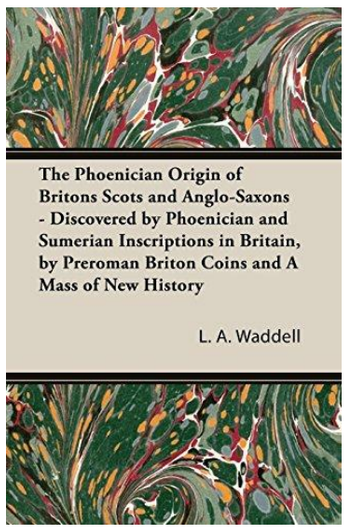

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The Phoenician Origin of Britons Scots and Anglo-Saxons

van Waddell, L. a.

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> In this way we gain not only a fairly intimate knowledge of the personalities of the Early Aryan Phœnicians who, as the ancestral Britons and Scots, colonized and civilized Britain, and the historical reasons for their various waves of migration hither with wholesale transplantation of their cults, institutions and names on British soil. We gain at the same time a considerable new insight into the remoter origin and racial character of the pre-Briton, non-Aryan aborigines of the British Isles in the Stone Age and their relation to the Picts and Celts which unravels to a great extent the hopeless tangle in which the question of the aboriginal races in Britain has hitherto become involved.

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> Politically, the newly discovered racial link, uniting the Western arats or “Brit-ons” with the Eastern Barats (or “Britons”) of India—still called “The Land of the Barats”—through the blood-kinship with the ruling chiefs of India now revealed and established, should favourably determine the latter, in these days of Indian unrest, to remain within the fellowship of the British Commonwealth, which is now shown to have retained the real “Swarāj” elements of the old progressive ancestral Barat Civilization in a much purer form than the Indian branch. And the intimate kinship of the Britons and British, properly so-called, with the Norse—the joint preservers of the ancestral Gothic epics, the Eddas—is now disclosed to be much closer and much more ancient than has hitherto been suspected; and long before the Viking Age. Classic Legend and Myth is to some extent rehabilitated by finding that some of the great heroes and demi-gods of Homer had a historical human origin in the personalities and achievements of famous Early Aryan and Barat Kings, whose actual dates are now recovered.

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> The chief of these Phœnician inscriptions, and the first to be reported in Britain, is carved upon a hoary old stone of about 400 B.C. (see Frontispiece), dedicated to Bel, the Phœnician god of the Sun (see Fig. 1), by a votary who calls himself therein by all three titles of “Phœnic-ian,” “Brit-on” and “Scot,” by ancient forms of these titles; and whose personal appearance is presumably illustrated in the nearly contemporary sculpture from his homeland, Fig. 10 (p. 46). In thus preserving for us the name and titles of a “prehistoric” literate Phœnician king of North Britain upon his own original monument, it at the same time supplies a striking proof of the veracity of the ancient tradition cited in the heading, which the Eastern branch of Aryans has faithfully preserved in their famous epic, “The Great arats” (Mahā Bārata), in regard to the prehistoric worldwide civilizing conquests of the Panch or “Phœnicians,” the greatest ruling clan of the Aryan Barats, or Brihats, who, we shall find, were the ancestors of the “Brits” or Brit-ons, our own ancestors. And the amplifying second quotation in the heading, from the Early Aryan psalms, also preserved by the same Eastern branch of the Aryan Barats or Brit-ons, discloses the Phœnician motive for erecting this inscribed monument in Early Britain to the God of the Sun with his special symbol of the Swastika Cross—an emblem embroidered on the dress of the priests1 and priestesses of the Sun (see Fig 2), and figured freely with other solar symbols on Phœnician and Early Briton monuments and on pre-Roman Briton coins, as we shall see later.

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> This ancient Khatti or “Catti” ruling race of Asia Minor and Syrio-Phœnicia also called themselves “Arri” with the meaning of “Noble Ones.” Now this was the identical racial title which was also applied to themselves by the Indo-Aryans or Eastern branch of the Aryans, who called themselves “Arya,” the “Ariya” of the older Pali, which had also the literal meaning of “Noble,” and which is the actual word from which our modern English term “Aryan” has been coined. And these ancient Khatti or “Hittites” are represented in their ancient sculptures in Gothic dress. Here then already I seemed to have found not only the origin of the Indo-Aryans, but also the original land of the Aryan Race, and the homeland of the Goths and of our own ancestral Britons and Anglo-Saxons. And further examination soon confirmed this.

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> Later I observed that the early Khatti or “Hitt-ites,” as well as the Phœnicians, called themselves by an early form of Barat, i.e. as we shall see the original of “Brit” or “Brit-on,” and that they also used that form itself (see Fig. 5 and later); and that their language was essentially Aryan in its roots and structure. This practically established the identity of the Khatti or Hitt-ites with the Indo-Aryans, and disclosed Cappadocia in Asia Minor as the lost cradle-land of the Aryans.

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> Not only did these Epic King-Lists lighten up the dark period of Early Mesopotamian history, but they shed a similar illuminating light upon the dark period of Early Egyptian history and pre-history as well, and disclosed the wholly unsuspected fact that Menes and his “pre-dynastic” civilizers of Early Egypt were also of this race of Khatti or Hitt-ite “White Syrians” or Aryans.

