

CHAPTER ELEVEN Folk Origins

The information we have thus far considered shows a common influence from the remote past extending down into modern languages and social customs of both Semitic and Indo-European people. Those two bodies of people make up the Caucasoid race. That influence is evident in traditions of nobility, social titles, and place names. The Hebrew verb *don* tied the various data together in a striking manner. From the evidence we can deduce that an ancient ancestor named Don was the source of the various social customs and practices. We can also deduce that a Semitic tongue closely akin to historic Hebrew was used by that ancient ancestor and that the language gave rise to the titles and names.

We shall now consider more direct evidence of his existence. We shall also find the high level of respect he commanded.

NEAREAST EVIDENCE

The Semitic Adamatu

The ancient Akkadians, a Semitic people ancestral to the Assyrians and Babylonians, were a dark-colored race known as red skins. The clay tablet records found in the tells and mounds of the Tigris and Euphrates river valleys called them the *Adamatu*^{HIDIE}. The name is clearly an Adamic form.

We shall consider the meaning of their red skins.

The Hittite Daniuna

In a bilingual inscription, composed in both Hittite cuneiform and Phoenician letters out of ancient Anatolia, dating some 2,800 years ago, a certain Azitawadda, the blessed of Baal, claimed himself as the father and mother of the *Daniuna*. He quickened the Daniuna in the plain of *Adana*^{NET}.

I am Azitawadda, the blessed of Baal, the servant of Baal, whom Awariku (probably his father) made powerful, king of the Daniuna. Baal made me a father and mother to the Daniuna. I have restored the Daniuna. I have expanded the country of the Plain of Adana from the rising of the sun to its setting. In my days the Daniuna had everything good and plenty to eat . . .

The plain of Adana is the location of modern Adana. People living in that region of southern Turkey, shortly after David and Solomon, believed they were Daniuna, the people of *Dani*, or *Dan*. As Hittites they were of Indo-European descent.

GREEK EVIDENCE

Ancient written records refer to the Greek people by two different names: Achaens and *Danaans*, also described as Achae and *Danae*. The two names appear to be equally interchangeable. The first has an Oc form; the second a Don form.

Homer, in *The Illiad*, tells of the battles between the Trojans and the Achaens, whom he also calls the Danaans, or *Danae*^{TI}. The city of Troy was believed to be located along the northwest coast of Anatolia near the present Dardenelles. Thus the *Danae* would be geographically close to the *Daniuna*, and within the same temporal era. If there was a racial connection between the two it has not been identified.

The dates for Homer's compositions are disputed but generally accepted as prior to 800 BC, long before there were Dorian, Ionian and Aeolian Greeks. The traditions behind those epic tales probably date from more remote times. The fact that ancient Athens = *Atana*, carried the same name as *Adana*, and that the Greeks knew themselves as the ancient *Danae*, does not mean they borrowed the place name or the name of the Daniuna. Rather, it means that some common ancient tradition of names and tribal identifications came down into both groups.

The Greeks were explicit in the memory of their ancient ancestor.

According to their traditions *Danaus* was the ancestor of the Danae^{RHDEL}. He shared the throne of Egypt with his half-brother, Aegyptus, but was driven out with his fifty daughters, the *Danaides*. The fifty sons of Aegyptus followed Danaus and in the guise of friendship sought the hands of the fifty daughters in marriage. Danaus consented but on the wedding night he gave each daughter a dagger with which they were to kill their bridegrooms in revenge for the treatment he had received. All followed his instructions except one, Hypermnestra, who allowed her husband to escape. He later returned and killed Danaus and all the daughters except Hypermnestra, and then became king in turn^{RHDEL,OED,TK}.

In this story we find that Danaus and Aegyptus were half-brothers. Therefore, the sons and the daughters were first cousins, closely related to one another in blood. This close relationship in the tale reflects an ancient tradition, not only of first cousins marrying one another, but also brothers and sisters, a necessity for the children of Adam and Eve if they were the first man and woman. We shall consider that tradition.

The elements of the Greek myth illustrate certain events we shall also consider. The strife represents the strife of the original Garden in the confusion attendant upon the sin of Eve, and the equally disastrous act of Adam. The sharing of rulership with Aegyptus represents sharing of world rule between Adam and our

former Planetary Prince, the one who tempted Eve. The first syllable of Aegyptus, *Aeg-*, derives from the more original Oc. The banishment parallels the biblical banishment of Adam and Eve from the Garden.

The geographical location of the Akkadian Adamatu, the Hittite Daniuna, and the Greek Danae is approximately mid-way across the distribution of the Caucasian races. The name Caucasian derives from a supposition of anthropologists that Caucasia was the origin of the white people. Caucasia borders ancient Anatolia on the east. The geographical proximity of these people show close folk traditions across the region. However, the people of the eastern Mediterranean were not alone in their claim of *Don* as their remote ancestor. The same tradition is found in the western extremities of Europe.

CELTIC EVIDENCE

According to Welsh mythology the people of Wales were the Children of Don. Here we have direct testimony of the Don name without phonetic change. *Dana* was the mother of Aranhod, the progenitor of the royal house of Wales^{CH,TK}.

Note the claim to nobility descended from that ancient ancestor named Don.

