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## L A Waddell was a fine scholar who took seriously the British Chronicles telling of the coming of the Trojans c1100 BC

This article comprises the preface of a biography of the scholar L A Waddell by Christine Preston published in 2009 and extracts from Waddell's book of 1924, *The Phoenician Origin of Britons, Scots & Anglo-Saxons* 



A BIOGRAPHY of L. A. Waddell

Christine Preston

Sussex Academic Press, 2009

## **Preface**

At the turn of the 20th century, the media referred to L. A. Waddell (1854–1938) as the first scholar to have penetrated the mysteries of Lamaïsm and an authority on Buddhism, after he had a work published in 1895. His career in the East as a British Army Officer culminated with a commission to acquire Tibetan manuscripts during the famous British expedition to Tibet (1903–4), which contributed largely to his being put in the limelight in addition to the publication of *Lhasa and its Mysteries* in 1905. Waddell was also a philologist and linguist. He studied Sanskrit and Sumerian, but in contrast with the fame he experienced in the earlier phase of his career and Tibetology, he gained no recognition as a Sumerologist, and his works 'in a new field' on topics of the history of civilization and with an Aryan theme were received as controversial.

The Rise of Man in the Gardens of Sumeria reconstructs Waddell's life and career, and sheds light on the ideologies of those works which appear to be little known today because they were sidelined or bypassed by the media and scholars. Among the sources available to reconstruct his life were reviews and articles in academic journals, one of which was published with the purpose of opposing his claim of decipherment of seals excavated by John Marshall in the Indus Valley. Waddell contended he was able to read their inscriptions thanks to his knowledge of Sumerian. He found the signs more cursive than cuneiform but similar to those of inscriptions excavated by Flinders Petrie at Abydos, and dated them to the period of the rule of the Sumerian Sargon I. He also claimed to have been able to decipher them with his knowledge of Sumerian whereas Egyptologists could not. Waddell built for himself a unique perspective of ancient history and civilizations on the basis of his overall research and decipherments, including the view that Egyptian civilization started out as a Sumerian dependency. An example of the scripts he studied and that helped him to read the seals is provided in the Illustrations.

The title 'Rise of Man' alludes to the effects of the creation of civilization, as per Waddell's interpretation of mythological lore in the Elder Edda, the stories of which were compiled by Saemund 'the Learned' on parchment leaves (Codex Regius). Waddell contended the language of the manuscript was mistaken as Scandinavian due to the similarity of Old Norse and Old English, and that it had been traced to a family that had settled in Iceland in AD 795 but had come from the West of Scotland, hence his title The British Edda. In the 1970s the codex was returned to Iceland as it was where it had been discovered and scholars agreed it was not Scandinavian. According to Waddell, manuscripts with Eddic poems (that were recited at festivals) were

quite common in the British Isles up to the 6th century but were destroyed by Christian missionaries by the 11th century. Furthermore, he identified a multitude of Cappadocian and Sumerian place-names in the text of Codex Regius that revealed the lost origin of the tradition that 'the Learned' preserved, as well as a scenario sometime parallel to the accounts of *Genesis*.

The decoded Edda discloses ancient Aryan makers of civilization (Lords, AEsir, men of Asia, Guti, or ancient Goths) taking possession of Thrace 5,000 years ago, then establishing headquarters (called 'Himin' or 'Heaven') at Vidara (Pteria), Boghazkoy, in present-day Turkey, the home of later Hittites. These newcomers then fight a great battle in Eden as mighty armies rally from as far as Armenia under the leadership of El or Ilu to oust them out. El is a powerful matriarch gifted with occult powers deified during her own life and the ruler of the indigenous Old Chaldean world, who controls a dragonserpent cult, and demands blood sacrifices.

The hidden meaning of the formula of Indo-European and Hittite serpent dragon slaying myths, scholars admit is still a mystery, is revealed. The slaying of a dragon in Indo-European poetics was symbolic of the eradication of the serpent-dragon cult as a result of a great battle fought by Aryan Goths against the matriarchal ruler in Eden in about 3,000 BC and their victory. The reason for the formation of the myth is that the eradication of the matriarch's rule and of the serpent-dragon cult represented liberation from evil. As an extremely important event for the ancient world, this battle and liberation from evil gave rise to the notion of a struggle of Light and Darkness in a primordial time in mythologies and religions. Waddell's interpretation also sheds light on the killing of Tiamat by Marduk in Mesopotamian tradition. It has implications for *Genesis* as Tiamat is associated with watery chaos before cosmic creation, but Waddell shows us that it is chaos preceding the creation of civilization and that the latter puts order into the ancient Near-East. The legend of St. Michael slaying the Dragon Apollyon as well as that of St. Michael slaying the Red Dragon in the Book of Revelation would be more recent adaptations also stemming from the mythologization of the same historical events.

After annexing the new territories of Eden to their Cappadocian kingdom, the Aryan Lords civilize indigenous people, including dwarves and Edenites, and bring them the benefits of irrigation and agriculture. This innovation was so important that it gave rise to legends such as the one about the 'Garden of Eden' in *Genesis*. It was a confused recollection of a historical event. Eden has been identified as the plain where Sumerian civilization was created. The idea of civilization and agriculture are encapsulated in the term 'garden' in the title *Rise of Man in the Gardens of Sumeria*. The Aryans imposed laws and spread their Sun-cult. Their knowledge caused a spiritual 'Rise of Man' but in the context of this interpretation of the Edda, the effects of civilization were spiritual as well as material.

As far as scholars are concerned, the Sumerians remained nameless and their origin a mystery. Waddell's history of the creation of civilization offers

many clues for the elucidation of questions which have remained unsolved in Archaeology. It has been suggested in academic circles that the origin of *Genesis* was an oral tradition that circulated in the Ancient Near-East for thousands of years before the stories were penned down. With Waddell it becomes clear that in a period of decline the original sense of 'the rise of man' was lost and the golden age of civilization was remembered as a lost paradise.

Waddell was a pioneer in Sumerology as he asserted before Thorkild Jacobsen that the antediluvian dynasties of the Isin Lists were the result of duplication of material by the Isin priests. His comparative studies permitted him to recover the fact that the dynasty Ur-Nina founded was the very first dynasty of the Sumerians. Waddell's history of civilization is truly unique and still unknown.