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> The Phœnicians also were now disclosed to be Aryans in race and Khatti Arri or “Hitt-ite Aryans” by these new historical keys thus placed in my hands. This, therefore, corroborated the fact found by anthropologists from the examination of Phœnician tombs that the Phœnicians were a long-headed race, like the Aryans, and of a totally different racial type from the Jews,2 to whom they have hitherto been affiliated on merely linguistic arguments by Semitists. This eastern or Indian branch of the Aryans, the Khattiyo Ariyo Barats, call themselves in their epic, the Mahā ārata, by the joint clan-title of Kuru-Panch(āla),—a title which turned out to be the original of “Syrio-Phœnician.” These Kuru and Panch(-āla) are described as the two paramount kindred and confederated clans of the ruling Aryans; and they are repeatedly referred to under this confederate title in the Vedas. Now “Kur,” I observed, was the ancient Sumerian and Babylonian name for “Syria” and Asia Minor of the Hitt-ites or “White Syrians”; and it was thus obviously the original of the Suria of the Greeks, softened into “Syria” by the Romans.3 Whilst “Panch(-āla)” is defined in the Indian Epics as meaning “The able or accomplished Panch,” in compliment, it is there explained, to their great ability—also an outstanding trait of the Phœnicians in the classics of Europe. This disclosed “Panch” to be the proper name of this ruling Aryan clan, whom I at once recognized as the “Phœnic-ians,” the Fenkha or Panag or Panasa sea-going race of the eastern Mediterranean of the Ancient Egyptians,1 the “Phoinik-es” of the Greeks, and the Phœnic-es of the Romans.

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> The attempts at deciphering and translating the main or central inscription in the unknown script were even much more widely diverse. Some writers surmised that this unknown script was Celtic and the language Gaelic or Pictish, or Erse or Irish; others thought it was Hebrew or Greek or Latin, others Anglo-Saxon or Coptic or Palmyrene, and one suggested that it was “possibly Phœnician,” that is the Semitic Phœnician, and attempted to read it backwards. But all of them totally disagreed in their readings and translations, which most of them candidly admitted were mere “guesses,” till at last its decipherment was thrown up in despair by the less rash antiquaries and palæographers. The chief later attempts at deciphering this central

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> Thus this bi-lingual inscription records that: “This Sun-Cross (Swastika) was raised to Bil (or Bel, the God of Sun-Fire) by the Kassi (or Cassi-bel[-an]) of Kast of the Siluyr (sub-clan) of the “Khilani” (or Hittite-palace-dwellers), the Phœnician (named) Ikar of Cilicia, the Prwl (or Prāt, that is ‘Barat’ or ‘Brihat’ or Brit-on).”

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> Kastabala on the Pyramus River of Eastern Cilicia (see Map), and commanding the caravan trade-route to Armenia, Persia, Central Asia and the East, and the route by which Marco Polo travelled overland to Cathay,2 was still the capital of Eastern Cilicia at the occupation of Asia Minor by the Romans in 64 B.C., who confirmed its Hitto-Syrian king Tarcondimo and his dynasty in the sovereignty. On account of its sacred ancient shrine (where Diana was called Perathea3 who, we shall find, was “Britannia,”) it was called Hieropolis or “Sacred City” by the Seleucid emperor, Antiochus IV., about 175 B.C.,4 which name occurs on its coins and other documents from that date onwards; and some of its coins figure its deity carrying a Fire-torch,5 implying the solar Fire-cult, and others bear an anchor as evidence of its sea-faring trade.6 Moreover, the upper valley of the Pyramus, above Kastabala, was called by the Greco-Romans “Kata-onia” or “Cata-onia,” that is, “Land of the Kat or Cat,” which title, we shall see, is a dialectic form of “Catti,” the title of the Ancient Britons as found stamped on their coins, and a title of the Phœnician Barat rulers.

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> THE title of “Prāt” or “Prwt,” borne by our colonizing Phœnician Cassi prince on his British monument at Newton, is now seen to be clearly a dialectic form of the patronymic title “arat” or “Brihat” used by the Aryan Phœnicians as recorded in the Indian epics and in the Vedic Hymns, as cited in the heading, the Phœnicians being, as we have seen, a chief branch of the Barats, or the descendants of King Barat, and they are systematically called “ārat” in the Indian epics and Vedas. And this Aryan Phœnician title of “Barat” or “Brihat” is now disclosed to be the Phœnician source of our modern titles “Brit-on,” “Brit-ain,” and “Brit-ish.”

