

THE TALE OF „SNOW WHITE AND THE SEVEN DWARFS“ – A MYTHOLOGICAL VERSION OF THE BEGINNING OF THE KINGDOM OF MEN

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I. SUMMARY OF THE FAIRY TALE AND COMMENTARY ON THE CHARACTERS

We will use the modern version of the tale of „Snow White and the Seven Dwarfs“ as written down and published by the brothers Jacob and Wilhelm Grimm in 1812. Apart from the German, there are other versions of this story told in Italy, Albania, Greece, Armenia, Scotland, the Slavic nations, India and other parts of the world. They have, naturally, all been refracted by the prism of the various cultures they belong to and therefore differ from one another here and there.

The wide spread of this tale is an argument for its ancient origins, which are rooted back in the times before the ethnic differentiation of the Indo-European tribes and peoples.

The story goes like this. A queen gave birth to a beautiful baby girl with strikingly white skin, which prompted her parents to give her the name Snow White. The queen passed away leaving Snow White to grow up without a mother. After a while the king remarried. His new queen was also beautiful but her heart was cold. Every morning she would ask her magic mirror whether she was the most beautiful woman in the kingdom and the mirror would always respond by saying that indeed she was the most beautiful one.

However, the queen's bliss went on for just seven more years – until Snow White grew up into a stunningly beautiful woman – as the magic mirror did not neglect to inform its mistress of the change. The queen ordered the forest keeper to kill the beautiful maiden. The man, refusing to partake in this evil, took Snow White to the woods and left her there to fend for herself. Having walked for days, exhausted, she stumbled upon the cottage of the seven dwarfs, where she spent the night. They weren't in at the time so when they came back and found her, they decided to take her in and even made a bed for her.

Thus, Snow White came to live with the dwarfs but her stepmother found her with the help of her magic mirror. In a few days, disguised as a benevolent old lady, she pretended to happen upon her house, carrying a basket of fruits. Snow White invited her kindly to come in and the scheming old lady gave the trusting young woman a juicy red apple, which she had secretly poisoned. Taking a bite out of the apple, Snow White fell unconscious.

In the evening, when the dwarfs came back, they found their kind hostess dead, by all appearances. They could not resuscitate her but they did not have it in their hearts to just bury her in the cold ground as she looked as if she was asleep. So, they instead decided to put her in a coffin made of crystal and hide it in the woods.

Years passed. While looking after their own affairs, the loyal dwarfs still found time to look after their friend. Once a young prince arrived. Upon glancing at the young lady, who looked like she was merely sleeping in her crystal coffin, he fell in love with her. Seeing this, the dwarfs allowed him to take the coffin with him to his palace. When they lifted the coffin, the piece of poisoned apple fell from her mouth and she suddenly came to life to everyone's great joy and astonishment.

Of course, the dwarfs went with Snow White to the palace of the prince and after the wedding they all lived there happily.

Naturally, the mirror alerted the Stepmother Queen of Snow White's resurrection and her marriage to the prince. Her spite, anger and powerlessness in the face of virtue and love turned the evil queen into an ugly old hag. Upon her horrible transformation, the mirror cracked and shattered into thousands of pieces.

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We believe that the tale of „Snow White and the Seven Dwarfs“ is a reflection of an ancient mythological layer in the tradition of Indo-European peoples.

The tale handed down from generation to generation as part of the oral tradition did not preserve the name of the good prince, the savior of Snow White. Who might he have been?

Evidently, he was a powerful ruler. The evil queen was unable to pursue Snow White once her stepdaughter got married to the prince and thus came under his protection. Furthermore, this character fills an obvious gap of the plot in the tale of Snow White and the dwarfs, namely the role of Father Colad (Christmas). It should be noted here that at the time of the events described in the tale Christmas was not yet a grandfather or even a father. He was a young prince who had not yet inherited the throne of his own royal father.

Let us now try to understand who Father Colad (Christmas) was.

Since ancient times, in Thrace, Hellas, Egypt, Babylon and in Persia and Rome, the birth of the son of god *Mithras*, *the Invincible Sun*, was celebrated with great pomp in the days around December 25 with everyone taking part in the festivities. *Mithras* was also known as *Kolad* – (the cold winter sun *Holod*, *Moroz*; a word that transformed into *kalt* in German and *cold* in English) and his companion was known as Snow White. The tenth month of the year *Kalendae Decembrius* (December), due to the grad festivities described above, was often referred to by the common folk as Colad Kalendae.

The birth of Dionysus on Colada (Christmas) is proven with absolute certainty by the traditional festivities of the peoples of the provinces of Thrace and Moesia, known during the Roman and Byzantine periods as the Colad Kalendae. The favorite and most fervently celebrated pagan festivities bothered Christian priests and so in 680 it was banned by the *Council of Turllo* in Constantinople. This resolution is written in canon 62 of the council:

„We wish to abolish from the life of the faithful the so-called Calends.... And also reject the Sacraments [mysteries – note, V.Y.] and dances performed in the name of those whom the Greeks [as well as the Thracians – note, V.Y.] erroneously call gods, according to some old custom, foreign to the Christian way of life, and we prohibit any man from dressing in women's clothes and any woman from

imitating a man. Neither tragic, comic, nor satiric masks should be used [clearly referring here to tragedy and comedy as expressions of the cult – note, V.Y.]. **To not call the name of the accursed Dionysus...** [bold V.Y.]”

/From **Ivan Venedikov**. Myths of the Bulgarian land. Book I. The Copper Threshing Floor of the Proto-Bulgarians. Sofia, State Publishing House „Science and Art“, 1983, pp. 147, 148. –

[http://www.promacedonia.org/iv_gumno/iv_gumno_9.htm./](http://www.promacedonia.org/iv_gumno/iv_gumno_9.htm/)

The canon also prescribes the punishment for transgression. Clerics were to be deprived of their rank while members of the congregation were to be shunned. These texts are evidence that the people, including priests, celebrated both Dionysian and Christian cult, which was allowed by the beginning of the 4th century by the *Edict of Serdica* (Sofia; 311) by Galerius (293-311) and reinforced by the *Edict of Mediolanum* (Milan; 313) of Emperor Constantine (306-337). However, these provisions were not respected by the pro-Greek emperors of the Eastern Empire (Byzantium) that came later. Thracians and Bulgarians had no problem worshipping both religions mostly because their priests told them that Christianity was the offspring of the Dionysian solar-earthly doctrine.

An anonymous Christian author from the 4th century wrote the following on this topic:

„The fathers decided that the holiday should be celebrated on the 25th of December because the pagans had the custom of celebrating the birth of the Sun [Dionysus/Horus/Mithras – note, V.Y.] on the 25th of December and lit bonfires to express their joy. Christians, too, took place in these celebrations and festivities. Thus, when the Dignitaries of the Church found out that Christians also liked this holiday, changed their mind and decided to celebrate the Birth of Christ on that day...”

/From **Ivan Venedikov**. Myths of the Bulgarian land. Book III. The birth of the gods. Second edition. Stara Zagora, 1997, p. 119./

Another source, from the 5th century, is the passional of Saint Dasius of Durostorum (in presentday Silistra), a Christian martyr who lived in 3rd century AD:

„On the day of the January Kalendae [January 1 – note Iv.V.] vain people who celebrate the custom of the pagans, despite being Christians themselves, organize great festivities where they change their appearance and put on masks and attire of the devil. They wrap themselves in goat furs and by disguising their faces they leave the virtue into which they had been reincarnated [Christianity – note Iv.V.], and become the evil they were born into [paganism – note, Iv.V.]”

/Same as above, pp. 315, 316./

This paragraph refers to the feast of *Surva* or *St. Basil's Day* (*Васильовден*), which came immediately after *Koleda*. It is important to note that during the Christmas festivities (*Koleda*) and the January Kalendae the people of Thrace „invoked the name“ of the newly born Dionysus and expressed their joy of the momentous occasion of the birth of god by dancing around wearing „satirical

masks“. In other words, they were imitating the grandeur of the Satyrs and the Bacchantes of the *ancient Koleda* when Isis gave birth to her baby boy and named him Dionysus („God of Nyssa“).

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Kolada and Snow White (Snegurochka) are also present in Slavic mythology. There is also an alternative version of them, Mor (Moros/Moroz) and Mora. In Indian mythology there is Surya (from whose name the aforementioned feast of Surva derives) or Shiva, and his wife, Kali (the name Kali is the female equivalent of Kolad). In Egypt, their names are Horus (son of Osiris) and Memphis, mistress of the Netherworld and the daughter and heiress of Seth (Hades) and Nephthys (Persephone).

On the *day of the birth of the son of god, Kolad*, 25 December, children are the focus. The better a child behaved over the preceding year, the more beautiful gift (well deserved) it received. Gifts were made by seven dwarfs and distributed around the world with the help of a celestial vehicle of the sun god, fit for the cold months of winter – a sleigh drawn by reindeer. The gifts were distributed during the night for, in winter, during the day, the god of the cold sun, Kolad (Mithras or Horus) had to perform his duty and shine his light on his children on earth. In the warm months of the year, the sun god, known as Yarilo/Surya (Dazhbog/Bozhich), having entered his hot cycle shone on earth from his celestial chariot drawn in this time of year by winged horses.

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Let us take a look at all of the deities that stand behind the characters of the tale.

The Queen, who died after the birth of her daughter, Snow White, has various names depending on the different mythologies. In Thrace and Hellas, she is Persephone („Collared Dove“), daughter of Zeus and Demeter, wife of Hades. In Egypt, she is Nechthys/Nephthys, wife of Seth. In Asia, she is Kuzge (mouse/bat). In India, Svaha (Svatia). The Slavs called her Mara, mistress of the Netherworld.

The King. In Thrace and Hellas, Hades. In Egypt, Seth. In Mesopotamia, Adad. In Persia, Ahriman. In India, Agni. Slavs knew him by the name Thule/Kaschei.

Snow White. In Thrace and Hellas, Lysianassa. In Egypt, Memphis. In Asia, Su-Anas. In India, Kali. In Slavic cultures, Mora/Snow White in winter time and Zhiva/Danya in summer.

The Prince (husband of Snow White). In Thrace and Hellas, Dionysus/Bacchus. In Egypt, Horus/Heru/Khonsu. In Rome, Consus/Mithras. In Persia, Ahura Mazda. In India, Shiva/Surya. In Slavic cultures and in Bulgaria – Kolad/Dazhbog/Bozhich and also Khors/Khurs/Khursa as a horseman, Svetovit („Vityaz of the light“). In Central Asia, Siavush Shining Horseman). In America, Con-Tiki Viracocha.

Seven dwarfs. We believe these were Thracian satyrs (who were known to transform into goats and kukeri) from the retinue of Dionysus/Bacchus/Mithras (**photo 1**).



Photo 1. Bas-relief discovered in Rome, dated back to the 2nd- to 3rd century, currently kept at the Louvre in Paris. The clothing of the figures bears traces of red and green pigment.

The depicted deities are identified as follows.

In the center-upper section is Mithras (Dionysus/Bacchus/Horus), lying behind the sacrificial bull with a celestial halo/crown on his head. Next to him, leaning against the bull is one of his dwarfs. A second dwarf stands beneath the head of the bull, pointing caduceus toward the altar with an image of a serpent engraved on it. This caduceus looks a lot like „survaknitsa“, and the feast of Surva was held immediately after Kolada – Dies natalis Sol Invictus, i.e. the day of „Birth of the Invincible Sun [Mithras]“. To the left and below, a third dwarf is handing Mithras/Bacchus a horn/rhyton full of wine. All male deities are holding in their left hands wooden staffs (tirses).

The scene indicates that the royal prince, Mithras (Dionysus/Horus), i.e. Kolad, was the one in charge of the sacrifice of the bull and was assisted by his servants, the dwarfs, who were wearing winter clothes: pleated tops with long sleeves, trousers and boots and hooded capes (typical of the clothing worn in ancient Thrace).

The goddess in the upper left corner, behind whose shoulders horns are sticking out (or ends of a crescent moon), is most likely the Thraco-Pelasgian Lysianassa, wife of Dionysus/Bacchus, the Bulgarian Su-Anas, wife of Khursic/Khursa, known in Egypt as Memphis, wife of Horus, in India as Kali, wife of Shiva/Surya and in Slavic mythology Danya/Zhiva/Snow White, wife of Dazhbog/Bozhich/Kolad (see below **Genealogical table of the main deities-demiurges**).

The divine couple, Kolad and Snow White, which ruled over the civilized world at the end of the 9th and the start of the 8th millennium BC, started the royal dynasties in the Old world (Thrace, Egypt, Sumer, Akkadia, Babylon, Assyria, the Hittite Kingdom, Persia, Phoenicia, Phrygia, Troy, Hellas, Rome, etc.), and in Asia (the Hunnic Empire, Mongolia, Japan, China, India, Bactria, etc.), and probably America.

Queen Stepmother is black Eve, also referred to as Lilith (see § IV).

Woodland keeper we surmise is a keeper of the *Holy forest* where a temple or sanctuary of the divine. This location was accessible only to priests and keepers, who could have been *shamans*, *kolobers*, *druids* and quite possibly dwarfs. Aside from certain feasts, people were strictly forbidden from entering the forest under threat of capital punishment.

There are several known references to a *Holy forest* from different periods and territories such as the Roman province of Gaul (modern-day France), the Slavic-held territory of *Sclavia* in Central Europe and Thrace on the Balkans.

The Roman Proconsul Gaius Iulius Caesar (63-44 BC), in his work „De Bello Gallico“ or the „Gallic War“ writes about the *druid caste* of the tribal unification of Gaul. Apart from service, including sacrifices, foretelling, spiritual guidance to kings and the training of future priests, Gallic druids were also in charge of court proceedings. They enjoyed tremendous respect and awe, and inside their holy covenants they were inviolable. In Gaul, one such place was the *Carnutes forest*. Caesar writes:

„At a certain period of the year, they [the Druids] hold their conference in a consecrated place, in the country of the Carnutes [near the town of Cenabum, present day Orleans – note, V.Y.], which is believed to be the center of all Gaul. [bold V.Y.]“

/G. I. Caesar. De bello Gallico, VI, 13,14,17,18. Translated in Bulgarian by Костадин Костакев: http://romulus-bg.net/?page=text&prevod_id=136&proizvedenie_id=30620 &kniga=250./

According to other sources, in Northern Italy *Celtic druids* lived in Mediolanum („Middle land“), present-day Milan. In Ireland, they were located in the province of Meath („middle“, „center“), where they had set up their capital city of *Tara*. /History of Religions. Volume II. **François Vian, Jean Varenne, Jacques Duchene-Guillemin, Franc Vinke, Jan de Vries, Francois le Roux, Raymond Bloc**. Sofia, published by Gallimard & Прозорец, 1996, 375, 385./

In the European domains of the Western Slavs even as late as the 12th century *Oak forest* played a special role. Polabian Slavs, i.e. the tribes who lived on the banks of Laba River (Elbe), had a Cult Center near the town of Mecklenburg-Stargard in Wagrien (present-day Germany). According to **Helmold of Bosau** (~1125~1177), a priest who took part in the Christianization of the lands of the Slavs, gave the following account in his „Chronica Slavorum“ of events that transpired in January 1156:

„It so happened that on our way we reached a grove that stood amid an otherwise bare landscape. There, amongst many old trees we saw sacred oaks promised to the god of that land [bold V.Y.], whom they called Prone [also appearing as Prove or Proven, i.e. Just, as this sanctuary was used as a court of law – note V.Y.]. The grove was surrounded by a stockade with two gates. Apart from the deities of the home and the hearth, which are many in those lands, this place was considered holy by all in the land, it had its own priest, its own feasts and various sacrificial rituals [bold V.Y.]. Every Monday the people of this land gathered there

along with their prince and priest and everyone who wished to offer a sacrifice or who were stalked by death. These last ones were never to be refused shelter. Slavs treat their holy places with such reverence that never allow their sanctuaries to be tainted, even by the blood of their enemies.”
/from **Aleksander Gieyshor**. Mitologia Słowian. Translated from Polish by Katya Mitova. Sofia, „Bulgarian Artist“ Publishing House, 1986, p. 196./

The *sacred oak groves* in Thrace are described by the Bulgarian folklorist Stefan Zahariev:

„In the villages on the plains, and in other villages as well [i.e. in the mountains – note, V.Y.], there are oak groves [oak forests – note, V.Y.], which the villagers protect with reverence. There, on some folk holidays, they gather and slaughter animals to cook and everyone partakes in the food and has a great time remembering the olden days...”

