of these inscriptions, and the Aryan personalities and histories of their authors assist us in identifying the Civilization from which our own has descended, and in recovering the lost history of the Aryan Race continuously back to the Rise of Civilization.

A brief reference to some of the main results of these earlier researches will prepare the way for a right understanding of the present work.

"Nothing had been known of the racial and linguistic affinities of the "Sumerians," the oldest of all civilized peoples, whose vast city ruins in Mesopotamia with magnificent inscribed and sculptured monuments and other works of art, with libraries and hundreds of thousands of official and private documents, etc., began to be unearthed some fifty years ago and whose treasures now enrich and adorn the galleries of the national museums in Europe and America; but who seemed themselves, after suddenly appearing there with a fully-fledged higher civilization, to have as suddenly disappeared after a comparatively brief existence as a nation, leaving no descendants to continue their culture and language.

Study by leading Assyriologists of their language and writing tended rather to deepen than dispel the mystery surrounding them, for it led to the conclusion, crystallized by continual repetition into a dogma, that these people while certainly not Semites, or "Children of Shem" like the Jews, bore no affinity to the Aryan or Nordic race nor other well-known type, and that their language had no affinity with any recognized linguistic group, and that in particular it had no affinity whatever with the Aryan languages—the English and the continental languages of Europe and India.

Thus the Sumerians with their marvellously high civilization, art, culture and language have hitherto been universally
SUWIRIAN ILADS OF ARYAN OR NORDIC TYP

From ancient statues, c. 3050 B.C. A & B (top) shaven prelate in profile and semi-full face, in Berlin Museum; C (lower) shaven priest, and D, long-haired Iryan, in Imperial Ottoman Museum, Constantinople (After Banks B 15 253 4)
ARYAN RACE OF SUMERIANS DISCOVERED

regarded as a sort of fossil curiosity, a remote and totally extinct alien race in no way related to any modern people nor to their civilization or language; though from the monosyllabic and "agglutinative" forms of their early language they are supposed by many to have been physically related to the Chineses and Finno-Tartars.

ARYAN RACE OF THE SUMERIANS DISCOVERED

The direct reverse of these current views on the Sumerians was I observed the fact, and I established it in my previous works, by a mass of fully-attested concrete scientific proofs. This new evidence proved conclusively that the Sumerians were Aryans in physical type, culture, religion, language and writing; and that they were our own kith and kin, living under our Aryan civilization and laws and speaking radically the same tongue.

Their Aryan racial physical type I showed was clearly seen in their portraits on their own contemporary sculptures (see Plate II.) and seals from the earliest period downwards, and it was especially evident in the engraved portraits on their seals. This disclosed them to be preponderatingly of the longish-headed, broad-browed and large-brained Nordic type; and they were obviously fair in complexion as attested by the blue eyes of white shell inlaid with lapis lazuli stone inset in some of their statues, as also by the darkish colour of much of their jewellery; and of fair hair, as their general term for their subject people was "the black-headed (haired) people." And the kings and officials on state occasions usually wore the Gothic horned head-dress of the Ancient Britons and Anglo-Saxons. This Aryan

1 Both marble heads in Plate II.B. from Uruk, the ancient Adab, were found without the bodies of their statues by Mr Banks, who believed them to be of the same "age," as they were of the same type, as the statues of the ancient Sumerian king excavated by him from the same mound, and itself the oldest Sumerian statue, carved in the round, as yet known, and bearing his name in pre-Sargonic Sumerian writing as King Bidas (cp. BB. 190 f. 196), and now disclosed as probably the pre-Sargonic Sumerian king Bidad of about 2950 B.C., see No. 17 in King-list, p. 104. The long hair of the layman is in series with that found on the earliest Sumerian seals and bas-reliefs.

2 See the very numerous illustrations of their seals in WSC. passim; DCO.; and in WPOB and in the present work.
physical type of the Sumerians has significantly just been confirmed (1927) by Sir Arthur Keith's examination of several skulls unearthed from Sumerian cemeteries at Ur.¹

Linguistically also, I proved that the Sumerian Language was radically Aryan in its words and structure, and that it was the parent of all the Aryan family of languages, ancient and modern, as demonstrated in my *Sumer-Aryan Dictionary*. And in particular it was the parent of the English Language, over seventy-five per cent. of the English words being shown to be derived from Sumerian roots with identical forms, sounds and meanings. The Aryan Alphabets, including the European or "Roman" writing, I demonstrated in my *Aryan Origin of the Alphabet* to be derived from Sumerian picture-writing with the same phonetics.

The Culture and Religion also of the Sumerians, I showed were identical with the Aryan, and the Sumerians worshipped the same god or gods under the same names and under the same representations with the same attributes and symbols as the Aryans, ancient and modern, including the Britons, Anglo-Saxons, Irish Scots, Scandinavians, classic Greeks and Romans in pre-Christian Europe, and in present-day India. And they possessed the same heroes and saints.²

**THE NAME "SUMERIAN"**

The name "Sumerian," which has been arbitrarily applied by Assyriologists to this ancient imperial people now disclosed to be the Early Aryans, was never used by these people themselves. That name is merely coined by Assyriologists from a Semitic territorial title "Shumer" for the name spelt by these people *Ki-en-gin*, and supposed to designate Lower Mesopotamia, to which these people have hitherto, but as now seen erroneously, been believed to have been restricted.² That name "Sumer" or "Shumer"

¹ He concludes: "They (the Sumerians) certainly belong to the same racial division of mankind as the nations of Europe, they are scions of the Caucasian stock." (HWU. 215). The earlier skulls exhibited greater width while being also long-heads. "There is no evidence of the presence of any people of Mongol affinities, nor of any showing the characteristic Armanoid form of head." (HWU. 226).

² The name "Shumer" is first found in a bilingual inscription of King Khammm Rabi about 1980 B.C., as the Semitic term for the Sumerian territorial name of "Kiengin"; and it is once applied to the language of
THE NAMES SUMERIAN & ARYAN

Indeed, well illustrates the unscientific methods of leading Assyriologists in the fantastic liberties they take with these old names. Thus they dogmatically declare that "the ideogram Ki-en-gin according to phonetic laws became Shumer." 1 (!) As also showing its ambiguous character and usage, this "Sumer" title was for long applied by Assyriologists in the diametrically opposite sense, namely to the supposed Semitic people of Mesopotamia and their language now called by them "Akkad," and who were then called by them "Sumerian"; but latterly by a complete somersault they arbitrarily interchanged these titles. As, however, the name "Sumerian" has obtained currency for several decades as the title for these earliest civilized imperial people in Mesopotamia, we are now forced to continue its use as a general designation for them.

THE NAME "ARYAN"

The title Árya, Englished into "Aryan," is the usual term employed for the white race, now called from its western stock "Nordic," from the very earliest Vedic period by the eastern or Indian branch of that race who have uniquely preserved its early traditional history and records; and the same race is similarly so termed by the Ancient Persians who also belonged to its eastern branch. And the title was and is solely used by them in a racial and in no other sense; and especially it is never used by them in a linguistic sense as is popularly supposed—a usage which was only introduced by European philologists a few generations ago. That title Árya literally means in both the Indian Sanskrit, the old classic language of India, and in the Ancient Persian language "the exalted or noble one"; and it is derived as I have shown from the Sumerian Ar, Ara "exalt, lofty, shining, glory"; 2 which is also disclosed as the remote Sumerian root of our modern word "Aristocrat" or "noblest or most excellent governor," derived through the Greek, a word which well defines the older ethnic meaning of the word "Aryan." For the civilized of that land (cp. MD. xo62), and to the contemporary people of that land in Babylonia, but merely in the form "of Shumer" (MD. 737); and at a period after the Sumerians had become extinct according to Assyriologists.

1 S. Langdon, Sumerian Grammar I.  
2 WSAD. 15.
the old world are now disclosed to have been more or less exclusively of this Aryan stock, which was essentially an aristocracy of master-men, the ruling race who established Civilization and who civilized the aborigines by their enlightened rule and science; just as in the Greek classic period of Europe, Greek Civilization reached its zenith under a military aristocracy of this same Aryan race, and weakened and became practically extinct with the weakening and practical extinction of this Aryan racial element from the population there. Indeed the later Sumerians do appear also to have used this title in a racial sense in the aspirated form of Har-a, which is defined in the bilingual Assyrian glossaries as "The host of the nation or people." ¹

This title Ara, Ārya or "Aryan" is found as a designation of rulers or masters to run throughout the whole family of the Aryan languages, including the Egyptian, presumably because the early rulers and masters were of this race. Thus it is in aspirated form the Her, Hera, Hearra or Herr, "lord or master" of the Goths, Scandinavians, Germans and Anglo-Saxons, the Aire "chieftain" of the Irish Scots and Gaels and so on.² It is the Arios, Harius or Harri of the Medes, and Arya and Airya of the Ancient Persians in a similar exalted and racial sense; and it is thus proudly used by Darius-the-Great on his tomb where he calls himself "An Arya of Arya(n) descent," and Xerxes called himself a "Harri." The early sea-going branch of the Sumerians, the Morites or Amorites who have left many "prehistoric" inscriptions in the British Isles, whilst calling themselves Mur, Gut or "Goth" and Kad (forms of Khatti, Catti or "Hitt-ite"), also called themselves Ari,³ which now appears to be a dialectic form of this title "Aryan."⁴

SUMERIAN ORIGIN OF THE BRITONS, ANGLO-SAXONS, CYMRI, IRISH SCOTS, SCANDINAVIANS, EARLY GERMANS & GOTHS & THEIR CIVILIZATION, LANGUAGE & WRITING

Detailed proofs are given in my former works for the "Sumerian" origin of the Britons, Anglo-Saxons, Cymri, the fair Scots and Irish, Scandinavians, Early Germans and

¹ Br. 5915, 8206, 6352. ² WSAD. 15. ³ M. 5328. ⁴ WFOB. 257 f.; WISD. 51 f. 100; WSAD. 18.
Goths, with approximate dates for the Sumerian mining and colonizing occupations of parts of the British Isles by several immigrations from the Sargonic period of about 2700 B.C. onwards. The evidence included a few linear Sumerian inscriptions, the first decipherment of the Sumerian sacred "cup-mark" inscriptions on the prehistoric monuments in the British Isles with their Sumerian symbolism, including votive inscriptions to the Sumerian Sun-angel

![Image of coins]

Fig. 1.—Ancient Briton Coins of pre-Roman "Catti" kings of about second century B.C., inscribed Tascio and Tasi, with portraits of that Sun-archangel of the Hittite-Sumerians. (Coins after Evans.)

Note head and beard as in archaic Hittite or "Catti" sculpture of him as Tash in Fig. 6 (p. 14); and corn crosses of Indara or Andrew X type.

Tasia, who I showed was identical in name, representation and functions with the well-known "Tascio" figured and inscribed on the pre-Roman coins of the "Catti" kings of Ancient Britain,¹ and the decipherment of a bi-lingual inscription of a Brito-Phoenician king of the fourth century B.C.

The identity also of the religion and leading folk-lore of the Ancient Britons and Goths with that of the Sumerians was demonstrated. In particular it was shown that the patron saints St George, St Andrew and the tutelary Britannia, as well as St Michael, King Arthur and his Grail legend and the Thor-Odin legend of the Britons and Scandinavians were of Sumerian origin, all of which is now

¹ For numerous representations see WFOB.
confirmed in the present work, which discloses the human originals of these saints and heroes as historical Sumerian kings of fixed dates with an existing contemporary inscribed monument.

Fig. 2.—Ancient Briton Coins of the pre-Roman "Catti" kings of about the second century B.C., with symbols of the Sumerian Sun-archangel Tasia. (After Posse.)

Note the crosses around sun-horse, ears of corn on reverse, and in second coin the contraction of Catti into Att. The "EL" between the face and back of coin = "Electrum" alloy of gold, of which coin consists; and $A\ V = A\ urum \ or \ "gold." \ And \ compare \ with \ Fig. \ 1 \ (p. \ 7) \ for \ the \ name \ and \ representations \ of \ Tascio.

THE ANCIENT GREEKS, ETRUSCANS & PATRICIAN ROMANS & THEIR CIVILIZATION, LANGUAGE, WRITING & RELIGION OF SUMERIAN ORIGIN

The Sumerian origin of the Ancient Greeks, Etruscans and patrician Romans and their civilization, with its language, writing and religion was also evidenced. On the Sumerian origin of Greek art see the instances incidentally demonstrated in Figures 6 and 7 and Plate III, on the Hitto-Sumerian origin of the crested helmet of the Greeks and of the Grecian representation of the god Bacchus or Dionysos. And the shorter form Att for Khatti, as in Briton coins, was seen to be probably the source of the Greek 'Atti-he, 'Atti-gl or "Attica," wherein the affix represents the Sumerian Ki or Gi "Land."

TROJANS, IONIANS & CRETANS, AND THEIR CIVILIZATION, LANGUAGE, WRITING & RELIGION OF SUMERIAN ORIGIN.

The Trojans and Ionians and their civilization were demonstrated to be of Sumerian origin in considerable detail. The Sumerian linear and "cup-mark" inscriptions on the Trojan amulets\(^1\) were deciphered for the first time, and disclosed the same religion with the same invocations and symbols of the same deities as on the grave-amulets of the Sumerian and on the Indo-Sumerian seals, and as on

\(^1\) WPOB. 238, 254
III IIIII SOLDIERS OF ARYAN OR NORDIC TYPE

On his relief at Carchemish (P) 2900 BC in British Museum (Vita Hagnuth, 'archimish, PI. II 2). Note that crested helmet is obvious source of the crested Greek helmet.

MODERN KURD PEASANT OF ARYAN AND HITTITE TYPE
the prehistoric monuments in Ancient Britain. The Ancient Trojans physically were of the Aryan or Nordic or Sumerian type as evidenced by their skulls and skeletons. And historical and other evidence was cited confirming the authenticity of the Ancient Briton traditional chronicles of Geoffrey that Britain was first systematically colonized by King Brutus the Trojan and his tribe about 1103 B.C. The Ionians of the same area in Western Asia Minor, who had previously been identified by Indianists with the Yavan branch of the Aryans in the Indian epics and chronicles had that identity further confirmed. And evidence was adduced for the Sumerian origin of Minos the Cretan and his civilization, and real date, which is now fully confirmed and established in the present work.

"HITTITES" & AMORITES & THEIR CIVILIZATION, LANGUAGE, WRITING & RELIGION OF "SUMERIAN" OR Aryan ORIGIN

The so-called "Heth," "Hitt" or "Hitt-ites" of the Hebrew Old Testament, the great civilized pre-Israelite people of Jerusalem and Palestine, who called themselves and were called by the Babylonians Khatti or Hatti, and by the Ancient Egyptians "The Great Khaka" or "Kheta," who were "The White Syrians" of Strabo, and of whom the "Catti" kings and their ruling tribe of Britons in Ancient Britain I showed were a branch, were the immemorial civilized rulers of Palestine (with their sacred city at Jerusalem, a Sumerian and non-Semitic name), Syria-Phœnia and Asia Minor, and were fully identified by me as a residual stock of the Early Aryans or Sumerians.

Their old imperial "Hittite" capital at Pteria in the heart of Cappadocia (see map) is now disclosed in the present work as a pre-Mesopotamian capital of the "Sumerians." Their monuments and numerous artistic and delicately engraved seals disclose them as of a fine Aryan type (see Plate III,1 and Fig. 3), and they usually wore the Gothic dress with the conical "Phrygian" (red) cap, which was 

1. This slab owes its well-preserved condition to its being sculptured in basalt and early covered up by the debris from above.
often adorned with horns like that worn by the Ancient Britons, European Goths and Anglo-Saxons.

The current statement by anthropologists, the one

![Image](image-url)

Fig. 3.—Early Khatti or "Catti" or "Hittites" in their bas-relief rock-sculptures at Iasili-Kaia of about ? 3000 B.C.\(^1\)

(After Perrot & Guillaume.)\(^2\)

Note the Aryan or Nordic types, Gothic dress, "Phrygian" cap of man and snow-boots. The scene is part of a religious procession, fully detailed in the Nordic Eddas.\(^3\) And note the double axe of man on the right.

mechanically repeating the other, that the Hittites were "Armenoids," that is a Semitic people of the Armenian type with round heads and low receding brows, was shown

\(^1\) The rock-galleries where these sculptures are carved are near Boghaz Koi, the ancient Hittite capital. This date seems indicated by the symbolic spread-eagle, which in Mesopotamia was current in and restricted to the Sumerian dynasty of King Urush of this period. The name Iasili Kaia is Turkish for "written stones."

\(^2\) PGG. pb. 47. From rock bas-relief in Iasili rock-chambers below Boghaz Koi or Pteria in Cappadocia.

\(^3\) See my new literal translation of The Eddas.
to be purely fictitious and grossly misleading, and merely based on a false impression gained from a few rude Hittite rock-carvings and from some of the conventional drawings by the Egyptian artists of the rather vain-gloryous Ramses II depicting disparagingly his conquests of the Hittites, wherein

Fig 4.—Hittite priest-king conducting a priest (?)
From Iasih rock-chambers at Boghaz Koi of about ? 3000 B.C. (After Perrot and Guillaume, pl L)

* Note the intertwined serpent Caduceus rod on his hat and compare with Fig 15, and the Sun-Hawk above

Ramses himself significantly is also sometimes figured with receding brow. These writers entirely disregard the much more important and patent facts that in the numerous fine Hittite sculptures, as well as in the finer rock-carvings, this feature is wholly absent, and that even in the Egyptian drawings on the same monument the Hittites are also
represented without receding brows and of fine Aryan type, see, for example, Fig. 5.

The monuments of the Hittites themselves naturally furnish much more authentic evidence of the Hittite physical type than those of their rivals and enemies, the later Egyptians. The numerous fine Hittite sculptures uniformly represent these people of good Nordic or Aryan type, as for example in Plate III, picturing their soldiers of

![Hittites of Aryan type in their War-chariots as pictured by Egyptians in thirteenth century B.C. (Bas-reliefs of Ramses II at Abydos after Roselini 103.)](image)

Fig. 5.—Hittites of Aryan type in their War-chariots as pictured by Egyptians in thirteenth century B.C. (Bas-reliefs of Ramses II at Abydos after Roselini 103.)

Note.—Hittites or Khatti used war-chariots like the Ancient Briton "Catti"; but are here pictured of slender build as in the usual conventional style of Egyptian drawing.

about 2000 B.C. and in much more realistic and artistic style than the Egyptian. Below this Hittite sculpture, I have placed for comparison a photograph of a modern Kurd from the eastern Hittite area in Asia Minor, as the Kurds are disclosed in these pages to be remnants of the old imperial Hittite ruling race; and they still speak an Aryan language, and are of good Aryan physical type, fair in complexion and mostly with blue eyes and "yellow" hair (xanthochroic Aryans of Huxley).1 And the numerous

1 F. v. Luschan JRAI, 1911, 229f.
Hittite sacred seals 1 uniformly picture the Hittites of good
Aryan type and wearing Aryan dress, and often with horns
on their caps like the Anglo-Saxons and Ancient Britons.
Incidentally, those portraits of Hittite warriors in Plate III
disclose the Hittite or northern "Sumerian" origin of the
crested war-helmets of the Ancient Greeks.

- The Hittite language also, as written in their cuneiform
tables (their old hieroglyphic writing not having yet been
deciphered by Assyriologists) is found by Prof. Hrozny to
be radically Aryan, though incorporating many alien words,
as indeed was to be expected in the language of a great
imperial people, whose archives in their old capital cities
contain also many official documents written in the foreign
languages of their tributaries. And their Law Codes, earlier
than the Babylonian, from which latter the Mosaic code
was derived, are substantially identical with the Sumerian,
which are essentially Aryan.

In Religion also, it was demonstrated that the Hittites
were Sun-worshippers and of the Sumerian or Aryan type
and terminology and symbolism of that cult. Even in their
later period when they formed a pantheon of the local
patron saints or godlings of their provincial states, the
Sun continued to be the first invoked, as in their treaty
with Ramesses II of Egypt, who is usually regarded as "the
pharoah of the oppression" of the Israelites in Egypt. And
significantly their next highest divinity Tash-of-the-Plough
(Tash-up), see Fig. 7, was demonstrated to be the Solar
archangel tutelary and Corn-Spirit, Tasia or Tashia of the
Sumerians, so freely represented as I showed on Early
Sumerian seals and monuments, and proved to be identical
with the "Tascio" of the Ancient Briton monuments and of
the Catti (i.e., Khatti) pre-Roman Briton coins, on which
latter he is represented in practically the same form and
with the same ears of corn as in the Hittite sculptures
(see Figs. 1, 2, 6), and seals, and in the Sumerian seals and in
Phoenician coins. 2 It was also shown that he was the deified

1 See the numerous representations on Hittite seals in WSC, 284 f., and
CSH., and in WPOB.; and for sculptures see British Museum Carceniish,
2 See WPOB. 339 f. for numerous representations.
second Aryan or Sumerian King who developed Agriculture and invented the Plough and bore in Sumerian the title of Bakus with the epithets "The Lord of Plants" and "Libator of the Wine of Life," and he was disclosed as the human historical original of the later Aryan god Bacchus of the Greeks and Romans in name, representation and function.

HITTO-SUMERIAN ORIGIN OF GREEK ART WITH REFERENCE TO BACCHUS & HIS REPRESENTATION

This early Hittite representation of the second Aryan or Sumerian king, Bakus, the Bauge lord of agriculture and

Fig. 6.—Hittite or Catti portrait of Bacchus, the deified second Sumerian or Aryan King, surnamed "Tash-of-the-Plough" (Tash-up), the Corn-Lord "Tascio" of the coins of the Catti in Ancient Britain. From archaic rock-sculpture, with hieroglyphs at Ivrez in Cappadocia. (After von Luschan and see Pl. VI.) B. Hittite piper, from a fragment in Berlin Museum, after Puchstein.)

Note.—He is dressed as a Goth, with snow-boots, and goat horns on his conical "Phrygian" cap, and he carries stalks of barley corn with bunches of grapes; and behind him is a plough, of which he was the traditional inventor. The adoring priest-king has Swastika Sun-crosses in key-pattern embroidered on his dress. Comparison of this drawing with the photograph in Plate VI shows that the nose is straighter in the original than in this sketch.
mead of the Nordic Eddas, and the Basu lord of grain and wealth of the Hindoos, the traditional Sumerian extender of agriculture and wine-lord, was shown to be of immense historical importance in disclosing the Hitto-Sumerian source of the Greek tradition regarding Bakchos (or Dionysos), not only of his name and functions, but also of his representation in early Greek art; and of the identity of the Greek tradition and mythology with the Hitto-Sumerian. This Hittite source of Greek art and mythology is strikingly shown by the comparison of Figs. 6 and 7, representing alongside respectively the forms of this god in the early Hittite rock-sculpture and in one of the earliest Greek drawings of him. It is seen that the Greek artists over two thousand years later bodily took as the model for their selfsame "Greek"
god the old conventionalized and ready-made Hittite picture of him, and reproduced it in all its essential details. They merely modernized his old "uncouth" Gothic dress of the mountains to adapt it to the fashion in vogue in their warmer clime of Hellenic Greece. In both he is bearded and has long curly hair. In both the grapes are disposed fore and aft on a vine passing over his left shoulder. In both, the corn stalk reaches the ground below, with its ears on a level with his face. The pointed ornaments on his chaplet in the Greek version are presumably modelled on the pointed horns decorating his cap in the Hittite original. And even the satyr, which is added by the Greek artist, is taken from the old stereotyped Hittite piper with double pipes, of which a representation from a fragment of Hittite sculpture is placed in Fig. 6 for comparison. Here again we thus have another instance of the Hittite source of Greek art, as well as of mythology, and the Hittites I showed were Nordic and an early stock of the "Sumerians," just as the Greeks themselves were a later branch of the same stock.

The sacred symbols of the Hittites also, including the True Cross or the Sun-Cross, or the Red Cross of St George of Cappadocia and England and the St Andrew's Cross, are identical with those Sun crosses of the Sumerians, Trojans and Ancient Britons as displayed in my comparative plates of these crosses;¹ and St George and the Dragon and St Michael are represented on their early seals.² And their grave-amulets bear the sacred cup-mark script with invocations to the same divinities as the Sumerians, Trojans, and Ancient Britons.

The Morites or "Amorites," the Muru or Maruta of the Sumerian, were shown to be the early sea-going branch of the Sumerians and identical with the early "Phœnician" mariner and merchant colonist branch of the latter.

"Phœnicians" & Their Civilization, Language, Writing & Religion of Sumerian or Aryan Origin

With the "Phœnicians" we reach a paradox. According to current modern opinion the "Phœnicians" are universally

¹ WPOB. 294 f. ² Tb. 319, 334 f.
believed to be Semites, that is "Children of Shem," Shem being the traditional ancestor of the Hebrews, though incongruously made by them the uterine brother of Japhet the Aryan, in their impossible scheme of the origin of the different races of mankind from one immediate common father, entailed by their having killed off all other human beings by their Flood Myth. And this supposed Shemite racial origin of the Phoenician is nevertheless believed, notwithstanding the stultifying fact that the real Semites, the Hebrews, who ought to know best who were Semites and who were not, definitely state in their Old Testament that the Phoenicians, therein called "Canaan-Sidon," were not "The Children of Shem" at all, but were "The Children of Ham," ¹ that is of Egypt, the old name for which was Ham or Kham; and which land we shall see in the present work was the chief settlement of the Early Phoenicians on their advent to the Mediterranean from the Persian Gulf.

Despite this positive testimony of the Semites themselves against the Phoenicians being Semites, modern writers nevertheless arbitrarily call them such, and point to the inscriptions of the later Phoenicians of Phoenicia and Carthage from about the ninth century B.C. onwards as being written in a Semitic dialect, and inscribed in the reversed or retrograde direction, from right to left, with reversed letters, as adopted by Semitic scribes.

But mere retrograde writing with reversal of letters does not imply that it was written by Semites. The Early Sumerians regularly wrote in the reversed direction in their sealings. Some of the Greek writing in the sixth century B.C. and earlier is in the retrograde direction with reversed letters, and sometimes the lines run alternately left and right in the "ox-plough-furrow" fashion as with the Hittite hieroglyphic writing. And the great Indo-Aryan emperor Asoka in the third century B.C. wrote his edicts in the reversed direction with reversed letters in those provinces of his mighty empire where the majority of the population were Semites and accustomed to retrograde reversed writing. Yet no one has ever on this account called the Greeks and Asoka "Semitic." And we shall

¹ Gen. x. 6 f.
find in the present work that Sargon-the-Great and his dynasty, whose Aryan race is completely established herein, whilst writing their official documents in Mesopotamia in the non-retrograde direction and with non-reversed signs, write most of their documents in Egypt, where the bulk of their subjects were Semites, in the retrograde direction with reversed signs. Similarly the Greco-Roman overlords of Egypt wrote their edicts there in Egyptian in reversed writing. And as to the so-called "Semitic" Phœnician alphabet of these later Mediterranean Phœncians, I have demonstrated that this alphabet was derived from the non-Semitic Sumerian signs for those alphabetic letters.¹

Moreover, I showed that the relatively few words of these later "Semitic Phœncians" of the Mediterranean basin which are known to us are radically Sumerian, that is Aryan,² though written generally in a Semitized idiom; that some of these Mediterranean Phœncians wrote in Aryan non-reversed style and in the Aryan language;³ and that the Phœnician religion and civilization were essentially Sumerian or Aryan and non-Semitic. And it is a matter of common observation that no Semitic nation, ancient or modern, has ever been known as a great seafaring people.⁴ Besides, Herodotus specially records that while the residents in Phœnia, that is the Semites who formed the bulk of the population there, practised circumcision; on the contrary the Phœnician mariners, that is the real Phœncians, who traded with Greece, the chief mart for the Phœnicians of Tyre and Sidon, were uncircumcised.⁵ And the monuments and coins of these Mediterranean Phœncians show them to be of fine Aryan physical type, and non-Semitic, as seen in the accompanying illustrations.

It is thus evidenced that even the later "Phœncians" of the Mediterranean basin, who are regarded by modern European writers as the typical "Phœnicians," were not

¹ WAOA. ² WSAD passim. ³ WPOB 33, 43, 55 f. ⁴ The Moors of Mauretania and Morocco, I have shown were leavened by the civilization and settlers of the Sumerian sea-going colonizers, the Muru or Maruts, a title of the Early Aryan Phœncians, see WPOB., 216 f. ⁵ H. ii. 104.
traditionally "Semitic" at all, but were classed by the real Semites as non-Semites; that their civilization and religion was Aryan and non-Semitic; that the so-called "Semitic" Phoenician letters were derived from the Sumerian or Early Aryan writing; that some of these Mediterranean later Phoenicians wrote in the Aryan language and in non-reversed

![Image of coins](image)

**Fig. 8.**—Aryan or Nordic racial type of Phoenicians in their coins, from Carthage, about 300 B.C. (After Druruy, *Hist. romaine*, reproduced by photography.

Note on obverse the Aryan facial type, broad-browed, with straight nose and long head of their sea-tutelary Bārāt, whose name is engraved on the reverse below the winged Horse of the Sun, a purely Aryan and non-Semitic symbol, but which is extremely common on the pre-Roman coins of the Ancient Britons.

writing; that their seafaring instincts and achievements were non-Semitic; that they were uncircumcised; and that they were of fine Aryan or Nordic racial physical type, see Figs. 8 to 11.

**FIRST "PHOENICIAN" DYNASTY IN PERSIAN GULF,**

* ABOUT 3100 B.C., OF ARYAN ORIGIN

The Aryan racial origin of the ancient Phoenicians was demonstrated in my former works, and is fully confirmed and established by a mass of new historical proofs in the present volume. These daring pioneer mariners of the Ancient World were disclosed to have originated within the clan of the first great Sumerian colonizing sea-emperor, King Uruash, of about 3100 B.C. (see his contemporary archaic portrait in Plate VII). He had his capital at the
seaport city of "Lagash" ¹ at the head of the Persian Gulf, where the Fish-men legends of the later Chaldeans are probably based to some extent on the memory of the early conquests of the sea there by this famous sea-emperor and his dynasty, most of the emperors of which bore the title of "Sea-king." Like the later Phœnicians in the West, whilst worshipping his deified ancestor, the first Sumerian or 'Aryan King, who we found bore the surname of Gaur, the historical original of St George of the Red Cross,² his especial patron saint was St Michael, the canonized second Aryan King (see below), who was the patron saint of his city-port. He was also discovered to have established a great overseas colony in the Indus Valley in North-West India, which is now confirmed in these pages by further concrete historical evidence including seals of his dynasty there.

He was also shown to be identical with the great sea-going Early Aryan emperor Haryashwa (the Indian writing for the Sumerian "Uruash") of the Indian Chronicles and King-Lists of the Early Aryans, and who was also a seafarer. And the dynasty he established is significantly called in the Indian Chronicles "The excellent or able Panch (Panch-āla).³ Now this title Panch appears, as I showed, to be the equivalent of the popular title by which his descendants and their tribe were latterly known as the seafarers of the Mediterranean to the Ancient Egyptians as Fankhu and Panag, and to the Greeks and Romans as Phoinix; from which latter name the Greeks coined the name of Phoinikë for their land of Tyre and Sidon,⁴ which the Romans later called Phœnia, whence obviously was derived our modern word "Phœnician."

¹ "Lagash" is a conjectural reading by Assyriologists of the Sumerian signs for this city name which is written Shir-la-pur or Shîr-pur-la on the monuments, and the first sign has also the value of 'A or 'I.
² For this King's archaic representation with his Red Cross standard, see Fig. 16.
³ Āla = "excellent" in Sanskrit, WSD. 153, and cognate with A1 "able"; both with similar meanings in Sumerian: WSAD. 10 f. Panch is interpreted by the Brahmins (who we shall find give patently false etymologies to the proper names in the Indian Epics) as Panchan "five," as this emperor in question chanced to have five sons.
⁴ No such territorial name was used by the "Phœnicians" themselves, who merely called their land after their city ports.
ANCIENT BRITONS AS PHŒNICIANS

This Persian Gulf location for this First Panch or "Phœnician" dynasty about 3100 B.C. is significant; for it is strikingly confirmed by the Syrio-Phœnician tradition recorded by Herodotus. That great historian was informed by the Phœnicians on his visit to Tyre that that city was founded by the Phœnicians "two thousand three hundred years" before his day,\(^1\) that is to say about 2750 B.C. And he further records that these Phœnicians who founded Tyre, Sidon, etc., "anciently dwelt on the Persian Gulf and having crossed over from there had settled on the seacoast of Syria."\(^2\) All this traditional history preserved by Herodotus is seen to be in exact agreement with the mass of new history we elicited from the contemporary monumental and other inscriptions, and which is still further confirmed in these pages by fresh material.

The world-wide conquests of far-flung empire by this Panch (or Phœnician) dynasty are thus summarized in the Indian epics:

"The excellent Panch setting out to invade the Earth
Brought the whole World under their sway."\(^3\)

THE "PHŒNICIANS" AS BARATS OR "BRIT-ONS"
& THEIR SEA-TUTELARY AS "BRITANNIA"

It is significant also of the Aryan origin of the Phœnicians, that they called themselves in Europe sometimes Pavai, Prut, Prydi, and Barata,\(^4\) just as the Aryan Panch ruling and colonizing people called themselves Bára, after the patronym of their famous earlier emperor Bárata, Brihat or Prithu (the famous historical Sumerian emperor Bartu, Barti or Pirtu of about 3180 B.C., whose inscriptions are given later on in these pages); and from whom I showed, and further show in this work, the Brit-ons ultimately derived that patronymic name—the name "Britain" being spelt dialectically with a P initial as Pretan by the great Ionian navigator Pytheas, who circumnavigated the British Isles in the fourth century B.C.,\(^5\) and it is still spelt by Welsh bards as "Prydain."

