

Péter Pál Gulyás:
ADAM'S APPLE

Translated by Elizabeth Csicsery-Rónay

Private Investigation of the Bible

PÉTER PÁL GULYÁS

ADAM'S APPLE

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László Vekardi: Preface

Adam's Apple, this rainbow bridge constructed between the "fruit of knowledge of the garden of Eden" and "Moses's tablets of knowledge," is a fascinating read. It is a thought-provoking intellectual journey into the history of early forms of knowledge, which although they predate our scientific thinking, are implicated in it. It is worthy of Nándor Várkonyi's much loved books, Károly Kerényi's brilliant essays on mythology, János Honti's essays on the philology of folk tales, or Pál Gulyás's Toward the East from the West. Is it not from the latter that we can find the motto that best fits Adam's Apple? "Every community must have hidden beneath its technical and social apparatus an ultimate goal instinct, which belongs to the realm of religion and metaphysics that motivates it, whose facts haven't been put in a file, but their not being registered in the heart have incalculable consequences: the collapse of the community."

It may be that the "paleo-metaphysicians" from the most diverse quarters of our world were aware of this, and the stories they created, ranging from the Zohar, the Book of Radiance, to the Kalevala are astonishingly similar. And perhaps even Spinoza's studies of the Bible communicated this knowledge; or rather applied it with enormous skill to his own age. He alone among the savants – philologists and theologians – who chewed over "Adam's apple", pointed out the possibility of the "rectification of Moses". But this may be merely due to the prejudice of a specialist (more or less) like me of the 17th century. The point is that the systems of the "spectrum-lines" of the most diverse colours and coming from the most diverse places that were selected to make up the rainbow of "Adam's apple" are most astonishingly similar. At the same time they are also different. The "universal" and the "harmony of the unique and individual" was not

alien to the “paleo-metaphysicians.” Might this have been the force of “paleo-ethics” that bound the community together? All the more so, as the source of the knowledge of paleo-metaphysics should be sought in the Sky in a kind of “paleo-astronomy.” The Adam’s Apple can be regarded as the organic continuation and complement to Paunch Mountain,¹ even though it is completely different in its system of connections (“paleo-contexts”) and with the addition of an enormous number of new data and interrelationships associated with Adam and Moses.

The enumeration of the pillar men and their location in the stellar stories ranging from the most varied geographical places and yet which most surprisingly rhyme together is surpassingly suggestive and witty. All this, without losing sight of Adam about whose gigantic dimensions Michelangelo was entirely clear; as was Homer concerning Atlas’s punishment that resembled Adam’s. Fitting Göncöl into the ranks of the pillar men, who hold up the sky is masterly. From here it is only a step (though a giant step) to the Pole Star and we are already in the world of Paunch Mountain. It is amazing how well these Mountain Men and Men Mountains with their cliff-like and cave-like being fit into this star-centered celestial world. They suggest the contours of a veritable “paleo-geology,” which leads naturally to the Volcano-Dragon analogy or homology; according to the logic of a kind of man-mountain reference projection.

The tales and legends clearly show that “giants can be seen as dragons”, and thus Eclipses of Moon and Sun are given logical, rational explanations. And what about Saint George’s battle with the Dragon? The chapter on “Kul on the Divan” makes this clear, too. (Otherwise, doesn’t the dragon in the famous statue in Prague of the brothers of

¹ Péter Pál Gulyás, *Köldöcsillag a Pocakhegyen* [Navel Star on Paunch Mountain] Tertia Kiadó, Budapest, 2004.

Kolozsvár seem to emerge from stony soil? But it may be that it is just the lay reader who is inspired by this book sees it in this way. But Péter Pál Gulyás's book makes one think, and this makes him unique in today's Hungary, which is strongly averse to thinking. It should be published, if only for this reason. Here today everything and everyone from rock musicians to football players (not to mention football fans), professors, writers, academicians, and bishops openly or obliquely foment rebellion against thinking, in the name of various kinds of political, economic, ethnic, quasi-philosophical, pseudo-historical mysticisms. Adam's Apple proves that tales, legends, and myths are not at all mystical. "The ancients thought systematically." Their creations and deeds cannot be interpreted emotionally and especially not sentimentally, but only rationally, with Cartesian clarity. Moses is just as much the "liberator of a celestial body" as was Galileo, both with the logic appropriate to their time. This is why what they represented caught on with astonishing speed, as fast as Newton's ideas. This too is an "immense celestial legend" from which not even the fruit is missing. And didn't the various fields of physics grow out of "the disintegrated parts of these legends"? "It is possible that I am hallucinating a new tale here, but then please tell me what is the "apple" doing in Holy Book?" I conclude this letter, which has become a review, by paraphrasing Péter Pál Gulyás. I wish the Author many more such splendid books and of course a publisher.

INTRODUCTION

*“The smallest everyday object can reveal the conscious idea of a complex cosmogony.”
(Germaine Dieterlen)*

The Bomb

The Zohar or The Book of Radiance² is a commentary on the Bible. Although it is a rather fatiguing read for the eye, it holds a lot of promise, like a bit of sky. There is a sentence in this pearl of Kabbalistic literature about Moses’s famous tablets of Law that set me thinking. It suggests that these tablets actually originate from the tree of Eden.

“Stones from the tree of the knowledge of good and evil...”³

What? According to this, these tablets were stone fruit? And Adam ate them? What can this mean? How can this be? This upsets the image of the Bible that has been crystallised in us over thousands of years. We catch a glimmer of a rainbow bridge that links the episodes of the fruit of knowledge of the Garden of Eden and Moses’s tablets of knowledge. If this is true, Moses had a primordial mission in which he rectified Adam’s sin in an original version of holy writ that predates the Bible. And this is reminiscent of the stories that tell of the liberation of celestial bodies.

God knows whether all this is true or not. We shall soon find out. In any event, the suggestion in the Zohar compels us to probe beneath the historical layer of the Bible; perhaps there is a symbiotic relationship between the Holy Book and the celestial story of the theft of the golden apple. This would

² *Zóhár, a ragyogás könyve* [Zohar, the Book of Radiance] Holnap Kiadó, Bp. 1990. p. 38.

³ Ibid., p. 41.

not be without precedents, as during the course of history various conceptions have become encrusted on the original text. Let us get to the bottom of this, as we mustn't just leave it at that.

Part I.
Similar Astrological Stories

Gigantic Human Ancestors

The Apple in the Spotlight

If we understand the book of the Zohar's suggestion correctly, we have thoroughly neglected the fate of the forbidden fruit, the apple,⁴ even though this must have been the protagonist of the story from Eden all the way to Mount Sinai. Indeed from Eden to Eden, for if what we have here is really the theft and liberation of a celestial body, then, according to the rules of the game, the apple should have ended up back in Eden.

What should we do, where should we begin our private investigation?

Let us peruse these myths and tales about the theft of fruit; they may enlighten us about the rules of conduct and criteria of the subject. For we believe that our ancient tales and myths all sprout from the same stem, they are like dialects of a common language, and the traffic rules are the same. And so in our eyes they all count as credible witnesses. We hope that the truth will emerge from this common evidence.

Thus, we are looking for parallel legends that can be projected onto the Biblical texts where the original text stresses are excised. We should park our conditioning and conventional feelings about the Bible, for we shall require a cool distance to maintain our objectivity. So anyone who stays with us should not condemn us.

⁴ The holy book itself does not unequivocally name the forbidden fruit, but for simplicity's sake we shall call it apple, as that is how the world sees, understands, and calls it.

Looking for a Kindred Soul

Actually there is a marvelous kindred legend that offers itself for comparison with the story of Eden; the simile doesn't work. I am thinking of the Titan Atlas, who could walk in Adam's shoes if he didn't have gigantic feet...

This kind of comparison and suggestion obviously can be shocking to the reader. After all, how dare we compare a giant to a human being? They are completely different. The science of antiquity considers them entirely different beings. While giants are well known to be closely related to gods, they have little in common with human beings, such as Adam. Or have they? After all, if you think about it, ancient man could have imagined the difference between a man and a giant as being the same as the difference between a small child and a parent. But it is too soon to make an educated guess... Nevertheless, one thing is certain: it may well be that Adam was a human being, but his biography and his work rhyme perfectly with Atlas's: both are guards in a divine garden, both watch over apples, and both violate the taboo, etc. Such things do not happen by accident.

What can we do? Here we are left high and dry; we cannot after all compare this wonderful kindred legend with the story in the Bible. Unless it turns out that Adam began his career as a giant too in a legend that predates the Bible, for then we would have a green light for comparing the two legends. It would then turn out that after the Fall Adam did not become the persecuted working class bloke, which we have always believed him to be, but the same fate befalls him as that which befalls those in the myths and tales who steal the apple...

Adam the Titan

If...

In our previous books we came to a shocking realisation (which we have demonstrated) that the first generations of mankind were almost everywhere giants. The other is that every ancient tale generally tells the story of the birth of the old geocentric cosmos. But anyone who does not see or understand that this takes place in another dimension, is like a Japanese tourist who is trying to navigate the streets of Budapest with a map of Bucharest...

Should it turn out that Adam and the generations that followed him were giants, it would clear away the obstacle to comparing the Biblical story with the Atlas legend, and this would be to the benefit of both. It occurs to me: by what right do we believe that Adam and the patriarchs weren't giants; after all, there is nothing about their size in holy writ. The reader will shake his head at the possibility of a giant Adam, though he shouldn't, for Hebrew legends that are authoritative on Biblical matters and certain Biblical commentators present exactly this: a portrait of Adam that is far from the Adam whose image we have been cherishing in our bosom for millennia. But legends cannot be taken seriously, can they? They are merely tales, after all...

Adam Reaches the Sky

Let us see what the Talmud says, this is an important Mishna-commentary⁵ on Adam's physique:

⁵ *Mishna* is the first great work of the rabbinical literature – it is a collection of legal decisions.

“The first man reached from the earth to the sky, as it was written: ‘Beginning with the day that God created man on earth’, but as he sinned let the Holy One be blessed! He put his hand on him and made him smaller, as it is written (Psalm 139,5): ‘Thou hast beset me behind and before, and laid thine hand upon me.’”⁶

The expression “reaching the sky” has become empty today, for Copernicus, and Galileo – thank God – have demolished that old sky. But at one time the height of the Sky was conceived as a definite dimension. Our ancestors were not talking through their hats. There was a reason and explanation – and what is most important, goal – for Adam to reach the sky. It played a role in the old cosmic structure. It was the same role as that played by the former world tree or world mountain or world pillar that reached the sky: that is, held up the sky. We should not go into this here and now; let us simply be content with imagining that Adam saw the light of day as a giant.

God Regrets...

Other Biblical legends give us a portrait of Adam as a giant who touches the sky; thus, the Adam of legend bears no resemblance to the Adam we know from the Bible or the pulpit. There is a clear reason for this and we shall find it:

”Adam’s huge frame and radiant countenance so amazed the angels that they called him ‘Holy One’, and flew trembling back to Heaven. They asked God: ‘Can there be two divine Power: one here, the other on Earth?’ To calm them, God placed His hand on Adam and reduced his height to a thousand cubits. Later when Adam disobediently ate from the

⁶ *Talmud könyvei [The Books of the Talmud]* Korvin Testvérek Könyvnyomdája, 1921-23, p. 230.

Tree of Knowledge, God further reduced his stature to a mere hundred cubits.”⁷

Between Two Worlds

The Biblical legends of folklore also mention a titanic Adam:

“The Talmud, the literature of the midrash and the Jewish legends, like to portray Adam as a being akin to God. So Adam’s figure is enormous out of all proportion; he is majestic, gigantic. He reaches from the earth to the sky, from one end of the world to the other. About 30 men of today could fit in his head. Even the angels were afraid of him; that is why God made him smaller. Anyway everything was bigger and more magnificent before the Fall.”⁸

Actually it is surprising that folklore accepts this Adam too. Why? For one would expect that the basic text of the Bible spread by the priests in the early Middle Ages would be the one accepted by the people. So the legends must be about an Adam who is decidedly similar to us, no? And yet, here we are, the common people, we know something and cling to it. We would like to know why?

Adam as Gulliver?

Another ancient Jewish commentary, the Exodus Rabba midrash, depicts Adam as a Gulliver who finds himself in Lilliput:

“While Adam lay a prostrate clod, stretched immobile across the world, he could nevertheless watch the work of Creation. God also showed him Righteous Ones, who should descend from him – not in vision,

⁷ Graves, Robert – Patai, Raphael: *Hebrew Myths. The Book of Genesis* Anchor Books. London, 1989. (9/g)

⁸ *Erós a folklórban [Eros in Folklore]* Szépirodalmi Könyvkiadó, 1987, p. 69.

but pre-creating them for his instruction. These Righteous Ones were dwarfed by Adam's frame and, as they thronged about him, some clung to his hair, others to his eyes, ears, mouth and nostrils."⁹

Although here the text intimates, if not unequivocally, a prone Adam, we believe that he must have stood upright between heaven and earth, for according to the requirements of the old cosmic structure, the first man's place was between the Heavenly Father and Earth Mother. Thus, dwarf descendants appear here, and clearly we must recognize ourselves in them.

Is God a Giant?

All right, Adam is a giant. But we must play with the thought that all this must change our ideas about God's dimensions, since he created Adam in his own image. Could God be a Titan? And this serious possibility affects not only the Bible. The heavenly kings of other cultures merit a rethinking too. In vain the Bible has spawned a library's worth of specialised literature, myths and tales as well; it is precisely the most basic questions that remain unclear. For what is important is not that something be true or not, but that we be right...

The Syrian Adam

The Syrian legends mention Biblical human ancestors who are gigantic:

"Several scholars who say that Paradise is on the other side of the Ocean affirm that Adam and company walked over and came here for they were very tall."¹⁰

⁹ Graves – Patai. 1989. (9/i)

¹⁰ Bar Képha, Moses: *Paradise Commentary*. [Mózes bar Képha: *Paradicsomkommentár* Magyar Könyvklub, 2001.] p. 34.

It cannot be denied that it would be very difficult for today's human beings to cross the sea on foot.

There is an Estonian version of this story of crossing the sea: Kalev, the Estonian human ancestor similarly crosses the stormy sea, but experiences the dreadful waves only as a tickling:

“The blowing of the sorcerer's son
Strews the billows helter-skelter
Swirling in the sway of water,
Where they surge up rising higher,
Foaming on the thighs of the man.
Laughing at the billows' antics,
At the play of raging wavelets
Son of Kalev Heroes cries out:
'Goodness me! This little mudhole!
All bent up to douse my dick!
Oho, you mean to lift my prick?
Oho, you arsehole of a puddle!
Do you mean to lift my prick?'”¹¹

Kalev is not only the ancestor of a people, but he too is a giant. How could this human ancestor not be a giant, for his very name, Kalev, means giant?

An Eloquent Footprint

Elsewhere magnificent footprints left for posterity betray Adam's dimensions. The Islamic Encyclopedia¹² talks of the four graves of Adam; one can be found on the island of Sarandib, that is, Ceylon. The Portuguese talk of the Pico d'Adam, or Mount Adam. What is interesting for us now is that the enormous footprints of our human ancestor are

¹¹ *Kalevipoeg*. Kreutzwald, F.R. Translator: Triinu Kartus. Estonian Literary Museum, Kunst, Tartu-Tallinn 2011, 255. p. (11/169-180)

¹² Enciklopädie des Islam. I. Band. Leipzig, 1913.

preserved and are looked after to the great satisfaction of tourists. We should be delighted that this footprint shows the size of his feet, at least in the imagination of the creators of the legends and in folk tradition. Wherever we turn, it is the picture of a titanic Adam that emerges from the legends. This is an indisputable fact even if contemporary people who watch TV smile condescendingly on these garrulous sources of texts.

Gigantic Patriarchs

Abraham's Stride

We hope to have created a few doubts about the conventional image we hold of Adam. However, if he was a giant, then the generations following him should be worthy of him:

“The midrash makes them tall as cedars, and explains that every Hebrew of the generation was equally gigantic. Abraham himself was seventy times the height of an ordinary man, and each of his steps measured three or four miles;”¹³

So, the ancestral mothers and fathers in the Bible were giants. In this important respect the Biblical legend is in perfect harmony and on the same wavelength as the universal myths and legends. I repeat, the Bible itself does not contradict this, as nowhere does it expound on their dimensions. So they could be giants for all holy writ says about it.

We are entitled to conclude the whole theme of giants, since if even Hebrew tradition supports and asserts the giant dimensions of Adam and the patriarchs, then we are knocking on doors that are already open. Still, let us keep gazing a bit longer at this magnificent landscape, for the misapprehension that the ancients were like us, as they say, is part of our blood.

Jacob's Stone Pillow

Once while Jacob was wandering about, he found himself in Bethel when night fell. What should he do? He put a stone

¹³ Graves, Robert – Patai, Raphael: *Hebrew Myths. The Book of Genesis*. Anchor Books. London, 1989. (27/9)

under his head to use as a small pillow, for comfort's sake. But then – from the stone pillow, or perhaps from the holy place – a beautiful, though nightmarish vision appeared, which every reader knows well:

And he dreamed, and beheld a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.

“And, behold, the LORD stood above it, and said, I am the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed;” (1M28,12-13)

The next morning Jacob woke up finding that he had gone to sleep in a “dreadful” place, the gate of “Heaven.” It is precisely for this reason that he turned the stone that he had used as a pillow into a pillar, then smeared it with oil.

“And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.” (1M28,22)

Many analysts and commentators know this pillar as the famous one that holds up the world and call it such. And Bethel, where we witnessed this particular vision, was the gate to Heaven. According to this, Jacob must have somehow touched the machinery of the old cosmos. But what we want to know is how large his pillow was, since what interests us here is the size of the patriarchs:

“The Ladder myth establishing Bethel as the ‘Gate of Heaven’ revealed by God to the founder of Israel, authorizing the anointment of a famous local massebah, or sacred pillar, and sanctifying the payment of tithes (see 27.5), dates from the days of the Judges. But the version identifying Bethel with Mount Moriah, and Jacob's stone-pillow with the rocky summit on which Solomon built his Temple, must post-date King Josiah's destruction or desecration (628 B.C.) of all the ‘high places’ sacred to the

Canaanite goddesses Anath and Asherah, and the reformation of Temple worship at Jerusalem.”¹⁴

Anyone who uses this stone as a pillow and who moves it can hardly have been an ordinary man.

Kalev's Son on the Stone Pillow

There is a strange night in the Estonian Kalevipoeg, which we have just mentioned, similar to Jacob's. In the old days, stones must have been more comfortable, for he too chooses one as a pillow to sweeten his dreams:

“[Kalev] Lay himself down on the ground,
Stone beneath his head as pillow;”¹⁵

Kalev's son, like Jacob, wakes up in a sweat from a nightmare. He too, like Jacob, arranges the small stone pillow, that is the centre of the world, although in a scene that is communicated in a radically different way. For here too it is a giant that moves the pillar, the navel stone, which holds up the world. Otherwise, there is in the center of the Muslim worldview a black stone, the Kaba. And this same tradition marks the tomb of our primeval mother, Eve, with a black stone, precisely above the navel.