/Geographical-historic-statistical description of Tatar Pazardzhik with map and tables of various old monuments. Written by **Stefan Zahariev**, T. Pazardzhikian. Vienna, printed by „L. Sommer and Co“, 1870, pp. 15, 57, 63, 74, 79./

Stefan Zahariev writes that he found and walked through *ancient sacred forests* with interesting names such as „Perunova Gora“, „Tumbra Gora“, „Elenovo Kapishte“, „Samodivska Dubrava“ with spring and so on /see the **source above**/.

II. GENEALOGY OF THE GODS IN THE BULGARIAN AND SLAVIC PANTHEON

/Full research on this topic: **Valentin Yordanov**. Генеалогия богов в болгаро-славянском пантеоне or Genealogy of Gods in the Bulgarian-Slavic Pantheon. – in the „Gorgoni Magazine“, book 1, 2016, pp. 111-147; on the website: [www//gorgoni.info./](http://www.gorgoni.info/)

Genealogic table of the main deities/demiurges

Celestial cow Zemun		
Veles/Mokosh + Volosinya/Makosh (Rozhanitsa I)		
Svarog (Rod I) + Lada (Rozhanitsa II)		
Maya + Perun/Diy/Indrik (Rod II) + Perunitsa (Rozhanitsa III)		Thule/Kashtei + Mora/Mara
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Krishen	Dazhbog/Khurs/Bozhich/Rod III/Yarilo-Kolad	+ Dania/Zhiva-Snow White
Ilma/Boyan	+ Zornitsa/Patitsa (Duck) Orei	Vechernitsa/Lebed (Swan) + Ilma/Boyan
Kiy Shtek Horei		

Sources: Велесова книга; Повесть временных лет; Слово о полку Игореве; Слово Святого Григория об идолах etc.

The actions of the Slavic gods take place in three worlds: heavenly – Iriy/Ray, Svarga or Pravi; earthly – Yavi; underground/underwater – Navi.

The celestial cow Zemun grazes across the endless blue fields of Iriy. From her flowing milk, the Milky Way was formed, along which the Sun-god returns to the east at night to appear on the eastern horizon in the morning.

The celestial cow Zemun does not participate in the earthly experiences of the gods. She is the spiritual emanation, the Creator who made them by interacting with the material substance of the Universe. It is analogous to philosophical doctrines of the Ancient World such as Nun of Heliopolis in Egypt – being the First-created ocean or the endless, frozen, cool, dark „heavenly water“; Gnostic Sophia; the topmost sefirot, Kether (Khator) / Crown in the Kabbalah.

Nun begot Ptah and laid him on the primordial firmament Ben-Ben. And Ptah self-reproduced from himself his material copy – the god-father Atum/Tum/Aton (photo 2).

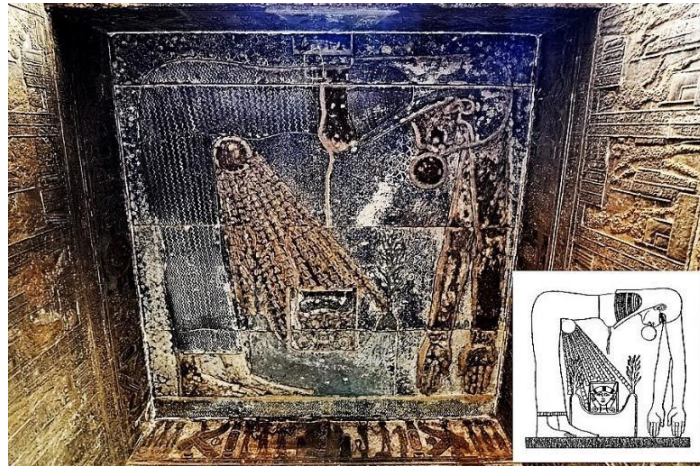


Photo 2. Image of the Original Creation from the Temple of Hathor in Dendera, Egypt. Milk is seen flowing from the breast of Nun (Zemun), from which, according to myth, the Milky Way was formed.

Whereas Veles/Mokosh corresponds to Uranus in the Thracian-Hellenic tradition, the Egyptian Aton, the Bulgarian Tan (Tangra), Volosinya/Makosh is the equivalent of the Great Mother Goddess Gaia (earth + water). The name Makosh, „Great cow“, perfectly suits the image of the earth mother Gaia.

As evidenced by his status as the Omnipotent Father, combined with the role of the „god of animals“, the Slavic deity Veles possesses the functions of the heavenly father Uranus/Aton/Tan on the one hand and the functions of his twin sons (Nasatya and Darsa in Hinduism), namely the herdsman Helios/Ra and the farmer Cronus/Geb. From this it is clear that in the narrow sense of the word, i.e. within the „cattle god“ function, the Slavic Veles/Mokosh is none other than the first-born twin of Helios/Mardukan/Ra.

The sacred places of the „god of cattle“, Veles, were spread all over earth. There, on the main festival of this god, after the sacrificial rituals were performed, cattle markets were held. These places were always named after Veles. Thus his name survives in various toponyms. These include, to name a few of the more prominent ones, the town of Veles in Macedonia; the town of Velbazhd (Vel-Bazhd, i.e. „Father Veles“) or present-day Kyustendil in Southwestern Bulgaria; the town of Sveti Vlas in Eastern Bulgaria – a port on the Black Sea used in the past to ship and trade livestock; Vales (Wales) in Southern England, etc.

The second twin, Svarog (Swar-Og i.e. „Sun-bull“) corresponds to Cronus/Geb and his partner, Lada, corresponds to Rhea/Nut. It is important to remember that Makosh (Gaia) is the first Rozhanitsa („Ancestral mother“) – mother of the aforementioned twins, which are her first-born sons, or Rod I („Born I“). Lada (Rhea) is the second Rozhanitsa, ancestral mother of Rod II, which includes Perun (Zeus/Osiris).

The name *Svarog* has a common origin with the names *Svarga* („Celestial world“), *Suvarga* (a type of Buddhist stupa as the term is used in Mongolia); *Suvar*, a large and beautifully built fortified city in Old Great Bulgaria of the 3rd – 13th century; *suvari*, *saviri* or *severi* – one of the Bulgarohunnic tribes centered around the city of *Suvar* and its region; *Surva* – the feast of *Surya* or *Kolad* celebrated by Thracians and Bulgarians on the first day of the year just after the feast of *Kolada/Koleda*.

The genealogical table above does not include the Slavic god Troyan or Triglaus, who occupies the position of supreme deity in the scriptures. This is because he is a synthetic image of the triune god, overseer of the three worlds in a vertical plane. It should be noted that the hypothesis of the unified image of the Father, the Mother and the Son should not be dismissed. An argument in favor of this fact is the name of the supreme god of the Bulgarians in the period of paganism – Tangra, a collage of the names Tan (Aton), Gaia and Ra. It begs the question why the obvious analogy between the Slavic Troyan and the Bulgarian Tangra has not been noticed until today?

The titans Svarog (Cronus) and Lada (Rhea) begot the gods of thunder: Ilma of the „Stormy seas“, Perun and Thule. The last one is also known as Kashteï the Immortal, the master of the Netherworld. In Thracian-Hellenic mythology these are the better known brothers Poseidon, Zeus and Hades (Seth in Egypt).

The affair of Perun (Zeus) and Maya (Atlantis) resulted in Kryshen, i.e. Hermes or Thoth in Egypt. From his other wife Perunitsa (the Cow Yo, same as Hathor Isis), Perun (Zeus/Osiris) begot the heir to the divine throne, Dazhbog/Horus/Bozhich, who is the Thracian Dionysus/Bacchus and the Egyptian deity Horus.

Dazhbog is the forbearer, the ancestral father of the Slavics-Bulgarians and all modern-day Slavic nations trace back to him. The table is also missing the personages the goddess Hera and her son Ares/Mars who, in the fight for dominance, were the arch enemies of Dazhbog (Dionysus/Horus).

The other branch of the Divine family tree turned out to be more productive. The affair between Kashteï the Immortal (Hades/Seth) and Mora/Mara/Marena (Persephone/Nephtys) produced Dania/Zhiva (Lysianassa/Memphis) who grew up to marry the new celestial leader and king, Dazhbog (Dionysus/Horus). The marriage was arranged by Perunitsa (Isis) because of her friendship with Mora (Nephtys).

This is a good place to clarify something about the meaning (semantics) of the names of these deities, they always reflect certain functional qualities. For example, in terms of inheriting the royal blood, the familial couple Dazhbog and Dania are the father and the mother of the people, therefore they carry the cornucopia – they are the ancestral gods that grant people a rich harvest of grain and fruits and allow their herds to grow in number. Therefore, apart from the heavenly blessing (sun and rain), their mercy and love for the peoples is the reason for the existence of all earthly gifts (i.e. the harvest).

The opposing pairs of names Kolad-Yarilo and Snegurochka-Zhiva reveal another aspect – movement and change in the cosmic and natural cycles, the natural progression from life to death and from activity to rest.

The minor deity Kolad/Bozhich, who was born on 21/22 December, on the day of the winter solstice and the most important Bulgarian holiday Ignazhden, personifies the *Cold sun*, which begins to pick up strength, „to grow” and „to warm up”. It should be noted that the words *хлад* („coolness“ in Bulgarian), *холод* („cold“ in Russian) and *cold* (in English) were derived from name *Kolad*. However, the divine name *Kolad* comes from „kole“ or „kolelo“ because *Svarozhe kole* („Circle of the sun“) is the circle of Cronus/Chronos which measures time. Sometimes the collocation the *Great circle of Svarog* („Великое коло Сварога“) is also used. There is a definite connection to the word *κυλίχ* (κυλλίχι/ον/ from κόλλιξ – „bread

shaped in a circle or oval“) referring to the traditional European Christmas and Passover bread.

The god Kolad created the *first calendar* – Kolad/Kolend-Dar i.e. „Gift of Kolad“. The pagan term *Kalendae* (calendae/kalendae-arum – Lat., „First day of the month“) was used in the Roman Empire to denote the start of each month. This was done to mark the beginning of each of the twelve monthly cycles that comprised the full year cycle (*Svarozhe kole*).

Svarozhe kole is in fact an astronomical term: a double circle, graph of the figure eight (8) that traces the sun’s one-year path relative to the celestial equator, which the sun crosses four times during the two equinoxes and the two solstices. *Svarozhe kole* is represented in the following ritual objects: the caduceus of Hermes (**photo 3 a-6**) and the Bulgarian survachka (**photo 4**), with which children strike („survakat“) adults to wish them good health after Christmas on the day of Surva, the first day of the new year. /**Milosh Sidorov**. Surva and the caduceus of Hermes. – www.otizvora.com/2007/08/390/.



Picture 3 a-b. Tetradrachm of the city of Enos (5th century B.C.). Face: head of Hermes with petasos pointing to the right. Back: square (symbol of the world) inside of which is a caduceus made of two intertwined snakes forming a figure eight and the ethnicon AINION. Private collection. Photo by the author.



Photo 4. Survachka – a ritualistic attribute (staff) used on the Bulgarian feast of Surva on the first day of the new year. In antiquity, Ignazhden was celebrated on 21/22 December and Surva, on 22/23 December. These important holidays, which marked the end of the old and the beginning of the new year (Svarozhe kole) made up the celebratory complex of the god Kolada. Nowadays, under the Gregorian calendar, Koleda/Christmas – is celebrated on 25 December, and the first day of the year – Surva – on 1 January. Photo by the author.

The survachka is made from cornel twigs woven in the shape of the figure 8. They are decorated with wheat and corn grains, dried fruits and flowers symbolizing fertility.

Kolad (Shiva in Hinduism) is the cold sun and his wife Snow White (Kali in Hinduism), the snow queen from the fairytales, a fairy in the snow kingdom of icy winds and blizzards, a place where nature seems dead. To the joy of the people, the son of God, Kolad (Dionysus/Horus) grows quickly to become the warm spring sun and then Yarilo, the hot summer sun (Surya in Hinduism). Snow White becomes Zhiva, the fair full-blooded goddess of life reborn. It should be noted that in the Thracian-Hellenic tradition the name of this goddess is Lysianassa I. In Egypt, she was known as Memphis.

This should not come as a surprise. Before her, her mother Persephone (Nephthys in Egypt) went through the same metamorphosis. In the autumn she appeared as the mouse Somor (Kuzge) and visited the netherworld ruled by Hades (Seth in Egypt) and then nature succumbed to wintery lethargy. By the end of March and the start of April, the mouse goddess Somor went through another transition: she flew to the upper kingdom initially in the form of a bat and then as the dove Persephone (περσα means „wild dove“). With the start of spring nature is once again brimming with life and ready to embark on the next cycle of life. /N. A. Khun. Myths and Legends of Ancient Greece. Sofia, State Publishing House „Science and Art“, 1967, p. 60-64/ (photos 5, 6).



Photo 5. Bronze plate depicting Hades and Persephone in a chariot drawn by four horses. Persephone holds a krater, an object symbolizing the womb, indicating she is waiting for the birth of a divine heir. A snake is slithering beneath the hooves of the horses, a hypostasis of the goddess Gaia, chthonic symbol of the netherworld. 2nd century, reproduction. Regional Historical Museum of Smolian, Bulgaria. Photo by the author.



Photo 6. Gold ring with an anthropomorphic depiction of a mouse wearing a crown in the shape of a krater – goddess Kuzge/Somor, also known in mythology as Persephone/Nephthys.

