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# EARLY HUMAN MIGRATIONS: Myths, Heroes, and Gods.

by E. Peter Battey-Pratt.

**I**n the primitive world, before there was education or any scientific knowledge, mankind's ideas stemmed from basic instincts. Everyone had an awareness of self. They knew they did things because they *wanted* to. And so, when they saw a river flowing, they assumed the river had a spirit willing it to flow. In this way, man attached a personality to every dynamic system and they would address and sometimes worship those systems.

In particular, he observed that when he planted a seed or nut in the soil, it would grow into a plant or tree. What did he make of that? The phenomenon of a volcano would be more spectacular.

Just imagine a person who witnesses the earth open up, let out a terrible scream, and shoot forth an enormous fire-breathing, coiled dust serpent. What an impression that would make!

A plant, a volcano, anything that emerges from the earth is abstractly so similar to a woman giving birth to a child that the earth was considered to be essentially feminine. The fact that a woman's biological rhythm coincided with phases of the moon—the sky and the air were thought to be all part of the earth system—intensified the belief that the earth was a huge womanly object. Everyone believed the earth to be a great mother goddess.

From Palæolithic times mankind worshiped the Earth Mother goddess and the conduct of this worship was in the hands of priestesses who held the highest social positions.

Then, about six-and-a-half thousand years ago, a change in attitude occurred within a rugged race of individuals amongst whom the father of the family was particularly dominant and aggressive. The men of this society fought amongst themselves to achieve positions of dominance; power and control was a driving instinct.

These men looked up into the sky. They saw human-like faces in the clouds. Occasionally, the face appeared as a great sky-bull. What we today call the anvil of the storm cloud, they saw as a pair of horns. This sky personality fought with a terrifying, fascinating weapon—the lightning bolt. The thunderous roar of his voice was likened to a bull's lowing. These men believed in a great sky-god.

Unfortunately for the rest of mankind, these tough, rugged individuals also learned to ride horses. This gave them an unprecedented mobility.

They took full advantage of this mobility and began to invade the territories of neighboring people. This satisfied their power instincts because they were able to force the conquered tribes to do their bidding. The warlords of this society called themselves *Aryas*. They became the original kings and rulers of the people they conquered. They spread not only their physical dominance, but also their religion. In effect, they sought power by two means: by force and by persuasion.

How do we know all this?

Well it turns out that those early people told us what happened. Minstrels cast history in the form of versified stories, and sung them in the

royal courts. We have inherited these histories, which have been somewhat bruised by the passage of time. We call them myths. These stories were passed down from master to apprentice; but, despite the enormous effort put into memorizing every word of a traditional story, the story-teller's performance remained fallible, and full reliability had to await the invention of writing.

Marija Gimbutas has shown that writing evolved in Europe six thousand years ago from the symbols associated with the worship of the Goddess.

The people who developed this script were of the lightly built Mediterranean race who carried the art of farming and pottery making into Europe from the Middle East. In the Middle East, these people were dark-skinned and black-haired, but, as they penetrated the forests of Europe, they evolved into white-skinned, blond and brown-haired people. This had to do with acquiring adequate amounts of vitamin D while living in the darkest place on earth.

These pale complexioned gracile people intermingled with the more robust, tall, red-haired, pink-skinned people of Cro-Magnon stock from the west. People of the Cro-Magnon race are best known for their vibrant artwork in the caves of France and Spain. Their adaptation to the low light levels of northern Europe was acquired suddenly. Originating from black Africans related to modern Bantu, they developed from a small group of albinos. Like the Siamese cat and the white tiger, albinism in Bantu is sometimes incomplete and results in red hair and blue eyes; only the skin is totally devoid of pigment. These Africans migrated across the Gibraltar strait and up into France some 35,000 years ago.

Europe had originally been occupied by a short powerfully built hirsute race of *Homo sapiens* known as the Neanderthal race. They were driven out of Western Europe by the Cro-Magnon people who mercilessly hunted them down. We have a bone engraving, found at Isturitz on the French side of the foothills of the Pyrenees, depicting the slaughter of Neanderthal women as callously as the slaughter of bison depicted on the reverse side of the bone (Fig. 1).

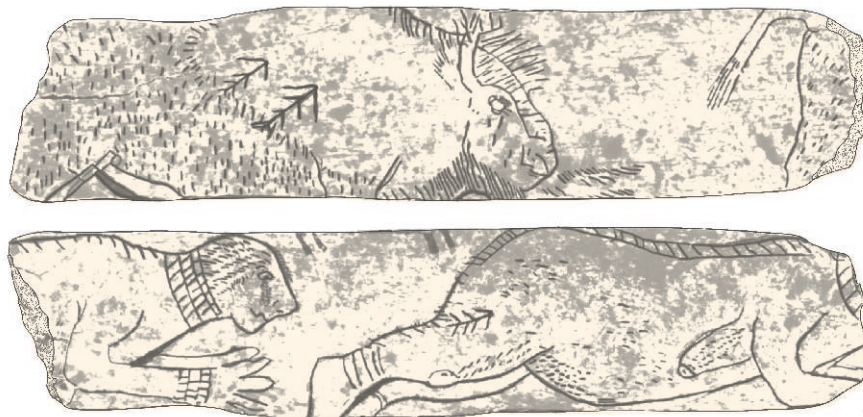


Fig. 1. The Isturitz bone

In the Middle East, the Neanderthal people integrated more peacefully with the Eurafrian (Coombe Capelle) and Mediterranean races, but retained much of their outward appearance. They lived in the Mountains around Armenia: the Caucasus, the Zagros, the Elburz and beyond as far as the Altai in central Asia.

