

CENTRE OF ANCIENT CIVILIZATION

Yaukhazi of Yaudai	=	Hezekiah of Judah.
Quasmalek of Udumai	=	Labung.
Hanon of Gaza	=	Sapalul of Patenians.

It will be seen from this list that two of these ancient princes bore a title similar to that of Tienzi appertaining to the Emperors of China, and the Mikados of Japan are called Tenshi, the modern kings of Burmah were called Thinti, and the Pharaohs of Egypt Suten (bat), an apparently equivalent term, so that the title was evidently used in the ancient world by many potentates.

With so many occupants of the seats of the mighty, the task of identification is very complicated and difficult to deal with, although all these and more besides are mentioned in the Old Testament, therefore the matter will require some threshing out before they can all be assigned to their proper positions.

Sargon, who was the greatest and ablest of the Assyrian kings, gives a very full list of the countries he reduced to submission. He states that he defeated Humbanigas, King of Elam, Gunziman of Melid, Tarkhulara of Markas or Gangum the Great, Yamen of Ashdod, Omri of Samaria, Tamnani in the middle of the Sea, Kaskar, Tabal, Hilakku, Mittati the Moschian, Musri at Raphia, and the seven kings of Yatnan. He reigned from Yatnan (Ceylon) to the limits of Misri (Siam) and the lands of the Moschians, over the Litai who dwelt on the rivers Surapi and Ukni, the Suti of the deserts of Jatbur (Scind desert), Bit Yakin on the seashore to Dilmun, and Rapik probably Pegu.

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He ruled from Ras of Elam to the river Mustri of Achiari, and received tribute. The Far Media was situated at the Rising Sun with the city of Simaspatti. He placed lieutenants over Namri, Ellip, Beth Hamdan, Parsua, Van, Armenia, Kaska, and Tabal as far as the Moschians.

Ilubid of Hamath established himself at Karkar, and stirred up Arpad, Simyra, Damascus, and Samaria, but was defeated and punished.

Sebech, King of Misri, was defeated and fled away, but his ally Hanon of Gaza was captured and executed.

Pisiris of Carchemish joined Mita the Moschian, but was reduced to submission. The inhabitants of Papha (Papun) and Salluken (Salwen) in Kakim (now the land of the Kakyen tribes) rebelled, so he pulled them out of their beds, and made them live at Damascus.

Bagadatti of Mount Mildis joined in assassinating Asa, of Van (Nipur), so he placed Ullusun, brother of Asa, on the throne, but he too joined the rebels, on which Sargon in a fury burst like a storm on Isirti, the capital of Nairi, and punished the rebels with stern severity.

Some tribes had killed men of Kue of the land of the Setting Sun, so he expelled them into the Sea, and occupied Harrua¹ of the land of Kue, which Mesha the Moschian had ravaged.

Pharaoh King of Egypt, Samsi Queen of Arba, and Ithamar the Sabæan were the rulers of the far seaside, and sent him tribute of horses, all kinds of dogs, and frankincense.

Mita the Moschian, having heard of the defeat of

¹ See Deuteronomy ii. 36.

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Uperi of Dilmun, sent ambassadors to the shores of the Sea of the Rising Sun to treat for terms, after Sargon's lieutenant in the land of Kue had brought him to reason, and Sargon gave him Harrua, which he claimed had of old belonged to him, on his tendering his allegiance (Judges xi. 15). Sargon attaches great importance to his successful war against Babylon, for at the beginning of his reign he had met with some reverses.

Merodach Baladan, lord of Yakin, king of Chaldea, who had established his dwelling amidst the Sea of the Rising Sun, and had confidence in gubus idi (probably the spirits of the dead) and the Sea, allied himself with Elam (the Western one). The Chaldean garrisoned Dur Atchar on the Undias river with Gambul troops, and bored a channel from the Surapi; therefore Atchar would appear to have been some strategic point in Western India, and may have been the great fortress of Gualior, for there were Gambul troops there.

Leaving 400 horse and 4,000 infantry in this fortress, Merodach accepted battle somewhere in the vicinity, but was routed, losing 18,000 prisoners to Sargon, and he fled to the East in his cotton garments, while the remnant of his army streamed away to the Ukni or Indus valley, where they pillaged the Elamite country. Sargon proceeded to secure the fruits of his signal victory, by reducing the great cities of the West, and enforcing submission to Assur. He mentions a great number of names, amongst which occur Puqudu, Nazikat, Hindear, Jatbur, and Patiyail, but few traces of them can be recognized now.

Afterwards Sargon marched to Babylon, made

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the city of Bel quake with terror, and assumed supreme power there. Merodach took refuge across the sea, and taking up his quarters at Bit Yakin, which has been identified with Rangoon, forced contributions from Ur, Larsa and Kishki. He strengthened the city by digging a canal from the Burrat, and exhibiting the symbols of his ancient authority, prepared for a last effort against the invaders.

Sargon after a time followed and besieged Yakin, and it was not long before his strenuous attacks drove Merodach to despair, and forced him to sue for terms. On the surrender of all his regalia, and the bitter degradation of kissing the earth in presence of Sargon's representative, the King of Babylon was allowed to depart with his life, while Yakin was given over to partial destruction.

The Assyrian pulled down its ancient pinnacles, and made the magnates take to the cultivation of the land, which had formerly been left to the Suti or Sudras, but he permitted various professions to be carried on under the supervision of his officers. He then organized the great Empire he had won, and divided it into satrapies, governed by viceroys at Sakbat, Babylon, and Gambul. Therefore towards the latter part of his reign Sargon must have been supreme over the East, ruling apparently from Syria to the gulf of Siam; his death is stated to have been by assassination at the hands of a soldier who was possibly one of the conquered Eastern people, who had suffered so long from the Assyrian invasions.

CHAPTER XII

CONQUEST OF INDIA AND BURMAH BY CYRUS

THE Malay Peninsula and the coast of the Sea of Martaban seem to have been the home of the Pulasta or Burasata, Philistines, who are called Casluhim in the Old Testament.

Egyptian documents mention not only Tchaii, the Patinian land, but another country in this quarter called Uauat, a term that would appear to signify the land of Wawa, and this name was used to denote the Archipelago even in the times of the Arab predominance in the Far East, although it has now been restricted to the single island of Java.

When Marco Polo visited the Archipelago, Java was called Java the Greater, and Sumatra, Java the Lesser ;¹ while the Siamese applied the name of Ch'vea to Sumatra in recent times.

However, the Egyptians gave the name of Asi to some island in the same quarter from which they obtained copper, and this may perhaps be identified with Acheen, for the native pronunciation of the name hovers between the hard Achi and the soft Asi, while the final *n* is absent, therefore the Egyp-

¹ See *Marco Polo*, Vol. II, pp. 217-226, by Col. Yule, 1st edition.

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tian Asi may have denoted either the whole island of Sumatra or only the part which is now the Naboth's vineyard of the Dutch.

Ptolemy, the Egyptian geographer, identifies Ceylon with Taprobane, but there is no trace in Ceylon itself of its ancient name having been changed for one belonging by right to Sumatra. None of the travellers who visited Sumatra in mediæval times ever confuse Taprobane with Ceylon in their accounts, and this false identification seems to have been solely based on hearsay information; so that Taprobane may be considered to have been an ancient name for Sumatra and not for Ceylon.

The descriptions of Taprobane current in the Western world during classical times are generally unsuitable if applied to Ceylon, but not so if applied to Sumatra.

For instance the length of the island is given at from 5,000 to 10,000 stadia, and taking the stadium at about one-ninth of a mile, this would point to Sumatra, which is 1,047 miles long by 230 broad, whereas Ceylon is only $271\frac{1}{2}$ by $137\frac{1}{2}$ miles at its greatest.

Then the animals that were to be found in Taprobane are said to have included rhinoceroses, tigers and very fierce elephants; of these however only a rather mild-tempered species of elephants without tusks or with very small ones is now to be found in Ceylon, though all are to be found in Sumatra.

The distance of Taprobane from India is put at seven days' voyage; this indeed agrees with Sargon's statement about Yatnan, which he says was seven days from the coast, but as the voyage from the Ganges to Ceylon was accounted seven days in

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the times of Eratosthenes, the famous geographer of Alexandria, who flourished about 200 B.C., Sargon may have been referring to such a voyage, for the Assyrians seldom campaigned in the south of the Peninsula, and knew little about it.

Moreover in some of the classical accounts the voyage from India to Taprobane is given at as much as twenty days, so that considering the proximity of Ceylon to India, the times recorded are more applicable to Sumatra than Ceylon, though no doubt some confusion between the two islands occurred.

Pliny mentions an embassy that came from Taprobane to the Romans, the members of which declared that they saw quite a new set of constellations in the West, and that the shadow of the Sun there fell to the north instead of the south as in their own country ; this would indicate that they lived south of the Equator and it passes through Sumatra.

Between them and India was the island of the Sun, and that of Elu or Ceylon must have been this island of Helios.

They further stated that a fair-haired race with blue eyes from Seres, that is from the region of China, who could not speak their language, frequently came to trade with them ; and a race of Northern Pacific traders are likely to have limited their voyages to Sumatra and Malayia.

Some of the details about Taprobane are no doubt true of Ceylon, but it is apparent that the descriptions of the two islands that filtered through to the West became confused ; they are collected in *Ancient India*, by J. W. M'Crindle, and that author remarks of the classical geographers that

“ they persistently exaggerate to an enormous ex-

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tent the demensions of Taprobane; even Ptolemy himself, who otherwise describes it very accurately, fell into the common error and made it twenty times its actual size" (p. xxi).

Therefore it is not surprising if the name of Taprobane was given to the wrong island.

The name of Tyre is supposed to signify a "rock," but this rendering depends mainly on the doubtful evidence of a pun, and the term Turas, the Stone or city of the Tur, does not insist on being so translated, and may have signified the Son.

The island of Punt or Ta Neter has often been placed in Africa, in default of an Eastern world, but the two years required for a voyage there and back negative any place near to Egypt, and help with other clues to identify the Divine land with Sumatra; moreover among the articles brought back from Punt was antigum, which was required for preparing incense for the temples.

This substance got its name probably from the land of Anti, for Siam and Cambodia the land of the campa are still famous for their camphor, although Sumatra supplies the highest quality. Thus Punt would have supplied Egypt with an article not obtainable in the West.

The well-known expedition to Punt was organized by Hatshepat, the Queen Pharaoh of Egypt, and she recorded its successful termination by pictures and hieroglyphics with which she decorated a temple which now bears the very Indian name of Dur al Bahar.¹

In the picture of the prince of Punt and his family found there, the princess of that distant island is

¹ See *History of Egypt*, Vol. IV, p. 7, Wallis Budge.