In Ireland the royal house of Munster was called the House of Donn. *Dana* (or *Danu*) was the mother of the Irish gods^{CH,TK}. In Irish folk tradition the *Tuatha de Danaan* were the common people of the goddess Dana. Artists among the *Tuatha* were known as gods^{CH}.

The Welsh and Irish are Celtic people who retained their language and traditions well into the modern era. Although they speak different branches of the Celtic tongue their close proximity suggests they inherited the same tradition with minor variations. The clear *Don* and *Dana* names are unequivocal in phonetics and semantics to the *Don* and *Dona* titles of Iberia and the Hebrew Don verb. In Ireland and Wales the tradition came down to us in ancestral identification; in Spain and Portugal it was retained in titles of social respect; in Hebrew it was retained explicitly in the *Don* verb and the *Adon* title.

THE EARTH MOTHER GODDESS

Other evidence for this common tradition is found in the names for a goddess from England to India.

Dana was a goddess to the ancient Britons. (Distinguished from the Irish and Welsh.) *Dana* (or *Tana*) was an ancient Italian goddess, the earth mother who taught her people magic. *Danu* was the mother goddess of ancient India^{RHDEL,OED,CH,TL}.

In Greece, Ireland and Wales the memory of *Don* (and *Dana*) was one of nobility through godlike ancestry. The ancient goddess *Dana* of Italy and of India was the earth mother, the one from whom all things flowed. In Ireland and Wales

the memory is of a pair, in Greece of a male god, and in Britain, Italy and India of a female mother goddess. But all reflect the same ancient ancestral source in names recognized in the Hebrew verb tabulation.

The Hebrew folk memory of Adam is preserved in similar fashion. He was the ancestor of all earth people. His spouse was the mother of the whole earth. Adam and Eve hold the same position in the Hebrew folk tradition as Don and Dana do in the traditions of Indo-European people. The important difference is that Adam and Eve are explicitly given the credit for the parenthood of mankind without godlike status. When the Jewish scribes assembled the story from their sources during the Babylonian captivity, they made Adam and Eve purely human, although specially created. Only God himself deserved to be called a god, although plural gods are mentioned in Psalm 82 and other places. From a slight oversight on the part of those scribes we know Adam and Eve were not the first man and woman. Cain went out to the land of Nod for his wife but the scribes failed to censor that discrepancy. The biblical story reflects their unique view of the origins of man.

The widespread distribution of folk belief on the ancestry of nobility and of people from a god and goddess pair, extending from Ireland and Wales, through Greece and Turkey, on into India, again provides evidence for a common source in the remote past.

These tales add to the river names, the Don and Dona titles, and the other evidence. From the data we know that Adam and Eve (Hebrew Adom and Khava) were not their original names. We can now deduce with great certainty that their names were Don and Dona.

The evidence shows this couple originated from some source other than natural evolutionary processes. From the Indo-European data we see them as a god and goddess; from the Hebrew data we see them as a special creation. Their prominent social position and elevated role is indicated by their memory as the parental stock of a long line of nobility extending down to modern times. This fact is demonstrated not only by the titles and honors, but also by the folk tales.

Remember the statement by one medieval Scandinavian commentator, quoted by John Philip Cohane, who said that Don was the one:

. . . from whom, so saith antiquity, the pedigree of our kings have flowed in glorious series, like channels from some parent spring.

Within this context we should not forget that the Danes, known to the Romans as the *Dani*, were the people of Scandinavia, including Norway, Sweden and Denmark. Old Norse was their common language. Not until 800 AD did they diverge into separate national identities. Norway still carries modified Danish as an official language.

We cannot realistically believe the evidence, covering so many facets of the traditions and practices of Europe and the Near East, is random or spurious. The evidence builds a larger picture, synthesizing information into a broad view which far surpasses traditional or classical studies. By gathering together such diverse

data we create a serious problem which demands a coherent and consistent logical explanation, and an adequate thesis of cause. If we ignore this accumulated evidence we violate the integrity of serious study and betray human sense.

On these grounds I shall devote some discussion of the nature of the problem, how it has been treated by mythologists, and why it is so important. We cannot neglect this penetrating insight into the origins of our social world, for the actions of personalities from the past conditioned civilization, and determined the flow of history. They helped create the state of our world today.

We inherited that awesome Adamic legacy.

A Technical Note

In considering the Danaus name we should keep in mind that the Greeks used a characteristic "s" ending on many of their words and names. This is illustrated by Don becoming Danaus, Jeshua becoming Jesus, the Egyptian god Heru becoming Horus, another Egyptian god Awsar becoming Osiris, and so on. This custom of adding a sibilant, -s, -z, -ts, -sh, is known also for the Sumerian and Babylonian names *Dumuzi* and *Thammuz*. Without the sibilant Dumuzi comes from *Dumu*, from *Domu*, from *Dom* and from *Don*. Thammuz is merely the same name borrowed by the Akkadians from the Sumerians.

As a passing note we should also observe that the Athapascan Indians along the west coast of North America and in Alaska called themselves the *Danae*. In American Indian tribal lists they are classified as both *Danites* and *Tannai*^{11A1}. How they acquired these names is unknown. Perhaps they were descended from world travelers who journeyed across the Pacific to the New World, and carried Adamic traditions.