Likely the krater was an attribute of this goddess. Soaring over the head of the mistress of the Netherworld (lower Egypt) are two doves/ducks, the avian hypostases of the goddess. Museum at the Louvre, Paris. Photo by the author (sorry for the poor contrast in this photo).

Goddess Zhiva controlled water sources and the power of water of life that sustains plant life but also has the mystical ability to heal bagaturs/bogatirs wounded in battle, and even revive the dead. As the Snow Queen, at the onset of

winter the goddess had control over the dead cold waters, the ice and the snow that kill all living things.

Dionysus/Horus/Kolad/Bozhich was born prematurely after seven months in an exceptionally cold winter. The small son of god, whom Thracians called *Vac* (of „The womb“) and Egyptians, *Bagh* (from where the Roman *Bacchus* is derived), *Siri* or *Sira*, barely survived with his mother as they were the objects of vicious attacks by Hera's hornet.

Later, when he grew up and took the throne, The son of god created his own cult – the mysteries of Dionysus/Bacchus. In it, through theatre, dance and music, participants recreated the dramatic events surrounding his birth, nursing and the care he received by the main bacchante wet nurse. An integral part of the cult of Dionysus/Kolad were the rituals related to the good Father Kolad (Christmas), who brought joy to children with loving care and gifts as opposed to the mistreatment, hunger, humiliation, tears, suffering or sometimes cruel death to which they were sometimes exposed. The deity placed children on a pedestal and required of all of mankind to treat them with love and respect so that they would grow up to be decent and capable peoples.

Let us take a look at the next generation of gods according to our table. Dazhbog (Dionysus/Horus) and Dania (Lysianassa I/Memphis) begot Orei and two daughters, named after their planetary hypostases: Zornitsa and Vechernitsa. Thus is Venus, which is visible as a bright star near the rising and setting sun. Zornitsa corresponds to the goddess Εως/Εωσφόρος („Morning star/light“) or Lysianassa II, referred to by Bulgarians as Su-Anas or Baigul („Duck“ or „Fish“). Vechernitsa/Lebed (Swan) is the goddess Libya.

Let us look at some data that is missing in the Russian Slavic tradition, which were discovered in the historical record „Djagfar Tarikhy“ of the Volga Bulgars. Zornitsa (Su-Anas/Abi Boigal or Baigul, i.e. „Mother fish“) married Ilma/Boyan (Poseidon). They settled in the Far East near the sources of the Amur River near Lake Baykal. There, their descendants laid the foundations of the Hon Empire (Hun) or Khonor (K-On-Or, i.e. „Son of the Sun Or“) and later, the Chinese Empire and the Japanese kingdom. /**Bakhshi Iman**. Djagfar Tarikhy. A scroll of Bulgar chronicles 1680. Translated from Russian by Professor Vasil Kolevski. Under the general scientific editorship of Professor Andrey Pantev. Sofia, „Kama“ Publishing House, 2005, p. 14; **Dimitar Sasalov**. The Way of Bulgaria. Sofia, „Kibeya“ Publishing House, 2004, p. 34, 35. First edition 1936/.

Vechernitsa/Lebed (Libya) remained in the Old world. She begot two sons from the same god, Poseidon. Belus became the king of Libya and later of Babylon. Agenor became king of Phoenicia.

Belus had three sons: Aegyptus, king of Egypt; Danaus, king of Libya (west of Egypt); Cepheus, king of Abyssinia (Ethiopia). Agenor begot five children: Thasos, king of the island of Thasos; Phoenix, king of Phoenicia; Cilix, king of Cilicia; Cadmus, founder and king of Thebes in Boeotia, Hellas; Europa, the queen of island Crete. /**Apollodorus**. Mythological Library, book 2, I, 3, 4; **Herodotus**. Historia, book I, § 171-173/.

The geographical orientation from east to west of the dwellings of the two daughters of Dazhbog is probably at the basis of the etymology of their names, Zornitsa and Vechernitsa. According to the Slavic tradition, having set in the west, the sun god (Dazhbog) rested in his „golden bed“ before starting his night journey

east toward the other end of the Earth. Evidently, that is why on the last, seventh floor of the ziggurat of the aforementioned Belus (Zeus-Belos) in Babylon, just underneath the roof supported by columns, there was a bed made of solid gold, a table, a statue of the Sun god on a throne and an altar all made from 800 talents (around 20 tons) of gold. /**Herodotus**. Historia, book I, pp. 181-183. – In the edition: **Herodotus**. Historia, book III. Translated from old Greek by P. Dimitrov. Sofia, State Publishing House „Science and Art“, 1986./

The story of the other son, Orei, is peculiar. Dazhbog and Dania did not have such a son so the character of Orei was a later invention. The question is, who could be the one hiding behind the name that is so reminiscent of Or/Horus? We believe it was none other than the founder of Great Bulgaria, khan Khorbat (622-668) whose name the Greeks mispronounced as Kubrat.

Khorbat lived thousands of years after Dazhbog and Dania. Yet, he was their descendant from the genealogical branch of the daughter of Dazhbog, Lysianassa II and Poseidon, who, on the banks of the Amur River, welcomed into the world their son Idzhik/Dzhamm, the forbearer of the ancient royal dynastical genus of Dulo and father of the Hon (Hun) Empire. /**Djagfar Tarikhy**..., pp. 14, 41, 287/. One of the more illustrious representatives of this genus was Khan Attila (434-453).

Note that the name Khorbat (Khor-Bat i.e. the „Great Horus“) is Horic, meaning it contains the stem Khor/Horus. Many other Bulgarian khans have Horic names.

Of the aforementioned sons of Orei (Khorbat) – Kyi, Shchek and Khoryv – Shchek and Khoryv were actually that, sons, but Kyi (also known as Shambat/Sambat) was the brother of Orei (Khorbat). The name Kyi means „the one who broke away“ (from Great Bulgaria). He got the moniker Kyi when he managed to attract to his side many of the Bulgarian tribes. He built his capital, Kyiv (named after him), vanquished the Avars and consolidated his kingdom Duloba (Samo). Another name for Duloba was Ukraine, because this state, which had separated from Great Bulgaria was considered its periphery. Another dependent territory had the same status – Pribaltika. The name Pribaltika comes from the title „Baltavar“, „Baltic“ of the Great Bulgarian Khan (Khanas Uvigi) Khorbat because of his scepter, a double-headed axe (*balta*). The title of „Baltavar“ inspired the name of Khorbat's capital, the fortified camp of Baltavar, present-day town of Poltava. /**Djagfar Tarikhy**..., pp. 22-26/.

The burial mound (kurgan) of Khorbat and his opulent royal treasure (containing attributes of power and jewelry, approximately 30 kilograms of gold and 50 kilograms of silver) were discovered by chance in 1913 on the shores of Sveshteno Ezero (Holy Lake) near the village of Malaya Pereshchepina in the vicinity of the town of Poltava /**Vera N. Zaleskaya and others**.

Treasure of Khan Kubrat. Culture of Bulgarians, Khazars, Slavs. Published by: Committee for Culture of the People's Republic of Bulgaria, National Museum of History, Ministry of Culture of the USSR, State Hermitage in Leningrad. Sofia, 1989, p. 39-53. Artifacts catalogue numbers 70 through 108/.

Shchek was a moniker of Khan Espor (Asparuhk in Greek), the third son of Khorbat and founder of the Danubian Bulgaria /**Djagfar Tarikhy**..., p. 26/. Khoryv was likely Bat-Bayan, the first-born son of Khorbat, who inherited the throne of Great Bulgaria and ruled until the invasion of the Khazar tribes.

III. THE SUCCESSFUL GENETIC EXPERIMENTS OF IAPETUS/ENKI/EA AND THE CREATION OF ADAM AND EVE

/Full research on this topic: **Valentin Yordanov**. The settlement of Thrace in the VII millennium BC. – in the „Gorgoni Magazine“, book 2, 2018, p. 115-168; on the website: [www//gorgoni.info/](http://www.gorgoni.info/)

While his brother Enlil (Cronus) was famous mostly for his accomplishments as a warrior king and farmer, Enki (Iapetus) became versed in the ancient science (magic) and was the first great scientist, long before the better known to the contemporary reader Enoch and Hermes/Thoth. This knowledge was taught to him directly by his parents, none other than Anu (Uranus/Aton) and Antu (Gaia). Having inherited spiritual and intellectual qualities of the highest order, Enki had exceptional achievements in many different fields of abstract science but also in its practical application: language and literature; astrology and the lunar calendar; genetics and selection of plants, animals and even humans; metallurgy, mining, metal processing; mineralogy and construction materials; math and geometry and its application in architecture and construction and so on.

One of the more impressive achievements of Enki/Ea were his successful genetic experiments which led to the creation of the human race, a new humanoid race based on the divine.

According to the Bulgarian epic, „Saga of the Khan's daughter“ (song II, verse 30-35) the alp Şüräle kneaded man from „earth and honey“ but because he ran out of honey, he made the woman from „earth and saliva“. These people, however, looked like animals and Tangra, angry with Şüräle, ordered the alp Khursa (Horos) to place in the new being an immortal soul from the „divine breath“ of Tangra himself. This stabilized the imperfect being. /**Mikail-Baştu ibn Şams Tebir**. A tale about the daughter of the khan. The Epic of the Proto-Bulgarians, 882. Translated from Russian by Georgy Kostov. Sofia, „Agato“ Publishing House, 1997, p. 15/.

The grueling tasks gods set for themselves for the domestication and ennoblement of Egypt and Mesopotamia – mining and the spread of tools, the creation of irrigation canals to help crop farming, the construction of cities and temples, were physically taxing. After all, there were only about 600 of them, as evidenced by Sumerian sources and the Bible (the so-called „fallen angels“). The populations of divine descendants inhabiting Thrace, Atlantis, Peru and Asia were not included in that number.

This topic is discussed in Sumerian texts entitled „When Gods Toiled Like Humans“ and the „Epic of Creation“. The grumblings of the lower gods who had to dig ore in the mines forced Enlil (Cronus) to convene the *Council of the Gods*. The Council turned to the Great Goddess Ninmah/Ninhursag, also known as Sud, Nut or Rhea, and asked her whether it was possible to create a „Lulu Amelu“, a primitive worker to relieve the gods of their physically taxing daily routine. Ninmah replied that she would not be able of performing such a specific task without the learned advice and assistance of Enki, „who had the skill within him“. /from **Zecharia Sitchin**. 12th Planet. Translated by Krum Bachvarov. Sofia, „Bard“ Publishing House, 2002, pp. 313-316/.

A similar story is told in an Old-Babylonian text entitled „The Creation of Man by the Goddess Mother“ which details the emotional address of a god to „the midwife of the gods“, Ninmah, referred to as Mami:

„Thou art the mother-womb,
the one who Mankind can create!
Create then Lulu, let him bear the yoke!“
/Same source, p. 328, 329./

When they woke up Enki who had dozed off and told him what the *Council* had decided about the creation of „Adamu“ and that he would be the one to develop the technology for it, the wise god replied right away: „The creature you are talking about already exists!”

And added that it would be better to give it „the image of the gods“. Enki was talking about the ape men (Homo Neanderthals), which at the time were living alongside the gods (Homo sapiens).

God Enki appeared before Enlil and said that he accepted the challenge of creating the worker „Adamu“ and his descendants, „the black-headed people“. He gave Ninmah, referred to in this case as Niniti („giver of life“), the following instructions:

„Mix to a core the clay from the Basement of Earth,
just above the Abzu and shape it into the form of a core.
I shall provide good, knowing young gods
who will bring that clay to the right condition.“
/From **Zecharia Sitchin**. 12th Planet..., p. 327./

Niniti asked for „clay from Abzu“ and „tar from Abzu“, which was used at the time as a purifying agent. We believe it was *mumië*, oil shale leaking from rocks near shallow oil deposits which were rich in minerals that actually had antiseptic properties. In antiquity, *mumie*, which was believed to be the „elixir of life“, was used as a universal medicinal substance, including for embalming.
Enki replied:

„I will prepare a purifying bath.
Let's take blood from the chosen God...
From his flesh and blood,
let Ninti mix the clay.“
/Same source, p. 329./

Further down in the text it is revealed that the biological father, the god who donated sperm or blood was none other than Enki and the clay, the flesh, the genetic material, was extracted from the ova of an ape-woman. According to the ancient beliefs, the blood of the god contained „teéma“ – something like personality or spirit. /same source, p. 333/.

Today we know that some personal traits and qualities are preserved in and handed down through genes, irrespective of whether a particular DNA sample is extracted from blood or sperm. Inheriting genes from a god, the new creature should

exhibit the divine personality traits: developed and agile intellect; plasticity of senses and character allowing for cultivation and the development of morals; more sophisticated emotionality and spirituality and so on.

The matter of „the clay“, the genetic material extracted from the ova of a Neanderthal woman, is more challenging. It is challenging because it is difficult to guarantee that the offspring would inherit the traits („image“ and „likeness“) of the gods? How could they separate and remove the animal-like traits: the hairy bodies, the rough facial features (low forehead, flattened nose, protruding jaws, thick lips), the short and stooping skeleton and so on, but at the same time preserve the more valuable qualities of the primitive human – like creature such as his agility, dexterity and quickness?

This would have been possible only through the targeted removal of particular genes from „the clay“ of the Neanderthal woman. Modern medicine has yet to find a way to solve this problem. How could then have Enki known which genes to eliminate and what precise manipulations could he have performed without the benefit of complicated equipment? For us, his descendants, stuck in the material world and the progress of science, having lost the fine sensitivity and spirituality of our divine ancestors, his feats are baffling and impossible to explain rationally. Let us not forget that after all he was the creator of our human race.

Insofar as such an explanation is possible for us, we believe that the qualities of his spirit enabled Enki to feel and see what he wanted to achieve, which is unseeable and undoable for us.

The convergence of god and a primitive being in the new creature, Human, is a union which shall not be broken, not until the „end of days“. This particularity of *the creation* is revealed in the following poetic words of the creator Enki:

„In the clay, god and Man shall be bound,
to a unity brought together;
So that to the end of days
the Flesh and the Soul
which in a god have ripened
that Soul in a blood-kinship be bound;
As its Sign life shall proclaim.“
/Same source, p. 334./

The mixture of purified divine genetic material and purified genetic material from an ape woman, Enki (Iapetus) decided to place inside the womb of his own wife, Ninki (Clymene, daughter of Oceanus and Tethys), in a process resembling present-day in-vitro fertilization. After a ten-month gestation, Ninki gave birth to a creature named *Adapa*, referred to in other sources as „specimen“ or „mold“, i.e. the base model for cloning. Incidentally, the word *mold*/καλην – KalLap or Kal-Alp means „The flesh of god“.