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made of abnormal size, and it is not to be supposed that the polite Egyptians would have made use of their wonderful knack of catching the salient points of different human types, to caricature their divine friends of Punt. This great lady is portrayed of Semitic type, and much bigger than her husband, though the daughter is of the normal size; so it is possible that this ponderosity was a regular characteristic of the Punt goddesses. It would then explain a fashion still existing in the Barbary states, long under the influence of the Punic race, for there it is still the custom to fatten up a bride before marriage in order to add to her attractions, so the fashion seems to have travelled from the shores of the Pacific to those of the Atlantic.

The description of Tyre and its foreign customers given in Ezekiel xxvii. could hardly refer to the Mediterranean city, for his Tyre was at the entrance of the sea, and in the midst of the sea and of many islands. It traded with places which can be identified as belonging to the countries across the Himalayas conquered by the Egyptians and Assyrians, and in jewels, ivory, and other articles to be found in those countries.

Dedan points to the land of the Dardanians, the gold teeth of Northern Siam (Jeremiah xlix. 8); Bashan and the Ashurites of Chittim must refer to the Hittites of the Shan country, and Tenasserim, the ancients of Gebal probably dwelt at Beth Yakin, Javan, Tubal, and Meshech (probably Shechem), could not have been far from Assam; the horses of Togarmah may have some distant connection with an early devotion to polo in Manipur; the land of Minnith is mentioned in the Assyrian inscriptions,

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and the Chinese gave the name of Mien to Burmah in later times ; the Cassia of Dan and Javan is still prized in the East ; Arabia and Kedar point to the coast of the Arabba Lattata, and the Malay Peninsula where the name of Kedah is still extant¹ ; the gold and precious stones of Sheba and Raamah now find a convenient mart at Bassein and Rangoon in the golden land, and Haran, Canneh and Eden could have found one nearer than the Mediterranean.

Therefore the original Tyre, famous in ancient days, for its far-sailing mercantile marine, must be placed at Banca in the Malay Archipelago.

The practical fall of Assyria appears to have occurred about 630 B.C , at the hands of a vast horde of Cimmerian invaders, who, having poured into Asia Minor, first overwhelmed that country, and then some years later advanced into Assyria, and destroyed even that great military monarchy.

The Greeks recount the story that Sardanaplus, the mighty King of Assyria, when shut up helpless in his capital and driven to despair, gathered his wealth and family into his palace, and having set fire to it perished in the flames.

This name closely resembles that of Assurbanipal, the last great king, and the ruins of Nineveh show that his palace was burned, while records are silent about his end, and the inscriptions practically cease with his time, so that the evidence rather indicates that the catastrophe happened at the end of his reign.

After the Cimmerian flood had passed away, almost as suddenly as it had come, some efforts appear to have been made to reconstruct the Assy-

¹ See Jeremiah xlix. 28.

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rian kingdom ; a mean palace was built at Nineveh, the ruins of which remain, and some brief records mention several kings, who, however lofty their titles, could not have had much authority.

After these events had happened, the nations, who had suffered so long from the severity of Assyrian rule, seem to have combined to give it the final blow, and tradition rather than records intimates that a force came up from the Persian Gulf, and acting in concert with, but not in conjunction with, the Medes of Persia and Central Asia, succeeded in this object.

Several repulses were suffered by the allies before they were able to invest Nineveh, but finally they stormed the great city that was at the head of the nations, the capital of the Kings of the World, and Assur was no more.

The extraordinary number of captives transported from the East to Assyria must have affected profoundly the population of the West ; the records enumerate hundreds of thousands carried away to the Euphrates Valley and the West, besides continual transfers of rebellious subjects from one part to another of the East itself ; thus the Nairs of Coorg in Southern India may be connected with the ancient Nairi, and their polyandric marriage customs are similar to those prevailing among some of the Himalayan tribes. The warriors of the Rajput fighting clans, the learned and haughty priests, and the skilful artisans were selected to strengthen the population of the Western territories of Assyria, and weaken the ancient Eastern Kingdoms.

The inscriptions frequently state that all the Chaldeans that could be found were carried off ;

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however this powerful caste were not long in making their influence felt in the West ; and although the bulk of the inhabitants there must have continued to be of Assyrian race, as the name given to the valley in many records implies,¹ the Chaldeans were able at several subsequent periods to gain a position of predominance in the new land ; notably in the time of the Neo-Babylonian dynasty, in that of the pseudo-Smerdis, and in that of the Sassanian Persian dynasty.

Darius² describes the usurpation of the pseudo-Smerdis as an attempt by the Magian priesthood to place the Empire under their own domination, and to extirpate the form of religion favoured by himself.

Persecution, expulsion of priests from their temples, and massacres marked this struggle for religious predominance, between what were probably two rival sects of one great faith.

In the revival of the Magian religion, which took place under the later Persian dynasty, called Sassanian, the crafty priests may have foisted their own particular form of religion on an ignorant nation, who had forgotten possibly the austere faith of Darius.

The Chaldean monarchy established by Nebopolassar after the fall of Assyria, and raised to supremacy by Nebuchadnezzar, did not survive very long, and after Cyrus the Great had disposed of the Medes, he prepared to join issue with Nabonidus, king of Babylon, for the sovereignty of the East.

In his inscription³ Cyrus states that the decisive

¹ Compare 2 Kings xxiii. 29 and Ezra vi. 22.

² See *Records of the Past*, Inscription of Darius.

³ *Ibid.*, Inscription of Cyrus.

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battle which gave him the supreme overlordship was fought near the city of Rutu, on the bank of the river Nizallat, against the army of Accad under Nabonidus, and that shortly after the battle he entered Sippara, and his troops guarded the gates of Esagil ; Rutu is a name equivalent to Ruru and Rubar, so the scene of his victory may be identified with the vicinity of Sonargam in India.

The contest does not appear to have been very severe, and treachery had been at work amongst the troops of Accad, for which the religious intolerance of the Chaldeans was to blame probably, so Cyrus at once sought to gain popularity by sending back to their ancient temples, the idols of the gods, which had been carried away by Nebuchadnezzar, and concentrated at his new Babylon.¹

Cyrus mentions various trans-Himalayan places, such as Durili, Sippara, Istar Sumili, and the land of Gutium, while he refers to the ancient cities on the Idigna or Brahmaputra as having existed there from of old.

After his defeat Nabonidus deserted his army, and fled away to Eki, where he was soon afterwards captured alive, but contrary to the usual practice his life was spared apparently, and he was given an unimportant satrapy in Kermania, where he passed into oblivion.

Thus Cyrus became lord of the World, and he gives in his inscription a long list of the princes of the East who came and kissed his feet at Suanna.

It would be difficult to find any historical traces in Western Asia of long established principalities

¹ Compare Ezra i. 1.

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that had survived Assyrian times, or that existed there during the period of Achaemenian supremacy, except Lydia and such states as flourished in Asia Minor, a land which appears never to have attracted the cupidity of the Assyrians, and was little known to them.

The trans-Himalayan territories of the Persians may have slipped out of their grasp during the struggle of Darius with the Magian priesthood, and there is little trace in the accounts of Alexander's raid, into India of any Persian supremacy there at that period, but a perusal of Nehemiah's account of his rebuilding the ruined city of Jerusalem during the reign of Artaxerxes can hardly fail to convince an inquirer that it must refer to the ancient capital of David and Solomon in Manipur.

Herodotus states that the Indian possessions of the Persian King, the King of kings, brought in an immense revenue, greater even than that of the Mesopotamian plain, so as the Punjaub can hardly have been as rich as that satrapy, this great revenue must have been drawn from a very broad territory beyond the Himalayas, so that whatever may have been the case just before the fall of the Persian monarchy, the heirs of Cyrus would seem to have been for a long time suzerains of a great part of India, and probably of Burmah.

There is a vague tradition that Cyrus himself fell in a battle against the Hittites.

The identification of so many of the famous centres of the ancient Empire of Sumer and Accad with cities near the coasts of the Sea of Bengal points in that direction for the early centre of civilization.

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The Egyptians looked to some distant island in the East called Punt or Ta Neter as a sanctuary of their religion; the Assyrians looked across the Himalayas towards Babylon and the East as the sacred seats of the great gods; the Patriarchs are described in the Old Testament as continually journeying from the East; and Hindu tradition records that "from the East came the gods, Westward to men."

Again the early language was very soft, and the letter *r*, a sure sign of the West, was absent; for instance the older form of Indra was Inda, and of *uru* was *ulu*, and the people who spoke this language called the ocean washing the shores of India, the Sea of the Setting Sun; these are strong indications of an Eastern origin.

The original Misri has been identified with part of Indo-China, and the vicinity of the Moschians, so that if the heroes of the exodus colonized the Brahmaputra valley, and afterwards returned to conquer the ancient Canaan, the land of the Anti people may be awarded the honour of having been the home of early civilization.

However, men seldom effect much except under the leadership of some great spirit, who is able to enforce his authority and focus efforts on definite objects, and this power is accorded more readily to a great religious teacher than to other leaders, so the early advance in civilization may have been due to a founder of a new religion.

If the name of Nimrod is translated as an Aryan word, then *nim* may be rendered *law* from the same root as the Greek *nomos*, and *num* is the term used to denote the Buddhist scriptures in the Himalayas,

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while *rod* or *ruttha* may be correlated with the Sanscrit *rohita*, the Latin *rota*, and the Celtic *ruitha* a wheel; thus the name of that mighty hunter before the Lord or great religious conqueror may be rendered "The Wheel of the Law," and this is one of the titles of ancient Eastern potentates, signifying The Enforcer of the Law.

The title can be recognized on some of the scarabs of the great Cheops of Egypt, viz. Khnum Khuf, the Hub of the Law.

The dynasty of Cyrus and Darius was called the Achaemenian and Darius is at pains in his inscription¹ to insist that his race had been great kings twice, and that he was the ninth. He states that it was from this circumstance that they were known by this name, and although the context of the passage about this descent from Achaemenes is not very clear, and he only gives the name of five of his immediate ancestors, it may be presumed that the great founder of his family was an ancient king of the world succeeded by seven heirs of his line, which survived in less exalted stations, until the glory of their branch of the family was revived in the persons of Cyrus and Darius.

So great a dynasty as that founded by these Persian Kings is not likely to have been known by the name of some obscure Khan of Central Asia in preference to that of one of these great men themselves, therefore this ancient ancestor must have been a very great man indeed, and this seems to have been the case, for the Persian form of the name Hakkiamanishya may be interpreted to mean *Hakkia* = a name, *mani* = a ruler and *shya* = four, so it

¹ See *Records of the Past*, Inscriptions of Darius.

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may be rendered the Hakkia king of the Four Quarters of the World.

Ahura Mazda, the deity of Darius and the Persians of his day, is represented in ancient monuments by the bust of a man, within the disk of the Sun, holding a bow and arrow, the symbol of sovereignty, and this representation does not differ from that of Assur, the deity of the Assyrians, except that each nation clothed its god in the respective national costume.

Again if the god Uras was associated with the god Salim of Jerusalem as the Tel Armarna tablet from Jerusalem seems to imply, and Salem was another name for the Om or Brahm of the Brahmin, then an immortal spirit must have been the supreme deity of the ancient world.