Official Giants

Beyond the legends, giants turn up here and there in the holy text. That means that the canonised holy text does not object in principle to the existence of giants. The daughters of men, as is well known, become as thick as thieves with evil giants in order to acquire forbidden knowledge (!):

“There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to

¹⁴ Graves – Patai. 1989. (43/2)

¹⁵ *Kalevipoeg*. 2011, 352. p. (15/291-2)

them, the same became mighty men which were of old, men of renown.” (1M6,4)

Today these giants are thought of merely as big louts, for rationality – which in these cases is not necessarily a wise counselor – makes us think of them so, but they were genuine giants, like this angel:

“And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire: And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth. (Book of Revelations 10,1-2)

Does this not remind us of a portrait we have recently seen of Adam? There too his face shines like the sun:

“Adam’s huge frame and radiant countenance so amazed the angels that they called him ‘Holy One’, and flew trembling back to Heaven. They asked God: ‘Can there be two divine Powers: one here, the other on Earth? To calm them, God placed His hand on Adam and reduced his height to a thousand cubits.’”¹⁶

The above-mentioned giant with a face like the sun and a cosmic stride must have turned up in many places, for the American Indians also mention such a visitor:

“When [the giant] crouched down by the water, one arm resting on Mount Cocil, the other on the mountains that rose up on the other side of the valley. His two feet were so far from each other that a man could walk all day from morning to evening before he crossed from one to the other.”¹⁷

¹⁶ Graves – Patai. 1989. (9/g)

¹⁷ *A mesemondó szikla [The Storytelling Cliff]* Móra Könyvkiadó, Budapest, 1969. The heroic deeds of the two sons of the sun, p. 299.

Let us then see how big Eve must have been; her dimensions also equal Adam's.

Eve's Resting Place

Eve must have been a partner worthy of Adam not only in violating the prohibition but also in physique, for it is meet that she too be a giant. Muslim tradition, which, as is well known, accepts the Bible as its own up to Abraham, preserves a mute, though eloquent confession. Let us see the parameters of Eve's tomb. Eve's tomb is the resting place of a giant woman. The position of her body argues for this: the body lies in a north-south position, crossways under a small dome; the navel indicates the centre of the body. A free-standing flagstone indicates the place of the head, whereas the end of the body, the feet, are marked by two vertical stones. Other stones mark our ancestral mother's nipples and lap. Eve's feet and head are 130 meters apart from each other. The giant woman's body is lined along its entire length by two parallel low walls.

Thus, according to this tradition, Eve was a giant too. It is particularly interesting that Eve's monument is daringly marked precisely with her navel, lap, and even her nipples, so this tradition indicates that it is very ancient, dating back to times when the birth of the world was considered analogous with the development of a fetus. For here Eve is actually the Earth Mother. According to the description of the tomb, it is a small, square building, simple, with a tiny dome, its door opens to the east; it has two windows, one facing north, the other south. Inside, "it is covered with inscriptions, sayings from the Koran," and on the first level a black stone can be found in a small room, allegedly spot on above Eve's navel.

Otherwise, this tomb was partially demolished in 1928, because worshipping a divinity, who is our maternal first mother, the feminine principle that gave birth to the universe, is clearly a pagan custom.

What's This All About?

Deterioration into a Tale?

It is amazing how the world could have forgotten Adam's original size to such a degree, when the Biblical legends and commentaries, even the Talmud, speak of him unmistakably as a giant patriarch. Why haven't we heard of this?

Perhaps because we have been inoculated with the reflexive belief that these have been watered-down texts that have deteriorated into stories. We believe that in the beginning serious texts reached the childish common people, and the true histories became distorted, watered down, and turned into stories.

But what actually happened is the exact opposite. The tales and legends, the oral tradition point to the original texts, which have been affected by the mechanism of rationalisation and historicisation. This happened all over the world. It was the fashion of a period. In transforming these original texts, they were adjusted to history, and the forest of secrets were shaped into a French garden. Often, in fact generally, the routes were changed. It is probable that where the writing appeared, higher principles intervened at the outset in the original texts – it is precisely the recasting that motivated and inspired the laborious and complicated writing down – which amounted to something like censorship...

Reduction Theory

Ancient peoples had their own little dogmas, and infallible delusions, while today we try to grasp everything on the basis of Darwinian evolution. Our forefathers must have considered it axiomatic that our human ancestors were all giants, perhaps because to a baby parents are enormous...

This is borne out even by the great Homer himself, who said it can be noted that people are generally shorter than they used to be in olden times. Pliny also comments on these key issues, ascertaining that it is noticeable that day by day human beings are becoming shorter and shorter.

The Tibetan book Dzyan points at this:

“When the ice and frost came, human beings, animals and plants became dwarfs; they became smaller and their life-span shorter.”¹⁸

You see, infallible truths don’t stand on very thick ice.

¹⁸ Nándor, Várkonyi: *Szíriat oszlopai* [*The Pillars of Syriat*] Magvető, 1972, p. 411.

Atlas-Adam

Biographical Points of Intersection

Adam in the Giants' Club

Most of the walls separating Adam and Atlas have now collapsed. We can greet Adam again in his ancient home at the giants' club. Since the typecasting has changed, the way is clear: we can finally boldly compare his legend in its fullness with that of Atlas, which in our psyches used to be light years away. This promises to be a fruitful enterprise in understanding the essential thing. The common biographical points will point the way to the original path and textual emphases in these texts that though, marvelous, have been overgrown with weeds. Now the kindred texts can correct and heal the wounds and wear and tear, since their effect is so beneficial, like that of stem cells in a fetus, which in fact have excellent memories in modern medicine.

Adam is not a Divinity

Now that Adam has become a giant again, we cannot sit back in our chair, for this does not necessarily mean that he shares the same fate as Atlas. According to the ancient authors, Atlas is discussed in the same breath with the gods; we see him in their company, although Biblical tradition clearly and definitely separates Adam from the divine world, as he was kneaded from dust. He was from the very beginning created as a lower being. God did not encourage the ascent of man, and this was unveiled at the moment of the Fall:

“And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: Therefore the LORD God sent

him forth from the garden of Eden, to till the ground from whence he was taken.” (1M3,22-23)
God clearly wanted the best for Adam, but for some occult reason the highest circles wouldn’t have been pleased to see him, and the above-mentioned made this clear to us.

Father Atlas

The proper place for Atlas is more complex than we might think. These portraits seem like such a mish-mash, lacking in the most elementary logic, so that in one’s pain one escapes from the texts without thinking. And why in the forest of contradictions and inconsistencies should we notice details such as, Atlas is not just a simple giant, but a Titan, and thus can be considered a human ancestor?

“According to the Orphics the Titans (Atlas and Prometheus, for example) were the sinful ancestors of human beings.”¹⁹

Now that is something to reckon with. Thus, the ancient rules allow and approve of a Titan becoming an ancestor of man. Translating all this to the Bible means that Adam’s being a giant does not disqualify him from being an ancestor of man. So the ancestor of man is a Titan!

It is icing on the cake that Atlas was called a sinner, so he is even more similar to our Adam. Atlas is not the tallest of giants, but the tallest of men.

Slowly the old rules of the game become clear: human ancestors everywhere were titans. We can also assert this, though with some hesitation, about the Biblical legends:

“They were titans then, great men.”²⁰

¹⁹ Károlyi, Kerényi. *Görög mitológia [Greek Mythology]* Gondolat. Budapest, 1977, p. 137.

²⁰ *Parasztbiblia [Peasant Bible]* Lammel Annamaria – Nagy Ilona. Osiris, 1995, p. 119.

So it has turned out that Adam was a giant. We have discovered that Atlas was a sinful human ancestor too, so they are becoming to resemble each other more and more.

Pillar men

Atlas in the Center of the World

Although there is a lot to criticise about in Atlas, it cannot be denied that he carried the sky on his back. That is what makes him famous and celebrated; this is what comes to mind when we think of him.

“[Atlas] stands in the West, with his shoulders he supports the pillars that separate [thus hold up] Heaven and Earth, and he carries the vault of the sky on his back.”²¹

That is Atlas’s main feature. This is a big problem for us in comparing him with Adam. For if they were as similar as we believe, Adam would have to hold up the sky too. But there is not a word of this in the Bible. It does mention something else, which could refer to something similar. According to legend, Adam stands in the centre of the world. The cosmic structure requires that Atlas too should stand there; after all it is only from the centre that he can hold up the world.

Adam in the Centre of the World

There is an amazing Syrian legend that declares in black and white that Adam’s life and work are tragically bound to the Centre of the World. God created Adam here, he stands here, and even in death he stays here, for he is buried in Golgotha.

“When the angels saw [Adam’s] glorious form, they were seized with trembling at his beauty and similarity [to God]. They saw his countenance as he blazed with radiant beauty, like the sun disc; the

²¹ Nándor Várkonyi: *Az elveszett Paradicsom [Paradise Lost]* Budapest, 1994, Széphalom Könyvműhely, p. 381.

light of his eyes was akin to the sun; the brilliance of his body was akin to the light of a crystal. He stretched, he stood in the centre of the world, and he put his feet where later stood the cross of our Saviour, since Adam was created in Jerusalem...”²²

We know that Adam reached from the earth to the sky, as did Atlas, and it is now clear that he stood at the centre of the earth. This position predestined him, just as it did Atlas, to a cosmic structural role, even if there is no legend that we know of that would point clearly to his being a world pillar character. Like Atlas, he fulfilled a cosmic role as the pillar of the world structure. But does he really stand there? He does stand in the centre, but where does his head touch the sky?

“God had given Adam so huge frame that when he lay down it stretched from one end of Earth to the other; and when he stood up, his head was level with Divine Throne.”²³

But where is God’s throne? There is no question that it is in the very exact centre of the Sky. The Throne can be found at the Pole Star in the middle of the sky. The Japanese Chronicle of Ancient Times, the Kojiki says the same thing:

“At the beginning of Heaven and Earth, the names of divinities who were born in the Heavenly Great Plain: the god who Resides in the Middle of the Sky [...]”²⁴

And if Adam stands here as a giant between heaven and earth, then willy nilly he is forced, like Atlas, to hold up the sky.

A propos we can thank Atlas for a great deal. He legalises and makes suitable for polite society this nightmare of holding up the sky, which is the intellectual product of the

²² *A törzsek származásáról, avagy a kincsesbarlang [The Origin of the Tribes, or The Cave of Treasures]* Helikon kiadó. 1985, p. 8.

²³ Graves – Patai. 1989. (9/f)

²⁴ *Mitológiai ábécé [Mythological Alphabet]* Gondolat, Budapest, 1978, p. 292.

ancient cosmogonic speculations. He is an ancient platitude. Without him, there is no possibility that we could have this portrait of Adam, for it cannot be denied that such a character tries modern man's patience.

The Dreadful Heavenly Wheel

It is not a great pleasure for Atlas to hold up the Sky, which turns on his shoulders. And he does suffer. Once the hope flashes in his mind that he might be able to pass the wheel of the sky onto Heracles, but he flubs the opportunity, for he is a bit of a muff, at least compared to Heracles, who is a sly fox. It occurs to me that Heracles must be something of a Titan, himself, if he took on the sky even if only for a little while. Don't these overwrite our studies?

There is a Sanskrit tale in which the vision of the above scene with Atlas and Heracles returns in a degenerate, barely recognisable form:

“In his wandering he caught a glimpse of a man on a height, whose body was covered in blood and on whose head a wheel was turning. He quickly approached him and asked: “Who are you?” Barely had he uttered these words when the wheel left the man's head and continued to turn on his own head.”²⁵

Let us magnify this scene cosmically: the “height” signifies the world mountain, the “wheel” the sky, whose wheel brain is the Pole Star; this is why the poor wretch, just like Atlas, wanted to get rid of it....the reader hasn't a clue that he has had the good luck to catch a glimpse of a world-pillar man. The old mythical structures have astonishing vitality, as these absurd mutants show.

²⁵ *Mesefolyamok óceánja* [Válogatás a szanszkrit elbeszélés-irodalomból] [The Ocean of Rivers of Tales. Selections from Sanskrit Narrative Literature] Selected by József Vekerdi. Europa, 1982, p. 237.

Göncöl's Shoulders

Not only scholars, but even our ordinary luminaries consider ancient Hungarian tradition to be essentially a junk yard, where nothing you find would surprise you. It has been declared dead. Yet it is only dreaming the dream of Sleeping Beauty, and her eyelashes don't even quiver at the stupid questions of the folklorists of the Darwinist persuasion. Might you believe that even Hungarian tradition possesses a pillar man, in the person of the misunderstood and underappreciated Göncöl? What aroused our suspicion are his constantly mentioned shoulders, which can even be admired in the sky [Göncöl szekér is the Hungarian name for the Big Dipper or Great Bear – translator's note]. Anyone who wishes to see his shoulders should look at the Bear constellations of the Pole or North Star, which they call his wagon. Originally these were the shoulders of a Titan:

“In Tállya was the gate of the sky, and you could reach the old god through Göncöl's shoulders....”²⁶

“The blessed ascended to the sky through [Göncöl's] shoulders, whence they were transported to the sky.”²⁷

Thus, Göncöl's shoulders, just like his wagon, transports you to the sky. But it is precisely the shoulders of Atlas who reaches the sky, which are the focus of attention, for that is what holds up the sky. We saw them just before:

“[Atlas] stands West, his shoulders support the pillars that separate Heaven and Earth [...]”²⁸

Atlas's holds up the sky at the Pole or North Star, for that is where the turning axis of the sky can be found. And the Sumerian-Accadian tale of the journey of Gilgamesh attests

²⁶ Ede, Toroczkai-Wigand: *Öreg Csillagok [Old Stars]* Műszaki Könyvkiadó, 1988, p. 20.

²⁷ Arnold Ipolyi: *Magyar Mythologia [Hungarian Mythology]*. Pest. 1854, p. 269.

²⁸ Nándor Várkonyi. 1994, p. 381.

to this. Even a blind man can see that this is a man mountain for he has body parts:

“The mountain is called Mashu²⁹.

Then he reached Mount Mashu,
which daily guards the rising and setting of the Sun,
above which only the dome of the heavens reaches,
and whose flank³⁰ reaches as far as the Netherworld
below...”³¹

It is certain that Göncöl’s shoulders are the same shoulders, for by standing on them one can reach “the old god”, who is the envied denizen of this magnificent site, this circumpolar zone. The main thing is that from Göncöl’s obstinately mentioned shoulders, a complete ancient Titanic personality unfolds before us in the old cosmic perspective. We can continue to consider him a pillar man, but don’t think that we have thereby exhausted all our arguments.

Let us take a leap forward, for there have lived pillar men elsewhere and if we are to understand the ancient Adam it would not hurt to get to know these virtual personalities in more depth.

An Indian Pillar Man

Plutarch calling Osiris the pillar that holds up the roof³² speaks for itself.

All right, the modern reader will wave his hand dismissively, for he knows this must be understood symbolically. Yes, but across the ocean the great Kecalkoatl’s death was considered

²⁹ Mashu seems to be a personality like Atlas; one of the Moon’s twins bears this name.

³⁰ In some translations here it is „shoulder,” in others „back,” just a sin the case of Atlas.

³¹ *The Epic of Gilgames*. Translated by Maureen Gallery Kovacs. Electronic Edition by Wolf Carnahan, 1998. (9. tablet)

³² Plutarch: *Isis and Osiris* [Plutarkhosz: *Iszisz és Oszirisz*] Európa, 1986.

as a collapse of a pillar, and clearly he must have held up the whole sky, for he was an important man:

“He was our governor, the great Kecalcoatl!

Your emeralds flash!

The red roof beam is shattered!”³³

They were essentially the tent-poles of the sky. This can be proved for Indian tradition is also cognizant of this sphere of activity:

“Then Tonakatekutli, then Shiuhtekutli [...]

Called Nanavatl is the ulcerous, they command him:

‘from now on you will hold up the sky and earth.’

Nanavatl grew sorrowful...”³⁴

The pillar man who holds up the sky was born as the result of cosmogonic speculation. It is absurd to invent such a construction in two places; that is, the threads lead back to the common ancient myth again.

Have you noticed that even this Nanavatl becomes despondent? For nowhere in the Eurasian tradition is there a great stampede for this post, for it is generally considered to be the gravest punishment – let us think of Atlas – and the Sanskrit fellow, on whose bloody head turned the dreadful wheel ...Such details are as good as fingerprints.

Slowly one begins to suspect the meaning of such visions, and we don’t have to consider them a symbolic business:

“Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.” (The Revelations of John 3,12)

³³ *Sasok és kondorkeselyűk. [Eagles and Condors]* (Navatl and Kechua Poetry) Magvető Kiadó, 1977, p. 179.

³⁴ *Ibid.*, p. 179.

Our Human Ancestors as Lords of the Winds

The comparison of Adam with Kecalkoatl will obviously shock some; that is why it is right to point out that they share other peculiar birthmarks. Both could be lords of the winds, as they are both characterised by wind:

Kecalkoatl:

“Kecalkoatl, whose sign is seven winds.”³⁵

Adam:

“Speculations about Adam’s origin vexed Christians and Moslems who knew no Hebrew. According to the Slavonic Enoch, based on Greek original, ‘Adam’s name comes from the initials of the four principal winds: Anatole, Dysis, Arctos and Mesembria,’ because his body was made of dust gathered at the cardinal points of the compass.”³⁶

Tradition even bestows this ancient cosmic field of activity on Jesus. This is worth a glance, for it will help us to understand the physics of the whole matter of wind:

“There was in Sziget a medicine woman, who said that the wind came from the Lord Jesus’s knees and elbows. One kind of wind comes from his knees and the other kind from his elbows.”³⁷

Just one more thing: Siberian peoples, for example, consider the winds as coming from mountain caves, now human beings from the centre of the world also mean world mountain, just think of Atlas who turned into a mountain.

“Bódoganya”

Pillar man? It is curious there is a memory of pillar persons in Hungarian folk tradition. There is a trace of it in architecture, since with us Hungarians the roofs of houses are

³⁵ Ibid., p. 150

³⁶ Graves – Patai. 1989. (9/5)

³⁷ *Parasztbiblia* [Peasant Bible] 1995.

held up by a divinity. One must remember that a house is a reduction of the cosmos.

It occurred to the brilliant scholar of the centre of the world, János Berze Nagy, that it was no accident that the pillar that holds up the roof of the house has been called bódoganya from time immemorial, and he suggested that it could be the relative of the Siberian man “who watched over the world” or pillar man.

“In Nagykörű at least a quarter of the houses of the village were propped up by ‘bódoganya’. The bódoganya was beneath the master beam of the largest room. [...] This supporting tree enjoyed special respect in the house: for example, it was forbidden to hit a nail in it, though it could have been used to hang up suba [shuba – wide sheepskin coat reaching down to the heels – tr.] szűr [long embroidered felt coat of the Hungarian shepherd – tr.] and hat. [...] My father was of the opinion that this respect of the main tree preserved the memory, the trace of some old, though almost forgotten, religious custom. Similar to the custom, for example, when you came across a deep hole, which hadn’t been dug into the earth by human hands, but by a gopher perhaps, it was your duty to shout into it: Our good mother, earth mother! Get rid of our sickness!”

“[...] Even today they put a Bódogasszony, a Bálványfa in the middle of the room.”³⁸

The Bódoganya, Our Holy Lady of the Hungarian people, is linked strictly to the centre of the world; that is why the centre of the world is with us in Bódogasszonyhalma.³⁹ Just

³⁸ Dr. János, Nagy Berze: *Égig érő fa* [*The Tree that Reaches the Sky*] Baranya Megyei Tanács, Pécs, 1984, p. 306.