When the gods saw the child – the specimen, *Adapa* (*Adamu* or *Adam*) – and made sure it was suitable, they allowed it to be used as a genetic material donor („rib“ according to the Bible, which, we believe, was used to extract bone marrow) for the purpose of creating male and female clones. Enki and Ninti set up human reproduction by enlisting the help of 14 „goddesses of birth“ who would give birth

to 7 boys and 7 girls. Which means that Enki and Ninti had a way of controlling the sexes of the fetuses:

„The Wise and learned,
Double-seven birth-goddesses had assembled;
Seven brought forth males. Seven brought forth females.
The Birth Goddess brought forth
The Wind of the Breath of Life.“
/Same source, pp. 329-335./

In time, when the newly created *Lulu* grew up, the Anunnaki („[The descendants of] Anu the snake“: Anu-Nag) quickly had them working: „To the Black-headed people, they give the pickaxe to hold.“ /same source, p. 338/.

„Lulu-amelu“, however, turned out to be sexually inept. They had genitals but they did not function, a phenomenon typical of hybrids between different species, although closely related. Overcoming this hybrid sterility required further implantation of genes /same source, pp. 344, 345/, which is touched upon in a convoluted manner in the biblical myth of the snake (Enki), which made Eve and Adam eat the fruits of the *Tree of knowledge*. /Genesis, 3: 1-19/. Thus, the first human clones got another capability, to reproduce independently.

The first midwife goddesses delivered babies using a peculiar *knife to sever the umbilical cord*. Its form inspired the graphical representation of the *letter omega* (Ω). If one half of it is removed, we get a *sickle*, the tool used to harvest wheat, born of the earth-mother. Wheat is the fruit of earth and the stem is its umbilical cord connecting it to earth. Furthermore, *the umbilical knife* was the power insignia of the Gaia inherited by the goddess mothers Rhea, Hestia, Isis, Cybele, etc. We refer to the matriarchal feminine power, which men submitted to, apart from typically male endeavors such as mining, metal forging, hunting and war. In the Sumero-Akkadian poem „Of An, the first-born son“, *the umbilical knife* is very clearly included among the attributes of power:

„Aruru [Rhea – note, V.Y.], sister of Enlil [Cronus/Ra – note, V.Y.] –
the mountain mistress Nintu

was given as a testament to her power a shiny birth stone,
an umbilical knife [bold V.Y.], ointments and plants,
she also was given a spindle decorated with lazurite,
she was also given a shiny font, clean and gleaming,
and she became the midwife of the land
and helped deliver kings and rulers [bold V.Y.].“

/From **Ivan Venedikov**. Myths of the Bulgarian land. Book III. The birth of the gods. Second Edition. Stara Zagora, 1997, p. 83./

* * *

The in-depth genetic research and precise manipulations by god Enki/Ea to create the human race, which resulted in resounding success, were performed in the clean rooms of his palace of *Abzu*, which was built from silver and lazurite. The name *Abzu* later became *Abyssinia*, a country in Eastern Africa.

The following is stated in a hymn to the creations of Enki/Ea:

„The Lord of the AB.ZU, the king Enki...
Built his house of silver and lapis-lazuli;
Its silver and lapis-lazuli, like sparkling light
The Father fashioned fittingly in the AB.ZU.
The Creatures of bright countenance [peoples – note, V.Y.],
Coming forth from the AB.ZU,
Stood all about the Lord Nudimmud [Leader – note, V.Y.]”
/From **Zecharia Sitchin**. 12th Planet..., p. 336./

More details from another hymn:

„Divine Ea in the Apsu...
pinched off a piece of clay,
created Kulla [ziggurat – note, V.Y.] to restore the temples.“
/Same source./

The expression „to restore temples” reveals that Enki/Ea built the ziggurat at *Abzu* after fighting on the side of Marduk in the *Pyramid War* in Egypt. For the victors, Enlil and Ninurta, this was sufficient grounds to banish him from his home town in Mesopotamia, *Eridu* and to demolish unceremoniously his ziggurat there.

The seat of god Enki at *Abzu* was „the place where flesh came from” /**same source**, p. 337/. Therefore, the following appears in „Genesis“ /2: 8,15/:

„Now the Lord God had planted a garden in the east, in Eden [in Mesopotamia – note, V.Y.]; and there he put the man he had formed... The Lord God took the man and put him in the Garden of Eden to work it and take care of it.“

Apparently, the “Lord God” is none other than the Sumerian deity Enki. He created Adam and Eve at *Abzu*, Africa and then moved them to the Garden of Eden, which was to the east, in Mesopotamia.

The god who created man in the Bible is the mythological Titan Iapetus, who corresponds to the deity referred to as Si in Peruvian sources, while Sumerian texts contain the name Enki (EnKi, i.e. „The Earth’s [Gaia] favorite”), also called Ea („The water”).

Therefore, the son of the ancestral god Uranus/Aton/Anu, the Titan Iapetus/Si/Enki was the one behind the great creation – the forbearer of mankind, *Adapa* or *Adamu*, who appears in the Bible as *Adam*.

IV. BLACK EVA (LILITH) IS THE STEPMOTHER WHO CAST A SPELL ON SNOW WHITE, AND HORUS WAS HER SAVIOR

The human progenitor, Adam, is present in the royal chronology of the Bible, but when we compare it against the „King’s List“ of the Egyptian priest Manetho, we see that in actuality the world was ruled initially by gods, by demi-gods, by heroes, and then by the descendants of the gods, who were called kings. The Babylonian

chronicles of Berossus and Thracian mythology share the same schematic convention.

The human, Adam, and his descendants were created as primitive workers, *Lulu Amelu*, as detailed above. Having grown in number, they formed the nations of earth which were ruled by the relatively small group of divine descendants of *The sacred family*. The latter made an effort not to intermix with people in order to preserve the purity of their superior genome.

According to Sumerian cuneiform records and artifacts Adapa/Adamu (i.e. Adam) had the impudence to rule over Mesopotamia as it was inhabited by his clones, the „black-headed“ people, the irrigation canal diggers, the farmers working the fields and the gardens, the builders of cities and temples.

The antediluvian Adapa, son of Enki, was gifted by the supreme father, Anu, with *wisdom* (spiritual enlightenment) and *understanding* (knowledge), but not eternal life. Thus, after the deluge, he wrote „Musings on Time [by] the Divine Anu and the Divine Enlil“, a text on time and the calendar. Another source, the „Legend of Adapa“, insists that he was chosen as priest and first human king of the city of *Eridu*. /from **Zecharia Sitchin**. *The Cosmic Code*. Translated by Krum Bachvarov. Sofia, „Bard“ Publishing House, 2005, p. 118/.

The female clones of Adapa are referred to in „Hebrew Myths“ by Robert Graves and Raphael Patai /http://www.ma3x.net/forum/lofiversion.../. Following the biological manipulation that led to the creation of the first human being, Adapa/Adam, his divine creator (Enki and Ninmah) made two human women, using leftover materials – „dirt and scum“ – instead of sourcing pure clay (flesh).

The first woman, known as „Black Eve“, was given the name Lilith, after (as we believe) the goddess mother Gaia and the Lilly – the female incarnation of the Lotus, as it was not expected that she would be able to perform the role of mother of the new human race.

The second woman to be created was named Naamah, a name which her creator, the goddess Ninmah, gave her as a dedication to herself. Naamah, who is also referred to in Mesopotamian sources as „holy Amama, the earth woman“, lived in *Abzu*. /from **Z. Sitchin**. *The 12th Planet...*, p. 336/. Ninmah („The Great woman“ Rhea) herself was considered, after Gaia, to be the mother of all gods. For this reason, she named Naamah after herself with the hope of ensuring that she would play the same role (of a mother) for the peoples.

The „dirt and scum“ was apparently a residue from the extract from the ova of the Neanderthal woman used by Enki and Ninmah to create their test „specimens“.

It is possible that the aforementioned „scum“, as referred to in Egyptian and Mesopotamian sources, could be the basis of the Pelasgian-Hellenic motif of sea foam forming from the semen of the castrated Uranus/Anu, from which Aphrodite, the goddess of love, was created. This means that Aphrodite and Lilith (Black Eva) could be two names of one and the same goddess. In Slavic mythology this is Lelia, whose name even sounds very close to Lilith (Lilly).

Lilith and Naamah became Adam's wives and begot Asmodeus along with an unknown number of children who were believed to be demons (De-Mon, De[us]-Mon, or „God-human“). Hesiod referred to demons as „vedemons“ /**Plato**. *Cratylus*, 398 b. – <http://amkob113.ru/pltn/pltn1.html/>, due to their intellect and affinity for knowledge.

In time, the two women left Adam and moved to Africa. Lilith became queen of *Zmargad* (Samar-grad; Samar is the Vedic name of Cronus/Ra/Enlil; here most likely the reference is to the Egyptian city of On, the city of Ra), then, to *Sheba*. The toponym *Sheba* evidently derived from *Shebek* (*Sebek* – „crocodile“), one of Seth’s names, and likely an alternative name of his sacred city *Crocodilopolis* where the temple of Sebek-Ra was located. This leads us to conclude that Lilith was created toward the start of Seth’s reign of the *Nether land (world)*. By becoming Hades/Seth’s second wife (his first wife was the goddess Persephone/Nephthys) in *Northern Egypt*, she lived with him in his first capital *Zmargad (On/Memfis)* and later followed him to his second seat, *Sheba* (the city of *Crocodilopolis*). The children, grandchildren and great grandchildren of Seth and Lilith are none other than the aforementioned *demons*, „god-humans” or demigods – half-men, a hybrid race that inhabited Egypt in the era of the demigods. Incidentally, *demons* is what the word *demos* („people“) derived from. These were the *demons* Seth enlisted in his armies at the end of his 350-year reign. These were the armies vanquished by Horus and his handful of warriors, who used the technological superiority of their iron weapons.

It is also possible that these *demons* were *cigani* (*gypsies*), an ethnonym formed by the divine name of *Ci* and the word *gene/gan*. *Ci-Gan* means „Born from Ci“. The more modern ethnonym *gipsy* derived from the homonym *Egipt*.

The other human wife, Naamah, settled in *Abzu (Abyssinia)*. God sent three angels to bring Lilith and Naamah back to their husband in *Edem* (Upper Mesopotamia) but they (the wives) refused staunchly. As it is written in the aforementioned legends, in Africa the two black women proceeded to give birth to a countless number of demons.

These myths claim that given the apparent failure in creating a partner for Adam, God made another attempt. This time he decided to be safe. Quality flesh was apparently hard to find, so he took from the „specimen“, Adam. He had to put him sound to „deeply“ sleep, take out one of his ribs and „close the wound“. God shaped the rib in the form of a woman. Apparently he extracted bone marrow from it, material consisting of and producing stem cells, which take part in the formation of all types of tissue. From this sample he prepared genetic material for in-vitro fertilization (the fetus was implanted in a goddess). In this fashion, finally a high-quality woman was created who would bear a god-loving and hardworking offspring.

„This creature shall be called woman”, Adam decided, as she came from the flesh of a man (wo-man). He named her Eve, „Mother of all living“.

In the Bible, the creation of Adam and Eve, i.e. the human race, was mentioned very briefly. No word is mentioned about Lilith and Amama, and the appearance of Eve is described in only a few lines:

„The Lord God said, „It is not good for the man [Adam – note, V.Y.] to be alone. I will make a helper suitable for him... So the Lord God caused the man to fall into a deep sleep; and while he was sleeping, he took one of the man’s ribs and then closed up the place with flesh. Then the Lord God made a woman from the rib he had taken out of the man, and he brought her to the man.”

/Genesis, 2: 18-22./

Adam and Eve were, in a sense, the last generation whose biological parent was Enki/Ea. At that time, he was old and wise and advised the gods on various complicated matters related to their daily lives. He had learned to deal with the rule of his brother, Enlil, and was living a peaceful life dedicated to scientific endeavors at his palace at *Abzu*.

Interestingly, the name *Abzu* – derived from the name of Enki's palace – was probably given to Enki by the gods as his moniker. It was also transferred to his „laboratory“ and the biological experiments he conducted there. In Sumerian, *zu* means the „knowledgeable“, the „versed“, and *abu* (*aba/baba*) means „father“. In other words, *Abzu* means the „versed father“ or the „place of the versed father“.

After all, Ea/Enki, the creator of the human race, had the responsibility of helping the new and fragile population to develop socially because, at the time, „the great multitude of peoples from different tribes that inhabited Babylon lived in chaos, like animals“.

The Babylonian priest Berossus, referring to Ea with the name Oannes („Man-fish“: „underneath and attached to the head of the fish there was another head, human, and joined to the tail of the fish, feet, like those of a man, and it had a human voice“), writes that the god emerged from the waters of the Red Sea during the reign of the fourth human king, Ammenon /**Berossus**. History of Babylon, book II, fragment 3 – 71/ and:

„... spent its days with men, never eating anything, but teaching men the skills necessary for writing and for doing mathematics and for all sorts of knowledge: how to build cities, found temples, and make laws. It taught men how to determine borders and divide land, also how to plant seeds and then to harvest their fruits and vegetables. In short, it taught men all those things conducive to a settled and civilized life. Since that time nothing further has been discovered. At the end of the day, this monster Oannes went back to the sea [the Red Sea – note, V.Y.] and spent the night. It was amphibious, able to live on land and in the sea... it had written as follows about the creating [of the world/of man – note, V.Y.] and government of the world and had given these explanations to man.”

/**Berossus**. History of Babylon, book I, фрагмент 1. – <http://ancientrome.ru/antlitr/berossos/fragments-f.htm>; see also **Gareth Knight**. Practical Guide to Qabalistic Symbolism. T.I. Translated from English, Angel Tsvetkov. Sofia, Published by „Апаррон“, 1995, p. 157./

We believe that the Sumerian „man-fish“ Oannes (**photos 7, 8**) is identical to the original „manfish“, Manu from the sacred texts of Hinduism. The Indian historian Ranajit Pal believes that the kingdom of *Magadha*, where Svayambhuva Manu – the ancestral parent and the lawmaker of the people of the „Rigveda“ – lived, was the ancient kingdom of *Magan*, or present-day *Oman*.



Photo 7. God Enki, also known as Oannes or Manu, in his fish robe, bas-relief originating from Akkadia, 2nd millennium BC.



Photo 8. Priests of the god Enki, wearing fish skins and bags with special accessories, conducting rituals. Depiction on a clay tablet originating from Akkadia, 2nd millennium BC.

Some noblemen used fish to decorate their helmets (**photo 9**), just as others, looking for divine protection from above, affixed protoma or horns from bulls, deer or goats, or duck heads and so forth.

In Bulgaria, there is an interesting toponym, the town of *Ihtiman* located to the east of the capital, Sofia, in a valley in Ihtiman Sredna Gora mountain. The name *Ihti-manos* literally means „man-fish“.



Photo 9. A Western European knight wearing a helmet shaped like as fish. Exact replica from lead and tin. Photo by the author.

The fish was a sacred symbol of the scholar gods, who were versed in the sciences. Enki was the first to use this symbol. Later it was Thoth who used it and later still, quite possibly Jesus Christ.