The interaction zone between the Neanderthals and the Mediterraneans was a vital one. It was there that pottery was perfected and beautiful

Year B.C.	Period	Location
from 1200	Iron Age	Europe and the Middle East initially
1200— 3700	Bronze Age	Began in the Pontic region (around the Black Sea)
3700— 4500	Late Neolithic (Chalcolithic); beginning of horse-riding	Horse-riding began in eastern Europe and rapidly expanded into the surrounding regions
4500—   7000	Neolithic	Farming began along the Mediterranean coast of the Middle East; rapidly spread through migration to southern Turkey and Greece; then by diffusion around the coasts of the whole Mediterranean Sea. It had spread into central and northern Europe by 5000 B.C.
7000— 10,000	(Mesolithic—settled gathering of local foods)	The natural state of human beings as they evolved from ape-like conditions, with the slow and increased development of better hunting skills and tools (spears, bows and arrows etc., with increasing refinement of stone knapping)
10,000— before 40,000	Palæolithic (Hunter/gatherers)	

Fig. 2. Approximate dates for the beginnings of the various archaeological eras.

designs produced; it was there that farming was brought to a high level of accomplishment. The Neanderthals, in the mountains, concentrated on sheep rearing. The Mediterraneans, in the lowlands, mainly grew cereals. Later, it was discovered that copper could be reduced from colored rocks; this was possibly an accidental discovery following attempts to paint pottery using copper ore as pigment.

The production of copper probably fell to the Neanderthal people, their strong build and short stature lending themselves to the difficult task of mining.

Meanwhile, the Cro-Magnon hunters, who had infiltrated eastwards across north central Europe as the last Ice Age retreated, reached the Volga river north of the Black Sea.

During the first half of the 5th millennium B.C., in the district centered between the Don and the Volga rivers, two things of importance happened. The first was that these men gave up the worship of the great Goddess and developed a male centered religion in which the supreme deity was a sky-god who wielded the lightning bolt; his voice was the thunder. The other significant development was the taming of the horse. It likely began with men competing to see who could jump on the back of a wild horse and stay mounted the longest.

With time, these men discovered they could control the horse by passing a rope rein through the horse's mouth to rest on the tongue between the front teeth and the premolars; however, the horse soon discovered it could lift the rope onto its premolars and chew it to pieces, and so the method was good only for the duration of the competition. When, however, traders from the central part of Europe brought copper to these horse riders, copper bits were made that the horse could not chew, and so the horsemen were able to bring horses under their complete and permanent control. The horsemen acquired a mobility never before seen. Their use of it transformed the world.

These horsemen and their families were the proto-Indo-Europeans. Marija Gimbutas called them Kurgans because they buried the dead of their male leaders in elaborate graves capped by large domes of earth known, by the Russian name, as *kurgans*.



Fig. 3. Population migrations 6000–3700 B.C. The Kurgan advances were uniquely war-like and ferocious (Land over 5000 ft in brown).

Around 4500 B.C., a rapid population explosion must have occurred because these people began an unprecedented and brutal expansion (Fig. 3). Graves have been unearthed, from the wake of the Kurgan advance, containing men, women and children whose skulls have been pierced by spears and axes.

Interestingly, this first Kurgan expansion took the horsemen towards the two big sources of copper. The western movement eventually resulted in the conquest of most of central Europe; it certainly included the copper mines of Romania. The other movement took the horsemen south of the Caucasus to the copper producing region of Armenia. From the latter movement, a very powerful society developed. It was in this eastern center of copper production that the hardening process of alloying the copper to make bronze was discovered. Bronze making was most likely developed by the sapienized Neanderthals whose short stature and strong build helped in the arduous task of mining the required minerals. Not surprisingly, the Aryan horsemen formed an amicable association with these descendants of the very people they had exterminated in western Europe.

An advanced civilization developed stretching from the Armenian mountains around the eastern end of the Black Sea to the Crimea. At its center, at Maikop under the north western end of the Caucasus, archæologists found a royal grave dating from a late period in this civilization; its contents are rich and impressive. From the north Crimean segment of this civilization comes the designation ‘North Pontic Kurgans’ for these people. In the south they called themselves something like *Banas*, meaning slaughterers—a name that evolved by classical times into the name *Vanas*. Lake Van probably gets its name from these people. They were the incipient Persians.

The North Pontic Kurgans called themselves something like *Sekhians* (Scythians), meaning ‘slashers’. Like modern wrestlers, the proto-Indo-Europeans prided themselves on their invincible brutality. In a less arrogant vein they called themselves something like *Goti*, meaning ‘comrades’ (our English word ‘good’ comes from the same root). The first attested form of

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this name is recorded by the Sumerians who were attacked by Guti in the twenty-third century B.C.

About 3700 B.C., the North Pontic Kurgans advanced in a second wave into central Europe. Old Europe had more or less recovered from the first wave, and the people of the Balkans were still predominantly of the pale complexioned gracile Mediterranean race. The North Pontic Kurgans were tall, red-haired, blue-eyed people with pink skin, which they embellished with blue-green tattoos.

The leader of the contingent crossing the Danube and heading south into what would become Thrace was a war lord called Kha-en ('Kh' a laryngeal sound). His name, meaning 'young' and 'active', would later become *Hoer* in the north and *Kain* in the south. He attacked and settled in the town of Edirne at the junction of four waterways; namely, the upper and lower Maritsa where it is joined by two tributaries. Toronto historian Edward Furlong demonstrated that this is the biblical Garden of Eden; it is called Midgard in Norse mythology. Kain's Goti are the Gods of Norse mythology, known through Roman sources as Goths. The lightly built blond-haired natives at Eden were the Elves of Norse mythology. 'Abel' is linguistically cognate with 'Elf', meaning 'white'. The biblical Abel, reputedly slain by Kain, was not Kain's brother; he was not even of the same race. Adam and Eve were not Kain's parents; their names derive from the proto-Indo-European words for earth (man) and brew (mistress): *ghdhem-* and *egw-* respectively. They represent the indentured farmers and brewers who had to serve the Gods. They were Elves.