The far wider region of the East, which has now been shown to have been under the influence of ancient civilization, opens up a magnificent field for historical research, and the more clearly that light can be thrown on the age of the great gods, the more interest will it arouse. It will soon be realized too what a wonderful romance lies ready to be recovered from the oblivion into which it has fallen, for the real facts are buried not so much under the dust of ages, as under the confused traditions that have been handed down from the past.

Careful sifting of ancient documents and Eastern customs yields many rewards, for, modified by time, the religions and institutions founded by the great gods still hold sway, priests still minister to the worship of their shades in cities that they built, and every race of man preserves some legend of their glory, so it is quite possible to succeed in identifying

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the very countries where they lived, fought and died.

It is however very difficult to winnow the truth from the tangled medley of legends, coloured by every phase of human thought, which has been aptly termed a jungle, and the problems to be solved are both numerous and perplexing, therefore the geography of the ancient world merits attention first.

The identifications put forward in these pages are not likely to prove accurate in every case, for it is easy to blunder, when the clues are so slight, and the difficulty of ascertaining the meaning of ancient names is so great, but some of them are trustworthy beacons, such as the great rivers and the principal countries and nations, so it may be anticipated that future investigation will confirm the main contention, that it was by the coasts of the Sea of Bengal that there developed and flourished the centre of ancient civilization.

CHAPTER XIII

NOAH AND THE FLOOD

THE people who founded the empire of Sumer and Accad had their chief seats in India, Burmah, and Siam, and the late Col. Conder thought that the Accadian language showed strong affinity with Turkish, but Sanscrit and Burmese terms abound in old documents and the Old Testament is full of Far Eastern terms and names, while the languages of Europe almost without exception descend from the mother tongue of India and Persia, so that leaving out Hungarian descending from some Ugrian or North Asian ancestor, the Basque and Fin are believed to be the only descendants of the primitive languages of Europe, and there is no trace of the Semitic tongue in the Western continent.

This would seem to indicate that invaders either as conquerors or colonists have poured in from Asia and swamped or destroyed the primitive inhabitants of Europe. These latter cannot have been more than hunters and fishers ignorant of agriculture, and so would require, like the Red Indians of North America, a very extensive area in order to survive, and so would have had to yield to the abler and better armed intruders, who could have extracted much more from the land.

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Thus to-day Europe is inhabited probably by races who are descended to a great extent from the ancient people of Sumer and Accad, augmented no doubt by accretions, of women especially, from the countries through which they passed, and from the lands where they settled.

However, these invaders must have been very numerous for they imposed their language on the whole continent, and apparently their religion and customs also.

The Celtic race represented so largely over Central Europe derived their name probably from *Khel*, the Indian term for a tribe, the Etruscans of early Italian times, from whose country so many of the ablest Italians have come, appear from their monuments ¹ to have had the oblique almond eye of the Far East, the Goths bore a name which I believe to be identical with that of the Hittites, and the Gods of the Anglo-Saxon and Scandinavian races will be identified with the Kings of Sumer and Accad.

The same fact will be demonstrated to have been the case with the Greeks, and it is recorded by Josephus the Historian, that the Jews of Jerusalem in Palestine sent an embassy to Sparta claiming to be cousins of the Spartans, and the latter appear to have admitted and acquiesced in the claim, which they were quite right in doing, although the two peoples used different languages, but the Jews had adopted evidently the tongue of their new country, thus they had forgotten the language of their forefathers, as their predecessors the Phœnicians had done also, for the latter seem to have been

¹ See the Etruscan tomb at the British Museum.

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traders from Sumatra and Banca in the Malay Peninsula; however neither of these two races were likely ever to have been in a majority in Palestine and Syria.

The other cousins of the Jews, the Armenians, seem to have retained their language. Therefore from the land where the Tree grew up, Sumer and Accad must have pushed out shoots all around, sometimes in small bodies, and sometimes in great clans, and carried with them the religion and customs of the ancient centre; thus the story of the mother state and its heroes must have been engrafted on to the new homes, and embodied in the sacred literature of the daughter states, as if it was their own.

I propose to extract from these different versions of the foundation of Sumer and Accad an outline of what really happened and who were the heroes who accomplished it. There were nine great kings of the world before the tower of Babylon crashed down and a mist descended over Sumer and Accad, when the twilight of the gods brought darkness over the East. The first king stands apart from his eight successors, who appear to have been considered incarnations, and were only spiritual sons of their predecessors, and it is these eight that Darius must have claimed as his ancestors.

The empire nearly came to grief in the time of the fourth King, the Peleg of the Old Testament, but recovered and lasted until the end of the reign of the ninth, during which it must have attained its highest degree of prosperity and power.

The fall from this pinnacle of magnificence must have been very rapid, and the documents and tradi-

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tions used in identifying the geography of the ancient Eastern world seem to be the only sources of information for the history of subsequent times.

From Japan comes what is probably the best picture of the Aryan court, for its early history refers evidently to Sumer and Accad, and could not have had anything to do with the real Japan, a country which seems to have been conquered by a race akin to the Malays, the Amorites and Ammonites of Kani Rabbat's land. In Malay dress the Japanese look very like Malays, but are fairer, for they are nearly a white race ; however the embassy from Taprobane that came to the Roman emperor Claudius stated that there was a fair blue-eyed people from some country in the Pacific that traded with them, and there is no trace of such a people in that quarter now, so it is possible that a mixture of this race with the warrior caste of Kani Rabbat's land may have resulted in the brilliant and gallant Japanese of to-day.

Thus the early history of Dai Nippon would belong in reality to the early history of the kingdom of the Four Quarters of the World.

In China an emperor caused all historical works to be destroyed about 200 years before our era, as he was enraged at the constant demands of the literati that political action should be based on precedent alone, so as the Chinese seem to have preserved very careful historical records, there was then lost a most important source of historical knowledge. What has come down to modern days refers to the Central and Northern parts of China, from which it appears that a hundred families, whose members still claim their clan descent, civilized their part

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of China, and it treats as barbarous the Southern part called Manzi, but the Sung empire of Manzi appears to have been just as civilized as the more Northern parts, and it was so situated that it ought to have been.

The name of Manzi would seem to connect the people of this country with those mighty Medes or Manda of the Rising Sun, who were attacked on several occasions by the Assyrians, when near the land of Moab, identified with Yunnan.

The founders of Sumer and Accad would appear from their language to have been of Central Asian origin. Probably they had forced their way through the Himalayan passes and come down through the plains of Northern India until they were held up by the Sea of Bengal, and then having obtained knowledge of the wonderfully wealthy countries beyond, Burmah and Siam, they appear to have made their way through Assam to their future homes. According to the Old Testament a body of men started from Zorah and Estaol, and passing through Harrao settled in the valley of Rehob, that is they started from Howrah near Calcutta and Puri in Orissa, and settled in the valley of the Irawady near Rangoon. (Judges xviii. 11.)

The genesis of Sumer and Accad can be traced back to the widespread story of "The Flood of Noah," an exodus of a religious body of men which according to the Babylonian version started from the city of Surippak on the Burrat river under the leadership of Pilnapishtim, son of Ubara Tutu, and Puzur Bel medudu, that is the sailor, and was accompanied by Ea the lord of wisdom, so these three may be accounted the founders of the

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great empire of the Four Quarters of the World.

In the great ship *Uragal* they reached the land of Nizir, which has been identified with Bhotan, and they built their mother city Hebron in the land of Mamre or Goalpara on the Brahmaputra. In the fourth year of the first king of Babylon the temple of Nin Sinna was built, that is the temple of the Lord Sin, the Moon god.¹

At first the heroes of the Flood seem to have occupied Bhotan as a basis and after many efforts conquered all the surrounding countries till at length their kings were lords paramount of Egypt, Mesopotamia, Elam, India, Burmah, Siam and Malayia. Thus Bhotan may be identified with the Sinai of the Old Testament, the traditional scene of the forty years' wandering of the Hebrews. Tashisudon in Bhotan has been identified with the Dur Lulume of the Assyrians, the City of the Great Book or Law, and Tiglath Pileser when in this neighbourhood mentions a place called Sakruti in remote Media; now *scruti* signifies "revelation" in Sanscrit, so it would identify Dur Lulume with the very place where the Ten Commandments were revealed to Moses. However the invaders did not have it all their own way, for there is extant a poem which records their defeat by some ancient king of the land, who, after suffering three defeats, went forth himself and succeeded in breaking "the pride of the people of the night, a people who have the bodies of birds of the hollow, men who have the faces of ravens, Tiamat gave them suck, the lady of the gods brought them into the world, in the midst of the mountain of the world they became

¹ See *Letters of Hammurabi*, *Annals of Sumuabi*.

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strong, they waxed great." "Seven kings, brethren fair and comely, 360,000 in number were their warriors, Banini their father was king; their mother Melili queen, their eldest brother their leader was named Memangab, their second brother was named Medudu." ¹

The names of the other brothers are illegible, but as Medudu was the descriptive name of Puzur Bel of the Ark, it must refer to the heroes of "The Flood."

A theocracy seems to have been the early form of government with a divine king at its head, who was worshipped probably as a living god, or as incarnate with a spirit. From this form there seems to have been an advance to the deification of a code of laws, treated as a goddess, and in the time of the third king to a belief in an immortal god with attributes similar to those of the God of the Western World of to-day. In fact these ancient patriarchs instituted a monotheistic religion, deeply coloured however by the worship of ancestors, especially of the kings and heroes who founded and ruled the empire of Sumer and Accad, from which radiated the religions and civilization of the ancient world.

A careful survey of the world reveals no country or race that has founded an indigenous civilization, or, it might be added, a method of writing which did not emanate from Sumer and Accad, and did not have their origin in the influence and teaching of immigrants or missionaries from that ancient land. A belief in a future life is attested by the

¹ See *Babylonian Religion*, Vol. IV, p. 93, by L. W. King (Kegan Paul & Co.).

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very early custom of burying a corpse crouched up in the same posture in which a child is born, and providing it with food and drink, so that the dead must have been prepared for rebirth in the land of spirits, and this custom is older than the foundation of the great empire. Indeed ancestor worship seems to have come down from a remote age and has had very wide developments. In Egypt its traces are evident, for the early Pharaohs, who were the great gods, and the later who were divinities were worshipped until Christianity overspread the land, and in the Old Testament the same custom can be recognized in the kingdom of Israel, for it is possible to identify most of the Judges through their representative heirs, who acted as priests or *cohenim* for the maintenance of ancestral worship at the *Ids* or shrines of the ancient heroes, and *hen* is the Egyptian term for a pyramid, so that the Hebrew term for a priest *cohen* would have signified originally the priest of an *Id*, equivalent to the Sanscrit term *rishi*.

In China and Japan ancestor worship colours their religious views to an extraordinary extent, so that it almost takes the place of religion.