Ur-Nina is known under other names such as Ur-Sagaga and King Dar or Tur, and the title of 'Ukusi of Ukhu City' in the Kish Chronicle. Ur-Nina, who is referred to as Ur-Nanshe in the Louvre Museum, was deified as Zakh, Sakh, or Lord Sakh Ugu. Waddell contended that this king's achievements were told in the *Elder Edda* as Thor's. He was of the opinion that Zeus and Jehovah, gods of thunder like Thor, derived from Zakh, the deified form of this king, as the Greeks and Israelites inherited legacies from older nations, i.e. the Egyptians and Babylonians.

A seal discovered at Telloh that Waddell deciphered revealed the fact that Ur-Nina ruled over a 'second Edin' situated in the Indus Valley, his first 'garden' (of agriculture) being in Mesopotamia. He contended Ur-Nina did not rule solely over a city state, as scholars seem to believe. The existence of a second 'Edin' was interpreted by Waddell as a colonization of the Indus Valley. This Edin would also have been a 'garden of Sumeria'. Hence the title *Rise of Man in the Gardens of Sumeria* – in which 'gardens' is in the plural as the rise of man is not just in relation to the garden situated in Mesopotamia but also the one in the Indus Valley.

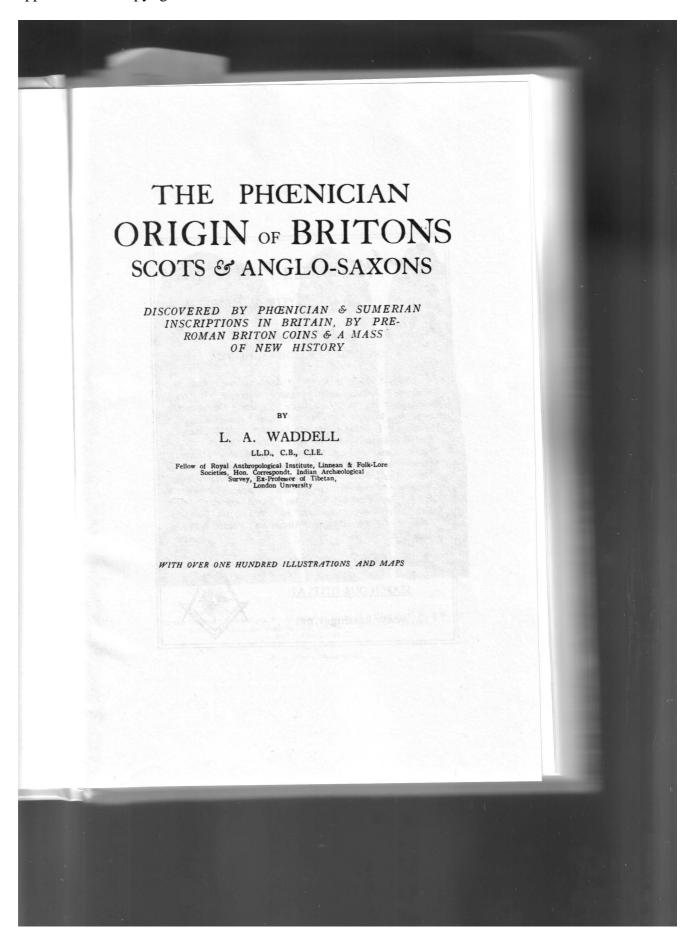
Further evidence of this empire is on the basis of Waddell's discovery that Manis-tusu, son of the Sumerian Sargon I, was Menes, and inscriptions excavated by Flinders Petrie at Abydos (that Egyptologists could not decipher) were Sumerian and of Sargon's time. It was Waddell's opinion that Menes' first Egyptian dynasty started out as a Sumerian dependency; he was known to the Minoans as King Minos.

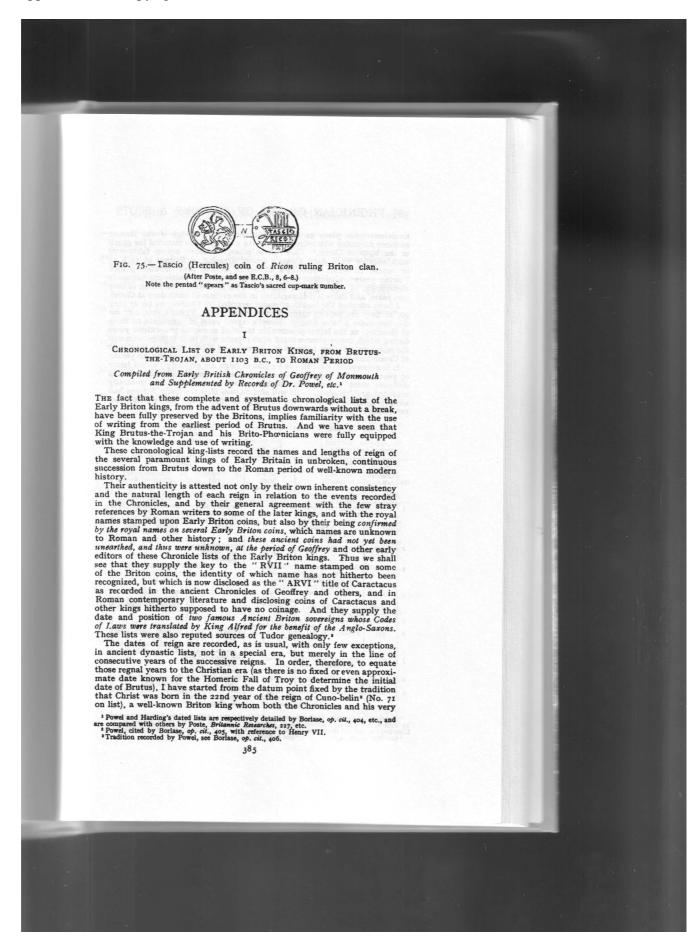
Following the excavation of seals in the Indus Valley by the Archaeologist John Marshall, Waddell wrote *Indo-Sumerian Seals Deciphered* (1925) to announce that he had been able to read their inscriptions with his knowledge of Sumerian but his claim was opposed on the evidence of articles in academic journals, though the starting point of his theories was supported by prevalent views in Archaeology in the 1920s. Furthermore, in the 1940s, when Sir Mortimer Wheeler was in charge of the Archaeological Survey of India, his conclusions about the indigenous origin of the Indus Valley civilization made Waddell's decipherment appear impossible. Attention has been drawn to the fact that theories prevalent in the 1920s were a good start-

ing point for Waddell's claim and that the Sumerians hypothesis in respect of the identification of the underlying language of the Indus script remains a possibility.