In keeping with this Aryan dominance, the sky-god of the Aryans dominated the earth-goddess. The Goddess had to assume the role of wife to the God. After death, the Goddess worshipers were buried in womb-like barrows and it was supposed that their souls resided in the reasonably pleasant underworld presided over by an incarnation of the Goddess called Hel. The Aryans, by contrast, believed that in death their souls would rise up into the clouds and become united with their God in heaven. The constant propaganda of the priesthood of the God against the priestesses of the Goddess gradually turned this difference in conceptual outcome of death into a distinction between the fate of the sinful in contrast to the fate of the pious.

The Elves were very inventive people. They had invented farming, pottery, the wheel for turning pots, and the art of writing. Thus it was that Kain's deeds and the names of his descendants could be written down. And so the real significance of the Garden of Eden is that recorded history began there. That was around 3700 B.C., at the beginning of the Hebrew calendar.

The earliest histories are cast in the form of mythology because the verified stories were memorized and chanted for entertainment. Tribes were personified and their movements described as the adventures of eponymous individuals. Perseus, for example, represents the Persians, and his adventure describes the invasion by what the Egyptians called *The Sea People*.

Of importance for the period when recorded history began is Norse mythology. Norse mythology is not, as was once thought, a collection of old traditions belonging to the Germanic people: it is simply a variant of early Biblical history. It was taken into Europe in 71 B.C. by Mithridates VI, king of Pontus, who was driven out of the Middle East by the Roman general Lucullus.

Although Odin (Wotan) is mainly, under the name Allfather, the celestial sky-god—the LORD God of the Bible—another of the personæ included in

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the character of Odin is Mithridates himself. He put sons on the thrones of Russia, Saxony, Franconia, Denmark, Norway and Sweden. He is the common ancestor of all the kings and queens of Europe. He and his followers not only introduced the tradition of calling the original goddess worshiping inhabitants of Eden *Elves*, but also introduced the names *Gnomes* and *Dwarfs* for the Hurrian Neanderthal descendants.

The Maritsa river through Eden used to be called the Hebrus river and the Aryans who lived along its banks became known as Hebrews; they were also known as Methusæ, or ‘Middle Earth’ people. This was because to the northeast of them, where they came from, the winters were notoriously cold, damp and misty. In Norse mythology this place was called Nifl-heim. To the south lay Muspells-heim, the land of heat: southern Palestine, Egypt and beyond.

Biblical Eve, called a Norn in Norse mythology, brewed an alcoholic drink at Eden; it was made from honey. Just as the Scots brew a whiskey called scotch, so, too, the drink of the Methusæ was called *methu*. A consistent evolution of sound has occurred since the time of Eden, and today the English refer to the Methusæ as Medes and methu as mead.

Kha-en (Cain) had a son called Enos (‘burden’). Moving down the Maritsa (Hebrus) to its mouth, he built a city and named it after his son. From there, either Kha-en or his clan (the Hoenir of Norse mythology) crossed into Anatolia and built the city of Troy—called Valhalla in Norse mythology. Further to the northeast the Hebrews (Methusæ) crossed the Bosphorus (called Bifröst in Norse mythology) and founded the city of Glads-heim, called Khaldekon in the early Greek period, and now called Kadiköy.

The city was famous for its forges where bronze weapons and armor were produced. Its Median inhabitants were called Khalds, meaning bronze workers. As they spread out along the northern part of Anatolia they gave rise to Khaldians, Karduki, Khalibdians and such, whose tribal names are variations of their original name.

During the expansion of the Sea People, around 1200 B.C., many of the Khalds spread into Europe following the Danube river. Their name evolved into *Kelts* (Celts). Today, the remaining tribes of these people in the Middle East are known as Kurds.

The distinctive feature of the Indo-Europeans was their horsemanship. Accordingly, the new district conquered in northwest Anatolia became known as Assuwa (Indo-European *assu* = horse), and the horsemen as Assur (Æsir in Norse mythology). This region together with its southern extension Arzawa became the Roman district of Asia.

From this original Assuwa the proto-Medes (Methusæ) expanded in two directions (Fig. 4). One group spread south then east along the southern coast of Turkey setting up a fortress at modern Mersin.

The appearance of a fortress is often interpreted as a sign of the local inhabitants’ response to a threat from outside; far more often it indicates that the outsiders had already arrived. Like the Norman forts built in England to protect the Norman overlords from the sort of Saxon revolt immortalized by the hero Robin Hood, the arrival of the horse mounted Aryans is characterized by the building of the earliest forts which protected them from native reprisals.

These southern Medes continued to advance. They founded another settlement at Alalakh in the Turkish Haytay and, continuing south, a small band entered Egypt and put themselves in charge of the local inhabitants.