V. THE TALE FILLS IN A GAP IN ANCIENT HISTORY

Evidently, the tale „Snow White and the seven dwarfs“ is a reflection of ancient events, reference to which has not survived to this day in the form of written texts. There had to have been texts and documents, but they were purposefully destroyed as unsuitable for certain political agendas. However, the collective memory of people usually preserves such important events in the oral tradition via epic of love songs, ballads and hymns sung since the dawn of time by street bards and tellers – aoidoi, bahars, and bards, – who performed accompanied by musical instruments such as rebecks, 73ulgari, bagpipes or kavals. Then, between the late Middle Ages and Modernity, these works were turned into legends, fairytales and folklore songs.

Having taken the time to internalize what was just said and knowing which deities corresponded to which characters in the fairy tale, we can transpose the

events detailed in it – Snow White’s becoming a young woman, her poisoning at the hands of her queen stepmother, her salvation by the prince and the happy wedding – onto documented events from the periods of the aforementioned gods.

One such event was the war between Horus and Seth.

„In the year 363 [of the reign of Seth – note, V.Y.] His Majesty Ra, the Holy one, the Falcon of the Horizon, the Immortal who forever lives, was in the land of Khenn [Gen, or the „Land of the Origin“, i.e. Egypt – note, V.Y.]. He was accompanied by his warriors, for the enemies had conspired against their lord... Horus, the Winged Measurer [judge– note, V.Y.], came to the boat of Ra. He said to his forefather: ‘O, Falcon of the Horizon, I have seen the enemy conspire against thy Lordship, to take the Luminous Crown unto themselves...’

...Then Ra, the Holy one, the Falcon of the Horizon, said unto Horus, the Winged Measurer: ‘Lofty issue of Ra, my begotten. Go quickly, knock down the enemy whom you have seen’.

/From **Zecharia Sitchin**. Wars of Gods and Men. Translated by Krum Bachvarov. Sofia, „Bard“ Publishing House, 2003, p. 156./

This is the beginning of a long text engraved onto the stone walls of the temple of the god Horus, built by his half-brother Thoth in the town of Edfu in Southern Egypt. The text refers to the time when the god Horus turned into a *Netch-atef* – „Avenger of his Father“ /a name that appears on the Metternich Stela – **same source**, p. 48/ and challenged the murderer, Seth, for the throne of his father, Osiris.

It was the 363rd year of the reign of Seth, which turned out to be the last. If we go back in time, after the murder of Osiris, Seth could not have taken the reins of power without the permission of the *Council of the Gods*, or without the consent of his father, Ra. We even believe that Seth announced his ascension to the throne under the formal supremacy of his father, who would recommend the general principles and directions of his policies. Under such condition, relying on the authority and wisdom of Ra, the *Council of the Gods* and the public were persuaded to approve the new king.

We base our assumption on the above text and the Canaanite epics, according to which the old Al (Ra), sitting on throne in his palace in the area between the sources of Tigris and Euphrates (the historic area of *Jazira*), administered supreme justice and was visited by prominent gods who sought his opinion and valuable advice on resolving complex disputes and issues.

That is why in the text above Horus warns his grandfather, Ra, of the plot against him. Seth was probably looking to strip him of even his formal power – the „Luminous Crown“ – having convinced himself that the time had come for him to take all the responsibility and glory. Interestingly, Ra was accompanied everywhere by his security detail, being aware of the threat. Furthermore, judging by the text below, which sees him taking part in the hostilities, he had come from Southern Egypt with the intention to support his grandson in their common and just cause. Convinced there was no better alternative, Ra, who was versed in the affairs of the gods, approved the intention of Horus to wage an open war against Seth, even encouraged him to be more decisive: „Go quickly, knock down the enemy whom you have seen!”

With Ra's blessing to fight for justice and the restoration of the lawful royal lineage and succession to the throne, Horus was widely recognized and a *just god* and the favorite of the divine community. Against this background, he could now go to war against Seth, strongly convinced of the righteousness of his cause.

In the city of Behedet (Edfu or Apollinopolis) Horus had built his forge for „divine iron“, the secrets to which had been revealed to him by his grandfather, Ra. At his forge, Horus made weapons of iron and taught his guard of „mesniu“ (metal men) how to use these weapons. „Mesniu“ appear in the murals of the temple as men with shaved heads wearing solid armor shaped as short tunics with high collars (**photo 10**), holding weapons in both hands. Unlike his uncle, Seth, who, as the king, had a large army, Horus, who was out of favor, could only rely on a handful of followers and warriors, „each called by their name“. Ingeniously, he equipped them with iron armor, which made them impervious to the copper and bronze weapons of the countless enemies.



Photo 10. An artefact originating not from Egypt, but from Bulgaria: silver nose guard part of horse trappings from the village of Sveshtari, Isperih region, 5th century BC.

The object is a bust of the god Horus wearing armor with high collar and chain mail hood. On the front of the armor, there is an engraved image of one of his zoomorph hypostases – the winged Buri wolf of war. In the Middle Ages, a high collar was typical of the official attire of European kings, whose ancestors saw themselves as descendants of this god.

Incidentally, the Bulgarian epic, „Saga of the Khan’s daughter“ (song I, verse 8-13) refers to Horus as Khursa: „...The weapon was forged by the son of the Sun, Khursa... Khursa, the celestial blacksmith, travelled the Cosmos. With a pick axe he dug up iron ore from the roof of the Skies and from the depths of the Earth... Khursa is the keeper and teacher of every man at every forge... The forge of Khursa today is an entire mountain. From cinders and slag Khursa-alp built all the whole of the Urals!“

The combat squad of Dionysus/Horus were recruited most likely from the Thracian satyrs from his youth guard, who were the sons of his brothers Thoth/Hermes, Apollo and Anubis/Iacchos and some of their friends – all roughly the age of the young Son of God (see below). One of them, Pan, son of Hermes, devised the phalanx tactical formation secured by a right and a left flank. /**Polyaenus**. Stratagems, book I, 2; also in Vatican anonymous „On the incredible“. Translated from ancient Greek, introductory article and comments by V. N. Yarkho. – „Herald of Ancient History“, № 3, 1992, <http://ancientrome.ru/antlitr/anon-greek/incred.htm/>.

Initially, the vengeful Horus attacked the followers of Seth using a peculiar military platform – an aircraft shaped as the wings of an eagle or a falcon, similar to a *winged solar disc*. Drawings of it have been preserved in Egypt and Sumer. The Sumerian images are more interesting because in them, in the solar disc between the wings, reminiscent of cabin, we see the armed Ahura Mazda (the Sumerian-Assyrian analogue of Horus). /from **Zecharia Sitchin**. Wars of Gods and Men... Sofia, 2003, p. 27/.

The following is a text discovered in an Egyptian temple:

„Horus Behedetian [from the city of Behedet or Edfu, also known as Apollinopolis Magna – note, V.Y.] flew toward the horizon like a **large winged sun** [bold V.Y.]; which is why they call him the „Great God and the Master of the Sky“ [and also the „Winged Measurer“ – note, V.Y.]. Having seen the enemies from the sky, he swooped in their faces like an enormous bee. He viciously pointed his sting toward them. Then they could see no more.“

/From **Erdogan Ercivan**. Verbotene Ägyptologie. Rätselhafte Wissenschaft und Hochtechnologie der Pharaonen. Translated from German by Svetoslav Koev. Sofia, Published by „Дилек“, 2006, p. 150./

Emboldened by their first triumph in battle, the gods Ra and Horus headed north along the Nile to chase down the enemy. Then they were ambushed by warriors of Seth who, masked as crocodiles, attacked the ship of Ra, the grandfather of Horus. The text reads:

„But the enemies too went into the waters, making themselves as crocodiles and hippopotami, and they were striking at the boat of Ra, the Falcon of the Horizon... It was then that Horus, the Winged Measurer [judge – note, V.Y.], came along with his helpers, those who served as warriors, each one called by name, with the **Divine Iron and a chain in their hands** [bold,

V.Y.], and they beat off the crocodiles and the hippopotami. And they hauled up 651 enemies to that place; they were killed in sight of the city [Edfu – note, V.Y.]...

Then the enemies distanced themselves from him, toward the north. They placed themselves in the water district, facing the back-sea of the Mediterranean [the Nile delta – note, V.Y.]; and their hearts were stricken with fear from Horus. But **Horus. The Winged Measurer, followed close behind them in the boat of Ra, the Divine Iron in his hand. And all his Helpers, armed with weapons of iron forged, were staged all around** [bold, V.Y.].“

/From **Zecharia Sitchin**. Wars of Gods and Men... Sofia, 2003, pp. 30-36./

According to researchers, this inscription is a copy of much older text, not mythological in nature, but rather concrete and describing real events. Considering the incredulity with which such an earlier mention of the use of iron would have been met by the conservative academic establishment, E. A. Wallis Budge makes a very careful comment: „It is pretty clear that he [god Horus – note, V.Y.] owed his success chiefly to the superiority of the weapons with which he and his men were armed, and to the material [iron – note, V.Y.] of which they were made.” /**same source**, pp. 36, 37/.

Sumer-Assyrian name of Horus was *Ahura Mazda*. *Ahura* is obviously Horus, but what could *Mazda* mean? A simple syllable transfer could be enough to understand the meaning of *Mazda*: Ad-Mas, the divine metal *adamas* mentioned in Trhracian-Pelasgian mythology as being „hard“ and „invincible“. Therefore, *Ahura Mazda* meant „Horus [clad and armed] with the divine metal“, or, simply „Horus, the Invincible“.

Incidentally, the contemporary Bulgarian word *възмездие* (retribution) derives from the epithet *Mazda* used with reference to god Horus. Semantically, it is rooted in Horus' righteous retribution against Seth and his transgression.

The inscription contains the word *tcham* /**E. Ercivan**, quoted source, page 150/, whose literal meaning is: T-ham, D-ham, D[eus]-Max, or the „Divine and Great [big]“. Here, the actual reference is to „divine iron“.

Furthermore, Plutarch, quoting Manetho, writes that Egyptians used the term „bone of Horus“ to refer to magnetite /**Iside e Osiride...**, § 62/. *Magnetite* (triiron tetraoxide) is a naturally occurring mineral with high concentration of iron (up to 72 %), which does not require complicated and lengthy purification processes to turn into durable, high-quality items. Quite possibly, meteorite iron was also found in the desert.

Let us now focus on what transpired next. Taken aback by the might of Horus, Seth's warriors hid in the Nile delta. Following a four-day unsuccessful search for water, the *Avenger* took to the air on his flying wing. He found his enemies and dispatched a part of them. The 142 captives that had been taken were executed on the bank of the river where Ra's boat had been anchored.

The enemies who survived „directed themselves by the Lake of the North, setting themselves toward the Mediterranean, which they desired to reach by sailing through the water district. But the god smote their hearts [with fear – note, Z.S.], and when they reached the middle of the waters as they fled, they directed themselves from the western lake to the waters which connect with the lakes of the district Mer [the artificial lakes around the three pyramids of Ra on the Giza plateau

– note, V.Y.], in order to join themselves there with the enemies who were the Land of Seth.“ /**Zecharia Sitchin**. Wars of Gods and Men..., p. 36./

Evidently, Seth's warriors were scrambling for safety in the „water district“ looking to join up with other parts of his army, which had retreated toward Sinai. Apparently, they succeeded in doing that because when Horus and Ra arrived at the natural border between Northern Egypt and Sinai, also strewn with lakes and swamps, the two opposing forces regrouped and re-engaged one another in a vicious battle.

There, the army of Seth suffered another crushing loss. This time 381 soldiers were captured and executed, leading to ultimate defeat. In total, some 1174 of Seth's soldiers were executed, according to the inscription. Apparently, they were not gods but men, judging by the marked disregard for their lives.

Horus entered Sinai to capture his nemesis. Pushed into a corner, Seth had to engage Horus in a one-to-one fight /**same source**/.

Several gods and goddesses attempted unsuccessfully to de-escalate the confrontation and avoid spilling sacred (divine) blood. In the duel at the *Lake of the Battle*, Horus gained the upper hand and managed to bring Seth down with his spear. He took his captive to Ra: „His spear was in his [Seth's – note Z.S.] neck, and the legs of the evil one were chained, and his mouth had been closed by a blow from the club of the god [Horus – note Z. S.]“ /**same source**, p. 50/.

Isis, who was there and who did not want her son, Horus, to be tainted by the blood of his uncle, Seth, used the commotion to set him free, having apparently decided that the latter had been humbled and would cede his power voluntarily. Seth, however, fled and hid in „secret tunnels“, dug into the western slopes of Mount Sinai – in the turquoise mines developed by the gods, which later would be exploited by Egyptian pharaohs.

Plutarch (~50~120) describes these events as follows:

„Now the battle, as they relate, lasted many days and Horus prevailed. Isis, however, to whom Typhon [Hades/Seth – note, V.Y.] was delivered in chains, did not cause him to be put to death, but released him and let him go. Horus could not endure this with equanimity, he laid hands upon his mother and wrested the royal diadem from her head...”

/**Isis e Osiride...**, § 19, published in **Πλουταρχος**. Ισις και Οσιρις. ΕισαγωγήΜεταφραση-Σχολία: Αθανασιος Α. Τσακνακης. ΒΙΒΛΙΟ ... βαρδια. Εκδοτική Θεσσαλονικης, 2005./

To Isis' astonished horror, after a lull of six days, Seth returned and renewed the battle. Enraged, she grabbed her sword and her lionhide cloak, and channeled Sekhmet – the warrior goddess of retribution (**photo 11**: depiction of a lion goddess – into which the goddess mothers Gaia and Rhea could transform when called upon). Isis understood that Seth was not going to concede, but she was not allowed to interfere in the duel between Horus and Seth.



Photo 11. The lion goddess Sekhmet, referred to here as Unu (Ounout in French), sitting on a throne, holding an Ankh cross in her left hand. This diorite statue from the 4th century BC likely originates from the ancient city of Ounou (On or Heliopolis). At the time of her purchase for the Louvre, she was in Italy. Photo by the author.

This time, the crafty and agile Seth managed to hurt one of Horus' eyes. Overcoming the pain, Horus shot him with a harpoon-like weapon also known as the „weapon of thirty“. This caused Seth to lose his testicles. /**Z. Sitchin.** Wars of Gods and Men..., p. 50-52. – Based on a **Wall inscription from the Temple of Horus in the city of Edfu; Fourth scroll of Salye**, et. Al./.

Horus' injury is mentioned in the Bulgar record „Djagfar Tarikhy“. Among the dozen monikers of *Bars Mamil Buri* – „Egyptian tiger wolves“ (i.e. Horus),

mentioned there, he is also referred to as *Sindiu*, a name interpreted by the translator to mean the „One-eyed one”. /**Bakhshi Iman**.

Djagfar Tarikhly (History of Djagfar). Свѣтъкъ отъ болгарски летописи, 1680. Edited by Professor Andrey Pantev. Translated from Russian by Vasil Kolevski. Sofia, „Kama“ Publishing House, 2005, p. 284/.

Both injured, the two gods were brought before the *Council of the Gods*. What transpired next has been depicted by various sources with only minor differences. According to an inscription on a column of the Pharaoh Shabaka (8th century BC) copied from a deteriorating ancient scroll at the temple of Ptah in Memphis, the *Council* was led by Geb (Cronos/Ra), the grandfather of Horus. This is corroborated by the Hunefer scroll.