Greek mythology derived entirely from the East records so many incidents in the lives of the gods, and supplies so many facts about their family relationships, that it is evident that the historical Greeks of classic times must have been descendants of immigrants from Sumer and Accad, who brought their religion with them, for their gods, like the gods of India, must have been mortal men, and can be identified both with the Hindu and Egyptian gods. Therefore the mythology of Hellas may

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be used freely to eke out evidence obtained from other sources.

In primitive language the pronoun *I* was used for the term *I am*, and Darius commences his famous inscription with the words *Adam Tarush* = I am Darius; in the same way Anak was a Semitic term for *I* or *I am*, Amen or Mien an Accadian, Amu or Ammu a Burmese, Asmi a Sanscrit, and Sum a Latin one, and the last is found with this meaning in the name of the first two kings of Babylon, Sumabu "I am the Father," and Sumulailu "I am the Great La," that is Rama, the Sun god. The eighth and ninth kings used the Burmese term *ammu*: Ammi Sitana "I am Eatana," and Ammizaduga = I am Zadok.

This term *I am* seems to have been given to the High King in the form Sumsi, which can be traced widely in the ancient Eastern world, and it was applied also to the code or goddess.

However, the power of Sumsi seems to have passed into the hands of a great officer like that of Pharaoh into the hands of Joseph, and the priestly and warrior caste appear to have struggled with varying success for predominance under the Shadow of God. Another title given to the king was *Ai* or *Ao* contracted generally into *Ah*, which can be recognized in the existing Indo-Chinese term for a chief Chao, in the name of the ancient Chinese founder King Yao, and there is a tribe called Yao in Northern Siam, and in the title attached to the names of the early Pharaohs of Egypt, Mun-ai, A-Tehutimes, Atu, and Ata. In the name of the first king of Babylon it occurs in the form Abu, and this may be found apparently in the names of the Maccabees

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and Wahabees, both of whom seem to have tried to revive a strict system of religious government.

In Persian names of kings it occurs in the form *Kai*, which was corrupted into Kava and Gaba, so it may be recognized perhaps in our term for an old man, *gaffer*.

On a plaque found in Egypt¹ there is portrayed an ancient king wearing a bucket tiara out of which issues a curling cord like our note of interrogation, and the emblem had the phonetic value of *o* or *u* in the hieroglyphics, and signified the *word*.

In Mexico, where clear traces of the influence of Sumer and Accad can be discovered, there have been found pictures representing priests or teachers instructing boys with this same symbol issuing from their mouths, and signifying presumably "the word" or "the law," the orthodox religion.

Therefore the O, Go or Yu as it occurs in the names of the second and third founder Kings of China, Shun of Yu, and Ta Yu, must have signified The Law, a deified veda. This same symbol is to be found on the foreheads of Hindu idols and on the portals of Jewish synagogues. Bricklayers use a bucket called a *hod* for carrying their material, so possibly the *Ud* or *Hud* was the name of this tiara with the cord, for Uddin was a title borne by the ancient kings of Babylon in India, and is still used by many Mahomedan sovereigns to signify "The Faith," therefore Paluddin, contracted into Baladan, the title of ancient kings of Babylon, may be translated "The Protector of the Living Ud," "The Defender of the Faith," and *jud* is the Hebrew term for the numeral *ten*.

¹ See *History of Egypt*, Vol. I, p. 183, Wallis Budge.

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The term *living* occurring so frequently in ancient documents and legends such as this title and the mysterious land of the living of Celtic tradition lacks something in perspicacity, but probably it should be translated by the term "living for ever" applied to the Pharaohs of Egypt, and then Uddin would refer to the immortal Ten Commandments of Moses. Judah would thus have been the tribe which held possession of the Ark containing the Great Stone Tablet on which they were engraved, the Jud-aa = Great Ten.

As Meri or Miriam appears to have been another name for the famous code, the term Ri in the name of Rehoboam as opposed to that of Jeroboam of Samaria would proclaim this possession.

The ancient Babylon in India bore the name of Gandunias, the great fortress, and of Kadingirraki; *din* = living in Turkish and Semitic, and *giri* is a variant of the Sanscrit *kiri*, signifying *cutting*, that is *writing*, thus the name may be translated the City of the Living Writing, and this rendering is confirmed by the alternative name of the city, viz. Tintir, for *tir* = reed or arrow, the emblem of cuneiform writing, thus Babylon must have been the capital of a country where a code of law, a great veda, was venerated.

Some trace of the name of Kadingirraki can be discovered in Burmese annals in which it occurs in the form of Thadingya. Very similar names can be found scattered over the East such as Tello, the Tel of the Book, once the seat of a great patesi in the Euphrates Valley called Gudea.

Dubri at the bend of the Brahmaputra may be translated from *dubu* to signify a city of the Tablet,

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Kirjath Sepher of the Old Testament signified The City of the Book. Benares bears the native name of Varanasi, and *nasi* would appear to be a cognate of the Persian terms *nask* and *nacka*, which have a meaning very similar to that of *book*, and *nasi* was a term applied to the High Priests of Sanhedrins, so Varanasi may be translated "The Great Book," the Nidaba, the Kanaka.

Sundu, a name given at one time to the Malay Archipelago, and now surviving as a designation for part of Java, signifies The Book, and the same term occurs again in the broader form of Kandy for an ancient capital in Ceylon.

Other cities in the East can be found which honour in their names an ancient Veda, moreover some of the temple roofs in India are surmounted by decorative cylinders which look like copies in stone of the Rolls of the Law, therefore many cities must have revered in early times a famous code of law.

Some of the kings bore the title of Dalum, and *lu* signified both *book* and *bull*, so it is difficult to decide the prior claim in a ruler's name, but *book* would seem to possess the higher claim, and may be recognized perhaps in the existing title of the Dalai Lama of Tibet.

The early kings are described as sons of their predecessors or claim to be such, but the evidence points rather to their having been the great men of the day, who forced their way to the leadership, and I believe the sonship to have been a spiritual one based on a belief in incarnation.

Sumsi iluna, seventh king of Babylon, when restoring various shrines in honour of his predecessors,

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speaks as an incarnate spirit,¹ who is paying honour to the mortal kings who had benefited his kingdom during their reigns on earth, and were incarnate with the same spirit in their day, and the Ka or ghost names of the Pharaohs were usually those of ancient heroes.

In trying to elucidate the early history of the East, I shall make constant use of that invaluable work *The Royal Tombs*, by Professor Flinders Petrie, published by the Egyptian Exploration Fund, and shall refer to it as *Royal Tombs*; and also of another invaluable work, *Early Babylonian History*, by Hugo Radau, published by the Clarendon Press, which I shall refer to as "Radau."

¹ *Hammurabi Letters*.

CHAPTER XIV

THE ANCIENT KINGS AND GODS

THE signs of the Zodiac bear internal evidence of having been adopted from the emblems appertaining to the early kings of Sumer and Accad, for the first is the sign Pisces the Fishes, and the plural is accounted for by the two names given to this sign, namely Mina which would connect it with the first traditional king of Egypt, and Zib which would connect it with the third king of the World, that is Ip or Ninip the Hog, and the Boar or Hog was the third Avatar of the Hindus. Ip could be translated Uras in cuneiform, so Zib would appear to have been Assur of Tekoa of the Old Testament. The first Avatar of the Hindus is called Matsya The Fish. This descriptive epithet would imply a man from the sea, and Mina the first king of Egypt is represented as a veiled prophet in a cabin in a ship, so he would appear to have reached the scene of his subsequent sovereignty, wherever that may have been, from across a sea, that is he was the divine head of an invading race.

When Menes does appear outside his cabin he is represented as a bull or a warrior armed with shield and club; this peculiar appearance for a wizard king may be explained perhaps by a curious custom obtaining in Madagascar, for when two opposing

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bands of warriors meet to fight there, they are led forward by a semi-sacred personage, who marches some distance ahead; this might eventuate in his certain destruction but that does not appear to take place, so probably no real effort is made to injure him, and this shield leader would appear to act as a herald. Again the emblem of Menes in Egypt was a bee or hornet, which may explain the statement in the Old Testament, "I will send my hornet before you."

The Eastern idea about the foundation that sustains the solid man of the earth is that at the bottom of all under many intervening supports there lives a great fish, and this idea may be presumed to have originated in this primeval god, therefore some alien race must have made their way from across a sea into the ancient centre of Sumer and Accad.

According to inscriptions found in the Euphrates Valley Oannes and Dagon were the founders of the Assyrian monarchy and Berosus the Chaldean historian of the New Babylon in Mesopotamia states likewise, that his country's civilization was founded by Oannes the Fishman; this would seem to identify Oannes with Matsya the Fishman of the Hindu avatars, but though the question is a very difficult one to elucidate, I think Oannes must have been the leader of a second flood or invasion embodied in the Greek tradition of the flood of Deucalion, so that Zib ought not to be identified with the first king. Oannes was the god Ea, the third member of the Chaldean triad, Anu, Bel, and Ea, and he will be identified with the third king of the World, Nimrod, and Assur of Tekoa.

The hieroglyphics composing the name of Menes

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are either a part of a fortified wall (bad), or a comb signifying *woman* or *mother*, and *un* = *great*, so his name would appear to mean the Ai or Abu of the great shrine or mother. In after days mural crowns were employed to denote Egyptian queens and divinities and Greek goddesses. The term *muang* or *meon*, equivalent to the Burmese term *myo*, applied to cities in Siam would appear to explain the name of the first king of Egypt, and Menes would have been the king of the city, the lord of the Home. He may thus be identified with Kobad and Kaiomurs of the Persian line, names of similar significance.

The second sign of the Zodiac is the Waterman, who can be identified with Pilnapishtim, the Noah of the Babylonian story of the Flood, and *akke* is an Arabic term for a *waterman*, so he may be identified with Akki the Waterman, who brought up Sargon of Agade, and the latter from his life history can hardly fail to be identified with the great Hebrew prophet Moses, and Sargon of Agade was called the founder of law and wealth.

The story of Sargon's origin is given in Radau, 155, taken from a copy of an older inscription, and so not contemporary with the hero himself; however as it states that he was born at Azipiranu on the Burrat river, and this term signifies the city of the elephant, it points to Old Pagang in Upper Burmah as the place of his birth, for the latter bore the name of Hastinapura in Pali, the city of the elephant.

Like Moses, he was set adrift by his mother in a basket of reeds, which floated down the river until he was picked up by Akki the Waterman, who brought him up. It further states that he com-

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manded and ruled the black-headed people for forty years, beloved by Ishtar, and that he conquered Durili and Elam. Other inscriptions state that he conquered the land Suri, that is Burmah, and built Ubdaki, the city I have identified with Nipur and Jerusalem.