\(^1\) H. 2, 44. \(^2\) H. 7, 89. \(^3\) MBt. x, 91, sloka 3738. \(^4\) WPOB. 53, 55 f. \(^5\) WPOB. 146 f.
Similarly also, like the Early Aryan Barats of the Panch dynasties, the European Phœnicians also named their sea-

![Fig. 9.—Britannia tutelary of Phœnicians in Ancient Egypt as Bātrīky, "The Mother of the Waters" (Nut or "Naiad"). (After Budge.) Compare the horns on her head with those of Bārāt on her coin from Carthage, Fig. 5 p. 12.](image)

tutelary Barati, after their own tribal title. And this Aryan tutelary I showed was also the source of the Bātrīky water-

![Fig. 10.—Phœnician Sea-tutelary Bārāt as "Britannia." From coins of the Barats of Lyconia in Asia Minor of third century A.D. a. from Barate City. b. from Iconium.¹ (After Ramsay.) Note in a she is seated beside a rudder amidst the waves symbolized by a swimming water-sprite, wears a city-turret for a helmet, and bears in left hand the horn of Plenty. In b she holds the rudder and beside her throne is her shield emblazoned with the Red Cross of St George.](image)

tutelary of the Ancient Egyptians \(^1\) (see Fig. 9), and of the British sea-tutelary Britannia, not only in name and function, but also in her representations (see Fig. 10).

**St Michael the Patron Saint of the Sumerian First "Phoenician" Dynasty in Mesopotamia also the Patron Saint of the European Phoenicians.**

In religion also, it was shown that the Phoenicians, even in their late period in the Mediterranean were essentially Sun-worshippers (a wholly non-Semitic cult), like the

![Fig. 11.—Phoenician worship of the Sun-god. From a Phoenician stele (or altar) of about fourth century B.C (After Renan, Mission de Phénicie, pl. 32.)](image)

Note the rayed halo of the Sun-god.

Sumerians or Early Aryans. Thus see Fig. 11 for a Phoenician stele or altar to the Sun-god—the Sun-god being latterly represented by the Sumerians in human form as a reflex of their deified first king Dar or Tur (Thor of the Eddas) who

\(^1\) *Ib.*, 60 f.
established Sun-worship as part of his system of Civilization. I also demonstrated that these Western Phœnicians also worshipped the almost equally distinguished sire of the first Sumerian king, the second Sumerian king, whom the Sumerians deified as the Archangel of the Sun-god under the title of Muku or Muhla, the invincible warrior, and surnamed Tasia, and who I showed was the historical human Sumerian original of our St Michael the Archangel, and was identical with Mioh, the son of King Thor in the Nordic Eddas, which ancient Gothic epics are seen in my new literal translation to be essentially historical and not mythological as hitherto supposed.

![Fig. 12.—St Michael, the Archangel, or "Lord Muhla" of the Sumerians, on Phœnician coins of Cilicia of the fifth century B.C. (After Hill, see WFOB. 349 for details.) Compare with Ancient Briton forms in Fig. 13.](image)

Now the European Phœnicians in Cilicia in the fifth century B.C., I showed, represented Michael the Archangel as their patron saint with wings (see Fig. 12), under the name of MRLU (short vowels not being expressed in their writing of that period), thus giving him the name of Mikalu. And it is noteworthy that they represented him there as associated with the rayed disc of the Sun and Corn and the Sun-bird, the latter being in the form of the Phœnix or Goose, and disclosed as apparently the source of the "Michaelmas Goose" associated with the festival day of that Saint in modern times. And I also showed that St Michael is similarly represented as in these Phœnician coins on the coins of the pre-Roman and so-called "pagan" Early Britons (see Fig. 13), and significantly therein identified with Tasia or Tovi of the Early Britons, which was shown to be the Tasia title of Michael the Sun-angel amongst the Sumerians.
This now explained why the western Phœnicians named their chief seaport in Ancient Britain, like the First Dynasty of Phœnicians their patron saint of their seaport in Mesopotamia, after St Michael, namely their tin-port of St Michael’s Mount in Cornwall; and it also explained why it was called by the Cornish folk, “The Fort of the Sun” (Din-Sol). It also explained why so many of the old St Michael foundations throughout Britain are in the neighbour-

Fig. 13.—St Michael the Archangel, on the pre-Roman coins of the Ancient Britons, identifying him with Taus or Tascia. Compare with Phœnician representations in Fig. 12. (See WPOB. 349 f. for details.)

hood of prehistoric mine-workings and prehistoric monuments of the Ancient Britons inscribed with the Sumerian cup-markeòd writing. For it was shown that these western Phœnicians exploiting the British Isles for its minerals, eventually settled there and colonizing it became the ancestors of the Early Britons properly so-called, that is the civilized white elements of Aryan racial stock in Britain, as opposed to the dark Pictish descendants of the uncivilized aborigines of non-Aryan race. It was also seen that those earlier waves of these tin-exploiting Phœnicians
of the Morite or Amorite period probably introduced the Bronze Age into Britain about 2700 B.C. or earlier.¹

And it was seen that this western branch of these Aryan Barat Phoenicians as merchant princes and adventurous sea-traders, from the beginning of the 3rd millennium B.C. onwards, scoured the wide seas and uncharted oceans of the old Western World seeking for new sources of tin, copper, lead, gold, amber, etc., bartering their wares with the various lowly aboriginal tribes, and establishing posts at their chief trade ports and mining stations, most of which gradually developed into colonies, and later into separate civilized nations, through these ruling Aryans welding together the varied aboriginal tribes into free states with their Aryan Civilization. In this way Civilization, originated by the Aryans, was evidently spread over the Western World by Aryan agency and thus accounted for the unity in the essentials of the Ancient Civilizations.

**THE TITLE "PHŒNICIAN" Seldom Used by the Phœnician Themselves**

But the title "Phœnician," or its dialectic equivalent, was scarcely ever used by themselves. Thus although *Panch* is a title for them preserved in the Indian epics, that title has not hitherto been found in Mesopotamian records. Nor amongst the very many hundreds of "Phœnician" inscriptions unearthed in Phœncia, Carthage and the Mediterranean generally has even one been found so far as I have scrutinized them, containing the name "Phœnician" or "Punic." This discloses the futility of trying to trace the settlements of these famous colonizers and civilizers through that title, except in the several old seaports or islet stations, which retain their name in the form of Phœnix, Venice, etc. The Phœnicians, whilst occasionally calling themselves Ari, Muru (or Amorite), Gut or Goth, Kad, Khad, Barat, Part or Prat, the equivalent as we have seen of Brit-on, usually called themselves and were called after their city-ports or city-states, such as "Tyrian" after Tyre (or Zur), Sidonian after Sidon, and similarly after their colonies in Karia, Lydia, Phocia, Cilicia, Thebes, Carthage, Mauretania, Gades,

etc., etc. That is in agreement with the practice of our British colonists at the present day, who call themselves Canadian, Australian, New Zealander, Newfoundlander, etc.

And even the sneer of their political rivals, when the great services of the earlier Phœnicians to their own civilization were forgotten, that the later Phœnicians were unscrupulous and faithless, expressed in the derogatory Punica fides, is seen to be in a way perhaps another evidence of their Aryan origin, by having presumably as little justification as the analogous modern cry of Perfidie Albion, applied also to a seafaring trading people, who from the new evidence are seen to be largely the descendants of the old Aryan Phœnicians.

INDOARYANS & ANCIENT Medes & PERSIANS & THEIR CIVILIZATION OF SUMERIAN ORIGIN.

The Indo-Aryans and Ancient Medes and Persians with their Civilizations were shown to belong to the Eastern branch of the Sumerians. The Sumerian origin of the Indo-Aryans, with their leading kings, and of their civilization, including traditions, language, religion, and symbols, I demonstrated in considerable detail. This discovery significantly was published before the discovery of the great ruins of Ancient Sumerian cities in the Indus Valley. And my pioneer decipherment of the Sumerian seals then unearthed in the Indus Valley disclosed for the first time the Sumerian race and historical identity of the founders of that great colony about 3100 B.C.; and also the fact that it continued to be held as a colony of Mesopotamia down through the Sargonid period to at least the Ur Dynasty of about 2260 B.C., to which the latest seal in that first unearthed batch belonged.

The identity of the Sumerians with the Early Aryans was now made positive and absolute by the discovery of the identity of these historical Sumerian kings who held the Indus colony with the Early Aryan kings of the same name and same chronological period, and whose activities in the same region are preserved in the Indian Epic Chronicles and the Vedas. This identity was shown in detail in regard to the Sumerian Dynasty which established that colony, namely the dynasty of the famous sea-king Urnash and his five
famous sons, which was demonstrated to be identical with that of the Aryan sea-emperor Haryashwa and his five famous sons of the Indian lists. This identity extended not only to the names of that king and his five sons but also to their achievements and to the names of their successors in the dynasty, which were in the same chronological order in both lists, Sumerian and Indo-Aryan.

This absolute proof of the identity of the Sumerians and Early Aryans is now further confirmed in these pages by proofs which for documentary force are unparalleled in the annals of history. These show that the long list of Early Aryan kings and dynasties from the First Aryan Dynasty down through the long period of over two thousand years are in absolute agreement with the king-lists of the Sumerians from the First Sumerian Dynasty down throughout this period, not only in names and achievements, but also in the precise chronological order of their succession.

This new evidence, moreover, besides yielding further confirmation of the Sumerian colonization of the Indus Valley confirms my pioneer decipherment and readings of the Indo-Sumerian seals.  

EGYPTIAN CIVILIZATION, PREDYNASTIC & DYNASTIC, & ITS AUTHORS OF ARYAN OR SUMERIAN ORIGIN

The supposed "indigenous" Civilization of Ancient Egypt was likewise shown to be of Aryan Origin, and introduced fully fledged by Aryan or "Sumerian" world-emperors as the earliest Pharaohs of the Nile Valley. Its ancient solar religion also and its chief deities and sacred symbols were shown to be of Aryan or "Sumerian" origin, with the same names, functions, representations, and symbols; and now more fully confirmed in the present work. The Egyptian Language and its Hieroglyphic Writing and its ancient use of Alphabetic Letters were likewise demonstrated in my Sumer-Aryan Dictionary and Aryan Origin of the Alphabet to be radically of Aryan or "Sumerian" origin. And the discovery was announced that the "oldest" of the Predynastic Pharaohs, that is the Pharaohs before the First Dynasty which was established by Menes, who have left records, was none other than the great Aryan world-
monarch "Sargon of Agade" himself; and that his son Manis-the-Warrior, the famous emperor and Sun-worshipper of Mesopotamia, was identical with Menes, the founder of the First Dynasty of Egypt.

In the present work are given the full contemporary documentary proofs for the latter discoveries from the actual inscriptions of Sargon and his son Manis as Pharaohs respectively of Predynastic and First Dynastic Egypt and from the inscriptions of their successors in that dynasty. Menes, the founder of the First Dynasty of Egypt and his successors in that dynasty are discovered to bear the same names and with the same achievements in Egypt as the emperor Manis and his successors in his dynasty in their own inscriptions in Mesopotamia; and they are all in the same identical order of succession in Mesopotamia and in Egypt; and several of the kings of Menes' dynasty in their Egyptian inscriptions call themselves King of Kish (in Mesopotamia) and King of the Lands of the Lower Sea (Persian Gulf and Indian Ocean) as they did in their inscriptions in Mesopotamia.

That these discoveries were not made before is seen to be largely because the records of the Predynastic and First Dynasty Pharaohs are written, not in the later conventional form of Egyptian hieroglyphs to which Egyptologists are accustomed, but in Sumerian script and in the Sumerian language, and have in consequence not been deciphered or translated before. A great deal of important new information is recovered from these inscriptions supplemented by the Indian Chronicles in regard to these earliest of the Pharaohs. And the fact emerges that the great Aryan-Sumerian world-monarch Sargon and his dynasty selected for their mausoleums and their new homeland that more favoured and relatively temperate part of their vast empire which lay on the banks of the fruitful Nile, that poured its waters northwards into the cool basin of the Mediterranean, which was a more natural homeland for that Nordic ruling race than the sun-baked mud plains of Mesopotamia.

The Predynastic higher culture and art in Egypt, which has been assumed to be indigenously developed, is also seen to be of Sumerian or Early Aryan origin. Thus, for example,
the Predynastic flint-knife with sheet-gold handle decorated with designs in repoussé work (Fig. 14) is seen to bear on the latter as a chief design the Lion attacking Goats, a familiar motive of the early archaic and pre-Sargonic Sumerian sacred seals, on Hittite and Phœnician seals and on coins of the latter, and found also on Ancient Briton monuments. The intertwined serpents on the reverse occur in an archaic pre-Sargonic Sumerian seal, and later it is found

---

1 See Figs. in WPOB. 334 f., where the historical meaning of this symbolism is explained. And for Sumerian cp. WSC. 69, Fig. 179; KHS. 175.

2 WSC. 95. And see Early Hittite Sculpture, Fig. 4.
in the more developed form seen in Fig. 15 on the votive Serpent-Dragon vase which King Gudia (see his photograph in Plate XVI) about 2370 B.C. dedicated to his patron saint Mukhla\(^2\) or St Michael, the canonized second king of the Sumerians or Early Aryans, as we have seen, and who as I found captured for his father the central fetish Stone-Bowl of the Serpent-Dragon-worshipping Chaldea aborigines

![Fig. 15.—The intertwined Serpents on a Sumerian votive stone-bowl or vase dedicated to Lord Mukhla or 'St Michael,' the canonized second Sumerian King, by King Gudia about 2370 B.C. (From Dsc., pl. 44, 2.) Note the Dragons on either side protecting the double Serpent.](image)

who, with their degrading sanguinary sacrifices of Hell, opposed the innocuous and exalting Sun-cult of Heaven introduced by his father, King Dur or Tur, the leader of the Sumerians or Early Aryans in their regeneration and civilization of the Old World. And further I showed that on account of this capturing achievement with the slaying of the Serpent-Dragon priest, which dealt a death-blow to the degrading Serpent-Dragon cult of the Ancient World, Mukhla became afterwards canonized as "St Michael the Archangel of Heaven and Vanquisher of the Dragon"; and that this

\(^2\) Under his title of Ni-mish-zi-da ("Nin-gish-ziḍa"), and see later under second king.
Serpent-Dragon fetish Stone-Bowl was afterwards consecrated to the Sun-cult by his father King Tur, the Her-Thor of the Nordic Eddas, and became the original of the famous "Holy Grail" of King Arthur. ² All this is now fully confirmed and established in the present work by a mass of concrete documentary proof from contemporary and other early Sumerian inscriptions and hymns celebrating the event, and from the Eddas. And as this new evidence discloses that the Holy Grail of King Tur, like that of King Ar-Thur, had for long mysteriously disappeared (having been buried about a thousand years before Gudia's day by the great grandson of King Tur underneath the foundations of the oldest Sun-temple in Mesopotamia, where it was unearthed with his inscription some years ago), it now seems that King Gudia had evidently piously made and offered this magnificent new Serpent-Dragon Stone-Bowl to its deified capturer as a substitute for the lost Holy Grail.

The intertwined serpents decorating this bowl, and embossed on the predynastic Egyptian knife-handle, are moreover found on prehistoric monuments of Ancient Britain and Scandinavia, and became latterly conventionalized into the "rope-pattern decoration" so common on the ancient pre-Christian Sun-crosses, monoliths and funereal monuments in the British Isles.³ And the "leaf-rayed" or properly Corn-rayed Crosses, also symbolic of St Michael or Tascio, which are figured on both sides of this predynastic Egyptian stoneknife-handle, were also shown by me to occur on the amulet whorls of Ancient Troy and on the prehistoric monuments and coins of Ancient Britain, as part of their solar symbolism.³

All this strikingly disclosed the essential identity in the traditions, legends, symbols and mythology of the Ancient Aryan Britons, Scandinavians and Trojans with the Sumerians, as it does also of the predynastic Egyptian civilization with the Sumerian.

¹ WSAD, 42, 64 f. ² WPOB, 94 f. ³ SI. Figs. 1903-1910. This symbolism is explained in WPOB, 238 f., 316 f.
A Synchronism between Ancient Egypt & Mesopotamia discovered fixing the Date of Menes & the First Dynasty of Egypt.

A synchronism was also found for the first time between Ancient Egypt and Mesopotamia which fixed for the first time the critical date of Menes, a date which has hitherto been the most disputed of all dates in ancient history and variously estimated discrepantly from 5546 B.C. to 3300 B.C., according to different schools of Egyptologists, with correspondingly wide divergence in the chronology of the theoretical dates for the European and other Civilizations associated with the Egyptian. The real date of Menes was disclosed to be many centuries later than even the lowest date of the "short" school of Egyptologists; and this is now fully confirmed and established in the present work by a mass of concrete historical proofs which fix the date of Menes' accession at no earlier than about 2704 B.C.

As these discoveries were achieved mainly through the official King-Lists and Chronicles of the Early Aryans lying embedded and hitherto wholly unappreciated by Vedic scholars in the Indian Epic of Ancient Heroes (the Purāṇas); but which have preserved the complete lists of the Sumerian kings of which only fragmentary lists have been recovered in the Babylonian dynastic lists, and have also preserved uniquely the traditional forms of the names of the Sumerian kings which have hitherto been wholly unknown to Assyriologists in their conjectural "restorations" of the kings' names from the ambiguous polyphonic Sumerian and cuneiform writing, it is desirable now for us to examine the authenticity and date of these Ancient Aryan King-Lists and Chronicles which have proved to be such unique and fundamentally important keys to the recovery of Sumerian and Early Aryan History and the dated Early History of the World's Civilization.
INDIAN OFFICIAL KING-LISTS & CHRONICLES OF THE EARLY ARYANS DISCOVERED AS UNIQUE HISTORICAL KEYS TO NAMES OF THE SUMERIAN KINGS CONTINUOUSLY BACK TO THE RISE OF CIVILIZATION.

Discovering Sumerian Origin of Lists & their Date, the Unknown Pre-Indian Homeland of the Indo-Aryans, their Migration to India, & its Causation & Date, and Date of the Great War of the Bhārats for the Partition of India.

"Hear now, as I recite the recorded Genealogy that is sacred!"—Herald's prelude to the Indian Epic King-Lists.¹

The manner in which I was led to find that the traditional King-Lists and Chronicles of the Early Aryan kings, which are embedded in the ancient epics of the Hindus and esteemed sacred, were the genuine official lists and chronicles of the historical kings of the Early Aryans of the pre-Indian period which had been brought to India by the Eastern branch of the Aryans from their hitherto unknown pre-Indian homeland at the time of their "Great Migration" thence into the Ganges Valley or "Hindustan," is detailed in my former works. And this discovery was led up to by my previously finding the hitherto unknown pre-Indian homeland of the Aryans whence the Great Migration obviously came, with its apparent causes, route and date.

UNIQUE HISTORICAL IMPORTANCE OF INDIAN OFFICIAL LISTS OF THE EARLY ARYAN KINGS, FOR RECOVERY OF LOST SUMERIAN HISTORY & NAMES OF KINGS

The altogether unique and fundamental historical importance of these ancient King-Lists and Chronicles of the

¹ Mahā-Bhārata epic, i, 75. Similar declarations of their sacred character are prefixed to the Purāṇa epic lists, see e.g., WVP. 3, 230.
INDIAN OFFICIAL LISTS OF SUMERIAN KINGS

Early Aryans, not only for recovering the lost history of the Early Sumerians, but also the lost Early History of the World's Civilization, is that these lists uniquely preserve the complete line of Sumerian kings and dynasties extending in unbroken line continuously back to the first Sumerian king of the First Sumerian Dynasty at the Rise of Civilization (whereas no complete lists have hitherto been known from Mesopotamian or Babylonian sources); and that these lists also uniquely preserve the traditional forms of the names and titles of the Sumerian kings which have hitherto been unknown to Assyriologists, whose conjectural "restorations" of these names from the ambiguous polyphonoous Sumerian writing, without any keys whatever to the traditional forms of these names and by mere guesswork, are more often than not totally different from the real form of these names, and have thus been grossly misleading historians.

The Date of the Indian Lists re Date of the Great Indo-Aryan Migration

In order to fix the Date when these old King-Lists and Chronicles of the Early Aryan kings brought by the Indo-Aryans from their old homeland in their migration to Gangetic India were closed, as well as to establish their official and authentic character, it is necessary here to describe briefly how I was led to discover the hitherto long lost and unknown pre-Indian homeland of the Indo-Aryans—one of the great unsolved problems in Ancient History—and the historical evidence for their Great Migration and its Cause and its Date.

The Great Migration of the Eastern Branch of the Aryans into the Ganges Valley of India & its Date

It is with the arrival of this "Great Migration" of Aryans into the Ganges Valley of Mid-India, or the so-called "Great Aryan Invasion of India," according to the universal opinion of European (and American) Indianist scholars, that "the Indian Civilization" first begins, the Ganges Valley having hitherto been regarded by them as the centre of that civilisation from the earliest historical and prehistoric periods; and it is that central Ganges Valley also which is believed by the
Brahman priests to have been not only the centre of origin of Indian Civilization and Religion, but also the original homeland of the Aryan Race itself. The fact of the immigration there of the Aryans was solely discovered by European archaeologists and historians, just as was Alexander's invasion of the Indus Valley which was quite unknown to the later Brahmans and to indigenous vernacular Indian history. The Indus Valley on the north-west frontier of India, in which a very much more ancient Sumerian Civilization has recently been discovered, was never thought of either by these European scholars or by the Brahmans as the ancient centre of Indian Civilization, though it is occasionally mentioned in the Vedas or ancient psalms of the Hindus as a settlement of some early Aryan merchants, princes and sages. And it even now appears probable that the Sumerian colonization of the Indus Valley was not extended, at least in a like systematic manner with city settlements, to the Ganges Valley, the heart and centre of what has hitherto been called "The Indian Civilization," which is seen to have begun suddenly there with its fully-fledged Civilization with the arrival of a great body of Aryans with their families in what is termed "The Great Aryan Migration" or "The Great Aryan Invasion of India," and which is now found to be of very much later date.

The great migration eastwards into the Gangetic Valley of India of the race of people afterwards known as the "Indo-Aryans," and the traditional founders of "The Indian Civilization," as a branch of the Aryan stock, was inferred by European scholars mainly from the following facts. Firstly, when local Indian literary history first suddenly opens about the sixth century B.C., in the post-Vedic period, Gangetic India is the centre of an already fully-fledged Indian Civilization, with social institutions, religion with the completed Vedas and the Hindu language substantially the same as it has continued down to modern times. Secondly, no evidence of any ancient civilization before that epoch was or has been found in Gangetic India, such as is found in the seats of the older civilizations of Ancient Egypt and Babylonia. Thirdly, no traces whatever of any of the Vedic kings have ever been found in Gangetic
India, and to this may be added the fact that much of the climatology and topography of the old homeland of the Early Aryans contained in the Vedas differs markedly from that of Gangetic India.

It thus became evident that the Aryan (or "Aryans"), as this race called themselves and were so called in their Vedas, and who are therein described as tall and strong, of fair complexion, and the hair sometimes specified as tawny or ruddy, and in their sculptures from the earliest period downwards are figured of Aryan or "Nordic" racial type, and whose civilization, religion and language were of Aryan type, had entered Gangetic India in a great immigration, accompanied by their wives and families and priests from an older homeland, bringing with them their fully-fledged civilization, and their Veda Bible already closed.¹

LOCATION OF THE PRE-INDIAN HOMELAND OF THE INDO-ARYANS AND THEORIES THEREON

The question then arose: Whence and by what route and at what date did these Aryans come into the Ganges Valley with their ready-made Civilization?

As the Central Asian theory of the "Home of the Aryans" was at that time, and still largely is, in vogue, locating that homeland in the high steppes and tablelands of Turkestan and its Oxus Valley to the east of the Caspian Sea and north of Afghanistan, which was separated from India on the south-east by the vast towering Hindu Kush range or the Indian Caucasus on "The Roof of the World," the majority of European Sanskrit scholars fixed on that region as the immediate home of the Early Aryans before the migration of their eastern branch to Gangetic India, and made the Indo-Aryan branch penetrate the Hindu Kush in order to

¹ Most Sanskrit scholars conjecture that the Indo-Aryans entered the North Punjab and Gangetic India from the Hindu Kush about 1000 B.C. to 1500 B.C., with their Vedic period not yet closed, though they are totally ignorant of the relative chronology of all the kings mentioned in the Vedic psalms. But there is no evidence of any such early settlement there, not until Gangetic India is reached at a somewhat later period, apart from the recently discovered Indo-Sumerian city at Harappa on the Ravi, an outpost of the Sumerian colonial seaport city at Mohenjo Dara at the old mouth of the Indus on the south.
reach Gangetic India by way of the Upper Punjab. And such is still the view generally held at the present time by Sanskrit scholars, the so-called Hindu Kushites. A small minority of these scholars, recognizing that the Ancient Persians were manifestly of the same stock as the Indo-Aryans in civilization, language, religion and physical type, made the latter separate from the former in Persia and brought them to India via Persia and Kandahar.

This Central Asian location for the original homeland of the Early Aryans as well as of the Sumerians, on the grass-lands between the Caspian and the sandy deserts of Eastern Turkestan, was supposed to be confirmed by the excavations made by the Carnegie expedition under Mr R. Pumpelly in 1903-4 at the Anau oasis, near Askabad, in the province of Russian Turkestan. He found on excavating the older mound there, in the stratum immediately above the Stone-Age culture, a more advanced culture with remains of houses built of sun-dried bricks and containing fragments of delicate handmade polished and painted pottery decorated with geometric designs, including the chevron zigzag, and generally resembling some of the old earthenware found at old Sumerian sites in Mesopotamia and Elam. And in the somewhat later mound site to the south, with a culture of the Copper Age, he found rude clay figurines (children's toys?) generally resembling those found in Sumerian sites in Mesopotamia and Elam, and also lately in the Indus Valley Sumerian city sites. He thus assumed that the grassy plain of Turkestan, previous to its undergoing the climatic change of desiccation with encroachment of the sandy desert, had been the home of the Aryans in their pastoral stage as well as that of the Sumerians, before the appearance of the latter in Mesopotamia. This view was supposed to be further confirmed by the finding of somewhat similar painted pottery in the Danube Valley of Europe, the immemorial home of the Goths, who were a leading branch of the Nordic Race; and one of these find-sites was at Hallstatt in Austria, where the Iron Age of mankind is supposed to have been originated by the Nordic Race, on the evidence of the abundance of that metal in a large prehistoric burial-ground there, and the long period of development that is seen to have elapsed in
attaining the conventional forms of iron tools and weapons, which elsewhere suddenly appear in those conventional shapes.

Against this Turkestan location for the original homeland of the Aryans and of the Sumerians—which incidentally is nevertheless significant in linking together unconsciously the Aryans with the Sumerians—it has with justice been pointed out as regards the latter ¹ that the Anau pottery, which is solely hand-made, is decidedly different in many ways from the Sumerian, which was largely made by a potter’s wheel; and that the designs found on the Anau pottery are of the late highly conventionalized kind towards the decadence of that style of pottery amongst the Sumerians, and exhibit none of the earlier and intermediate stages, and thus indicating that the Anau people had borrowed that art from elsewhere. In addition, the total absence of any form of writing tells forcibly against any close or even a necessary racial relationship with the Sumerians, or with the Goths, amongst whom the chevron zigzag was a favourite decorative design as it was with the Nordic Race throughout Europe. The evidence rather points to mere contact between Anau and the Sumerians of Mesopotamia and Elam in Persia; and that the Sumerians were in commercial relations with Turkestan is evidenced by the large employment by them in Mesopotamia of lapis-lazuli stone, which does not occur in Mesopotamia but which had to be obtained from Turkestan.

The Hindu Kush itself opposes an almost unsurmountable barrier to this theory of the Hindu Kushites. It is clear that the advocates of this theory have not realized the practical impossibility of a host of civilized people, with their wives and families, cattle and goods and chattels penetrating through the vast snowfields and long rugged solitudes and defiles of this most inhospitable of lofty mountain ranges; and this, even although the indomitable Alexander-the-Great managed, with extreme privations, to bring his army from Bactria through one of its lower passes near Kabul into the Upper Indus Valley. The practical impossibility, however, for a great body of emigrants with their wives and families and chattels crossing this range was forcibly brought home to me on traversing part of the modern improved caravan

¹ See, for example, KHS. 357 f.
route to Chinese Turkestan flanking that mighty range, in the Chitral direction in 1896.

Besides, such a Central Asian location for the immediate pre-Indian homeland of the Indo-Aryans of Gangetic India is altogether put out of account by the fact that these people suddenly appear in the Ganges Valley with their fully advanced civilization of the Iron Age and with their vast literature of the Vedas and their bulky official king-lists and chronicles of their ancient Early Aryan kings extending back for some thousands of years previously, with mighty kingdoms and innumerable populous cities with fertile cultivated plains watered by great rivers flowing into the ocean.

**Discovery of the Pre-Indian Homeland of the "Indo-Aryans"**

On the other hand, I observed, by personally visiting most of the oldest reputed city sites in Gangetic India and studying all the archaeological reports of the excavations made of all such sites, and most of them went through all the strata down to the virgin soil, that no trace whatever of any ancient Civilization in Gangetic India has been found which can be dated earlier than about the seventh century B.C., and no inscription before the fourth century B.C. And this still remains the case at the present day. It thus became evident that the Indo-Aryans with their ready-made Civilization and Vedas and their long lines of kings and dynasties of their pre-Indian period, had entered Gangetic India about the beginning of the seventh century B.C., that is shortly before the Great War of the Bhārat Aryans (as the ruling Indo-Aryan princes called themselves as we shall see)¹ for the partition of Gangetic and Southern India and Rajputana, as described in their great Indian epic, the Mahā-Bhārata. And this epoch was also shortly before the epoch of Gautama Buddha, the founder of Buddhism, whose birth in India is placed

¹ The Bharats were the descendants of the famous king and emperor Bharata, the tenth Aryan king, who is now disclosed in these pages as a historical Sumerian emperor of Mesopotamia, with existing contemporary inscriptions and fixed date. Most of the later Aryan kings, princes and nobles claimed descent from him, so that most of the leading Aryan clans claimed to be Bharats, and especially those forming this great immigration, which warred amongst themselves for the partition of Gangetic India.
about 557 B.C., when Indian Civilization burst suddenly into view with its fully-fledged Civilization and Brahmanism and bulky Indian literature and writing, with continuous Indian history down to the present day. Moreover, the Kurus who formed the leading Aryan tribe in the great war of partition of Gangetic India, preserved the tradition that they were driven forth from their old homeland in Kuru by a "curse."

Then, the clues to the pre-Indian homeland of these Aryan immigrants into Gangetic India obtained by my critical comparative study of their ready-made civilization with its social and political constitutions, laws, religion, and its Vedic literature, led me to Mesopotamia and Asia Minor of the Hittites (the ancient name of which, including Syria, was Kur), with their correspondingly advanced Civilization of the same type.

I then picked up the traditional King-Lists of the Early Aryan kings which are embedded in the Indian epic of "The Ancient Heroes," the Purânas—epics which have hitherto been scornfully rejected by all Vedic scholars as fabulous, merely because they could find no traces of those Early Aryan kings in India, for the good reason as now transpires that most of those kings had never been in India at all. Comparison of these Pauranic King-Lists with those of the Sumerians, Babylonians and Hittites disclosed that several of the names of the Early Aryan kings were substantially identical with those of the Sumerian and Babylonian kings-lists and occupied the same chronological position, and were substantially identical also in the exploits of those kings. And further scrutiny disclosed, as shown below, that all the names and titles of those early kings were identical in both lists, Sumero-Babylonian and Indo-Aryan, from the first king of the First Sumerian Dynasty continuously downwards to the end of the Kassi Dynasty in the later Babylonian period, not only in the names and titles, but also in their exact chronological order and in the achievements of the leading kings.

This central discovery, therefore, established absolutely

---

1 His birthplace at Kapilavastu in the Indian terai of Nepal was first located by me and subsequently confirmed by the discovery there of the great pillar of the Emperor Asoka of the third century B.C., recording that event at the spot of his birth, see JRAS. 1897, 644 f.; 1898, 207 f.
the identity of the Sumerians with the Early Aryans. And it was also found that most of the leading historical Sumerian kings and priest-kings were celebrated in the Vedic psalms of the Hindus as famous kings and priest-kings of the Aryan race, and some of them as authors of Vedic psalms. It was thus disclosed that Mesopotamia of the Sumerian period had been for long a homeland of the Early Aryan ruling race, whose later eastern branch had migrated to Gangetic India as the Indo-Aryans about the beginning of the seventh century B.C.

Further comparison with the king-lists of the Khatti, Hatti or “Hitt-ites” of Asia Minor and Upper Mesopotamia accounted for the Indo-Aryan branch of the Aryans in the interval between the twelfth and seventh centuries B.C. I observed that the names of many of the “Hittite” kings, and more especially those subsequent to the fall and expulsion of the Kassi Dynasty of Babylon, with the end of the Sumerian rule in Babylonia, bore names substantially identical with, and in the same chronological order as, the later pre-Indian kings of the Indo-Aryan lists in the Kuru Dynasty. Now Kur, literally meaning “Mountain-land,” was an old Sumerian name for Asia Minor,¹ and especially its eastern portion, and I have shown that this Kur was also obviously the source of Suria of the Greeks, the “Syria” of the Romans, and that Suria was a name for Cappadocia in the time of Herodotus,² and was also used for Central and Eastern Asia Minor by the Seleucid Greeks.³ The leading clans also of the Indo-Aryans who formed “The Great Migration” to Gangetic India are often bracketed together in the Vedas as the Kuru-Panch(-āla), which corresponds as I observed to the Surio-Phoiniki of the Greco-Romans⁴ that is the “Syrio-Phoenicians”; and in the Vedas the “Panch (āla),” that is the Aryan Phoenicians, bear also the title of Krivai, which is obviously dialectically derived from this

¹ WPOE. 12 f. The name appears to survive in Kurdistan, for S.E. Asia Minor, and in the Glaour title for Mt. Amanus and numerous old Hittite sites in Asia Minor.
² Ib., 12. And see also its use by Alexander’s historians, who included in Syria all Upper Mesopotamia west of the Tigris. Arrian, *Anabasis*, 5, 25; 7, 9, etc.
³ Ib., 12.
⁴ Ib., 13.
Kur or "Syria." Besides this, as associating the Indo-Aryan remnant of the Sumerians with the Khatti or "Hitt-ites," it was significant that all the Indo-Aryan princes of the Great Migration and who were of the Bharat line, who shortly after their arrival in Gangetic India fought amongst themselves for the partition of India in the Great War of the Bharats, called themselves and were called Khatiyo, which in the old Indian Pali and in its later Sanskrit form possesses the identical literal meaning of "ruler" or "ruling caste" as the Khatti title of the "Hitt-ites" has in both the Hittite and Sumerian languages.