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> “Bartholomæus.” With reference to this alteration of the name to “Bartholomew,” it is interesting to note that the apostle Bartholomew or properly “Bartholomaios,” as his name is written in the Greek text of the New Testament, bears an Aryan and not a Hebrew name,5 which contains the element Barat or “Brit-on,” conjoined also with the Aryan affix oloma which is a recognized variant of “olon.” He appears to have been a Gentile; and according to St. Jerome was the only one of the twelve apostles who was of noble birth, and author of a “Gospel of Bartholomew,” latterly deemed “heretical,”1 possibly because of the inclusion of some Aryan Sun-worship. He is specially mentioned in connection with Philip, who also, like Bartholomew and Andrew, bore a Gentile and non-Hebrew name; and, according to the Roman Martyrology, was a native of Persia, and the traditional apostle for the shores of the Black Sea, Armenia, Phrygia and Lyconia2—that is, as we have seen, in the Barat regions, on the border of Cilicia. It thus seems probable that his proper name was also “Part-olon” or “Part-olowonie.” And, curiously, the traditional place of St. Bartholomew’s martyrdom was “Albana,” which is usually identified with Albana, on the shore of the Caspian, north of the Caucasus, the modern Derbend.3 Can it, however, be possible that the old Roman monks, in naming their chapel at Barthol in the Garrioch “St. Bartholomew’s,” were influenced by this Albana tradition, in the belief that it might be “Alban,” the ancient name for Britain, to which part of the reputed bodily relics of St. Bartholomew had come? The miraculous distribution of the bodily relics of St. Bartholomew followed to some extent the sea-route followed by Part-olon. From Asia Minor the relics were believed to have sailed miraculously, by themselves, along the Ægean, and reached, amongst other places, Sicily, (Lipari), Spain (Toledo), and an arm reached Canterbury in Alban-Britannia. At Canterbury,4 St. Bartholomew’s arm, which performed many miracles, appears to have been one of the main attractions for the pilgrims to that shrine, and gave its name to “St. Bartholomew’s Hospital” in the High Street at Canterbury, “erected” [or rebuilt (?)] by Thomas Becket, about A.D. 1150, as an hostel for the poor Christian pilgrims of Britain in this forgotten era of St. Bartholomew worship.1 The Aryan Saint also gave his name to “Bartholomew Fair” (in Smithfield, London), which was the principal fair in England in the Middle Ages (from 1133 onwards) for cloth, pewter, leather and cattle and for miracle-plays; and St. Bartholomew’s Priory on this site, and later St. Bartholomew’s Hospital, was given the rights of sanctuary by Edward II. Perhaps the reason for Barthol Chapel, as well as St. Bartholomew’s Day and Fair in the rest of Britain, falling into oblivion in the Roman Church, was the ignominy attaching to papacy through the infamous massacre on that day of the Huguenot Protestants in Paris in 1572. Another

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> The succession also in the case at least of the last two of these four kings, namely Gest and Wur-Gest or Ur-Gest, was clearly from son to son, as we shall see that the prefix Ur means “son of.” This fact is of great significance, as showing that these early kings of the Picts succeeded in the paternal line and not in the maternal line, and were therefore presumably Aryan and not themselves Picts, which latter were in their matrilinear succession, which, we shall see, was a vestige of the primitive Matriarchist promiscuity of the Picts.

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> In scanning this king-list it is seen that “Brude” or “Bruide” is clearly used as a title, prefixed to the proper personal name of each king. Indeed, the Irish text says, “And Bruide was the name of each man of them, and of the divisions of the other men of the tribe (Cruithne)”3—and this latter statement is important, as presumably meaning that the “other Cruithne men” also bore this title of “Bruide” or “Briton.” It is also noteworthy that all of the names

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> The “Picts” first appear in history under that name at the latter end of the third century A.D. as the chief inhabitants of Caledonia.2 They reappear in 360 A.D. as warlike barbarian marauders in association with the Irish-Scots,1 breaking through the Antonine Wall between the Forth and Clyde, and raiding the Roman province to the south, whence they were driven back by Theodosius in 369. On the departure of the Roman legions in 411, their renewed depredations in South Britain became so incessant and menacing that the king of the South Britons, Vortigern, eventually invoked in 449 the aid of his kinsmen the Jutes from Denmark to expel them, with the well-known result that the Anglo-Jute mercenaries turned fiercely on their hosts and carved out by their swords petty kingdoms in South Britain for themselves. Thenceforward the Picts and Scots aided the Britons in defending against their common foe, the Anglo-Saxons, what remained of independent Briton in the western half of South Britain—Strath-Clyde or the Cambries2 from the Severn to the Clyde, with Wales and Cornwall, and Caledonia north of Northumbria. In

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> And neither Cæsar, nor Tacitus, nor any other of the Greek or Roman historians or writers ever refer to the Celts or Kelts as inhabitants of Britain or of Hibernia. In British history and literature the first mention of Celts appears to be in 1607 in an incidental reference to the Celts not in Britain but in France; 1 and again, in 1656, in Blount’s Glossography which defines “Celt, one born in Gaul,”2 and again, in 1782, contrasting the British with the Celts in Gaul in the sentence: “the obstinate war between the insular Britons and the continental Celts.”3 But all of these references are unequivocally to the Celts in France, and not in Britain. The manner in which the notion of a “Celtic” ancestry for the British, Scots and Irish was insidiously introduced into British literature now becomes evident, and affords a striking example of the inception and growth of a false theory.