In Pegu there still lingers the tradition that in ancient days two holy men settled there, and brought up a boy the son a dragon, who grew up to be a great conqueror and founded a great kingdom in the land; this tradition may refer to Sargon's romantic career. He would thus appear to have been the Kudur Nanhundi of Elam, who is recorded to have conquered Babylon and the kingdom of the Four Quarters of the World, and this name may be translated The Champion or Great Son of the Great Book, which would identify him apparently with the Greek god Apollo the Son of the Book. Then this Ubda king may be identified with Jephthah (Ubda) who was brought from the scene of his Western conquests to defend the cause of the Israelites, and promised the kingdom if he succeeded in his task.

Other signs of the Zodiac are the Boar, the third avatar of the Hindus and so must have been Ninip the Hog of Babylonian legends, and Uras the god of War, and thus ought to fill the place of Ares in Greek mythology, and of Civa the Indian god of war; the Hare who will be identified with Set of Egypt and the fourth avatar of the Hindus the half lion king; the Scorpion who will be identified with the fifth king of Egypt from his emblems; and Virgo who must have been the great Yu, the divine code of law, the goddess Meri or Ri, and Ishtar goddess of

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war and victory. The terms *Rashtra* and *Shashtra*, derived apparently from her name, carried the sense of Law, and so Miriam the sister of Aaron and Moses may be identified with the famous Ten Commandments.

In the ancient Chinese classic the *Shu king* it is recorded that when the Duke of Kau changed his capital in a principality somewhere near the confines of China and Tibet, he sacrificed a Bull, a Ram and a Boar, and in the *Odyssey* when Ulysses sacrificed to his gods he offered up a Bull, a Ram and a Boar, so that in these widely separated countries the same totem gods were chosen.

The Assyrians give the name of *Igur* or *Ugur Kapkapu* to the founder of the monarchy, and as *Ig* or *Ug* may be translated *Bull* from the name of that ancient king, *Og* of *Bashan*, and *kap* = stone, the name may be translated "The great bull of the great stone."

On the stele of *Menes* there may be seen at the prow of his ship a round object with a rope hanging down attached to it, evidently a primitive anchor, so perhaps after success had crowned the expedition, the great stone anchor may have been adopted as a memorial of the event and have become an object of fetich worship and an oracle stone, the possession of which conferred a sanction on



MENES WITH
LION WAR-LORD
AND ASS
BEHIND LION

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the supremacy of the king, in fact the great anchor may have become the goddess Vashti or Hestia, but not Ri. However Og was driven away from his early seat and seems to have found a new home in Bashan, for his followers may be found perhaps in the Muns, a submerged race scattered widely throughout South-Eastern Burmah and Northern Siam. The Head of the Muns resides now at Pagan (new) on the Irawady in Burmah, but he has been brought there only recently from Thatun in Pegu. He is treated as a prince, but described as a slave prince, and the Burmese scorn to intermarry with the daughters of this ancient line. The Assyrians give the name of Minneth for some country in or near Burmah, the Chinese give the name of Mien to Burmah, but the last belonged probably to Pegu originally, the country of the Talains, and at various times a powerful state.

I believe the Chinese word *mien* carries the sense of *deposed* as one of its meanings, and this is supposed to be the meaning of the name of the Talains of Pegu, but the latter can only be a secondary meaning of the term Talain derived from the fortunes of the people known by it, and their great river the Saluen bore the name thousands of years ago, when the Kani Rabbats of Samaria were at the acme of their power, thus the various names derived from *mun* or *meon* would connect themselves with the ancient Menes of Egypt, and the numerous muangs in Northern Siam would help to interpret his name.

It will now be convenient to give lists of the early gods or rulers derived from the records or traditions of many lands, but these will not exhaust the possible sources of information, and will be

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restricted to those in which the identities of the rulers can be recognized most easily.

FIRST KINGS OF BABYLON

Sumuabi.	I am the Abu.
Sumulailu.	I am the great La = Rama.
Zabu.	Bohan.
Apil Sin.	
Sin Muballid.	Shobal = Tubal Cain.
Hammurabi.	The great I am.
Samsi iluna.	The great Sumsi.
Abi-eshu.	Ezuab of Gisbanki.
Ammi Sitana.	I am Eatana.
Ammi Zaduga.	I am Zadok.

GODS OF ASSYRIA

Sin.	Assur was their patron god.
Bel.	
Assur.	
Nergal.	The peerless warrior.
Nusku = Nebo.	

THE HINDU AVATARS

Matsya.	The Fish.
The Tortoise.	A symbol of divination.
The Boar.	Rescues earth from flood.
Nara Singha.	Half lion, kills the dragon.
The Monk.	No tiara.
Parasu Rama.	Priest side but of warrior caste mother, not Rama of the Ramayana.

Rama Chandra.	
Krishna.	Son of Yadu.
Budha.	

Matrya to come.	Manu was of warrior caste.
-----------------	----------------------------

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GENEALOGY OF KRISHNA

Atri the Rishi.

|
Soma

uma = lake, tank.

|
Budha

= Zabu of Babylon. Adi
(first) Budha.

|
Aiyu.

|
Nahusha

= Usaphais of Egypt. Scra-
osha of Persia.

|
Yagati.

|
Yadavas.

|
Pauravas.

Krishna himself is placed in a much later generation, but as he was the eighth avatar, and called son of Yadu, a Yadava, only the early part of the above genealogy will be made use of.

GODS OF INDIA

Brahma.

Very few shrines in India.

Vishnu

= Agni = Manu.

Siva

= Vritra.

Skanda

=

Ganesa

= Pandu = Indra.

Drita Rastra = Rama Parasu.

Hanuman.

King of the monkeys = natives.

Krishna.

Slayer of Madhu or Hanuman.

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NAMES OF SARASVATI OF HINDU MYTHOLOGY

Laksmi = Laksmi or Laimi of Babylonian legend.

Medha = Laksamu or Laimi of Babylonian legend.

1. Dhava = The Abu.
 2. Pushti = Pilnapishtim.
 3. Gauri = Mauru = Great Hawk or Holy.
 4. Tushti = ?
 5. Prabha = ?
 6. Driti = Drita Rastra.
-

FIVE DHYANI (WISE) BUDHAS

Vairochana.	Ya ilu Ana. The Rok.
Askshobhya.	Akshivan = with a wheel.
Ratna Sambhava.	Eatana Kumbaba.
Amitabhya.	Amida Budha.
Amogi Siddha.	Represented with a third eye like Polyphemus and Cyclops.

TIBET GRAND LAMAS

1. Gedun grubpa.
2. Gedun Gyampo.
3. Sod nam Gyamphso.
4. Yon ian Yamphso.
5. Narang Lobsang.
6. Lobsang Kalsan Yamphso.
7. Lobsang Jampal Yamphso.
8. Lungtog Yamphso.

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These are reputed to have lived from the fifteenth century of our era and probably are historical, but with the Lamaistic views about incarnation, they seem to have adopted the names of the first kings of Sumer and Accad, based on such knowledge of early times as had survived in that land.

Gedun is evidently the ancient term *kudur*; *grub* signifies *dub*, a *tablet*; *Sotnam* signifies *true name*; *Yamphthso* is doubtless the ancient title *Sumsi*; *Lobsang* means probably *great god*; and *Lung* is a term for a dragon.

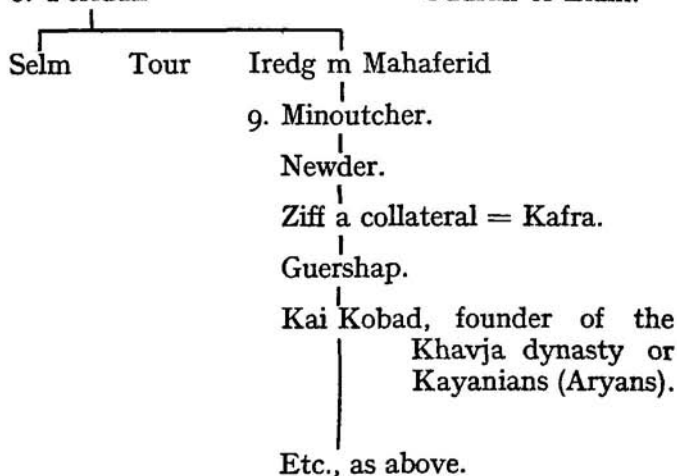
The names of ancient kings recovered from cuneiform inscriptions found in the Euphrates Valley :

1. Ningirsu of Sirpurla—his wives Nina and Bau.
 2. Kudar Marbuuk son of Simti Silhak adda Martu.
 3. Bur Sin King of Sumer and Accad, King of Ur, etc.
 4. Naram Sin son of Sargon = Lugal Saggisi King of Erech and the Four Quarters of the World, son of Ukush of Gisban.
 5. Urgur son of Bur Sin = Urguru = Gungun King of Ur = Urbau.
 6. Dungi son of Urgur = Bel Pilipsu sar martati.
 7. Iluma son of Nabshema (Nebo).
 8. Daudu = Abishu = Ezuab of Gisbanki.
 9. Ammi Sitana king of Padan and Alvan, lord of the vast land of Martu (India).
-

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ANCIENT PERSIAN KINGS

1. Kaiomurs called Gilshak
king of the World or
Kavakhavata = Kai Kobad king of
the great Bad.
2. Houscheng = Kava Ous.
3. Thamauras = Kava Oucrava or
Kai Kosrou.
4. Djemsheed = Auravataspa or
Lohrasp.
5. " Kawei " the Blacksmith = Vistaspa or Gustasp.
6. " Mardas " = Sudas of India.
7. Zohak.
8. Feridun = Uduan of Elam.



Although Kai Kobad is tacked on at a later date, the internal evidence, supported by that from other quarters, indicates that he and his successors in the

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second or alternative line were really the first kings, so I have treated them as such.

GENESIS V.

1. Adam.
2. Seth.
3. Enos = Eros =
Cupid.
4. Kenan (Kin=golden).
5. Mahalalcel (great La
king).
6. Jared = Ehud.
7. Enoch = Henuka.
8. Methuselah.
9. Lamech
|
Noah, etc.

GENESIS XXXVI. 39. DUKES OF EDM.

1. Beor.
2. Bela of Dinhabah in
Edom.
3. Jobab of Serah of
Bosrah.
4. Husham of Temani.
5. Hadad son of Bedad
of Avith.
6. Samlah of Masrekah.
7. Shaul of Rehoboth.
8. Baal Hanan son of
Achbor.
9. Hadar of Pai. His
wife was Mehetabel
daughter of Matred
daughter of Meza-
hab.

Another list of Dukes of Edom from 1 Chronicles
i. 51 :

- | | |
|--|---|
| <ol style="list-style-type: none"> 2. Timnah. 3. Aliah = Sherali. 4. Jetheth = Thet =
Set. 5. Aholibama. | <p style="text-align: center;">From 1 Chronicles i. 38.</p> <hr style="width: 20%; margin: auto;"/> <p style="text-align: center;">Sons of Seir the Horite.</p> <hr style="width: 20%; margin: auto;"/> <ol style="list-style-type: none"> 4. Lotan = Nergal. 5. Shobal = Tubal
Cain. |
|--|---|

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- | | |
|---|--|
| 6. Elah.
7. Pinon.
8. Kenaz son of Elah (1 Chron. iv. 15).
9. Teman.
Etc. | 6. Zibeon = Simeon.
7. Anah son of Kish.
8. Dishon.