This Kur Land, or Eastern Asia Minor with Syria, was also significantly in its south-eastern province of Comagene in "Upper Syria," bordering Cappadocia, as shown in these pages, the old homeland of the Aryan Kassi or Kashi or Kashshi Dynasty who ruled Babylonia for over six centuries till about 1200 B.C. Their old Syrian capital there was presumably at their eponymous city latterly called Gashshia or Kishshia above Carchemish, the Samosta capital of Comagene of the Greeks, with old Hittite remains, at the first bridge over the Euphrates, where Strabo records began the Overland caravan road to India. It was natural that the remnant of the Kashi or Kashi Dynasty with their clansmen should return to their old home on expulsion from Babylonia by the Semites; and we find members of this Kashi clan amongst the emigrants to India, the road to which from Asia Minor and Syria ran from their old capital on the Upper Euphrates.

Still further, I observed that the last historical king of the Khati or Hittites, namely, WI-SI-TI-the-Hero with his capital at Carchemish in Upper Syria, was identical with VICITRA (or Wicitra)-the-Hero of the Kuru Line, the father of the First traditional King of Gangetic India (Drira-Rashtra) who was

---

1 Ib., 13.
2 WPOB. 8 f.
3 WI-si-ti-Ish (or -Bir). On it, cp. Br. 2550 and 9518. And on Ish- "hero," Br. 5709; PSL. 134; MD. 19. And it has the alternative value of Bir or Bar (MD. 281, Br. 1724), which discloses the Sumerian origin of the Latin Ven, the Sanskrit Virya, "hero."
4 Vicitra (or Wicitra) Virya. On Virya, "hero," see previous note. The v in Wicitra is presumably the r which the Sanskrit frequently intrudes Cockneywise into the old Pali and Sumerian names.
the first semi-historical king of Gangetic India and who in his old age was the contemporary of The Great War of the Bharats (or Khatiiyo) for the partition of Gangetic India, at the dawn of the historical period in Gangetic India.

These significant new historical facts, the details of which are fully given in my forthcoming "Origin of Indian Civilization," conclusively fixed not only the fact of that Great Migration of Aryans of the Kuru line to Gangetic India as the Indo-Aryans, but also showed that it came mainly from Eastern Kur or Asia Minor and Syria of the Hittites, and consisted of the remnants of the Sumerian or Aryan stock left there with accretions from Persia; and there was also disclosed the Cause of that Great Migration to Gangetic India, which brought there the official King-Lists and Chronicles of the Early Aryans, and its exact Date.

**Cause of "The Great Migration" of Aryan Remnants from Eastern Kur or Asia Minor (and Syria) to Gangetic India, and its Date**

The immediate cause which led to this Great Migration of the Kurus, as the remnants of the "Sumerians" or Early Aryan stock left in Kur or Eastern Asia Minor, including Syria-Phoenicia and Kurdistan, was obviously the devastating and annihilating war of extermination waged by the notorious Semitic Assyrian king Sargon II against the cluster of old mountain states of Eastern Asia Minor to the north and west of Assyria and Babylonia, from Lake Van in Armenia to Cilicia and Syria-Phoenicia in the west. It was the last straw after the series of similar ruthless conquests by his predecessors, who brutally butchered their victims, crucifying and flaying them alive and transporting many of the remainder wholesale into captivity, as they did likewise to the Jews. Sargon II captured the southern Hittite capital Carchemish in 717 B.C. and killed its king Wisiti-the-Hero, the last of the once mighty Hittite kings, and reduced Carchemish to a province of his empire under an Assyrian governor. And concurrently the Cimmerians had occupied the greater part of Cappadocia in the north. Thus, caught between the two jaws of a vice, the Great Migration of the Kurus, with

---

1 According to one account "carried off."
their princes and priests and their families and army of retainers to Gangetic India is disclosed as a great flight of refugees fleeing from Carchemish and Syria-Phœnicia, Kurdistan and Armenia, to escape from the atrocities of the barbarous Assyrian victors, and the probable attack by the Cimmerians on the north. This now explains for the first time the cryptic reference in the early post-Vedic literature that the Kurus were driven out of their old home of Kuru-Land by a curse;\(^1\) and it also explains why the "Asuras" are called "devils" in Indian literature. But Asia Minor's loss was India's gain; and amongst other things it preserved for us from destruction the uniquely complete official King-Lists and Chronicles of the Early Aryan kings.

The apparent line of this great flight of the Kuru-Panch (āla) Khattiyo or "Hittites" through Persia and Seistan-Gandhara across the Indus Valley and border of Rajputana to Gangetic India is traced in my "Origin of Indian Civilization."

**The Date of the King-Lists & Chronicles of the Early Aryans of the Indo-Aryans**

We now gain through the above historical criterions, which fix the date of the Great Migration that brought to India the official King-Lists and Chronicles of the pre-Indian period of the Indo-Aryans, the necessary chronological material for fixing also the date when these King-Lists of the Early Aryans now embedded in the Epic of the Ancient Heroes—the Purāṇas—were closed.

That date according to the most recent estimates by European Sanskrit scholars, although made in ignorance of the locality of the pre-Indian homeland of the Indo-Aryans and of the date of the migration and of the date of the Great Bharat Wars, is nevertheless remarkably in general agreement with our newly found facts. By finding references to the Purānas as being already in existence and esteemed sacred in the very earliest post-Vedic literature,\(^2\) and by the internal evidence of the Purānas themselves, which divided their king-lists into those of "The Past" (that is the pre-

---

\(^1\) MKI. i, 166.

\(^2\) The Atharva Veda and Shatapatha Brahmana, cp. PIT. 54 f.
Indian lists with which the old lists closed), and those of "The Future" (that is in the Indian period, beginning with kings immediately after the Great War of the Bharats for the partition of India), they place the "probable" date for the closing of the old list variously at 600 B.C. to 950 B.C.\(^1\) The latter earlier date is got by including a considerable number of the kings of the Vedic period, which period, however, we shall find ended before this Great Migration.

Now, however, we find by our more precise historical data that these old King-Lists were closed on or about 717 B.C., when the great flight from Kur Land in Eastern Asia Minor with Upper Syria took place eastwards to India through Persia on the tragic death of the ill-fated king Vicitra. And allowing sixteen years or so for a temporary sojourn in Persia, of which I have found evidence, the date of arrival in Gangetic India would be about 700 B.C.

The leader of that migration into Gangetic India was clearly the son and successor of King Vicitra in the lists, namely "Dhrita-of-the-Empire" (Dhrita-Rāśṭra),\(^2\) who is now disclosed as the first historical Aryan king of Gangetic India, and significantly he was made in the later Indian mythology the white guardian emperor of the Eastern quarter of the world.\(^3\) By the time of the outbreak of the Great Bhārat War amongst his sons and other followers for the partition of India, he was "very old and blind." Thus by allowing him forty-six years' reign after the death of his father in 717 B.C. (and his father was an elderly man, as he paid tribute to the Assyrian king Tiglath-Pileser III in 738 B.C.) until the epoch of the Great War, this would make the date of that Great Bhārat War about 670 B.C., and this date is in general agreement with its estimates from the calculated dates for the semi-historical Indian kings who now begin to appear for the first time in Gangetic India, though the

---

\(^1\) PIT. 54, 182.

\(^2\) In Pali Dhata-Ratiho. In early post-Vedic literature he is the son of Vicitra (cp. MKI. i, 403), but the later Brahman editors of the Purāṇas make him the son of the widow of Vicitra by a Brahman priest, which is clearly fictitious.

\(^3\) WBT. 84. He is white in complexion and king of the Gandharvas, who seem to be a mythic memory of the Gandharas or natives of old Candahar.
first fixed date in Indian history is not until Candra-Gupta in 327 B.C., who was a contemporary of Alexander the Great. Moreover, it is clear that the King-Lists of "The Past" Early Aryan kings were already closed before the Great War of the Bhāratis from the fact that these lists are stated in the Epic of that war (the Mahā-Bhārata) to have been recited to King Dhrita (or Dhata) on his arrival in Gangetic India along with the enumeration of all the provinces and tribes in (this new land of) India, of which he claimed to be the emperor, which is also confirmed by his title of Rāṣṭra.

Thus the King-Lists and Chronicles of the Early Aryans of "The Past" or pre-Indian period embedded in the Purāṇas were evidently closed about 717 B.C. So we now can pass on to the examination of these King-Lists themselves.

**THE OFFICIAL CHARACTER OF THE INDIAN KING-LISTS AND CHRONICLES**

No more eloquent testimony to the sincerity of the Indian belief in the historic genuineness of this genealogical tradition of the ancient kings and heroes of the Aryans could perhaps be desired than the simple opening sentence above quoted in the heading of this chapter, by which the heraldic bard in the Epic introduced his official proclamation of these lists, of which he was presumably the official custodian. The material had already, in Ancient India, become so venerable as to have acquired a sacred character.

The ancient Indo-Aryans treasured as sacred those memories of the beginnings of their Aryan nation, the names of the famous heroes, from their first Aryan king onwards, who had led the tribes to victory, or who had welded together the divers tribes into a nation and enlarged their liberties. Ages had not dimmed the shining glory of these names, which were handed down with scrupulous care in writing, with all the sanctity of a popular cult. This explains why they have been so carefully preserved and why they have so manifestly escaped the Brahman censor, when the Epics were Sanskritized about the beginning of the Christian era and enlarged by the Brahman priests by the introduction of religious dogmatics.
GENERAL FORM OF THE INDIAN KING-LISTS OF THE EARLY ARYANS

These Early Aryan King-Lists are for the most part bald strings of names and relationships of the kings and of the rise of new dynasties, interspersed with occasional episodes in regard to leading kings, as with modern writers' and speech-makers' use of episodes to break the monotony, though the story at times is eeked out with details sometimes rather puerile and obviously expanded by later Brahmans through false etymology of some of the names, analogous to "the confusion of tongues" fable manufactured by the Hebrews from a false etymology of "Babel." They possess no positively expressed chronology of regnal years, though contemporaries are sometimes mentioned.

Their unique merit is that they are arranged in a strict chronological sequence upon a complete scheme of succession from the first king of the First Aryan Dynasty on the horizon of history continuously onwards down to the later historical period. They thus supply the material framework from which a dated history can be constructed. They are unique also in preserving the full list of the Sumerian kings of the Great Gap of lost kings in the Sumerian and Babylonian lists, for 420 years in the "Second Dynasty," as well as bridging the gap between the Isin and Babylonian First Dynasty.

The actual dates can now be obtained through the Sumerian and Babylonian king-lists of the same kings which preserve the traditional number of years' reign for each king; and then calculation by the process of dead-reckoning backwards from a fixed date yields us the actual dates approximately to a few years, as detailed in the chapter on Chronology. Thus the Indian and Sumerian king-lists supplement and complement each other.

DIFFERENT VERSIONS OF THE INDIAN EPIC KING-LISTS

These official Indian King-Lists of the Early Aryans purporting and found in fact to extend continuously down without a break from the first king of the First Aryan Dynasty to the beginning of the later historical period in
India, fortunately exist in several distinct and independent versions, as preserved independently by the different clans of the eastern branch of the Aryans on their great migration to Gangetic India, when they were afterwards gathered together in their present form, reduced to alphabetic writing, and embedded in their great national Epics.

The Epics which contain the full official king-lists are called Purānas or “The Ancients (Heroes).” And as becoming their sacred character, they have latterly had prefixed to their king-lists a late post-Vedic mythical account of the creation of the universe and the genealogy of the later gods with dogmatic theology, the whole forming a bulky set of Hindu Scriptures. These Purānas exist in over a dozen different and independent clan or sectarial versions or recensions. Of these versions the Viṣṇu, Vāyu and Bhagavata are regarded as the oldest and most authentic, the Vāyu being regarded as the oldest; and they are generally in agreement and complement each other, some of them giving occasionally titles, solar or lunar, in place of the personal names given by the others.

The phonetic and other variations in the spelling of the same name or title in these separate and independent clan versions in transliterating the old Sumerian syllabic writing into the latter alphabetic Indian writing, as well as the scrupulous care with which the Indian copyists of the manuscripts have endeavoured to retain the original spelling in the different versions, further attest their independence and authenticity.

Solar & Lunar Versions of Aryan King-Lists

Each of the Purāṇa Epic versions of the King-Lists contains nine or more main lines of kings, and these lines are broadly divided into “Solar” and “Lunar.” This presumably denotes that these different lines were originally compiled respectively and independently by Sun-worshipping and Moon-worshipping Aryan clans before the advent of the members of these clans to India, when they were amalgamated independently in one common text.

The Solar lines are two in number, and are now called by the Brahmans the Ayodhyā and Viḍeha or Mithila lines.
respectively, after the old capitals of two chief dynasties in the Solar line; and thus presumably designating the two cities where these two lists were compiled or preserved. The Ayodhya city we shall find is "Agade" or properly Agude\(^1\) city of the Mesopotamian records; and the Ayodhya list is the most complete of all.

The two chief Lunar lines are named Yadu and Puru respectively after the names or titles of their ancestral king in the fourth generation of descent from their common parent the first Aryan king. The Puru line version is admittedly the youngest, and as we shall find is the most tampered with by the Indian Brahmins, who have through ignorance dislocated the succession from King Puru by interposing a dynasty of a later king of the same name which comes as shown by its synchronisms about thirty generations later (see Appendix I, col. 4).

The Mahâ-Bhârata, or Epic of "The Great War of the Bharats" over the partition of Gangetic India, also contains embedded in it two abbreviated versions of the lunar Puru traditional king-lists with the same displacement in the beginning of the lists, and exhibiting several discrepancies, like the two different accounts of the succession of the patriarchs from Adam in the Hebrew Genesis. Yet these preserve some traditional details regarding several of the kings, which prove from the Mesopotamian and Egyptian contemporary inscriptions to be genuine tradition. The Râmâ-yana Epic tradition of the king-lists on the other hand is much later and almost wholly corrupt and historically worthless.

THE MAIN LINES OF THE DIFFERENT VERSIONS OF INDIAN KING-LISTS CONTAIN THE SAME KINGS UNDER DIFFERENT TITLES, SOLAR, LUNAR, REGNAL, ETC.

Hitherto each of the Main Line King-Lists, solar and lunar in the Purânas has been believed by modern Brahmins and by all Sanskrit scholars to catalogue totally different lines of totally different kings and dynasties, although each,

---

\(^1\) On the gu and du values of the signs in this name A-gu-du, usually restored as A-ga-de, see SS. 244 and M. 3099.
solar and lunar, begins with and continues for some distance with the same ancestral kings.

On placing, however, these main line lists as represented by the four chief lines above specified alongside each other in parallel columns (see Appendix I), I observed that the names of leading kings come out in the corresponding place in each of the tabulated lists. Thus, for example, the tenth king Barata, with his dialectic variants of Brihad, Brihat, Prithu and Parthia; the fifteenth king Haryashwa with his five sons, the thirty-seventh king Sakuni or Sagara (who we had found was "Sargon" of Agade with his identical history and achievements), occupy the same relative chronological position in all these main-line lists. And a great number came out substantially identical with merely variant phonetic spellings in two or more of the columns.

This clearly showed that the various main line lists, solar and lunar, were merely variant versions of the same main line or imperial line, in which the kings were called respectively by their solar or lunar religious title, or by their personal name, or by their regnal or other title. And this was fully confirmed by further comparative scrutiny, as shown in Appendix I.

PLURALITY OF TITLES OF EARLY ARYAN OR SUMERIAN KINGS

The Solar Title, we find, was presumably the chief regnal title of the Early Aryan kings, who in the early period we have seen were purely Sun-worshippers, whilst the Lunar Title was apparently adopted to conciliate their Moon-worshipping Chaldee or Semitic subjects. This is borne out, as we shall see, by the multiple Sumerian titles of these self-same Aryan kings in the Sumerian records, the first king of the First Sumerian Dynasty for example bearing no less than seven different Sumerian names or titles in the Sumerian records.

This plurality of names and titles for Sumerian kings and princes is also well illustrated in the famous inscribed plaque of King Uruash (see Fig. 20), in which that emperor portrays himself with his five sons in two scenes, and gives each of them different names or titles in the upper scene from the lower; and significantly both of these different forms of
name and title for each of his sons are duly given as in the
different versions of the Indian King-Lists, as detailed in
Chapter VI. And their father, King Uruash, bears in the
victory seal of his crown-prince A-Madgal the same title of
"Barama'hasha," which as King Haryashwa, the father of
the crown-prince Mudgal, bears in the Indian King-Lists.¹

This plurality of the names and titles of the Early Aryan
or Sumerian kings thus discloses the Aryan origin of the
multiple names and titles borne by the Egyptian kings
from Menes downwards—all of the Pharaohs bearing at least
five different names or titles, solar and other, down to the
latest period.² Plurality of names or titles of Aryan kings
and heroes was still in vogue in Homer's day. And the
present-day multiple names of kings is perhaps founded on
this ancient Aryan custom.

**COMPARISON OF THE EARLY ARYAN KING-LISTS WITH THE
SUMERIAN KING-LISTS**

Having thus established a standard list or codex of the
Ancient Aryan kings in the main or imperial line from the
first king of the First Aryan Dynasty, with their various
specific titles, solar and lunar, as recorded in the four
columns of the table in Appendix I, I then turned to the
Sumerian King-Lists to compare their names in detail with
those of the Early Aryan kings of the Indian lists, being led
to institute this comparison by the affinities and agreements
discovered in my early researches and described in previous
works.

**WIDE DISAGREEMENTS IN THE "RESTORATIONS" OF
SUMERIAN KINGS' NAMES BY ASSYRIOLOGISTS**

In essaying a detailed comparison between the Indo-
Aryan King-Lists and the Sumerian, I was met at the outset
by the staggering and seemingly insuperable obstacle that
Assyriologists were not agreed in their reading of the names
of Sumerian kings, so that there was no one standard list of
Sumerian kings to refer to. These scholars, I observed,
differed enormously amongst themselves in their readings

¹ See App. I, No. 15, and cp. WISD. 35 f.; 131 f.
² BKE. i, xii f.
or "restorations" of the names of the Sumerian and Babylonian kings. Scarcely any two of these scholars read the names of the majority of these kings and heroes in the same form, and not infrequently they produced totally different forms for the name of the self-same king in the self-same Sumerian or Babylonian writing in the self-same text.

Thus the personal name which one scholar read Isdubar, another read Gishtobar and a third Gilgamesh. What one read as Ālūsharshīd another read Urumūsh. What one read as Eriaku another read Rimsin or Bur-Sin; and Uru-Enzū of one was Arādi Nanar of another. What one read as Ugar others read as Uriā, Urnammu or Urnammu. What one read as Dingirān another read as Ilūma, and so on. And similarly was it with city names: what one read as Umma, another Gishkhū; and Širpūrā of one is Lagash of another, and so on.

**Cause of Disagreements in "Restoring" Sumerian & Babylonian Kings' Names is the Want Hitherto of Any Key to the Form of Names in the Ambiguous Sumerian & Babylonian Writing**

I then observed that this wide dissimilarity in reading or "restoring" the same name from the same text by Assyriologists was owing to their total want of any key whatever to the traditional forms of the names of the Sumerian and Early Babylonian kings and their cities in "restoring" the names from the ambiguous Sumerian and Babylonian syllabic writing, in which nearly every syllable possesses two or many more, usually half a dozen or more, totally different syllabic phonetic values or spellings. This is owing to the syllabic signs by which names are spelled out, being polyphonous, each sign possessing not only the name of the object which it pictures but also the various synonyms for that name. Thus the Sumerian and Babylonian syllabic sign Sar in "Sargon," which is the pictograph of a garden, possesses also the other phonetic values of Kesh, Khi, Ma, Mu, Nisigū, Sakar, Shar, Sher, Sir and Xir, any one of which may be the form intended in writing that syllable in a particular name.

1 WSAD. xxxi. f.
As a consequence of this want of any key to the traditional form of the kings' names each Assyriologist in reading a proper name is in the habit of arbitrarily selecting one or other of these polyphonic forms by mere guesswork, each according to his own individual fancy, and thus they fabricate more or less totally dissimilar forms of name, as often as not fictitious, for the same king; and being all Semitic scholars they tend to give many of the Sumerian names Semitic, and therefore false, forms.

It thus became clear that no positive reliance whatever could be placed on the forms of Sumerian and Early Babylonian kings' names thus arbitrarily "restored" by Assyriologists, except in the relatively few cases where the syllabic sign possessed only one phonetic value, which thus could not distort the true form of the name beyond recognition.

In this dilemma, I approached one of our foremost English Assyriologists for assistance in ascertaining whether the Sumerian kings' names that intervened between the few outstanding ones which I found manifestly agreed in form and in chronological position with those of Early Aryan kings in the Indian lists, might also on revision by their other polyphonic values agree with the names in the latter lists. But, while admitting the conjectural manner in which they "restored" the names, and the neglect to warn readers that the names so restored were largely conjectural in the absence of any keys to the forms of the names, he shared the universal prejudice that the Sumerians were not related to any other civilization and language, and in particular the Aryan, and on the plea that such a comparison would be a sheer waste of time, he refused assistance.

It now became a question of only two alternatives. Either I must give up all hope of comparing in detail the Indian king-lists with the Sumerian, and abandon my long search for the lost Aryan Origins, despite the innumerable clues I had elicited; or, I must begin late in life the acquisition of another and extremely difficult new language, with a new and formidable hieroglyphic and cuneiform writing, in order personally to compare at first hand the Indian king-lists of the Early Aryan kings with the Sumerian. I chose the latter alternative, and leave the results to speak for themselves.
INDIAN LISTS UNIQUE KEY TO SUMERIAN NAMES

INDIAN KING-LISTS OF THE EARLY ARYANS SUPPLY THE UNIQUE KEY TO THE TRADITIONAL FORMS OF THE SUMERIAN KINGS' NAMES

Forced in this way over twenty years ago to take up seriously the study of the Sumerian language and its linear, pictographic and cuneiform writing in order to compare in detail the names of the Sumerian and Early Babylonian kings with those of the Early Aryan kings preserved in the Indian lists, I soon began to find that the names of the Sumerian kings from the First Sumerian Dynasty onwards were all in substantial agreement with the names in the Indian king-lists, and the leading kings had the same achievements attached to them in both Sumerian and Indian records.

Further comparison showed that this agreement and identity extended throughout both lists from the First Dynasty continuously down to the later historical period both in names, achievements, and precise chronological sequence.

Thus the Indian king-lists of the Early Aryan kings proved to be official and authentic and independent historical records of the Sumerians, and they provide an unique key to the restoration of the traditional forms of the names of the Sumerian and Early Babylonian kings, for which hitherto there has been no key whatever. More than this, they preserve the full list of the lost names and succession order of the Sumerian kings of the great gap in the Babylonian lists of Sumerian kings. And they complete the positive identification of the Sumerians with the Early Aryans in personalities, race, civilization and language.

We now proceed to examine the Sumerian King-Lists and compare them in detail with the Early Aryan versions preserved in the official Indian Lists.
SUMERIAN DYNASTIC LISTS IN KISH CHRONICLE OF ABOUT 2650 B.C. FROM FIRST SUMERIAN DYNASTY TO THE GUTI OR GOThic INVASION

Disclosing Date of First Sumerian Dynasty at about 3378 B.C., and the Great Gap in the Kish Chronicle

On the Sumerian side, no official systematic traditional king-list of the Sumerians was found until 1911, when The Kish Chronicle, named after the very ancient Sumerian capital city where its tablet was unearthed, and containing the first five Sumerian dynasties, was published by Prof. V. Scheil.¹

The recent excavations at this ancient city site by the joint Oxford and Chicago expedition of Weld and Field are yielding a rich harvest of remains of the earliest Sumerian period; for the view that whilst the culture is Sumerian and decidedly non-Semitic, the people are possibly pre-Sumerian, is not at all supported by the objects themselves, nor by their inscriptions and form of writing, which latter is similar to the cursive Sumerian of the Indo-Sumerian seals and the Sumerian writing in the Predynastic and First Dynasty inscriptions in Egypt.

THE KISH CHRONICLE

Characteristic, although this Kish Chronicle was published by the veteran Assyriologist Prof. Scheil as "The most Ancient Dynasties known of Sumer-Accad"; and his colleague found that the capital of the first of these dynasties was "very probably a Sumerian city," a and the Sumerians are admittedly far older than the supposedly Semitic "Akkads," modern Assyriologists, nevertheless, with their

¹ AIC. Octr. 1911, 606 f., and amended in plates in RA. 1912, 69. The Fourth or Sargon's Dynasty is now conclusively proved in these pages to be also Sumerian.

² TDC. 61.
KISII CHRONICLE TABLET OF SUMERIAN KINGS.

From First Sumerian Dynasty to Gothic Invasion of c. 2650 B.C., obverse and reverse, 1/2, now in British Museum, No. 106857. (After Prof. V. Scheil RA, 1912.)
inveterate Semitic theories, have arbitrarily seized on these first two dynasties as "Semitic" (!) ; and this notwithstanding also that they have been unable to find any contemporary inscriptions of those very ancient kings, and that the names of those kings, as well as their personalities, are Sumerian.

This Kish Chronicle is an official Babylonian clay-tablet copy made about the epoch of King Khammu Rabi (c. 2000 B.C.) from an original, dating presumably to about five centuries earlier, as its record ends there. And we shall find that it is the most authentic of all Babylonian records extant of the Sumerian dynasties from the First Sumerian Dynasty continuously down through the Sargonic period to the Guti or Gothic invasion about 2495 B.C. The other later unearthed and published Babylonian king-lists by the myth-mongering priests of Isin are all betrayed by their own records, as we shall find, to be wholly fictitious in prefixing dynasties and chronology before the First Sumerian Dynasty of this Kish Chronicle. This Chronicle is fully confirmed with its first dynasty as the First Sumerian Dynasty by the Indian lists, and by the contemporary Sumerian monuments and archaic king-lists embedded in the prefixed Isin lists, and especially by the contemporary genealogy of the first Sumerian king inscribed on the votive stone-bowl of his great-grandson King Udu (see Chap. V), and the earliest of all known historical Sumerian inscriptions.

**Early Provisional King-Lists of the Sumerians**

Previous to the finding of this Kish Chronicle, the only lists of the Sumerian kings available were the fragmentary provisional ones compiled by Assyriologists from the stray inscribed monuments and tablets of isolated kings, in several of which their paternity for one or two generations was sometimes recorded. These were then arranged in approximate chronological order by the palæographic forms of their writing, which was gradually changing from the simple linear form of the earliest pictographs and hieroglyphs into a cuneiform or "wedge-form" style for writing on clay-tablets; and this supplied an approximate clue to the relative antiquity and chronology of the kings who inscribed
them. But as with mere archeological inferences for chronology several of them proved to be wrongly placed chronologically, when fuller historical inscriptions and the traditional king-lists were latterly forthcoming.

THE KISH CHRONICLE TEXT

This Chronicle, written on a clay-tablet (see Plate IV), is of fundamental importance for all Ancient History and for the History of the World's Civilization. It was found by Prof. Scheil in a private collection with the report of having been unearthed from the ruins of Kish, the old imperial Sumerian capital at the site of the modern Arab village of El Ohmeir on the old channel of the Euphrates, about twelve miles east of Babylon (see Map). It was latterly acquired by the British Museum,\(^1\) where it is now preserved.

ITS OFFICIAL CHARACTER & DATE

It is a simple tablet inscribed on both sides and is complete in itself. It is written in Babylonian cuneiform script of about the period of King Khammu Rabi, of the famous law-code, about 2000 B.C. It is a certified copy by a scribe of an older record, which closing with the Guti or Gothic Invasion of about 2495 B.C. presumably dated from that epoch.

It commences without any reference to any previous dynasty, and gives systematically the names of the kings, in successive order from its first dynasty onwards, with the lengths of the reign of each king separately and their relationships to their successors, and the city which was their capital; with, in addition, the total number of kings and regnal years collectively for each dynasty. It records five successive "dynasties" according to their respective capital cities. The penultimate or Fourth Dynasty is that of "Sargon-the-Great of Agade," and hitherto conjectured to be "Semitic" by Assyriologists, with their inveterate Semitic prejudice, just as they have arbitrarily dubbed the first two of these dynasties "Semitic." But their "Sargon-the-Great," who is called in this Kish Chronicle and in many of his own inscriptions "King KIn" in series with the usual form of his

\(^1\) BM. No. 108857.
name in the Indian Lists and Chronicles, where he is one of the most famous Aryan emperors, is conclusively proved in these pages to be along with his entire dynasty of the Aryan race.

Decipherment & Translation of The Kish Chronicle

The pioneer decipherment and translation of this Chronicle by Prof. Scheil has been amended or altered in a few of the names by later scholars.¹

My revised decipherment and reading of the names in the light, for the first time, of the traditional forms of the kings' names furnished by the new Indian keys is given below, and the Babylonian text in App. II. All my readings of the names when they differ from those phonetic values hitherto conjuncturally selected from the ambiguous polyphonic values of the Sumerian writing without any key whatever to the forms of the names, are fully attested in the list in Appendix II from the latest standard Sumerian lexicons, as in all my former works, and cannot be gainsaid.

The "dynasties" are not so termed in the text nor are they there numbered, but I have for facility of reference inserted numbers within square brackets. And the contents of the broken lower edge of the obverse of the Kish tablet containing part of the continuation of Sargon's dynasty is restored within square brackets from the Nippur and Isin versions of this same dynastic list. The proper names which agree with those in the Indian Lists are printed in capitals.

Kish Chronicle Text

(Revised reading of names; for text see App. II.)

* Obverse.

[1st Dynasty at Ukhu, Uxu or Akshak.]

Line.

1. "At UKHU City UKUSHI became
   king and reigns 30 years
2. AZAG, the (mighty) handed AMA (or
   BÂ’KUS or BÂ’SAM) reigns 12 years
3. TAN-TAN "  6 "

¹ TDC. 58 f., and Gadd, Early Dynasties of Sumer and Akkad, 1921, r f.
Line

4. NAKSHA-ANSIR  
   
5. Ishuil  
   
6. Shuanenzu, son of Ishuil  
   
7. 6 kings  
   
8. At Ukhu the rule was changed: its royalty passed to KISH City.

[2nd Dynasty at Kish.]

9. At KISH City AZAG, Lord BAKUS (or BASAM), Libator of Ale (UI) of Life, founded Kish City,

10. becoming king, he  
11. NAKSHA-ANENNUZU, son of Azag Lord Bakus  
12. The Devotee of Lord Sagaga, s. of Naksha Anenuzu  
13. ZIMUGUN (or GINMUGUN)  
14. UZIWITAR s. of Zimugun  
15. UGUN-MUTIN  
16. IMUASHU  
17. NAILIANA  
18. 8 ² [+] Kings  
19. At Kish the rule was changed: its royalty passed to Unug (Enoch) City.

[3rd Dynasty at Unug or Enoch.]

20. At Unug City King ZAGGISI became king, he  
21. 1 king  
22. At Unug the rule was changed, its royalty passed to AGUDU ("Agade") ³ City.

¹ On this figure see text in App. II, and discussion in next Chapter.
² See note on this number in App. II, and next Chapter.
³ This capital city name is usually transcribed A-ga-de to equate it with Akkadu; but the Indian Chronicles preserve the traditional name as Ayodhya, which indicates that the Second and Third Sumerian signs should be read by their other phonetic values of gu (SS. 244; Br. 603, which is the sign-name), and du (M. 3099), thus giving the form Agudu.
THE KISH CHRONICLE TEXT

[4th Dynasty at Agudu (or "Agade").]¹

Line

23. At AGUDU City SHARRU-KĪN...
   a gardener (acolyte) cup-bearer
24-25. devotee of Lord Sagaga and King
   of Agudu City who . . . built
26. Agudu being king reign[ed] [55] years²
   [a.b. The hero MŪSH, son of Sharru-Kīn 9 (15)³ ,
   [c.d. MANIS-TĪSSHU, elder brother of
   the hero Mustush
   [e.f. Son of Sharru-Kīn reign[ed] 15 (7)³ years
   [g.i NARĀM, Lord ENZU, s. of Manis-
   Tisshu 56 (38)³ years]

Reverse.

1. SHAR-[GANI King ERI reign[ed] 24 years]
2. Who was king? Who was not king?
3. IGIGI ⁴ king  IMI king
4. NANUM king  IAMA king
5. These 4 3
6. DUDU 21
7. SHUDUR-KIP son of Dudu 15
8. 12 (?11) kings 197
9. At Agudu City its rule was changed
10. Its royalty passed to UNUG (Enoch) City

[5th Dynasty at Unug (Enoch).]

11. At UNUG City Uru-NIGIN being king reign[ed] 3 years
12. URISGINAR, son of Uru-Nigin 6
13. KUDDA 6
14. NAGSHALILI 5
15. URASHUTU 6
16. 5 kings 26

¹ The defaced lines after the 26 are replaced, within square brackets, from the other perfect later copies from Nippur and Isin.
² The years’ sign, defaced in the tablet, is restored, within curved brackets, from other and generally accepted inscriptions.
³ These variant totals in different MSS. are discussed in Chapter on Chronology.
⁴ Or Ni-gi-gi.
Line

17. At Unug (Enoch) its rule was changed:

18. Its royalty passed unto the Troops
of GUTI Land

Written in the month of In (May-June) 30th day.”