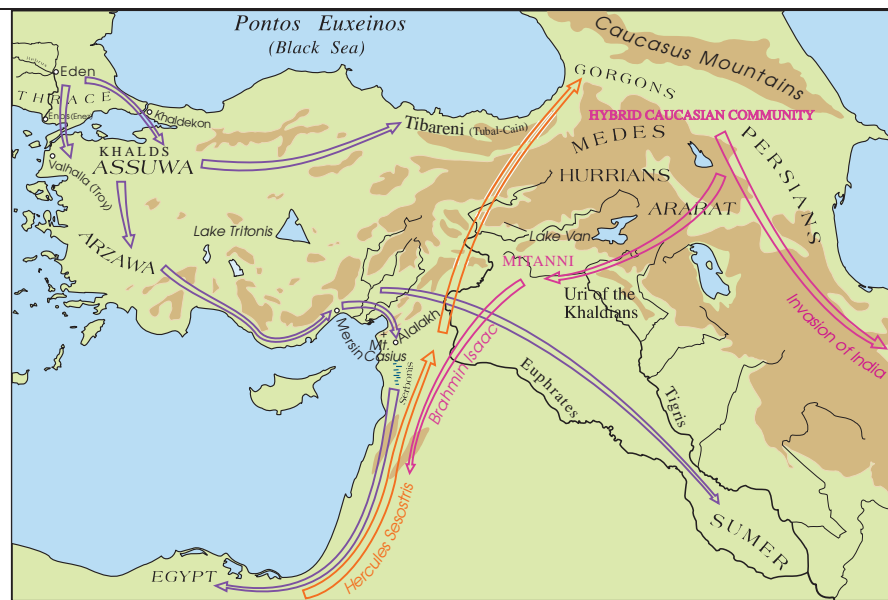


Fig. 4. Principal movements of people between 3500 B.C. and 1700 B.C.

They were the pre-dynastic pharaohs. Another small band pressed eastwards and played a role in the founding of the Sumerian civilization (Fig. 4).

The proto-Medes (Gods) wore hats decorated with bulls' horns and they also affixed bulls' tails to the backs of their belts. This was because they liked to emulate the stormy aspect of the sky-god whom they worshiped as a sky-bull, the anvil of the storm cloud being likened to a pair of bull's horns and the thunder to the bull's lowing.

Meanwhile, the bulk of the Medes from Assawa advanced eastwards across northern Turkey until they met up with the Vanas, the proto-Persians. A war ensued. This was the first major war in human history. Before this, human beings lived in tribal groups that occasionally clashed in times of desperation. Crop failures could lead to hunger. The hungry tribe would try to steal from their neighbors. In the ensuing clash, one or two people might get hurt or even killed. The horse mounted Aryans were so good at both physically and psychologically dominating others, that they had an easy time moving into the worlds of Middle Eastern tribes: they simply took over.

But when the Medes first met the Persians, it was gods against gods, and the clash was of a different kind: it was not a raid designed to acquire food; it was a clash of wills; it was political—a competition to see who would become the kings in charge of the region; it was a battle-field war. The casualties must have had a very sobering effect upon the participants because the fighting seems to have ended in a stalemate. We find that afterwards the Medes and the Persians formed a permanent alliance. In Norse mythology this is recorded as an exchange of hostages: Niörd and his children, Frey and Freya, went to live in Asgard (the Roman Asia, a district in northwest Anatolia); Hoenir went to live in Vanaheim (the home of the Vanas). Hoenir is the Kain clan. This myth records the eastern settlement of the Medes recorded in the Bible as the settlement of Tubal-Cain. These people were known in classical times as Tibareni. They lived northwest of lake Van, on the coast near the eastern end of the Black Sea.

About 1860 B.C., a remarkable twelfth-dynasty Egyptian pharaoh, Sesostri III, marched an Egyptian army through the Middle East, up through Anatolia, and settled them in Colchis at the eastern end of the Black Sea (Fig. 4). The people in this settlement were called *Gorgons*, a name derived

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from the Egyptian word for a garrison. The Greeks corrupted the name, calling them *Georgians*, Greek for ‘farmers’.

Sesostris’s prænomen was a word that evolved into the Roman name *Hercules*. On his way to Colchis, in the highlands of east Anatolia, where he and his men suffered from the unexpected cold, he came across a gruesome ritual: the local chief Athamas was about to sacrifice his son Phrixus by burning. Hercules Sesostris stopped the ritual. “Here, sacrifice this instead!” he might have said as he dragged a ram out of a thicket. However he had the ram flayed first, because the Egyptians were cold and their clothing was inadequate. Sesostris himself took the fleece and wrapped himself in it. He pulled the ram’s head over his own as a hood. This had significance: the Egyptians depicted their god Amun as a being with a ram’s head. Phrixus joined Sesostris’s forces and accompanied him to Colchis. From then on, the title *Hercules* was bestowed upon the leader of the Gorgon colony, and the ram’s fleece became the robe of office.

We gain two advantages by mixing people of different races. One is the biological gain of hybrid vigor as a consequence of interbreeding. The other, peculiar to humans, is the cultural enrichment resulting from combining the acquired knowledge of the different tribes who merge. Biological hybrid vigor has an absolute component insofar as most purebred crossings within a species results in a general improvement in physical tone and reproductive ability. A more general component is simply the greater diversity of types in the population as a result of new gene combinations that are possible. A society rides upon the influence of its outstanding individuals. They set the standards that the rest of society learns and adopts. It follows that widening the manifesting genotypes within a society will have a beneficial effect.

The heavily hybridized population under the Caucasus—consisting of a mixture of Neanderthal, Aryan, Mediterranean, Coombe Capell and African Bantu people, later enriched by people from the far east—are today referred to as *Caucasians*. Many use this term as a racial designation, which is absurd, because it refers to the most mongrelized group of human beings in the world prior to the present period. Today, most advanced societies are allowing a rapid mixing of people of different origins.

Following Hercules Sesostris’s enrichment of the Caucasian area, the vitalized society exploded onto the world stage. One of the hallmarks of Egyptian influence is the confusion between the ‘l’ and ‘r’ sounds. This is because the Egyptians only had one liquid sound in their language. It was a cross between an ‘l’ and an ‘r’, and sounded somewhat like a liquid ‘y’.