9. Ezer.

10. Dishan. |
|---|--|

ROMAN KINGS

1. "Remus."
2. *Romulus (Ramnian).
3. Numa Pompilius. Sabine.
4. Tullus Hostilius.
5. Ancus Marcius, son of daughter of Numa.
6. Tarquinius Priscus.
7. omission.
8. Servius Tullius, good king.
9. Tarquinius Superbus, deposed.

GODS OF ELAM

LINE OF JUDAH

1 Chronicles iv. 1.

- | | |
|---|---|
| 3. Susinak.
4. Samudu.
5. Lagomer =Kudur
Laomer.
6. Ammankasi=Parasu
bar Rama.
7. Partikira ?
8. Uduran =Daudu.
9. Sapak. | 1. Pharez.
2. Hezron.
3. Carmi = Tau.
4. Hur.
5. Shobal = Tubal Kain.
Etc. |
|---|---|

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Sublists.

		1st Dynasty	2nd Dynasty	3rd Dynasty
A . .	B			
Ka . .	Seka . .	Mun-ai [aha] <i>Menes</i>		
Ro . .	Tesau . .	A-Tehutimes. Teta.	Busu. Besh	
		<i>Thothmes</i>	Kha Shechemui. Neter Baiu	
Te . .	Tau . .	A-tu [Tcha]	Ra Neb-Kakau	Nebka
		<i>Kenkenes</i>	<i>Kaiechis</i>	
Sma ? .	Thesh . .	A-ta. Mernuit	Ba en neter	Tezer sa. Neter Kha
Zeser .	Neheb . .	Hesepti [Din]	Tezer-Teta. Aches
		<i>Usaphais</i>		
	Uatchnar .	Merbabe [Azab]	Uaznes	Setches
		<i>Miebis</i>	<i>Tlas</i>	
	Mesha . .	Semsi-Hu-Neckt	Perabsen	Huni = Henuka
		<i>Semempses</i>	Shechemab	
			Senta	
		Qaa	Nefersara	Nefersara
		<i>Bieneches</i>	Sesokris	Neferseker

The names in italics are Greek corruptions and those in brackets are the Ka or Ghost names.
Consult *The History of Egypt*, by Wallis Budge (Kegan Paul & Co.).

The History of Egypt, by Flinders Petrie (Methuen & Co.).

The Royal Tombs, by Flinders Petrie (Egyptian Exploration Fund).

THE ANCIENT KINGS AND GODS

4TH DYNASTY OF EGYPT

Sneferu (Maat).

|
Kufu *Cheops*.

|
Kafra.

|
Menkaura.

|
Shepseska.

The Greek stories of the gods are very numerous, and many of them are duplicate stories hidden under their different aliases; however it is not advisable to attempt to identify all the Greek gods and heroes, if one wishes to retain his mental balance, for grandfathers, fathers, and sons exchange their relative positions like in a general post.

CHAPTER XV

SUMER AND ACCAD

THE first three dynasties of Egypt are placed in parallel lines because unquestionable evidence will be adduced to prove that they were not successive but contemporary, in fact were a hierarchy in which the kings of the second and third advanced progressively to be kings of the first, and were really the kings of Sumer and Accad. Two sublists taken from Professor Budge's *History of Egypt* are added because the names and emblems recovered from their memorial tombs in Egypt connect them with the traditional first kings of Egypt.

The first dynasty is acknowledged to be accurate, as their sealings have been recovered, and the others are apparently nearly accurate, so their names can be relied on in most cases. On examining these names it will be noticed that many of them pass on from the third to the second dynasty, and from the second to the first, and this fact extends to the sublists, while other sources of information will be used to confirm this conclusion.



In the museum at Cairo there is a statue with the emblems of four of these early kings engraved on the shoulder. The leader of these is represented as a

SUMER AND ACCAD

horned owl standing on a round stone on top of a mountain, the second bears the name of Hotep Shechemui which would identify him with Besh the Kha Shechemui of the second dynasty ; the third bears the name of Ra Neb and so may be identified with both Ra Neb of the second dynasty and Nebka of the third. The fourth is named Neteren and so would be Neter Kha of the third dynasty, thus these dynasties must have been contemporary and not successive.

There are many sculptures on temples in India showing a round stone placed on a chair of state with votaries round it in postures of reverence. In Sanscrit *Upali* signifies a *stone*, so the name of Tutu Ubara the father of Pilnapishtim may be translated the " king of the stone " and equivalent to that of Igur Kapkapu, who is called the founder of the kingdom by the Assyrians.

I propose now to identify the first Pharaohs of Egypt with the Hebrew Judges, and the early kings of other lands given in the preceding lists, but I am very doubtful about the personal identities of the first and third kings ; however these were connected closely with the succeeding kings, who can be identified with some precision, so a flaw in either or in both cases would not invalidate my main contention.

The Hindu and Chaldean records mention Laksmi and Laksamu as the earliest gods, and the Old Testament mentions Balaam and Balak who were probably the gods Chemosh and Molock, but these were before the Flood, and the line of Judah begins with Perez, whose name is a contraction probably of Per Hez = the White House, very similar to the title of Pharaoh = the Great House, the Palace.

CENTRE OF ANCIENT CIVILIZATION

The Hindu genealogy of Krishna begins with Atri the Rishi, so he may be accounted a priest or Abu, and I have thought he must have been Aaron and the veiled prophet of Egyptian steles as Menes the first king of that land is portrayed to have been, but there is little evidence to be obtained from cuneiform inscriptions about the first king.

Among the very early tombs found in Egypt is one called Sahaka, and *saha* and *maha* are Hindu terms for *very great*, so it would appear to have belonged to the kings Ka and Seka of the sublists and so to Menes.

The name Ka is represented in hieroglyphics by two arms lifted up to heaven in supplication, and that seems to have been the duty of the high king Anu. In China it was a prerogative of the Emperor to pray to heaven for his subjects as their representative. At any rate Anu would seem to have had very little real power, that belonged to Bel the Sun god and War lord the executive king, while Anu is represented as a veiled prophet and wizard with purely religious duties, rather like the High Priests in the kingdom of Judah.

According to the annals of Sumuabi, first king of Babylon, Kasallu was wasted in his thirteenth and last recorded year, and this city has been identified with Hebron, the seat of the Priest King Anu. In the third year of the second king it is recorded that Halambu was slain, and *lembi* is a Malay term for a *bull*, so that apparently Sumuabi the Great Bull was driven out of his capital and killed a few years afterwards.

The first king of Persia is styled Gilshak, King of the World, and as *yak* is the Tibetan term for an *ox*

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or *bull*, he appears to have been a bull like Menes is represented to have been in the stele on the frontispiece, while the name of Kobad in the alternative Persian list is equivalent to that of Munai of Egypt, the lord of the *bad* or *city*. The son or successor of Parez of Judah was Hezron, whose eldest son was Jerahmeel, and Hera was the wife of Zeus, so Jerahmeel would appear to have been Zeus.¹ Hezron was father of another son Caleb, the son of Jephunneh.

The Owl king of the stele would take the place of the first king Menes, and I have supposed that he was a priest or Abu like Sumabu of Babylon, and Aaron of Judah.

The name of Pilnapishtim, the leader of the Babylonian Flood, may be translated from Pil or Pir, an Eastern term for a saint or holy man, and *bhisti* the Indian term for a *waterman*, a man who sells water, and therefore he can be identified with the second sign of the Zodiac, the Waterman, and with Akke the waterman who brought up Sargon of Agade. The bucket tiara thus would appear to have originated in a utensil of his craft adopted for the under king Ra, and as he would have been obliged to frequent pools and lakes, he could have been called the Lake or Tank king, and such was the name of Besu or Busu (Su = tank) the first king of the second dynasty of Egypt, who subsequently became second king of the first dynasty and was then styled A. Tehutimes or Thoth.

Hiti is the name of the spire on top of a pagoda, so Thoth's full name seems to have been king of the great Hities or Shrines, which would identify him

¹ Iradé is a Turkish term for an ordinance, a great law.

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with Besh called King of the Shechems or Neter Baiu, god of the Shrines. His name of Busu was corrupted into many strange forms such as Besh, Becher, and Bosheth, the last of which is found often as another form of Bel or Baal.

As an ibis is a bird that frequents meres and lakes it was chosen probably as an emblem for the Great Waterman. Bel was the Chaldean name of the Sun god called Ra in Egypt, and so may be identified with the second king of Babylon Sumula-ilu I am the Great La or Ra, in whose fifth year the Badgal of Kadingirraki was built, so this Ibis or Tank god must have been king of Babylon in India. The Burmese call the Hindus Cholas, and *ula* signifies a *tank* in India and *urkula* a village tank, so the supporters of the second king can be recognized in the great Colarian race of India. A great Chola dynasty ruled for long in Southern India and at one time made Tangore their capital, that is Tanu-ure, the city of the great Nu; the goddess Nuit was worshipped in Egypt in early days, her votaries must have been the Danavas of ancient India, the sons of Hellas were proud to call themselves Danai, the Carthaginians worshipped the goddess Tanit, and across the seas and centuries his votaries can be recognized in the Tuatha de Danann, the Sons of Danu, of ancient Irish tradition.

The Orissa coast has since been called the Kalinga coast, which would identify it with the worship of Siva, so the latter must have conquered and dispossessed Besh. Sargon brought sorrow on Babylon and Kishki, which would indicate that he conquered those cities with their territories (Radau, 158).

SUMER AND ACCAD

The capital of Busu could have been called the Dun of Busu, so the King of Babylon could have been styled Busudun or Poseidon, and he was the lord of the Sea like the Merodach Baladans of Babylon. The code of the Tank King could have been called Busudu, and Bushido is the name of the Warrior Code of Japan, while the Shinto religion of that land may have originated with this second king called Ous Cheng in Persia, and Shun of Yu in China.

In the Old Testament the three founders of the priestly houses are called Girshon, Kohath, and Merari, who may be identified with the great Hindu triad Brahma, Vishnu, and Civa. The name of Gershon can be recognized in that of Ningirsu of Sirpurla, whose elaborate worship is vouched for by Gudea, a patesi of the Mesopotamian valley (Radau, 195).

Kaath signifies a *pelican*, and though an ibis is a somewhat different class of bird, it is unlikely that all the big-beaked birds were classified in early times, so Kohath may be identified with Thot the Ibis god of Egypt, and with Pilnapishtim the Noah of tradition; however the Old Testament indicates that nearly all the family of Kohath were destroyed (1 Chronicles vi. 61).