Initially, the *Council* decided to restore the status-quo from the time of Osiris, giving Southern Egypt to Horus as inheritance from his father, and allowing Seth to keep Northern Egypt. However, Geb (Ra) changed his mind and reminded of the gods that Seth, who had lost his testicles, could not beget an heir from a higher ranking goddess, something he had not achieved yet. The divine community could not allow itself to come to a place where it would be ruled by gods with inferior pedigree. Genealogy is believed to have been the primary driver of policy. Furthermore, only direct heirs to the ruler of the *Holy land of Egypt* could be allowed to become kings in the other civilized lands. It was believed that only pure genes, preserving in the best possible way the capacities and gifts bestowed to the *Divine Dynasty (The sacred family)*, could guarantee that kings would be successful in the complex task of ruling the world. Thus, the ruler of the *Holy land of Egypt* was the ruler of their civilization.

Considering all of this, the *Council* decided to give to Horus all of Egypt (**photo 12**), and to banish Seth to live out his days in Asia, possibly Anatolia – one of his former domains. The decision, in its entirety, was documented in the Hunefer scroll:

„Horus is triumphant in the presence of the whole company of the gods. The sovereignty over the world hath been given unto him, and his dominion is in the uttermost parts of Earth.

Throne of the god Geb [Cronus/Ra – note, V.Y.] hath been adjudged unto him, along with the rank which hath been founded by the god Shu [Helios I/Ra – note, V.Y.].

...[the legitimization – note, V.Y.] hath been formalized by decrees [lodged – note, Z.S.] in the Chamber of Records. It hath been inscribed upon a metal tablet according to the commandments of thy father Ptah...

Gods celestial [spirits of Duat – note, V.Y.] and gods terrestrial [the living inhabitants of At – note, V.Y.] transfer themselves to the services of thy son Horus. They follow him to the Hall of Decrees. He shall lord over them.”

/From **Zecharia Sitchin**. Wars of Gods and Men..., p. 52./



Photo 12. The ascension of Dionysus/Horus. The dethroned uncle, Hades/Seth, in his hypostasis of Sobek (wearing disguise and a crocodile's head), holding a shepherd's staff watches his wife Persephone/Nephthys and Horus' mother Isis as they place on his head the double crown of Egypt and the entire world. Relief from the joint temple of Sobek and Horus at Kom Ombo, Southern Egypt. Photo by Elisaveta Alexandrova-Zangelmy.

According to a different version of events detailed in the „Book of the Dead“, the *Council of the Gods* was led by the god Thoth, priest and „Great teacher of magical knowledge“ who managed to reconcile Horus and Seth and end the war:

„Hail, Thoth, who didst make the word of Osiris to be true against his enemies...

Before all gods and before all the goddesses,

Before the gods chieftans of Heliopolis [The sacred nine – note, V.Y.],

In the night of the battles Jedu [a city in the Nile delta – note, V.Y.]

And the defeat of the spirits wicked [Seth and his warriors – note, V.Y.],

On the night when Jed rose to Letopolis [city of Buto? – note, V.Y.] ...

On the night of Horus' ascension as the heir to the domains of his father, Osiris in Rehti [Egypt – note, V.Y.]...

On the end of the night when Horus slaughtered his enemies.

Indeed great Horus is!

The two horizons of the sky rejoice [Northern and Southern Egypt – note V.Y.],
the heart of Osiris is filled with joy...

Hail Thoth!..“

/Book of the Dead of the Ancient Egyptians. Translated from French by Yordan Vatev. Sofia, „Heliopolis“ Publishing House, 1994, chapter 20./

The version detailed in the „Book of the Dead“ is corroborated by Plutarch, who writes:

„Typhon [Hades/Seth – note by V.Y.] formally accused Horus of being an illegitimate child, but with the help of Hermes [Thoth – note V.Y.] to plead his cause it was decided by the gods that he also was legitimate. Typhon was then overcome in two other battles.“

/Iside e Osiride..., § 19/.

The great triumph of the ancestral father of the Thraco-Bulgarians Dionysus/Horus (*Eagle/Falcon*) over Hades/Seth (the *Serpent*) is symbolically reflected on coins minted by Thracian kings. These were decorated with popular iconographical images of „eagle holding snake“ /see picture 23 in the article entitled „Descendants of Poseidon, Zeus and Hades in Thrace“. – in the **Gorgoni magazine**, book 3, 2019; on the website: [www/gorgoni.info/](http://www.gorgoni.info/). It should be noted that in Hindu mythology the image of an eagle clenching a serpent in its beak was symbol of the avian god Garuda. The silver eagle with dragon spikes of the Bulgarian Khan Asparuh (668-701) follows a similar plot but here the eagle is clutching the snake in its talons (**photos 13, 14**).

Horus' mother Isis, as the mother of the Lord of the world, began to wear a special crown, depicting a throne and received another definite name – *Auset* („The Throne“).



Photos 13, 14. Silver eagle of Khan Asparuh of Bulgaria with the name *Espor* engraved on the chest, as red in a circle right to left and bottom to top. <http://apollon.blog.bg/izkustvo/2010/07/11/orelyt-na-asparuh.575354/>.

* * *

By the end of the war, Horus' mother, Isis, took an active part but the mother of Memphis – Nephthys, wife of Seth and loyal friend to Isis was missing from the story. Evidently, by that time in history Nephthys was not amongst the living. The same thing happens in the tale – Snow White's mother, the virtuous queen, passed away before her daughter came of age.

Additionally, in a time of peace and in the presence of king Seth, the second queen, the evil stepmother Lilith, would not have dared to banish princess Memphis/Snow White from the palace of her father. The war created an opportunity for that as Seth and those loyal to him had turned their undivided attention to the battles across Egypt. Lilith took the opportunity to dispose of the one standing in her way and in the way of her children to the throne. Lilith ordered the forest keeper to kill the princess but he was merciful or cunning enough not to perform this evil deed and instead allowed her to hide in the Sacred forest.

Of course, Lilith made the effort to bring her plan to fruition before the return of her husband, Seth. Still, she did not muster the courage to kill the young maiden but put her to sleep. Thus, if she was identified and blamed for what had transpired, she would be able to come up with a story that would absolve her of the blame. Even a witch of Lilith's caliber was too afraid of Seth because Seth, at the time, was the personification of absolute evil – something that made him the prototype of Satan/Devil.

Having ended his war commitments, Horus, upon hearing the news that the princess was missing, quickly found her, revived her and married her, which was the happy ending of the tale.

He would have probably punished the evil witch Lilith, if she was not the wife of Seth. Therefore, Seth and Lilith were left to retire in exile.

As we saw in the texts above, the *Council of the Gods* stripped Seth of his power and chose Horus as the next ruler of the world. Justice was restored: the benevolent god Horus, son of Osiris, returned harmony to the divine community. Horus and Memphis were about to beget worthy and industrious heirs who would guarantee that the divine law and morals were adhered to and would not tolerate violence and lies in their various forms.

VI. THE CARE OF HORUS AND MEMPHIS FOR THE OFFSPRING OF ADAM AND EVE IN EDEN. THE CIVILIZATIONAL APPROACH OF HORUS AROUND THE WORLD

In book two of „Gorgoni“ magazine we took a look at Sumerian and Egyptian texts containing evidence of the comprehensive and consistent civilization-building of the divine leaders Enlil/El/Cronus and Enki/Ea/Iapetus in the 12th and 11th millennium BC which included the selection of the first cereals (einkorn wheat and emmer) and the domestication of the first animal, the creation of the first humans (in the image and likeness of the gods) and their settlement in Edem (**photo 15**).

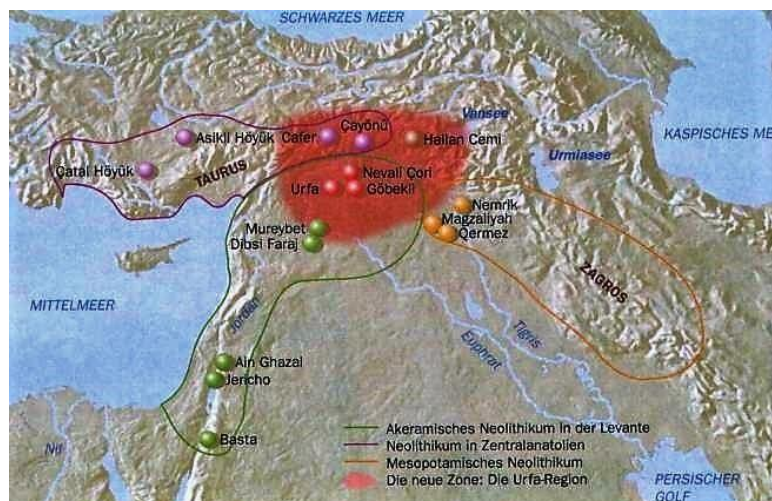


Photo 15. Map of Anatolia, Levant and Mesopotamia. The epipaleolithic sites of Göbekli Tepe, Şanlıurfa and Nevalı Çori (12th – 8th millennium BC) are positioned (in the red zone) in the area between the sources of the rivers Tigris and Euphrates, southeast of the Taurus Mountains. Towards the north west, along the crest of the Taurus, there are several sites – Çatalhöyük, Aşıklı Höyük, Kafer and Chayyuyu – which emerged a millennium later.

Other deities took part in this campaign as well. For instance, the production of these new creatures was organized and performed by the wife of Enlil/Cronus – Ninmah/Ninti/Ninhursag, also known as Sud, Nut or Rhea, – along with fourteen „birth goddesses“. After a while, when the human offspring entered mature and productive age, the burden of training and bringing the humans up was borne by the sons of Enlil/Cronus. This process took most of the 10th and 9th millennium BC. Ninurta/ Zeus-Amon/ Imen taught one part of the humans (Imenites) the technology of farming. Nanna-Sîn/ Poseidon trained another section of the population (Sinites) in the arts of animal husbandry. /**Valentin Yordanov.** Заселването на Тракия през VII хилядолетие BC (The settlement of Thrace in the VII millennium BC). – In the „Gorgoni Magazine“, book 2, 2018, p. 115-168; on the website: [www/gorgoni.info/](http://www.gorgoni.info/).

In the 8th and 7th millennium BC, the worthy efforts of the aforementioned gods was continued by Dionysus/Horus (Kolad) and his wife Lysianassa/Memphis (Snow White): the newly created human race had to be cultivated according to the norms of Divine law to enable it to create its own civilization. Naturally, it could always count on the help of Apollo, Hermes/Thoth, Iacchos/Anubis, Athena/Anat and Hephaestus and their descendants. For instance, the sons of the blacksmith god Hephaestus and his wife Kabeiri (daughter of Poseidon's son, Proteus) – the eight Kabeiroi – laid the foundation of the mining and metal processing crafts including ore-mining, metallurgy and smithing. This took place predominantly in Thrace, where people migrated to at the end of the 7th and 6th millennium BC due to climate change in Southern Anatolia.

One of the Kabeiroi, namely Muzeus, became clairvoyant. His books of prophecies of the future were sought after and valued almost until the time of Christ. Another of these cult figures was Eumolpus, the first-born son of Muzeus and Khiona (daughter of Boreas and Orithyia, who was the daughter of Erechtheus and granddaughter of the goddess Athena). Eumolpus married Daeira, daughter of Endius/Iacchos, known in Egypt as Anubis (son of Osiris/Zeus and

Nephthys/Persephone). Eumolpus and Daeira gave birth to Eleusis, founding the city of Eleusis in Attica, Hellas, in his name. When Eleusis grew up and became a man, the three of them started the *Eleusinian mysteries* in honor of Demeter, Persephone and Iacchos – a cult to agriculture and plant growing. Eumolpus, along with his other son, Ismaros, ruled his kingdom in Thrace.

There is a mythological record of Silenus, son of Hermes, who served as a chaperone and teacher of Dionysus/Bacchus in his infant and adolescent years spent in Thrace. Later, Silenus was entrusted with keeping the rose gardens of Zeus and the vineyards of Bacchus in Southern Thrace and Macedonia. /**Herodotus**. *Historia...*, book VIII, 138/.

* * *

The rule of Horus from an administrative standpoint is almost unknown. Diodorus (~90-35 BC), who referred to Horus as „Osiris..., son of Zeus, whose name according to the Hellenes was Dionysus” wrote the following with regard to the end of his rule:

„17. Of Osiris [i.e. Dionysus/Horus – note, V.Y.], they say that, being of a beneficent turn of mind, and eager for glory, he gathered together a great army, with the intention of visiting all the inhabited earth and teaching the race of men how to cultivate the vine and sow wheat and barley; for he supposed that if he made men give up their savagery and adopt a gentle manner of life he would receive immortal honors because of the magnitude of his benefactions. And this did in fact take place, since not only the men of his time who received his gift, but all succeeding generations as well, because of the delight which they take in the foods which were discovered, have honored those who introduced them as gods most illustrious.

Claim that after Osiris [i.e. Horus – note, V.Y.] had established the affairs of Egypt and turned the supreme power over to his wife [i.e. his mother – note, V.Y.] Isis, they say that he placed Hermes at her side as counsellor because his prudence raised him above the king's other friends, and as general of all the land under his sway he left Heracles [by this name the author refers to none other than Horus; i.e. he remained solely in charge of the military – note, V.Y.] who was of suitable lineage and renowned for his valor and physical strength, while as governors he appointed Busiris [his grandson from his daughter Lysianassa II – note, V.Y.] over those parts of Egypt which lie towards Phoenicia and border upon the sea [Levant and Southern Egypt – note, V.Y.] and Antaeus [hus grandson Belus from his daughter Libya – note, V.Y.] over those adjoining Ethiopia and Libya; then he himself left Egypt with his army to make his campaign, taking in his company also his brother, whom the Hellenes call Apollo [Apollo is a half-brother of Horus – note, V.Y.]...

18. Say that together with Osiris [Horus – note, V.Y.] went on a march his two sons Anubis [half-brother of Horus – note, V.Y.] and Macedon [evidently another incarnation of Horus], who were distinguished for their valor. Both of them carried the most notable accoutrements of war, taken from certain animals whose character was not unlike the boldness of the

men, Anubis wearing a dog's skin and Macedon the fore-parts of a wolf [the *Buri wolf*, the *snow leopard*, the *panther*, the *puma*, etc. were zoomorphic images of Horus; in book IV, IV-4 Diodorus writes: „In war, Dionysus wore armor and panther hide.” – note, V.Y.]...

He also took Pan [son of Hermes/Thoth – note, V.Y.] along on his campaign... In his company were also men who were experienced in agriculture, such as Maron in the cultivation of the vine, and Triptolemus in the sowing of grain and in every step in the harvesting of it... While he was in Ethiopia, their account continues, the Satyr people were brought to him, who, they say, have hair upon their loins. For Osiris was laughterloving and fond of music and the dance; consequently he took with him a multitude of musicians, among whom were nine maidens who could sing and were trained in the other arts, these maidens being those who among the Hellenes are called the Muses [daughters of Zeus and Mnemosyne – note, V.Y.]; and their leader (hegetes), as the account goes, was Apollo, who was for that reason also given the name Musegetes. As for the Satyrs, they were taken along in the campaign because they were proficient in dancing and singing and every kind of relaxation and pastime; for Osiris was not warlike, nor did he have to organize pitched battles or engagements, since every people received him as a god because of his benefactions. In Ethiopia he instructed the inhabitants in agriculture and founded some notable cities, and then left behind him men to govern the country and collect the tribute...