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> apace. This so-called “Celtic Race” was also called “Aryan” in race, when it was observed that their language was akin to the languages which had latterly been classed as “Aryan.” This essentially racial title of “Aryan” had been introduced into English and other European languages by the discovery, in 1794, by the erudite Sir William Jones, the Chief Justice of Calcutta, that the Sanskrit language of the ancient Hindoos, who called themselves “Arya,” was radically and stucturally of the same type as the Old Persian, Greek, Latin, Celtic, English, and German (or “Teutonic”) languages of Europe,1 and that the culture and mythology of the ancient Hindoos were essentially analogous to that of Ancient Greece and Rome and of the Goths. The physical appearance also of the purer Hindoos, claiming to be the descendants of the highly civilized ancient Aryas, resembled generally that of the North European peoples of Britain and Scandinavia. It was then assumed that the ancient “Aryas” who civilized India and Persia or Iran, and gave them their “Aryan” speech were presumably of the same common racial stock as the ancestors of the civilizers of Greece and Rome and Northern Europe who had in prehistoric time civilized Europe and imposed of it their “Aryan” speech. This Indo-European stock of people was thus called “The Aryan Race”; and the nam “Aryan” was extended also to their several languages and dialects, which were classed as “Aryan” or “Indo-European, or by usurping German writers “Indo-Germanic.” This the so-called “Celtic” languages were called a branch of Aryan Speech and the “Celts” themselves called “Aryans” in race; and to these “Celts” the philologists and ethnologists arbitrarily assigned the credit for first introducing the Aryan language and Aryan culture into Alban or Britain and Ireland.

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> Those startling discoveries by scientific methods excited great commotion amongst the ethnologists and philologists, as it disproved their accepted theory that the “Celts” of Gaul were of the same kindred as the “Celts” of the British Isles, and that both were Aryans; whereas it was now disclosed on the contrary that they were of different races and that neither were of the Aryan Race, although both spoke an Aryan language in different dialects.

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> These scientific results were fully confirmed by further measurements, which were also extended over the greater part of Europe. As these measurements disentagle the British “Celts” from the continental, and also sharply differentiate the Aryan type from both, it is necessary to glance at their leading results which are here displayed in the accompanying Table;1 and illustrated in Fig. 22. This shows three main racial types in the population of modern Europe, all three of which we shall find represented in Britain, namely: (I) The Aryan1 or Nordic (or Northern), tall, fair, broad-browed, long or longish heads, (II) Alpine or “Celtic” (continental) or Germanic, short-statured, fair or darkish, broad-browed, round or broad heads; and (III) Iberian or “Mediterranean,” shortish-statured, dark, narrow-browed, long-faced, long-heads, and including the prehistoric “river-bed” type of the Picts. The best of the distinguishing criterions of race is the Head Index in second column of table, in conjunction with colour. RACIAL

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> Several points raised by this traditional British Chronicle regarding the voyage to and conquest of Alban or Britain by King Brutus-the-Trojan—who, we have found, was the great Homeric hero Peirithoos (see Appendix IV)—now call for examination. The sea-route reported to have been followed by him in his voyage from the Acheron (or Akalon) River in Epirus to Britain is clearly and unequivocally evident by the complete identification, which I have made,4 of all the places, without any exception, mentioned in the narrative. These places follow one another in strict geographical order (see map). It is seen that the course taken was at first due south until the Libyan coast of Africa was sighted at Philœnon in Cyrene. And as the sunken rocks called “Altars” were also sighted by Æneas on fleeing from Troy to the Tiber, according to Virgil’s tradition, this suggests that the Trojan (and Phœnician1) sailors, in voyaging westwards along the Mediterranean, were in the habit of sailing due south until the coast of Africa was sighted, and then coasting along that sea-board, guided by its well-known rocky headlands as landmarks. The time taken for the first stage of

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> It is thus seen that “Alban” or “Albanus” who occupied part of the south of Alban before the arrival of Brutus, and presumably about 1130 B.C., the supposed date of founding of the Phœnician settlement at Gades, was the son of a half-brother of the grandfather of Brutus.

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> This migration of King Brutus and his Trojan and Phœnician refugees from Asia Minor and Phœnicia to establish a new homeland colony in Albion, which event the British Chronicle historical tradition places at 1103 B.C. (see Appendix I) was probably associated with, and enforced by, not merely the loss of Troy, but also by the massacring invasion of Hittite Asia Minor, Cilicia and the Syria-Phœnician coast of the Mediterranean by the Assyrian King Tiglath Pileser I. about 1107 B.C. to 1105 B.C.2

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> The “Doric” language of the ancient Hellenes was distinguished from the later refined and polished “Attic” of the classic “Greeks” by its rough simplicity and the free use of broad vowel sounds. This “Doric” character of the Early Briton language is well seen in Part-olon’s spelling on the Newton Stone of several of the proper names, especially in his spelling of “Gyaolowonie” for his ethnic title, which is written “Gioln” in his Ogam version for the information of the Pictish Celts, who spelt that name in their Chronicles of the ninth century A.D. also “Galan” or “Gulan.” It thus seems probable that the word used in Geoffrey’s old British manuscript text was “Dōros,” which he latinized into “Trojan,” and that his description of the original language spoken by the Trojans under Brutus as “Trojan or rough Greek” was the original rough Doric language current amongst the Trojans about 1107 B.C. And significantly this term “Doric” still survives to the present day as an appellation of the dialect of the Scots, with its distinctively broad vowel sounds.