Although the subsequent invasion of northwest India is called the *Aryan* invasion, that word ‘Aryan’ really only referred to the war-lord leaders. The invasion was carried out by the hybrid Caucasian community and their sky-god bore the name Indra. ‘Indra’ comes from the Egyptian word for ‘god’ which, in turn, derives from the Indo-European (Aryan) word for ‘man’. That word was *Andre*. That is why the words ‘android’ and ‘Indra’ sound so much alike.

Another indication of the Egyptian presence in India is the confusion of ‘l’ and ‘r’ sounds in the early Indo-European language of India (called Sanskrit) when it is compared to other Indo-European languages. Finally, we have the fact that one of the nomadic peoples from the ‘Aryan’ invasion broke away; returned to the Middle East; and, continuing westward up into Europe, spread as far as England. The English call them *Gypsies*—a shortened form of the name ‘Egyptians’.



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Another invasive expansion of that vigorous Caucasian community advanced westwards across the northern part of the Mesopotamian plane; founded the Mitannian kingdom; then turned south into Canaan—the Palestine to be. One of the nomadic priest-kings of this movement was Brahmin Isaac who was married to Sarai (Princess) Rebekah.

The title ‘Brahmin’ (Priest) derives from Indo-European ‘Blagmen’ (later, ‘Bhlaghmen’ leading to Latin ‘Flamen’). Note the ‘l’-‘r’ interchange due to Egyptian influence.

Now the bulk of the followers of these Aryan invaders consisted of Hurrians—the descendants of the Neanderthal people—and the Hurrian language was written using a syllabary in which all consonants were accompanied by vowels. As a result, the title ‘Brahmin’ was spelled AB-AR-AH-AM-IN or AB-AR-AM-IN depending on whether the all but silent ‘h’ was to be included. Later, when the title was being read by people speaking a tongue related to Arabic, the -IN terminations were dropped because they implied the words were in plural form. The resulting ‘Abraham’ or ‘Abram’ gives us the two versions of Isaac’s title recorded in the Bible. ‘Sarai’ is Hurrian for ‘Princess’.

Unfortunately, Brahmin Isaac brought with him into Canaan, the story of Sesostris rescuing Phrixus from his father who was intent upon sacrificing him. This “story of Abraham” was misconstrued to be a story *about* Abraham, rather than the story that Abraham liked to relate; thus arose the biblical account of Abraham trying to sacrifice his *son* Isaac.

A few generations later, in 1628 B.C., the largest volcanic explosion in human history had a profound effect upon the world. The island of Stronghyle (the remains of which are now called Santorin), in the Ægean sea, exploded, throwing 25 cubic miles of dust and molten lava into the atmosphere. Sub-orbital bombs of molten lava reached as far as Egypt. A huge hole over a thousand feet deep and six miles in diameter sucked in the seething waters of the sea and the inertia of the flowing water overfilled the caldera so that a huge rebound occurred. The result was a mighty sea wave in which the waters along neighbouring shorelines receded a long way followed by a disastrous tsunami that reached a height estimated at 800 feet in some places. The stratospheric dust caused a ‘nuclear’ winter lasting two years.

The best description of this explosion is contained in Norse mythology. It is called *Ragnarok* or ‘the Twilight of the Gods’. A somewhat garbled version of it, called *Revelations*, was written by St. John the Divine while living on the island of Patmos. Patmos is quite close to Stronghyle and its inhabitants would have witnessed the explosion and the terrifying aftereffects.

One of the worst hit places was Egypt. Associated earthquakes shook the Delta region, and the Pharaoh, Thom, was drowned by the tsunami. The sky became incredibly dark, the waters of the Nile became heavily polluted. Crops were destroyed. The destruction was described in the Ipuwer papyrus and also in the Bible, though the propaganda of the later Judean priests turned these plagues into a misplaced series of magically produced punishments inflicted upon Pharaoh by a semi-fictitious Moses.

It was during this period of chaos and Egyptian despair that the Caucasian horde, of which Brahmin Isaac had been a part, marched in and took over the running of Egypt. These invaders were known as Hyksos. The Aryan war lords and their close relatives were known as Princes of Latinu.

For eighty years the Hyksos ruled Egypt, but, in 1549 B.C., a successful Egyptian uprising took place and the Hyksos had to leave. Many of the Hyksos left by sea. The king (pharaoh) Apophis sailed to Crete with the

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Curetes; many went to southern Greece and founded the Mycenæan settlement; the rest went to Italy and founded the Latin settlement, named for their leaders.

The vizier who had served Apophis was Joseph, a descendant of Brahmin Isaac. He led the Hyksos land forces back into Canaan. He took a stand for about three years at Sharuhén just south of Gaza, but was eventually driven out and had to retire deep into Canaan (Fig. 5). His forces went as far as Dothan and Shechem but could go no further because of the growing might of Assyria. They settled in the area and blended in as well as they could with the local inhabitants. They did not resist the advancing Egyptians who swept on up the coast to the Turkish Haytay. The new Egyptian 18th dynasty pharaohs brought under their control all the coastal land from the Delta to the Haytay.

When Stronghyle exploded and the Hyksos moved into Egypt, a parallel movement of the same Caucasian-led people from Canaan moved south to get away from the suffocating cloud of gases and ash. They passed down the west coast of Arabia. The Asir, who live on the borders of the Yemen, are named for the same Aryan gods as the Norse Æsir. A large settlement of these people occurred in northwest Arabia. The land occupied by this settlement was called Midian because of the Hebrew Medes who ran the settlement.

These Midianites camped around the base of a volcano that probably came to life in the same general tectonic movement that had caused Stronghyle to erupt; it was associated with the last movement of the great slip fault that carved out the Red Sea. (Today the system is so dormant that modern maps do not show the hills above the Red Sea as being part of the earthquake and volcanic belt of the modern world). The dust from this volcano, the Mount Horeb of the Bible, probably provided a mulch that allowed crops to grow in this otherwise very dry region.