Merari signifies the Great Eye, and as Osiris is represented as an Eye god, he may be identified with the third king, while the Great Eye would seem to have signified the central point, in fact the Great Hub of Sargon. Thus they would take the places of Anu, Bel, and Ea of the Babylonian pantheon, and of Uranus, Cronos, and Zeus of Greek mythology.

Uranus, Gulanu the Great Anu; Cronos = Zoronu

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the Great Nu ; and Zeus, Zio the Great O. A variant Greek triad consists of Aeolus = the Great Ai or Abu ; Illinus = the Great Nu or Dorus the Son ; and Xuthus the Ux or Us god, that is Ukush, of Gishbanki. The Chinese triad consists of Yao, Shun of Yu, and Ta Yu.

Egypt	Israel	India	Greece	China
Menes	Girshon	Brahma	Uranus	Yao
Thoth	Kohath	Vishnu	Cronos	Shun of Yu
Atu	Merari	Civa	Zeus	Ta Yu

The city of Sirpurla or Girsuki, the seat of Nimgirsu, was on the river Idigna, identified with the Brahmaputra and near Kish and Karkar, so that it must have been in Assam, it carried on an intermittent war with another city called Gishu or Gishbanki in a mountain country near at hand, and as both *u* and *bana* signify "The Word" or "Law," Gishbanki may be identified with Jerusalem, the city of Uras, the ancient Nipur. The name Sirpurla occurs in varied forms and in some instances as Sirlakipurki, which would contract readily into Lakimpur with a case of memation, and that is still the name of a district in Assam, and from the name of its rulers Sirpurla may be identified with Hebron and Goalpara in Assam.

This La city can be identified then with Lakisi (Lachish), the city Sennacherib besieged on his way up to Jerusalem and near Libna (2 Kings xviii. 17). This same city may further be identified with Kosala or Kosallu, from which Iahar-zirili went out, according to the annals of the second king of Babylon

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(*Hammurabi Letters*). Gudea calls Kosalla a mount of Martu. It was also an important city in such records as have come down to us of the life of Gotama Budha.

The name of Noe or Noah is the same as that of Cronus and Vishnu, the Great Nu, but the letter *n* was a primitive form of the letter *r*, and among the tombs of the first kings of Egypt, the name of Ro occurs instead of Nu for the successor of the first king Ka, and the term signifies a lion.¹ In the pictures of the great gods of Egypt painted upon the wall of the Egyptian gallery in the British Museum, the second god is represented as a lion, and separated off more or less completely from the first god represented as a vulture (*mut*). In the little plate the war lord of Menes is portrayed as a man with a lion's head, and the lion has a lieutenant named Thet, who will be identified later on both as a Sun god and as the son of a lion. In the stele given on the frontispiece it will be noticed that the first of the kings under the great Bull Menes the veiled prophet, is represented as a lion, and his successors will be identified with the kings of Egypt, Babylon, Judah, etc., who succeeded the lion king. Again when the Saka tribes burst into Western Asia and destroyed the great Assyrian Empire, they sculptured on various rocks figures of their founder god in the form of a man with saka or



FOUNDER GOD OF
THE SAKAS WHO
OVERTHREW ASSYRIA

¹ *History of Egypt*, Vol. I, p. 3, Flinders Petrie.

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wizard's hat and mountain boots standing on a lion, a picture that calls to mind the story of Sinbad the Sailor and the little old man of the sea, and they gave their wizard king the name of the Owl. In Egyptian documents it is recorded that the great conqueror Thothmes III, when dreaming under the shadow of the Sphinx, addressed that monument as the soul of his ancestor; this would show that he believed the Sphinx to be a temple in honour of the ancient Thoth second king of Egypt, and the Sphinx has the body of a lion and the head of a man. Therefore there can be little doubt that the second king of the world was the lion king, Noah, and Pilnapishtim, the Great Waterman of the Zodiac. As Akki the foster father of Sargon he can be identified with the Hakkiamanisheya the great ancestor of Darius, who gave his name to the Achaemenian dynasty. Agukakrime, a later king of Babylon, declares he was of the noble seed of Sugamuna, and a cuneiform inscription calls Sugamuna the Merodach of the Tank.

Pilnapishtim states he was not of the company of the gods, but after his exodus he made terms with the gods and was received into their company and given a seat far off at the mouth of a river, thus he would seem to have been a native and not one of the invading race, and so Thoth was represented as an ape, which appears to have been the term applied to the natives. In Egypt he became the great god of popular veneration under the name of Amen Ra, worshipped in the form of a ram, the second of the totem gods, and so may be identified with Sumulailu "I am the great La" or Ra the Sun god, second king of Babylon, while his accession to the supreme

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office of Anu is portrayed apparently in a little plaque given on page 208 in the first volume of *The History of Egypt*, by Wallis Budge (Kegan Paul & Co.).

There is a tradition in the East that at intervals of 500 years there appears on Earth a white pheasant called *inyx*, a term that appears to have been the origin of the names sphinx and phoenix, and the myth indicates doubtless the great men who arise at intervals and found dynasties. *Huma* is the Persian term for *phoenix*, so the famous Sphinx monument may be identified with the god Soma of India and with Besh the Tank god of Egypt from whom the Phœnicians must have derived their name.

The earliest trace of the Israelites in the Old Testament is the account of Terah son of Nahor, and Abraham son of Terah accompanied by his wife Sarai and his nephew Lot leaving Ur of the Chaldees, and reaching Harran on his way to the land of Canaan. Nahor appears to be the Siamese term Nakhon or Angkor, which has much the same meaning as Pharaoh and Perez, so I believe these patriarchs may be identified with the heroes of the Flood story, and the first ancestors of the tribe of Judah on page 183, notwithstanding the difficulty about the city from which they started. Terah's name may be translated from *ter* = *arrow* to signify the Scribe King, and thus he may be identified with Tesau of the Egyptian sublist, Shun of Yu of China, and Hous Cheng of Persia.

In Egyptian remains there is mention of a certain Tera, who is described as one of the Anu people, a term that in a hardened form would seem to explain the claim of Darius that he was an Arya of Arya

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birth, that is an Aryan or Celestial, a claim that the Chinese have arrogated to themselves also, and in many parts of the East the conquering race were called gods, and the Old Testament supports this view, for it is recorded of ancient times that the Sons of God married the daughters of men, that is the conquerors intermarried with the natives. In many parts of the East two languages are made use of, the language of gods and the language of men. Hezron the second king may be identified with Vishnu, for the final *n* is a case of nunation, so he must have been Jethro the father-in-law of Moses, and in Exodus ii. 18, Jethro is called Reuel, the Lion King, therefore he can be identified with Noah, and the Tank king. In the genealogy of Krishna the second ancestor is Soma, and *uma* = *tank* or *lake*, while *puma* is the name of the South American lion, therefore the famous Huoma water of the ancient Aryans would appear to have been his code. Moses married Zippora the daughter of Jethro, who may be identified with Sipara, and this country was called Kirrurie, the land of the lion, while the Surma river in Tipperah has preserved his name also, for *urma* signifies a *great dog*, that is a *lion*.

After their reigns on earth the first kings or Great Bulls seem to have had their memorial Ids in Siam or Gilead, for Joel, Shema, Azaz, and Bela dwelt in Aroer even unto Nebo and Baal Meon (1 Chronicles v. 8), therefore the phrase "Bulls of Bashan" would refer to them apparently.

Udumu (Sodom) may be translated the great Ram, and *udumu* signified an *ape* in Assyrian, so it would appear that this city was the seat after death of Thoth the Ape god, and the Assyrians called

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Siam the land of Amon, that is the Amen Ra of Egypt.

Hous Chen the second king of Persia identified with Thoth instituted fire as the emblem of God, therefore both of these kings may be identified with Agni the Hindu god of Fire, and with Noah, whose heirs may be discovered perhaps in those mysterious Gods of Fire and Water, that linger on in a strangely honoured poverty amid the mountains that part Cambodia from Annam.

Tes₂au is the name of the second king in the Egyptian sublist B, and the hieroglyphic for *tes* is a *knife*, but it looks more like the graving tool of a scribe than the sword of a warrior, thus it would be an appropriate emblem for Terah and a Scribe king. The Assyrians style the lord of the Gangums Markas at times, and *kas* = a *knife* or *sword*, while the city of Tezpur in Assam, and the district of Tirhoot near by seem to reveal traces of the reign of Thoth on earth, and one of the immediate ancestors of Darius was named Teispes, a corruption of Tespi.

Cuneiform inscriptions give the following list of early kings :

Simti Silhak

Kudur | Marbuuk

adda Martu

Rim Sin, King of Larsa

Ua Uriwa

Ardu Sin, King of Larsa.

The first may be identified with Gilshak of Persia, king of the World, and thus with the other first kings ; the second with Busu of Egypt and the reversal of the final syllable may be compared with

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the names Karrak for Karkar and Niktiara for Kintiara.

The name of Bug, a contracted form of Buuk, is a widespread term for a god or Bel, and the Bugies of the great Archipelago may be accounted amongst his votaries, while the French word for candle may have some distant connection with this god of Fire.

Rim Sin has been identified with Arioch of the Old Testament, and his name of Rim signifying a *wild ox* or *bull* will prove a very helpful clue in identifying the heroes of Sumer and Accad.

The name of Cambodia is composed of *bu* and *am*, the *living bull*, and occurs also in the name of Jeroboam, so Cambodia may be considered to be the last remnant of Samaria.

CHAPTER XVI

NIMROD AND TIDAL OF GOIM

THE first king of the third Egyptian dynasty given on page 184 is Nebka, who will be traced up through Ra Neb of the second dynasty to Atu of the first dynasty, and the hieroglyphic for Neb is a bowl looking very like the porringer of an Eastern monk, but in the Accadian script this symbol was read Bur¹ and in primitive times it would have been Bun or Bon. In the East a monk is still called a Phungy or Bonze, that is a Bowl man, while Neb in Semitic carries the sense of a prophet or seer, thus Nebka the third king of Egypt may be identified with Ea the third member of the great triad of Sumer and Accad, and with Abraham son of Terah, whose change of name from Abram the Ram god to Abraham the Am or Bull god would seem to indicate that he became Anu in the end.

Nebka may thus be identified with Bur Sin of Sumer and Accad, who has left many inscriptions in cuneiform, and in the Old Testament he can be recognized in Heber, whose final capital was Hebron or Kinabu in Assam, and his name seems to have been adopted for the Hebrews. Bur Sin describes himself as King of Ur, King of Sumer and Accad, and divine lord of Eridu (where the tree grew up),

¹ See *Hittites and their Language*, by Col. Conder.

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therefore Hebron, the mother city of the Hebrews and an early capital of the Kingdom of the Four Quarters of the World, would seem to have been Eridu or Dumaha (The Great City) which was the Seat of the Divine Priest King, that is Sin the Moon god, and as Merari the Eye god was the third of the Hebrew triad, Bur Sin may be identified with Osiris, and the Great Eye would seem to have signified the Great Hub.