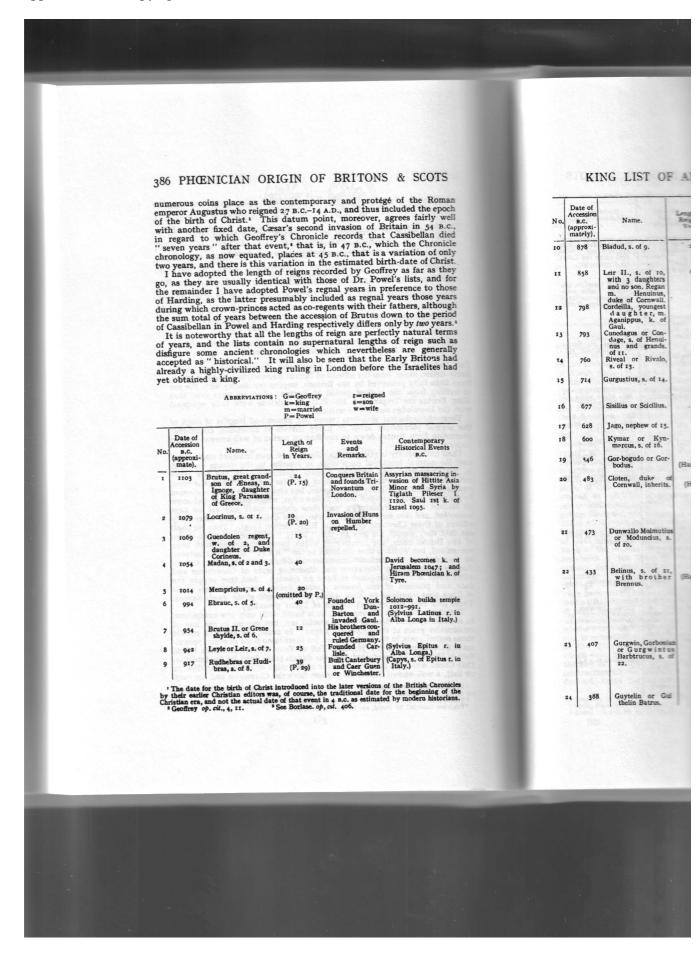
One of the reasons for the literary oblivion of those of Waddell's works on the history of civilization with an Aryan theme is suggested in the Introduction to be in relation to the fact that he did not give up the quest for the Aryans in terms of racial origins when it was abandoned in the 1870s, and this quest was very influential in his choice of career. Furthermore, the term 'Aryan', which stands for 'Indo-European' and was discarded, became associated with the rise of Nazism, especially in the post Second World War period. The works that are now little known may also have been sidelined due to having been erroneously associated with anti-Semitic theories due to Waddell's use of the term 'Aryan' and despite the fact they predated the embarrassing episode which scholars experienced in the 1930s and '40s, as they were published in the 1920s. Waddell's notion that the Sumerians were Aryan was supported by V. G. Childe, the historian who was regarded as having put order in the history of the Indo-Europeans, and G. Kossinna. Unfortunately, it was the latter's conclusions about the German peoples' homeland and racial superiority on the basis of archaeological finds that the Nazis chose for their propaganda. A background in Archaeology, with regard to the notion of the Aryans as diffusers of civilization and the Sumerians being non-Semitic in contradiction of the biblical view, has also been provided as it permits to understand that Waddell's apparent obsession with the Aryans was not unique in the context of contemporary discoveries and research.

Waddell stumbled across a lost secret. His view of history permitted him to appreciate the value of the Sumerian bowl of Utu(k), the fragments of which he purchased from the excavators. The archaeologist Sir Charles Leonard Woolley, who was associated with the expedition that discovered the bowl, established the historicity of the Sumerian ruler Ur-Nina. Waddell believed this Sumerian king ruled over Sumeria, as well as a second 'Edin', or agricultural Garden of the Indus Valley (as a colony). He professed that Ur-Nina had been deified as Sagaga or Sakh and that the bowl had been dedicated to him as a legendary ruler by a fourth generation descendant (Utu). Its genealogy confirmed the identification of the first Sumerian Dynasty that he identified on the basis of his comparative studies of Sumerian and Indian King-lists. This vessel had been consecrated into the Sun-cult of the Sumerians before being buried under the foundations of a temple at Nippur. It had previously been lost to the followers of the serpent-dragon cult as a result of being captured by the Aryan Lords architects of the civilization of Sumer. It was a magical cauldron or fetish that conferred power to El, the occult matriarch leader of the Edenites. It may have been the original of the Grail quest as its loss was spoken of in Sumerian literature. Stories about the genesis of civilization were exported along the routes of migration from the ancient Near-East to Western Europe, either with a first wave of megalithic Syrio-Phoenicians builders, or a second one of Trojan Greeks who settled in the British Isles.