**DATED CHRONOLOGY OF KISH CHRONICLE DISCLOSES DATE OF FIRST KING OF FIRST SUMERIAN DYNASTY AT ABOUT 3378 B.C.**

The full traditional regnal years for each king separately and the total years collectively for each dynasty from the first Sumerian king of the First Sumerian Dynasty continuously onwards preserved by the Kish Chronicle, giving a continuous chronology from the earliest historic period down to and beyond Sargon’s dynasty, is universally admitted by Assyriologists (though ignorant of the fact that the first dynasty therein is the First Sumerian Dynasty) to be historically authentic. For, where they can be tested, as in the case of the long reigns of Sargon and his grandson “Naram Sin” these regnal years are in general agreement with the facts of contemporary history.

This traditional chronology, therefore, enables us by a process of dead-reckoning back from the relatively fixed date of about 2725 B.C. for “Sargon,” or properly Sharru Kin or “King Kin,” as he is called in the Kish Chronicle by one of his later and well recognized dialectic variants in spelling—to fix the initial date of the first king of the First Sumerian Dynasty. This latter date, we shall find, in the following chapters and in detail in the chapter on Chronology, gives the accession of King Ukusi of Ukhul City, the first king of the First Sumerian Dynasty, and now disclosed as identical with King Ikhš-Vāku the first Aryan solar king of the First Aryan Dynasty of the Indian lists at about 3378 B.C.

Such a date for the first king of the Sumerians or Early Aryans, at about 650 years before King Sargon, is in general agreement with the palæography and archaeology of the period of the First Sumerian Dynasty—the difference in
writing, art and civilization being practically no greater than between those of King Alfred and Queen Elizabeth.

**THE GREAT GAP IN THE "SECOND" SUMERIAN DYNASTY OF KISH CHRONICLE OF 430 YEARS IS FILLED BY THE INDO-ARYAN KING-LISTS AND CHRONICLES.**

The most outstanding feature in this Babylonian chronology of the Early Sumerian kings in the Kish Chronicle is the Great Gap of 430 years in the Second Dynasty of that chronicle, in which the names of all the kings beyond the eighth were lost to the Babylonian scribes of that chronicle and of the one of which it is a copy.

Whilst the total duration of the Second Dynasty is given as 586 years, only the names of the first eight kings reigning for a period of 156 years are preserved, thus leaving the kings for the long period of 430 years a total blank.

Here the unique and full historical record preserved by the Indian King-Lists of the Early Aryans now comes to our aid and completely fills up this Great Gap of names in the Kish Chronicle. The Indian lists, whilst giving us the names of the Early Aryan kings from the first king of the First Aryan Dynasty down to the end of Sargon's Dynasty and far beyond, which names are in dialectic agreement with all the corresponding kings' names in the Kish Chronicle and also significantly in the same identical order of succession, also preserve between the 8th king of the Second Dynasty of the Kish Chronicle and the first king of the Third Dynasty of that chronicle the lost names of the 27 (or 28) kings of the Great Gap of 430 years in that chronicle.

These 27 (or 28) kings reigning for 430 years give an average reign for each of 16 years, which is a fair average regnal length. But we shall find that the actual traditional reign for several of the leading kings of this gap are preserved in other later found Sumerian and Babylonian king-lists.

This total loss by the Babylonian scribes of the names of these 27 (or 28) ancient Sumerian kings of the Great Gap, now explains for the first time, the hitherto inexplicable absence of all mention of the great pre-Sargonic Sumerian dynasties of Uruash or "Ur-Nina" and of "Urukagina" in both the Kish Chronicle and in its later Nippur and Isin
versions of this "Second Dynasty." But these missing Sumerian kings with their dynasties are now disclosed by the Indian lists all in their true chronological sequence and fill up this Great Gap in the Second Dynasty of the Kish Chronicle, as we shall see later on in Chapters VI f.

We are now in a position to compare the Sumerian King-Lists from the First Sumerian Dynasty preserved in the Kish Chronicle with the Early Aryan King-Lists from the First Aryan Dynasty preserved in the Indian Lists down to the Great Gap in the former chronicle.

---

Fig. 15A.—Deified First Aryan-Sumerian King, Dur or In-Dur or Ia (Jah), as Lord of the Deep Waters, and bestower of the Waters of Life. From a Sumerian seal of the Gothic King Gudia (c. 2370 B.C.). After Delaporte D.C.O. I, enlarged 1\(\frac{1}{2}\) diameters.

Note the horned head-dress and the flounced and other costumes; and the shaved upper lip of the god and his attendant.
IV

Comparison of Kish Chronicle & Indian Lists of the Early Aryan Kings discloses their Identity and Site of their First Sumerian and Aryan Capital in Asia Minor

Discovering also The Advent of the Sumerians into Mesopotamia & its Date as c. 3335 B.C., Overlapping of 1st and 2nd Dynasties of Kish Chronicle, Identity of 1st Sumerian King with Indra, Thor or King Ar-Thur or St George with Date, and Location of First Capital in Cappadocia.

The comparison of the Sumerian King-Lists of the Kish Chronicle from the First Sumerian Dynasty onwards with the Indo-Aryan King-Lists of the Early Aryans from the First Aryan Dynasty onwards discloses the complete identity of the Sumerian with the Aryan kings. This identity is evidenced not only by the equation in the form of their names and titles, but also by the same identical order in their succession or chronological position. Moreover the achievements of the leading kings are identical in both the Sumerian and Aryan records, as far as the latter go in regard to the achievements.

Variant Phonetic Spellings of Proper Names in Sumerian & Indian Records

As in modern European languages before the invention of the printing-press, which has tended to fix rigidly the spelling of words and names—though even long after that invention Shakespeare, for instance, we are told, continued to spell his own name in over half-a-dozen different ways—the Sumerian kings are found to spell their own names in their own inscriptions sometimes in different phonetic ways. Moreover the later Babylonian scribes of the period to which the Kish Chronicle belongs, in repeating the names of the
early kings, spell their names in still other different phonetic ways, according presumably to their pronunciation of that period; analogous to our modern use of the name "English" for the word variously spelt by the Anglo-Saxons *Angel, Angle, Engel, Engle, Engla, Ingle, and "Britain," which the Anglo-Saxons variously spelt *Bryten, Breten, Breeten, Brittan, Broten, or Bryten.

Thus we find King Barat in his own inscriptions spells his name so as to read variously *Bardī, Bardū, Pardī, Pardū or Pirādū; whilst later Sumerian and Babylonian scribes spelt it variously as Baratu, Bardudu, Burudu, Bardu or Badu. And the Indian lists in different independent versions, solar and lunar, obviously owing to these differences in the Sumerian and cuneiform documents which they copied, spell this name variously as *Barata, Brihat, Brihad, Partha and *Prithu (see App. I, No. 10). Again "Sargon-the-Great," as his name is written by Semitic scholars, spells his own name in different ways, though never as "Sargon"; but usually as Gani, Sar-Gani or Sir-Gani, or "King Gani," and later Sumerian and Babylonian scribes spell it in a very great variety of different ways, as we shall see later on.

**Comparison of the Kish Chronicle Names with their Indian equivalents**

In comparing the orthography of the Sumerian Kings' names of the Kish Chronicle with that of the Early Aryan kings' names preserved in the Indian lists, it is necessary to remember that besides these different phonetic spellings by individual scribes there are also the following important factors which produce different phonetic spellings of the same name:

(a) The Kish Chronicle forms of the personal names are written by scribes of a later period who do not always spell the name or title precisely as spelt by the early Sumerians themselves, but according to their own phonetics;

(b) the Indian List forms of the names of the Sumerian kings are manifestly taken independently from quite other documentary sources than the Kish Chronicle
source, and, as we shall see, form much more complete sources without any gap, such as exists in the Kish Chronicle, and different Sumerian records often exhibit phonetic differences in the spelling of the same names;

c whilst the Kish Chronicle is written in syllabic spelling, the Indian Lists are written in alphabetic letters. Thus in the process of reducing the old Sumerian or cuneiform script into alphabetic spelling by single letters—a system invented only about 1200 B.C.—slight variations in the original spelling are inevitable;

d the Indian Alphabet omits the letter Z, a phonetic which is frequently used in Sumerian inscriptions, and in its place uses J, a letter which often lapses into Y and sometimes exchanges with S and Sh;²

e and the Indian Lists sometimes translate the ancient Sumerian name or title into the Indian Sanskrit or Pali vernacular, for the information of Indians unacquainted with the old Sumerian, giving it the same or similar meaning as it has in the Sumerian—a practice which alters the equation in form sometimes, but not altering the recognizable identity. Thus see for example under the grandson of "Sargon" named Naram-Enzu rendered in the Indian Lists as Karam-Ba, and the Indian translation of Khammu Rabî's name.

THE INDIAN FORMS OF THE KINGS' NAMES & TITLES

Still with all these factors tending to differences in the phonetic spelling and form of proper names in the Sumerian, Babylonian and Indian writing, it is remarkable how well the Indian scribes, with their scrupulous and meticulous care in copying these ancient sacred names in their manuscripts continuously down through the centuries, have preserved the general phonetic forms of the original Sumerian names.

And it is especially noteworthy that the Indian King-Lists of the Aryans preserve substantially the original Sumerian names and titles of the Sumerian kings much more

¹ WAOA. 68 f. ² WAOA. 54 f.
faithfully and more in agreement with the original Sumerian monuments than do the analogous Egyptian papyri and Manetho's versions in regard to the Early Kings of Egypt in comparison with the Egyptian monuments:¹ which versions nevertheless are accepted by Egyptologists and historians as authentic and historical.

The Indian forms of the names and titles of the Early Aryan kings used in this comparison with the Kish Chronicles are taken from the standardized list of their names and titles compiled from the Indian Epic King-Lists in Appendix I.

KISH CHRONICLE FORMS OF THE KINGS' NAMES AND TITLES.

This comparison of the Kish Chronicle names of the Sumerian Kings with their independent Indian King-Lists of these same kings discloses the significant fact that the Kish Chronicle uses largely the titles, solar or lunar of the Sumerian kings instead of their proper personal names—the use of a plurality of titles by the Early Sumerian Kings being common, as we shall see later on, just as the Indian lists also disclose these titles for the Aryan Kings. Thus the Kish Chronicle calls the first king of the First Sumerian Dynasty not by his personal name of Dur, Tur, Daru or In-Dara,² but by his solar title of "Ukusi of Ukkhu City" or of "The Sun-Hawk City"—that is Ikš-Vâku or "Ikš-the-Hawk," the solar title of the first Aryan Kings of the First Aryan Dynasty in the Indian lists. Similarly with the second and fourth kings, the Kish Chronicle does not call them by their personal names but by their lunar titles respectively of Azag, with variants Ama or Basam and Naksha-Anemuzu, corresponding to the Indian-list lunar titles for these kings of Ayus with variants Ama Basu and Nahuša and Anenas. And we shall find later that the Nahuša of the Indian lists is justified by the earlier Sumerian spelling of that name as Ummusha, showing that the Indian lists are more authentic in some respects than the Kish Chronicle.

¹ Cp. lists in PHE. 1, 7 f. ² See later, and WSAD. 51, 63 f.
### Comparison of Kish Chronicle First and Second Dynasties with Indian Lists of Earliest Aryan Kings.

<table>
<thead>
<tr>
<th>Kish Chronicle of Sumerian Kings</th>
<th>Indian Lists of Earliest Aryan Kings</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>1st Dyn.</strong></td>
<td></td>
</tr>
<tr>
<td>1. UKUSI of UKHU City, 1st king</td>
<td>r. 30 yrs. = IKSH-VĀKU, 1st solar king of Aryans.</td>
</tr>
<tr>
<td><strong>1st Dyn.</strong> and <strong>2nd Dyn.</strong></td>
<td></td>
</tr>
<tr>
<td>2. AZAG, AMA, BAKUS or BASAM</td>
<td>r. 12 yrs. = AYUS, AMA-BASU or BIKUKSHI, s. of 1.</td>
</tr>
<tr>
<td>1. AZAG, BAKUS or BASAM</td>
<td>at Ukhу</td>
</tr>
<tr>
<td>2nd Dyn.</td>
<td>r. 64 yrs.</td>
</tr>
<tr>
<td>2. NAKSHA AN-ENUZU, s. of 1.</td>
<td>at Kish</td>
</tr>
<tr>
<td>3. The devotee (Uru) of Lord</td>
<td>r. 25 yrs. = NAHUSHA, ANENAS, Pur-ANJAYA, s. of 2.</td>
</tr>
<tr>
<td>Sagaga, s. of 2.</td>
<td></td>
</tr>
<tr>
<td>4. ZIMUGUN or GINMUGUN,</td>
<td>r. 6 yrs. = UDĀ-VASU, YODHANA, YADU, YAYATI, s. of 3.</td>
</tr>
<tr>
<td>5. UZIWITAR, s. of 4.</td>
<td>r. 30 yrs. = JANAMEJAYA or JINA, or PURU, s. of 4.</td>
</tr>
<tr>
<td>6. MUTIN (Ugun-),</td>
<td>r. 6 yrs. = WISHTARA or VISHTARA, s. of 5.</td>
</tr>
<tr>
<td>7. IMUASHSHU,</td>
<td>r. 11 yrs. = MATINĀRA</td>
</tr>
<tr>
<td>8. NAILIANA</td>
<td>r. 11 yrs. = VISHAMSU or TAMSU, s. of 7.</td>
</tr>
<tr>
<td></td>
<td>r. 3 yrs. = ILINA, ANILA or (?) DUSHYANTA, s. of 8.</td>
</tr>
</tbody>
</table>
EQUATION OF INDIAN KING-LISTS OF THE FIRST ARYAN DYNASTY WITH KISH CHRONICLE FIRST AND SECOND SUMERIAN DYNASTIES

In comparing in above table the Sumerian King-Lists of the First and Second Sumerian Dynasties of the Kish Chronicle down to the Great Gap of that chronicle alongside the Aryan First and succeeding Dynasties of the Early Aryan kings from the Indian lists, I have adopted the Indian King-List on the right-hand side of the table as the standard for the main-line succession. For we shall find that the "Second Dynasty" of the Kish Chronicle overlapped and was contemporary with the First Dynasty of that chronicle, after the first king of the latter, as disclosed by the Indian lists; and this is fully confirmed by the mass of Sumerian evidence cited presently.

The first king of the "Second Dynasty" of the Kish Chronicle is seen to be identical in name with the second king of the First Dynasty of that chronicle.

The numbers placed on the Indian side of the table are the actual succession numbers in the Indian lists from the first Aryan king downwards. Whilst the numbers placed on the Kish Chronicle side are the succession numbers for the First and Second Dynasties of that chronicle. In the table s. = "son."

IDENTITY OF SUMERIAN 1ST & 2ND DYNASTY KINGS WITH ARYAN 1ST DYNASTY KINGS DEMONSTRATED

This striking equation in the names of the Sumerian kings of the First and Second Sumerian Dynasties of the Kish Chronicle down to its Great Gap with those of the Aryan kings of the First Aryan Dynasty of the Indian lists, with merely slight dialectic phonetic variations in spelling, coupled with the strict agreement in their relative order or chronological succession, and also with agreement in the achievements of the leading kings, as we shall find later on, proves the absolute identity of these earliest Sumerian kings with the earliest kings of the Aryans.

This comparison, moreover, proves the identity of the Sumerians with the Aryans in race and language and tradition.
LOCATION AND NAME OF THE FIRST CAPITAL OF THE SUMERIANS AT UKHU CITY

The name and location of the capital of the First King of the Sumerians are of great historical importance, as disclosing the centre from which civilization was spread over the world in "prehistoric" times which now become historical.

The name of the capital of the first king of the First Sumerian Dynasty in the Kish Chronicle is Ukhū City, or literally "The Hawk or Eagle City,"¹ wherein the name Ukhū is written by a pictogram of the flying disc or winged Sun above an arm, suggesting a falconer and the Sun-Hawk or Sun-Eagle, which latter is figured on Sumerian seals as the heraldic symbol of this first king after his deification, as it latterly was also with his Greek form as Zeus or Jove, and as it is with his Indian form as Indra. But that city is also called by other names or titles in other Sumerian lists and in Sumerian literature, as we shall see.

That name "Ukhū City" is given in bilingual glossaries the synonyms of Kišši and Kišša,² with the Semitic values of Kēšhu, Akšak and Ḫū. In the latter form it was obviously the Babylonian name for the city of Opis on the Tigris to the north of Babylon, celebrated by Xenophon in the March of the Ten Thousand, hence the capital of this dynasty now disclosed as the First Sumerian Dynasty, has hitherto been placed in Southern Assyria.³ There is no doubt that a city in this neighbourhood bearing a name written with this Ukhū or Akšak or Ḫū sign was already in existence in the time of the Sumerian king Bidashnadi ("Eannatum") the seventeenth Sumerian emperor in the main line about 3050 B.C. (see list, p. 104), as he refers to having defeated its king to the north of Kish along with the local king of Maer or Marri far up the Euphrates towards Carchemish. But this is now seen to be obviously a namesake

¹ Ukhū, B. 346, Br. 3125, 3130, defined with prefix İš or "Great or Ruling" as "The Wind-Bird," which fittingly described the Eagle or Hawk. Cp. WSAD. 9.
² TDC. 61.
³ It has been conjecturally located by Winckler near Seleucia, below Bagdad, and by Lt.-Col. W. H. Lane (Babylonian Problems) much farther north at the junction of the Adhem with the Tigris, about fifty miles above Bagdad.
of the older Ukhu (if indeed it were ever so called, and not merely Upē), just as we shall find there were earlier cities called Ur and Eridu or Urudu in Upper Mesopotamia before the later ones were founded in Lower Mesopotamia.

LOCATION OF FIRST CAPITAL OF SUMERIANS, UKHU CITY, AT PTERIA IN CAPPADOCIA OF ASIA MINOR

Our new evidence shows that this capital city Ukhu, or "Eagle or Hawk City," of the First King of the Sumerian lists stood to the north of Mesopotamia and Carchemish in Asia Minor, which we have seen is physically and naturally a part of Europe, with its people, flora and fauna, and that it was probably at Pteria City of Herodotus, the capital of the White Syrians of Strabo, which is generally identified with the ancient capital of the imperial Hittites at the ruins near the modern Turkish village of Boghaz Koi in the Halys valley in the heart of Cappadocia, on the old trade-route leading from the Mediterranean at Tarsus in Cilicia, and from Mesopotamia, northwards to Sinope port on the Euxine or Black Sea (see Maps I and IV), and the Eagle is frequently found in prehistoric bronzes in Cappadocia (see Pl. IVa).

The name itself for this capital city, "The Eagle or Hawk City," places it outside both Mesopotamia and Southern Assyria, where these sky-soarers are naturally absent. On the other hand, the Indian epic King-Lists in their lunar version of this first Aryan king, who in the solar version bears the name of Iksh-Vāku (that is Ukusi of Ukhu City of this Kish Chronicle), give the name of the land in which his children were born to him by his queen Urv-Ashî as "Kuru Land,"\(^1\) which land we have seen was Asia Minor and especially Central and Eastern Asia Minor, including Cappadocia, the home of St George; and it is the natural habitat of the Eagle and Hawk.

An interesting reference to the Eagle as a badge of royalty on the eastern border of this Asia Minor region is

\(^1\) WVP. 4. 8 f. The Indian Chronicle here is expanded by later Brahmins with silly tales transparently founded on false etymologies of the proper names. But the name of his capital as Alakā is significant, as it was the capital of that king under his delfied title of Kubera (Sumerian Kubabbar, a title of the solar god), the God of Wealth and Produce, and placed on Mt. Meru or Su-Meru, the Olympus of the Hindus.
HAWKS & EAGLES, IN BRONZE, OF PREHISTORIC AGE, FROM CAPPADOCIA

From Boghaz Koi and Ctesiphon (after Chantre, A MC Pl. XXVI) Note also the Goat symbol and the Swastika Sun-Cross in bronze

LION-GATE OF HITTITE CAPITAL AT BOGHAZ KOI (PTERIA).

(After O. Puchstein, Boghaz Koi Bauwerk, Taf. 23.) Note lions of the type in Pl. I, and for inner view, see Pl. IVb.

LIONS ON PREHISTORIC ROCK-CUT TOMB IN PHRYGIA

Near Ayaç, S W. of Midas’ Tomb (after Hogarth) as at Lion-gate in Mycenae. Note the shaggy lions, about 40 ft. high, of same type as in Pl. I.
made by the famous Venetian traveller and geographer Ser Marco Polo, the genuineness of whose records has been established by scientists in most of their details. In his travels through the old province or state of Georgia on the western flank of the Caucasus he says as follows: "In Georgiana there is a king called David Melic, which is as much as to say 'David King.' He is subject to the Tartar. In old times all the kings were born with the figure of an Eagle upon the right shoulder." \(^1\) He goes on to say, "The people are very handsome, capital archers and most valiant soldiers." And as regards the Hawk, which we have seen is also a meaning of Ukhu, he adds, "This country produces the best goshawks in the world, which are called Avigi. It has indeed no lack of anything, and the people live by trade and handicrafts." And the editor notes that the goshawks which are much used in Persia still come largely from this region of the Caucasus.\(^8\)

The Eagle significantly is figured in the ancient Hittite sculptures at Boghaz Koi (see Fig. 3), and also at the neighbouring ancient Hittite city at Eyuk to the north on the old trade-road in spread-eagle form with two heads. But it is figured in single-headed and lion-headed form at the seaport city of Lagash on the Persian Gulf by the Sumerian emperor Uruash about 3100 B.C.\(^3\); and as an attendant on their deified first king on Sumerian seals, and on sculptures by the grandson of Uruash, see Fig. p. 122.

"Pteria" Name for First Sumerian Capital

The "Pteria" name and location for this Ukhu City is supported by the Indian Chronicles, which give the name for the city occupied by the first Aryan king under his lunar title as Prati-shthana or "Prati-place," \(^5\) wherein Prati seems the equivalent of "Pteria," and we have seen that the land in which his children were born was Kuru Land or Asia Minor.

This "Pteria" name and location for him is also supported

\(^1\) YMP. i.50 f.  \(^2\) Ib., 57.  \(^3\) Detc., pl.31, bis, No. 1.  \(^4\) WISD. 41.  
\(^5\) WVP. 3, 237. The affix Sthāna in Sanskrit="place," "abode," MWD. 1263; and is a country appellation still in Asia Minor, etc., as "Kurdistan," or Land of the Kurds, Albistan, Hindu-stan, etc.
by the Nordic Edda name for the land on which King Thor's capital was built, which is called "Vidar Land" (V, B and P being freely interchangeable dialectically and V being a late letter.¹ And it was from this territorial title that Thor's son and crown-prince Vidar-the-Asa (or "lord Vidar") took that title. Now this identity is supported by the Sumerian, wherein Bidarra was evidently the name of a land also rich in gardens,⁸ and it was situated in the mountains, from the references to several valuable mountain-plants growing there and to "Bidarra, the garden on the mountain of cultivation (or abundance or plenty)."³ Bidarra likewise, as with Vidar in the Eddas, was in Sumerian evidently the name of a lord or king, as a plant is called "The plant of the lord Bidarra the king,"⁴ and significantly the word here for "lord" is Ash, which I have shown was obviously the Sumerian source of the Eddic title of Asa or "lord" applied to Thor and to his son Vidar. This essential similarity thus equates:


Pleria= Prati= Bidarra= Vidar.

The prominent reference to the plant and garden under this Bidarra name, seems significant, especially as in the Sumerian the son of this first Sumerian king is repeatedly called "Lord of Plants"⁸ and "The Lord Digger of the Earth"⁷ and in the Eddas Vidar is the leader of the husbandmen of his father King Thor. And a Sumerian synonym for Bidarra is Ukush, in series with Ukhu.

Another Sumerian title for the capital city of the first Sumerian king is given in an old Sumerian king-list, cited hereafter, as In-an-na Inn-ash-na,⁸ which literally means "The divine Stone House (or Inn)"; and in a bilingual glossary where it bears the prefix of "Mountain" and the affix of "City," it is translated in the Semitic as "The Mountain abode of Plenty."⁹ Here the "Mountain" prefix is significant as well as its description of "Plenty" from its gardens, etc., and its Sumerian affix of "Stone." For

¹ WAOA. 49 i. ² M. 8371.
³ M. 8362 and B. 58; and cp. Br. 10893-4.
⁴ M. 8370. ⁵ WSAD. 19. ⁶ Ib., 22. ⁷ Ib., 62.
⁸ The double n is given by the affix ni in Br. 6237.
⁹ M. 4441, Shad-Bi-ta-lal.
LION GATE OF OLD HITTITE CAPITAL AT BOGHAZ KOI (PTEREA)
Inner view showing Goathead arch. (After Puchstein, *ibid*)
in the Eddas a frequent title for King Thor's capital is *Inn-Stane* or "The Stone (built) House or Inn," which is in agreement again with this Sumerian title for his capital.

**Further Evidence Locating Site of First Capital at Pteria in Cappadocia**

Further striking confirmation for the location of this mountain capital of the first king of the First Sumerian Dynasty in Cappadocia in the direction of Pteria is found in the Eddas—those Nordic epics which prove to be, not as hitherto imagined mere fantastic bardic tales of gods and goblins, but reflections of genuine historical tradition on the family of the First Aryan Dynasty by King Thor, as is fully demonstrated in my forthcoming literal translation and reconstruction of these ancient Nordic epics.

In the Eddas Thor's capital is described as located above the hot plains of *Ginung Gap* or "The Gape or Gulf of Ginung," which name is now seen to preserve the old Sumerian name of *Gi-in-gin* or *Kan-in-gi* ¹ for the plains of Mesopotamia, which viewed from the hills, especially in the flood season must have seemed to the hillmen as a wide gulf or "Gap." Thor's mountain kingdom was separated from the torrid plains—which were peopled by a dark race that raided his land—by a great river which bounded his eastern frontier called the *Vimur* which was fordable at certain seasons. This river is now disclosed to be the Euphrates, which in the Greco-Roman period still bore in its main upper course the name of *Omiras*, of which Vimur or Wimur is seen to be evidently a variant; and the present-day Turkish name for the Euphrates as *Murad* is possibly a variant of the same ancient name.

The chief fort of these enemy plains people of Ginung was situated lower down that river where the latter formed the great "pool" and became thenceforth unfordable. It was called *Gymis garda* or "Gymis garden" and also *Iero-veli*, which identify it with *Gar-Gamish* or "Fort Gamish," the "Carchemish" of the Hebrews, the *Iero-polis* of the Greco-

¹ On *Gi* or *Kan*, see Br. 9617, 9623; on *in* Br. 2808; and the third syllable has the phonetic values of both *gi* and *gin*. This name has also been read *Ki-en-gin*. 
Romans and the *Jerablus* of the modern Arabs. Besides the equation of the names and its geographical position, the topography of Carchemish is also in agreement with the Eddic descriptions, and it is situated on the deep water channel of the Euphrates below the last ford, in what is now called the plains of Upper Syria but which are really within Mesopotamia. And King Thor, in his expeditions against this fort of those hostile Ginung people, from his mountain capital at Vidar had to descend through wooded ravines,

![Figure 16](image)

**Fig. 16.—First Sumerian King Dar (or Thor or St George) as First Crusader. (From a seal-cylinder, probably about 2000 B.C., after Ward, No. 1072.)**

Note the king bearded and in Scythic or Gothic dress is taking up Sun-Cross standard of "Celtic" type with Eagle in front, and his eponymous He-Goat antelope (Dar) prancing before him.¹

according to the remarkably detailed traditional and circumstantial accounts preserved in the Nordic Eddas of the Goths, for several days and cross mountain torrents, and at one season on those expeditions he crossed one of them by "a snowbridge," such as might be met with in crossing the Taurus. And significantly he carried as his banner the Sun-Cross surmounted or attended by an Eagle, as seen in the early seal-cylinder in Fig. 16, in which the remarkably artistic and naturalistic drawing and technical skill in engraving will be appreciated when it is remembered that the picture is cut on the hardest stone and within a space of little more than a square inch.

Altogether the mass of cumulative evidence locates this

¹ The details of this crusading scene from Sumerian sources are given in my new translation of the Eddas.
PHRYGIAN & UR ABORIGINES IN INTERNECINE COMBAT BEFORE TAMED (CIVILIZED) BY KING DUR.

Reverse of ivory handle in Pl. I (after M. Bandit), 3/4. Note the men are naked, save a loin girdle, the armed men are mostly crop-haired, and the unarmed long-haired. The upper boats are straight bodied, high-prowed and sterned like Mediterranean ships, whilst the lower have curved bodies like river-boats. Both have a goat's head on their prow, or inside it, suggesting that they are Gothic.
Ukhu City or "Eagle City," the capital of the first king of the First Dynasty of the Sumerians in the Kish Chronicle in the heart of Cappadocia in Kur Land and presumably at Pteria, the old capital of the later Hittites or White Syrians. That no inscriptions in Sumerian writing have yet been found there is probably because the excavations there hitherto have been mainly confined to the relatively later fort and two palaces, the oldest of which dates only from King Khantilis about 2000 B.C., who built about that period the existing fortifications of cyclopean stone walls adorned in places with many fine sculptures: and it is noteworthy that the "King's Gate" there has a massive arch of Gothoid type. The ancient Hittite sculptures in the vicinity of Boghaz Koi, however, at the Iasili rock chambers (see Fig. 3 for part of one panel) are very much older, and represent in that scene as I find from their Hittite hieroglyphs (which Assyriologists have failed to decipher) this first King Thor in a religious procession which is literally described in the Nordic Eddas. But the publication of the details of the decipherment of these and the other Hittite hieroglyph inscriptions requires a volume to themselves.

The site of Pteria, as located at Boghaz Koi in a ravine of great natural strength on the eastern side of the valley of the Halys River, occupied the unique strategical imperial position of standing on the great land-bridge connecting and commanding the convergent ancient overland trade-routes between the three continents of Europe, Asia and Africa (through Syrio-Palestine and Egypt). And it is highly significant that the New Turkish Empire, the modern successors to the imperial Hittites in this area, and whose language exhibits several affinities with the Sumerian, has selected as its imperial capital Angora, which similarly stands in a corresponding position on the other or western side of the Halys Valley and on the same ancient Hittite trade-road and in the same latitude as Boghaz Koi; thus attesting its natural suitability for administration and commercial purposes, and it was similarly selected by the Romans for their provincial government. And to the south-west of Angora also are archaic flock-sculptures of the Hittites.
The selection, therefore, of this Cappadocian site for his capital by the first Sumerian king, Ukusi of the Kish Chronicle, otherwise surnamed in other following Sumerian lists Dur or Tur, i.e. the first Gothic king Thor, attests his wise statesmanship and generalship. For it afforded him a unique centre for dominating and controlling the primitive aboriginal tribes throughout Asia Minor in his struggle for the establishment there of the Aryan Civilization with its agriculture, industries, and well-ordered government, and for hammering the wild tribes into shape by "the hammer of Thor," and welding the regenerates into a civilized nation. The land from whence he and his civilized Sumerians came is indicated as the Old Gothic land of south-west Europe.

We are now in a position to begin the detailed comparison of the names of the individual kings of the First Dynasty of the Kish Chronicle and their achievements with those of the kings of the First Dynasty of the Early Aryans in the Indian lists and chronicles.

**First Sumerian King "Ukusi of Ukhu" as First Aryan King Iksh-Vāku of about 3378 to 3350 B.C.**

The earliest and presumably contemporary representation of the portrait of this first Sumerian king in Gothic dress is seen in a scene in Frontispiece, described in the Eddas.

Our comparative table on p. 69 demonstrates that the first Sumerian king of the First Sumerian Dynasty in the Kish Chronicle under his solar title, namely, "Ukusi of Ukhu City" (or of "The Eagle or Sun-Hawk City"), is identical with the first Aryan king of the First Dynasty of the Early Aryans in the Indian Lists and Chronicles under his solar title of Iksh-Vāku.

Interesting confirmation of his identity under this title of Ukusi associated with the Sun Hawk is found in the bilingual Sumerian and Babylonian glossary tablets. In these under his later deified form as the Father god, Bel of the Babylonians, he is called in Sumerian "The Hawk Lord Ukuzu'ī," and is defined as "The Lord (or god) Sakh (or Zax), called the Judge of the Mass of the People." [1] And we shall see in next chapter that Sakh or Zax is one of his most common

FIRST SUMERIAN OR ARYAN KING'S NAME

titles in the Sumerian and in the Aryan languages generally and has the variant synonyms of Dur or Tur, and Bur or Pur. This Ukusi title is also variantly spelt in Sumerian literature as Ugu.¹ We thus get the equation for this solar hawk title for him as:

Kish Chronicle  Sumerian Literature  Indian Solar Lists
Ukusi or Ukusi = Ukuzu’i² or Ugu = Iksh-Vāku (Purū-of-
or Sakh  the-Sun in Lunar
or Dur or Dar³ lists with variant
or Pur ⁴ Indra [Sakko])

FIRST KING'S PERSONAL NAME & HIS "INDAR" TITLE

His personal name in Sumerian, as differentiated from his titles, as I have shown in the former volumes and as we shall further find in these pages, was Dar, Dur or Tur; or with the prefix of "King" or "Lord" (In or Ash or An), it was In-Dar, In-Duru or In-Dur, i.e. "King Dar, King Dur or Tur." And it was also shown that he was the historical human original not only of the later Sumerian god bearing those names, but also of the god Indra of the Indo-Aryans, Indara of the Hittites and Mitani or Early Medes, and of Thor or Her-Thor the first traditional king of the Goths in the Nordic epics, the Eddas (wherein he is also called Eindri and Anávara, now seen to be dialectic spelling of Indara); and that he was the original King Ar-Thur of the Grail Legend, of which latter we find further and concrete contemporary proof in the next chapter.

"Indra" is not a name directly applied to this first human king in the Indian King-Lists and Chronicles nor in the Vedas, as both of these classes of literature were compiled in their present form long after the deification of this king under the name of Indra with the reservation of that name solely for that father-god. But a confused memory of the original identity of Indra with the first human Aryan king survives in Vedic literature under his lunar title of Purū-of-the-Sun (Purū-Ravas), and we have seen above that Pur was a Sumerian synonym for his king Dur title. This very early Vedic commentary, which is nearly as old as the present

¹ Br. 2870. ² Br. 2051. ³ Br. 2948 and 11319. ⁴ Br. 11318, synonym of Dur.
Vedic text itself, makes the god Indra to be "jealous of his (the first Aryan king's) cohabitation in wedlock with her (the queen of this first Aryan king) as if he (the first Aryan king) were INDRA." 