When, about the beginning of the 14th century B.C., a prolonged drought and strong winds swept away the ash layer, these Midianites found they had to move. Led by the biblical Joshua, they moved north until they arrived at the Jordan River opposite Jericho. Around 1380 B.C., Joshua and his men crossed the Jordan and attacked Jericho (Fig. 5). He went on to attack the cities of Canaan to the west and south until he controlled the whole of the Negeb as far as Gaza. The Tel el Armana letters sent to the Egyptian pharaoh Akhnaton include many cries for help from the princes and kings of the towns being attacked, but to no avail: Akhnaton was not interested in his extended empire.

Having conquered the south, Joshua next turned his attention to the north. When, finally, he controlled all of Canaan, he held a truce and drew up a covenant. The meeting place was on the side of Mount Ebal just north of Shechem. This was in the region where the defeated Hyksos had settled. A copy of the Hyksos laws drawn up by Vizier Joseph was found and Joshua had these laws engraved in the Egyptian fashion upon stone tablets.

Towards the end of Hyksos rule in Egypt, a new name for important people came into vogue. It was *Mose* meaning 'offspring' and probably connoted one who was born to make his mark in the world. The two brothers who attacked and eventually defeated the Hyksos were called Kamose and Ahmose. Vizier Joseph also had an Egyptian name: it was Mose (Moses). When, therefore, Joshua inscribed the Hyksos laws onto stone, he was inscribing the Laws of Moses, popularly known as the Ten Commandments.

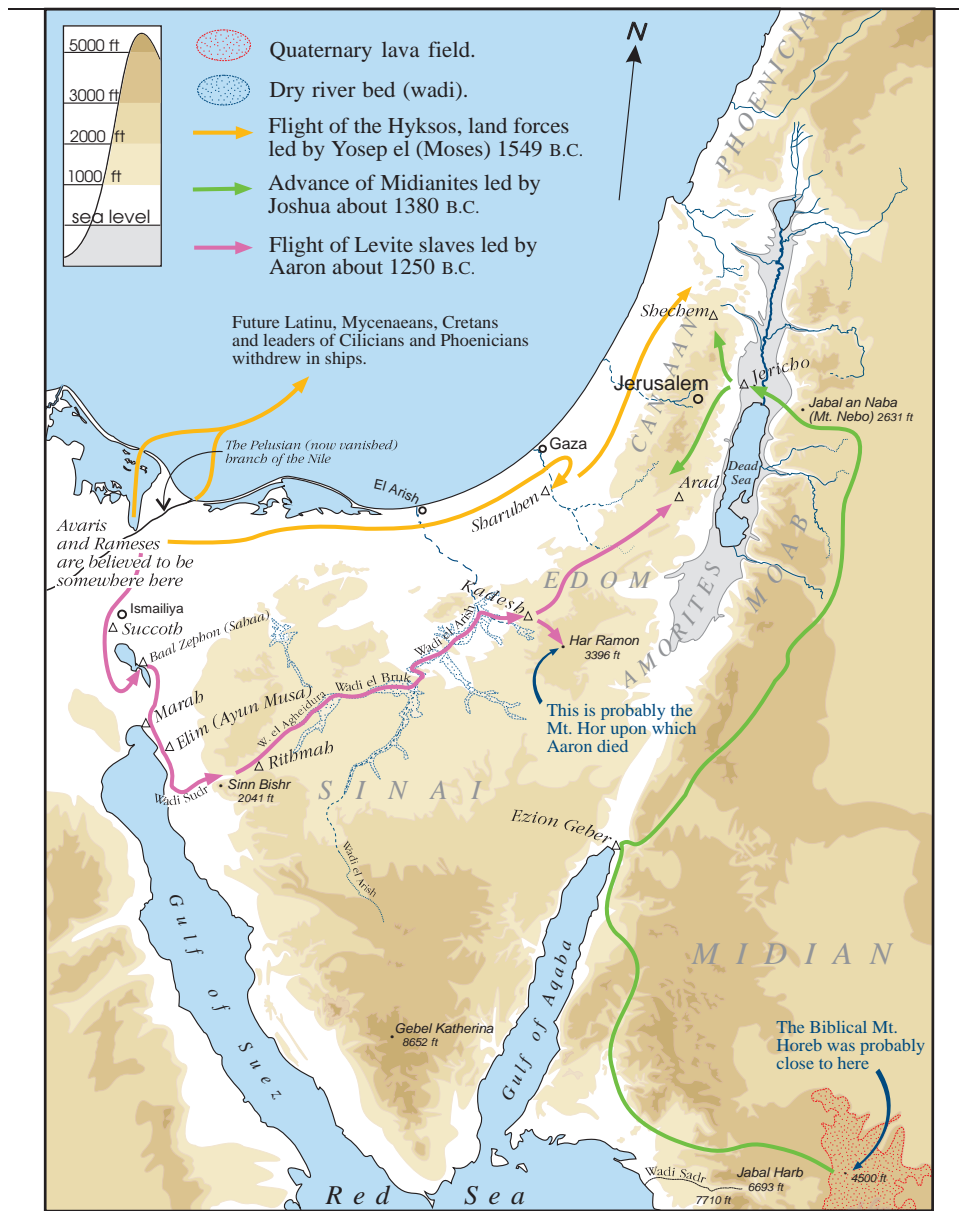


Fig. 5. Routes of the formative groups of the Children of Israel.

Joshua's covenant was sworn to by the various tribes at the meeting near Shechem. This was the place where the Hyksos remnants had been settled by the followers of Joseph. They were the *Bene Ysp-el*, the Children of Joseph-el.