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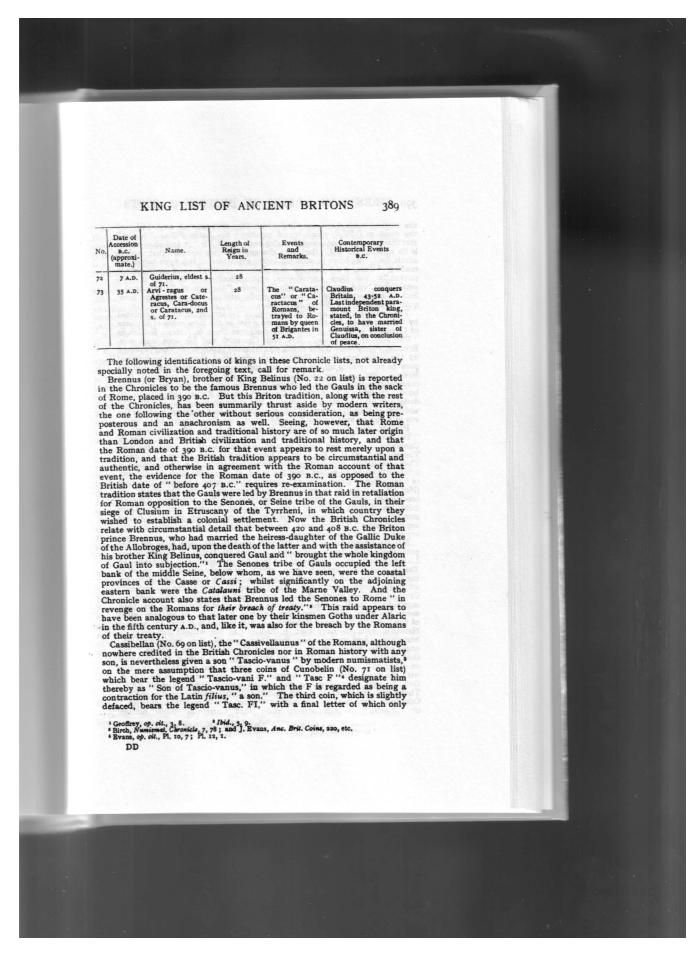
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0.	B.C. (approxi- mately).	Name.	Reign in Years.	and Remarks.	B,C.	
10	878	Bladud, s. of 9.	20	Built Bath with Fire - temple and public	Syria-Phœnicia under Assyrians 877-633	
11	858	Leir II., s. of 10, with 3 daughters	60	Built Caer Leir or Leicester, Is	Homer lived (Herodot. 2, 53).	
	500	m. Henuinus,	5	Shakespeare's "King Lear."	Section Cont.	
12	798	Cordeilla, youngest daughter, m. Aganippus, k. of Gaul.	8057 pl 2 2015 pc	33 5 5 (a) milk		
13	793	Cunedagus or Con- dage, s. of Henui- nus and grands.	33	Physical Control	A Secretary Comments of the Co	
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15	714	Gurgustius, s. of 14.	37		Assyrian Sargon II.,	
16	677	Sisilius or Scicilius.	. 49	asates, A interpretation pa reconstitution	717. Scythian invasion of Assyria frees Phœnicia,	
17	628	Jago, nephew of 15.	28 54		635. Probable founding of Athens. Israelites carried into	
18	600 546	Kymar or Kyn- mercus, s. of 16. Gor-bogudo or Gor-	63	At end of reign	Israelites carried into captivity by Nebu-chadnezzar, 587. Cyrus the Mede takes Asia Minor and Baby-	
20	483	bodus. Cloten, duke of	(Harding 11)	both sons killed	Hanno Phoenician ad-	
		Cornwall, inherits.	(Hatung)	Second St.	miral, circumnavigates N.W. Africa before 500 B.C. Phœnicia furnishes 300	
		The vis Sequen		Restored par	Phoenicia furnishes 300 ships to Xerxes' fleet in 480. (Herodot., 7, 89 f.) a. Herodotus, about 450.	
21	473	Dunwallo Molmutiu or Moduncius, s. of 20.	40	mount rule and enacted Mol mutian Law		
22	433	Belinus, s. of 21 with brother	26	Sanctuary. Brennus rule	of Media (including E.	
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2		or Gurgwin, Gorbonia or Gurgwintu Barbtrucus, s. o	S	as kinsman	and annex Asia Minor	
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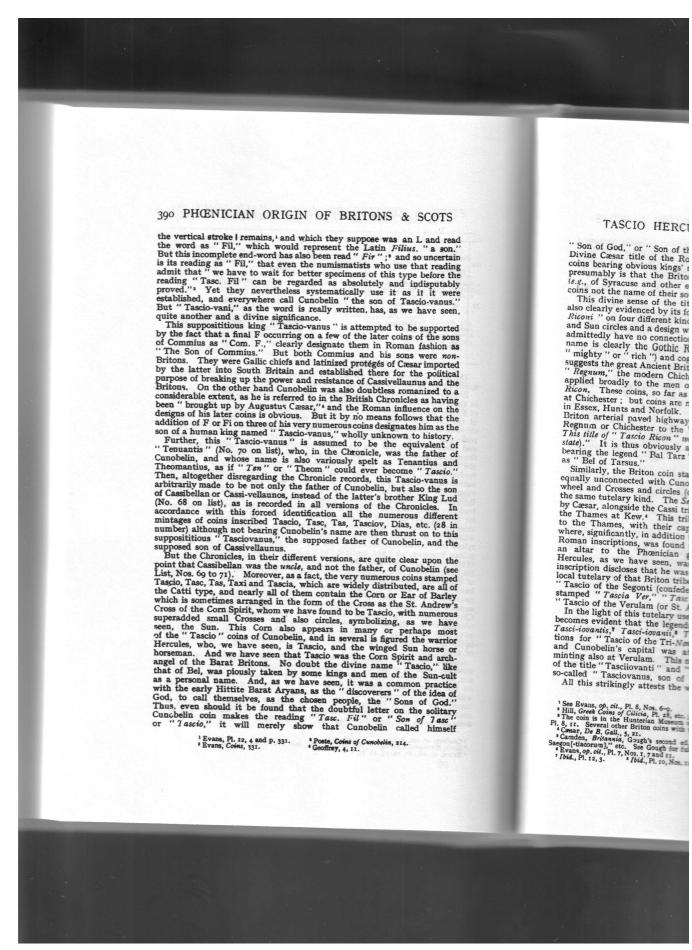
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70 44 Tenuantis (or Theomantius), s. of 68, a nd in C ass is a din C ass is bell an's reign, Duke of Cornwall.  71 22 Kymbelin or Cunobelin, s. of 70, Had 2 sons, Guiderus and Arvi-ragus.  72 25 (Hard. 17)  73 26 (Hard. 10)  74 27 (Hard. 10)  75 (Hard. 10)  76 (Hard. 10)  77 (Hard. 10)  78 (Hard. 10)  79 (Hard. 10)  70 (Hard. 10)  70 (Hard. 10)  71 20 (Hymbelin or Cunobelin, s. of 70, Had 2 sons, Guiderus and Arvi-ragus.  70 (Hard. 10)  71 21 (Hard. 10)  72 (Hard. 10)  73 (Hard. 10)  74 (Hard. 10)  75 (Hard. 10)  76 (Hard. 10)  77 (Hard. 10)  78 (Hard. 10)  79 (Hard. 10)  79 (Hard. 10)  70 (Hard. 10)  70 (Hard. 10)  71 (Hard. 10)  72 (Hard. 10)  73 (Hard. 10)  74 (Hard. 10)  75 (Hard. 10)  76 (Hard. 10)  77 (Hard. 10)  78 (Hard. 10)  79 (Hard. 10)  79 (Hard. 10)  70 (Hard. 10)  70 (Hard. 10)  71 (Hard. 10)  72 (Hard. 10)  73 (Hard. 17)  74 (Hard. 17)  75 (Hard. 17)  76 (Hard. 17)  77 (Hard. 17)  78 (Hard. 17)  79 (Hard. 17)  79 (Hard. 17)  70 (Hard. 17)  70 (Hard. 17)  71 (Hard. 17)  72 (Hard. 17)  73 (Hard. 17)  74 (Hard. 17)  75 (Hard. 17)  76 (Hard. 17)  77 (Hard. 17)  78 (Hard. 17)  79 (Hard. 17)  70 (Hard. 17)  70 (Hard. 17)  71 (Hard. 17)  71 (Hard. 17)  72 (Hard. 17)  73 (Hard. 17)  74 (Hard. 17)  75 (Hard. 17)  76 (Hard. 17)  77 (Hard. 17)  78 (Hard. 17)  79 (Hard. 17)  70 (Hard. 17)  70 (Hard. 17)  71 (Hard. 17)  71 (Hard. 17)  72 (Hard. 17)  73 (Hard. 17)  74 (Hard. 17)  75 (Hard. 17)  76 (Hard. 17)  77 (Hard. 17)  78 (Hard. 17)  79 (Hard. 17)  70 (Hard. 17)  70 (Hard. 17)  71 (Hard. 17)  71 (Hard. 17)  72 (Hard. 17)  73 (Hard. 17)  74 (Hard. 17)  75 (Hard. 17)  76 (Hard. 17)  77 (Hard. 17)  78 (Hard. 17)  79 (Hard. 17)  70 (Hard. 17)  70 (Hard. 17)  71 (Hard. 17)  71 (Hard. 17)  72 (Hard. 17)  73 (Hard. 17)  74 (Hard. 17)  75 (Hard. 17)  76 (Hard. 17)  77 (Hard. 17)  78 (Hard. 17)  79 (Hard. 17)  79 (Hard. 17)  70 (Hard. 17)  70 (Hard. 17)  71 (Hard. 17)  71 (Hard. 17)  72 (Hard. 17)  73 (Hard. 17)  74 (Hard. 17)  75 (Hard. 17)  76 (Hard. 17)  77 (Hard. 17)  78 (Hard. 17)  79 (Hard. 17)  79 (Hard. 17	69	50	hence succeeded by his brother.		To "Coori	Coursely insurant	easter	n b
and in Cassibell and whose gond was killed by Cassivellaunus, and whose gond was Mandubratius.  71 22 Kymbelin or Cunobelin, s. of 70. Had 2 sons, Guiderus and Arvi-ragus.  29 (Hard. 10)  10 (Hard. 10)  11 (Hard. 10)  12 (Hard. 10)  13 (Hard. 17)  29 (Hard. 10)  29 (Hard. 10)  29 (Hard. 10)  20 (Hard. 10)  20 (Hard. 10)  21 (Hard. 10)  22 (Kymbelin or Cunobelin, s. of 70. Had 2 sons, Guiderus and Arvi-ragus.  23 (Hard. 17)  24 (Kymbelin or Cunobelin, s. of 70. Had 2 sons, Guiderus and Arvi-ragus.  25 (Hard. 17)  26 (Cassir who was killed by Cassivellaunus, and whose gon was Mandubratius.  27 (Christ born in 4 B.C.)  28 (Christ born in 4 B.C.)  29 (Christ born in 4 B.C.)  29 (Christ born in 4 B.C.)  20 (Christ born in 4 B.C.)  20 (Christ born in 4 B.C.)  20 (Christ born in 4 B.C.)  21 (Christ born in 4 B.C.)  22 (Christ born in 4 B.C.)  23 (Christ born in 4 B.C.)  24 (Christ born in 4 B.C.)  25 (Christ born in 4 B.C.)  26 (Christ born in 4 B.C.)  27 (Christ born in 4 B.C.)  28 (Christ born in 4 B.C.)  29 (Christ born in 4 B.C.)  29 (Christ born in 4 B.C.)  20 (Christ born in 4 B.C.)  20 (Christ born in 4 B.C.)  20 (Christ born in 4 B.C.)  21 (Christ born in 4 B.C.)  22 (Christ born in 4 B.C.)			67. Tenuantis (or Theo-	22	Cæsar.	в.с.	have	ge or been
71 22 Kymbelin or Cunobelin, s. of 70. Had 2 sons, Guiderus and Arvi-ragus.  Cassivellaunus, and whose son son, is neve was Mandubratius, Christ born in 4 s.c. which bear thereby as year" of his reign. (P.). Is Shakespeare's "Cymbeline."			bellan's reign,	(Hard. 17)	of Tri-Novantes of Cæsar who	Egypt becomes a Roman province, 30 Roman Empire begins	of the	ir tre
71 22 Kymbelin or Cunobelin, s. of 70. Had 2 sons, Guiderus and Arvi-ragus.  Kymbelin or Cunobelin, s. of 70. Had 2 sons, Guiderus and Arvi-ragus.  bratius, Christ born in 4 B.c. Christ born in "2 2 nd year" of his reign. (P.). Is Shakespear's "Cymbeline"	20	Maria (1866) PA anarojas	to the second	inel Transition	Cassivellaunus, and whose son	ander rangustus, 27.	son, is	neve
"Cymbeline."	71	22	belin, s. of 70.	29 (Hard, 10)	bratius. Christ born in "22nd	Christ born in 4 B.C.	therel	Dear v as
			Guiderus and		reign. (P.). Is Shakespeare's "Cymbeline."		deface	d, be