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> The Phœnician “Sun-worship” was latterly, as we have seen, associated with the idealized Aryan Barat tutelary angel, Britannia. It was, perhaps, this divinity who is referred to as “Diana” in the Chronicles as inspiring Brutus to the conquest of Britain. That latter name was possibly substituted by the later editors to adapt it to the well-known analogous tutelary of the later classic writers. In this regard it is significant, in connection with the traditional founding of London by Brutus, to find that on the site of St. Paul’s Cathedral there is a tradition of a once-famous temple to Diana. The old buildings in its neighbourhood are called, in the church records, “Camerœ Dianœ” or “Rooms of Diana,” and in the reign of Edward I. numerous ox-heads were dug up in the churchyard which were ascribed to the sacrifices to Diana performed there.1 The maintenance of the higher religion was an essential part of the Aryan State system, and the kings were for long the high priests and priest-kings. Caesar mentions that students from Gaul and other parts of the continent flocked to the colleges in Early Britain for religious instruction.2 And the fact that the ruling Aryan Briton kings and their “Britons” properly so-called (as distinguished from the aborigines) adhered to the higher ancestral religion of the Sun-cult, and not the blood-thirsty Druidism of their subjects, is evidenced by the Early Briton coins and the numerous stone monuments of the pre-Christian period in Britain, which are purely Solar in their symbolism. So purely solar was the higher religion in Ancient Britain that Pliny reports that the ancient Persians—the most famed of the later Eastern Sun-Fire worshippers—seemed to have derived their rites from Britain.3 The character of these Early Britons is reflected to some extent in their Chronicles. The Phœnician admiral Himilco of Carthage, who visited Britain about the sixth century B.C. to explore “the outer parts of Europe”4 records that the Britons were “a powerful race, proud-spirited, effectively skilful in art, and constantly busy with the cares of trade.”5 Their patriotism and independence is strikingly reflected in the magnificent oration of the Briton chief Galgacus as recorded by Tacitus,6 and displays high proficiency in literary composition and rhetoric. The character of King Caractacus was highly extolled by the Romans. The high Briton sense of honour and self-respect with contempt for slanderers seems crystallized in the old motto of the Keiths (i.e. Khatti), the Earl marischals of Scotland:

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> The different dialectic and phonetic spelling of the same names, Prut, Prydain, Briton and Britain we have already seen; and especially the widely-varied ways in which the Anglo-Saxons spelt “Britain” and “Briton,” which accounts for a number of the present variations in spelling the “Barat” element in the place-names in question. Starting from Brutus’ or Barat’s capital of “New Troy or London,” we find Barat or Brit-on names of early Briton settlements radiating throughout the various home counties and the South of England and the Midlands. And significantly they often possess early Bronze Age and “ancient village” remains, and are largely found on the pre-Roman arterial roads, many of which, having been repaired and used by the Romans, are now called “Roman” roads. Proceeding westwards and to the south we find the following3:—

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> The probability that the Phœnicians were the erectors of the megalithic tombs, often in the neighbourhood of the Circles, in Britain is also indicated, amongst other things, by the substantial identity proved by Sir A. Keith to exist between the tomb of the Late Stone Age Briton with that of the “Giant’s tomb” in Sardinia.7 This latter island also abounds in Stone Circles,8 and its earliest civilizers and colonists were Phœnicians, whose remains and inscriptions from its southern Port Hercules northwards, are abundant, as we have seen. The approximate date for the initial erection of these rude Stone Circles and other early megaliths in Britain appears to have been many centuries and even a millennium or more before the arrival of Brutus about 1100 B.C., or about 2800 B.C. or earlier. This is evident from the geographic and geological correlation of these monuments to the prehistoric tin and copper mine workings, flint-factories and neolithic villages. These relationships make it clear that these monuments were erected by the earlier branch of the sea-trading Phœnicians, who were exclusively engaged in mining for the bronze trade in the East, and using that metal in Britain sparingly themselves, and not engaged to any considerable extent, if at all, as agricultural colonists, such as were Brutus and his later Brito-Phœnicians, who used bronze more freely, as attested by their tombs, bronze sickles, etc. Whilst the numerous “Barat,” “Catti” and “Cassi” place-names on so many of their sites and the “Catt-Stanes” testify that their erectors were “Catti” or “Cassi” Barats or Brito-Phœnicians, as were the Amorites.