³⁹ Dr. János, Berze Nagy. 1984, p. 39.

one more thing: in Békés in the early 20th century, they called the supporting pillar of the house “babbafa”.

Structurally the tent pole also means roof pillar. Satrafa is the earlier variant of the tent pole, but it can also mean an older woman. It seems to retain the ideal of the personified pillar, and with an overtone of magic, for the satrafa is a sort of witch or sorceress.

These legends are very likely connected to a revolutionary architectural discovery, the invention of the supporting-pillar. And it is along the lines of this invention that the structure of the cosmos was conceived. Today’s science also tries to explain everything through the most recent inventions, to similar effect...

Lanky Astrologers

Adam

Everywhere we find that peculiar information, which we hadn't counted on, concerning Adam has survived. You might think our first father was an astrologer. And why not? Why shouldn't he be an astrologer? But if this information emerged about Atlas or even Göncöl, then it would be the sign of a type; after all, it wasn't just anybody who possessed knowledge of the stars. Only certain special individuals.

When Adam lived in the Garden of Eden – writes the Jewish Legends of Ancient Times – an angel descended from heaven, and taught Adam and wrote a book for him and warned him about all manner of things. And he showed him the planets and led him around the world.

This angel who instructed Adam must have been Raziel who knew secrets of the stars:

“He won much of his wisdom from the ‘Book of Raziel’, a collection of astrological secrets cut on sapphire, which the angel Raziel kept.”⁴⁰

Göncöl

Let us see, can the Hungarian spindle-shanks Göncöl be suspected of possessing astrological knowledge?

“Göncöl was a famous wizard, very knowledgeable, he knew all manner of occult things. He could talk to the birds, trees, plants, he understood the meaning of the stars; many miracles have been ascribed to him.”⁴¹

⁴⁰ Graves – Patai. 1989. (5/12.)

⁴¹ Arnold Ipolyi. 1854, p. 268.

The ability to converse with plants and animals in numerous legends and tales⁴² is the privilege of those who have broken a taboo. Thus, one can suspect from this ability that a taboo was broken; that is, fruit was sinned against.

Atlas

One cannot believe one's eyes, for even Atlas was noted to be an initiate into the mysteries of astrology:

“Out of gratitude, Atlas presented not only the object of the task to him [Heracles], but he even taught him astronomy. It is worthy of note that Atlas was the first astronomer; he obviously knew what he was doing, as he held up the sky.”⁴³

Ah so! The truth is out: why can't these personalities be astronomers. Their great size and central position, their strategic stance predestined them to knowledge of the stars... “he was expert in the stars, after all, he held up the sky.” Accordingly, this expertise was part of the job description of these lanky pillar men. Thus, if in an ancient text somebody turns out to possess knowledge of the stars, one might ask whether he wasn't perchance a pillar man?

All right, but let us continue on our way, for the day is long.

⁴² Az ezüsfogú lány. Mordvin népmesék [*The Girl with the Silver Tooth*] Mordvin Folk Tales *The Soldier. A katona*. Európa kiadó, Budapest, 1990, p. 79.o.

⁴³ Diodorus Siculus III.60. and IV.27 In: Robert Graves: *The Greek Myths. Vol. II*. Európa, 1970, p. 234

Two Family Visits

Family Circumstances

Although Adam and Atlas seem to resemble each other more and more, their family circumstances are discouragingly different. What if all this information we've picked up is nothing more than a far-fetched hallucination? But let us make a quick family visit.

The Titan Atlas was engendered in the time-honoured juicy romantic way.

In Adam's case, however, we cannot speak of parents, for it is God alone who kneads and shapes him from the mud, then breathes life in him.

“And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.” (1M2,7)

Thus, the mother principle is entirely missing with regard to Adam, in contrast with Atlas. Is the feminine principle missing in his material, his body. But is this certain?

Adam's “Mother”

The authoritative Hebrew tradition – the Agudath Aggadoth 77 – informs us of something, which will make one jerk up one's head:

“On the Sixth Day, at God's command, Earth was delivered of Adam. And as a woman remains unclean for thirty-three days after the birth of a male child, so likewise did Earth for thirty-three generations – until the reign of King Solomon, before which time God's Sanctuary could not be built at Jerusalem. The element of fire, water, air and

darkness combined in Earth's Womb to produce living creatures;”⁴⁴

The birth of Adam can be told and read in an entirely different way. Surely the earth, so to speak, gave birth to him. But in the ancient dictionary earth means Earth Mother, so according to this, Adam is actually the child of the Earth Mother, and his father is the Heavenly Father, who is most likely, God.

The Bible says the same thing: the Earth Mother provided the basic material, while breathing life in him is the province and glory of the masculine principle. In the so-called dualistic text structures the creation of the world or human beings can be reduced to the same series of images. One of them provides the miraculous matter, while the other breathes life into it. In Siberian creation stories, at God's command a magic duck – or the devil himself – brings up earth, magic mud from the depths of the sea, just as in this last quote, the Earth provides the basic matter of Adam.

Thus, Adam is the child of the Heaven and Earth. According to this, patriarchs are more closely connected to the world of the gods, in the same way as the giants of Greek-Roman tradition were connected to the gods. Thus, as in Berlin, the wall between God and Adam, which seems to stand fatefully between them, can fall. Atlas too was a son of a god, and divine blood flows in Göncöl's veins:

“Göncöl [...] is the only ancient head Hungarian god, which the new faith could not eliminate entirely: he was turned out of his character as a mythical being, but he cannot be exiled definitively from the sky and cannot be erased from memory, as if he were the much talked-about god of the Hungarians.”⁴⁵

⁴⁴ Graves – Patai. 1989. 9/(a)

⁴⁵ *Az ősi magyar hitvilág [Ancient Hungarian Religious World]*
Edited by Vilmos Diószegi. Gondolat, 1971, Budapest, p. 416.

Atlas's Parents

Now that we've found Adam's mother, we could say that Atlas and Adam saw the light of day under quite similar family circumstances. For the Biblical legends tell the same story, though the series of images have been transformed and magnified beyond recognition.

It has turned out that Adam is actually the child of the Earth Mother, or God is his father and cannot be considered to be merely the one who made him and breathed life into him. It is difficult to come from a better family, but we shouldn't feel overly concerned about the Titan Atlas; he has no reason to suffer from an inferiority complex. Essentially he can be seen as the child of the Sky Father and Earth Mother, for he is the grandchild of Uranus.

“...to Iapetus and Asia was born Atlas, who has the sky on his shoulders, and Prometheus, and Epimetheus, and Menoetius, he whom Zeus in the battle with the Titans smote with a thunderbolt and hurled down to Tartarus.”⁴⁶

His mother's name reminds us of a continent, Asia. If this were true, then she is a partial Earth Mother. But if we are mistaken then a fact remains a fact: Both are children of Heaven and Earth. And this is the case, even if we are mistaken.

⁴⁶ Apollodorus. *The Library*. Translated by Sir James George Frazer. Loeb Classical Library Volumes 121 & 122. Cambridge, MA, Harvard University Press; London, William Heinemann Ltd. 1921. [1.2.3]

Garden on the Crown of a Head...

Two Gardeners

Those we haven't convinced or who are rooting against us will find themselves in a fair bit of trouble, for we have turned up an important piece of evidence. Our heroes pursue the same hobby: they are both gardeners.

Adam's Garden

It is not necessary to prove that Adam was a gardener, it is well known:

“And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.”
(1M2,15)

Atlas's Garden

Atlas must know a little about gardening, for he, like Adam is a kind of head gardener. He named his garden, or it was named, after his daughters:

It was the garden of the Hesperides:

“Here Atlas reign'd [...]
A thousand flocks on shady mountains fed,
A thousand herds o'er grassy plains were spread.
Here wond'rous trees their shining stores unfold,
Their shining stores too wond'rous to be told,
Their leafs, their branches, and their apples, gold.”⁴⁷

The question is can the two gardens be compared?

⁴⁷ *Metamorphoses* by Ovid. Translated under the direction of Sir Samuel Garth by John Dryden, Alexander Pope, Joseph Addison, William Congreve and other eminent hands. (Book 4. Atlas transformed to a Mountain)

Small Garden in the Sky...

Where were these delightful gardens?

It is customary to imagine Atlas's garden somewhere far in the West, though it is rather impractical for somebody's hobby garden to lie too far from his registered place of residence, particularly for Atlas, who is fatally stuck to one place. There are some who believe his garden is in an entirely different place, and near the Titan.

“Prometheus sent the hero [Heracles] to Atlas, in the neighbourhood of the Hesperides.”⁴⁸

And what Apollodorus says about the matter is hair-raising; at the same time it is an incredibly exciting suggestion. According to him the garden – sit down – was on the Atlas Mountain:

“Eurystheus ordered Hercules, as an eleventh labour, to fetch golden apples from the Hesperides for he did not acknowledge the labour of the cattle of Augeas nor that of the hydra. These apples were not, as some have said, in Libya, but on Atlas among the Hyperboreans. They were presented <by Earth> to Zeus after his marriage with Hera, and guarded by an immortal dragon with a hundred heads, offspring of Typhon and Echidna, which spoke with many and diverse sorts of voices.”⁴⁹

On the Atlas Mountain? But Atlas is himself a mountain; he is the world mountain that reaches the sky! The above statement is not absurd only if the garden were resplendent on his body. It seems absurd, but not impossible. If the garden were on the head of Atlas mountain, that is, near the Pole Star, then it would tally exactly with the position of the Garden of Eden.

⁴⁸ Károly Kerényi. 1977, p. 137.

⁴⁹ Apollodorus. 1921.

The essential thing is that we have to take the old map of the cosmos out of the chest of drawers, for only then can such stories be understood.

Eden on the Mountain

Mount Zion is the cosmic mountain of Hebrew tradition. It embodies from the structural standpoint the same thing as the Atlas Mountain that holds up the sky, as we have seen above. Yes, but where is the Garden of Eden?

“Others claim that the outermost gate of Eden opens from Mont Zion.”⁵⁰

A marvellous Syrian tradition⁵¹ informs us that Paradise – which is the same thing as Eden – can be found above the highest mountain, thus reinforcing the truth of our earlier quote that we should think about a garden in the sky.

The patriarch Enoch who enjoyed God’s hospitality asserts in his apocryph that the magic tree in the Garden of Eden is at the Pole Star. We can be thankful to him, for we too were thinking along these lines:

“The chosen ones gain eternal life through the fruit of the tree. They will transplant it and place it on the site of the Pole Star, the sacred place, next to the house of the eternal King, the Lord.”⁵²

⁵⁰ Graves – Patai. 1989. (11/d)

⁵¹ *A törzsek származásáról, avagy a kincsesbarlang* [About the Origin of the Tribes, or the Treasure Cave] 1985, p. 9.

⁵² *Enoch Apokalypsise* [The Apocalypse of Enoch] Bibliotheka (hasonmás kiadvány) facsimile publication). Translated and preface by: Béla Hamvas, Holnap kiadó, Budapest. 1941, p. 55.

Garden in the Sky-Sea*

The ancients fairly often mention a magic garden beyond the sea. So, Hesiod, for example, whose name makes scholars of antiquity click their heels, mentions an Atlas-garden beyond Okeanos:

“And Night bare hateful Doom and black Fate and Death, and she bare Sleep and the tribe of Dreams. And again the goddess murky Night, though she lay with none, bare Blame and painful Woe, and the Hesperides who guard the rich, golden apples and the trees bearing fruit beyond glorious Ocean.”⁵³

Okeanos doesn't necessarily mean today's ocean, but many signs indicate that it is the sea of heaven itself. To this day the Hesperides sparkle there too, only the modern mentality brings them down to earth. Do you remember? The trees that are in the middle of the sky-sea grow in the same place and mean the same thing as Paradise, which is on the top of the cosmic mountain, even if we use other words to speak of them.

“Paradise is located on the other side of Okeanos-sea.”⁵⁴

An important scene in the Estonian Kalevipoeg can be interpreted in this way; otherwise the vision below seems to be a baseless hodgepodge:

“What was growing in the sea?
In the sea there grew two trees:
One was in joy an apple tree,
Second wise a little oak.”⁵⁵

* Numerous ancient traditions talk about the sky as a sea, or consider that there is water in the sky.

⁵³ Hesiod, *Theogony* Translated by Evelyn-White, H. G. Loeb Classical Library Volume 57. London: William Heinemann, 1914. [211]

⁵⁴ Bar Kepha, Moses. 2001, p. 34.

Two trees sprung up, a golden tree and a tree of knowledge. There is no question that this is an idea taken from the Garden of Eden.

Garden on the Top of a Head

A Tibetan vision is particularly hair-raising, though it conjures up a magic garden on the peak of a world mountain, with a suitable magic tree in the framework of an important analogy:

“If in the morning when the sun shines warm, and you stand with your back to the sun, and at the peak of the shadow, vapour cannot be seen, its name: the Wish Fulfilling Magic Tree falls from the summit of the Giant Mountain, and announces your death that will come in five days. And if a bunch of hair on the devil’s gate of the nape separates from the others and turns upward, its name is: the Black Lord of Death attacks the Wish Fulfilling Magic Tree as its only fearful enemy...”⁵⁵

Now we don’t have to grasp at flying salt at such a vision, for we know and see that there is a garden on Mount Atlas on the top of his head, as Paradise on the peak of Mount Zion. In the end it will emerge that a Titan lived in Zion too. Although we have located the gardens of Atlas and Adam, but still – like Candide – we have one or two things to do in the garden.

⁵⁵ *Kalevipoeg*. 2011, (447-448.p. 19/611-3)

⁵⁶ *Tibeti halottaskönyv [The Tibetan Book of the Dead]*. Farkas Lőrinc Imre Könyvkiadó, p. 127.

The Garden Party

In both Eden and the story of Atlas it is the same characters, the same garden spectacle, and drama that greet the spectator: the same forbidden fruit, the same unsleeping reptiles, and pretty garden ladies and the simpletons, Adam and Atlas. Are we really on the right track?

Adam's "Daughter"

We might doubt that the ladies of the two gardens, Eva and Hesperides can be compared, because the first is Adam's wife, and Hesperides are Atlas's daughters. But when we think about it, Eve is primarily Adam's daughter, his heir, flesh from his flesh. She is only secondarily his wife. Thus, she is the daughter of a gardener, and the two basic garden stories are brought immediately closer to each other.

So then what about the picking of the apple? First of all the responsibility for the breaking of the taboo on the consumption of the fruit can be laid at Eve's door. The question is how do Atlas's daughters relate to the apple? Well, they're crazy about it.

"There was a tree in the garden of the Hesperides on which the golden apple of immortality grew. Hera, the one who planted the tree, set a dragon to guard it, because the Hesperides are constantly carrying off the apple."⁵⁷

The Loafer Who Reached the Sky

Atlas, the Titan broke the apple taboo: he picked the forbidden apple in his garden. Why did he do this? How is it that a Titan could do this? There is a tale that throws out the

⁵⁷ Dr. János, Berze Nagy. 1984, p. 134.

idea that a body that can reach the sky makes it possible to reach and pick the above-mentioned apple. In an ancient Hungarian tale, namely the magic flute, it is precisely a man who reaches the sky who is entrusted with stealing the stars from the sky.

“The man who reached the sky [...] stole the moon, gave it to a shepherd, who put it in his satchel. [the man who reached the sky] had to step on his toes a bit, because the morning star sparkled a bit further in the sky. He could not reach it easily. [...] They hung the sun on three nails and the man who reached the sky did not know this. He tugged and yanked it until he pulled it from its place. Then the world darkened again, only the stars twinkled.”⁵⁸

It is not probable that the formula would be as simple as ABC. At any rate it might not hurt us to feel our way in another direction. But, you might interrupt: the sun and the moon are not fruit. All right, but we shall soon get to the bottom of this...

Göncöl Who Lost His Garden

In Hungarian tradition there is not enough information about Göncöl to create any kind of picture other than a caricature. Nevertheless, this lends itself easily to interpretation. We aren't justified in claiming that Göncöl too had a garden, but there does exist a garden in Hungarian folk tradition that fits the bill of universal gardens with “golden apples”, but it lacks a guard. Göncöl also fits the bill of the universal figure of guard of this type of garden.

“The entire Csallóköz was a magic garden and the shining golden apple was the most desirable. This broad region was called a golden garden. A caressing

⁵⁸ *A háromágú tölgyfa tündére [The Fairy of the Oak Tree with Three Boughs]* Baranya Megyei Tanács Pécs. 1984, p. 134.

breeze blew continually, and birds with golden wings sitting on the branches of the tree sang with silver voices...”⁵⁹

The Hungarian legends preserved Göncöl, the world-pillar man; they also preserve the idea of the golden garden. We are justified in suspecting that they may be connected. And since Atlas’s garden with the golden apple is the property of Hera, this garden, which we suspected as belonging to Göncöl actually belongs to Ilona Tündér. Let’s not forget that Eden did not belong to Adam, either, but to God. Thus, the basic legal situation is similarly complex. The map of the ancient cosmos peeks through even more clearly behind the other variant of the Hungarian golden garden, and shoulders turn up therein, too, perhaps the shoulders of the Titan Göncöl who turned into a mountain.

“At the border of the village of Bük there was an enormous mountain. This mountain was so high that now it bumped into the Sun, now into the pale Moon. The stars often ran away from the sky and played catch on his shoulders. No mother’s son could have seen the summit of the mountain, though there was a lot to see on it: everything was made of pure gold; the bushes, the trees, and the cottages. [...] Fairies lived on that high mountain.”⁶⁰

It may be that our imaginations are too lively, but the text concentrates on the mountain’s shoulder, and we have already showed you that you could step from Göncöl’s shoulders to the sky. On viewing the scene we can surmise that these shoulders belong to him, the world mountain being.

⁵⁹ *Száll a rege várról várra* [*The Tale Flies From Castle to Castle*] by Viktor Szombathy. Madách kiadó, 1979, p. 113.

⁶⁰ *Magyar ősmesék* [*Ancient Hungarian Tales*], (a kiadó nincs megjelölve) 38.o. A büki fekete tó. [*The Black Lake of Bük*]

Demeter Flies into a Rage

The elements and motifs of legend appear in a Kallimakhos-hymn: Demeter appears as the owner of a garden, who reaches the sky; furthermore, a figure turns up who wants to cut down a tree in the sacred garden:

“And Demeter was angered beyond telling and put on her goddess shape. Her steps touched the earth, but her head reached unto Olympus. And they, half-dead when they beheld the lady goddess, rushed suddenly away, leaving the bronze axes in the trees.”⁶¹

“My child, who cuttest down the tree which is dedicated to the gods, stay, my child, child of thy parents’ many prayers, cease and turn back thine attendants, lest the lady Demeter be angered, whose holy place thou makest desolate.”⁶²

It is not clear in the text why it is forbidden to cut down the tree of the sacred grove, but we can guess why. Could it be that this is the tree that holds up the world? It is good to see that there is an apple too in this wonderful “forbidden garden”.

“Therein was pine, and therein were mighty elms, and therein were pear-trees, and therein were fair sweet-apples; and from the ditches gushes up water as it were of amber. And the goddess loved the place to madness, even as Eleusis, as Triopum, as Enna.”⁶³

The essential thing is that events like those of the Garden of Eden turn up in these distant tales where we would expect them the least. This means that these tales are originally related to each other.