Now when Osiris arrived at the borders of Ethiopia, he curbed the river by dykes on both banks, so that at flood-time it might not form stagnant pools over the land to its detriment, but that the flood-water might be let upon the countryside, in a gentle flow as it might be needed, through gates which he had built [using shutters to redirect it to the irrigation canals – note, V.Y.]. After this he continued his march through Arabia along the shore of the Red Sea as far as India and the limits of the inhabited world. He also founded not a few cities in India...

20. Osiris also took an interest in hunting elephants, and everywhere left behind him inscribed pillars telling of his campaign. And he visited all the other peoples of Asia as well and crossed into Europe at the Hellespont. In Thrace he slew Lycurgus [the youngest son of Boreas and Orithyia – note, V.Y.], the king of the barbarians, who opposed his undertaking, and Maron, who was now old, he left there to supervise the culture of the plants [grape vines – note V.Y.] which he introduced into that land and caused him to found a city to bear his name, which he called Maroneia. Macedon his son, moreover, he left as king of Macedonia, which was named after him, while to Triptolemus he assigned the care of agriculture in Attica... On his return to Egypt he brought with him the very greatest presents from every quarter and by reason of the magnitude of his benefactions received the gift of immortality with the approval of all men and honor equal to that offered to the gods of heaven. After this he passed from the midst of men into the company of the gods and received from Isis and Hermes sacrifices and every other highest honor. These also instituted rites for him and introduced

many things of a mystic nature, magnifying in this way the power of the god.”

/Diodorus Siculus. Historical Library, I, 17-20. Translation, article, comments and index by Oleg P. Tsybenko. – On the Ancient Literature website: ancientrome.ru/antlitr/diodoros/index.htm/

Regarding the great expedition of the god, Diodorus apparently used ancient records. Several centuries earlier, the tragedian Euripides (485-406 BC), who had access to even older texts, also mentions the beneficial work of Dionysus in Asia – in several verses in the prologue to the tragedy „The Bacchae“. /verse 14-19. – **Euripides**. Bacchantes. – In Ancient tragedies. Translated by Alexander Nichev. Sofia, State Publishing House „Folk Culture“, 1977, p. 325-377/.

To the extensive quote from Diodorus above, we would like to add that Dionysus/Horus taught „the human race to plant grape vines and to sow the grain of the wheat and barley“ not for „immortal glory“, but because, as shepherd-god, he felt obliged to tend to his herd. People, who were gifted the opportunity to get full nourishment through the use of cultivated plants selected by the gods in such a way that they would contain the necessary nutrients, vitamins and minerals, started to bring to the temples ritual contributions from their crops and livestock. These were the first sprouts, the first grains, the first apples, grapes and so forth fruits, as well as the first-born of domesticated animals.

Gifted by the gods, this harvest belonged to them by right. Furthermore, as a creation of the gods, it was sacred. By these small contributions, the harvest was desacralized and released for consumption as food. /**History of Religions...**, vol. II, pp. 57, 58/.

The Latin names of some crop plants and terms related to food and the consumption of food have preserved the name of the god Horus in recognition of his contributions to this sphere of life: *oryza* – „rice“; *hordeum* – „barley“; *horreum* – „granary“/„bin“; *hortulus* – „small garden“; *hortus* – „garden“, „vegetable“ by transference; *hortensis/hortulanus* – „of gardens“/„gardener“; *hortensia* – „vegetable“; *panicum* – „wild millet“; *panis* or *pane* – „bread“; *panificium* – „bread making“; *panarium* – „bread basket“. Hellenic terms: *χορταρι* – „grass“/„greenery“/„hay“; *χορταρικο* – „vegetables“/„green grocery“; *χορτασμα* – „glut“; *χορταστικος* – „rich“/„wholesome“; *χορτατος* – „full“/„sated“.

The civilization-building expedition of Horus after his 300-year rule in Egypt explains his unexpected retirement from the throne at the peak of his glory and excellent personal health. It explains the crowning of his half-brothers Hermes/Thoth in Egypt and Anubis/Ziusudra in Ethiopia and Mesopotamia while Horus was still alive. Incidentally, the affinity for priestly, scholarly and literary endeavors that characterized the rule of Thoth were the result of the fact that Horus shared his power with him, retaining for himself the authority to make decisions on military and geopolitical matters.

The retinue of Satyrs who accompanied Dionysus on his expedition are mentioned by name in the works of Nonnus of Panopolis (4th – early 5th century) „Tales of Dionysus“ /X, 400, 401, 427; XI, 121; XII, 98,191; XIV, 100-114; XVIII, 315-318; XIX, 200; XXX, 135; XXXVI, 291. – Published as **Nonnus of Panopolis**. Acts of Dionysus. Translated by Yu. A. Golubets. Introductory article A. V.

Zakharova. St. Petersburg, „Alethea“ Publishing House, 1997/: Astraeus, Lamis, Leneus, Lenobius, Lycus, Maron, Napeus, Oréstes, Oistros, Pemenius, Petreu, Pilaus, Pronomus, Skirtos, Tereus, Terespondus, Thiaso, Flégraios, Gemon, Hipcikéros. Half of them were sons of Boreas, Hermes and Silenus – inhabitants of Thrace. Furthermore, their names are Thracian, therefore, the satyrs set out to join this campaign from their native Thrace, and not from Ethiopia, as Diodorus writes (see above).

The god reached „all the way to India and to the end of the inhabited world. He also founded not a few cities in India...” Then „he visited the rest of the peoples in Asia...” The great resonance of these events at that time he has sealed them in the local Hindu tradition.

Lucius Flavius Arrianus (89-175) collected the legends of the deeds of the god Dionysus in India. We will cite them here exhaustively:

„1. (4) Nyssaeans are not an Indian tribe, they descend from those who came to the land of India with Dionysus; Perhaps they are the descendants of those of the Hellenes who were incapable of war and could not fight in the battles waged by Dionysus against the Indians; (5) It could also be that Dionysus settled here native people on their own free will along with these Hellenes, and called this land Nyssaeian in memory of the mountain Nyssa, and the city itself he named Nyssa.“ /**Arrianus [Lucius Arrianus]**. Description of India [Indike]. Supplement to „The Campaign of Alexander the Great“ [Anabasis Aleksandru]. Translated by S.P. Kondratiev. – In: „Herald of Ancient History“, № 2, 1940, p. 230-263/.

„5. (8) There are many records claiming that even before Alexander [the Great – note, V.Y.] Dionysus undertook an expedition to India and subjugated the Indians. For Heracles there are not that many such legends. (9) The city of Nyssa itself, mount Meros („Thigh“) and the fact that ivy grows there is a testament to the campaign of Dionysus. There is also the fact that Indians go to battle to the sounds of kettle drums and cymbals and wear colorful garments similar to the Bacchantes of Dionysus. (10) ...Macedonians called Parapamisus [Hindu-kush – note, V.Y.] Caucasus although it had nothing to do with the actual Caucasus. (11) When they discovered in the Parapamisus Mountains some cave, they declared that this was the cave of the Titan Prometheus where he was chained as a punishment for stealing fire. (12) Furthermore, seeing that the Sibs – one of the Indian tribes – wear animal hides as clothes, they started insisting that the Sibs were the preserved descendants of Heracles' soldiers, after all, the Sibs still carry staffs and brand their bulls with a staff-like sign. According to the Macedonians, the Sibs are doing so in honor of the crook of Heracles. (13) If this all sounds plausible to anyone, here the reference is to some different Heracles, not to the Theban Heracles, but probably to a Tyrian or Egyptian...” /**same source**/.

At the end of the quote, Lucius Arrianus makes a clarification that, given the historical context, the records do not refer to the Heracles (Alcaeus) born in the city of *Thebes, Boeotia*, the son of Amphitryon and Alcmene, but to a Heracles that was

worshipped in the town of Tyre in Phoenicia, or to the Egyptian Heru, i.e. the god Horus.

According to Herodotus, there were two historical figures that went by the name Heracles: one was the Egyptian god Horus, the other, the much younger and mortal Alcaeus. Diodorus believes there were three figures with that name and Cicero counts as many as six. Evidently, the hero described above is the oldest Heracles – the god Dionysus/Horus.

„7. (2) According to Megasthenes [~350~290 BC – note, V.Y.], in antiquity, Indians were nomads, similar to the Scythians – they did not have agriculture and moved their wagons to different parts of Scythia, did not build cities and did not worship their gods in temples; (3) Likewise, Indians had no cities or temples equipped for worshipping their gods; They wore the hides of the wild animals they managed to kill and fed off the soft bark of trees; In the Indian language, these trees were referred to as „tala“ [a type of a palm tree – note, V.Y.]. Their fruits grew like the fruits of the Date palms – on the end of the branches, and looked like tubers. (4) They ate the raw meat of the wild animals they caught until the lands of India were visited by Dionysus. (5) When Dionysus arrived here and vanquished the Indians, he built cities for them and in those cities he laid down laws; He gave the Indians, as he had done for the Hellenes, the wine and taught them how to seed the earth, giving them seeds, (6) either because Triptolemus had not yet been here, when he was sent by Demeter to seed the land, or because this Dionysus, whoever he might have been, arrived in the lands of the Indians before Triptolemus and gave them the seeds of cultivated plants; (7) Dionysus was the first to use bulls to plough the land, and transformed most of the Indians from nomads into farmers, and gave them weapons of war. (8) Dionysus taught them how to worship the gods, both others and himself especially, while playing the tympani and cymbals, and taught them the dance of the Satyrs, which was called kordak by the Greeks. (9) He taught them to keep their hair long in honor of the gods and to wear bands for decoration, and to rub their skin with aromatic oils. Thus, in the battle with Alexander, Indians marched to the sounds of cymbals and tympani.“ /**same source**/.

„8. (1) On his way out of India, having arranged for everything there, Dionysus crowned one of his companions – Spatamba [Manu? – note, V.Y.] as king – as he had better knowledge of the Bacchanic secrets than any of the others. When Spatamba died, his son Budiya ascended to the throne. (2) The father ruled the Indians for fifty-two years, the son – twenty years; Next, the crown was passed onto his son, Kradeva. (3) Next, for a long time, the royal crown was passed down from father to son. When the direct lineage was broken, the Indians chose the one amongst them who had the best moral qualities and pedigree. (4) Heracles, who according to legends had arrived in the land of the Indians, was referred to by the Indians themselves as one who was „born of the land“. (5) This Heracles was especially worshipped by the Suraseni, an Indian tribe in whose lands there are two large cities – Mathura (Metora) and Kleisobora; Running through their lands is the navigable river Yobares. (6) In the words of Megasthenes, Indians themselves tell stories how the weapons and the clothes of this Heracles were the same as the ones of Theban Heracles; In India, he had a great number of sons, being married to many women; But he had only one daughter. (7) The name of this daughter was Pandae; the land where she was born and which she was given the power to rule by Heracles is called Pandae – after the name of the maiden herself. She got from her father 50 elephants, 4,000 horsemen and 130,000 infantry men. (8) This is what other Indians tell of Heracles: when he travelled the

earth and visited all places and navigated all seas, and killed off all poisonous and harmful beasts that had existed, he found in the sea a jewel fit for a woman (pearl).
(9) ... A „Daisy of the sea“, as the Indians call it in their language.“ /same source/.

We believe that the founder of the dynasty, Spatamba, proclaimed himself the son of god, taking on the hypostasis of the *sacred elephant Ganesha*, who was worshipped in India.

According to Indian legends *Krishna/Krsna* was active in the city of Mathura. Pandae (Pandea) is mentioned by **Diodorus**, II, 38; **Polyaenus**, I, 3, 4; **Plinius**, VII, 22. Hindu legends tell the story of the mighty dynasty of Pandava (Pan-dava), which is related to *Krishna*. The names Pandea/Pan-dava can be read to mean the „Goddess Pan“ or the „Goddess of Pan“.

„9. ... (9) Between Dionysus and Sandrakota, there were a total of 153 kings of India spanning a time period of 6,042 years; in the course of this time they were free three times... [gap in the text – note, V.Y.], the second time for 300 years, and the third time for 120 years; (10) Dionysus was more ancient than Heracles [i.e. of Alcaeus, son of Amphitryon and Alcmene who lived in the 13th millennium BC – note, V.Y.] by fifteen generations, as the Indians say; none other had ever invaded India...“
/same source/.

* * *

The Asian ruling dynasties, which also descended from Dionysus/Horus, maintained overt time his cult doctrine and temple-building principles. In Central and South Asia and on the islands in the Indian Ocean there are many temples dedicated to the god progenitor, which were later transformed with the advent of Buddhism. Here, we would mention one of them, the temple of *Borobudur* on Java Island, Indonesia.

Considered the largest Buddhist temple, *Borobudur* was built in the second half of the 8th century by the Sailendra Dynasty. However, its name and architectural layout were borrowed from demolished ancient temples. It is a stone pyramid with 118-meter sides comprising nine terraces. The lower six terraces are square, while the upper three are round. On top of it there is a large bellshaped stupa – „Shrine of the lotus“, topped off with a phallic column. It is surrounded by three rows of light stupas (a total of 72), arranged along the periphery of the three upper round terraces (photos 16, 17). Inside the stupas there are statues of the Buddha sitting.
/http://www.argumenti.org/stories.php?story=0807256622553/.



Photo 16. Borobudur in the middle of the Javan jungle. Panoramic view.



Photo 17. Borobudur: the three uppermost terraces with their light, bell-shaped stupas; in the background, the centrally-located main stupa, the „Shrine of the lotus“.

In the horizontal plane (viewed from above) *Borobudur* looks like an enormous mandala while in the vertical plane (viewed from the side) it appears as model of the universe according to Buddhism *Mahāyāna*. Its three spheres of being (levels) are represented architecturally, each occupying three storeys of the building. Nearest to the ground are the three square terraces of *Kamathatu* – world (or domain) of sensuality and passion. Next come the three square terraces of

Rūpadhātu – the world of shapes (matter). On top is *Arupadhatu* – the world of formless space (spiritual emanations). Here, there is an obvious link to the older tradition of Hinduism, namely the idea of *Trimūrti*, Shiva the Destroyer, Vishnu the Preserver, and Brahma the Creator. A parallel can also be drawn to hell, earth and heaven.

Circles drawn inside squares, which is essentially the layout of this facility, reflect the idea of the soul (symbolized by a circle or sphere), trapped inside the three-dimensional biological body or living matter (symbolized by the square or rectangle). This is similar across temples past and present – orthodox, catholic, synagogues etc. – domes located inside three-dimensional spatial structures. Domes, whether they are hemispheres or cones, evidently enable the human soul to connect to its creator through energy.