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> The purpose of the great Stone Circles now appears, somewhat more clearly than before, from the new observations now recorded, to have been primarily for solar observatories; whilst the smaller Circles seem mainly sepulchral, and sometimes contain dolmens and interments of the Bronze Age.2 Popularly called “Druid Circles,” the larger ones, on the contrary, are now generally believed by archæologists to be of solar purpose. This opinion was formed by observing that they are generally erected on open high ground commanding wide views of sunrise and sunset, and that the orientation of many of the Circles, as indicated by the outlying stones and avenues (which are preserved in several instances and which existed formerly in many others where now removed3) is often to the North-East (as at Stonehenge), i. e., in the direction of sunrise about the midsummer solstice or longest day in the year. So it was supposed that they were intended for observing and fixing officially this date in the calendar year, for economic as well as sacred purposes, as this date was one of the chief festivals in the Sun religion.1 On the other hand, a few archæologists are still of opinion that all the Stone Circles are essentially sepulchral,2 although no traces of any ancient burial are found in the larger Circles. The conflicting results obtained by different

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> The orientation of the original old Stonehenge Circle of the Sumerian “Sun-worshippers” for the Midsummer solstice observation is abundantly attested by the great earthen embanked “avenue” extending from the Circle for about five hundred yards to the N.E. in the axis of the Circle, and in the exact line of the summer solstice sunrise; and also by the two great monolith pillars of undressed Sarsen stone, obviously for sight-lines placed in the middle line of this “avenue,” namely the so-called “Friar’s Heel,” about 250 feet from the Circle, and a similar one nearer the Circle, now fallen and fantastically called “The Slaughter Stone” on the notion that it was originally laid flat and used by the Druids to immolate their victims there.3 The function of this Observation Stone at Stonehenge was clearly identically the same as that of the corresponding Observation Stone at Keswick.

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> The Crucifix of Christ was of quite a different shape from the True Cross, which, indeed, never appears to have been used as a crucifix in ancient times. The historical Crucifix of Christ is figured and described in Early Christianity as of the shape of a ,1 the so-called “St. Anthony’s Cross”; and it occurs extremely rarely in Early Christianity,2 because the crucifix was not a recognized Christian symbol of the Early Christians. Thus no mention whatever is made of it, or of any cross, by St. Clement of Alexandria (d. 211 A.D.) in specifying the emblems which Christians should wear.3 The reason for this omission is generally admitted by our ecclesiastical writers to be that the Early Christians were ashamed of the Crucifix on account of it being a malefactor’s emblem—“the accursed tree” of the Hebrews, and the infelix lignum or “unhappy wood” of the Romans.1 Not even in the time of Constantine (d. 337 A.D.), the great propagator of Christianity (and born in York, it is traditionally reported, of a British mother), was the True Cross known in that faith—Constantine’s sacred emblem for Christ and Christianity was merely a monogram of the first two Greek letters of Christ’s name, XP, which had no transverse arms, nor any suggestion of a rectangular cross. Yet, on the other hand significantly, Constantine before his profession of Christianity in 312 A.D. issued coins (some of them supposedly minted at London) stamped with the Cross, as the pagan emblem of the Sun, and associated with a figure of the rayed Sun-god, and eight-rayed Sun, and the pagan title “To the Comrade of the Invincible Sun” (Soli Invicto Comiti).2 On one of the coins bearing this legend the Sun-god is represented standing and crowning Constantine.3 And it was obviously as a Sun-worshipper that Constantine erected at Constantinople the famous colossal image of the Sun-god brought from Troy.4 The Cross which he stamped on his early coins was the pagan Hitto-Sumerian form of Sun-Cross e in Fig. 46, that is to say, the “Greek” Cross.5 That pagan title of “Comrade of the Invincible Sun” was also used by the Roman emperor of the East, Licinius, presumably before Constantine;6 and he was in especially close relations with the Eastern Goths, who used this Cross from time immemorial, and from whom he presumably adopted it. Yet when Constantine became a Christian, on giving up Sun-worship, he also gave up using the Cross, and used instead as his exclusive symbol of Christianity a device which had not the form of the Cross at all, as the latter was the exclusive symbol of Sun-worship. The True Cross does not seem to have been certainly found in Christianity as a Christian emblem before 451 A.D.;1 and then significantly it appears on the tomb of Galla Placidia, the widow of the Gothic Christian emperor Atawulf, brother-in-law and successor of Alaric, the famous and magnanimous Gothic Christian emperor. This tomb with its Cross of the Hittite form (see Fig. 46, o) and a similar one on the tomb of her son (d. 455 A.D.), is at Ravenna in the Northern Adriatic, a home of Early Byzantine or Gothic art in Italy and the capital of the Roman empire of the Goths. From this time onwards the True Cross comes more and more into general use as the symbol of Christ and Christianity; but not yet as a substitute for the Crucifix. It is now found in use—both in the elongated form, as on this Ravenna tomb, and with the equal arms, as found in the pre-Christian monuments and coins of Early Britain—as the sceptre and symbol of Divine victory, as it was in the Sun-cult; but no body is ever figured impaled or otherwise upon it.

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> The Goths naturally transferred to their new form of religion, Christianity, which had so much in common with their old ancestral monotheistic faith, the most sacred symbol of that ancestral faith, The True Cross, which we have seen was freely figured as such, not only by the Sumerian Babylonian and Hittite or Catti Sun-worshippers, but also by their kinsmen, the Catti Goths of Britain on their coins of the pre-Christian period.