**His History under his Solar Title in Indian Chronicles & the Vedas**

His fuller history as regards his introduction and establishment of civilization, and his welding of the primitive tribes into civilized nations, are elicited under his personal name and lunar titles in the Sumerian, Babylonian, and Indian texts in the following chapters. But here it is desirable to cite some of the brief references to him under his solar title of Iksh-Vāku preserved in the Indian chronicles and Vedic hymns.

The Indian Chronicles record respecting him under his solar title that:

"Iksh-Vāku was born from . . . Manu, the Sun-born. He had a hundred sons (or descendants), of whom the eldest were Bikukshi-Nimi and Danda. Fifty of these, Sākuni ["Sargon"] and others were the protectors of the northern countries. Forty-eight were the princes of the south." 

The special record here that "Sargon-the-Great," the famous world-monarch was a direct descendant of the first Aryan (or Sumerian) king is of immense historical significance as we will see later on, he records it himself.

In the Indian Vedic hymns this first king is several times referred to under his solar title as the founder of a family of illustrious kings; and in the following hymn he is made not only a votary of Indra (that is his later deified self), but appears to be made after his death a ministering angel of Indra in Heaven "dazzling bright," that is in a solar celestial paradise, in company with other members of the blessed dead of the Five Tribes of the Aryans. This reference to the paradise of the blessed dead of the Aryans being in

---

1 *Brihad-devata*, ed. A. Macdonell, 2, 290.
3 On the identity of Sākuni with "Sargon," see Chap. XIII.
4 WVP. 3, 259.
Heaven and in the Light is noteworthy as it is diametrically opposed to the devil-infested underground afterworld of the Greeks and Romans (through their having adopted largely the mythology of the aboriginal Earth Mother-Goddess with its subterranean cult) and the paradise of the Osirian Egyptians and of the Jews, which was not celestial at all, but was in the dark subterranean world of Hades or Hell.¹ That Vedic hymn to Indra sings:

"Him (Indra) in whose service flourishes Iksh-Vāku, rich and dazzling bright,
As [others of?] the Five (Aryan) Tribes that are in Heaven! Indra! Support the princely power of Ratha-Proshthas, match'd by none,
Even as the Sun for all to see."²

In the Atharva Veda this king is represented as a sage of remote antiquity who knew the virtues of the "all healing" Costus shrub, the medicinal species of which was obtained significantly from "the snowy mountains." In celebrating this famous Costus drug that Veda sings:—

"Thou (Costus)³ whom Iksh-Vāku of old knew . . . thou all-healing."⁴

SECOND SUMERIAN KING AZAG OR BAKUS AS SECOND ARYAN KING ĀYUS-BIKUKSI. Disclosing the human historical original of Bacchus & his Date, about 3348 B.C.

Similarly regarding the second king, from our comparative table on p. 69 it is seen that the second king of the First Dynasty of the Kish Chronicle Azag is identical with Āyus the second king of the First Dynasty of the Early Aryans —the Indian alphabet having no z spells this sound by y and the soft g by s. And this identity is not confined to that solar title of this king, but also extends to all the other three variant titles of this king in the Kish Chronicle, all

¹ The name "Hāll" is obviously from the Sumer Hāl—"imprisonment, lamentation, distress," Br. 1978, MD. 383; and as "Serpent, evil demon spirit," Br. 1979, MD. 1079. The Chaldeans called it Aralu, with seven evil spirits M.D. 101.
³ RV. 10, 60, 4-5.
⁴ Costus speciosus, in Skt. Kāśṭha.
⁵ Atharva Veda, 19, 39, 9.
of which are reproduced in the Indian version of that second king's titles, as seen in the following equation:

\[
\begin{align*}
\text{Kish Chronicle} & \quad \text{Indian Lists} \\
\text{Azag or} & \quad = \quad \text{Ayus or} \\
\text{Ama Basam or} & \quad = \quad \text{Ama Basu (or Vasu) or} \\
\text{Bakus} & \quad = \quad \text{Bikukshi}
\end{align*}
\]

He is recorded in the Indian lists to be the son as well as the successor of the first king, and in Sumerian and Babylonian literature as well as in the contemporary inscription in next chapter he is similarly cited under one of his other titles. And his achievements are celebrated in considerable detail in both Sumerian and Indian epic literature, as we shall see later on.

This second Sumerian king (whose archaic portrait we have seen in Fig. 6, p. 14 and Pl. VI) proves to have been nearly as famous an historical figure as his transcendent father. He was a great warrior and formed a great empire, and extended the establishment of the Aryan civilization over a wider area; and especially he systematically developed and extended Agriculture and was the traditional inventor of the Plough, for which services to mankind he was afterwards deified by the grateful ancients under his Sumerian title of Bakus or "Bacchus," whose Iakchos Greek title is in series with his Sumerian Azag and Aka titles and his Indian Ayus title. He was also frequently styled by the Sumerians as already seen Tasia, and is Tash-of-the-Plough (Tash-ub) of the Hittites Resef the Corn-god and warrior of the Egyptians, and Tascio the Corn-Spirit of the Ancient Britons, and his name with fine representations adorn thousands of the Early Briton coins of pre-Roman Britain as we have seen; and his name I have also demonstrated is widely invoked for Resurrection from the Dead on the prehistoric tomb monuments of Ancient Britain, as it was also so invoked as I showed amongst the Sumerians and Babylonians and Trojans. His function of solar Arch-

1 See WSAD. 7.  
2 WPOB. 243 f., and many details in present work.  
3 Ib., 265 f., 336 f.  
4 Ib., 339 f.; 350 f.  
5 WPOB. 335 f., with very numerous illustrations.  
6 Ib., 243 f.  
7 Ib., 255 f.  
8 Ib., 254 f.
SECOND ARYAN KING BAKUS (BAGGUS) MUKIIL (MICHAEL) TASILA (TASILA) OR GIN (CAIN) FOUNDERS OF TROY II CITY

From gigantic rock sculpture at Lyr in Cappadocia of about 2700 BC (after von Luschan loc. cit.) See fig 6 and description, pp 141
angel of Resurrection arose presumably from his association with the renewal of vegetation life in the Agricultural Era which he so widely established for increased food supply.

His early evolution as the god Bacchus we have already seen in his representation on the archaic gigantic rock-cut sculpture at Ivriz in the Taurus, on the old road leading to Pteria from the Mediterranean seaport of Tarsus in Cilicia, with inscriptions in Hittite hieroglyphics. Carrying heads of corn and bunches of grapes, this archaic sculpture of the second Sumerian king strikingly discloses the early Hittite sources from which the Greek artists and mythmongers derived their ready-made ideas and models for their representations and functions of Dionysos or Bacchus. This sculpture is also notable as picturing a ploughshare presumably of bolted metal behind him, of which agricultural implement he was the traditional inventor. He was also the first traditional builder of cities in Mesopotamia including Kish and Erech or Enoch; and he is in these pages proved to be the historical original of Nimrod of city-building fame, which name is now disclosed to be derived from his Sumerian title of Nimirrud—and his Nimi title in the solar versions of the Indian king-lists and chronicles.

"Second" Dynasty of Kish Chronicle Is a Continuation of & Partly Contemporary with the First Dynasty of That Chronicle

It now transpired from our further comparison of the First and Second Dynasties of the Kish Chronicle (see p. 60) with the aid of our Indian key lists, that this King Azag Bakus, the second king of the First Sumerian Dynasty of the Kish Chronicle, was identical with the first king of the Second Dynasty of that Chronicle; and also that the fourth king of the First Dynasty (Naksha Ansir) was identical with the second king of the Second Dynasty of that chronicle, who was the son and successor of King Azag Bakus; whilst the third king of the First Dynasty, namely, Tanian was Danda of the Indian lists, the younger brother of the second king.¹

This clearly showed that the so-called "Second" Dynasty of the Kish Chronicle was a continuation of and partly

¹ Cp. Danda, WVP. 3, 259.
contemporary with the First Dynasty of that chronicle; and that the "Second" Dynasty was merely a change of capital by the second king of the First Dynasty in the thirteenth year of his reign, by which he transferred his capital from Ukhu City in Cappadocia (see map) to Kish City which he built in the plains of Mesopotamia which he had conquered and annexed to his empire; and that he was succeeded at Ukhu by his younger brother Tantan, who after a short reign of six years (the Indian Chronicles record that he was killed by a hostile chief) was succeeded by his nephew, the son of Azag who afterwards succeeded the latter on the imperial throne at Kish as second emperor of the so-called "Second" Dynasty. This discovery was then fully confirmed by the official Indian king-lists of the imperial line, which omit altogether from their main line-lists the local kings of the First Dynasty of the Kish Chronicle after the second king Azag Bakus (though recording that Danda was early slain by a hostile chief), and go on with the second king of the Second Dynasty of the Kish Chronicle followed by the others of that "Second" Dynasty in strict agreement in name and chronological order in both lists, Sumerian and Indian, see Table, p. 69. And this continuity of the First Dynasty of the Kish Chronicle with the "Second" Dynasty of that chronicle was fully confirmed by the later discovery of older Sumerian king-lists than the Kish Chronicle, in which the kings of the First Dynasty of that chronicle after the second king are entirely omitted, and their king-lists are identical with the Indian key lists (see Chap. VIII.).

CONQUEST & ANNEXATION OF MESOPOTAMIA BY AZAG BAKUS
SECOND KING OF FIRST SUMERIAN DYNASTY ABOUT 3335 B.C.

It is thus disclosed that the second king of the First Sumerian Dynasty, the mighty civilizing, agricultural and

---

1 The younger son of the First King Ikshvāku, named Danda, was killed by Sudyumna, otherwise called Idā or Ilā, who was a hermaphrodite, WVO. 3, 234 f. This double sex appears to be a confused memory of his being the devotee of the hostile cult of the Mother-goddess, Idā or Ilā. And he appears to be the aboriginal Šutu enemy of King Dur or Adar of the Babylonian legend of Adamu and Šutu, see later.
warrior king Azag Bakus in the thirteenth year of his reign at Ukhu in Cappadocia, conquered and annexed Mesopotamia, and transferred his imperial capital in his thirteenth year to Kish on the Euphrates, which city we are told in the Kish Chronicle he founded and built, which is confirmed by other Sumerian records. There at Kish City, according to that chronicle, he reigned sixty-four years, making a total reign with his twelve years at Ukhu of seventy-six years; and such a long reign is in keeping with the tradition of his manifold achievements, great empire and the number of cities which he founded, as seen later on. And it is also in agreement with his title of Ayus in the Indian records, which means "The aged," to which word the later Indian scribes obviously equated his name from the universal traditions of his exceptionally long life. This would also explain at last circumstantially the tradition cited by Strabo that the god Bacchus built a bridge over the Euphrates.

This discovery now led to our even more fundamentally important historical discovery of the epoch-making Advent of the "Sumerians" into Mesopotamia and its Date.

**The Advent of the "Sumerians" into Mesopotamia & its Date about 3335 B.C.**

There now emerged the great fundamental historical discovery that this invasion and annexation of Mesopotamia by the second Aryan king of the First Aryan Dynasty, from his capital at Ukh in or Pteria in Cappadocia, was the epoch-making "Advent of the Sumerians" into Mesopotamia, and there was also disclosed its hitherto wholly unknown date. That date is now exactly fixed by our new evidence at about 3335 B.C., with only a very few years possible variation one way or other.

This discovery of the fixed datum point for the advent of the "Sumerians" into Mesopotamia, it will be seen, revolutionizes all the extravagantly conjectural chronology hitherto followed.

---

1 Assyriologists universally, the one mechanically repeating the other, read the name of this mighty Sumerian warrior king as Bau, a Semitic Chaldee title of the Mother-goddess, and make him to be a woman and "a female wine-seller!" from his title as "Liberator of Ale."
current amongst Assyriologists in regard to ancient Mesopotamia and its civilization, and its repercussions revolutionize all the early chronologies of the other later civilizations of Ancient Egypt, Crete, Ancient Europe and Indo-Persia.

**First to Eighth Sumerian Kings of Second Dynasty of Kish Chronicle Identical in Sumerian & Indian Lists**

Continuing our comparison of the Kish Chronicle lists of the Second Dynasty kings with our Indian lists of the Early Aryan kings, we find that all the kings from the second king of that Dynasty onwards to and inclusive of the eighth king of that dynasty are identical in name and in exact chronological order with those of the official Indian king-lists of the Early Aryans (see table p. 69). This again further establishes the identity in race and tradition of the Sumerians and Early Aryans.

But with the eighth king of this Second Dynasty of the Kish Chronicle the list of the kings of that dynasty suddenly ends in that chronicle leaving a great gap of 430 years, for which the names of the kings were obviously lost to the compilers of that Kish Chronicle.

**The Great Gap of 430 Years with 27 Kings in the Second Dynasty of Kish Chronicle Is Completely Filled Up by the Official Indian Lists of the Early Aryan Kings**

Scrutiny of the Kish Chronicle king and dynastic lists disclosed the hitherto unnoticed fact that the Second or so-called Kish Dynasty (so named because its imperial capital was mainly at Kish City) contained a Great Gap of 430 years. This was evidenced by the total reign of that dynasty being recorded therein as 586 years, whereas the reigns of its first eight kings who are alone cited total only 156 years, thus leaving 430 years wholly unaccounted for; and the Kish Chronicle then passes on without any explanation to the very much later king who immediately preceded Sargon-the-Great. This shows that the list of the kings of the Great Gap had been lost to the compilers of the Kish Chronicle.
THE GREAT GAP IN KISH CHRONICLE

Comparison then with our official Indian king-lists of the Early Aryans (App. I.) disclosed that the latter contained no fewer than 27 kings intervening between the last of the 8 kings of the Kish Chronicle above cited (who is No. 9 on the list of Aryan kings of the main line) and the name of Sargon-the-Great (who is No. 37 on the main line Aryan list). This indicated that the lost kings of the Great Gap of the Kish Chronicle were preserved in the Indian lists, and that they numbered 27 (or 28); and these reigning for the total period of 430 years of the gap gave an average reign for each king of about 16 years, which was quite a fair average reign when compared with the other dynasties of that chronicle. And the fact of the existence of this Great Gap in the Kish Chronicle, along with the absolute authenticity of the Indian lists in their preservation of the missing kings of that gap and in their exact chronological order, was subsequently confirmed and established by the discovery announced in these pages of other Sumerian king-lists older than the Kish Chronicle which gave the full lists of the kings of this Great Gap which had been lost to the compilers of the Kish Chronicle but which were preserved in full detail and in their exact chronological order in the Indian lists of the kings of the Early Aryans.

Before proceeding to compare in detail the Sumerian accounts of the personalities and achievements of the kings anterior to the Great Gap of the Kish Chronicle with the accounts of the same kings preserved in the Indian chronicles and to some extent in the Vedas, it is desirable now for us to examine the positive and contemporary proof for the identity of the first four Sumerian kings with the first four Aryan kings, which I have discovered in the genealogy recorded by the fourth king himself, King Udu, upon the votive Stone-Bowl of his great-grandfather, the first king of the Aryans or Sumerians, which Bowl is disclosed to be the historical original of the long-lost "Holy Grail" of King Arthur (or Ar-Thur, Her-Thor or King Thor), and its inscription is the oldest known historical Sumerian inscription, and the oldest known historical inscription in the world.
V

Udu's Stone-Bowl ("Holy Grail") Contemporary Genealogy of First Sumerian Dynasty in Agreement with Indian Lists, Kish Chronicle & Nordic Eddas

Disclosing Original "Holy Grail" of King Ar-Thur, the Magic "Cauldron" of Thor, and the oldest known Historical Inscription in the World.

The identity of the first four Aryan kings of the Indian lists with the first four Sumerian kings of the main line in the Kish Chronicle is now strikingly confirmed by the actual contemporary record of the genealogy of those kings, which I find is inscribed on the war-trophy sacred Stone-Bowl of the first Aryan or "Sumerian" king by the fourth king of that main line who was the great-grandson of the first king himself. The genealogy here recorded is not only in agreement with the Kish Chronicle, but is confirmed by the older Sumerian King-Lists (see table opposite p. 140) and by the Indian lists and the Nordic Eddas.

King Udu's Stone-Bowl as "The Stone Cauldron of Thor" & "The Holy Grail" of the Historical King Ar-Thur

This sacred trophy Stone-Bowl of the first Sumerian king Ukusi or Dur (or Tur) is inscribed and dedicated to the latter by his great-grandson King Udu of Kish City, the fourth imperial king of the First Aryan Dynasty. And it is now disclosed as the actual material original of the famous vanished "Holy Grail" of King Ar-Thur, and the famous war trophy magical stone-bowl or "cauldron" captured from the weirds at the Well of Urd (Urudu) by Her-Thor as detailed in the Nordic Eddas. It was unearthed in a fragmentary condition, but with its inscription practically
intact, by the Pennsylvanian University expedition from deep down below the foundations of the central tower of the oldest Sun-temple in Mesopotamia at Nippur, on the old channel of the Euphrates south-west of Babylon (see map), where it had been deposited by this fourth king and great-grandson of King Dur, Thor, or Ar-Thur about 3245 B.C., at a spot which has been personally inspected by me. And this fragment of this famous magic bowl bearing that inscription is now in my possession.

PRE-HISTORY OF THE MAGIC STONE-BOWL OF KING DAR, DUR OR SAGG, KING HER-TOR OR AR-ThUR WITH KING UDU’S INSCRIPTION

This famous magical Stone-Bowl of King Dar or Dur or Sagg or Sakh, the large fragment of which was inscribed by his great-grandson King Udu of Kish with the genealogy of the latter back to that first king and deposited by him beneath the central tower of the oldest Sun-temple in Mesopotamia at Nippur, is frequently referred to in early Sumerian sacred literature as one of the most celebrated war-trophies captured by that first king. And significantly it is specially associated therein with the first Sumerian king under his Sakk title (earlier Sagg) as written on this Bowl, that is the Sig title of Thor in the Nordic Eddas. Thus the first Sumerian king under his Sakk title in the bilingual Sumerian and Babylonian glossaries (wherein Sakk is shown to be an equivalent of Sagg or Sa-ga-ga and of Adar of the later Babylonians) is called “The Lord (or King) Sakh, Ugu the king of the Precious Stone, the Hidden Vessel of Kish Land, the King of that Hidden (or Disappeared) Vessel.” And it is also called “The Serpent-Stone-vessel” see below.

This Bowl is disclosed by our new evidence to have been the central fetish magical stone-bowl of the aboriginal Chaldean Serpent-worshippers. They violently opposed the establishment of King Dur or Sagg’s Civilization with its

1 Adar we shall find is a Babylonian form of In-dar; but it is also found as a form of one of Thor’s titles in the Nordic Eddas:

2 Br. 2870. Ugu sharriti u-shu u-shu-u Kish-ma’d sharru shu. On the gu value in U-gu, see SS. 244 and Br. 6103. The last shu sign means “hidden (Br. 10831) also “broken” (Br. 10838).
THE MAKERS OF CIVILIZATION

bland Sun-worship which destroyed the immemorial debasing superstitions of those Serpent and Lion worshippers, with their animal and human sacrifices of devil-worship and their swarms of wizards and weirds of that Mother-Son cult who batten on and terrorized the people, yet the latter nevertheless implicitly believed their sorceries as the Serpent and Lion were the totems of their tribes.

The capture of this central fetish bowl of that Serpent-Lion cult is thus celebrated in a Babylonian copy of a fine old Sumerian hymn; wherein the later Babylonians have made Adar the son of King Sakh instead of himself.\(^1\)

"The tooth of the Lion, and the mighty Serpent of Ilu, thou (Adar) removest, making (them) to turn away from the land.

Adar, the king, the son of the god King Sakh, has caused (?) them to turn unto (?) themselves.

He is the warrior whose lasso overthrows the foe.

O Adar! the fear of thy shadow inclines towards the world.

He assembles his people in strength to invade the hostile land.

Adar the Warrior who knows not fear (has driven away) the pest.

The strong Darru before whom the foe exists not, Adar, manly exalter, who makes joyful his side,

Has driven the chariot over the mountain, has scattered wide the seed.

(Men) altogether have proclaimed his name for sovereignty over them.

In their midst like a great wild bull has he lifted up his horns.

The Shū (Vessel) Stone, the precious [stone of the Chaldees], the strong stone, the Serpent-Stone (of) the mountain-stone,

That Warrior—the Fire-Stone [Cauldron] too—the Hero has carried (off) to the city."\(^2\)

\(^1\) Ibid.

\(^2\) SHL. 479 f. In l. 1 Labi="Lion." In l. 2 for Mul-ili, a "reading long given up" is given its literal reading of In-Sakh or "King Sakh."
The Nordic Eddas also celebrate repeatedly the capture of this Stone-Bowl by King Thor, who also bears therein the title of Adar and Sig "The Victorious" (i.e. a dialectic form of the Sumerian Sagg or Sakh as seen below); and significantly he also bears therein the prefixed title of Asa "Lord or king," just as Sagg in this Bowl bears the prefix of Ash "lord or king." The Eddas relate that Thor, in a punitive expedition against the raiding Gald (=Kaldu or "Chaldee") people of the plains of Ginung (Mesopotamia), carried off from the weirds at the Well of Urd at Jöro-velli (which we have seen was Carchemish on the Upper Euphrates), their most treasured magical Stone-Bowl or "Cauldron," which was the central fetish of their Serpent cult.

The Eddas further relate how after its capture King Thor\textsuperscript{1} or Sig consecrated this "Life-giving" Stone-Bowl as a sacred vessel in his own Sun-cult.\textsuperscript{2} The disappearance of this "Holy Grail" of Her-Thor and the futility of its quest, except in visions, is now accounted for by its having been so deeply buried by his great-grandson Udu or Utu (?Otto) over fifty-one centuries ago down beneath the foundations of the oldest Sun-temple in Mesopotamia, until it was unearthed a few decades ago.

This identity in the Nordic or Gothic tradition with the Sumerian, forms still another of the many striking proofs of the identity of the Early Sumerians with the Early Goths or Nordics, who were the ancestors of the Anglo-Saxons, Norse, Swedes and Britons. And it is significant that amongst the modern descendants of the latter Nordics, the traditional memory of this famous historical incident of about fifty-three centuries ago has still survived; though the Ar-Thur versions of this "pagan" event have been modernized by later bards embellishing them as well as King Ar-Thur himself with Christian embroidery.

\textsuperscript{1} "Thor" is a late spelling for Đur or Ður, which latter occurs as another spelling for "Thor" in the Eddas, and see on Th, and o for u in WAOA. 28 f., 48 f.
\textsuperscript{2} For full details, see my new literal translation of The Eddas.
Inscription on the Stone-Bowl by King Udu

The inscription on this Stone-Bowl of King Dar or Dur is the earliest of all known historical Sumerian inscriptions, and thus the earliest known historical inscription in the world. But its unique historical importance consists in its inscription being written by the great-grandson of the first "Sumerian" king, the founder of Civilization, and in its recording at first hand his own genealogy in full, back to that first Sumerian Aryan king.

The inscriber and dedicator calls himself in his inscription by his personal name Udu (or Utru or Uduk), and he uses the title of "The Priest-King of Kish City." But he is shown in the old Sumerian king-lists (see Table opposite, p. 140) to be the fourth Sumerian king in the imperial line, all of which kings as we shall see were ex-officio "priest-kings." In the solar version of the Indian Lists of the main line he, as the fourth imperial king, is called Udâ-vasu or "Udâ of the Vase," a title which is now seen to have designated him as the custodian of this sacred Stone-Bowl. In the lunar version of the Indian lists he is called Yayâti, Yati or Yadu (see Appendix I). In the Kish Chronicle as the fourth king in the imperial line (i.e. the third king in the so-called "Second" or Kish Dynasty there), he is not called by his personal name, but is styled "The Devotee of Lord Sagg (Uru Ash-Sa-ga-ga)," wherein as we have seen Sagg is one of the favourite old Sumerian titles of King Ukusi or Dur, and is the Siĝ title of Thor in the Eddas, and the Sakko title of Indra in the old Indian Pali. And it is significant that that Sagg is also the title actually used by King Udu for his great-grandfather in his inscription on this Bowl, thus confirming his identity with "The Devotee of Lord Sagg" in the Kish Chronicle. And it now appears probable that it was this King Udu, the expressed devotee or worshipper of his radiantly illustrious great-grandfather, who first deified the latter as "The god Sagg (Sakh or In-Dur, whose name also reads IA, the source of JAH, or "Father Ju" or Ju-piter or Jove, borrowed by the Hebrews as Yahwe or "Jehovah"). For the prefixed title Ash (or An) for "Lord" or "King" tends in this Bowl inscription and hereafter in Sumerian and
Babylonian inscriptions and literature to have the sense of "God" as well as of "Lord." And this now seems to explain for the first time why the later descendants of this deified first Aryan king called themselves "the sons of God," for they were the lineal descendants of that man who was made by the later people the type of the Father God.

• Decipherment & Translation of the Bowl-Inscription

This critically important inscription, written in the most archaic linear form of Sumerian script, was first published by Prof. Hilprecht,¹ and has been translated by him and several other Assyriologists,² without any knowledge of the significance or identification of its names or of the royal identity of its author or his date. But from the palæography of his writing he is placed by Assyriologists as the earliest known historical high-priest of Kish; and his inscription is generally regarded as the earliest known Sumerian historical inscription. And this is now confirmed by our new evidence.

I here give my revised reading and translation of this inscription, in the light of our Indian and Eddic keys to the personal names and titles, which we shall find are fully confirmed by the old Sumerian king-lists and Sumerian literature. The authority for all my readings, when they differ in any way from the previous ones which were made without any keys, are fully cited from the standard Sumerian lexicons and cannot be gainsaid. The several Sumerian synonym titles given for the name of the first king as Sagg (or Sa-ga-ga), as written on this bowl, while illustrating the plurality of titles borne by the Early Aryan kings, and by the first king in particular, are of immense importance in his establishing his identity in the different king-lists, where he often appears under one or other of these different titles cited in the table over the page, and all of which are given in the bilingual Sumerian and Babylonian glossaries as synonyms of this name as written on this Bowl of Udu.

The inscription written in eight lines, separated by horizontal strokes forming separate compartments, reads as follows:

---

¹ OBI. pl. 46. Nos. 108-9, and p. 263.  
² Thus TDI. 229.
<table>
<thead>
<tr>
<th>Number</th>
<th>Translation</th>
<th>Sumerian Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>To King (or Lord) SAGG (or ZAGG) (or &quot;&quot;, &quot;&quot;, SAKH)</td>
<td>Ash Sa-[ga-ga]¹ (or Za-ga-ga) (or In-Sakh).³</td>
</tr>
<tr>
<td></td>
<td>DAR, DUR or IN-DARA</td>
<td>,, In-Dara (or Dar or Dur).³</td>
</tr>
<tr>
<td></td>
<td>UDU-DUR or BUR-PUR</td>
<td>,, U-Dur-Dur (or -Bur or -Pur).¹</td>
</tr>
<tr>
<td></td>
<td>GURUSHA-A-DUR</td>
<td>,, U-Gurush-a (or -Dur or Bur or -Pur).⁶</td>
</tr>
<tr>
<td></td>
<td>or -PUR</td>
<td></td>
</tr>
<tr>
<td></td>
<td>GAR</td>
<td>Gar.⁸</td>
</tr>
<tr>
<td></td>
<td>UKUZU'I</td>
<td>Uku-zu-'i.⁷</td>
</tr>
<tr>
<td></td>
<td>MID, MIT</td>
<td>Mid or Mit.⁸</td>
</tr>
<tr>
<td></td>
<td>IDIM</td>
<td>Idim.⁹</td>
</tr>
<tr>
<td></td>
<td>ETL</td>
<td>Ehl.¹⁰</td>
</tr>
<tr>
<td></td>
<td>PIR or BAR</td>
<td>Pir or Bar.¹¹</td>
</tr>
<tr>
<td></td>
<td>ADAR</td>
<td>Adar.¹³</td>
</tr>
<tr>
<td>2</td>
<td>UDU (or UTU or UTUK)</td>
<td>U-du (or U-tu or U-tuk),</td>
</tr>
<tr>
<td>3</td>
<td>priest-king or Khatti ruler</td>
<td>Khat (or -Khat-)-ti-[sig] (or pa-te-si).¹²</td>
</tr>
<tr>
<td>4</td>
<td>of Kish City</td>
<td>K[i]-ki.¹⁴</td>
</tr>
<tr>
<td>5</td>
<td>(son of) ENUZUZU (or INZUZU)</td>
<td>Enu-zu-zu (or In-zu-zu).¹⁴</td>
</tr>
<tr>
<td>6</td>
<td>(son of) GIN the established (son),</td>
<td>Gin-si.¹⁵</td>
</tr>
<tr>
<td>7</td>
<td>the (the) KHAMAZI City</td>
<td>Kha-ma-si-ki.</td>
</tr>
<tr>
<td>8</td>
<td>choice broken (Bowl) has deposited.</td>
<td>sag-gaba-du.</td>
</tr>
</tbody>
</table>

¹ All Assyriologists agree that the name here, of which the last two signs are broken off, is the well-known early god-name which reads Sa-ga-ga or Za-ga-ga, no other early god-name having this initial sign. And as the ga sign latterly became the alphabetic g, the name was probably pronounced Sagg (see WAOA 62). It tended early to become obsolete and was replaced by Sakk. The prefixed title Ash, literally meaning "King" or "Lord" (Br. 428, 439) was latterly used for "god." ² In-Sakk or "King Sakk" and all its other synonym titles which follow here are given in the bilingual glossaries through the synonym for Sagaga, with Nin-Dar or Nin-Dara, Br. 11761—the latter Babylonians, who wrote these glossaries, having dialectically used Nin for the old In prefix by the dialectic alteration of "Nunnation"; just as in modern times Edward becomes Ned and Ann becomes Nan. On Sagaga=Sakk, Br. 11761, 11096, 2870. In="King or Lord," Br. 2813-16, 10985. ³ In-Dara, Dar or Dara, see previous note. On Dur, cp. Br. 10475 and 6644, 6661 and 3331. ⁴ Br. 11761, 11096, 8820, see note 2. U="King or Lord," especially religious, Br. 8659, 8754. Udu, 10573. ⁵ Br. 11761, see note 2. Gurush, Br. 11096, 6197, meaning "Lord or Supreme Ruler." The affix A=Dur, Br. 11319; also Bur and Pur, Br. 11818. ⁶ Gar, Br. 11761, cp. Br. 6236 and 11189. ⁷ Br. 2051 and see note 2. ⁸ Mit or Mit, see Br. 2870, 1481, and note 2. ⁹ Idim, ib., Br. 1480. ¹⁰ Ehl="Lord," Br. 2870, 1506. Is Thor's clan name in Aedl in Eddas.
This Bowl inscription thus reads:

"To King (or Lord) Sagg (or Zagg, Sakh, Dar, In-Dara or Dur, Udu, Gurusha or Adar), Udu, the priest-king of Kish City, the son of 1 Enuzuzu (or Inzuzu), the son of Gin the established son (of King Sagg), the Khamazi City choice broken (Bowl) has deposited."

- Location of Khamazi City where the Bowl was captured as "Car-chemish"

It has been generally considered by Assyriologists that this broken Stone-Bowl which had been esteemed of such importance as to have this ancient genealogy inscribed on it and termed "precious or choice" and given the chief place of honour in the Sun-cult by being deposited under the foundations of the tower in the oldest Sun-temple in Mesopotamia, must have been a famous war-trophy captured at the city of Khamazi. But where the latter place was situated has hitherto been quite unknown. It is, I now find, undoubtedly "Car-chemish" of the Hebrew Old Testament,

---

11 Pir or Bar, Br. 11096 and 1722-24.
12 Adar is Semitic title for this king in all the foregoing notes Nos. 1-5, see Br. 11096 and 10492. It is presumably founded on his Udu title, which may also read Odo (see WAOA. 48 f.), which as well as Adar and Adr occur in the Eddas. And all these are probably related to Sumerian Ad, Adda, "Father."
13 Khāt, Br. 5573. 4 t, Br. 7685, and see footnote p. 154.
14 The first sign here is clearly the Throne sign En, Eni, or In, B. 112. Br. 2806-8.
15 Br. 11900, B. 530. The second sign B. 48r has clearly the phonetic value of Zi (Br. 10519), with the meaning of "stable, established" (Br. 10528). For the same personal name is written in the glossaries (Br. 11921), with the Reed sign Zi (B. 91), which has also the same meaning (Br. 2373), and it is called "a lofty name." This sign is also given the Semitic value of Dāmu (M. 7978), which= "son" (MD. 252). And significantly that sign has the Sumerian value there of Tuku, which sign in the glossaries with the affix of is defined as "The god Mar-tuk," i.e., Mar-duk, or "The Son Tuk or Dut," of whom I have shown this second Sumerian king (Gin) was the human historical prototype. It thus appears that whilst the identity of King Gin as the human original of "Marduk" is thus confirmed, the affix here meaning literally "the established" was intended to read "the established son," that is the crown prince son of King Sagg who heads the inscription.

---

1 In ancient Sumerian genealogies the sonship is not always expressed, but is indicated merely by the order of succession of the personal names.
which we have seen was the last stronghold of the Hittites on the Upper Euphrates, where the river debouches on to the Mesopotamian plains; and it was called by the Babylonians *Kar-Kamish* or *Gar-Gamish*, that is "The Fort of Kamish or Gamish." And it is at this site also that the Nordic Eddas locate the capture of the Stone-Bowl, namely, at "The Fort of Gymi or Gymis" at Urd, the headquarters of the weirds of the Mother-Son and Serpent cult or Jöro-velli, now identified with Hieropolis Jerablus or Carchemish.

It is significant also that the Bowl is described in the inscription as "broken"; for the Eddas specially detail the circumstances as to how the bowl became broken during its capture by Thor and his son.