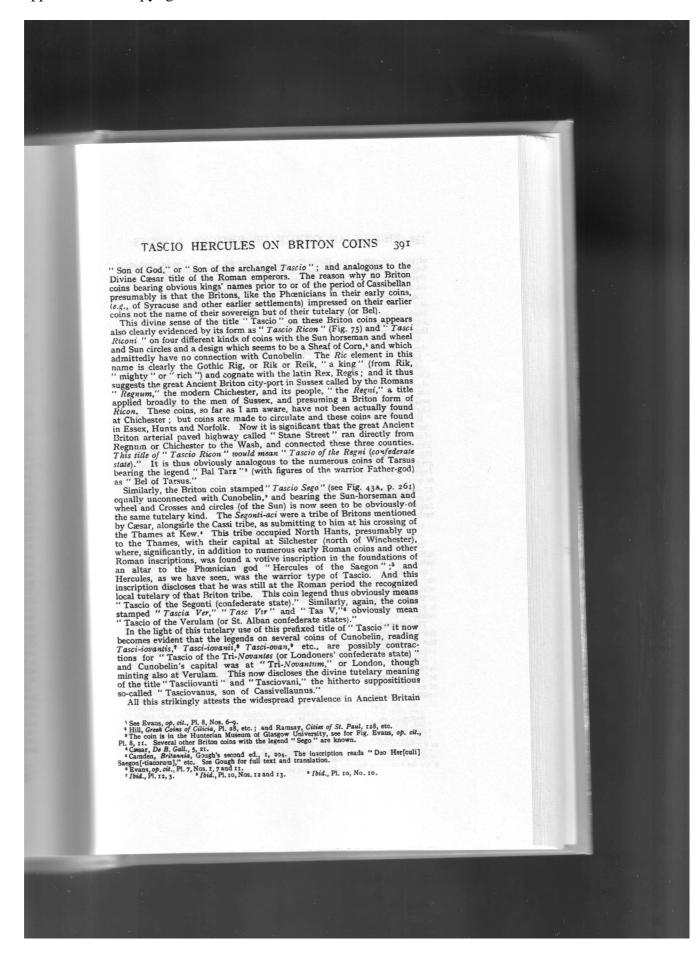
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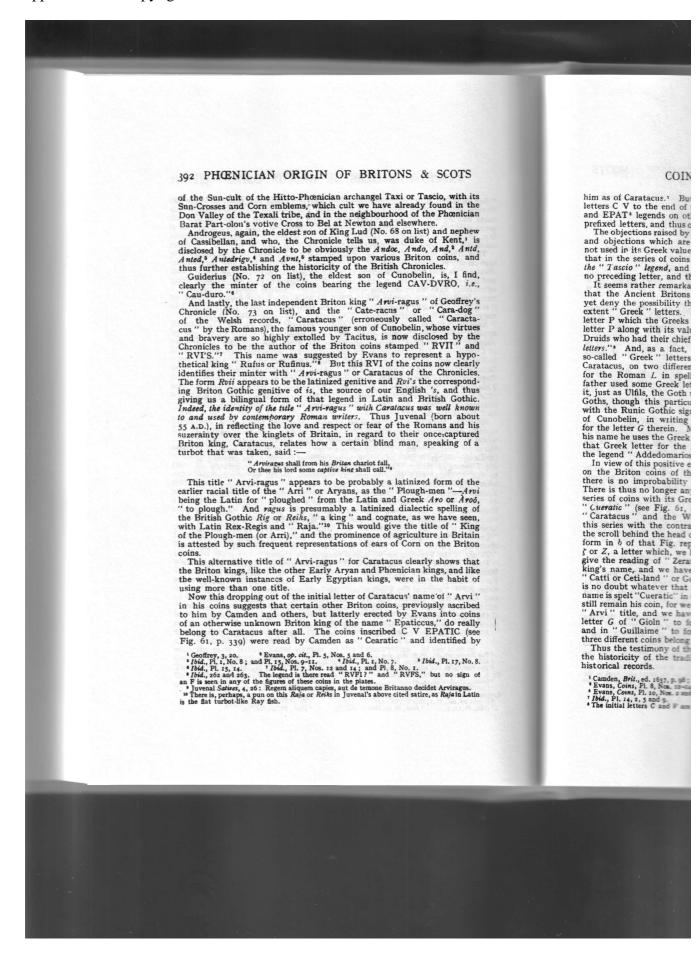
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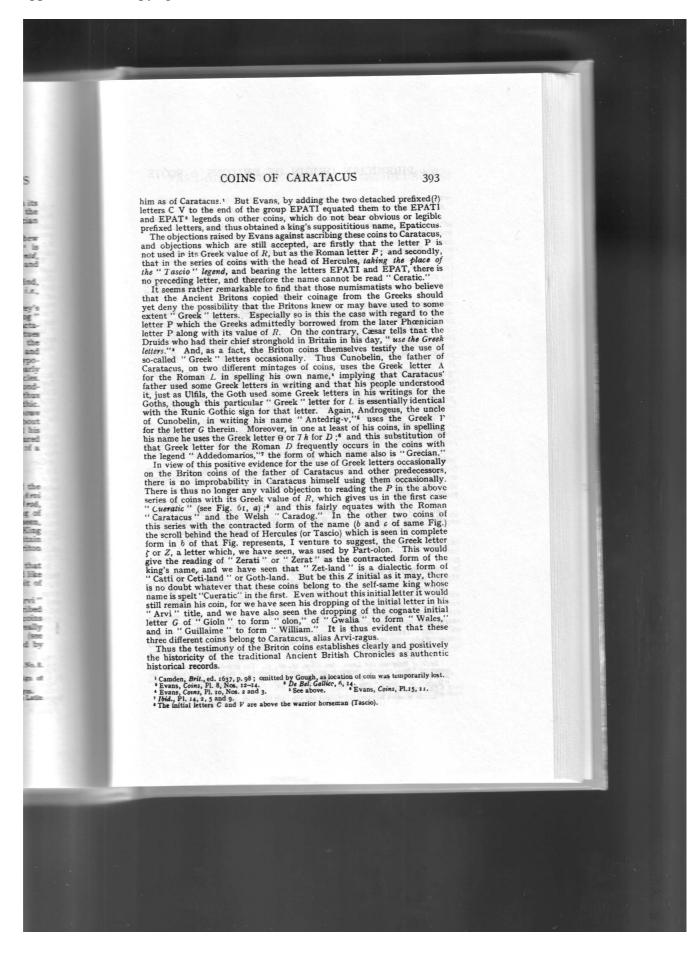
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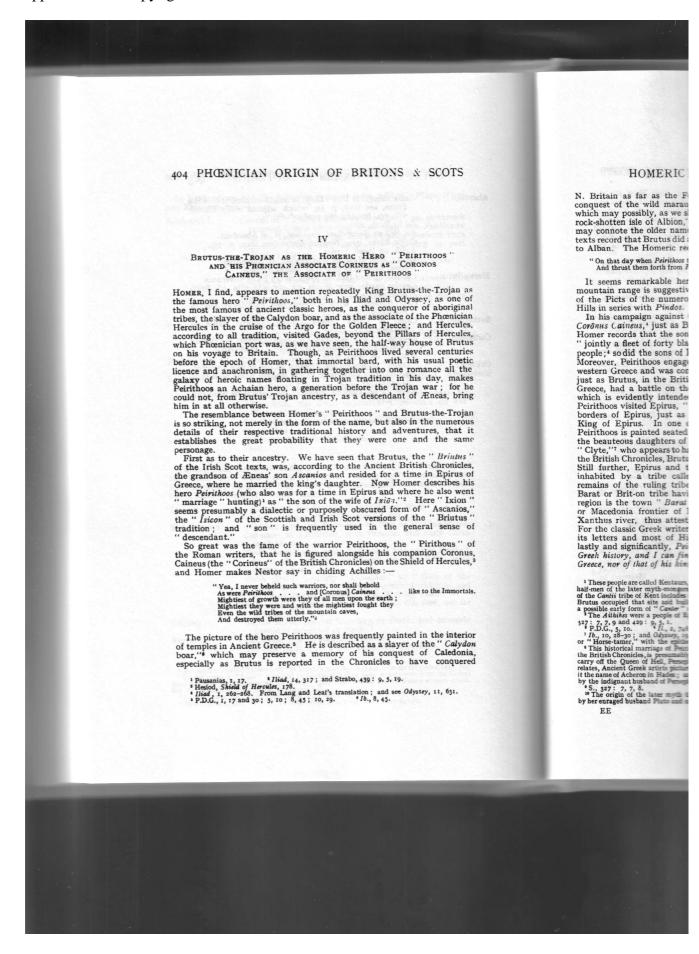