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> The True Cross, thus venerated as the emblem of Universal Victory of the One God symbolized in the Sun, was worn on the person, as we have seen, on a necklace, for adoration or as an amulet or charm. The manner of holding the portable handled or pierced form of Cross for adoration or abjuration is seen in Fig. 52 from a Hittite seal,2 wherein additional rays of fiery light (or limbs of a St. Andrew's Cross) are added. As the Cross was made of wood, the ancient specimens have all now perished; but the frequent references in the Gothic Eddas to "The Wood" (which was made of the red Rowan Ash or "Quicken" Tree of Life), and its ash used for banishing devils and conquering enemies indicates its wide prevalence in Ancient Britain and Scandinavia. And the modern popular superstition "to touch Wood" in order to avert ill-luck is clearly a survival of this ancient "Sun-worship" of the wooden Cross. The meaning of this superstition is now seen to be, to touch the devil-banishing Wood Cross of Victory of the Sun-cult, which every Aryanized Briton carried on their person as a luck-compelling talisman against the devils and Druidical curses of the aboriginal Serpent-Dragon cult.

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> We thus discover by a large series of facts that the Sun cult was widely prevalent in pre-Roman Britain under its Catti kings, and that it was introduced there about 2800 B.C. or earlier, by the sea-faring, tin-exploiting and colonizing Catti or Hitto-Phœnician Barats or Britons from Cilicia-Syria-Phœnicia, who were the Aryan ancestors of the present-day Britons.

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> In Sumerian, its name and function is defined as “Protecting Father or Bel,”1 with the word-value of “Pap” (thus giving us the Sumerian source of our English word Papa for “Father” as protector). It is also called Geur (or “George”) or Tuur (or “Thor”), and defined as “The Hostile,”2 presumably from its picturing a weapon in the hostile attitude for defence or protection, and it is generally supposed, and with reason, to picture a battle-axe.3 It is especially associated with Father Indara or Bel,4 as seen in the ancient Hittite seal here figured (Fig. 55), representing Indara slaying the Dragon of Darkness and Death—a chief exploit of Indara or Indra (see texts cited in the heading)—wherein Indara, the king of Heaven and the Sun, is seen to wear the “St. Andrew’s Cross” as a badge on his crown; whilst the axe which he wields is of the Hittite and non-Babylonian pattern.

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> The peculiar appropriateness of this Sumerian battle-axe sign of Indara for the patron saint of the Scots is that it is, as we have seen, the Sumerian word-sign for Khat or Xat, the basis of the clan title of Catti or Xatti (or “Hitt-ite”), which, we have seen, is the original source of “Ceti” or “Scot”4 As a fact, it occurs not infrequently on pre-Christian monuments in Scotland, oriented in the key-pattern ornament in Fig. 47F1, p. 295, not only at St. Andrews itself but elsewhere in Scotland, and also in Wales and in Ireland, the ancient “Scotia” (see footnotes to Fig. 47). Moreover, the Swastika Sun-Cross is likewise oriented in Scotland in the St. Andrew’s Cross tilt in its key-pattern style.1 This shows that this tilting of this Catti or “Xati” Sumerian was deliberately done in Scotland, and thus presumably implies that the Scots in Scotland up till the beginning of our Christian era preserved the memory that this Sumerian sign “Xat” represented their own ruling clan-name of Catti, “Xati,” “Ceti” or “Scot.”

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> WE have found, by a mass of concrete attested facts and other cumulative confirmatory evidence, that Civilization properly so-called is synonymous with Aryanization; and that it was first introduced into Britain in the Stone Age, about 2800 B.C., or earlier, by Hitto-Phœnician “Catti,” or Early Gothic sea-merchants from the Levant engaged in the Tin, Bronze and Amber trade and industries, who were Aryans in Speech, Script and Race—tall, fair, broad-browed and long-headed. Of the leading clan of Aryans, they bore the patronymic of Barat or “Brit-on,” and, settling on the island of Albion, conquering and civilizing the dusky aborigines therein, they gave their own patronymic to it, calling it “Barat-ana” or “Brit-ain” or “Land of the Barats or Brits.”

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> There were several successive waves of immigration of this Aryan Catti-Barat civilizing stock from the coast of Asia Minor and Syria-Phœnicia by way of the Mediterranean into the British Isles; and the different sections of that Aryan civilizing race called themselves variously Muru or Martu (“Amorite”), Cymr, Somer or Cumber, Barat or Briton, Goth or Gad, Catti, Ceti, Cassi, Xat or Scot, or Sax or Sax-on. Their descendants continued to be the ruling race therein until modern times, excepting the Roman period, though even then several sections continued to maintain their independence in Wales, Cumbria, Scotland and Ireland. The later invaders, Jutes, Angles, Saxons, Norse, Danes and Normans were merely kindred North Sea colonists of the same Aryan racial Catti or Gothic stock; while the minor immigrations of batches of Belgians and others from the Continent into South Britain, mentioned by Cæsar, do not appear to have been racially Aryan. And we have seen that the fair round-heads of Germanic type of the East Coast and Midlands were also racially non-Aryan. The Phœnician Catti or Gothic Aryan strain, derived from the first civilizers of Britain, although more or less mixed with aboriginal blood in the course of centuries, has nevertheless still survived in tolerable purity, as evidenced by the typically Aryan physique of great numbers of their descendants. And it constitutes the leading Aryan element in the present-day population of these isles, the mass and substratum of which, although now Aryanized in speech and customs, still remain preponderatingly of the non-Aryan physical type of the “Iberian” aborigines, and are racially neither Briton nor British, nor Anglo-Saxon, English, nor Scot, properly so-called.