The title "city" (a Sumerian word also meaning "town") which is applied to Khamazi does not necessarily imply that that place was a "city" at the time of the capture of the Bowl. On the contrary, the Sumerian literature credits King Sakh (or Sagg) with founding the first city in the world, and his son with founding the first city in Mesopotamia. And the Eddas have preserved us the tradition that this "Fort of Gymis" consisted of a collection of underground burrows and "cellars," and its fort was presumably a stockade. But the Eddas add that after its capture it was made into a city by Thor and his descendants. The reference to it as a "city" by King Udu, thus doubtless refer to its condition at the period when he wrote.

**Title of 1st King on the Bowl & His Identity with 1st King in Kish Chronicle and as Historical Human Original of Indra, Thor & Zeus**

The identity of the king to whom this Bowl is dedicated, namely, King Sagg or Zagg (Sa-ga-ga or Za-ga-ga), with the first king of the First Dynasty of the Kish Chronicle is evidenced at the outset by both of these kings being respectively the traditional father of the same famous son Bakus, who was

---

1 We have seen that his title *Ash* or *An*=" King," also "Lord." Only the first bears this king title and the dedicatory calling himself only "priest-king," "Lugal," the latter title for "King," is of much later origin.

2 See Br. 122, where, however, with the usual Assyriologists' confusion of Bakus with the Semitic woman's name of Bau, Bakus is made to be the "wife" of Lord Sagaga! This title of "Protector of Plants" (Gu-la) is also confused with that of Gulu for "woman."
afterwards deified as Bacchus for his vast developments in Agriculture and his invention of the Plough. And King Udu, who dedicates this Bowl, and who is shown in the Kish Chronicle and the other lists to be the grandson of King Bakus, is significantly called in the Kish Chronicle "The devotee of King Sagg (or Sa-ga-ga)," that is, this very king his great-grandfather) to whom he dedicates this Bowl, and whom he appears to have been the first to deify.

This title of Sagg or Zag (Sa-ga-ga or Za-ga-ga) is seen to have been a very early regnal title for this first "Sumerian" or Aryan king. It was also retained for long as an early title for him after he was deified as the Father-god, and it survived with the Indian branch as the Sakko name for the god Indra in the old Indian vernacular in Pali dialect; and it was Sanskritized later by the Indian Brahmans by introducing an r into it Cockney-wise and aspirating its S into Shakra, as a title of the god Indra.

The name Sa-ga-ga or Zagaga, which was presumably pronounced Sagg or Zagg, means in Sumerian "The established Lord or Leader." It is obviously a syllabic spelling of the regular Sumerian word Sag or Zag for "Lord or Leader" which is written with the pictograph of a capped man's head and neck, for which the sign-name is Saggu or Zaggu; and this sign besides its primary meaning of "Head" also means "The First," and thus for the leader is analogous to the Teutonic Fürst title for "Sovereign or Prince." And the affix ga means "established."

After his deification, this title of Sagg is found remodelled on the same general form as In-Sakk (or In-Zakk) or King Sakk or Zakk, meaning literally "King of the Winds," and thus making his title truly mythological, and obviously connecting it to his Sun-Eagle or Sun-Hawk emblem of his Sun-worship. This Zakk name has also the phonetic Sumerian value of Zax, and it was through this value, as well as the Zagg form with the soft g, that I have shown the Greeks obviously derived their name for him of "Zeus."

On the same phonetic model was latterly coined his

---

1 Br. 6477, 6468
2 Br. 3509.
3 Br. 300x and 6459.
4 Br. 3593.
5 Br. 5417.
6 Br. 5933. On In or En="King," see before.
Sumerian variant title of Sig,\(^1\) which is written with the picture of a Horn, and defined as "Horn, exalted, Prince as Decider," and also "overthrow" in sense of "Victorious." It is this Sig form of his title which persists in the Nordic Eddas as a common title of Thor.

The other title for this first king which are given in the glossaries as synonyms for him, as noted in column \(x\) of the above decipherment Table, will be referred to when they occur later on in other Sumerian king-lists or inscriptions.

"GIN" NAME OF SECOND KING ON THE BOWL & IN AGREEMENT WITH THE OTHER LISTS

The name Gin for the second king in this Bowl inscription is seen to be a dialectic form of his Gan or Kan agricultural title in other Sumerian lists and a synonym of his Bakus or Bacchus title. Gin means "The Increaser";\(^2\) and Gan or Kan means "Cultivate, beget of Plants, make abundant," also "Field and Produce";\(^3\) and thus this Gin title confirms his identity with Bakus the second king in the Kish Chronicles, and the son of the first king.

His identity as son of the first king of the First Sumerian Dynasty Sagg or Ukusi is further confirmed by his being designated in the inscription as "the established (son ?)" by the same word-sign which is applied later to the almighty Babylonian Mar-Duk, the deified son of the Father-god Bel, and of whom we have seen that this second king was the human original and prototype, just as his father had been deified as Bel. This is still further confirmed under his title Bakus (who was traditionally the son of King Sagg or Sa-ga-ga) whereunder he is called "the son of Udu" \(^4\) Udu being as we have seen a synonym of the first king of the First Dynasty of the Kish Chronicle and the Odo title of Thor in the Eddas. And he is also called "The Great Storehouse, called Ama of the Jar" (Br. 4078), wherein Ama we have seen on p. 82, is his title in the Indian lists, and also in Sumerian (p. 59.)

\(^1\) Br. 3378, 3410 f. \(^2\) M. 9168. \(^3\) M. 2690 f. Br. 3177-80. \(^4\) Br. 4078, 9867. Bakus is here also called "The Great Digger."
COMPARISON OF BOWL GENEALOGY WITH KISH CHRONICLE & OTHER SUMERIAN & INDIAN LISTS & NORDIC EDDAS SHOWING IDENTITY

The identity of the Bowl genealogy is established by comparison with the Kish Chronicle and other Sumerian and Indian Lists of these first kings and with the Nordic Eddas. In this comparison it is to be remembered: (a) that the Chronicle inscription uses the solar title of Ukusì for the first king, which is found also as a title for him in another Sumerian list and is his Iksh-Vâku solar title in the Indian lists; and (b) that the Eddas, dealing solely with the rise of the Goths under their first king Thor, do not extend beyond the third king, and thus contain no mention of the fourth king Udu or Útu (? Otto) who wrote this inscription.

The equations of the names and synonymous titles of these earliest Sumerian or Aryan kings are here tabulated for reference (see Table, p. 100):

It is thus seen from this comparative table that the four kings in the genealogy inscribed on this Stone Bowl by King Udu are identical with the first four kings of the First Dynasty of the Sumerians as recorded in the Kish Chronicle, with its imperial extension to Kish in Mesopotamia; and they are identical with the first four kings of the First Dynasty of the Early Aryans; and they are identical, as regards the first three, with the first traditional kings in the Nordic Eddas. Their chronological order also, as well as their achievements, are identical, and thus collectively they establish the identity of the Sumerians and Early Aryans or Nordics.

The dedicatee of this Bowl to King Sagg, who is disclosed as the great-grandson of the latter, is called in the Kish Chronicle not by his personal name, but by his title of "The devotee of King (or Lord) Sagg."² And it is seen that he had elevated the great and brilliant personality of his matchless great-grandfather as the originator of Civilization into a religious cult within his Sun-worship.

¹ For the old Sumerian King-List in column 3 of Table, see Table opposite p. 101 and App. III.
² With this compare the title "The Devotee of Nimirrud" i.e. the "Nimrod" title of the second king, namely Bakus. See later and compare Br. 11267
### Bowl Genealogy compared with First Four Kings of Sumerians and Early Aryans.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Udu’s Bowl.</td>
<td>Kish Chronicle.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>SAGG or Sa-ga-ga (or SAKI) (or INDARA)</td>
<td>UKUSI of Uku</td>
<td>AGUSHE-ir or SAGKI</td>
<td>IKSH-VĀKU, SAKKO or INDRA</td>
</tr>
<tr>
<td>GIN the established (son ?)</td>
<td>AZAG, BAKUS or BASAM</td>
<td>GAN, GUN or KAN s. of 1</td>
<td>ĀYUS or BASU or BIKUKSHI, s. of 1</td>
</tr>
<tr>
<td>ENUZUZU or IN-ZUZU, s. of 2</td>
<td>NAKSHA, ANENAZU, s. of 2</td>
<td>IN, ENU, UNNUSHI</td>
<td>NAHUSHA, ANENAS or JANAK, s. of 2</td>
</tr>
<tr>
<td>UDU or UTU, UDUK, s. of 3.</td>
<td>Devotee of King SAGG or Sa-ga-ga. (U)-DUKU</td>
<td></td>
<td>UDÅ of the Vase, s. of 3, or YADU or YA-YATI.</td>
</tr>
</tbody>
</table>
And in the Indian King-Lists of the solar version this fourth king Udu is called "Udā of the Vase (Udā-vasu)," wherein the vase in question is disclosed as being this famous trophy magic Stone-Bowl captured by his great-grandfather King Ikshvākū Indara, Dar or Dur.

This Stone Bowl on which this record is engraved is thus disclosed as the actual material original of the central fetish-magic Stone-Bowl or "Cauldron" of the Serpent cult of the precivilized period of the ancient world, and captured from the weirds of Urd by King Thor and his son, and afterwards consecrated by the former, as is circumstantially described in the Nordic Eddas. And King Thor's or Her-Thor's son, who bears the title of Gun and Kon in the Eddas, and was the champion knight-errant of his father, Thor, and has the Sun-falcon as his special emblem, and who is Gan, Gun or Kan in the Sumerian amongst his other titles, is now disclosed with his fixed date as the historical original of Sir Gawain, the chief champion knight-errant of King Ar-Thur in the Arthurian Legends.

We now proceed to the recovery of the lost kings of the Great Gap of 430 years in the Kish Chronicle, existing between the eighth king of its "Second" Dynasty and its pre-Sargonic king of its "Third" Dynasty. These kings who had all been lost to the Babylonian scribes are now discovered to be all duly preserved in the Indo-Aryan King-Lists and Chronicles, and all in their due chronological order with the achievements of the leading kings.

**Fig. 16a.**—Sun-Hawk or Eagle triumphs over the Serpent of the Mother Cow-cult. From a pre-Christian Cross at Mortlach, Banff. (After SSS. T. pl. 44.)

Note the Serpent is given the form of the British adder.
VI

THE GREAT GAP IN 2ND DYNASTY OF KISH CHRONICLE of
430 YEARS WITH 27 KINGS IS FILLED BY INDIAN KING-
LISTS

Disclosing King Barat, Uruash's Dynasty with his Five
Sons, and "Meshannipadda" and other pre-Sargonic
kings, including Sargon's Father, in their due Chronology
for the first time, and the "Garden of Eden" paradise
in the Indus Valley founded by King Uruash, and Sargon I
discovered as first historical Predynastic Pharaoh of Egypt
and his son as Menes, the founder of the First Dynasty of
Egypt.

We have found in Chapter III that the Kish Chronicle after
enumerating eight kings of its Second Dynasty who reigned
for a period of only 156 years, gives the total reign for that
dynasty at 586 years, thus leaving the kings for a period of 430
years a complete blank. It then passes on to the relatively
late king immediately preceding Sargon-the-Great, as its-
"Third" Dynasty, a king or "Dynasty" whose period is
admitted by Assyriologists, for palaeographic reasons, to be
about eight centuries later than King Udu of the Stone-Bowl
inscription,1 who we have found was the third king of that
"Second" Dynasty of the Kish Chronicle. And this Great
Gap in that chronicle, of which the kings had been lost to
its scribe and in the original form which he copied, is also
mechanically repeated in all the later found Babylonian lists
of the ancient Sumerian kings.

THE INDIAN KING-LISTS FILL UP THE GREAT GAP OF THE
KISH CHRONICLE & OTHER BABYLONIAN KING-LISTS

Fortunately for history, the uniquely complete official
Indian King-Lists of the Early Aryan kings now come to
our aid in preserving the full list of all the missing kings of

1 For example, CAH. x, 667 and 669.
this Great Gap, and in their due chronological order of succession. These missing kings of the Kish Chronicle gap of 430 years are disclosed by the Indian Lists to number twenty-seven, that is with an average reign of about fifteen years each, and they continue the main or imperial line of the Early Aryan kings from No. 10 down to No. 37 in the main-line list of the Aryan kings (see annexed Table and Appendix I). Most of the kings are famous emperors, whose inscribed monuments exist, but could not be definitely placed chronologically. But the recovery of the official Indian King-Lists of their succession now enables us to place them in their due chronological positions.

Besides this recovery of the full list of missing kings and the fixing of the chronological position of the stray kings of monuments in the gap period, the Indian Chronicle also preserves important records of the achievements of the leading kings which are unknown in the fragmentary Babylonian records, yet which are of great historical importance, and in keeping with the wide location of their monuments, as showing that they were great emperors, and not the petty kinglets of single cities or single city-states as hitherto erroneously supposed. And amongst the critically important information thus recovered is a full account of the hitherto unknown personality and history of the father of Sargon-the-Great as a hereditary Aryan emperor in the main-line succession from the first Aryan king, which effectually destroys the universal theory of Assyriologists that Sargon was a low-born Semitic adventurer.

THE SUMERIAN KINGS & EMPERORS OF THE GREAT GAP
RECOVERED BY THE OFFICIAL INDIAN KING-LISTS

The Sumerian kings and emperors of the Great Gap of the Kish Chronicle who are now fully recovered in their chronological order by the official Indo-Aryan king-lists, are detailed in the following list extracted from Appendix I. :

(See the Table over the page.)
# The Makers of Civilization

## Sumerian or Aryan Kings of the Great Gap of 430 Years Disclosed by the Indian Lists

<table>
<thead>
<tr>
<th>Nos. in Main Line</th>
<th>Indian List Names</th>
<th>Sumerian Inscription Names</th>
</tr>
</thead>
<tbody>
<tr>
<td>10. B'ARATA, BRIHAD-Uktha or PRI-thu, s. of Dushyanta or Dushmanta.</td>
<td>BARTI, BARDI or BARDU, s. of Dultushu-Dush.</td>
<td></td>
</tr>
<tr>
<td>11. GOTAMA, TAMAS or DHUNDHUMARA.</td>
<td>GISHSAX or ISZAX (&quot;Gilgamesh&quot;).</td>
<td></td>
</tr>
<tr>
<td>12. DWAT, DHIRITI or CANDRA-ashwa.</td>
<td>URUASH KHAD, URUSAG KHADDU or BARAMA’HA-sha.¹</td>
<td></td>
</tr>
<tr>
<td>13. AJA-mitha or SITEŞHU.</td>
<td>A-MADGAL or A-KURGAL.</td>
<td></td>
</tr>
<tr>
<td>14. CHAXUS, CAKSHUS, RIJKSHA, RUK-CAKA or RUK-MESHU.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>15. HARYASHWA or B'ARMYASHWA.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>16. MUGDALA or MOGALLO (P.) or Abrish, Samhatashwa.</td>
<td>BIDASHNADI, BI(D)SAR, or BIUGUN² of Kish (with collateral line).</td>
<td></td>
</tr>
<tr>
<td>17. BADRY-ashwa, BHUJYU or PASENADI (P.) (with collateral line)</td>
<td>INASH-nadi, brother.</td>
<td></td>
</tr>
<tr>
<td>18. YUWAN-ASHWA II, brother.</td>
<td>TARSI (Enu- or &quot;divine&quot;) priest-king of Lagash.</td>
<td></td>
</tr>
<tr>
<td>19. DASA (Divo-, or &quot;divine&quot;), MANDHATRI or TRASA-DASYU I, s. of 17.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>20. METTIYO (P.) or MITRAYU.</td>
<td>MEDI or METI, k. of Kish.</td>
<td></td>
</tr>
<tr>
<td>21. CYAVANA, MUCCH-KUNDA or CIDI (Break of Dynasty). Su-DASA I or DUSSAHA or TRASA-DASYU II.</td>
<td>[KI]-AGA (or (?) MUKUDA),³ k. of Kish. (Break of Dynasty). TARSI, k. of Kish.</td>
<td></td>
</tr>
<tr>
<td>22. SOMAKA or SAHA-deva or SAUDASA.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>23A JANTU I. or Anavanya, slain by Ravana.</td>
<td>ANTA, k. of Lagash.</td>
<td></td>
</tr>
<tr>
<td>24. PRISHADA or Swarna-ROMAN.</td>
<td>PASHI-PADDA (so-called &quot;M es-shammi-padda&quot;).</td>
<td></td>
</tr>
<tr>
<td>25. DRUPADALI, HRASHWA-ROMAN or ROHIDA-ashwa.</td>
<td>DURUASHI-PADDA (so-called &quot;Amni-padda&quot;).</td>
<td></td>
</tr>
<tr>
<td>26. VASUMANAS, VYOMAN.</td>
<td>PASHUNU-tu (so-called &quot;Mes-kalam-dug&quot;).</td>
<td></td>
</tr>
<tr>
<td>27. JIMUTA.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>28. BHANU or BAN-hirti.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>29. SATYA-BRATA (or Tri-shanku).</td>
<td></td>
<td></td>
</tr>
<tr>
<td>30. HARISH CANDRA.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>31. HARITA or ROHITA-ashwa.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>32. VUNGU or DHURU.</td>
<td>(?!) KINGUBI-DUDU, k. of Ezech.⁴</td>
<td></td>
</tr>
<tr>
<td>33. VIJAYA.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>34. B'ARUKA or RURUKI.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>35. WRI-TAKA.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>36. PRA-CIN-wat, BAHU, B'ARADWAJA or BAHU, f. of S'akuni or &quot;Sargon,&quot; dethroned by Halbaya chief, and defeated by Sakuni.</td>
<td>BAR-GIN, BUU, URUDU-GINA dethroned by Zaggisi, 3rd Dyn. Kish Chronicle who was defeated by Sargon.</td>
<td></td>
</tr>
</tbody>
</table>

¹ WISD. 35 f.
² Hitherto read Enbi Ishtar, by Semitic values; but last sign is ugun in Sumerian (M. 6636).
Alongside the Indian forms of their names are placed for comparison the Sumerian forms of the names from the stray inscriptions of those kings amongst them whose inscriptions have hitherto been unearthed—excluding their Indo-Sumerian seals, wherein several others of them are recorded, as seen later on.

The numbers given on the left-hand margin, beginning with No. 10, are the serial numbers of those kings in the main or imperial line from the first Aryan (or Sumerian) king of the First Aryan Dynasty onwards. The preceding kings, Nos. 1 to 9, are cited in Chap. IV, p. 69. The relationship of the succeeding kings is usually stated to be "son" of the preceding king, unless where otherwise specified. The letter P designates the old Indian Pali form of the name.

IDENTITIES IN THE NAMES OF THE KINGS OF THE GREAT GAP
IN SUMERIAN CONTEMPORARY INSCRIPTIONS & IN THE INDIAN LISTS

Here again, the substantial equations in the further strings of names of Sumerian kings in their own inscriptions with those preserved in the official King-Lists of the Early Aryans in the Indian Lists establishes still more solidly the identity of the Sumerians with the Early Aryans. And the unique historical importance of the Indian Lists in recovering the traditional forms of the names of the kings from the polyphonic Sumerian writing, and in fixing the unknown chronological position of those stray kings of this Great Gap period of the Kish Chronicle, whose monuments exist, is evident.

It is now desirable to glance briefly at some of the outstanding new evidence in regard to the leading Aryan or Sumerian emperors of this period of the Great Gap who played an important part in the development and propagation of the Aryan Civilization as elicited by the Indian Chronicles, supplemented by the evidence from their own Sumerian inscriptions.

1 On these Sumerian names and the inscriptions whence they are derived for Nos. 14-21, see WISD. 32 f., and my article in Asiatic Review, October 1925, 676 f.
KING BARAT OR BRIHAT, THE EPIPHENOUS ANCESTOR
OF THE BRITONS & EASTERN BARATS c. 3180 B.C.

The first of the Sumerian kings and emperors of the
Great Gap of the Kish Chronicle is seen to be Barata or
Brihat. He is the famous great Aryan emperor from whom,
as I have shown,\(^1\) the Britons and the Eastern and Indian
and Parthian Barats—the leading branch of the Indo-Aryans
in the Vedas and Indian epics—derived their patronym. I
have shown that his actual inscribed monuments exist in
Mesopotamia at Adab as King of Kish, with his name splet
Bardâ, Barli or Barlu "son of Duimushsu-Duash"—corre-
spounding to his father's name of "Dushyanta, son of Tamsu"
in Indian lists—and disclosing him as an historical Sumerian
king of relatively fixed date about 3180 B.C.\(^2\)

In the Indian epics he is called "emperor" (cakra-varin\(^3\))
and in the Vedic literature his birth-place was Nâdâpit.\(^4\)

King Barat greatly enlarged the prosperity of the Arayns
(or Sumerians), and developed the Fire-cult ritual,\(^5\) so that
his descendants proudly called themselves after his name.
Thus most of the Aryan kings in the Indian Vedic psalms-
style themselves "Barats," and the leading stock of the
later Indo-Aryan race habitually uses this title which is thus
referred to in the Indian epics: "And King Barat gave his
name to the Dynastic Race of which he was the founder;
and so it is from him that the fame of that dynastic people
hath spread so wide."\(^6\)

The leading clans of the Barats forming the leading section
of the Aryan race were the Kurus (or Syrio-Asia Minor) and
the "able Panch—whom I have shown to be the Early
"Phcenicians." And still to the present day the eastern
branch of the Aryans, the Indo-Aryans proudly call their

---

\(^1\) WPOB. 1 f., 52 f., 188 f.; WSAD. 35 f.
\(^2\) Two inscriptions of Barat were unearthed at Adab by Mr Banks (BB.
201, 266), who read the name as Bar-ki. But the 2nd signs are respectively
du (B. 417) and di or ti (B. 415); and the full inscription reads Bar-ti (or -di)
Ingal-Kish ban Du-im-u-ut-su-Du-ash, as above translated, cf. on father's
name Br. 9577, 4736, 10509, 515. This seems to identify him with Tamsu,
but the expanded ind. lists make Barat a grandson of Tamsu.
\(^3\) MB. 1, 94, sloka 3704.
country "B'arat country" (B'arat-varsha) and themselves B'arats, just as the leading western branch of the Aryans call themselves "Brit-ons."

**GISHSAX OR ISSAX (OR GILGAMESH) OF ERECH OR CHAXUS OF INDIAN LISTS, THE SUMERIAN HISTORICAL ORIGINAL OF HERCULES OF THE PHŒNICIANS C. 3120 B.C.**

The fifth king of the Great Gap is the famous Sumerian Hercules named Gishsax or Issax, with the title of Gamesh, or "Lord of Oxen," the Caxus Chaxus, Cakshus of the Indian lists; and whom I have shown to be the historical original

*Fig. 17.—King Gishsax or Issax of Erech, the historical original of Hercules, slaying the Lion. From a Sumerian seal of about 2500 B.C., now in British Museum.

*Note* the trees or reeds of the (Nemean?) grove. On the right the hero is crushing the lion, and on the left is lifting the dead beast.

*Fig. 18.—King Gishsax or Chaxus of Erech, the Sumerian original of Hercules wrestling with a wild Bull and Lion. From a Sumerian seal of Uruash, son of "The Priest-king of Adab," c. 2500 B.C. (After Banks, BB. 303.)
of Hercules or Herakles of the Phœnicians and Greeks,¹ who also was a "Lord of Oxen." He is now recorded in his due chronological position for the first time by the Indian lists. He is usually represented wrestling with lions and wild oxen in Sumerian, Hittite, Babylonian and Phœnician seals, as in Figs. 17 and 18.²

He is recorded in the Indian lists, under the name of Chaxus or Caxus (see Table, p. ) as father of the emperor Haryashwa, the founder of the First Panch or "Phœnician" Dynasty, that is the Sumerian sea-emperor Uruash ("Ur Nina"), which accounts for the Phœnician worship of Hercules. This paternity is confirmed from Sumerian sources, as we shall find later on.³

**The Sea-Emperor Uruash ("Ur-Nina") or Haryashwa & His First Phœnician" Dynasty of Aryans c. 3100 B.C.**

The sixth king of the Great Gap is the famous Sumerian emperor Uruash (hitherto conjecturally read "Ur Nina"), the Aryan emperor Haryashwa of the Indian lists, and one of the best known of the Early Sumerian kings from his prolific monuments and portraits (see Plate VII A). He is called in the Indian epic "The Restorer (of the Empire)." ⁴

He was the founder of the great dynasty of sea-kings with their seaport at Lagash on the Persian Gulf (see map); and a great builder of temples, granaries as insurance against famine, embankments, canals for irrigation, etc. And his dynasty's numerous inscribed monuments, sculptures, cultural objects and records still form the greater bulk of the Early Sumerian remains hitherto unearthed, and now mostly in the Louvre Museum. Yet, despite all this concrete evidence in which all of them call themselves "Kings," Assyriologists have hitherto regarded him and his dynasty as being merely petty kinglets of a single city or city state, obsessed with

---

¹ WISD. 134 f., for complete details of his identity with Hercules.
² See WISD. for many representations from Sumerian seals.
³ And see WISD. 129 f. Uruash usually calls himself in his inscriptions "son of Gudug, son of Gur-sar." This may be a contracted genealogy claiming descent from more remote ancestors.
⁴ Parâ-uril. See App. I., No. 15.
I KING URU\'ASH, FOUNDER OF 1st PHIC NICIAN (PANCH) DYNASTY, c. 3100 B.C., WITH HIS 5 SONS.

From contemporary votive plaque (after Houry, Del., Pl. II, \#1) in upper register as priest king building temple. In lower, in heimitage performing a ritual. For details, see pp. 111 ff.
their theory that no real kingship arose in Mesopotamia till many centuries later.

**His Foundation of Overseas Colony in the Indus Valley**

On the other hand, I have shown that Uruash and his descendants in this dynasty were emperors not only of the whole of Mesopotamia, but of colonies beyond, and that both he himself and most of his descendants call themselves in their inscriptions besides their local title of King of Lagash, also “King of Kish,” that is the recognized title in the Sumerian period for “Emperor of Mesopotamia.” I have also shown that he founded the great overseas Sumerian colony of Edin in the Indus Valley, as attested by the contemporary victory-seal of his crown-prince Mudgal—Mudgala of Indian lists and Vedas, the first governor of that colony (see Fig. 19), and by the other official Sumerian seals found there. And the kings of his dynasty are the chief Aryan kings mentioned in the Indian Vedic hymns as seafarers and the subjects of shipwreck, one in “a ship of a hundred oars” and associated with the Maruts or Amorites.¹

¹ WISD. 30 f.; 129 f.; and my article in *Asiatic Review*, 1925, 676 f.
The great seafaring dynasty founded by King Uruash is called in the Indian epics and Vedas "The able Panch" (Panch-āla), which I have shown was the First Phoenician Dynasty, and the obvious source of the name "Phoenician." ¹ The descendants of this dynasty using the title of Panch for themselves and their Aryan officials and people, became the chief clan of the ruling and seagoing Aryans. And I demonstrated that the later Phoenicians also occasionally called themselves Barat or Parat or Part, the patronym of their famous ancestor King Barat, and also called their patron sea-tutelary and goddess Bārāti, who I have shown was the Sumerian origin of our "Britannia." ² This now explains for the first time the tradition of the Phoenicians of Tyre as recorded by Herodotus that the Phoenicians came from the Persian Gulf to Tyre 2300 years before his period, that is about 2750 B.C.

The absolute identity of this Sumerian king Uruash and his dynasty with the Aryan emperor Haryashwa and his dynasty of the Indian lists and chronicles is now evidenced by positive forceful proof seldom equalled in ancient History. This identity in Sumerian and Aryan is proved (a) by the identity of his own name and titles, (b) by identity of the names of his five famous sons and in the same relative order, (c) by the identity in the names of his descendants in the dynasty and in their precise chronological order of succession and (d) by identity in achievements.

These identities thus establish still more firmly the identity of the Sumerians with the Early Aryans in personalities and race; and they demonstrate the Aryan racial character of the Early "Phœnicians."

The Five Famous Sons of the Emperor Uruash Identical in Sumerian Records & Indian Lists in Names, Titles & Achievements

No more striking and absolute proof of the identity of the Sumerian emperor Uruash with the Aryan emperor Haryashwa is possible than that now demonstrated not only of the identity of himself and his dynasty, but also of his

¹ See p. 19, Chap. I. ² WPOB. 8 f., 53 f.
five famous sons in their names, titles, relative order and achievements in Sumerian and Aryan.

The names and representations of King Uruash himself along with his five famous sons are preserved in his well

![Image of a stone relief depicting a king and his five sons](image)

**Fig. 20.**—King Uruash (Haryashwa of Indian Lists), Sumerian Emperor of Mesopotamia and priest-king with his five famous sons. From contemporary votive plaque of limestone at Lagash City, and see photograph in Pl. VII A. (After Henze Déco, pl. 2 bis.)

Note in upper register the king as priest-king with shaven head and face, as a workman carrying a basket of bricks to build his temple to Nimirrud (or St Michael), the patron saint of the city, with his family whose names are written across their woollen skirts. His daughter Lidda stands in front. Next is the crown-prince Madgal, holding a jar in his right hand, and his third son (Baridishahu) is behind his father holding up some object; and his other three sons stand in order behind the crown-prince. In lower register the king is seated holding a sacrificial cup (of fire or oblation) with four sons taking part in the rite, the foremost holding out his right hand for the cup, and behind the king, the same son as in top-register bearing a mace or other object.

known inscribed votive plaques (see Plate VII A and Fig. 20).

These plaques carved somewhat roughly in limestone and pierced by a hole, presumably for attachment to the wall or pillar of a temple, represent him with his five sons in two different scenes, and each individual bears his or her own
name written across their body or skirt. In the upper scene he is depicted as a priest-king with shaven head and face, garbed in the woollen embroidered flounced kilt of royalty of that period in the sun-baked tropical plains of Mesopotamia, and building or rebuilding a temple to the Sumerian patron saint of his sea-port capital of Lagash, namely the canonized second Sumerian King Nimrrud,¹ who we shall find is the Sumerian historical original of "Nimrod" of city building fame in Chaldea, Shinar or Mesopotamia. And in the lower register he as priest-king is celebrating with his sons a Fire-cult ritual in a hermitage on Mount Māl. This latter scene illustrates the extreme antiquity of the practice, so often referred to in the Indian epics, of ancient Aryan kings retiring for ascetic contemplation into hermitages. And in many of the sculptures of this and the later Sumerian period the priest-king or priest is figured shaven and with the right shoulder bare as in the well known representatives of the India Buddha.

The special importance of these inscribed double scenes on the same monument, for our present purpose, is that the top scene gives the ordinary personal name of each of his sons, whilst the lower scene gives their titles. And significantly in the upper scene the sons of the king are enumerated by name in the identical order in which they are enumerated in the Indian Chronicles, with the exception that the third son who was presumably an adept priest by profession is placed behind him holding up some object.

The identity in the names and order of the sons in the upper scenes from left to right of the king with those preserved in the Indian Chronicles ² is displayed in the following table. The eldest son A-Madgal holding the vase occupies the position nearest the king and behind his sister and his brother behind him with folded hands in adoration. Their names are written across their skirts, whilst their father's, the king's, name is written in front of his mouth; and the authorities for my readings of the signs of the words when differing from previous readings are cited from the standard Sumerian lexicons under each name.

¹ See App. V. for the first decipherment of this name.
² WVP. 4, 144.
IDENTITY OF URUASH'S SONS IN SUMERIAN

IDENTITY OF NAMES OF URUASH'S FIVE SONS ON UPPER REGISTER IN SUMERIAN & INDO-ARYAN

<table>
<thead>
<tr>
<th>Order in plaque.</th>
<th>Sumerian Name.</th>
<th>Indian Chronicle Name.</th>
<th>Indian Lists.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. (A-)MADGAL,1 son (holding Jar)</td>
<td>MUDGALA, son, &quot;Leader of Jar.&quot;2</td>
<td>1.</td>
<td></td>
</tr>
<tr>
<td>2. SIRIM3(King-), son</td>
<td>SRIN-Jaya, son</td>
<td>2.</td>
<td></td>
</tr>
<tr>
<td>5. (left). BARID-ISHSHU4</td>
<td>BRIHAD-ISHU, son</td>
<td>3.</td>
<td></td>
</tr>
<tr>
<td>3. ANIARRA,5 son</td>
<td>YAVINARA, son</td>
<td>4.</td>
<td></td>
</tr>
<tr>
<td>4. (Mu-) GAMIMLA,6 son</td>
<td>KAMPILYA, son</td>
<td>5.</td>
<td></td>
</tr>
</tbody>
</table>

It is thus seen that the names of King Uruash's five sons are identical in Sumerian and Indo-Aryan; and similarly their order is identical, the third son being placed alongside his father owing to his position presumably of domestic priest—his smaller size is owing to the exigencies of space under the inscriptions. Moreover it is specially noteworthy that the crown-prince Madgal (or "The son Madgal" i.e. A-Madgal) the Mudgala of the Sanskrit, who in the Sumerian picture holds the Jar, actually bears in the solar version of the Indian King-Lists the title of "Leader of the Jar" (Ni-kumbha), see Appendix I. No. 16.

THE FIVE SONS' TITLES IN LOWER REGISTER

In the lower scene in the hermitage on Mount Māl, as it is called in the inscription, his five sons are mostly labelled with their titles instead of their personal names. All five are his sons although only the first three on the left-hand side are actually called there "son," a word which is omitted in the other two presumably from want of space.

1 The prefixed $A= "The son" or "The," title of the Crown-prince, see WISD. 32; and WSAD. 1.
2 Ni-Kumbha.
3 Br. 4300.
4 The initial Bar is clearly written by the sign, as in the Indus Valley seals of this period, see WISD. 31, 40. The second sign, the hand-sign with the value 1D is also clear. The next sign has the value 1 (Br. 5307), and the following signs ish and shu (B. 311 and 765) are distinct.
5 The third sign is not kur, but the plough sign av (B. 261, Br. 5776).
6 The first sign Mu="named." The second to fourth signs are Ga (B. 275), mim (B. 115), and la (B. 440, Br. 10082, with a blemish stroke).
Their Sumerian titles are compared in the table below with their lunar titles in the Indian lists shown on the right hand side of the table. Some of these titles agree substantially in form in the Sumerian and Indian, as for example the last two; whilst the others generally agree in their meaning, the Indian scribes having translated the names into the Indo-Aryan vernacular of their period.