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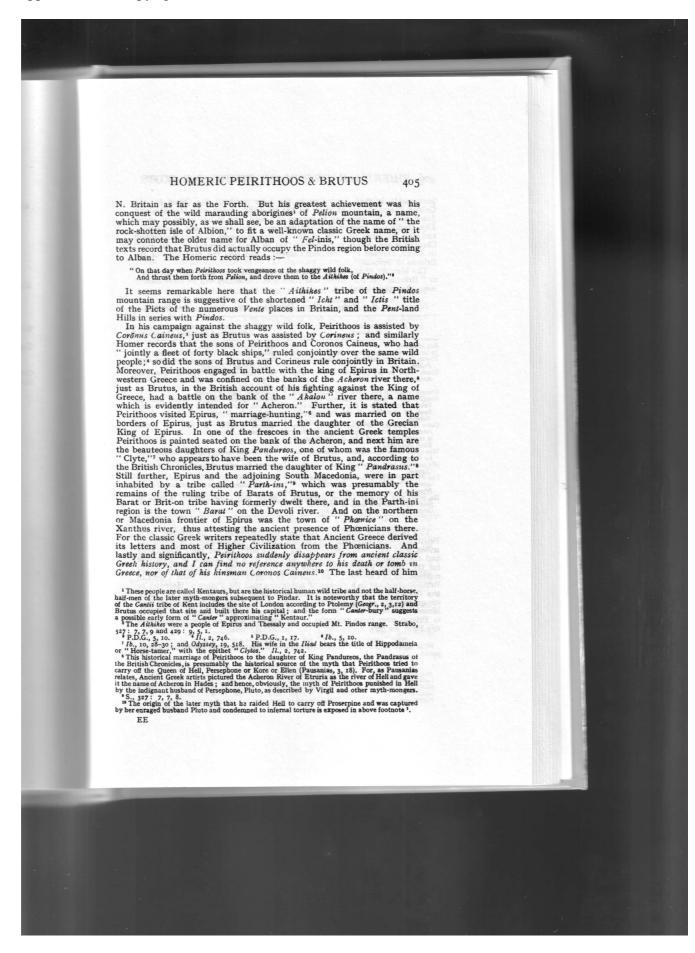
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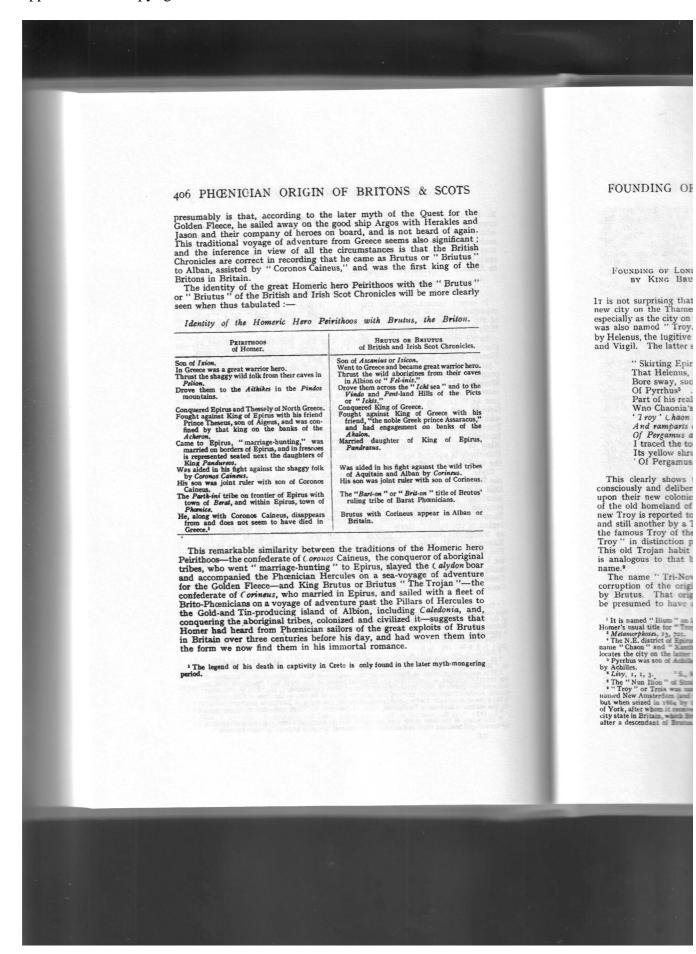
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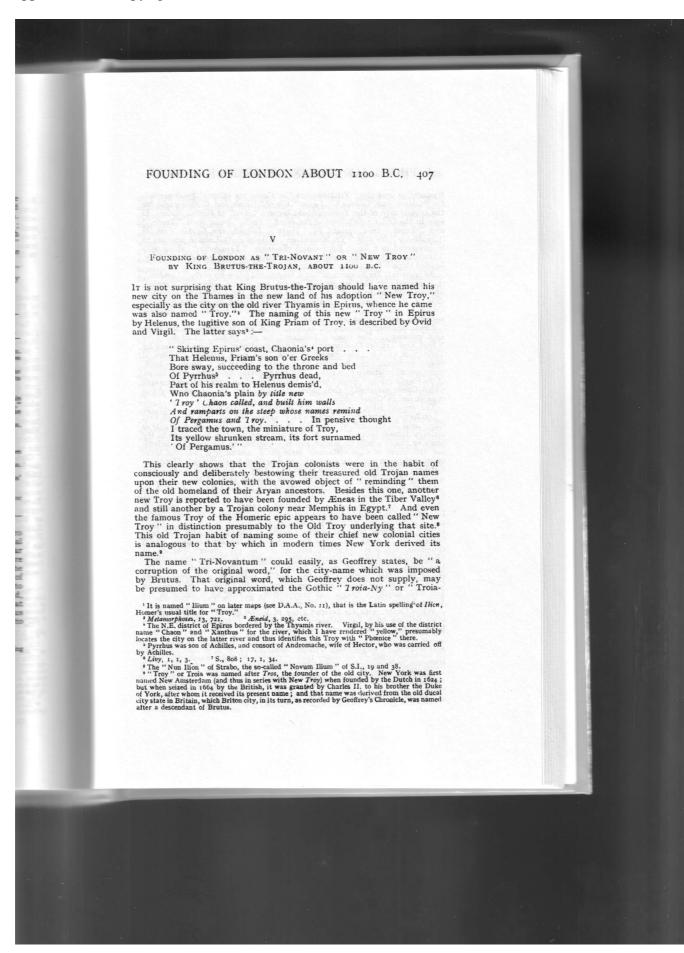