⁶¹ Callimachus, *Hymns and Epigrams*. Lycophron. Aratus. Translated by Mair, A. W. & Loeb, G. R. Classical Library Volume 129. London: William Heinemann, 1921. (To Demeter.)

⁶² *Ibid.*, (To Demeter.)

⁶³ *Ibid.*, (To Demeter.)

The Guards of the Garden and Turning into a Rock

Prominent Markers

It becomes clearer by the minute that a common heart beats in the ancient legends of Atlas and Adam, or even Göncöl. This was not because they spread all over the world like the flu, but because they share the same mother root. Each one preserved something different from the original text; the truth emerges from their common confessions. Where is the proof that these legends didn't borrow from each other? That they grew apart to the point of being unrecognisable, as it behooves dialects. And that each one preserves elements of which the others don't even have a memory. And we can only find out what the mutant details are if we can probe the layers of text shared in common.

So, we have managed to get to this point without trouble. Atlas turns into stone, but the birds don't chirp such things about Adam or Göncöl. Have we reached a fateful fork in the road? Albeit what a treasure it would have been for us had Adam turned into stone, for then Moses could bring out the sacred stone tablets from what is essentially an Adam mountain, the tablets or apples, the signs of sin, which he swallowed in Eden at that time. These would restore the meaning and truth of the Zohar text.

We suspect that Moses rectified original sin. This is an important theme, which is perpetually in the air throughout the Bible. Abraham, who was ready to sacrifice his son is given this interpretation, and the Saviour also rectifies Adam's sin. Summa summarum, it would be reassuring to find a sign that Adam might have been a mountain. What should we do, where should we go? Let's take a closer look

at Atlas, whose example may serve to make us understand better the story of Adam.

Atlas Turns into a Mountain

We know all about Atlas turning into a mountain, even in the Greek and Latin tales. This sequence is a great treasure, a veritable mandate to think along these lines – in the case of Adam or Göncöl, or others. Ovid had this to say about it:

“By strength not Perseus could himself defend,
For who in strength with Atlas could contend?
But since short rest to me thou wilt not give,
A gift of endless rest from me receive,
He said, and backward turn’d, no more conceal’d
The present, and Medusa’s head reveal’d.
Soon the high Atlas a high mountain stood,
His locks, and beard became a leafy wood.
His hands, and shoulders, into ridges went,
The summit-head still crown’d the steep ascent.
His bones a solid, rocky hardness gain’d:
He, thus immensely grown (as fate ordain’d),
The stars, the Heav’ns, and all the Gods sustain’d.”⁶⁴

In any event the transformation of a primordial human being into stone is not without parallel. The central god Ta’aroa of Hawaiian mythology also turns into stone before our very eyes. This is an ancient precept; that is, it was part of the ancient world’s order that the first human generations should share this fate. We are becoming accustomed to the idea that Adam and Göncöl turned into mountains. Here is the scene:

“But [Ta’aroa]’s anger did not abate; and he made his spine into mountain ranges, his ribs into mountain sides, his insides into fast-scudding clouds, his fat and flesh into the wealth of the earth...”⁶⁵

⁶⁴ *Metamorphoses by Ovid.* (Book 4. Atlas transformed to a mountain.)

⁶⁵ Zoltán Rockenbauer: *Ta’aroa.* Századvég Kiadó, 1994, p. 14.

No, this is not our scene, because Ta'aroa was not sinful, or at least we have no knowledge of this. Rather he turns into rock as a voluntary act, a generous gesture, he brought into being a world so the descendants of human beings can watch television...

But wait a moment? What was Adam's sin? Was it so different from Atlas's?

The Sinner

There is no doubt that Atlas was a sinner. Homer calls Atlas a schemer:

“Then Minerva said, ‘Father, son of Saturn, King of kings, it served Aegisthus right, and so it would any one else who does as he did; but Aegisthus is neither here nor there; it is for Ulysses that my heart bleeds, when I think of his sufferings in that lonely sea-girt island, far away, poor man, from all his friends. It is an island covered with forest, in the very middle of the sea, and a goddess lives there, daughter of the magician Atlas, who looks after the bottom of the ocean, and carries the great columns that keep heaven and earth asunder.’”⁶⁶

What was Atlas's sin? It is customary to say that he committed the greatest sin: in the time of the Titans' Revolt: he bet on the wrong horse. Instead of Zeus, he took the side of Chronos, who was considered to be a rather good man. Atlas's sin was loyalty; that was why he was condemned to hold up the sky.

But not so fast! It could be that Atlas committed a graver sin, we've already mentioned it and it was the same as Adam's.

⁶⁶ *The Odyssey by Homer*. Transl Samuel Butler, the Pennsylvania State University, Electronic Classics Series, Jim Manis, Faculty Editor, Hazleton. 1900. (Book 1.)

Retrial

Adam, the gardener became a fruit thief, and that is why we can't walk the streets with our heads held high!

Nevertheless, Atlas plucked the produce of the garden that had been entrusted to him by God, but the whole thing was not such a big deal. They didn't blame him particularly, and the whole thing was played down, yet this was indeed original sin:

“But when Atlas had received three apples from the Hesperides, he came to Hercules, and not wishing to support the sphere, he said that he would himself carry the apples to Eurystheus, and bade Hercules hold up the sky in his stead.”⁶⁷

The Greek gods held the apple in the garden in the highest esteem, even higher than the sanctity of the temple. The question is, was it not for original sin that he was turned into stone? Some say in another legend that it happened, because Atlas wasn't kind to little Perseus, and for this Perseus turned him to stone. For a trifle? To turn someone into stone for something like that? While he can go on picking apples from the gardens of the gods! Perhaps he wasn't the victim of the Perseus show trial, especially since we can find this ancient paragraph in Hungarian tradition. This claims that the turning into stone was precisely the classical punishment meted out to types like Atlas, giants who guarded the garden, and stole apples.

Are we getting warm?

The Tale Knows about the Ancient Rule

Arnold Ipolyi, an outstanding authority on a wide range of ancient traditions, observed this trend which cuts right to the heart of our subject.

⁶⁷ Apollodorus. 1921. [2.5.11]

“In the Tündér Ilona [Fairy Ilona] tales [...] one-eyed giants guard the garden where the golden apple grows [...] with a wave of his magic wand the hero of the legend turns the giants into stone.”⁶⁸

We have demonstrated that Adam was a giant who guarded a garden, and if he was a sinner then he damned well was turned into stone!

Atlas is an apple guard too; he commits original sin, the essence of it, and he is the biggest possible giant. And he does turn into stone. Although he could have been turned into stone as well for his activities as guardian of a garden.

Göncöl too must have been a giant, who guarded a garden, though is there any mention of his being turned into stone? Seemingly none. On the other hand, his shoulders are, as you may remember, stepping stones, so to speak, to the sky. These are signs of the type. He is standing on a world mountain; we’ve already mentioned it, Mount Tállya:

“The gate to the sky is on (Mount) Tállya, and you can reach old man god through Göncöl’s shoulders...”⁶⁹

Thus, it seems Tállya once reached the sky. And if Göncöl’s shoulders are on the mountaintop, logically he might have turned into a mountain himself. This is the order everywhere. In the Kalevala, it is customary to reach the sky on a shoulder, Otava’s shoulders.

“Sweeping onward, sailing northward,
Riding in the track of storm-winds,
O’er the Moon, beneath the sunshine,
On the broad back of the Great Bear,
Till he neared Pohyola’s woodlands,
Neared the homes of Sariola,
And alighted undiscovered,

⁶⁸ Arnold Ipolyi. 1854, p. 121

⁶⁹ Ede, Toroczkai-Wigand. 1988, p. 20.

Was not noticed by the hunters,
Was not scented by the watch-dogs”⁷⁰

(The Finnish and Hungarian people named this constellation after a god, Otava or Göncöl. They, too, like the Great Bear in English, held up the sky on their backs, filling the role of axis mundi.)

Adam Bound to the Mountain

It would be suicidal to try to prove that Adam turned into stone from Holy Writ, because the Bible says exactly the opposite, that is, he enters history, after the mortal sin and the curse. In fact, he brings history into being. There is something here to think about. What precisely is his punishment?

“And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;” (1M 3,17)

“In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.” (1M 3,19)

Is it certain that we are interpreting the above correctly, in accordance with the intentions of the ancient author? We witness here the coincidence of two elements from ancient myth: the deadly curse and the element of turning into dust - becoming earth. Couldn't this be evidence for the ancient legends of Adam turning into a mountain?

He turns into what he was originally. This is material originating from a special place; many legends refer to this,

⁷⁰ *The Kalevala*. Into English by John Martin Crawford Cincinnati. The Robert Blake Company. Third Edition, 1910. Scanned at sacred-texts.com, 2000. (Rune X. Ilmarinen forges the sampo.)

we have talked about it, the matter of the middle of the earth. A riddle-like commentary calls this a mountain, albeit, in an enigmatic form; still, it is talking about Man being bound to a mountain. If Adam turns back into the material that he was previously, and this is what the Bible says, then, according to the following quote, shouldn't he have turned back into a mountain?

"Hence some relate that God commanded the Archangel Michael: 'Bring Me dust from the site of My Sanctuary!' This He gathered into the hollow of His hand and formed Adam, thus binding mankind by natural ties to the mountain on which Abraham expiated his forefathers' sins."⁷¹

Reminder:

Why is it good for us that Adam was originally turned into a mountain for sinning against a piece of fruit? Why are we turning our attention in this direction? For one thing, because he was entitled to it, for being turned into a mountain are the wages of sinning against forbidden fruit. For another, there is the cosmic mountain, with a stone fruit in its belly, which much, much later Moses frees as stone tablets.

Thus, we are searching for an Adam mountain.

We should thus inquire in an entirely different direction: does the tradition know anything at all about a Mount Adam? For if there is a mountain anywhere that preserves a trace, the size of a grain in the Bible and the Hebrew legends, then we might even find it?

⁷¹ Graves – Patai. 1989. (9/c)

Looking for Adam Mountain

Adam Mountain in the End!

Where should we go, where can we find an Adam Mountain? Nowhere, since we found it a long time ago, in Ceylon. The largest mountain in Ceylon is named after him, Pico d'Adam, where the cliff preserved the gigantic footprint of our human ancestor. Thus, he has a personal, physical relationship with this place, this mountain. And if there are no gigantic footprints on the cliff leading back, then, victory, because if he didn't come back, then he's still there, and clearly must have been turned into a mountain...

But how did our Adam get to remote Ceylon? The indigenous inhabitants saw their own original father, the first human being in this, the largest mountain. The Portuguese, who occupied them, explained to them that the name of the first human being was Adam, and please take note of this. That was how their man mountain became Adam. It is enlightening that, according to this, later generations who were raised on the Bible weren't averse to the possibility of a Titanic Adam, as they accepted this tradition, together with its giant footprints.

After Death He is Bound to a Mountain

Mount Adam is Ceylon's highest mountain, 2141 meters high.

Yet the highest mountain near Mecca was imbued with relics of Adam, indeed according to tradition, he is inside it. Thus, we find Adam, the original man, again in a mountain. The Islamic encyclopedia affirms this, declaring that Adam was placed in a treasure cave in eternal rest.

In its details Islamic and Hebrew memory acknowledges the same in its own way: that is, his birth, life, and death are bound to the same place, the center of the world:

“To form his [Adam] head and heart, however, Allah chose dust from a site of Mekka, where the holy Ka’aba later rose.”⁷²

This is reinforced by Christian tradition, thinking in its own structure:

“Adam was created and buried at the same place: in the middle of the world, on Golgotha, where Christ’s blood could have saved him.”⁷³

Thus, even Golgotha is imbued with Adam.

Actually, we should think about Golgotha too, the spirit of Adam hovers over this mountain completely.

Mount Adam Right In Front of Our Noses

Indeed, we were stumbling around in Ceylon when there was Mount Adam, right in front of our noses, only we can’t see for looking. For Golgotha is in the most appropriate place in the Holy Land and not just anywhere; it is imbued with Adam’s person deeply and ideally for our cause. Why? Because as one tradition has it, the Mount of Skulls [Golgotha] essentially got its name from Adam, since it is his skull that lies there:

“Adam’s head was buried on Mount Golgotha, so that he could defend Jerusalem from the North.”⁷⁴

Thus, there is a strong tradition that insists that Adam’s head was buried here. But why just his head, why only his skull?

⁷² Graves – Patai. 1989. (9/5)

⁷³ Mircea Eliade: *The Myth of the Eternal Return*, Europe, 1998, p. 32.

⁷⁴ Robert Graves: *Greek Myths* Vol. II. [A görög mítoszok.] Európa. 1970, p. 332.

Can there be a reason, an explanation for this? Perhaps it will come clear...

The other interpretation is that Golgotha got its name from the mountain's skull-shape. If so, the name has nothing to do with Adam, since a serious person would never consider, even in his wildest dreams, that Adam was a Titan, or that he had the skull of a Titan...

Pime-bibi

In our day we name things so we can make distinctions. Nevertheless, indigenous peoples watch and study Argus-eyed to see who inhabits the new-born, and if they find out, he is given the name he merits. The attribution of a name signifies recognition and identification. At the sight of a mountain that resembles a skull, they must have pondered which Titan man's noddle was this? In those days they did not yet cut the coat to the button.

“In the popular imagination the cliffs of Dover on the English coast are seen as seven sisters who have turned into cliffs. A mountain top near Kilimanjaro in Africa is called: Pime-Bibi, or Girl's Breast. In the Negro legend this giant girl gave birth to the region.”⁷⁵

Let's take a closer look at this Girl's Breast, so as to better understand the mechanism of naming. This breast does not stick out of the ground all by itself, but behind and around it is the Girl who gave birth to the area. Accordingly, she is something like an Earth Mother like Eve in the Syrian legend, which we looked at not so long ago, whose navel is indicated by a monument. The point is that in the old days cosmogonic concepts were encoded in attributing names, so we can be sure that Golgotha was originally considered to be Adam's skull.

⁷⁵ Aurél, Ponori Thewrewk: *Bibliai csodák [Biblical Miracles]*. Gondolat Könyvkiadó. Budapest. 1965, p. 47.

The Two Names Do Not Clash

If we are right that Golgotha is our Adam's skull, these two contradictory thoughts are brought together. Now not only are these not contradictory but together they deliver the divided truth! It is true that the mountain got its name from Adam's head, and also the mountain resembles a gigantic skull. The problem is that now there is no mystery veiling its owner. Do you remember? The Talmud writes this sort of thing about the Titanic Adam's skull; thirty-six men could fit in his head.

“The figure of Adam is large beyond every measure, magnificent, virtually a giant, who reaches the sky from the earth, from one end of the world to the other. Thirty men of today could fit in his head.”⁷⁶

Thus, the Talmud preserved the memory that Adam's head was a potential Golgotha.

‘Adamnac Feiere’ [Adam's Head]

It is no secret that the Jesus legend speaks about salvation, or how Christ cleanses Man, that is, Adam, from original sin. That is why this legend is so marvellous, because you sense that they want you to know that sin was taken from Adam through some direct physical intervention:

“According to the variation of the Teleki Codex [...] the cross of Jesus was made from this tree [i.e., the tree of the knowledge of good and evil]. Adam was buried at the foot of the cross, which was stuck into the ground. When Christ on the tree bled from his wounds... ’az elsoe embernec oe meg/valtoinac vere zalla Adamnac feiere’ [the blood of his Savior fell upon the head of the first man, Adam]”.⁷⁷

⁷⁶ *Erősz a folkórbán* [*Eros in Folklore*] 1987, p. 69.

⁷⁷ Dr. János, Berze Nagy. 1984, p. 139.

“Adam’s skull is buried in Jebus, that is Jerusalem and that is where they put up Jesus’s cross.”⁷⁸

“And then Christ’s blood falls precisely on Adam’s skull at the foot of the cross.”⁷⁹

The Savior thus has to settle accounts directly with the sinner, that is Adam, and not with Man in general. Jesus comes into contact with Adam. He takes sin from him, and this insinuates something like taking the apple from Adam, as that was his sin.

Why should this interest us? Because the suggestion made by the Zohar makes us suspect that Moses perpetrates the same act, that is, rectifies Adam’s sin, he takes out the forbidden fruit from the Adam Mountain and takes it back to Eden to the tree!

The other observation is a tiny detail, but still it could be decisive in understanding the quotes mentioned above. There can be a single rational reason that the Savior’s blood fell solely and exclusively on Adam’s skull, and everyone simply repeats this. That the holy blood cannot fall anywhere else, since Adam’s skull is Golgotha itself.

Cosmos Mountain – Golgotha

Mircea Eliade says something that agrees with our calculations; this is very good to hear from a serious man. Eliade calls Golgotha the Cosmos Mountain; this is truly music to our ears. What we’ve been talking about until this point is that Adam reached the sky; he stood in the center of the earth, and might have turned into a mountain. The cosmic mountain means precisely this: that it reaches and holds up the sky. It is the pillar that holds up the sky, like Atlas, who turned into a mountain.

⁷⁸ Bar Kepha, Moses. 2001, p. 36.

⁷⁹ Mircea, Eliade: *Az örök visszatérés mítosza* [*The Myth of the Eternal Return*] Europa, 1998, p. 31.

“In the eyes of Christians, Golgotha is in the center of the world, because it is the peak of the cosmic mountain, and at the same time it is the place of Adam’s creation and burial. And Christ’s blood falls exactly on Adam’s skull, which lies at the foot of the cross.”⁸⁰

We will not deal now with the obvious contradiction – which Eliade and others don’t look into – why are these mountains that reach the sky so flat. We will tell you our own opinion soon. Let’s be glad that there was an Adam mountain that came out of nothing, which is exactly like the Atlas Mountain. In fact, it is even more exactly like it.

Where Are We in Fact?

The reasons and motivations come together for how Adam deserved to be turned into a mountain, and why we can find his spirit in one or two mountains.

We have ahead of us the scene of his being turned into stone, a scene that is so eloquent and bright with regard to Atlas. We have turned Adam into stone arbitrarily. Although our best conviction tells us that he could have been turned into stone, after all, the end result is the proof. But we are not satisfied with this.

We shall investigate whether there is any judicial practice of the Bible that is acquainted with being turned into stone? But this is not allowed by the rules of the game, so it is certainly illegitimate to think of Adam being turned into stone. Though, if there are in fact cases of people being turned into stone in the holy book, then knowing what we do now, that may be exactly what may have happened.

⁸⁰ Mircea, Eliade. 1998, p. 31.

Turning into Stone in the Old Testament

Lot's Wife Turned into Stone

We don't have to turn the Bible upside down; every child knows the story of Lot's wife on escaping from Sodom and Gomorra.

“And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed.” (1M19,17)

“But his wife looked back from behind him, and she became a pillar of salt.” (1M19,36)

This stone was imagined so concretely that when I stood by the shore of the Dead Sea I was able to stare in amazement at its imposing size, which demonstrates that she did not belong to the race of modern human folk, but was part of the dynasty of giants.

Atlas and Mrs. Lot

The question is can the Biblical stone be compared with that of Atlas? We have been raised with the idea that the Bible is definitely different from every other text, that essentially it is unique.

If additional common elements turn up in the two events of turning into stone, it is not to the detriment of either, because related texts, distant dialect texts complement each other.