**IDENTITY OF TITLES OF THE FIVE SONS OF LOWER REGISTER IN SUMERIAN & ARYAN**

<table>
<thead>
<tr>
<th>Order in Plaque</th>
<th>Sumerian Title</th>
<th>Indian Chronicle Title</th>
<th>Order in Indian Lists</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Lakh-MAD-GAL-Gut (or Goth) = RUK-MESHU or &quot;Shining Arrow,&quot; or &quot;The Shepherd Madgal, the Warrior.&quot;</td>
<td>1.</td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td>A-NUN-PAD or &quot;Sea-lord Com= JYĂ-MAGHA or &quot;Overpowerer of mander,&quot; son Magha Island.</td>
<td>3.</td>
<td></td>
</tr>
<tr>
<td>5. (right)</td>
<td>SAG-ASH-DUK or &quot;Duke = PRITHU-RUKMA or &quot;P. of Shin- ing Disc.&quot;</td>
<td>2.</td>
<td></td>
</tr>
</tbody>
</table>

The first son, next the king's front, is clearly again the crown-prince Madgal, for he bears therein the latter name, with in addition the prefixed title of Lakh or "Shepherd" and the affixed title of Gut or "Goth" or "Warrior"—the last sign being pictured by the head of an ox as described later on. And significantly his Indian equivalent title of Rukmeshu means "The Shining Arrow," and we shall find that in a later Sumerian text he bears also the title of "Shepherd," and so also in his Indus seals (Pl. IX.).

Similarly with the other sons, the second bearing the title of "sea-lord " is seen to be the second son of the upper scene,

---

1 WVP. 4, 64.
2 Lakh="shepherd," Br. 4940.
3 The first sign is Mad, B 9264, and second seems to be Gal, Br. 2254.
4 On Gut sign and values, see later.
5 On Sumerian Duk=Duke, see WSAD. 61.
6 Uru, "protect" (B. 238), and not Men (B. 240). Second sign is clearly Pal (B. 9, Br. 262).
and the third and fourth are in the same order as in the upper scene. The fifth son, behind his father, is clearly as in the upper scene, the third born son of the Indian lists of names, as his priest-name Prithu is dialectic for the Brihad in the upper list, and his title Rukma or "The Shining Disc," is in keeping with the mace-like object which he holds in the lower Sumerian picture, and in agreement with his Sumerian title of "Duke of the Troops."

The achievements of the sons also, as well as their relative positions and titles, are in agreement with the Indian Chronicles. These state that the eldest son Ruk-Meshu (i.e. Madgal) succeeded his father in the sovereignty. His brother Prithu, "the Duke of the Troops" in Sumerian, who is figured behind the king, remained in the service of his elder brother on his becoming king. The youngest brother Palita and Harita were set over the Videha Lands. And the third brother Jyā-Magha or "Overpowerer of the Island of Magha," and "The Sea-lord Commander" in the Sumerian, went forth to conquer new lands, including "Madhya-Land, Mekala and the Shuktimat Mountains," and established a Cidi or Cedi or "Phoenician dynasty," 1 presumably in Phoenicia.

Thus the identities of the Five Sons of King Uruash are found to be alike in names, titles and order of birth and position, in agreement in the Sumerian records and in the Indian Chronicles. This striking agreement again proves the identity of the Sumerians with the Aryans in personality and in race. It also again illustrates the scrupulous care taken by the Indian scribes in copying the official lists of the names of the historical ancient Aryan kings down through the ages to the present day. And it again attests the authenticity and historicity of the Indian King-Lists and Chronicles as an independent source of Sumerian or Early Aryan history.

"Edin" or "Garden of Edin" Name for the Indus Valley Colony of King Uruash Confirmed by Sargon's Chronicle.

In my former work on Indo-Sumerian Seals Deciphered I have given detailed proofs for my reading of the name of 1 WVP. 4, 64.
the Indus Valley city-state founded by King Uruash through its signs engraved on several of the seals recently unearthed there, as *Edin* or *Etin*,¹ after the name of its great city-fort on the Indus; and have shown that while in later Sanskrit it was called *Udyana*, it was still locally known as *Otiyen* at the visit of the famous Chinese Buddhist pilgrim and geographer, Huien Tsang, in the seventh century A.D. (see accompanying map).

¹ WISD. 7, 29-33, 49, 57, 102 f.
INDUS VALLEY COLONY

Striking additional confirmation of my reading of the name Edin or Etin now comes from the Chronicles of Sargon-the-Great—the seals of which emperor from the Indus I had deciphered, along with details of his recapture of that revolted province as preserved in the Indian Epics. In the Chronicles of Sargon I find is described his conquest or reconquest of this Indus Valley, under the circumstances detailed in the later chapter devoted to the new evidence now elicited regarding him and his world-empire.

In Sargon’s Chronicle, as extracted in the Omen literature of the later Babylonians, he calls this distant land far to the east of Mesopotamia "The Good Edin (or Etin) Land" (Su-Edin-hi)—a name which has hitherto been arbitrarily disguised by modern translators as "Subartu". And it is called by Sargon’s son King Manis-Tusu "The Garden of Edin, the Fruitful"—a name also hitherto disguised by all previous translators and writers on Babylonian history as "Sirihum". And this "Garden of Edin" is definitely placed by Manis-Tusu’s own inscriptions to the east of Anshan (Persis) of Persia and bordering the Arabian Ocean or "Lower Sea" of the Sumerians, as we shall see later on from the many seals of Manis-Tusu and his dynasty actually found there, and now deciphered for the first time.

So rich was this flourishing arcadian Indus Valley colony of Edin in cultivation, fruits, orchards, flocks and herds of cattle and horses, in gold and other metals and produce, that it was given by the Sumerians the title of "The Good Abode" (Su-bati), a term which significantly exists literally and in the self-same sense, in the India Pah as Su-vatthi "happiness, blessing, welfare," and in the Sanskrit as Su-vati ("Heaven of the Indian Buddhists," and as Su-vata ("Full of Joy or Pleasure"). This affords another striking example

1 See, for example, KCB. 2, 36, and all subsequent writers.
2 Shu-Edin-hum. See later on Manis-Tusu’s reconquest of it. On Shu="Garden," Br. 10509 and 10539, and MD. 568; and on hum="Fruitful," Br. 11183.
3 See references later under Manis-Tusu’s conquests.
4 Br. 1723 and 1695.
5 CD. 483.
6 MWD. 1221. The paradise of Amitābha Buddha, see WBT. 127, 217. It was in the West, and this Old Indus Valley seaport is west of India proper.
7 MWD. 1221.
of the radical origin of the Aryan languages in the Sumerian language, of which I give thousands of other instances in my *Sumer-Aryan Dictionary*.

From the glowing references to this "Garden of Edin" colony in Sumerian and Indian Vedic and Buddhist literature as a terrestrial paradise and the actual material evidence in the profusion and magnificence and luxuries of the Sumerian palaces and other buildings and the wealth of artistic objects recently unearthed at this Edin on the Indus, its memory would seem to have eclipsed the other and older "Eden" which I have shown was situated at Carchemish on the Upper Euphrates, as the lost earthly paradise of the Semitic legend.

**Uruash's Successors in Dynasty from Madgal to Tarsi or Trasa-Dasyu in Full Agreement in Sumerian & Indo-Aryan**

The successors also of the emperor Uruash in his *Panch* or "Phœnician" Dynasty from his son King Madgal or Mudgala (see his portrait on p. 109) down to Tarsi king of Kish, the Trasa-Dasyu II of the Indian Lists were, I found, in strict agreement in name and chronological order in both their own Sumerian inscriptions and in the Indian King-Lists of the Early Aryans, as shown in Table facing p. 140. And I demonstrated the agreement in considerable detail as regards their achievements in my *Indo-Sumerian Seals Deciphered* with reference to their great imperial colony of Edin in the Indus Valley, which I showed was established by the crown-prince Madgal "The Shepherd (of the people)" as its first Sumerian governor,¹ and see further details in later chapters.

The imperial character also of King Madgal's son and successor, King Bi(d)asnadi, the Pasenadi of the Indian records, was also demonstrated, as king of Kish, carrying the imperial suzerain title, as well as king of various other Mesopotamian cities, in his own inscriptions. And his portrait as a warrior-king was reproduced. He has also left his fine statue as a priest-king with shaven head and face at Adab, see Plate VIII. This fine statue, the earliest known

¹ WISD. 35 f.
KING BURABA (BULANID OR B'UJYU) AS PRIEST-KING, c. 3050 B.C.

From Adab (after Banks, III, 191). And see Pl. VIII.
statue of an early king cut in the round, was unearthed by Mr Banks of the Chicago Expedition at Adab. It represents him of fine Aryan type, with straight nose, and attired as a priest in the flounced embroidered woollen petticoat, with arms and shoulders bare in the tropical Mesopotamian climate; and significantly this petticoat or kilt is similar to that which he wears as warrior in his victory stele in Plate VII. B. The eye-sockets, which are now empty, had been filled with eyeballs of ivory and stone or enamel, as in later statues of this kind with hollowed eye-sockets, giving a vividly life-like aspect. His name and title engraved on the right upper arm read "Bid-sar King of the City, King of 'Adab' City" in which "Bidsar" is seen to be a dialectic form of his name.

**The so-called "Mesannipadda" and "Annipadda" Kings are long subsequent to Uruashi's Dynasty, and of relatively Fixed Date**

Amongst the Sumerian kings of this Great Gap thus disclosed as subsequent to Uruash's (or Ur Nina's) Dynasty, it is especially to be noted, is the king whose name from his inscription has been conjecturally read as "Annipadda," and that of his father referred to in that inscription which has been conjecturally read as "Mesannipadda," and both of them have been arbitrarily placed about one and a half thousand years before King Uruash (or "Ur Nina")! But our Indian Key-Lists of the Sumerian kings duly record them by the traditional forms of their names and in their real chronological position, which is respectively 11 and 12 generations after King Uruash (or "Ur Nina"), and their names are disclosed to read in Sumerian properly Pâshi-padda and Duruashi-padda, as we shall find later on.

**Sargon's Father & His Royal Aryan Origin Discovered by the Indian Lists in the Great Gap of the Kish Chronicle**

The remaining kings of the Great Gap of the Kish Chronicle, but preserved in the Indian lists, who have left some of the monuments hitherto found, are shown in their due chronological position by the Indian lists in the Table facing p. 140.
The last of the kings of the Great Gap is now disclosed to be the father of Sargon-the Great, and he is discovered by the Indian lists as the hereditary Sumerian king of Kish, and identified with "Uruka-Gina" of the monuments—one of the great developers of Sumerian laws and civilization, as we shall see along with several of his seals from the Indus Valley. These discoveries of the royal Aryan ancestry of Sargon's father with fresh historical light on the birth and upbringing of Prince "Sargon," detailed in the subsequent chapters, effectually dispose of the theory universally held by Assyriologists that Sargon-the-Great was a low-born adventurer who seized the Mesopotamian throne, and that he was a Semite.

SARGON I DISCOVERED AS FIRST HISTORICAL PREDYNASTIC PHARAOH OF EGYPT AND HIS SON AS MENES, THE FOUNDER OF FIRST DYNASTY OF EGYPT

Most startling of all these discoveries made through the Indian Lists and Chronicles is perhaps the discovery that Sargon was the first of the historical Predynastic Pharaohs of Egypt, and that his son Manis-Tusu or "Manis the Warrior" is identical with Menes, the founder of the First Dynasty of Egypt and that all the succeeding Pharaohs of that dynasty bear in their own Egyptian inscriptions the same names and titles as they possess as emperors in Sargon's dynasty in Mesopotamia, and that Egyptian civilization was derived from the Sumerian or Aryan as detailed in the later chapters.

These discoveries made by our Indian Chronicle of the Early Aryan kings now explain for the first time why Assyriologists have never been able to find any reference whatever to the famous emperor Urush and his dynasty and the other isolated pre-Sargonic kings in the Kish Chronicle, or in any other of the subsequently found king-lists of the early kings of Mesopotamia. The reason is now disclosed to be because these kings belonged to the period of the Great Gap, whose kings were lost to the Kish Chroniclers and other Babylonian scribes, but preserved in the Indian Chronicles of the Early Aryan kings.
How Publication of these Discoveries was Delayed

Just as I was about to publish in 1914 the fuller details of these discoveries above summarized, disclosing the historicity of the Kish Chronicle as an authentic record of the Early Sumerian kings from the First Sumerian Dynasty down to the period of the Guti or Gothic Invasion of Mesopotamia by a fresh tribe of Goths from Asia Minor about 2600 B.C., and filling up its Great Gap of lost kings of its "Second" Dynasty from the Indian King-Lists, which disclosed for the first time the chronological position of Urush's Dynasty and the other stray pre-Sargonic kings of the monuments, there was found a series of other cuneiform clay-tablet lists of the early kings of Mesopotamia compiled by the priests at Isin about 2200 B.C., which differed widely in their chronology from the Kish Chronicle.

These new Isin king-lists or chronicles, whilst repeating the First and following four dynasties of the Kish Chronicle almost verbatim, placed before them long strings of other dynasties with vastly fabulous supernatural ages and purporting to extend back to "The Flood," the aboriginal Chaldean or Semitic myth of which had about this period come into vogue amongst the Semites. These lists were very fragmentary, being fragments of five copies of the same list.

On examining these fragmentary Isin lists, I observed that the prefixed strings of dynasties placed in front of the First Dynasty of the Kish Chronicle began and continued on with variant titles of the kings of the Second Dynasty of that chronicle and of its Great Gap, and in their same relative order of succession, although all were prefixed to the First Dynasty of that chronicle, and to all of them vastly superhuman ages and lengths of reign were attached by the Isin priests. It thus appeared that these Isin dynastic lists with their fabulous ages prefixed to the First Dynasty of the Kish Chronicle were presumably old Sumerian lists of the kings of the Great Gap which the Isin priests failing to recognise had fictitiously placed in front of the Kish Chronicle.

As, however, these prefixed Isin lists were so fragmentary, I was forced to delay the publication of my discoveries through the Indian Key-Lists and confirmed by the Kish
Chronicle, in the hope that a more complete version of the Isin lists might turn up. This hope was eventually realized in 1924, when a practically complete copy of the Isin lists was found and published. This version of the Isin lists went to further excesses even than the previous ones, and carried the prefixed dynasties back to 241,200 years before the Flood! Yet strange to say, these Isin lists of the credulous Isin priests, with their fictitious and vastly fabulous chronology prefixed to the First Dynasty of the Kish Chronicle, are nevertheless now accepted by all the leading Assyriologists and text-books as the basis of their early Mesopotamian history!¹ This is another striking illustration of the sort of foundation upon which the latest "authorities" have fabricated their "History" of Mesopotamia and of the world's earliest Civilization, to the gross misleading of students of true History and the public at large.

But the utter falsity of these dynasties and their chronology prefixed to the First Sumerian Dynasty of the Kish Chronicle is betrayed by the Isin prefixed lists themselves, as disclosed in the next and following chapters.

¹ See, for example, CAH. x ed., 1924, passim.

---

Fig. 20a.—Canonized and Sumerian King, Gin, Nimrod or Michael, with Chaldean infidels in net of the Sun-god. From victory Stele of King Bidamnadi, c. 3050 B.C. After Huezzy Dec.

Note Sun-Hawk in his hand, and another in fragment of same monument on left.
The Isin Chronicles of about 2050 B.C. & The Falsity of their "Dynasties" & Chronology prefixed to the First Dynasty of the Kish Chronicle

Disclosing Falsity of all the current Assyriologists' "History" and Chronology of the Sumerians of Mesopotamia based upon the Prefixed Dynasties of the Isin Chronicles

As related in the previous chapter, when I was about to publish the full corroboration of the historicity of the Kish Chronicle, as an authentic record of the earliest Sumerian kings from the First Sumerian Dynasty onwards, by means of the official king-lists of the Early Aryan kings from the First Aryan Dynasty onwards preserved in the Indian Epics, and proving that the First Sumerian Dynasty dated no earlier than about 3380 B.C., there was found another purported king-list or chronicle of the earliest kings of Mesopotamia compiled by the myth-mongering priests of Isin near Babylon about 2050 B.C., in which strings of alleged earlier dynasties with vastly fabulous ages were prefixed to the First Sumerian Dynasty of the Kish Chronicle.

The Isin King-Lists or Chronicle and their Fantastically Fabulous Chronology

These Isin king-lists or chronicles were discovered in fragmentary condition by Prof. Poebel in 1914 amongst the thousands of cuneiform clay-tablets unearthed by the Pennsylvania Museum Expedition from 1893 onwards at the old Sun-temple at Nippur (where Udu's Bowl was found). The five fragments found were portions of five different copies of a large tablet-chronicle in twelve columns, containing lists of names of ancient kings and "eight or ten" dynasties of Mesopotamia, mostly with vastly superhuman

1 PHT. iv. 1914, 73 ff.; and Texts v. 1914.
ages, purporting to go back some tens of thousands of years before the 1st Dynasty of the Kish Chronicle to "The Flood!". These Isin lists, moreover, as evidencing their late origin, continued the line of dynasties downwards from the end of the Kish Chronicle through the Guti or late Gothic dynasty to the end of the Isin Dynasty contemporary with King Khamu Rabî's Dynasty of Babylon about 2000 B.C. And one fragment, No. 5, is still later, as it contained some names in the second half of Khamu Rabî's dynasty.

These fragments of the Isin Chronicle showed that they were compiled on the model of the Kish Chronicle, giving the name of each king, with his capital city, length of reign, relationship sometimes to his predecessor and total number of kings and years' reign for each dynasty. And a further fragment from the same collection, published by Dr L. Legrain,\(^1\) contained three additional prefixed dynasties.

**The Prefixed Isin Chronicle Dynasties with their Fabulous Chronology Accepted by Assyriologists as Basis of Their Sumerian and Babylonian History and Chronology!**

Despite the preposterous and vastly fabulous ages in the string of ten or more "dynasties" prefixed by the Isin priests to the First Dynasty of the Kish Chronicle, ranging from 241,200 years for their "Antediluvian Dynasty" with individual kings reigning on an average about 30,150 years, and for their so-called "First Postdiluvian Dynasty" with individual kings reigning from 1200 years down to still vastly superhuman ages in the other prefixed "dynasties," and the fact that not one single one of those prefixed kings could be found by Poebel and others on any monument in Mesopotamia,\(^2\) these prefixed lists of the Isin Chronicle, with their Semitic "Flood" myth, were nevertheless at once accepted by all Assyriologists, who regard them as genuinely historical! And this fabulous chronology is actually made the basis of the Early History of Mesopotamia and of the World's

---

2 The "Mesannepadda" king-name of Ur unearthed three years ago refers to a king who was long subsequent to the Second Dynasty kings cited in the Kish Chronicle, as we shall see.
Civilization as written by Assyriologists in our latest "authoritative" text-books on History.\(^1\)

On the other hand, I had already established, as we have seen, the authenticity of the First Dynasty of the Kish Chronicle as the first of all historical Sumerian dynasties, and was long accustomed to the Semitic vagaries and prejudices of Assyriologist "authorities"\(^2\)—thus one of them in dogmatically dismissing a fundamental Sumerian problem declares "I am convinced . . . [although] the problem has not occupied my attention." (I)\(^3\)

On scrutinizing the kings' names in these prefixed fragmentary Isin lists by my Indian keys, I observed that the earliest of these names were obviously variant dialectic spellings of the names or titles of the kings of the First and Second Dynasties of the Kish Chronicle and its Great Gap, that they followed one another in the same relative order of succession, and that several of these same names or titles were repeated lower down as fresh dynasties. It was thus evident that these so-called "dynasties" prefixed by the Isin priests to the First Dynasty of the Kish Chronicle if not fabricated had been obtained from various old fragmentary Sumerian lists of the names and titles of kings of the Great Gap, and had been strung together and then fictitiously placed in front of the Kish Chronicle First Dynasty.

Owing to the fragmentary character of these prefixed Isin lists, preventing my dealing with them satisfactorily, I waited in the hope that a more complete version might be found. This hope was eventually realized in 1924.

---

**Isin Prefixed "Antediluvian" & "Early Post-diluvian" Dynasties showing growth of the Perversion of Sumerian Chronology & Arbitrary Prefixion of Dynasties to the Kish Chronicle**

A practically complete version of the Isin Chronicle with its prefixed dynasties was found and published in 1923,

\(^1\) For example, *Cambridge Ancient History I.*, 1924, *passim.*

\(^2\) On the persistent obstruction by Assyriologists to progress in our knowledge of the Sumerians, see *WSAD.* xxi f.

\(^3\) S. Langdon, *Sumerian Grammar II.*
from the Weld-Blundell Collection at Oxford. It is inscribed on a large clay "prism" with two columns of closely written text on each of its four faces.

This version of the Isin Chronicle, written by the Isin priests about 42 years later than those fragmentary ones published by Poebel & Legrain, shows how rapidly the legend of prefixed kings had grown in the hands of the Isin priests, obsessed with the Semitic "Flood" myth, in these few decades. It prefixes to the earliest "Postdiluvian" dynasty in Poebel's version a new Antediluvian dynasty of eight kings, reigning for a period of 241,200 years with an average reign for each of 30,150 years! This is even more than in the mythical list of antediluvian kings of the late Chaldean priest Berosus. And it gives generally the same fabulous ages as the previous Isin Chronicle to the eleven dynasties which it prefixes to the First Dynasty of the Kish Chronicle, which latter moreover it characteristically mutilates.

FALSITY OF ALL THE CURRENT ASSYRIOLOGISTS' "HISTORY" & CHRONOLOGY OF THE SUMERIANS & OF MESOPOTAMIA BASED UPON THE PREFIXED "DYNASTIES" OF THE ISIN CHRONICLES

To the ordinary matter-of-fact and scientific student of history, such vastly absurd and fabulous superhuman ages and chronologies are merely preposterous and foolish. Not so are they however, to that Assyriologist scholar who publishes this latest Isin Chronicle. He thinks that "it (this Isin Chronicle) constitutes the most important historical document of its kind ever recovered among cuneiform records." He makes it the framework of his chronology and history of Ancient Mesopotamia and Babylonia; and even goes the length of saying dogmatically—in defiance of the historical axiom that contemporary records are more trustworthy than later ones—that "in the inscriptions before the time of Sargon no confidence can be placed in records of local scribes unless they are confirmed by the

2 The later date is evidenced by later Isin kings being mentioned in the Isin dynasty.
3 WBC. II., 1. 1913.
FALSITY OF ASSYRIOLOGISTS' CHRONOLOGY

dynastic (Isin) lists." 1 (l) And merely because he cannot find the great Sumerian emperor Uruash (" Ur Nina ") and his dynasty (so prolific in inscribed monuments) in this Isin Chronicle, or any other of the early Sumerian kings who have left their inscribed monuments, he declares that Uruash and these other emperors, whose monuments form the bulk of the early Sumerian remains, were but impostors in calling themselves "kings" at all! 2

But the facts, as we shall now find, prove quite the contrary. These dynasties prefixed to the Kish Chronicle by the credulous myth-mongering priests of Isin are betrayed by their own records to be merely duplications of the First and Second Dynasties of the Kish Chronicle which have been arbitrarily misplaced in front of the latter. And the whole fantastic scheme of fictitious and extravagant Mesopotamian chronology and history founded on them in the latest text-books of ancient history and complacently adopted by the archæological excavators, crumbles ingloriously to the ground. On the other hand the First Dynasty of the Kish Chronicle emerges still more strongly established as the First Sumerian Dynasty, with its first king Ukusi (Dur, In-Dara, Gaur or George, Thor-Eindri or Andrew) and identical with the First Dynasty of the Early Aryans and Goths, and at a date no earlier than about 653 years before the reign of Sargon-the-Great, that is about 3380 B.C. 3

1 Ib., 7. 2 Cp. ib., 7. 3 See Chapter on Chronology.

Fig. 20A.—First Sumer King, In-Daru (Ukusi, Gaur or St George) slaying the human sacrificing Dragon of the Semitic Chaldees. From Cappadocian Hittite seal of about 2000 B.C. (After Ward 584, enlarged 2 diameters.)
Note the Andrew's X in his hat. Full description in WPOB. 319.
Archaic Sumerian King-List of about 3150 B.C. discovered misplaced in Isin Chronicle, confirming Kish Chronicle, Indian & Eddic King-Lists

Disclosing Odin-Thor of the Nordic Eddas as First Sumerian King, King Barat amongst the "Antediluvians" and the Sumerian or Aryan Origin of the "Antediluvian" Kings of Berosos.

On scrutinizing the names in the so-called "Antediluvian" dynasties prefixed by Isin priests to the Kish Chronicle, and revising the reading of the polyphonous Sumerian written signs by the standard Sumerian lexicons in the light of our Indian and Nordic Edda keys, I made a discovery of fundamental importance for Ancient World History.

The so-called "Antediluvian" Kings are merely misplaced old Sumerian Versions of 1st & 2nd Dynasty Kings of Kish Chronicle with fabulous ages added

I observed that this list of so-called "Antediluvian" kings, although used to fabricate a false chronology, was really a genuine old Sumerian version of the King-List of the Early Sumerian kings of the First and Second Dynasties of the Kish Chronicle down to and including King Barat, the first king of the Great Gap of that chronicle; and that as the list ended with that king it was presumably originally compiled in the reign of King Barat, that is about 3150 B.C. Its list of eight kings, or in the second version ten kings, was, I observed, substantially identical in names and titles and in chronological order of succession with the first ten Sumerian kings in the Kish Chronicle (including the first king of the gap, Barat), and in the Indian Aryan lists; and as regards the first three kings it was identical with the first three
kings in Udu's Bowl and in the Nordic Eddas. And it contained besides this several other, but well recognizable, titles for certain of these kings additional to those in the Kish Chronicle and Udu's Bowl and in agreement with the Indian lists.

THE "ANTEDILUVIAN" KINGS OF THE ISIN CHRONICLE

The Isin list of these "Antediluvian" kings occurs in column I of the Weld-Blundell prism (WB. 444) and gives eight kings. But it is supplemented by a later and fuller list in the same collection (WB. 62) giving ten kings.¹ My revised readings of these two documents are given in detail in Apps. III and IV, with full proofs from the Sumerian lexicons for the readings when they differ from those hitherto conjecturally read.

IDENTITY OF "ANTEDILUVIAN" KINGS WITH EARLIEST SUMERIAN KISH CHRONICLE & UDU'S BOWL KINGS, & EARLIEST INDO-ARYAN & EDDIC KINGS

In the annexed Table is exhibited the identity of these "Antediluvian" kings of the Isin and Babylonian lists with the First and Second Dynasty main-line kings of the Kish Chronicle, with the first ten Aryan kings in the Indian lists (see Table, p. 130), with the first four Sumerian kings on Udu's Bowl, and with the first three Gothic kings in the Nordic Eddas as far as their king-list goes. It will be noticed that the Isin list, WB. 444 version, omits the sixth and ninth king, whilst WB. 62 version gives the full ten, and in their precise order as in the Indian lists. The serial numbers on left hand give the order of the names in the Isin list, and on right hand the order of the names in the Indo-Aryan lists. The syllables placed within square brackets are introduced as possible restorations of the text where it is destroyed or illegible.

¹ Another copy of this tenfold series was found by Weidner.

[For Table see over page.]
### Table Showing Isin “Antediluvian” Kings as Misplaced 1st & 2nd Dynasty Kings of Kish Chronicle, Indian Lists, Udu’s Bowl & Eddas.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>WB. 444</td>
<td>WB. 62.</td>
<td>Udu’s Bowl</td>
<td>Udu’s Bowl</td>
<td>Udu’s Bowl</td>
</tr>
<tr>
<td>1. UDUIN (or ODOIN) from Heaven made kingship at Urdu.</td>
<td>UDUIN (or ODOIN).</td>
<td>SAGG or SAGA-GA, or UDU-DUR or SAKH or DAR, DUR, GIN.</td>
<td>UKUSI</td>
<td>ODO, ODIN, SIG, YGG, or THOR or DUR from Heaven made kingship at Urd.</td>
</tr>
<tr>
<td>2. AMA-Lord (or AKU) of the Jar.</td>
<td>. . . -AMA of the Jar.</td>
<td>ENUZUZU.</td>
<td>AZAG, AMA (or AKA)¹.</td>
<td>NAKSHA, ENUZU, s.</td>
</tr>
<tr>
<td>3. ENU, Priest-king, Lord of men.</td>
<td>[ENU]-KIDU, UNNUSHA.</td>
<td>UDU, priest-king.</td>
<td>UDU or UDUK of Lord Sagg, s.</td>
<td>ZIMUGUN.</td>
</tr>
<tr>
<td>4. Lord Enchanter, Great Lord.</td>
<td>[UD]-DU-KU.</td>
<td></td>
<td></td>
<td>UDU</td>
</tr>
<tr>
<td>5. DUMUZI or DUMUGIN the Shepherd.</td>
<td>[DUMU]-ZI or -GIN.</td>
<td></td>
<td></td>
<td>UDU</td>
</tr>
<tr>
<td>6.</td>
<td>. . . EN, Lord of men . . . SHIBAZI, Lord.</td>
<td></td>
<td></td>
<td>ZIMUGUN.</td>
</tr>
<tr>
<td>8. UMUSH.</td>
<td>SUMADDI, s. of Pishmama</td>
<td></td>
<td></td>
<td>ZIMUGUN.</td>
</tr>
<tr>
<td>9.</td>
<td>UDU, priest-king.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10. BARDU or BAR-ATUTU, at Sam-</td>
<td>BAR-RA-DU (GIN-) or ZTU-</td>
<td>[BARDU, BAR-TU of inscr.]</td>
<td></td>
<td></td>
</tr>
<tr>
<td>adrin City. The Flood.</td>
<td>SUDU.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>The Flood.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

¹ Aka is Sumerian synonym for Asag, WSAD. 7.
² Sumana is called “brother” in late MSS., but may be a surname of Dushyanta.
HISTORICAL IMPORTANCE OF ISIN "ANTEDILUVIAN" KING-LISTS AS GENUINE OLD SUMERIAN KING-LISTS MISPLACED

It is thus demonstrated by the table that these so-called "Antediluvian" kings of the Isin Chronicle, although falsely called "Antediluvian," and merely a variant version of the Kish Chronicle kings of the First and Second Dynasties of the latter, are nevertheless genuine independent old Sumerian lists of the earliest known Sumerian kings, and thus of immense historical importance.

Their historical importance is all the greater as they continue the list from the first Sumerian king down to and inclusive of the first king of the Great Gap, Barat; and they preserve for the first king his ancient Sumerian titles of Udu or Odo and Uduin or Odoin, which along with his position and successors identifies him unequivocally with the first Nordic Edda king, Odin, Odinn or Odo.

It thus transpires that this list of kings existed in the Isin period as a floating traditional list of the very earliest known Sumerian kings, and presumably compiled in the age of the last or the tenth king; and that the Isin priests, not being able to equate their names with those in the First and Second Dynasties of the Kish Chronicle; in despair pitch-forked them in front, and in the remotest age they could think of, namely, before "The Flood," the Semitic myth of which had just come into vogue in Babylonian literature.

ODIN, THOR OR SIG, THE FIRST KING OF THE GOTHs, IS THE FIRST KING OF THE SUMERIANS

The most outstanding fact that emerges from this ancient Sumerian list of the earliest Sumerian kings, thus fortunately preserved to us by these Isin scribes in their "Antediluvian" Dynasty (see Appendix III and Table), is that the first Sumerian king bears the name of Uduin; and we have seen that his title of Sagg (or Sagaga) on Udu's Bowl inscription had the synonym in the bilingual glossaries of Udu-Dur as a recognized variant title for this king.

Now it is admitted by Sumerologists that some of the six Sumerian signs at present transliterated as U had an O
phonetic value; and I have shown that one at least of those "U" signs written by the O sign of the solar disc had clearly this O value and was the parent of the letter O in all the alphabets. But be this as it may, these Uduin and Udu names for the first Sumer king clearly equate with those for the first Gothic king in the Eddas, as Odin or Odinn and Odo.

Striking confirmation of this identity of the first Sumerian king Uduin with Odin of the Eddas is found in the bilingual Sumerian glossaries which define King Uduin as "King Udu, the Etil (Lord), the First Leader of Men." And here the title Etil or "Lord" is the same title which is a synonym for the first king as Sagg on his Stone-Bowl (p. 94), and is as we shall see the Sumer source of Thor's royal clan-title of ODL or ÆDL in the Eddas.

Moreover, the Star named after King Uduin is called "The Star of The Lord King ME-TI-RA," which discloses the Sumerian origin of the Sanskrit title of Mitra and the Persian Mishra for the Sun, which luminary was the sole "star" worshipped by the first king and his Goths in the Eddas. Still further the Planet Jupiter, named as we have seen after the first Sumer king's title of Ia or Ja, was called by the later Sumers "The planet Udu, the Etil (Lord), the Güt," wherein Güt, here spelt with signs meaning "The Bull of the Sun," is as we shall see later the ordinary Sumerian form of the word Goti or "Goth."

This identity is further confirmed by this Sumerian record stating (see Appendix III) that "Kingship from Heaven was made arise. At Urd City kingship was. . . . At Urd City Udu-in the king reigned." This is in strict agreement with the Nordic Eddas which state that Thor, also called in different stanzas of that episode Ódo, descended from his Himin, i.e. "Heaven" and enthroned himself as king at Urd.