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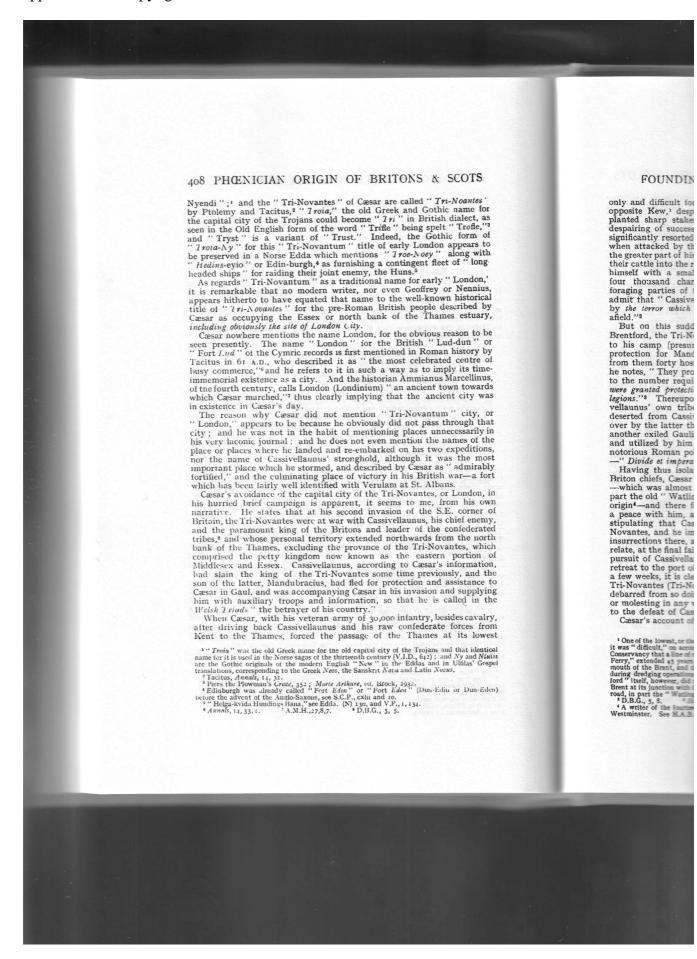
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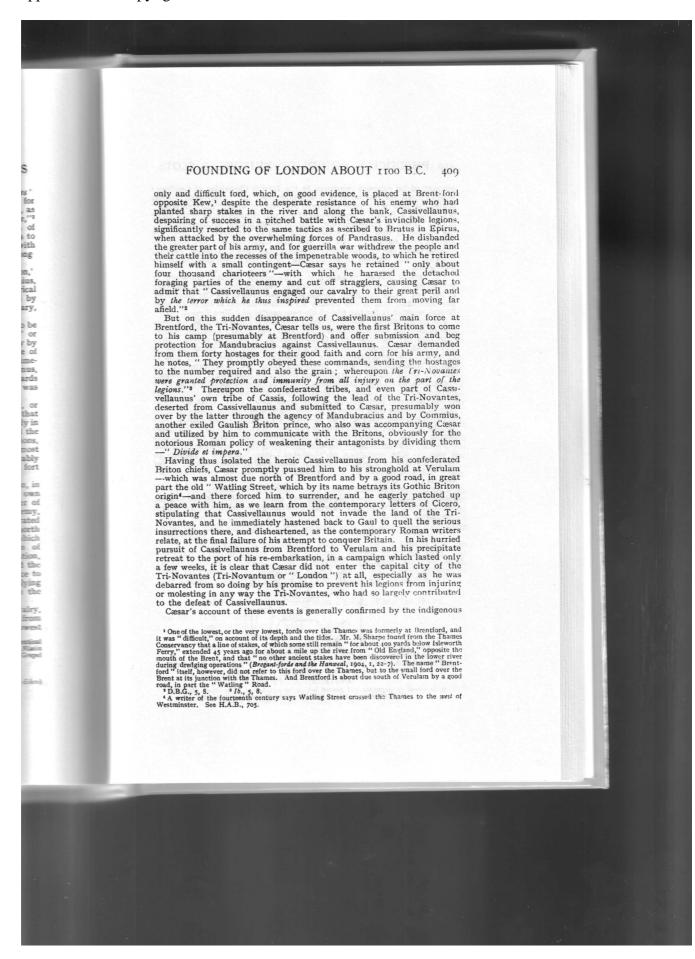
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