Lot's wife and Atlas not only were turned into stone, but the ban on looking back appears in both legends. It should not trouble us that in varying connections, Perseus uses the head of the Gorgon to turn Atlas into stone. He turns into stone anyone who looks at it. Perseus doesn't turn around to look

at the Gorgon, but he looks back at him in a mirror. The motif demonstrates an incredibly ancient origin, with which even the Indians were acquainted.⁸¹ Here a fatal turning back meant that the individual was turned into an island.

Orpheus too breaks the ban on turning back in the underworld, and immediately being turned into stone appears in Ovid's version, though merely as an analogy. Still it is there. For Ovid knew that this was where it fit in. In spite of the different rhetoric of the textual elements, they speak for themselves:

“So soon she drop’d, so sudden disappear’d
All stunn’d he stood, when thus his wife view’d
By second Fate, and double death subdu’d:
Not more amazement by that wretch was shown,
Whom Cerberus beholding, turn’d to stone;
Nor Olenus cou’d more astonish’d look,
When on himself Lethaea’s fault he took,
His beauteous wife, who too secure had dar’d
Her face to vye with Goddesses compar’d:
Once join’d by love, they stand united still,
Turn’d to contiguous rocks on Ida’s hill.”⁸²

Anyone who thinks that the legend of Orpheus and Eurydice cannot be compared with the Biblical stories, should remember that a snake bites Eve in the ankle after they are driven out of Eden, and Eurydice's ankle also “received snakes' teeth”, when she was “being driven out into the Underworld. The main point is that we have already demonstrated conclusively that with Mrs. Lot being turned into stone, the Bible is cognizant of the physics of being turned into a stone. Although while we're at it, we can show that this

⁸¹ *A világ teremtése [The Creation of the World]* American Myths and Legends. Nótárius Könyvkiadói Gazdasági Munkaközösség, [Notarius Publishing and Economic Working Party], p. 161.

⁸² *Metamorphoses by Ovid* (Book 10. The Story of Orpheus and Eurydice)

phenomenon, which is deeply ingrained in the Bible, can be found elsewhere.

Finally, Was Sarah Turned into a Mountain?

Let us remind ourselves that Sarah and Abraham were also giants.

“[...] Abraham himself was seventy times the height of an ordinary man, and each of his steps measured three or four miles.”⁸³

There is a verse in the Bible, which all but represents them openly as stone:

“Hearken to me, ye that follow after righteousness, ye that seek the LORD: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him, and increased him.”(Is.51,1-2)

I found a Sarah mountain range, in what I find is the most exciting part of the Holy Land. Seir means Sarah. And when we are in a place where they named a mountain or stone after someone, this means they considered them to be such, that is he or she had been turned into stone.

“Seir is the Biblical name of the mountain range that surrounds Petra, Sarah today. Mountains, cliffs, and stones were from the beginning places where gods were incarnated, which were represented symbolically by stone altars.”⁸⁴

The Cult of the Rock in the Bible

It turns out that patriarchs being turned into stone are among the Bible's props too. Presumably this is what is going to

⁸³ Graves – Patai. 1989. (27/9)

⁸⁴ Magnus Magnusson: *The Archaeology of the Bible Lands [Ásóval a Biblia nyomában]* Gondolat-Budapest, 1985, p. 225.

explain that well-known phenomenon familiar to everyone, though they may have forgotten the cause, and it has already fallen prey to conjecture. For this is the motive behind the cult of stones and rocks and the explanation for it at the same time.

Open the Book of Books anywhere and we will experience the deep intertwining of the concept of God and Rock. This does not have a poetic reason, as modern text analysts have it, but the explanation lies in being turned into rock.

“For who is God, save the LORD? and who is a rock, save our God?” (2Sam.22,32)

The God of my rock; in him will I trust: he is my shield, and the horn of my salvation, my high tower, and my refuge, my saviour; thou savest me from violence.” (Psalm.22,3)

“The LORD is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower.” (Psalm.18,2)

“The LORD liveth; and blessed be my rock; and let the God of my salvation be exalted.” (Psalm.18,46)

“I will say unto God my rock, Why hast thou forgotten me? why go I mourning because of the oppression of the enemy?” (Psalm.42,9)

“The LORD liveth; and blessed be my rock; and exalted be the God of the rock of my salvation.” (2 Sam. 22,47)

It's a pity that Szaniszló Jáki, who devoted a little volume to the cult of the rock in the Bible, examines only Biblical regions from his look-out tower...

Spiritual Rock?

It is enlightening that Bible studies find the concept of rock gods to be solely symbolic:

“The rock is a frequent designation of God, he is the certain foundation of the alliance, and at once the shield and protector of his people.”⁸⁵

Szaniszló Jáki holds the same opinion in this case:

“Yahve’s truly perfect temple [...] did not have to be built on a physical rock, [...] but on a spiritual rock, whose enduring strength was a constant in the trials and tribulations...”⁸⁶

What is emerging from the above quote is that the Rock is generally being identified solely with one of its characteristics, its solidity, though nowhere does the holy book encourage such an interpretation. On the contrary! A concrete and threatening rock being unfolds before our very eyes. David threatens the wicked in his psalm thus:

“When their judges are overthrown in stony places, they shall hear my words; for they are sweet. Our bones are scattered at the grave’s mouth, as when one cutteth and cleaveth wood upon the earth.” (Psalm.141,6-7)

Mountain Worshippers

One of the Biblical names of God is El-Shaddai – the god of the heights – which many interpret and translate as God of the Mountains. The holy book is full of the traces of a divinity of rock, which demonstrates that the ancient Jews were also rock worshippers. The chronicles say that the ancient Hungarians also worshipped mountains. This is not at all surprising because the whole world of ancient times was built on this faith.

⁸⁵ *Biblia [Bible]* Szent István Társulat, Budapest, 1992, p. 686, note 18,3

⁸⁶ D. Dr. Szaniszló, Jáki: *Erre a sziklára [On this Rock]*. Ecclesia, Budapest, 1991, p. 83.

Worshippers of mountains? Does this mean anything at all? What is there to worship in a mountain? Did they worship its solidity? This is nonsense. It is the kind of worship that [the great Hungarian poet] Petőfi feels for the world's most barren place, the Alföld, [the Great Hungarian Plain]!

Do you know why they worshipped the Rock? Because they didn't see it as a Rock, because they saw it as the original man, the ancestor, god the father, goddess the mother turned to stone. And now Rocks are deserving of worship?

A person today bites the sides of his mouth with good reason at the following, if he isn't aware of the ideology described above:

“Pliny is outraged that they rape the mountains, penetrate deep into the earth, and ravish and desecrate her holy womb.”⁸⁷

Men like these have gone missing today! Pliny leaps to the defense of the mountain virtually out of religious outrage, but as a gallant knight he fights against this harassment, which is as good as a desecration. He wants to challenge the miners to a duel! Nourished by such ideas, what a Don Quixote could be written from this!... To return to serious matters, at every turn the Bible admonishes people not to forget their origins:

“Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee.”(5M 32,18)

And yet only he who speaks this language of images understands this; otherwise, he thinks that it is “constancy” or “strength of character” that gave birth to man.

There is an Aztec conception that is eerily similar to this Biblical human being who was begot by a rock.

“This peculiar veneration of the mountain can also be found among the American Indians.”⁸⁸

⁸⁷ Nándor Várkonyi: *Az ötödik ember [The Fifth Man]* Széphalom Könyvműhely, 1997, p. 271.

“One day, early in the morning, the Sun shot an arrow into the earth. The arrow struck a hole in rock of the cliff’s house; it begot a man and a woman from the dust of the rock...”⁸⁹

The formula expressed in Sumerian, Huwawa beseeches the Sun, Utu. We can be eye-witnesses to this encounter between father and son:

“O, Utu, I don’t know my birth-mother, I don’t know my father who begot me; the mountain gave birth to me, you begot me!”⁹⁰

⁸⁸ Mitológiai *abécé* [*Mythological Alphabet*] Gondolat. Budapest, 1978, p. 480.

⁸⁹ *Sasok és kondorkeselyűk* [*Eagles and Condors*] 1977, p. 156.

⁹⁰ *Fénylő ölednek édes örömében* [*The Sweet Joy of Your Shining Lap*] A sumer irodalom kistükre [*The Little Mirror of Sumerian Literature*] Európa, 1983. Transl. Géza Komoróczy, p. 177.

Turning into a Rock in the New Testament

One just gapes in amazement that the prehistoric cult of the rock turns up in the New Testament, and not just in any old way. Yet you would think that the mentality of the New Testament is light years away from the past. It deserves a special study into how consciously and correctly the authors of the Gospels wove the ancient cult of the rock into their texts. The main point is that common blood flows in both Old and New Testaments, even if this contention is not to everyone's taste. But here we are doing detective work, and we aim to please only ourselves...

But then who is the Rock of the Gospels?

Jesus "Turns [Peter] into Rock"

The Rock of the Gospels is Peter:

"And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, a stone." (John 1,42)

Cephas means rock or cliff. Thus, Simon became Rock. Anyone who is sniffing on the trail of turning into rock is crazy, the gentle reader may think, but wonder of wonders, we're not alone. Szaniszló Jáki is not talking about the rock in a symbolic way.

"Christ called Simon the Rock, and turned him into rock. [...] Jesus's words, which turned Simon into the Rock."⁹¹

Furthermore:

"Jesus not only called Simon the Rock, but proclaimed that Simon was the rock."⁹²

⁹¹ D. Dr. Szaniszló Jáki. 1991, p. 73.

Well yes. This is straight talk. It is intoxicating to see all this in writing.

Turning into a Rock, Turning Back

Today it is difficult to know what to do with Jesus naming and qualifying Peter as the rock. He turns him into the pillar of the church, that is, we find ourselves in an architectural structure. We now know that being turned into rock is one of the most serious of punishments in the cosmogony. This is what happened to Atlas and also, we believe, to Adam. And they deserved it.

But did Peter really turn into a rock? In the legend of Atlas and Mrs. Lot the motif turning back appears. Although the motif of turning back isn't linked to Peter's turning into a rock, but much more to Paul. The point is that these motifs of ancient myth are close together even in the Gospels, although they have drifted away from each other in this case. This is a warning sign that this text was woven at an ancient loom.

Being turned into stone, however, is the worst of punishments. Let us look through Szaniszló Jáki's almost bewildering prism, which reveals secrets: is Jesus's "designation of" Peter the Rock a term of respect? How in fact does Jesus see Peter, how does he qualify him?

"Jesus reprimanded Simon [Peter], the Rock by calling him Satan."⁹³

Is Peter a Demiurge?

The above quote would obviously shock many people, including ourselves, if it didn't turn up frequently in folk traditions. It cannot be denied that there we see Peter as a devil. Wait, it is not that bad. He is not a diabolical perso-

⁹² Ibid., p. 109.

⁹³ Ibid., p. 72.

nality, but a sweet, unlucky demiurge. Lajos Kálmány, the great scholar of Hungarian primeval history wrote:

“As a result of the Christian influence, Saint Peter plays the role of the demiurge-devil in many myths. [...] We see Saint Peter as a demiurge in traditions wherein he does not wish to create but to destroy [...] The saying in use when the weather is hot also paints Saint Peter as a demiurge: ‘Nem hijába nat tél vót, Szen’ Pétör sok fát vágatott, ugyancsak rakat is a tűzre.’ (It wasn’t a cold winter in vain, Saint Peter had a lot of wood cut, and put it on the fire.)”⁹⁴

Peter and the Centre of the World

Sinful giants who reach the sky should be turned into stone in the exact centre of the world, since they hold up the cosmos. If it should turn out that Peter is also standing in the centre of the world, it would be an important reason for believing that his turning into a rock meant the same thing as it did for his mythical relatives. Peter, however, turns into a “rock” in Rome and not in the Holy Land, which is the centre of the Christian world. In practice, however, Rome becomes the centre of the Christian world.

But hold on a moment! The value of Rome as a place could be the same as that of Jerusalem, as it is the cosmic centre of the Roman Empire. Exactly as Mecca is the centre of the Muslim world. But what does Rome mean for Peter?

“[Peter] humbly carried out his historical duty, in the shade of that gigantic rock whose name was the Capitolium, the seat of the Roman Empire...”⁹⁵

Well, of course. The Vatican is built on the “pagan” centre of the world, just like they adjusted Christian holidays that

⁹⁴ *Az ősi magyar hitvilág* 1971, p. 313.

⁹⁵ D. Dr. Szaniszló Jáki. 1991, p. 82.

were related to Jewish ones to the pagan calendar.⁹⁶ Thus, Jerusalem and the spirit of Golgotha was transplanted to Rome. Such things do happen; one mustn't become alarmed:

“The idea that Jerusalem is the centre or navel of the Earth turns up not only in Jewish and Christian, but also later in Muslim mythology. [...] After the spread of Islam, and the fall of Jerusalem in 614, ancient Christian tradition, however, places the centre or navel of the earth not here, but at Christianity's holiest site, the Holy Sepulchre, next to Mount Golgotha.

The transfer of the navel of the earth from the Muslim Rock Temple⁹⁷ happened at the same time that Adam's alleged grave was transferred from there to Mount Golgotha.”⁹⁸

What does this mean for us? That Peter actually embodies Golgotha as a rock in Rome; he is the rock, the world mountain, who, like Atlas, holds up the Christian sky.

Peter, the Cathedral

But in our opinion, there should be a Saint Peter mountain somewhere, a place that somehow preserved Peter's metamorphosis.

Well of course there is one, only we haven't seen it with our eyes and we didn't dare understand what it meant. The Cathedral is itself the rock, which Peter was turned into; after all, this is Christianity's world mountain, or we could call it, Christianity's rock temple. Church or temple originally meant a rock or mountain, on its peak is the Pole Star. We have already discussed all this, about the cult of the

⁹⁶ Dr. Zoltán Gulyás's addition/remark/observation

⁹⁷ The Omar mosque (of Omar) – or Cliff/Stone Temple – was built in 691 on the site of Solomon's former temple.

⁹⁸ Aurél Ponori Thewrewk: *Csillagok a Bibliában* [*Stars in the Bible*] Tertia Kiadó, 1993, p. 60-61.

rock,⁹⁹ which became a cult of the temple. Every church is the reduction of a world mountain. A temple is built at the grave of Kalev,¹⁰⁰ the Estonian Titan hero.

“Whosoever when in Tallinn
Sets their eyes to look around,
they have seen the barrow grave,
where the people of following ages
have erected noble buildings,
built a fine church on this site.
Now the place is known by name as
Toompea Hill in Tallinn City.”¹⁰¹

This temple is in addition called the Dom Mountain of the city of Tallinn. Thus, the concepts of temple and mountain surround the original man in death.

Originally the rock, or world pillar, is the house of God:

“And this stone, which I have set for a pillar, shall be God’s house: and of all that thou shalt give me I will surely give the tenth unto thee.” (1M 28,20)

But if what Ipolyi says about the rock is still true, or if we are on the right track that there are common traffic rules in ancient texts, then someone inhabits these special rocks:

“[...] a rock is nothing but a living being which has been damned for its sins.”¹⁰²

The main point that is relevant to our case, however, is that Saint Peter’s cathedral is a recasting of Golgotha. And now we must not think that it was named after Peter, for it is actually he in person. He is the pillar and foundation stone of the heavenly kingdom of Jesus.

⁹⁹ Péter Pál Gulyás, *Köldökcillag a Pocakhegyen* [*Navel Star on Paunch Mountain*] Tertia Kiadó, Budapest, 2004.

¹⁰⁰ *Kalevipoeg*. 2011, p. 49-50.

¹⁰¹ *Kalevipoeg*. 2011, p. 62.

¹⁰² *Bodrogkeresztúri mesék és mondák*. [*Tales and Legends/Myths of Bodrogkeresztúr*] Akadémiai Kiadó, Budapest, 1988, p. 390.

Peter's Garden?

Atlas, Adam, and Göncöl are all owners of a golden garden. It is a pity that there is no such garden connected to Peter's name. Or is there? After all, he is the gatekeeper of Heaven; i.e. it is up to him whom he allows to enter the Gates of Heaven, which is a sort of garden, after all. He was given the keys to Heaven. Doesn't this mean that he is a sort of guardian of the garden? What if he were watching over the garden of Immortality, just like Adam or Atlas or Göncöl in their own version of the legend?

“And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.” (Matthew 16,18-19)

Well, what is Paradise like? Many identify it with Eden and whoever enters finds the apples, which were entrusted to Adam or Atlas:

“The chosen will gain eternal life through the fruit of the tree. Then they will transplant it and place it at the site of the pole star, the sacred place, beside the house of the eternal King, the Lord.”¹⁰³

From His Shoulders to Heaven

We have seen that an important feature of beings, who are pillars of the world, are their shoulders, and these shoulders are actually the two Göncöl constellations. Kabos Kandra, the great scholar of ancient Hungarian traditions, must have sensed something like this, because he came to the same conclusion as we did, but by taking an entirely different

¹⁰³ *Henoch Apokalypsise* [*The Apocalypse of Henoch*] 1941, p. 55.

route: Göncöl and Saint Peter embody the same idea; that is, essentially they are deeply identical:

“[...] We can take it as an infallible sign that Göncöl was a great, even divine, figure of primordial myth, whose role in the spirit and meaning of the ancient legends could not in the Christianised Hungarian belief system be conferred on anyone other than the Son of God. If ancient mythology considered that you could enter into the presence of Old Man God only on Göncöl’s shoulders, then it found the right figure for this role in Saint Peter...”¹⁰⁴

“The new faith divested the head god Göncöl of his original character, but it could not exile him from the sky, and could not erase him from traditional memory, as if he were the one who was the oft mentioned god of Hungarians.”¹⁰⁵

On the other hand, Kandra does not sense the titanic and cosmic perspectives of these personalities, and yet it is precisely this ancient vocation that explains it. The main point is that he does see the analogy between Saint Peter and Göncöl, though this is quite a surprising perception:

“For the Finns, who are our kinsmen, Göncöl (Otava, as they called him), is a main star; they always meant it when they sang about a star, in addition to the Sun and Moon. [...] He was Saint Peter, the doorkeeper, the home of the blessed of the ancient religion (if we could agree with them in this). You could get to the sky only by standing on his shoulders. If it doesn’t result from the above that they called Göncöl’s wagon Saint Peter’s, then please tell me where does this idea come from?”¹⁰⁶

¹⁰⁴ *Az ősi magyar hitvilág*. 1971, p. 417.

¹⁰⁵ *Az ősi magyar hitvilág* 1971, p. 416.

¹⁰⁶ *Ibid.*, p. 416.

“A Nagy Göncöl szekér Szent Pétöré vót. Szent Pétör elmönt szalmát lopni, oszt a csósz rajtaérte....”¹⁰⁷

[The Big Göncöl's wagon belonged to Saint Peter. Saint Peter went to steal straw, and he was caught by the field-guard...]

Interesting, no? We can read the name of the owner of the original wagon, which strangely enough has now become Saint Peter. Would he have sold it to him?

No. The Christian tradition has settled on an ancient legend. What can this prove and what is the lesson we can learn? The people's instinct is precise: they know that Saint Peter is the legendary equivalent of Göncöl. These are mute testimonials to this astounding compatibility and demonstrate that the doors of miracles of ancient times can open onto an enormous building, which is perhaps even more monumental than Saint Peter's Basilica.