'El' is an Indo-European word meaning the reddish-brown colors found in nature. It was the correct suffix used to designate a red-haired individual. It was therefore used as a designation for the Aryan gods. In the Arabic languages, Eloah is a variant of EL, and Arabic 'Al Eloah', which has become 'Allah', really means 'The Red-headed One'.

Now Egyptian hieroglyphic writing began as a picture script like Chinese. It slowly evolved and the symbols became sounds, based upon the names of the objects originally represented. These could be combined rebus fashion to make the sounds of words that had nothing to do with the original symbols, much the way we might combine a picture of a bee with a picture of a deer to spell the word 'behind' (bee)(hind). Eventually, the Egyptians acquired a series of pictures denoting the single simplest articulated sounds in the language, much the way we say 'A' is for apple, 'B' is for book and so on except that the 'A' symbol would be a drawing of an apple, and the 'B' symbol would be a drawing of a book. This was the first alphabet ever

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invented. Other people used ideograms or syllabaries.

Joseph and many of his Hyksos followers had, during their stay in Egypt, learned to write in Egyptian and therefore knew the significance of the alphabet. They almost certainly participated in the invention of the Phoenician alphabet—an idea based fairly and squarely upon the Egyptian example.

The Laws of Moses transcribed by Joshua were most likely to have been written on papyrus using the newly designed Phoenician alphabet. The laws would have been attributed to the Bene Ysp-el.

In the earliest Phoenician script the ‘r’ and the ‘p’ looked remarkably alike. In *Gebel I* script from Byblos, the two letters are barely distinguishable. Understandably, the name Bene Ysp-el was misread as Bene Ysr-el, and all the tribes swearing to the covenant agreed to become members of the Bene Ysr-el. Thus the ‘Children of Israel’ came into being. That was around 1350 B.C.

Around 1250 B.C., during the reign of the 19th dynasty pharaoh Ramses II, a group of Egyptian slaves—mainly consisting of Hyksos descendants who had not escaped by sea or with Joseph—stole valuables from those whom they had served and ran away into the desert. They were Levites, and their leader was called Aaron. They got a two day lead on the Egyptian military. Israeli Professor Menashe Har-El and Edward Furlong independently deduced their escape route (Fig. 5).

The Levites went south to avoid the obvious route to Canaan. After passing the Great Bitter Lake they turned towards the narrow strait that connects the Greater to the Lesser Bitter Lake. There they witnessed a unique weather event.

Before them they saw a whirling cloud of dust, a cyclonic whirlwind. Where they stood on the edge of the waters, the strong associated wind blowing from the southeast swept away the shallow water and the fleeing Levites were able to run across the dry lake bed. Behind them, the pursuing Egyptians were coming. The storm center swept across the upper end of the Great Lake and passed behind the Egyptians. Accordingly, the wind direction rapidly reversed over the lake and started to blow the large reflected water wave back towards the narrow gap. Like sea waves approaching a shallow shore, the returning wave developed into a vertical-fronted bore. It caught the Egyptian forces when they were part way across the dry bed of the gap.

Free of their pursuers, the Levites passed around the eastern shore of the Lesser Lake and continued their journey south. They eventually reached the Gulf of Suez and continued until they reached the mouth of the Wadi Sudr where they turned inland. Following the interconnecting wadis, they crossed the Sinai peninsula and eventually arrived at Kadesh Barnea on the border of modern Israel, south of Gaza. Climbing a nearby mountain, probably Har Ramon, Aaron was able to gaze upon ‘The Promised Land’, then he passed away. His son, Eleazar, succeeded him as leader of the group.

Joshua had successfully conquered Canaan. He had succeeded in drawing up a national covenant agreed upon by all the tribes, and had thereby unified the nation and apportioned all the land to the various tribes. Accordingly, there was nowhere for the Levites to settle in the countryside, and so they had to put themselves at the mercy of the city dwellers. They became a priestly caste.

By expanding upon the stories about Moses, the Levites were able to create a semi-fictitious character who not only led the Hyksos out of Egypt,

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but was also a brother to Aaron, and a relative of Joshua (insofar as he was supposedly a son-in-law to the Midian priest Ruel/Jethro). This device helped strengthen the bond between the tribes of the covenant, and also neatly included the Levites themselves as part of the confederation.

The newly formed Judeo-Israelite community might not have lasted very long: the Israelites were attacked and dispersed by the Assyrians, and the Judeans were similarly dealt with by the Babylonians. But, fortunately for the Judeans, the whole of the Middle East was conquered by the Persians, and the Persian king, Cyrus the Great, finding the important exiled Judeans in Babylon, sent them home, charging them with the stewardship of his “Province Beyond the River (Jordan)”.

In the rivalry between the worshipers of the Gods and those of the Goddesses, male domination first fully succeeded when Jeremiah forbade the worship of Yahweh’s consort, Anath, queen of heaven. (For many years after this, a small group of Jewish women continued the practice of worshiping Anath at a remote military outpost in southern Egypt.) At the same time, Zoroaster in Persia had reduced its pantheon to a single supreme deity. He demoted other gods to lower positions in the heavenly order; these were the beings who became “Archangels” and “Angels” when the ideas were taken up in Judaism. There were no female beings in the new order. It was probably this belief in masculine monotheism that endeared the Jews to Cyrus.

The God of the Bible is the Indo-European sky-god. During the time of Kain’s son Enos, the sky-god acquired the name ‘Yawos’ (vocative ‘Ya’). This is the Indo-European word meaning ‘to be aroused’. Our words ‘zeal’, ‘zealous’ and ‘jealous’ are derived from it.