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> As time went on, however, and the Aryans multiplied, and in the meantime the aborigines had gradually been raised in the scale of civilization by passing through the mill of Aryanization in speech, customs and habits of life, a certain amount of intermarriage would doubtless begin to take place. Especially was this likely to happen under the usual policy of the Hitto-Phœnician statesmen, who early recognized that the stability of the state depended largely on its being based upon Nationality. Hence in their colonies, as seen in Asia Minor, Mesopotamia, the Levant, Ancient Greece, etc., they were in the habit in their city-states of welding together the diverse racial and tribal units of a region into one Nation, united by the bonds forged by a common Aryan Speech, and by living together under the same Aryan Laws, with equal rights of citizenship and a common patriotism. For the Hitto-Phœnicians were the founders of Free Institutions and Representative Government.2 With the growth of democracy such commingling of racial blood would tend to become still more common. And the opening up of freer communications with the interior by arterial roads and latterly, in modern times, by rail, and the gravitation of the rural population to the towns with the rise of cosmopolitan feeling has broken down the racial barrier to a great extent, and completed the fusion more or less of the diverse races. And all memory of the original sharp ancestral distinction between the superior and civilizing Aryan ruling race and the inferior non-Aryan indigenous race has now become more or less completely forgotten, even by the relatively pure Aryan element which has remained least affected by such intermarriages. And the outstanding differences in physique resulting from this intermixture exhibited amongst the mixed race of the present day, in respect to stature, complexion, colour of hair and eyes, and shape of head and face, are generally now regarded as merely curious, fortuitous or accidental personal peculiarities, although obviously more or less hereditary.

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> Tending to conserve the Aryan type, by restraining free intermixture with other races, is the conscious or subconscious racial instinct which has been variously called “race pride,” “race prejudice” or “race antipathy,” as has been shown by Sir Arthur Keith and other anthropologists. These observers remark that this feeling still exists to the present day in the British Isles, and is exhibited as between the fair Lowland Scots and the dark or “Celtic” Highlanders, between fair Irish and the dark “Iberian” Hibernian “Celts,” and between the fair Cymri and the dark Welsh and Devon and Cornish “Celts.”

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> The advantages of race mixture are advocated by many recent psychologists. Galton and Havelock Ellis have brought forward a variety of evidence, tending to show that great Englishmen are born on the borderland between the old Briton and Saxon settlements, and were presumably the result of “race mixture.” But this does not appear to be really a case of race mixture, as the Britons and Saxons are of the same race, whilst the Pictish and “Celtic” elements are widely diffused throughout the whole land. It remains to be seen whether the higher outstanding Aryan capacity for ruling, and the Aryan genius for constructive progress in science, philosophy, and the Higher Civilization, and the high moral fibre of the Aryan, suffer any relaxation in the new mixed race; and whether the grand old Aryan type is dethroned, swamped and becomes extinct. This is a problem for the Eugenists. In the achievement and preservation and progress of the Higher Civilization there is to be noted the supreme prominence which the Aryan founders of Civilization placed upon the indispensableness of the Religion of the One and Only Universal Father-god as the corner stone in the fabric of the Higher Civilization, as seen evidenced everywhere in the profusion of their magnificent Aryan votive religious monuments and inscriptions from the earliest period, and in their sacred hymns, as cited in the heading and in previous chapters. This practical necessity for the Higher Aryan Religion, with its exalted ethics, in the preservation and progress of Civilization is altogether ignored by Socialists, Communists and Anarchists in modern times. Our newly-found fresh light on the Origin of Civilization and on the Aryan men and supermen of genius who founded it and discovered the true paths for its future progress, discloses more clearly even than before the necessity for the Higher Religion occupying a foremost place in Civilization; and that the short-sighted godless attempts at “government” by the French and other revolutionists and the Bolsheviks were and are foredoomed to failure, if Civilization itself is not to be utterly destroyed.

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> The new evidence, in pointing to the British and their constituent Gothic elements as the purest representatives of the Gothic or Khatti (Hitt-ite) culture and heredity, sheds light upon much that would otherwise be unintelligible in the history of Western Civilization. In the first place, the high Aryanization of Britain, and the relatively low Aryanization of Germany with its round-heads, may in part explain the desire of Cæsar to incorporate Britain, and his determination to exclude Germany, from incorporation in the Roman Empire. Then later, when reaction set in and it was obvious that Cæsar's larger designs could not be carried out, Britain's purer Aryanism enabled it to maintain an attitude of independence towards the debased semi-pagan power which established itself on the ruins of the Western Empire.