¹⁰⁷ *Parasztbiblia* [*Peasant Bible*] 1995, p. 290.

Human Ancestors Made of Stone

It seems that Hebrew tradition has raised no veto in principle against Adam being turned into stone, since this is part of his thing. If things go on like this, we have dropped into a virtual great hall of turning into rock, on every floor in the mansion of this important tradition. If Adam deserved it in every respect and we find a mountain in which we recognise him, then let's not hesitate to believe our eyes that this can happen to him too.

In several texts that are related to the Adam story, turning into stone is the universal fate of sinful human ancestors who are giants. We can accept this more easily if we understand that everyone in the whole wide world believed this. Mountains are the sinful ancestors of men or women who have been turned to stone.

The Kalevipoeg's Linda Turns into Stone

To this day the Estonians pay their respects to a rock since it is their ancestral mother:

“With the speed of a witch's arrow
Modest widow of the Kalev Heroes
Was transformed into a block of stone,
Rocky pillar on Iru Hill.”¹⁰⁸

“The people call this stony pillar
Simply Iru's Mother-in-Law.”¹⁰⁹

Walk on the Father's Back

Nganasan (a linguistically related people of the Urals) legend:

¹⁰⁸ *Kalevipoeg*. 2011, 84.p. (3/374-8)

¹⁰⁹ *Ibid.*, p. 85. (3/407-8)

“Look, you can see the back of a mountain from the tent. Go straight along the mountain’s ridge (...) We can’t go on the ridge. Even if we reach the back of the mountain, we will be lost, and if we go along the ridge of the mountain, we will perish.

– Do you think we are walking on the earth?

The woman answers:

– This back of the mountain is my father’s back. That is what we are walking on.”¹¹⁰

The Son of the Mountain God

A Japanese genre-painting from prehistory:

“Susanowo descends from the sky to the earth, he reaches Idzumo province. There on the banks of the river Hi, he encounters an old man and woman weeping. A young girl is sitting amidst them. He asks them: ‘Who are you?’ The old man answers, ‘your servant is the son of the great God-mountain, an earthly divinity, Ashiandzuchi.’”¹¹¹

Mountain Man in a Sheepskin Waistcoat

Hungarian Legend:

“They soon encountered a big mountain. A big tree grew on its peak. As soon as they went on the mountain, it turned instantly into a man in a sheepskin waistcoat.”¹¹²

¹¹⁰ *Finnugor-szamojéd (urali) regék és mondák [Finno-Ugric – Samoyede (Uralic) Myths and Legends]* II. Budapest, 1984, Móra, p. 264-266. /Headless People/

¹¹¹ *A bűvös tükör [The Magic Mirror]* Selections from Géza Róheim’s Essays. Magvető Kiadó, 1984, p. 43.

¹¹² *Hetvenhét magyar népmese [Seventy-Seven Hungarian Folk Tales]* Elaborated by Gyula Illyés. Móra Ferenc Könyvkiadó. 1993, p. 494.

It's not even certain that he was transformed. It's possible that they recognised who he was really.

Treasure-Mountain-Father

A lament for a bride among the Zyryans (komi):

“My brilliant sun, my father,
Saint Nicholas who walks on the earth,
My treasure-deep-mountain-father
Why do you wish now to have
A plan such as this
To chase me away, to drive me out?”¹¹³

You do not believe that here it is really the father who is evoked, but the bride is speaking to the primordial father, to the Mountain that has stood from the beginning of time, essentially to their god. We are fortunate also that this one has a treasure cave in its belly, like Adam's mountain in Mecca...But we'll come back to that.

Stone Father?

The Indian variant:

“Shiva is the Mountain; he chose as his consort Parvati, the daughter of Himava who reached the sky.”¹¹⁴

What? A serious young man, Shiva – who is the central divinity of a world religion – takes as his wife, the daughter of a mountain? Clearly the stork didn't bring the Himalaya (Himava) as a mountain, and it didn't bring his daughter as a mountain, but engendered her as a giant, as Atlas his daughters. It must have been a customary sin that can be laid

¹¹³ *Hozott Isten Holdacska* [Welcome, Little Moon!/] Finno-Ugrian incantations, prayers, lamentations, Európai Könyvkiadó, Budapest, 1979, p. 369.

¹¹⁴ Ervin Baktay: *Indiai regék és mondák* [Indian tales and legends/myths] Budapest, 1963, Móra, p. 32.

to his account, which is why he was turned into a mountain. So it is precisely he who will prove to be the exception.

The Story-Telling Rock

There is an American Indian story, which is identical to the above, although here they have forgotten the essential thing. Perhaps it is more interesting like this; at least it won't be drummed into us, so that we don't become too sure of ourselves:

An orphan child just sauntering along, just following his nose, hears strange sounds. An enormous Rock speaks to him, makes him a business proposition: in exchange for a game, he will tell him stories. The child is intrigued and does not make a secret of it. It doesn't take much time before the whole tribe goes to the Rock as if to some entertainment centre to listen to their stories:

“When everything grew quiet, the Rock spoke thus:
I will tell you a story from once upon a time. Sometime long, long ago when the world, which exists today, was created, there was another world...”¹¹⁵

Thus, this is not just mumbo-jumbo, but real stories. Originally every tale told the story of the origin of the cosmos. The Rock entertains the public with ancient tales of the tribe; it tells tales with cosmogonic subjects. Nobody asks him how come he is so well informed? Clearly, he is the tribe's primordial ancestor, who has been turned into a Rock, that is he knows the subject from experience, since it happened to him, a member of the ancient clan of the tribe. The Rock's willingness to communicate and excellent appetite indicate that there is a giant primordial ancestor hidden inside it.

¹¹⁵ *A mesemondó szikla* [*The Story-Telling Cliff*] 1969, p. 215.

The Great Mother Turns into Stone

“The Agdos-rock took the form of the Great Mother – thus goes the story –, and Zeus slept on it. In his dream, while he was wrestling with the goddess, his sperm fell on the rock. In the tenth month the Agdos-rock gave birth to an ungovernable, wild, androgynous, and doubly passionate being, Agdistis.”¹¹⁶

Niobe Was a Primordial Mother

The case of Niobe

„They say that somewhere among the rocks on the mountain pastures of Sipylus, where the nymphs live that haunt the river Achelous, there, they say, she lives in stone and still nurses the sorrows sent upon her by the hand of heaven. Therefore, noble sir, let us two now take food; you can weep for your dear son hereafter as you are bearing him back to Ilius – and many a tear will he cost you.”¹¹⁷

What is less well known about Niobe is that she was considered to be a primordial human being, like Adam, Eve, Sarah or Atlas. From there it is just one step to being turned into stone; that is, she carried her fate within her:

“[Niobe] appears in Boiotia as one of the ancestral mothers of humanity.”¹¹⁸

It isn't a joy to be turned into stone. Niobe isn't delighted, either.

“Since having been turned into stone she stands on the Sypilos Mountains, she continues to suffer in her shape as stone, as the gods have willed it.”¹¹⁹

¹¹⁶ Károly Kerényi. 1977, p. 63.

¹¹⁷ *The Odyssey by Homer*. 1900.

¹¹⁸ Károly Kerényi. 1977, p. 146.

¹¹⁹ Ibid., p. 147.

Adam and Niobe in the Same Boat

Since when did Niobe deserve to be turned to stone? By making herself a goddess.

“The women were together around Leto’s altar, when Niobe arrived among them. Every eye turned to her. [...] Niobe spoke to them haughtily: [...] You should fall on your knees before me! [...] Leto saw that her altar remained empty.”¹²⁰

Otherwise, Niobe was a granddaughter of Atlas; thus, being turned into stone was a family tradition.

There is a story going around about Adam similar to what we’ve just found out about Niobe; that is, he became the centre of attention, thus irritating God:

“All living things approached the radiant Adam in awe, mistaking him for their Creator. But as they prostrated themselves at his feet, he rebuked them saying: ‘Let us come before God’s presence with thanksgiving; let us worship and bow down, kneeling before the Lord our Maker...’”¹²¹

“Adam’s huge frame and radiant countenance so amazed the angels that they called him ‘Holy One’, and flew trembling back to Heaven.”¹²²

Let’s not forget, Adam willy nilly seemed to threaten God’s position, thus calling his fate down on himself. That is why God keeps him far from the fruit of immortality; after all, if he ate of it, “he would become as one of us.”

Adam’s fate is also Niobe’s.

¹²⁰ *Mitológia* Imre Trencsényi-Waldapfel. Gondolat Kiadó, 1983, p. 126.

¹²¹ Graves – Patai. 1989. (9/g)

¹²² Graves – Patai. 1989. (9/g)

We're All Right, Jack

For us, there is no doubt that Adam began life as a giant and ended it as a mountain. We recognise him in Golgotha and other Adam mountains too, as his spirit lives there. We haven't even mentioned our first suspect, God Mountain, even though it has within it "corpus delicti", if we can prove the truth of the question that the *Zohar* raises...

There is already one thing that is not open to debate. The fate of the fruit does not end – as we might have believed until now – by Adam consuming it with relish, then he wipes his own hem because the apple is lying there, waiting in his cave-belly. Wouldn't the mills of his stomach have ground it down? What kind of apples are these, and how do they produce their allegedly benign influence?

Ink Soup With Paper Noodles

If the fruit of Eden really does turn up, or Moses really does bring it out of Mount Sinai, then we can say that this event took place in a physiologically unnatural way. According to this, Adam's digestion was not unexceptionable, or the ancients must have imagined this whole consumption of knowledge in a radically different way. As with so many things, they might have had an ancient conception with a different entrance.

In truth there is a problematic that belongs here but is irritatingly absurd, and which one hesitates to propound, what we can call the consumption of knowledge. So far as we know, no professional research would have diagnosed this theme in any way. Perhaps because it cannot be denied that looking at it from here, the distant future, it appears that they were not entirely sober when they compiled the tradition. It is worth discussing it, for the peculiar cases of the consumption of knowledge, even the consumption of books, appear tendentious. So let us take a closer look, perhaps we can see how things stand in this regard. We may even find out that it isn't quite the nonsense it seems, but quite the opposite; it might even help us understand the consumption of the fruit of Eden.

The Swallowed Book

In a very old Finno-Ugric, Cheremis (Mari) story a greedy cow causes a veritable national tragedy: she swallows a holy book. Let us not forget that this holy book is both a magical object and a depository of knowledge, because cosmogonic conceptions are coded in their legends. An important and majestic, even magical, object disappears without a trace.

“They say that once upon a time, the Mari had a book written in Mari. A Mari was mixing grits in the house and he led the cow inside to feed it. For some reason the Mari put the book on the edge of the stove and left it there. While the cow ate the grits, unnoticed, she swallowed the book too [...]. A few years later the Mari slaughtered the cow. When he opened her, he saw a stomach in a hundred parts. There never was such a stomach in a cow. The Mari took out the stomach of hundred sections and carried it to the well to wash it. While washing it he recognised his book: ‘This looks like my book!’ he cried. Though the Mari recognised it, he couldn’t read. So he put it in the meat so it could be eaten.”¹²³

What we need to know about this is that the magic book survived its ordeals and finally escapes the living labyrinth. From the standpoint of the object of knowledge, if our supposition proves to be true, this basic situation is identical to that of Adam swallowing the fruit of knowledge.

Yes, but we have to habituate our eyes to this phenomenon; it cannot be denied, this needs some patience.

The Great White Votyak Cow

The Votyak variant of this story is as follows:

“In the beginning, every Votyak lived in one place, and the old people often learned to pray and sit in judgment from the yet older ones. The people were quite educated in those days. [They scattered later.].... they decided that before they forgot everything – the order of prayers and laws and other things – they would write them up on the bark of a birch tree. They peeled a tree, and with the bark

¹²³ *Finnugor-szamojéd (uráli) regék és mondák [Finno-ugric and Samoyede (Uralic) Myths and Legends]* 1984, p. 329.

bound a book and wrote the prayers and customs in the book with pusses.¹²⁴ Then they hid the book under a large white rock. [...] Once the book was written, the Votyaks made sacrifices ever more rarely to Inmar¹²⁵ [...] Inmar got angry at the old people and the book and sent a large white cow to the white stone and – while the guard was asleep – she ate the book.’’¹²⁶

The Accents of the Text

Let’s just play with this audacious thought, without taking any responsibility. Wasn’t this legend constructed in the same way as the apple-sin of Eden?

They write the knowledge on the birch-bark = Knowledge on the tree.

They peeled the tree, and made a book from its bark = this belongs to the tree of knowledge; they take knowledge from the tree.

Inmar got angry = God gets angry at man

The great white cow ate the book = Knowledge is swallowed.

They find the swallowed knowledge in the cow’s stomach = Moses takes the tablets from the mountain, or the fruit of knowledge of Eden is found.

Don’t be scandalised by my comparing a seemingly silly legend, a shaggy tale about a cow, with the basic book of Western culture. But perhaps it is the winds of olden times that have brought us these stories about cows. In the long run, the cow might mean more than herself; she might have been the object of an extraordinary cult.

¹²⁴ Family sign; it might have meant a letter at one time.

¹²⁵ Inmar: the chief god of Votyak mythology.

¹²⁶ *Finnugor-szamojéd (uráli) regék és mondák [Finno-ugric and Samoyede (Uralic) Myths and Legends]* I. 1984, p. 369.

The Holy Cow

Both the cow and the bull were at one time divinities in the eyes of the world. Wherever we turn in tradition, the signs of this turn up, and their cult, strange as it is, still lives on even today, for example in India. The source of this idea lies in the era of the Bull, i.e. it has an astrological foundation. It wouldn't hurt in the case of the odd knowledge-eating white cow to turn our thoughts in this direction. But this is not easy; they don't discuss the former cult of the cow and bull together, although it would be logical.

The Sumerians worshipped their main god, Father Enki, in the shape of a bull. The Accadians prayed to a celestial cow in their hymns. The ancient Greeks, Cretans, constantly focus on bull divinities. The bullfight of our day is what remains of this cult.

The Kalevala devotes an entire episode to the slaughter of an ox of cosmic dimensions. One of Heracles's deeds is to defeat a bull. And it isn't by chance that the same thing crops up in the legend of Miklós Toldi. They throw a multi-coloured liver at Toldi as a kind of payment. One might suspect that in the original version this might have been a fateful moment, for it isn't out of the question that he might have got a magical book... at one time liver was considered an organ of knowledge.

Zeus too is a celestial bull, for it is as a bull that he abducts Europa. Thinking along these lines, might it not be the source of the principal adjective that describes his wife, Hera, cow-eyed? Perhaps this is more than a simple simile, and she is the cow goddess on the right side of Zeus, who was originally worshipped as a bull? Milk, cosmic milk, the Milky Way ultimately issued from her breast.

In Egypt Mother Nut, who was a cosmic goddess, was turned into a celestial cow, into the Milky Way so she could transport Ra, the sun god.

“Nut turned into a cow, and his majesty Ra sat on her back. (...) His majesty rode on her back to his palace and took his leave of human beings. And the earth was cast in darkness.”¹²⁷

But what is important for us now is that the Votyak white cow must have come into contact with a book of knowledge, which presumably was a celestial body... We shall return to this question to prove it in connection with another matter. Now the main thing is that swallowing the holy book caused such a commotion, because it must have had cosmic consequences. We have to think about this in the knowledge of other related subjects. A text like this – not confused, but debased – owes its vitality to the fact that the testators are clearly aware – not of its meaning any more – but of its significance.

What is Hidden in the White Horse's Stomach

Anybody can think what they wish, but in its totality this knowledge-eating white cow reminds us of the ancient Magyar cult of the white horse. Let's see, why? Not only because they are both white, but because it was the custom to predict the future from the entrails of a white horse, that is, knowledge must have entered the entrails:

“It is customary to predict the future from the entrails of a White Horse, I heard that the white horse was killed and the future was predicted from its entrails. Then they burned fires before prophesying. That is what my old mother mentioned (Barslédec)”¹²⁸

It is not customary to ponder the source of such a bizarre idea as predicting the future from entrails. Perhaps there are

¹²⁷ *Mitológiai ábécé [Mythological Alphabet]* 1978, p. 98.

¹²⁸ Zoltán Magyar: *A mindentudó fű [The Grass That Knew Everything]* Liliom Aurum, 2002.

ancient-rational antecedents mentioned above to the fact that the initiated rummaged all over the wide world in disgusting places like entrails. If we accept that swallowing knowledge was the central event in former astrological legends, predicting the future from entrails can clearly gain meaning...

But this is nonsense, you readers might say.

We have other arguments: a Hungarian legend – The Son of the White Horse – can bring us closer to the truth. Here too the horse is white and you know how he exercises himself? He peels tree bark.

“This white horse foaled once, she gave birth to a son, whom she suckled for seven years, then she said to him:

‘My son, do you see that great tree?’

‘I see it.’

‘Go, climb up to the top. Pull down its bark.’”¹²⁹

The tale does not tell you the kind of tree it was, nor whether the bark contained knowledge? And there is no reference to consuming the bark either. Nevertheless, this does have something to do with us, because of the following:

The Siberian legends cited pointed to the fact that tree bark can be a sacred object, which is connected to sacred knowledge, or that at one time it meant something beyond itself.

Our tale of peeling the bark of a tree is presented as a trial of strength, but this is irrational! If this were the case, he would have had to tear the tree from its roots, or crumble a rock for which you really do need raw strength. It wasn't really a trial of strength but more like a kind of initiation. Let's place our trust in his stripping the bark off the tree so as to consume it, and in this way he ingests the magical knowledge. As in the case of the Votyak cow, who is white and has hoofs like the

¹²⁹ László Arany: *Magyar népmesék* [*Hungarian Folk Tales*] Móra Ferenc Könyvkiadó, 1979, p. 78.

mother of the Son of the White Horse? And the two legends were able to mend, complement, and enlighten each other... But is there such a thing; does the consumption of knowledge appear in sublime Greek culture? Of course it does. There are appetising incidents of consuming knowledge, which we have misunderstood just as much as we have misunderstood the past, on which, by the way, our knowledge today is based.

To continue with our story, the question is didn't the tree bark that contained knowledge come into connection with the White Horse, the same as with this similarly white Votyak cow?

Swallowed Knowledge – in Greek

Everyone knows this legend, or at least these series of events, without guessing that it feels most at home in the drawer of the exciting consumption of knowledge. Elsewhere it is nonsense:

“Zeus had intercourse with Metis, who turned into many shapes in order to avoid his embraces. When she was with child, Zeus, taking time by the forelock, swallowed her, because Earth said that, after giving birth to the maiden who was then in her womb, Metis would bear a son who should be the lord of heaven.”¹³⁰

This legend, as always, is interpreted as a symbolic affair, though the automatisms of these interpretations do not work at all. We see that Zeus's stomach doesn't digest Metis. She is fixed in his stomach like a computer module and whispers good advice to the great god. In Adam's and Wipunen's stomach – we shall soon investigate their case in detail – the mysterious subject of knowledge exerts its beneficial effect in the same way.