The Bulgarian crossed-dome layout is peculiar in a sense that in the square architectural layout of the temples there is a cross which takes up the entire interior volume – from floor to ceiling – and the cross is topped off with arches. At the center of the cross there is a modest-sized dome that finishes the ensemble. Before the advent of Christianity, Thrace was studded with crossed-dome temples. During the reign of Constantine the Great, these pagan temples were transformed into Christian.

At the start of the 10th century, during the reign of Simeon the Great, in the Bulgarian capital, the city of Preslav („First in glory“, i.e. the seat of the khanas/knyas), Bulgarians built the *Golden Church*, which retained the features of the pagan architectural tradition despite being built in the age of Christianity. Only two cross-domed churches survive to this day in Bulgaria: the church at the Zemen Monastery of „St. John the Apostle“ which was constructed in the 11th century (**photo 18**) and the church of „St. Peter and St. Paul“ (13th century) at the *archaeological reservation site Tsarevgrad Tarnov*.



Photo 18. Cross-domed church of „St. John the Apostle“ at the Zemen Monastery (11th century).
Photo by the author.

The conceptual layouts of the pyramids in Egypt and the actual layouts of the Heroöns under the burial mounds of Thrace are inverted in comparison – they represent squares inside circles. In other words, matter, bodies of the dead, was buried in a three-dimensional tomb or Heroön with square base, the ceiling of which was always a dome or a semi-cylindrical arch. A classic example of this principle is the tomb of a Massagetaen king at *Ginina Mogila* near the village of Sveshtari, Ispirih municipality (6th century BC).

The interior, shaped as a cube or parallelepiped, is the nucleus of the conically shaped mound with round base. The dome-shaped ceiling was believed to facilitate the ascension of the soul of the deceased through the funnel of the conical top/womb on its way to the celestial sphere and *Duat* – the world of the souls.

It is not considered a breach of the canons of the *Cult of the sun* for burial chambers to follow the contours of the mound and to have the three-dimensional shape of a cylinder capped with a hive-like or bell-shaped dome (tholos). Examples of such tombs include the *Goliama Arsenalka* tomb-heroön near the village of Sheinovo, Kazanluk region, which was used for rituals between the 6th century BC and the 4th century AD; *Chetiniova Mogila* with heroön dated back to the 5th century BC near the village of Starosel, Hisar region; the *Kazanluk Tomb* of the 4th century BC; two unresearched beehive tombs near *Barchinata* hill in the vicinity of the village of Gela, Smolian region.

With pyramids, the idea behind the layout is more complicated. Their interiors also feature a square or rectangular room where the sarcophagus of the mummy is located, but the cone of the mound is now a full-fledged pyramid. Here, the spatial and religious requirements for the interior were satisfied by designing the proportions of the pyramid in such a way that it would fit inside the sacral sphere of the egg, which also applied fully to conical burial mounds. This is how the ancient architects came up with the 52-degree angle at the base, which was adhered to only with the three ancient pyramids from the age of the gods.

* * *

Let us come back to the quotation from Diodorus which was presented above. It indicates how the territories were divided amongst the half-brothers and first descendants of Horus. His mother, Isis, and his half-brother Thoth came to rule Upper Egypt and Ethiopia. Busiris, Horus' grandson from his daughter Lysianassa II, was given the task of ruling over Lower Egypt and Levant.

Antaeus or Belus, his grandson from his daughter Libya, took over Libya, which he would later bequeath to his son Danaus; Later, the active Belus conquered Mesopotamia and settled on the banks of Euphrates, where he founded the city of Babylon, there „he appointed priests like those in Egypt and freed them from the obligation to pay any taxes or perform other duties for the benefit of the kingdom, referred to by Babylonians as Chaldea, they studied the skies like Egyptian priests, scholars and astrologists did“. /**Diodorus Siculus**. Historical Library..., I, 28/.

His friend Maron (Charops), Dionysus/Horus put in the place of the vicious Lycurgus in Thrace. The city of Maronea, famous for its vineyards and wines, became the capital of the Cicones tribe. To his son (according to Diodorus), Macedon, offered the throne of the kingdom that bore his name, Macedonia. In fact, his unofficial sons Pierius and Amathous ruled the country under this Horic name. Their given names were transferred to the ancient horonyms Pieria and Amathia. Macedon used to wear the hide, with the head still attached, of the Buri wolf (reincarnation and totem of Horus) and his image was later engraved on the shields of the Macedonian hoplites (**photo 19**).



Photo 19. A lead and tin model of a Macedonian heavy infantry man (Hoplite). Ever since the time of their father, Macedon, Macedonian soldiers had their own war totem, the invincible Buri wolf, one of the hypostases of the god Dionysus/Horus/Khursa. Photo by the author.

His friend Triptolemus Horus left to rule Attica (city of Eleusis). Finally, we will mention someone who was not mentioned in this source, namely Horus' half-brother Argos I (son of Zeus and Niobe), who was given the eastern parts of Peloponnese, which was named Argolis after him. Pelasgus, also son of Zeus and Niobe, and Horus' half-brother ruled the city of Athens at the time, and his many descendants became kings of the city-states across all of Hellas, including the region of Thessalia (named after his son, Thessalus) and further north, the mountain of Pelasgitsa (Belasitsa).

It should be noted that Horus' daughter, Lysianassa II (Abi Baigul) and the elder Poseidon had two sons: Idzhik, who established the Hon Empire („Sons of the sun“) and ruled over all of Asia; and Loyish, who came back to his grandfather, Horus, and was appointed to rule over Lower Egypt and Levant under the name Busiris. We believe that the arrival of Loyish/Busiris from Asia and his tales of the wild, backward and hungry peoples there motivated Horus to mount his benevolent campaign, in the course of which he taught these nations to grow key crop plants such as wheat, barley and rice, millet and grape vines mentioned by Horus.

According to the myth, Busiris was killed by Heracles /**Nikolay A. Khun.** Ancient Greek legends and myths. Translated by N. Munkov. Sofia, State Publishing House „Science and Art“, 1967, p. 152/. This version, however, is too naively slapped together to be true, as some of the ancient authors have suggested (Herodotus for instance). What is more plausible is that it was an assassination

orchestrated by Belus and his son Aegyptus, because it was none other than Aegyptus who ascended to the throne of Egypt. Thus the descendants of Livia, born in her country of Libya, took control over the *Old world* keeping out of it the descendants of Lysianassa II, who were born in Asia.

Myths also suggest that Triptolemus passed through Scythia, where he gave seeds to the Scythian king Lyncus and taught to him the arts of agriculture. Therefore, the expedition of Horus passed through Scythia on his way back to Europe.

It has been determined that Triptolemus ruled in the town of Eleusis, Attica /N. A. Khun. Ancient Greek legends and myths..., p. 64/. In fact, that was his home town, which he inherited from his father Celeus and his mother Metaneira, daughter of Amphictyon. The benevolent feat of Triptolemus was mentioned in an inscription on the *marble stele of Paros island*:

„12... Demeter, upon arriving in Athens, contributed [the first] harvest and the first ploughing was performed according to the instructions of Triptolemus, son of Celeus and Nera...

13... Triptolemus collected the harvest which he had seeded in Raria, called Eleusis, ... when Athens was ruled by King Erechtheus [son of Pandion I, who was son of Erichthonius, who was son of Athena and Hephaestus – note, V.Y.]”
/http://ald-bg.narod.ru/biblioteka/anticni/Marmor_Parium/IzgCast.htm/.

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In the course of their pioneering efforts to develop agriculture, the gods found that it would take more than mastering the technology of cereal production – seeding, irrigating, harvesting and separating part of the seeds to prepare them for the next cycle. Each crop plant needed its own territory to avoid unwanted hybridization and loss of the superior qualities which had been the result of laborious selection. Furthermore, different plots of land had to be created for the different farmers.

To design the grid pattern of the plots of land, the human race benefitted from the experience of designing temples and settlements. Although it was a matter related to the productivity of plants, this was a process of creation and as a sacred act it required adherence to the cult norms. The fields had to be shaped, sized and oriented a certain way according to the cardinal directions of the world so as to maximize the beneficial effects of the sun and the stars.

This matter was briefly referred to in a treatise by Cicero on fortune-telling commenting on a text from *Etruscan libri* (holy scriptures). It tells the story of a meeting between a ploughman from Tarquinia and a *diminutive child-faced spirit with grey hair and great wisdom* who had risen from the earth. All of Etruria converged on them. The *diminutive spirit called Tagus, who was Jupiter's grandson*, taught men the basic principles of the Etruscan discipline. Tagus' companion, the seer Vegoia or Begoia, taught men the art of interpreting lightning (*ars fulguratoria*), but also gave them *valuable knowledge of geodesy* – the correct distribution and orientation of lands, building plots and urban development as in a chessboard.

Etruscans had the *Libri Vegoici* („books of Vegoia“), which Cicero's contemporary Tarquinius Priscus translated into Latin (1st century BC), of which only several segments have survived. /**History of Religions...**, vol. II, pp. 416-418/.

The story of these books goes as follows. In the 6th century BC the sybil Amalthea, who lived in the city of Cumae (having emigrated from Eritrea or Babylon, according to other sources), came to Rome and brought as gift to Tarquinius II Superbus (534-509 BC) nine ancient scrolls (papyri) with precious knowledge of the *Sun cult*. Initially the king of Rome was dismissive of the Sybil, which angered her and caused her to throw six of the scrolls in the fireplace. Then Tarquinius decided to ask for the remaining three scrolls. Having received them, he immediately ordered their translation into Etruscan. It was these three scrolls that later became the famous *Sibylline Books* – *Libri Vegoici* – the sacred books of the city of Rome. /**Titus Livius**. The history of Rome since the founding of the city. Book I. Translated from Latin by Vladimir Atanasov. Sofia, „East-West“ Publishing House, 2004, p. 33/.

In Proto-Bulgarian and Old Bulgarian the name **Tag** means „horse“ or „horseman“. It appears as a morpheme in the compound royal names of **Spartacus** and **Omurtag** (**Mortagon**). Evidently, the benevolent kind-hearted spirit is none other than Dionysus/Horus, the *Thracian horseman*, the Progenitor of the Thracian, Egyptian, Phoenician, Etruscan, Latin, Bulgar (Hunnic) and so on kings. We know that Dionysus is son of Zeus/Jupiter. The Nymph **Begoya** is none other than **Abi Baigul** (Lysianassa II), one of the daughters of Dionysus – the continuer of his effort to help men through the fruits of agriculture.

Because *tag* and *kon* („horse“) are synonyms, let us trace the etymology of the word *kon* („horse“) and its use by different peoples in different periods of time. The temple complex of Karnak in Southern Egypt comprises three temples: to Zeus-Amon, to Mut (Isis) and to their son *Khonsu* (Horus). At the same time in Asia was dominated by the *Hon* Empire of the *Hon* people („Sons of the sun“) or *Honor* („Sons of Horus the Sun“). In America, the Incas and the Mayans enjoyed the gifts of the benevolent god *Con-Tiki Veracochoa*.

Let us continue onto the 7th-6th century BC when the city of Rome was founded. The Roman kings and priests, using the old scriptures, created a state-supported religion based on the *Cult of the sun*. The deities that were worshipped the most were Jupiter, Juno, Vesta and *Consus* – god of warrior horsemen, jurisdiction and agriculture. The feast of *Consualia* in August was organized and celebrated in his honor. Evidently, *Consus* is identical to the aforementioned *Tag*, who taught men the arts of agriculture and geodesy. In connection to this, we would like to mention the archaic Bulgarian word *синор* (Sin-Or, i.e. „Son of Horus“), which means a line that marks the border between two plots of land. The word *закон* apparently also is derived from *Khons/Consus* and means „for Con[sus]“, the first judge.

Some interesting parallels exist in contemporary languages as well. For instance, the English word *horse* (*Hors*, i.e. *Horus*) is an analogue to the Bulgarian word *кон*. If *кон* equals *horse*, in light of the ancient common origin of the languages of the Indo-European linguistic family, it would mean that the *horse*, respectively the *Thracian* or the *Honnic horseman* was an incarnation, an image and a symbol of the god Dionysus/Horus. The English word *horn* through the anagram *Gor/Horus* is related to the goat hypostasis of the god, as in *Capricorn* („козирог“).

The French word for horse is *cheval*. The morphology of it is evident from the related words *cavalier* („horseman“, „kniht“) and *cavalerie* („cavalry“). What is interesting here is that the stem of the word, *caval* contains *cav* = *vac* (*Bacch*) and *Al* („god“), which result in the words „God Vacch [Vacch]“ or „God Cav/Cab [Cabazios/Sabazios]“.

Regarding the earth spirit who lived in the fields, *Tagus/Consus*, we would like to point out an interesting parallel with the Bulgarian rainmaking ritual of „German“ or „Kaloyan“. It requires the making of a male clay figurine with a substantial phallus, which is buried in the ground. /**Bulgarian Mythology**: Encyclopedic Dictionary. Compiled by **Anani Stoynev**. Sofia, State Publishing House „Narodna prosveta“, 1994, pp. 84, 85; **Stoyan Raychevski**. Calendar and rituals in the Strandzha Mountains and Eastern Thrace. Sofia, „Zahariy Stoyanov“ Publishing House, 2016, pp. 233, 234/.

Evidently, the *Thracian horseman* (Dionysus/Horus or Bozhich/Dazhbog) is the next father god in the divine hierarchy that has taken on the role of fertilizing his respective mother goddess – his wife Lysianassa I/Memphis who inherited from her mother Persephone/Nephtys the worldly and underworldly domains, i.e. the earth-womb-creation function. Horus and Memphis, in their age, personified the annual renewal of the lifecycle of plants, animals and humans in the social and agricultural aspect of the *Sun cult*. The name *German* (Her-Man, i.e. „Hero-man“) was likely one of the monikers of the *Thraco-Bulgarian horseman or heros*.

Let us now move on to the next text by Diodorus on the completion of the great expedition:

„... I am king Osiris [i.e. Horus – note, V.Y.] who travelled the earth, all the way to the uninhabited lands in India and to the lands of the north [Siberia? – note, V.Y.], to the sources of the River Istrus [i.e. to the Alps, where the Danube begins – note, V.Y.] and then to the other parts of the world all the way to the Ocean [the Atlantic coast of Europe – note, V.Y.]”

/Diodorus Siculus. Historical Library..., I, 27/.

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Millennia later, people, who got from the benevolent god Horus the gift of crop plants, thanked him by offering to him the first ears of grain and then grain itself at harvest. This is referred to in the Accord of 1249 imposed on the Prussian tribes by the Teutonic Order. One of the terms for the Prussians was: „To offer sacrifice to the idol named Kurke, who they customarily rose each year after the harvest and worshipped as god...” /**History of Religions...**, vol. II, pp. 292, 293/. This refers to a standalone totem pole to Horus, who the medieval city of Kyiv was named Hors (Horus) but the Prussians called Kurke.