"Ódo" & "Ódin" in the Nordic Eddas Are Titles Solely of Thor, the First King of the Goths & Not of Wodan

"Ódo," "Ódin" and "Odinn," as is clearly shown in my new literal translation of the Gothic Eddas, are solely the

1 WAOA. 38 f., 48 f., and pl. II. 2 Br. 10723 and cp. 1506.
3 Br. 10724 and cp. 8201. 4 Br. 51.
5 See my new translation of The Eddas.
names or titles of Thor, Andvara or Eindri, the first king of the Goths in the older Edda texts; and they are never applied therein to Wodan, with whom Odin was confused by the later Norse and Teutonic Wodan-worshipping bards, who arbitrarily transferred the Odin stanzas of the Edda epic poems to Wodan in order to exalt the latter after that Chaldean chieftain was deified by his descendants and votaries.¹

Wodan always appears in the older Eddas as a non-Goth, non-Aryan and non-Asa, and as an aboriginal Gальdr or Chaldean sorcerer who was the arch-enemy of Thor or Odin in the latter's establishment of Civilization in Cappadocia and elsewhere in Asia Minor and in Carchemish. Wodan is usually called in the older Edda texts by the name of Bodo or Bauta, a shortened form of his full name of Budhna, which is preserved in the Sanskrit Vedic hymns, in his later demonified form of "The Serpent of the Deep," who significantly is also made in the Vedas to be the arch-enemy of Indra, that is In-Dara, In-Dur, Dur or Thor. In the Eddas, Wodan is regularly represented as an aboriginal serpent-worshipping Chaldee priest and latterly sometimes mythically as a serpent; and hence his inveterate antipathy to Thor and his Aryan Sun-cult. Wodan's name is also preserved in its more proper form in our modern week-day name of "Wednes-day" or "Woden's-day" of the Anglo-Saxons, a people who latterly adopted the Teutonic Wodan or Woden or "The Fury" as their god of War instead of Mars and the serpent-rod bearer Mercury of the Romans. Whilst Thor's name survives in our "Thurs-day" or "Thor's-day" —preserving the older form of Thur for Thor—the Jupiter's day (i.e. Indra's day) of the Romans, when the Roman (and also Aryan-Sanskrit) notation of planets and god-names for the week-days was adopted by the Anglo-Saxons and Britons in Britain.

IDENTITY OF ODO OR ODOIN, 1ST SUMERIAN KING WITH ODO, ODIN OR THOR, 1ST KING OF THE GOTHES

The identity of this Odo or Odoin title and personality of this first Sumerian King, with the Gothic Odo or Odin,

¹ See details in my new literal translation of The Eddas.
a title of the first Gothic King, is evidenced not only by
identity in that name and in the other titles of that personage. 
as Sakh and Dur—the Eddic Sig and Thor or Dur—but also
by his identity in the premier position and in the names and
order of his successors, as seen in the comparative Table
on p. 140.

In achievements also the identity is evident. In both
Sumerian and Gothic records Odo, Odoin or Odin "descended
from heaven" to make kingship at Urdu or Urd, which
city I show was Carchemish on the Upper Euphrates, and
the headquarters of Wodan, who with his son was van-
quished and their Chaldean capital annexed and civilized
by Thor, Sig, Odo or Odin, as detailed in my new literal
translation of the Eddas.

We thus gain further striking Sumerian confirmation for
the racial identity of the Sumerians with the Early Goths
as Nordic Aryans.

King Barat, the Eponymous Ancestor of the Britons
as an "Antediluvian" King of the Isin Chronicle

It is especially noteworthy that the last of these so-called
"Antediluvian" Sumerian kings in both versions is the
famous Aryan emperor Barat or Brihat of the Indian lists,
the eponymous ancestor, as we have seen of the Britons
and British (see p. 106). It is now historically important
to find this independent Sumerian testimony to his exist-
ence and to his occupying therein the tenth place in
the list of the earliest Sumerian kings, just as he also
does in the list of the earliest Aryan kings in the Indian
lists (see p. 130).

The new information we now gain regarding King Barat,
who greatly extended the Aryan empire, from this Old
Sumerian misplaced king-list is that it records his capital
as being called Sumadru. This city has been supposed to
be identical with "Shuruppak" on the site of the modern
Arab village of Fara on the old Euphrates channel, not far
to the south of Bismya or Adab (see map), where the
contemporary inscriptions of this king were found. The
name of this city may possibly be called after King Barat's
BEROSOS' ANTEDIILUVIAN KINGS AS ARYAN

uncle's title of Sumanta in the Indian epics, which is presumably intended for the Sumerian Sumadi title of Barat's predecessor in the second version of this "Antediluvian" list. In this latter also Barat bears the prefixed title of Gin (or Zi), meaning "ruler," and also "move, rise, extend, fill, full." This Gin seems to be the title of Barat which the Indian scribes have translated into Sanskrit as Shravas, meaning "flow, gush, swift," and in a later Sumerian list we shall find that Barat bears the title of Gani or Guni, which may be a variant of the same.

BEROSOS' LEGENDARY "ANTEPILUVIAN" KINGS OF CHALDEANS ARE MISPLACED ARYAN KINGS OF 1ST & 2ND DYNASTIES OF KISH CHRONICLE WITH FABULOUS AGES ATTACHED

This Isin list of "Antediluvian" Sumerian kings in Mesopotamia or Chaldea, naturally suggested comparison with the late Chaldean priest Berosos' list of "Antediluvian" kings in the same region, compiled about the third century B.C. Such a comparison, hinted at by Poebel from his fragmentary Isin lists, has been attempted by the publisher of this fuller version of these lists, and shows a considerable amount of similarity in several names and in relative sequence; but the first name in the Isin list is read therein as "Alulim" (wherein the A belongs to the previous word, see App. III) in order to equate somewhat with the Alorus of Berosos; and the second name is read Ālalar in an earlier list, but this name clearly reads in the second version Āma-gar, that is "Āma of the Jar," that is of Udu's Bowl, in the capture of which the second Sumerian king assisted his father Thor.

1 In modern MSS. of the Indian epics Sumanta is made a "brother" of Barat's father, but this word seems to have been a title of the latter; for the later Indian scribes, in expanding the text, have clearly made separate personages out of adjoiningaliases and surnames, as shown by the evidence of the Sumerian monuments with regard to the second main-line king and others.

2 Sumadi is given in some MSS. as a title of the preceding or eighth main-line king Tamsu. WVP. 4, 129 f.

3 Br. 2036, 2396; M. 1342.

4 MWD. 1097.

5 Cory's Ancient Fragments, 51 f.
On revising the readings of the Isin-list names, I observed further agreements in other names, as shown in the accompanying table, in which my revised readings duly attested are shown in col. 2.

Berosos' "Antediluvian" Kings compared with Sumerian in Isin Lists

Berosos. Isin "Antediluvians."

1. Alor-os, appointed by God as Shepherd of Men. (A)-lu-in.¹ 1.
5. Megalar-os. Dumuzi. 5.
6. Daín-os or Daös, the Shepherd. . . . en. 6.
7. Eudorach-os with Odakon. Shibisi, the Shepherd. 7.
10. Xisouthros, son of 9, the Xasi-wadra of later Babylonian myth. Baratu, or Ziusudu.³ 10.

— The Flood —

— The Flood —

With reference to the name of Alorus given by Berosos to the first "Antediluvian" king, it is noteworthy that the first Gothic king Odo, Odin or Thor, bears in the Eddas the title of Hloridi, while in the Indian Epics and Vedas the first Aryan king bears also the title of Aila.⁵ The name of

¹ The second or properly first sign here lu has also value of udu.
² This sign is transcribed lai in eye-copy in WB. 444; but it is clearly ama in second version WB. 62.
³ An-na or "lord" also reads ash-na.
⁴ This is an alternative of the tenth king's name in second version, where the same signs also read, Zi-Barrachi, see App. IV.
⁵ WVP. 3, 168. This Aila title is interpreted by Sanskritists as a patronym or metronym of the first Aryan king, as "the son of Ila or Ila," his reputed father or mother, the latter a title of Mother-goddess. It seems to be possibly derived from the Chaldean Ilu, "god," designating him as "The Son of God," a title used for him in later Sumerian literature, where he, besides being called Adar, is also called Adamu, "the Son of God" (WPOB. 239, 253) in series with the description of Adam in the New Testament, "Adam which was the son of God." (Luke iii. 38).
this first king in the Isin "Antediluvian" list may read *A-lu-in* by including the *a* from the previous word. The fourth name of Berosos, *Ammenon*, seems to be the synonym title *Enmen* of the third king which has got out of place. *Odakon*, a contemporary of the seventh king, is presumably *Uduk* of the Vase, the fourth king of the Aryan and Sumerian main line, who has also got out of place in Berosos' list. The ninth king is clearly intended for Barat or Baratutu, the tenth king in the Aryan and Sumerian main line. And the tenth king *Xisouthros*, the Flood-hero of the late Chaldean and Babylonian legends, is obviously intended for *Ziusudra*, the synonym or surname of Barat in the second "Antediluvian" version, and the equivalent of the *Uchathya* title of the latter in the Indian epic-lists (see App. I. No. 10).

**HISTORICAL RESULTS OF THESE DISCOVERIES THAT THE "ANTEDELIUVIAN" KINGS ARE ARYAN**

Altogether, it is thus evident that the "Antediluvian" kings of the Isin priests and of Berosos in his Chaldean corrupt version of the same are now disclosed to be merely the Sumerian kings of the First and Second Dynasties of the Kish Chronicle with the inclusion of the first king of the Great Gap of that chronicle (Barat) and identical with the first ten Aryan kings in the main line in the Indian lists, who have been thus far misplaced before "The Flood" and assigned fabulous ages by the myth-mongering Isin and Chaldean priests.

The date on which the original lists thus preserved were compiled was presumably in the reign of the last king in the list, namely the tenth king Barat about 3150 B.C.; and the archaic spelling is in keeping with such an early date.

These results therefore establish still more fully the fact that the Kish Chronicle First and Second Dynasties are the First and Second Dynasties of the Early Sumerians, and the identity of the Sumerians with the Early Aryans.
IX

Two further Old Sumerian King-Lists discovered, of about 2700 B.C. & 2600 B.C., misplaced in Isin Chronicle, containing missing Kings of the Great Gap & confirming Kish Chronicle & Indian King-Lists of the Early Aryans.

Disclosing the Gaur or "St. George" title of 1st Sumerian King Odin or Thor, the Mukhla or "St. Michael," Tasia, Kan, Gan or "Gawain" titles of his son & Historical Originals of Adam, Cain, Enoch, Noah & Japheth as Aryan Kings, with fixed dates and contemporary monuments.

Turning now to the so-called "First Postdiluvian" and other Dynasties prefixed by the Isin priests to the First Dynasty of the Kish Chronicle, we find that these prefixed dynasties are merely a repetition of the self-same Sumerian or Aryan kings of the First and Second Dynasties of the Kish Chronicle, in the same order of succession and expanded beyond the eighth king of the Second Dynasty of that Chronicle with the lost twenty-six kings of the Great Gap in that chronicle, from King Barat onwards, and extended down to Sargon-the-Great and part of his dynasty under the old forms of their names and titles preserved in the Indo-Aryan Lists and in their Indus Valley Seals.

Indeed, the fact that this so-called "First Postdiluvian" Dynasty was merely another version of the self-same kings who were arbitrarily projected before it by the Isin priests as "Antediluvian," should have been apparent to any critical Assyriologist from the circumstance that the self-same preface in identical words is prefixed to both of them, namely: "Kingship from Heaven Udu, Sakha (or Sakh, Dur or Pur) made." This implies that each of these two lists had evidently been separate independent traditional lists of the Sumerian kings from the first king of the First Sumerian
Dynasty. But the credulous Isin priests, failing to recognize
either this or their relationship to the Kish Chronicle lists,
arbitrarily termed the older of the two lists "Antediluvian"
and the later "First Postdiluvian" and then attached
fabulous ages to the kings and their reigns.

**IMMENSE HISTORICAL VALUE OF THE MISPLACED ISIN LISTS
AS AUTHENTIC OLD SUMERIAN VERSIONS OF THE
MISSING KINGS OF THE GREAT GAP.**

Here again, as with the prefixed "Antediluvian" kings,
the prefixed "Postdiluvian" kings, these prefixed dynasties
whilst entirely fictitious as regards their chronological position
anterior to the Kish Chronicle, prove nevertheless in them-
selves to be of immense historical importance in preserving
old independent traditional lists of the earliest Sumerian
kings, which extend in two different and independent
versions from the first king of the First Sumerian Dynasty
more or less continuously down to Sargon and his dynasty,
and include between them all the kings of the Great Gap,
whose names are lost in the Kish and other Babylonian
chronicles.

We thus recover, in addition to a duplicate copy of the
first ten kings, two independent old Sumerian lists of kings
of the Great Gap to supplement and confirm those preserved
in the Indo-Aryan Lists, which led to these discoveries.
And they preserve amongst other critical details the name
and titles of Sargon’s father as king of Kish, in agreement
with those preserved in the Indian lists and on his Indus
Valley seals.

**DATE OF COMPILATION OF THE TWO OLD SUMERIAN KING-
LISTS MISPLACED BY THE ISIN PRIESTS AT ABOUT
2710 B.C. AND 2600 B.C.**

The respective dates of compilation of these two in-
dependent sets of Old Sumerian King-lists which the Isin
priests thus misplaced is presumably indicated by the last
king’s name recorded in each list respectively. This postulates
a date for the "First Postdiluvian" or "First Kish
Dynasty" list in Sargon’s reign that is about 2720 B.C.;
and a date for the second list in the reign of Sargon’s
grandson, Naram-Enzu or Naram-Ba (the so-called "Naram-Sin") about a century later. And this is in keeping with the Indian Epic tradition regarding Sargon, where he is we shall see repeatedly referred to as a leading descendant of the first Aryan king, implying that he had on record a continuous genealogy back to that first Aryan or Sumerian king.

"FIRST POSTDILUVIAN" PREFIXED DYNASTY OF ISIN CHRONICLE AS MISPLACED KINGS OF 1ST TO 4TH DYNASTIES OF KISH CHRONICLE

This so-called "First Postdiluvian" Dynasty which the Isin priests have prefixed with its fellows to the Kish Chronicle is made by them to reign at Kish City at a vastly remote period immediately after "The Flood." It consists of 23 kings who are made by the Isin priests to reign 31,762 years before the First Dynasty of the Kish Chronicle and to reign for a period of 24,510 years!

On making a revised decipherment of the names in the prefixed list (see App. III)¹ and on placing their names as revised by the Indian Key-Lists alongside those of the previous "Antediluvian" Dynasty and those of the Kish Chronicle and Indo-Aryan King-Lists I observed that they were the self-same kings in the self-same order in all these lists, merely differing somewhat in phonetic spelling and in the occasional use of a different but recognizable title, solar or lunar; and extending more or less continuously down through the Great Gap to Sargon's Dynasty.

COMPARATIVE TABLE SHOWING ALL ISIN PREFIXED "POSTDILUVIAN DYNASTIES" ARE MISPLACED KINGS OF 1ST TO 4TH DYNASTIES OF KISH CHRONICLE

This identity is exhibited in the accompanying table, in which I also place the strings of names of the next following "Early Postdiluvian" and other prefixed dynasties, all of which we shall find are similarly a further repetition of the

¹ My revised readings of the names in this text by the Indian Keys are given in App. III, where every reading of the ambiguous polyphonous Sumerian signs which differ from those hitherto conjecturally read without any keys to the form of the name are each and all duly attested by the standard Sumerian lexicons. See pp. 530 f.
kings of the Kish Chronicle First and Second Dynasties, but including the kings of its Great Gap down to Sargon's Dynasty.

In this table it will be seen that the chief difference between the "First Postdiluvian" Dynasty with its capital at Kish (col. 1) and the "Second Postdiluvian" Dynasty at Erech (col. 2) with its following prefixed dynasties, is that besides the occasional use of other titles, solar or lunar for certain of the kings, the latter (or Erech Dynasty) list gives a contracted early genealogy after the third king down to the fourteenth king. Beyond this it continues on with its successive prefixed dynasties giving the full list of the kings of the Great Gap down to Sargon's dynasty. Both these lists begin with the same king, the first Sumerian king of the First Dynasty of the Kish Chronicle, and give him several of his titles as in the "Antediluvian." His Sagg or Sakh title is spelt by the first list as Sakh or Sakha and by the second as Saggi, whilst his Ukusi title of the Kish Chronicle is spelt in the second list as Akgushe. The "First Postdiluvian" list of the "Kish Dynasty" ends with "Sargon" whose name is here spelt Shāgin, Šākin or Shāgur, in series with the Indian forms of his name, whilst the second string of prefixed dynasties (col. 2 of Table) carry the list down to Sargon's grandson Naram Enzu, here spelt Enuggeana, in series with the Indian list form of his name Ansu or Anjana.

Results of this Tabular Comparison prove First Dynasty of Kish Chronicle about 3380 B.C. to be the First of all Sumerian Dynasties, Recovering Old Sumerian King-Lists of Great Gap & Absolute Identity of Sumerians with Early Aryans

This comparative table demonstrates in the most conclusive manner possible by its positive and cumulative proofs in the extremely long string of mainline Sumerian or Aryan Kings, 39 in number, from the First Sumerian Dynasty continuously down to Sargon's Dynasty: (a) the fictitiousness of the Isin chronology in placing those strings of dynasties, so-called "Antediluvian" and "Early Post-diluvian" before the First Dynasty of the Kish Chronicle;
(b) the identity of the prefixed Isin "First" and other "Postdiluvian" and "Antediluvian" dynasties with the First and Second Dynasties of the Kish Chronicle; (c) the Recovery by these prefixed Isin dynasties of two genuine independent Old Sumerian King-Lists preserving the names of the last kings of the Great Gap of 430 years in the Second Dynasty of the Kish Chronicle; (d) the unique historical authenticity of the Indian King-Lists of the Aryans in preserving the full list of the Sumerian Kings and in their due chronological order and in their traditional forms of names and titles; (e) the uniqueness of the Indian Lists as a Key to the forms and restorations of the names and titles of Sumerian kings from the First Dynasty onwards; and (f) the absolute identity in tradition, language and race of the Sumerians with the Early Aryans.

**Additional Sumerian Titles of Kings Recovered by the Old Sumerian King-Lists**

This tabular comparison of these different Old Sumerian versions of the main line Sumerians king and dynasties with the Aryan also discloses several additional titles of leading kings which are of immense historical importance in confirming the identifications, and all of which are in series with Aryan or Gothic multiple titles of those kings—and see on the use of plural titles by the Early Sumerian and Aryan kings, chap. II, p. 51. Amongst these multiple titles of these Sumerian kings thus preserved, the following are of especial historical importance and significance.

**GAUR or GAOR or "ST GEORGE" TITLE OF 1ST SUMERIAN OR GOTHIC KING OF CAPPADOCIA & THE "GGR" TITLE OF THOR IN THE NORDIC EDDAS**

Amongst the other historically important Sumerian titles of the earliest kings in these old Sumerian King-Lists, thus fortunately preserved in the Isin Chronicles, is the significant one of *Gaour or Gaor* for the first Sumerian King, Udu, Odo, Indar or Dur, who had, as we have seen, his early capital at Uku, the immemorial capital of Cappadocia, the traditional home of "St George of merrie England," of whose name the Sumerian *Gaour or Gaor* is now seen to be
an early form, in series with its dialectic variant of Gar on Udu’s Bowl. This personal name for him is also written in Sumerian as Guer, Goer or Gur.¹

In the Indian Sanskrit also Gaura or Guru are names for the planet Jupiter i.e. Indra;² and in the old Indian Pali Thursday i.e. Thor’s-day is called Guru-day.³

This further confirms the identity of the Sumerians with the Goths, which latter people in their great national epics, the Eddas, give Thor the title of “Geor” or Geir, especially when he carries his standard of The Red Cross and in his slaying of the Dragon-worshipping aboriginal Chaldean chief who oppressed the people and opposed King Thor in his establishment of the Higher Civilization in Cappadocia and Mesopotamia.⁴

These new historical facts now fully identify the first Sumerian king with the historical original of St George of Cappadocia, the patron saint of England, who is still the patron saint of Asia Minor and the adjoining lands. The identity is still further confirmed by the title of his Cappadocian capital preserved in this Isin Chronicle, and in the phrase that King Odo, Dur descended “from Heaven” to establish kingship in Mesopotamia. For the Gothic Eddas relate that King Odo Thor’s capital at Oku in Cappadocia, the Sumerian Ubaru capital of the first Sumerian king in the Kish Chronicle and the Pteria capital of the later Hittites (see map), was also called “Heaven” (Himin, the Imin or “Heaven” of the Sumerians⁵; and it is related that he “descended from his Heaven” to conquer and civilize Urd at Carceminish in Mesopotamia; and in the “Antediluvian” Isin list his Mesopotamian capital is called Urdu (see accompanying Table, col. 3). Similarly in the second Isin list version, his original city is called Inan-na (see Table, col. 2) wherein the affix na in Sumerian = “Stone”; just as in the Eddas the old Cappadocian capital of Odo Thor is often called “Inn-Stane,” that is “Inn-Stone.” Moreover, I have shown

¹ WPOB. 319 f.
² MWD. 359, 369. The later Brahmans, of course, try, as with other old titles, to translate this title to find a meaning and render it “teacher.”
³ CD. 151.
⁴ WPOB. 304 f., 318 f., 320 f. And see my new translation of the Eddas.
⁵ WPOB. 241, 251; WISD. 94, 97.
in former works that this first Sumerian or Aryan king, who
was afterwards deified for his benefactions to humanity
by the grateful later Sumerians, Babylonians, Hittites, Indo-
Aryans, Greeks and Goths is represented in the literature and
mythology and art of all these several people as slaying the
destructive world-menacing Dragon, and usually in association
with his demon-dispelling solar Red Cross of St George.

"MUKHLA" OR "ST MICHAEL" AND "TASIA" TITLES OF
2ND SUMERIAN OR GOTHIC KING re "TASCIO" OF THE
ANCIENT MONUMENTS & COINS OF THE ANCIENT BRITONS

Equally important historically are the Mukhla, Mūku and
Tasīa titles for Azag or Bakus, the human original of
Bacchus or Dionysos, the son and successor of the First
Sumerian king, preserved in these prefixed Sumerian King-
Lists in the Isin Chronicle and referred to generally in a
previous chapter. They confirm from independent old
Sumerian sources the historical human original of St Michael
the Archangel, the vanquisher of the great Dragon, with
Tasīa the solar Archangel of the later Sumerians, Baby-
lonians, Hittites, Phœnicians and Ancient Britons as I had
already demonstrated from quite different sources.¹

The historical human original of St Michael the Archangel,
I have shown was the son and successor of the first Sumerian,
Aryan or Gothic king, Indara, Dur or Thor, and was identical
with the Gothic Midi, a name equating with the Sumerian
Mūku of the second version of this Isin Chronicle and with
the modern "Mike" contraction for "Michael." Midi is
the Eddic title for Thor's son and chief-champion—
otherwise called Aegis or Bauge, i.e. this Sumerian Azag or
Bakus who assisted his father in slaying the Dragon-
chief and who himself also slew the almost equally malignant
Dragon in the person of the son of the old Dragon-chief.
He is Midi the Archangel of the Aryans, Phœnicians and
Greeks on the ancient coins of Cilicia and Phœnicia; (see
Figs. 12, 13)² and the patron saint of the western Phœnicians

¹ WPOB. xv. 243 f., 338, 354 f., with many illustrations from Sumerian,
Babylonian, Hittite and Phœnician seals and monuments, and Ancient
Briton monuments and coins and from Phœnician coins.
² WPOB. 249 f., 319 f., 334 f., 349 f., 357 f.
who named after him their chief tin-port in Ancient Britain "St Michael's Mount."

_Tasía_, as his other title is preserved in this Isin Chronicle in keeping with its usual form in Sumerian and Babylonian literature, is of immense historical importance in confirming his identity as the historical human origin of this solar archangel _Tasía_ of the later Sumerians, Babylonians (who also called him _Duk_ and _Mar Duk_) ¹ Hittites, Phoenicians, Trojans and Greco-Romans, the _Daxa_ of the Indo-Aryans, and the _Tascia_ solar archangel of the Ancient Britons so freely invoked on the prehistoric monuments and figured on the pre-Roman coins of Ancient Britain,² as we have seen in Figs. 1, etc.

**Kan, Gan, Gin or Gun, title of 2nd Sumerian King Discloses the Historical Human Origin of "Sir Gawain" of the Arthur Legend & of "Cain"**

The _Kan, Gan_, or _Gun_ title of the second Sumerian king preserved in the Old Sumerian King-List in the Isin Chronicle (see col. 2 in Table), wherein he is also recorded as the builder of the city of Unuk, that is "Enoch," identifies him on the one hand as the historical original of "Sir Gawain" of the King Arthur legend, and on the other hand with Cain, the builder of Enoch city of the biblical legend, in which however his noble character and birth are mutilated and spitefully perverted.

The King Arthur (or properly Ar-Thur) legend, as we have already found, is a medieval romantic version of King Thor or Her-Thor, the first king of the Goths, in the Nordic Eddas, who we have found is identical with the first king of the Sumerians, Dur, In-Dur, or In-Duru, wherein the prefix _In-_="king"; and _D_ freely interchanges with _T_, and latterly _T_ with _Th_. King Thor's son and chief knightly champion warrior in the Eddas bears amongst his other titles that of _Gun_, _Gunn_ or _Kon_, and is the traditional "Conn the Hundred Fighter" of the Irish-Scots legends. He is also now discovered to be the historical original of "Sir Gawain" the young knightly champion of King Arthur in

---

¹ WPOB. 259 f., 343 f.
² WSAD. 53; WISD. 37, 79; and see foregoing notes 1-3.
the modern bardic versions of that legend. In the Eddas prince Gunn or Kon performs the same feats of knight-errantry in single combat as does Sir Gawain and he also vanquishes "The Green Man" who was the champion as now disclosed of the aboriginal Chaldees and son of the mother-weird.¹ In the later versions of the Arthurian legend Sir Gawain is arbitrarily made by later bards the "nephew" of King Arthur, but he was really as now seen his son.

"Adam" of "The Garden of Eden" Legend as a Travesty of the First Historical Aryan King with His History & Character Perverted

It now transpired from our discovery of this Kan or Gan title for the second Aryan or Sumerian king, in view of his being recorded as the builder of the City of Enoch (Unug or Erech), and as the son of Adar, Adda or Addamu and as the father of Enu, Enuzu, Naksha or Nahusha the father of "Ia-patesi," that Kan or Gan was obviously the historical original of the "Cain" of the Hebrew Genesis with the genealogy of "Adam, Cain, Enoch or Enos, Noah and Japhet"; and that his father, King Adar or Adda or Addamu, was the historical original of "Adam" of "The Garden of Eden" legend of the Hebrew Genesis, with his history and character perverted by the Semites.

Further examination fully confirmed this chain of identities. And it showed that the Hebrew rabbis who composed Genesis with its Garden of Eden and Creation of Man story had manifestly helped themselves to the floating traditional history in late Babylonia in respect to the oldest kings known to the ancient world, namely the kings of the First Aryan Dynasty. But not understanding it, they had travestied the historical facts and the noble character of the great King "Adam," by making "Adam" to be the first lowly "created" man, instead of the first man and superman, several geological periods subsequent to the advent of man in the world, who first made men of the Pre-Adamite men. His date also they did not get quite correctly, but evidently took the late Babylonian estimate which placed

¹ See my new translation of the Eddas.
him several centuries before his true date. Thus they made their date for the "creation" of Adam and the "Creation of the World" to be 3761 B.C.; whereas the year on which King "Adam" ascended his throne, as we now find by the new historical evidence, was about the year 3378 B.C.

The Name "Adam" in Relation to Titles of the First Aryan or Sumerian King Dur, Bur or Thor

We already observed in the Bowl genealogy of Udu that he calls himself therein by the title Patesi or "Priest-king," and in the Kish Chronicle he is called "The devotee of Lord Sagg, whose later reflex was called Ia (or "Jah"), whence as Ia-patesi or "Priest-king of Ia" seems to have been coined his title of "Iapetos" or "Japhet." The First King, in addition to his personal name of Dar, Dur or In-Dar, bore also the titles of Sagg or Sakk, Udu and Adar—Odo and Adar being also names of Thor in the Eddas. Now the Semitic synonym for this Sumerian king (or god) Dar is Adda; and Adda was made by the priests "The God of the Thunder Storms," just as King (or Lord) Sakk was latterly made so by the Sumerians, and just as he was as Indra made by the Indian Brahmins "The God of Thunder and Rain," and as Zeus (the Sumerian Sakk, Zakh or Zax) he was made by the Greeks "The God of the Thunder-bolt." And Idim we found was a synonym for King Sakk's title as Sagg on Udu's Bowl, and the vowels are freely interchangeable in Sumerian.

Later, we find that in the polytheistic stage the priests, in extending their mythology, made a human reflex of this deified Adda (i.e., the deified King Dar or In-Dur himself) to bear the name of "The Man Ad-mu (or Adda-mu)," who retained a memory of the original human character and exploits of King Dar or Sakk of the Sun-Hawk cult. They gave this "Man Addamu" the characteristic title in Sumerian of "The Man Sig, the Hawk-Man (or Sakk)"—wherein Sig we have seen was a Sumerian variant of Sakk and is a common title for Thor in the Nordic Eddas. But

1 M. 1868; B. 113. Also spelt by Semites Adad.
2 Br. 3426. On Adda, Br. 4165.
3 Br. 3426 and 2051.
here now comes the signficantly historical fact that they define this Sumerian title for this Admu or Addamu "the Hawk-Man" in Semitic as "the Man ADMU, The Revolutionist, The Caster down, the Bird (Hawk)-Man." 1

Here then we have Babylonian references not only to the Semitic application of the name Admu or Addamu to the human form of the first Aryan or Sumerian king, but also the memory of King Dur's or Sakh's great Revolution, by which he rebelled against the Pre-Adamite Semites' "god," and cast down their Serpent-Lion and Mother-Son demonistic cult by his establishment of Civilization and civilized rule; and thus evoked upon his head and name the spiteful vilification of the Semites down the centuries—a vilification which was continued even after the Semites adopted "Adam's" idea of God in Heaven in place of their own old demonist totems the Serpent and Lion of the underworld that demanded sanguinary sacrifices.

King Adam's or Addamu's Revolt against the Pre-Adamite demonistic Serpent cult in Babylonian Art and Literature

Apart from the systematic references to Lord Sakh, Dar or Adar's overthrow of the Serpent-Dragon cult of the Chaldeans in Sumerian and Babylonian sacred literature (as instanced in the old hymn cited at p. 150, and in the many seals I have figured in previous works), a Semitic reflection of the human King "Adam's" epoch-making revolt against, and overthrow of, that Semitic demonolatry is, I find, preserved in the well-known later Babylonian legendary poem on "How Adamu broke the Wing of Shūtu, the South Wind," in which Adamu is in human form though semi-mythical. The tablet on which it is written dates to about the fourteenth century B.C., that is to a period when the Semitic Babylonians had largely given up their Serpent and demonist worship, and had borrowed King "Adam's" or Dar's idea of Heaven and God, and also the later Sumerian idea of an anthropomorphic god, and had personified Heaven as an anthropo-

morphic Father-god, "Anu," forming with two other gods, namely, the Moon and In-Dur himself, a trinity godhead.

In this poem, with a vague memory apparently that Adamu was related to In-Dur or Ia, "The Lord god Dur" (that is to his deified self), he is made "the son" of that divinity, who had become in their polytheism "The god of the Deep Waters or Flood"; and his epithet here as "The son of the god Ia," is in series with Adam's title in the New Testament as "Adam, the son of God (Iah or Jah).

![Fig. 21.—Trial of "Adamu, the son of God Ia," for casting down the Semitic "god" Shātu. From a seal of about 2500 B.C. After WSC. 300 b.](image)

(For explanation of the Bird-form of the lower half of his body, see text.)

But the story was current much earlier, as it was a favourite subject on seals of about 3000 B.C. or earlier (see Fig. 21), which represents Adamu as being tried before a god for the heinous offence and "sin" of a mere man casting down and maiming a "divinity." And the god before whom he is brought as a prisoner is seen on the earliest seals to be, not the Semitic Anu, but In-Dur or Ia,¹ that is his own deified reflex. This is exactly paralleled in the later Indian Vedas, as we have seen, where the _man_ Indra was made by the Brahmans, who had forgotten the origin of their god, to be the object of jealous malevolence by their _god_ Indra who was developed from him. In these seals, Adamu is pictured conventionally as a Bird-Man, his upper body

¹ Cp. WSC. Figs. 291-8, where the water streams and fishes are diagnostic.
being human and his lower with the body, feet and tail of a bird—this, however, appears to be merely a graphic device to represent him by the hieroglyphs of his title of "Bird-Man" or devotee of the Sun-Hawk, for distinguishing purposes.

The name of Adamu's enemy is given in the poem as Shûtu, and he was latterly identified mythologically with the destructive and dreaded scorching South Wind. But it seems to me that he was Shûtu "the Slinger of the (Chaldean) Mother-goddess."¹ For this same outrage inflicted by him on Adamu with the same retaliation by the latter is related of Thor in the Nordic Eddas as inflicted by his arch-enemy Surt, who was the fiery stone-slinger of the Mother weird of Urd and the prototype of Satan.²

In the following translation of this poem, however, I retain the later mythological reading of "South Wind," and for "hand" read accordingly "wing."

"HOW ADAMU BROKE THE WING OF THE SOUTH WIND (SHÛTU)

In this legendary form the tablet literally records :³

"Shûtu in angry scorching [raged] and ducked him (Adamu) under:
Unto the dwelling of . . . [the fishes] he made him (Adamu) sink.
[Quoth Adamu] 'O Shûtu . . . [thou hast played] me bitterness,
For that I will bind you! Thy wing will I break!'
As with his mouth he had said, [so] of the South Wind
the wing was broken.
For seven days the South Wind over the land did not rage.
God Anu to his minister Lord Ila-abrat spake:
'Why has the South Wind for seven days over the land
not raged?'

¹ Cp. MD. 1311, No. 4; and gishparru, 233.
² See my new translation of the Eddas.
³ The text was published by H. Winckler in Der Thontafelfund von El Amarna, 166; and reproduced KFS. 215 f. And several translations practically identical are extant.