¹³⁰ Apollodorus. 1921. [1.3.6]

“Only anticipating all this, he swallowed Metis, so the goddess signals him good things and bad from inside.”¹³¹

“Now Zeus, king of the gods, made Metis his wife first, and she was wisest among gods and mortal men. But when she was about to bring forth the goddess bright-eyed Athene, Zeus craftily deceived her with cunning words and put her in his own belly, as Earth and starry Heaven advised.”¹³²

In Birro Veritas

The gods of beer nations send knowledge down their throats mixed with their drink, because obviously it is more enjoyable that way. The mead of Finland, the beers of the Germanic and Scandinavian legends are served as the drink of the gods. Thus, it is a magical beverage. But the ancient Egyptians and Sumerians were also beer drinkers...

The Germans speak of the beer of wisdom, their chief god Odin exchanges one of his eyes in pledge for a mouthful, and he obviously knows what he is doing. There is no question here of alcoholism, after all, he could hardly be satisfied with one mouthful...

Nanoferkaptah of the Egyptian novel *Setna* also breaks a lance on behalf of the beery version; obviously the magic book cannot be eaten dry:

“Nanoferkaptah writes the words on papyrus, pours beer on it, dissolves it and drinks it, thereby gaining knowledge of everything that was in it.”¹³³

Here you can find what this scramble for knowledge, for a book was for?

¹³¹ Hesiod: *The Birth of Gods* Magyar Helikon. 1974, p. 34.

¹³² Hesiod, *Theogony* 1914. [886]

¹³³ *Szetna regény* [*The Novel Setna*] Magyar Helikon, 1962, p. 18.

“The owner of the magic book owns the Earth and the Underworld.”¹³⁴

The novel *Setna* also informs us clearly that knowledge, just like the forbidden fruit of Eden, can bring on fatal trouble to its owner, Nanoferkaptah, and his wife.

Behold, this consumption of knowledge mixed with beer, which may make us smile, gradually regain their honour, in fact, in correct style, their sobriety. There is a need for this, as understanding of the text can easily run into the sand.

¹³⁴ Ibid. p. 7

Consumption of Knowledge in the Bible

What do these motley legends have to do with the Bible, you may ask? Although Adam ate a fruit of knowledge, this scene is lifelike, and does not try one's patience, as does the beverage of knowledge mixed with beer, or the mediocre consumption of books. Or yet? There are examples of the consumption of knowledge in the Bible that strain the reader's credulity.

"Eat What I Give You"

Celestial visitors offer the prophet Ezekiel the pleasure of a visit... with great solemnity they urge him to swallow a scroll:

"But thou, son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house: open thy mouth, and eat that I give thee. And when I looked, behold, a hand was sent unto me; and, lo, a roll of a book was therein; And he spread it before me; and it was written within and without: and there was written therein lamentations, and mourning, and woe." (Ezekiel 2,8-10)

"Moreover he said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel. So I opened my mouth, and he caused me to eat that roll. And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat it; and it was in my mouth as honey for sweetness." (Ezekiel 3,1-3)

There is no question but that these scenes in both appearance and philosophy are out and out compatible with the universal ancient tradition.

The Law of Jealousy

In the Bible the unfaithful woman¹³⁵ is made to drink accursed water; this scene confirms that there was a widespread view that knowledge, the Word can come into us by swallowing. Let us take a look at this special ceremony:

“And the priest shall write these curses in a book, and he shall blot them out with the bitter water. And he shall cause the woman to drink the bitter water that causeth the curse: and the water that causeth the curse shall enter into her, and become bitter.” (4M 5,23-24)

Golden Calf Drunk? Law Tablets Drunk?

Thus the imbibing of an accursed drink is present in the holy book and thus another series of puzzling events can be explained. I am thinking of another familiar Bible story in which the faint-hearted people do not have the patience to wait for Moses to return from Mount Sinai with the law tablets, but they have Aaron cast a golden calf so that it should lead them further down their journey. And what is the fate of the calf?

“And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses’ anger waxed hot, and he cast the tables out of his hands, and broke them beneath the mount. And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strawed it upon the water, and made the children of Israel drink of it.” (2M 32,19-20)

The sinful people drank the water into which the burned golden calf was dissolved, we know this much, but nobody has any idea why? The drinking of the accursed beverage could be the solution of this scene.

¹³⁵ András Kövér drew my attention to this relevant episode.

Indeed, all this can supersede the ideas we have about the breaking of the tablets: Since Moses essentially broke the tablets of knowledge at virtually the same time as he broke the golden calf; perhaps he had the people drink them too? These two events are part of each other. The breaking of the calf served the swallowing and the breaking of the tablets could have the same cause or explanation, beyond the anger and justified disappointment. Was that how the broken divine knowledge mixed with water would get into the people's stomach in the pre-Biblical text? Why it doesn't hurt to reckon on this, because we found out in the Zohar that the stone tablets in question are from the Tree, or they are the forbidden fruit of Eden that is suitable for consumption.

You Have to Prophecy

The possibility of swallowing knowledge is known and recognised in the New Testament.

The visions of John are reminiscent of Ezekiel's experience from the beyond; clearly, it cannot be a question of taking over, but they both saw and experienced the same thing. John is given the same honour, the same privilege of being made to swallow a book too.

“And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter. And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.” (Revelations 10,9-11)

In Ezekiel's case, we don't know black and white what this odd ceremony was for. In his case, one is forced to make a tip on a rite whose significance has faded. With John, however, it turns out that man could come to possess divine knowledge from the swallowed book. But what could this knowledge be, to what can it be related? Originally it must have been some ability to see into the future, a kind of visionary ability.

Can this be translated into Adam's case?

Adam Becomes a Soothsayer

One thing is sure, what did not become clear in the case of eating the apple of Eden, what kind of returns come from the consumption of the fruit of knowledge. Adam did not appear in the Garden ignorantly; after all he speaks to God, and they understand each other (before the apple), and they have a wonderful conversation with Eve. The breaking of a taboo indicates high intelligence, the ethics of the matter is another question...The main thing is that the forbidden fruit turns Adam into the possessor of special divine knowledge:

“And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever” (1M 3,22)

But what's this? Foreseeing the future. Astrological knowledge. Ultimately the future is written in the stars:

“Some hold that Adam, by eating the fruit, won the gift of prophecy.”¹³⁶

The main thing is that divine knowledge must have originally meant visionary knowledge, the ability to see the future.

In summary we could say that Adam swallowed the objects of knowledge and this had the same effect as the swallowed book has on his famous descendants, Ezekiel and John, or

¹³⁶ Graves – Patai. 1989. (12/h)

Metis in Zeus. The outcome is that Adam can see the future, and can predict the future.

Biological Effect

In Madách's short, though mighty work, *The Tragedy of Man*, the biological effect of eating the apple shows up clearly: the fruit opens Adam's third eye, he seats himself in comfort and he watches the film: The whole of human history appears before his eyes in all its pomp and glory. In essence Madách's work is built on the idea that eating the apple makes you see the future. How in hell did Madách know all this?! For what is sure is that none of this can be read into the Bible; but from the corners of spider-webbed legends. How could he know this? The great poets are the possessors of magical knowledge: they understand and speak the ancient language; they have inherited it in some way.

Object of Knowledge, in Titanic Entrails

The Wipunen File

Similar examples help one orient oneself in the labyrinth of texts.

There is a succession of events in the Kalevala that can help us to imagine the ancient Moses expedition and mission that are so important for us. What if he had originally descended onto the living Adam Mountain, so as to rescue the fruit taken from the tree, that is, the tablets. Let us not regret the time spent with the Kalevala, for we can use what we have learned there as a compass.

The beginning itself is promising: Wainamoinen sets off on a journey, then he happens upon a gigantic being that has been partially turned into stone and resembles a mountain. He enters his mouth as through a gate and wanders inside his bowels for a long time. He comes across the objects of focus and takes them out of the titanic being, though it cannot be said with his assent. These objects of knowledge, in other words magic spells, which students of the Kalevala like to conceive as abstractions, are tangible and can be transported just like Moses's law tablets.

Wipunen could be a text-book example of a living mountain: it has a mouth, a stomach, it even has a liver! Wainamoinen, who is canoodling about in his insides, can carry on a conversation with him; thus, it is clear that he is as intelligent as our Adam. This is their famous encounter:

“Now he thrusts his staff of iron
Through the mouth of wise Wipunen,
Pries his mighty jaws asunder,
Speaks these words of master-magic:
‘Rise, thou master of magicians,

From the sleep of Tuonela,
 From thine everlasting slumber!’
 Wise Wipunen, ancient singer,
 Quickly wakens from his sleeping,
 Keenly feels the pangs of torture,
 From the cruel staff of iron;
 Bites with mighty force the metal,
 Bites in twain the softer iron,
 Cannot bite the steel asunder,
 Opens wide his mouth in anguish.
 Wainamoinen of Wainola,
 In his iron-shoes and armor,
 Careless walking, headlong stumbles
 In the spacious mouth and fauces
 Of the magic bard, Wipunen.
 Wise Wipunen, full of song-charms,
 Opens wide his mouth and swallows
 Wainamoinen and his magic,
 Shoes, and staff, and iron armor.
 Then outspeaks the wise Wipunen:
 “Many things before I’ve eaten,
 Dined on goat, and sheep, and reindeer,
 Bear, and ox, and wolf, and wild-boar,
 Never in my recollection,
 Have I tasted sweeter morsels!”¹³⁷

Even Gilgamesh...

Before we go on with Wipunen’s file, let’s have a glance at Gilgamesh who thirsted for immortality, since he is walking in Wainamoinen’s moccasins. And in those of Moses too, for Gilgamesh is advancing into a man mountain, a certain “living man mountain”, in the matter of a word or rather writing:

¹³⁷ *The Kalevala*. 2000. (Rune XVII. Wainamoinen finds the lost-word.)

“The lord [Gilgamesh] turned his desire toward
the mountain of the living man...
[...] I want to enter the mountain
[...] I will write my name on it;
on his land, where others don’t write their names,
I will write the names of the gods.”¹³⁸

The epic poem Gilgamesh has become enigmatic, and although the text in question has diverged from the Bible, as well as from the Kalevala, its significant elements are nevertheless the same as in our standard legends, like those ancient motifs of astrological myths whence all these stories took off. Why? Gilgamesh also wishes to go into a living mountain, and the goal of his journey is also connected to writing. So we have found the journey, the mountain, and the writing in one bunch. They are also similar in that the modern reader does not really understand any of them.

Why does Gilgamesh undertake such a strange journey and what does it mean: the mountain of a living man? We’ll give you a hint: this too is a man mountain; so we are somewhat in the picture.

But let’s go on with the Wipunen case, which we are far from having finished.

Wipunen’s Antecedents

But who is this Wipunen anyway? The unfortunate was pronounced to be vegetation, because from a distance his head seems to have been grown over by trees, and he was equated with earth, or more precisely he had turned partially into stone. The bigger problem was that they didn’t raise the Question, “who are you and where is your home?” Why is he the way he is? What are they looking for, and how did those mysterious objects get into his stomach into which

¹³⁸ *Fénylő ölednek édes örömében.* [*The Sweet Joy of Your Shining Lap*] 1983, p. 169.

Wainamoinen descended to find them? For he swallowed them, just like Adam swallowed the apple. Generally objects find themselves in the stomach by being swallowed. It could have been a forbidden swallowing of knowledge, just as in the Bible, that is why it looks like what it looks like. Wainamoinen took from it the signs of sin during his journey.

Such descents are customary in ancient texts, so that we don't think this is some tale without precedent: let's look at a splendid conversation piece from Samoyede tradition, in which someone makes a Gulliver's travels inside a girl:

“‘What have we here, little sister! Where is the jurák? I will eat it!’

‘You’re a god, look for it.’

‘I will.’

He searches in the girl's nostrils. He crawls into her throat and slips out from the back opening.

‘Sister, where did you hide it?’

‘You didn't find it? Just keep on looking for it.’”¹³⁹

Where are we? There where Wipunen chose for us a confession that is splendidly suitable for singing from the historical precedents. He, who has knowledge in his stomach, has butter on his head and he will pay the price. Let's just repeat it:

“In areas where Hungarian is spoken, most often in Northern Hungary and Transylvania, there are legends associated to certain rocks that consider the stone to be a living being that has been damned for its sins.”¹⁴⁰

¹³⁹ *Finnugor-szamojéd (uráli) regék és mondák* [Finno-Ugric-Samoyede (Uralic) Myths and Legends] II 1984, p. 246.

¹⁴⁰ *Bodrogkeresztúri mesék és mondák* [Tales and Myths of Bodrogkeresztúr] 1988, p. 390.

Further:

“In the tales of Tündér Ilona [Fairy Ilona] one-eyed giants watch over the garden where golden apples grow. [...] the hero turns the giants into stone by touching them with his magic wand.”¹⁴¹

But let's not feel sorry about Wipunen's appearance; let's rejoice, for it is a tremendous piece of luck for our case! He is the veritable missing link. Why? Because he has only been partially transformed, and his human and titanic features are still visible. On the other hand, he has become partly changed into earth, in our opinion, a mountain. The texts did not preserve this kind of significant duality, which is the evidence for the transfiguration. Atlas must have looked like this, thanks to the apple sin, but succeeding generations must have seen him as a dead mountain.

But let's have a look at Wipunen's identity papers. Does he really have the same pedigree as Adam, Göncöl, Atlas, etc.? Can he join their illustrious club?

Does he have a garden? Can he see the future? Does he reach the sky?

Wipunen's Garden

We have devoted a special section to the exciting recognition that gardens can be found on the peaks of aforementioned mountain beings, since they themselves reach the sky. Our research has degenerated to the point that we must announce that they actually wore these gardens on their heads as headdresses. Atlas's garden is on his mountain, since in our reckoning, Eden was originally on an ancient Mount Sinai, or another cosmic mountain, the original Golgotha.

¹⁴¹ Arnold Ipolyi. 1854, p. 121.

“Adam’s terrestrial Paradise, the Garden of Eden, was speculatively located first on the Mountain of god”¹⁴²

We did not make a secret of the fact that Tibetan tradition also mentions a magic tree on the crown of head that makes wishes come true. This is a pleasant surprise indeed. You will not believe that it is possible that our old friend, Cyclops is related, for Homer depicts him as a mountain that is covered with a forest. He is a man mountain, and he wears a garden and trees on his head. We shall come back to this later:

“He would have nothing to do with other people, but led the life of an outlaw. He was a horrid creature, not like a human being at all, but resembling rather some crag that stands out boldly against the sky on the top of a high mountain.”¹⁴³

Minds can be set at ease in the case of the Kalevala too: Wipunen wears this amusing little garden because of which he is constantly misunderstood, and incorrectly labeled, as being on his head, like the others mentioned before:

“(Wipunen) With his magic songs lay yonder,
Stretched beside him, lay his sayings,
On his shoulder grew the aspen,
On each temple grew the birch-tree,
On his mighty chin the alder,
From his beard grew willow-bushes,
From his mouth the dark green fir-tree,
And the oak-tree from his forehead.”¹⁴⁴

So Wipunen is our man, for he wears a garden on his head. But does he have the requisite gift of prophecy?

¹⁴² Graves – Patai. 1989. (11/2)

¹⁴³ *The Odyssey by Homer* 1900. (IX.)

¹⁴⁴ *The Kalevala* 2000. (Rune XVII. Wainamoinen finds the lost-word.)

Wipunen's Professional Qualifications

We don't have to prove it, even a child can see that he is a soothsayer; he's a "splendid medicine man". But where does he get his knowledge from, they forget to ask because they think he was born a soothsayer.

We don't even have to say it; he acquired his abilities in the same way as Adam and our other friends. He ate knowledge and we saw the evidence for this in his stomach. He had to turn into stone as punishment and this is the explanation for his coma and his being prone.

"Wise Wipunen, wisdom-singer,
Ancient bard, and great magician,
With his magic songs lay yonder..."¹⁴⁵

Do you remember? We found Kul also lying about who abducted the Sun and the Moon.

Did Wipunen Too Reach the Sky?

The Kalevala does not mention Wipunen's physical size; the average reader thinks he is a flat forest grove. In our opinion Wipunen – that is Untamo – must reach the sky; there are signs of this in the Finnish myths and legends:

"Untamo is the most gigantic of giants!"¹⁴⁶

If it is true that he is the most gigantic of giants, then like Atlas and Adam, he must reach the sky. That he really did reach the sky can be only deduced indirectly from the Kalevala, but that is better than nothing. In Wainamoinen's preparations for his journey, or more exactly his dress, he is prone to blurt out where he is in fact going.

¹⁴⁵ *The Kalevala* 2000 (Rune XVII. Wainamoinen finds the lost-word.)

¹⁴⁶ *Tündérek, törpék, táltosok* [*Fairies, Dwarves, and Sorcerers*] Fairy stories from all parts of the world. Móra Ferenc Könyvkiadó, Budapest, 1973, p. 35.

Skywalking Uniform

If someone dons a bridal gown, or frog's leg, it is unlikely that he is going to the market to buy potatoes. It is not customary to notice that Wainamoinen who is getting ready to go to Wipunen goes in for a ritual of dressing that is clearly characteristic of those who are preparing to travel the cosmos, and descend into hell.

“Ilmarinen, worthy blacksmith,
Make a shoe for me of iron,
Forge me gloves of burnished copper,
Mold a staff of strongest metal,
Lay the steel upon the inside,
Forge within the might of magic;
I am going on a journey
To procure the magic sayings,
Find the lost-words of the Master,
From the mouth of the magician,
From the tongue of wise Wipunen.’
Spake the artist, Ilmarinen:
‘Long ago died wise Wipunen,
Disappeared these many ages,
Lays no more his snares of copper,
Sets no longer traps of iron,
Cannot learn from him the wisdom,
Cannot find in him the lost-words.’”¹⁴⁷

But if he needs a uniform in which he will travel the cosmos and step into the sky as if he were going to a world mountain, this indicates that Wipunen really did reach the sky. But let's have a look, is this true or not?

¹⁴⁷ *The Kalevala*. 2000. (Rune XVII. Wainamoinen finds the lost-word.)

The Talking Garment

Let's see the preparations of a Vietnamese hero before he ascends into heaven:

“Tell him I will need a tall iron horse, an iron rod, and an iron suit. [...], his iron suit was like the moon, his iron high hat glittered in the colours of the rising sun. [...] They brought the iron horse, three times the size of an ordinary horse. Thirty smiths pulled it on an iron wagon. Still when the boy sat on it, it collapsed beneath him. And he broke the iron rod in two on his knee. [...] The smiths made an iron horse that was three times the size of the previous one. [...] After he had rested, he whipped up his horse and galloped up to the highest mountain, taking leave of his mother, his people, and on his horse flew up to the sky.”¹⁴⁸

Iron Sandals for Climbing the World Mountain

Hungarian folk tales agree and prove in credible fashion that iron sandals are accessories for a special journey. Eloquent proof of this is the Thirteen Swans in which 12 pairs of iron shoes are needed to climb an obviously cosmic mountain that reaches the sky, which with its stations is similar to Golgotha.

“Do you hear, my lord and master, make 24 pairs of iron sandals. Twelve for my master, twelve for me.[...] for you should know that the fairy queen is my master's fiancée. Do you see that high mountain? On the top of that mountain, the queen bathes in milk everyday. [...] they set off toward those huge mountains, so high that human eye had never seen before. It came to pass when they

¹⁴⁸ Dao Ngoc Thank. 1987, p. 13.

reached the summit of the mountain, the 24 pairs of iron sandals fell apart into pieces.”¹⁴⁹

In another tale let us see what the prince of the land of immortality has made for himself before he goes on the road that leads to the sky?