Just as the earth-goddess had been thought of as a mother figure, so, too, the sky-god was thought of as a father figure and was addressed as ‘Yapeter’ (pater=father). Amongst the Romans, this name was pronounced Yoopiter, and spelled Jupiter. He was frequently referred to as Jove, the locative case of his name. The Roman ‘J’ was the semivowel form of ‘I’ and pronounced ‘Y’. The Roman ‘v’ was what we would now call a ‘u’. Final ‘e’ was pronounced. In other words, the Roman pronunciation of ‘Jove’ was ‘Yoweh’. The God of the Bible is occasionally called Yah, but usually Yahweh. Biblical folk etymology claims ‘Yehudah’ means ‘praised’, but it turns out that ‘Yehudah’ comes from ‘Yawu-da’ meaning ‘God’s gift’ which, in turn, means Jews are called ‘Jews’ because they worship Jewpiter (Jupiter).

The last piece of early history honed by an understanding of the techniques of the myth reciting minstrels is the invasion of the Sea People. As mentioned above, the Perseus myth records this movement.

Around 1200 B.C., a powerful confederation of Persians, Khaldians, Medes, Armenians and Egyptians came together under the leadership of the Egyptian Georgian, Hercules Jason. (All heads of the Gorgon colony acquired the title Hercules—the prænomen of the colony’s founder). They built the largest armada ever previously launched. They carried a new formidable set of weapons, for they were the introducers of steel. Swords, spears and arrowheads were all made of steel which was burnished and glittered like silver. The warrior sailors who manned the ships were called the silvery sailors or *Argonauts*.

They set out from the mouth of the Phasis river in Colchis at the eastern end of the Black Sea. They sailed along the coast of Turkey. A large contingent left the coast at Cape Carambis to follow the apparent trail of a comet



Fig. 6. The invasions of the Sea Peoples: The Dorians, Philistines, Celts, Phrygians etc. after 1200 B.C.

assumed to be the manifestation of a god (Apollo). Sailing northwest, they reached the mouth of the Danube and, sailing up that river, invaded most of Europe; they were mainly Khalds. These were the Celts who took with them the new discovery of steel and introduced the Iron Age—which should properly be called the Steel Age—into Europe. The rest of the Argonauts sailed through the Bosphorus and attacked and destroyed Troy.

These Sea People were like the European settlers of North America: a huge population explosion had occurred in the region south of the Caucasus and waves of young people had to go elsewhere to live. They overwhelmed the native populations wherever they landed and confiscated the lands. After the sack of Troy there was a great dispersion.

All the great Greek epics sing of the invasion of the Sea People. The Dorians occupied most of southern and western Greece; Æolians occupied northeastern coastal areas around the Ægean; the Phrygians settled in west central Turkey; Philistines (whose name derives from ‘Persians’) attacked Egypt, were repelled, and finally settled on the coast of Canaan.

After sacking Troy, the leader of the Argonauts, Hercules Jason, returned along the north coast of Turkey; engaged the king of the Hittites, Suppiluliumas II; and killed him at Terme near the mouth of the Halys river. Afterwards, he sailed with his men up the Halys into central Turkey. He arrived near the foot of the volcano Erciyaş Dağı just as it began to erupt.

He was informed that the gigantic scaly coil of ash that rose into the sky was a serpent: product of the Earth Mother Goddess. It breathed fire and, above, puffed out into animal-like shapes most often resembling a lion. Downwind the ash fell in sheets resembling bat wings. This was the dragon of mythology.

Hercules had probably heard tales of the deeds of the illustrious pharaoh Thutmose III who had single-handedly hunted and felled Syrian elephants. The size of those elephants probably grew with the telling of the tale and so, not willing to be outdone in fame, Hercules Jason decided to challenge the dragon.

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He attacked, firing arrows into the ash cloud and ripping into the graying cooling lava with his sword to expose the red-hot interior thought to be the creature's blood. He was so badly scalded in the encounter that he died from his burns. However, the eruption was the last before the volcano went dormant.

As the years went by, the achievement of that extraordinary individual became recognized: he had killed the dragon. This was an achievement the mighty sky-god—whose presence was marked by the lightning bolts accompanying the volcanic eruptions—had been unable to achieve.

The 'H' of 'Hercules' was a guttural sound that was dropped as the Greek language evolved. In Greek, his name became 'Achilles'. He was also known as 'Hero Achilles', a name that evolved into 'Herakles'. He had almost as many names as there were minstrels to relate stories of his achievements. He was also variously called Bellerophon, Agamemnon, Siegfried, Beowulf, and, when Armenia was being Christianized, the favorite Georgian hero was sanctified.

This remarkable person, the most famous man in the annals of history, had—according to the Greek historian Herodotus—black skin and woolly hair!

Greek mythology insists that Herakles took part in the invasion of Greece. Undoubtedly, there would have been subsequent leaders. Theseus was most likely Jason's successor. Attacks on Pylus and Elis are in the vicinity of the place traditionally settled by Odysseus who may have been another Herakles. Herakles the Dactyl, founder of the Olympic Games, was probably a later Herakles. The title seems to have persisted until well into the Greek Dark Age.

Mastery of the horse enabled a particular group of people to create vigorous hybridized societies that could develop into great civilizations. In the process, the instigators (Indo-Europeans) were able to dominate the societies, spread their language, and their ideas. The central idea was that of an almighty Sky-God, who was a model of the aspirations of the dominant Aryan leaders. It took over four thousand years for the Aryan priesthood to displace the priestesses of the original Earth-Goddess; but, in the end, they succeeded. The history of humankind is the story of the migration of tribal units and the formation of nations through conquests and alliances. This process of racial and cultural hybridization created a rich tapestry of legend, myth and religion.

**Further reading:**

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