The name of Ea may be interpreted by the term *a* which in the Accadian script was represented by a small jug or chatty,¹ and this jug is the emblem of the successor of the Lion king in the stele on the frontispiece, and on this jug is a cross such as was used for the Latin numeral *ten*, but the cross must have been crossed reeds or arrows to indicate the Code of Moses, that is the goddess Meri, for the Latin numeral is made up of two *fives* or *V*'s to indicate the space between the first finger and the thumb.

In 1 Chronicles ii. 24 it is recorded that when Hezron was dead in Caleb Ephratta, then Abiah his wife bare him Ashur of Tekoa, thus Ashur or Uras would seem to be pointed out as the successor of the second king, and he must have been Sargon of Ubdaki, and can be recognized as the Ass who appears just behind the Lion war lord of Menes in the little stele on page 175.² The third Hindu Avatar is the Boar, who must have been Ip or Ninip of Sumer and Accad, for he is called the Hog in inscriptions, and Ip can be translated Uras in cuneiform, while Jerusalem the city of Uras was the city of Beth Ninip, and Ninip was called the god of the

¹ See *The Hittites and their Language*.

² The Gentiles sneered at the Jews for worshipping an ass,
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garden (Eden), therefore Sargon or Moses may be identified with Bur Sin of Sumer and Accad, Ea, Abraham and the Boar Avatar of the Hindus. In the Maya gallery of the British Museum is a representation of a Mexican god sculptured on a great block of stone, who is fashioned in the form of a boar, on his forehead is the U sign, the Word, such as occurs on the portals of Jewish synagogues and issuing from the bucket tiara of Egypt, on his hand is this same small jug marked with the same cross, a nearly exact replica of the Egyptian stele on the frontispiece, so that this Mexican idol is irrefutable evidence that the religion of Sumer and Accad passed over to the New World and was promulgated there, then the origin of the Maya race of Mexico becomes obvious.



BOAR GOD OF MEXICO

Zabu was the third king of Babylon and the same term occurs in the name of Budha, the third ancestor in the genealogy of Krishna of India. *Beo* is an old Celtic term for *living*, and Professor Max Muller thought that an old Hindu term *bhu* was the origin of the English verb *to be*, so *Bu* may be translated more fully by the term *immortal*, therefore Sargon or Moses the third king may be identified with Bohan the Bo god, whose early city has been identified

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with Tashisudon the city of Sakruti or Revelation in remote Media or Lulume, a land which still bears the great Hebrew prophet's name in the form Bhotan.

The third king of Egypt was Atu, and *Tu* is an Eastern term for the first personal pronoun I, equivalent to the Siamese term *Toi*, and in an abridged form it can be recognized in the title of Ti, which gave a name to the ancient river Tigris, the Brahmaputra of to-day; moreover Te is the name of the third king in the A sublist of the Pharaohs. It carried presumably the meaning of *I am* and the Ti appears to have been styled Sumsi.

Atu's ghost name is represented by a cobra or serpent, so he must have originated the cobra emblem of Egypt, and a serpent was the Old World emblem of eternity. The Greek name of Ra Neb is Kaiechis and *echis* is the Greek term for a *viper*, and Nebka was worshipped in Egypt under the form of a serpent, while a second Egyptian name for Ra Neb was Kakau, represented in the hieroglyphics by a phallus, the symbol of creation, so these emblems may be interpreted to signify that his god was an immortal Creator, such as was the God of Moses and "the everlasting God" of Abraham (Genesis xxi. 33).

The Greek name of Atu is Kenkenes, which may be translated the Lord of the Kin of Kins or Centre of Centres, in fact the Hub of Sargon of Ubdaki, who may then be identified with Kenez the father of Caleb and Othniel. In the B sublist this third king is given the name of Tau, the Great U or Word, so he must have been Carmi, "The Great Word," who comes third in the line of Judah and was father of Achan the troubler of Israel. Tau can further be

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identified from his name with Ta Yu, the third member of the Chinese triad, Yao, Shun of Yu, and Ta Yu.

The Chinese call the dynasty of Ta Yu, the Hea or Isiao dynasty, and state that it passed away.

Col. Conder has published in *The Hittites and their Language* on page 173 an inscription on a gate socket found in Mesopotamia, which runs as follows :

An Enlil gal ba Sargani sar uru da khuv sar Agade
Ba tum Ekur e An Enlil in Enlilki sa dub

(gina) lila (gin ?) An Enlil bae Anut bae dingirri
break

(ussu) lila khu bae seballa lili Nagutu.

This inscription I propose to translate thus :

" Oh God the great ram Sargani king of the city of the great Hub, king of Agade *Ba tum Ekur* ? has made a great tablet for Bel and Beltis. He has built a shrine for the god Bel, a shrine for the goddess Anunit, which *seballa*—shrine—is made for the Nagu people."

Therefore Sargon, now war lord of the King, appears to have set up a copy of his famous code, the Tau, for the benefit of his followers. Ekur the mountain shrine was the name of the great temple at Nipur. *Nego* was the early form of the Latin first personal pronoun I, and *ngo* is the Chinese equivalent, so the Nagutu would have been the I people, now called Nagas in the broader pronunciation of India, therefore they may be identified with the supporters of King Atu, and the *I* would carry the meaning of the *I am* God of Moses.¹

Among the traditional four great Maharajahs of

¹ In the island of Fiji a pig is called ngai.

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India Virupaksha (great hawk) the red king of the West was king of the Nagas.

In Persian remains there is mention of a great object of reverence called Mitra, a term that signified *the Sun*, but signified also a *bond* or *contract*, and this Mitra was called Svarino also, a corruption doubtless of *arin*, the Semitic term for an *ark*, therefore Mitra must have been the Ark of the Covenant, and around it marched great heroes of the past and amongst them Verethragna, the genius of victory, in the form of a boar, a very courageous animal ; in this name can be recognized a corruption of that of Eresargina, who was certainly a great conqueror, and the form of a boar would identify Sargon with Ninip the Hog of Sumer and Accad and with the third avatar of the Hindus, while Calneh, the city of the Great Ni or Manipur, must identify Eresargina with that great conqueror before the Lord, Nimrod, and *gina* became a term for a conqueror.¹

The name of Nimrod does not occur in cuneiform inscriptions, but the land of Nimme is mentioned frequently, and the Arabian Sea was called Aabba Sinimti, the Sea of Nimshi, so it would connect Nimrod with the West and with Elam.

The third member of the Hindu triad is Suva or Civa the god of war, who was called the Red Boar of the Skies and Vritra (Uruta), impersonate in Ahid-ahak the biting serpent, and the root of his name is U, the Word, and its earlier form must have been Huva or Hova ; with a prefix this would become Jehovah, and there are tribes of Hovas in Madagascar, and even farther away the ancient miners at Zimbabe in Mashonaland were votaries of Suva.

¹ Ne or Ni signifies a phallus.

NIMROD AND TIDAL OF GOIM

The third Dhyani Budha on page 179 is Ratna Sambhaba or Eatana Sumbaba. The Greeks turned his name of Uras into Ares for their god of war. The Roman god of war was called Mars, contracted from an older form Mavors, which again must have been contracted from the original form Mauru, equivalent to Vritra, and a name of the Gupta or Udda King. The Japanese god of war was Ojin, sufficiently like Sarginna to identify the hero, and he was the son of Jingo Kojo; the latter term signifies a *box*, so she must have been Uras the goddess Meri, and Kale the Great Ark, goddess of war and victory. Ojin was called Hachiman also, derived possibly from *asi*, the Sanscrit equivalent of *bu*, and he had a great descendant called Hachimantaro, and *taro* signifies in Japanese a son and heir, and he will be identified with Haahaztari of the Old Testament, 1 Chronicles iv. 6, and with the great son of Sargon sarali, Binganisarali who became sixth king. Thus Zeus and Ares would seem to have been the same king, but these ancient heroes advanced from subordinate positions to be kings of the World, and were then often forced to become monks like the Mikados of Japan.

The third king of Persia was Thamauras, the Lord Uras, so he must have been Assur of Tekoa and prince of Jerusalem. The third king of Rome was Numa Pompilius, and I suggest that his first name was derived from that of Nimme, and the second from the *omphalos* or *ubta* of Sargon in Manipur.

The episode of Esther daughter of Mordecai supplanting Vashti at the Persian Court recorded in the Old Testament would appear to identify Moses with Merodach and Esther with Ishtar and the Ten Com-

CENTRE OF ANCIENT CIVILIZATION

mandments, the Tirash of Sargon, the inscribed stone.

In the line from Adam the third is Enos, the Great Us, equivalent to Xuthus the third member of the Greek triad, and in his time men began to call on the name of the Lord (Genesis iv. 26).

The third in the Tibetan list is Sod nam Yampso, the true name Sumsi, therefore this third king would appear to have been the author of the monotheistic religion of the Hebrews, such as Moses is described to have been (Genesis xxi. 33).

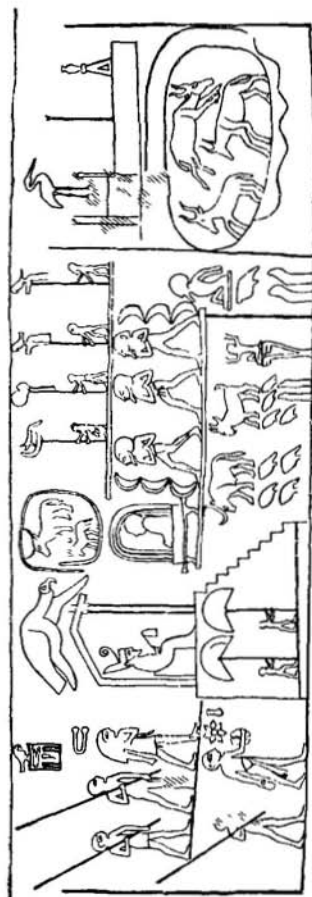
Eros is the Greek form of Enos, and was called Amor or Cupido the god of love by the Romans, and his emblem was a quiver of arrows. Owing to his phallic emblem Civa has been turned into a god of sexual love, but what he taught was brotherly love apparently, and like Eros he brought order out of chaos.

The deplorable degradation of the grand old faith promulgated by the great Hebrew prophet at the dawn of civilization is a terrible indictment of the Brahmin of India, who have accepted all they could extract from a submissive people, and have given nothing in return, but futile ceremonies and an arrogant contempt.

On the adjoining page is given an engraving on a macehead found in Egypt portraying a bucket king advancing against the great gate or capital of Besh, identified with Thoth second king of Egypt, and his name is given above by a hieroglyphic which Professor Petrie reads as *nar*, a fish, and Ea was called the Fish, and Zib (Ib) is one of the two names of Pisces, the first sign of the Zodiac, therefore it is right presumably; however to my eyes the hiero-



MACEHEAD OF BUCKET KING ATTACKING BESH



TIDAL JUDGING THOTH



SARGON OF AGADE EXECUTING BESH OF EGYPT