“He made three pairs of iron sandals; he pulled on a pair, and put two in his satchel?”¹⁵⁰

In the same way, in one of our tales that is worth a fortune – The Tree that Reached the Sky – the swineherd, who is on the trail of the apple-thief dragon, orders a costume made of bull skin for protection:

“Slaughter a bull and make seven sandals, seven kinds of suits [...] All right then. They slaughtered a bull.”¹⁵¹

Gilgamesh dons armour made of buffalo skin for his cosmic journey when he sets off to find his own world tree. According to this the buffalo – or bull skin – can replace the iron, which in the eyes of the ancients was also organic material, since it is mined from a mountain, and then melted. For them the mountain was a living being...

Dr. János Berze Nagy thus helps us by recognizing the fundamental statutes:

“The heroes of tales of the tree that reaches the sky carry axes and other tools. In a folk tale from Tamásváralja a pair of iron sandals, in another tale from Besenyőtelek six pairs of clothes, in another three pairs of iron sandals, and three iron hats. [...]

¹⁴⁹ *Sárkányölő Sebestyén (Sárkányos magyar népmesék)* [Sebastian the Dragon Slayer] A tizenhárom hattyú [The Thirteen Swans] Új Palatinus-Könyvesház Kft. p. 46-47.

¹⁵⁰ Elek Benedek: *Magyar mese- és mondavilág* [Hungarian World of Tales and Myths] Videopont Kft. Budapest, 1995, p. 508.

¹⁵¹ *Bukovinai székely népmesék III.* [Folk Tales of the Szekelys of Bukovina] Sebestyén Ádám. Kiadja a Tolna megyei Könyvtár, 1983, p. 237.

The iron sandals make it possible to climb the glass mountain. In tales like these there are also iron rods (!). The iron sandals and iron cap are reminiscent of the shaman's heavily studded boots, or his headdress made of iron."¹⁵²

Wainamoinen's iron shoes and iron rod indicate in themselves that he had embarked on a cosmic journey heading for Wipunen's throat and then descending into his stomach.

The shaman is celebrated for his sky walking and, please have a look, his dress betrays the goal of his journey and the journey itself.

Why Are Mountains that Reach the Sky So Low?

We have already hinted that mountains, which tradition holds to be cosmic and sky reaching, are pitifully low, and even a blind man can see that they do not lead to the sky. Obviously, our ancestors must have had something in mind, why they are so low today, since we can see at every step whenever one comes across something absurd, they come up with some rational explanation.

Enough of Man!

We could see that Hungarian travellers could step into the sky from Tokaj's or Tállya's peak, and on Göncöl's shoulders. And yet it is obvious even to a blind man that they are not mountains but rather hillocks.

In terms of rank, Golgotha is also a cosmic mountain, but please, see if you can walk into the sky from it or not?

Japanese tourists can walk up the Acropolis or the Capitol of Rome, the ancient dwellings of the gods, in minutes.

Mount Olympus or Atlas is a bit bumpier, not to mention the Himalayas, but even they don't lead to the sky.

¹⁵² Dr. János, Berze Nagy. 1984, p. 73.

What's happening here? The gods having got fed up with men suddenly broke off contact with the Earth. This generally leads to the destruction of mountains and the cutting down of world trees. At such times the cosmic mountains are broken down or buried. They are cut down. For the gods sometimes got terribly angry at these mountains, these sinful ancient men.

Straightening out the Mountain

In addition to the worship of mountains in the Bible, there is a terrible hatred of mountains.

There is an ancient rational reason for hating mountains: people related to mountains emotionally, for they still saw the mountain dwellers, the demon, the old Titan in them. They post these vehement outbursts to them:

“And say, Ye mountains of Israel, hear the word of the Lord GOD; Thus saith the Lord GOD to the mountains, and to the hills, to the rivers, and to the valleys; Behold, I, even I, will bring a sword upon you, and I will destroy your high places.” (Ezekiel 6,3)

Luke too lets fly at mountains. There are obvious reasons for his rage, and we can guess at what they are. It is a pity that holy writ does not answer this question:

“Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth;” (Luke 3,5)

The Real Olympus

We can infer from a Homeric narrative the original Mount Olympus, which really may have reached the sky. The two rebel giants, Otos and Ephialtes, descended to try to reach and occupy the home of the gods, and they planned to pile three neighbouring mountains on top of each other so they could reach the sky:

„They threatened to make war with the gods in Olympus, and tried to set Mount Ossa on the top of Mount Olympus, and Mount Pelion on the top of Ossa, that they might scale heaven itself, and they would have done it too if they had been grown up, but Apollo, son of Leto, killed both of them, before they had got so much as a sign of hair upon their cheeks or chin.”¹⁵³

Homer’s text is a veiled admission that these three mountains together reach the sky. But originally this might have been precisely the Olympus which the gods broke up, having got fed up with men. The two naughty giants really did plan to reconstruct the world mountain, the one that appears in the Bible in the story of Babel tower in its own interpretation.

Sinkings

The gods found another method of breaking the undesirable connection between Heaven and Earth: at times they sank the world mountains into the ground.

Of the majestic Adam who reached the sky there was now only a mountain, Golgotha, his skull that stood out from the ground. Might they have pounded him into the ground? What is certain is that this kind of duel happens frequently in myths and tales. At such times generally a hero and a giant – or dragon – clash and stake each other into the ground. It is proper to sink first to the ankles, then to the waist, finally up to the neck. But the stories of giants are cosmogonical tales, explanations of states of the world, and this is the way we should look at them. Perhaps we should regard the following legend about cutting Adam down to size as a sinking into the ground:

“Adam’s huge frame and radiant countenance so amazed the angels that they called him ‘Holy One’, and flew trembling back to Heaven. They asked

¹⁵³ *The Odyssey by Homer.* 1900. (XI.)

God: ‘Can there be two divine Power: one here, the other on Earth? To calm them, God placed His hand on Adam and reduced his height to a thousand cubits. Later when Adam disobediently ate from the Tree of Knowledge, God further reduced his stature to a mere hundred cubits.’¹⁵⁴

Adam’s sinking seems to be an event that takes place in a vertical direction, in contrast to the Expulsion (from the Garden of Eden), which one generally thinks of as a horizontal event, or at most a descent down a mountain, but in no way this kind of sinking.

“If Adam had stayed faithful to this warning, he would have lived forever, and he would have stayed in that same place. But as he did not obey the lord’s command, he sank into nonbeing, into punishment.”¹⁵⁵

God Sinks a Mountain

If we discovered about God that his acts included sinking mountains, this would increase the likelihood that our Mount Adam could be punished in this way?

“While performing the work of Creation, God [...] set Earth on immovable foundation: by carefully weighing the mountain, sinking some pillar in the waters of the Deep, arching the Earth over them and locking the arch with other mountains, as with keystones.”¹⁵⁶

All we’ve been talking about until now is Adam’s role in the ancient cosmos as a respectable supporting pillar person. He has been turned into a mountain and, as we can see now, he sank into the depths...

¹⁵⁴ Graves – Patai. 1989. (9/g)

¹⁵⁵ *Zóhár, a ragyogás könyve* 1990, p. 96.

¹⁵⁶ Graves – Patai. 1989. (2/b)

Elsewhere Ipolyi discovered that the motif of turning into stone, a cliff appears together with the sinking, and this supports our experiences:

“Let him sink, let him turn at once into a stone.”¹⁵⁷

“Turning into stone thus and sinking are two kinds of curse in the legends.”¹⁵⁸

Skull Mountains?

It wasn't a long time ago when we noticed that it was only Wipunen's head that stuck out of the ground. It appeared to be a head with a forest growing on it. The whole body most probably can be found beneath the earth, otherwise, how could Wainamoinen descend to seek the magic words:

“Wise Wipunen, wisdom-singer,
Ancient bard, and great magician,
With his magic songs lay yonder,
Stretched beside him, lay his sayings,
On his shoulder grew the aspen,
On each temple grew the birch-tree,
On his mighty chin the alder,
From his beard grew willow-bushes,
From his mouth the dark green fir-tree,
And the oak-tree from his forehead.”¹⁵⁹

Looking at Adam's case the fact that his entire body could be hidden beneath the Mountain of Skulls in the sense of former speculations also carries a message.

Skull Mountain for Sinking

Is it permissible, however, is it possible that Wipunen could really be a buried Titan? Does this sort of thing really fit in

¹⁵⁷ Arnold Ipolyi. 1854, p. 344.

¹⁵⁸ Ibid., p. 344.

¹⁵⁹ *The Kalevala*. 2000. (Rune XVII. Wainamoinen finds the lost-word.)

with the Kalevala's logic and legal system? For that would greatly increase the possibility that such a thing could happen to him. We can find a precedent for this: Wainamoinen once sinks the blustering Youkahainen into the ground:

“And alas! for Youkahainen,
Sinks him into deeps of quick-sand;
Ever deeper, deeper, deeper,
In his torture, sinks the wizard,
To his belt in mud and water.
Now it was that Youkahainen
Comprehended but too clearly
What his folly, what the end was,
Of the journey he had ventured,
Vainly he had undertaken
For the glory of a contest
With the grand, old Wainamoinen.”¹⁶⁰

This pounding into the earth, sinking into the swamp, however, is just the beginning. The entire cosmos is wrecked in this struggle; we are right in guessing that these are cosmogonic squabbles.

“Grandly sang wise Wainamoinen,
Till the copper-bearing mountains,
And the flinty rocks and ledges
Heard his magic tones and trembled;
Mountain cliffs were torn to pieces,
All the ocean heaved and tumbled;
And the distant hills re-echoed.
Lo! the boastful Youkahainen
Is transfixed in silent wonder,
And his sledge with golden trimmings
Floats like brushwood on the billows;
Sings his braces into reed-grass,

¹⁶⁰ *The Kalevala* 2000. (Rune III. Wainamoinen and Youkahainen.)

Sings his reins to twigs of willow,
 And to shrubs his golden cross-bench.
 Lo! his birch-whip, pearl-enameled,
 Floats a reed upon the border;
 Lo! his steed with golden forehead,
 Stands a statue on the waters;
 Hames and traces are as fir-boughs,
 And his collar, straw, and sea-grass.
 Still the minstrel sings enchantment,
 Sings his sword with golden handle,
 Sings it into gleam of lightning,
 Hangs it in the sky above him;
 Sings his cross-bow, gaily painted,
 To a rainbow o'er the ocean;
 Sings his quick and feathered arrows
 Into hawks and screaming eagles;
 Sings his dog with bended muzzle,
 Into block of stone beside him;
 Sings his cap from off his forehead,
 Sings it into wreaths of vapor;
 From his hands he sings his gauntlets
 Into rushes on the waters;
 Sings his vesture, purple-colored,
 Into white clouds in the heavens;
 Sings his girdle, set with jewels,
 Into twinkling stars around him;”¹⁶¹

In all probability this must have happened to Wipunen; we don't make it a secret that Kullervo, that Perseus-like odd-ball must have done something like that to him.

¹⁶¹ *The Kalevala* 2000. (Rune III. Wainamoinen and Youkahainen.)

The Carpathian Mountains Were also Born as Man and Were Sunk

There is a cosmogonic legend in our neck of the woods – How Were the Carpathians Born? – can help us understand what must have happened to Adam or Wipunen, if as we believe they really did sink them.

“After the creation of the world, there was a plain that had spread in every direction on the site of the Carpathian Mountains. The lord of the rich meadows, fat pastures, the land without end was a giant named Silun.”¹⁶²

This haughty giant did not pay his servant, a certain Karpo; the same thing happened to Kullervo, in fact he had the cheek to answer back:

“The giant didn’t argue, he seized Karpo and threw him to the ground three times. But every time the lad leaped up. Silun stamped the ground with his feet once, the earth quaked, but didn’t open up as the giant thought it would.

Now it was Karpo’s turn. He seized the giant and threw him to the ground, but so that he couldn’t move. Then he stamped the ground with his feet, whereupon the earth opened and swallowed up Silun. [...] The people named the range of mountains the Carpathians after the brave servant, Karpo.”¹⁶³

In the belly of the earth the giant suddenly grasped what was happening, and tried to free his shoulder. Mountain slid on mountain, their peaks virtually poked the sky. That is how the giant ended up, and the skyscraping Carpathian Mountains were born from him. They considered it God’s mountain;

¹⁶² *God, Satan and the Muzhik, Eastern Slav Tales and Myths I.* Móra – Kárpáti Kiadó – Madách Kiadó, 1989, p. 23.

¹⁶³ *Ibid.*, p. 23.

this is shown by God's throne appearing on it in the myth of another faith:

“(…) Archangel Michael pushed the world's mightiest mountain giant, the mountains of Máramaros, beneath the Lord's throne, which was falling down the slope. Satan pushed and shoved the throne, but it soon bogged down in the snow on the highest peak of the mountain. It bogged down and sank into the snow. Try as he might, eyes bulging, muscles almost popping from the strain, the Devil couldn't budge it. Crestfallen he was forced to stumble down from heaven.”¹⁶⁴

The Throne is a constellation, that is the Göncölszekér or Big Dipper; needless to say, we are at the appropriate place, at the Pole Star.

The essential thing is that the universal elements are having a rendez-vous: the world mountain, the struggle, the sinking, the centre of the world.

But Why Doesn't the Sky Fall?

The question is, however, that if the world mountain, the pillar that supports the world is sunk, how come the sky doesn't fall down? For then the underpinnings have changed. Until now the world was a tent, which the tent-pole held up and this is replaced by a house. Pillars at each cardinal point underpin it. It is as if the new architectural inventions put a word in the formation of the cosmic picture, when the house replaces the tent.

Closing of the Chapter

If we are right, then Adam turned into a cosmic mountain down which Moses brings the swallowed stone fruit, the law tablets as the Zohar was hinting. So not Adam's legend, but

¹⁶⁴ Ibid., p. 14.

the Calvary of the apple must have formerly been the centre of attention. We should have a look at what this whole ancient legend looks like now from the apple's point of view.

PART II.
The Apple's Calvary

Raking of Apples in Hungarian Tales

The Apple is not Lost, but...

We have a tendency to believe that magic apples that vanish from royal or divine gardens simply set events in motion and then nobody gives a fig about them afterwards. The Bible too hints at this, since the holy text doesn't encourage one to follow the trials and tribulations of the apple. This indicates, indeed it proves, that these stellar stories were turned in a historical direction. This wouldn't be a problem if it weren't that the object of focus leaves center stage, which is like the ball disappearing in the middle of a football game.

If anyone would care to follow the trail of the golden apples, he or she wouldn't be surprised to find that the ball doesn't get lost definitively at the beginning of the game, but here and there peeks stealthily through the text. But so modestly, so unemphatically that one's glance slips over it, so we don't even realise what we have seen.

Nevertheless, its importance is eloquently proved by kings, who have suffered the loss of the golden apple, offering half of their kingdom to anyone who can bring it back.

Our accusation is serious, for if we are right then the secret is out, that powers-that-be have no time for the essential thing, since reading between the lines takes up their energy. So let us give the original authors a quick quiz: does an apple surface here and there in secret? Naturally this too, as everything else serves the great affair, the monitoring and verification of the suggestion from the Zohar: can the fruit of Eden reach from Adam to Moses?

The Tree that Reaches the Sky:

The Golden Apple that Vanished into Thin Air

There is a Hungarian folk tale – The Tree That Reaches the Sky – whose title cheers up anyone searching for the centre of the world, especially since it volunteers to rummage for apples:

“Once upon a time there was a king who had a swineherd named Jancsi. He and the king both noticed one morning that an apple tree that reached the sky had grown up in front of the castle. But it was a tree that flowered in the morning, grew an apple at noon, which ripened by midnight, but then was stolen.”¹⁶⁵

The garden apple was pilfered here too, for that is its due. The aggrieved king has a nervous breakdown, though not for the reason we think. The theft of the apple undermines his health, and the reader can grasp this from an old lady’s prophecy:

“If he eats of this fruit, he will be healed.”¹⁶⁶

Wait a minute! This apple might be physiologically akin to the fruit of Eden that gave immortality. All right, we have to look into this, but now let’s continue to follow the fate of the fabled apple. After so many useless royal candidates, who volunteer to look for it and bring it back, finally this child János comes forward. The king, however, does not feel very confident about him.

¹⁶⁵ *A háromágú tölgyfa tiündére* [*The Fairy of the Oak-Tree with Three Branches*] 1992, p. 132.

¹⁶⁶ *Ibid.*, p. 132.

“What do you want, snot-nose,” the king laughed.
“Neither a count nor a prince can go where you want
to go? Go fly a kite.”¹⁶⁷

Here we shall stop for a word. A swineherd is a characteristically magical, shamanistic calling, and it is not by accident that even Moses was given his famous mission by the burning bush when he was a shepherd.

But what happens to János? He orders clothes for ascending the cosmos, or special clothes from the king, thus satisfying our expectations or the requirements of the tale's protocol. Barely has he reached the summit, the top of the cosmic tree, that is, the sky when he immediately forgets why he is there. He moves in with the first princess; this is clearly more exciting than searching for the apple. So the apple is taken off the agenda of the tale, that is, it disappears from the limelight. We shall soon find out why.

Miracle Fruit in the Drawer¹⁶⁸

Thus, everything was ready for our János, though there is a forbidden room in the castle of his new bride, where of course he puts his foot in at the first opportunity. The door immediately shuts on him, and inside a weak and languid, but enormous bound dragon languishes, and the wretch begs for some refreshment. János takes pity on him.

“I ask you,” said the dragon [to János] – there is a small chest of drawers. There is a small apple in the middle drawer. Throw it into my middle mouth.”
János found the apple and threw it into his mouth.

¹⁶⁷ Ibid., p. 132.

¹⁶⁸ *Ládafia* (Hungarian): There can be a small secret compartment in chests with openable covering. We can hold different treasures in it.

The door opened immediately. And the dragon flew away.”¹⁶⁹

Are you paying attention? The text is pretending that it is the opening of the door that liberates the dragon, whereas we know full well that the miracle apples have disappeared from the royal garden. And the king hopes that one of them will restore his vitality. But does it occur to Jancsi or to the reader that this is the object he is looking for? Or is it that we are wearing our eyes out in this matter? He is very lucky, because it is the sign of sin that is winking at János from the drawer. And what does he do? He throws the elixir into the enemy’s throat, thus giving vital force to the dragon instead of to the king. He immediately takes unfair advantage of the situation: and abducts János’s betrothed, the lady of the castle. But the dragon’s right; he does the right thing. The essential thing for us is that we have found out how the main stress of the text quietly departs from the apple, and we discover where the reader has got lost in the labyrinth of the system. For our János does not follow the trail of the apple, but selfishly sets off to look for his betrothed, looking forward to a veritable Odyssey, in which originally he must have followed the apple.

The Apple’s Happy End

The normal reader does not even notice that the apple has turned up again in the finale of our reference tale at the end of the above-mentioned Odyssey, though thoroughly played down.

“János greets the king courteously. He brought him apples, a bag full. [...] When the [king] ate an apple, he regained his health and got to his feet at once.”¹⁷⁰

¹⁶⁹ Ibid., p. 134.

¹⁷⁰ Ibid., p. 154.

It seems as though János has brought the apples from the neighbourhood greengrocer merely to cure the old king's vitamin deficiency. Yet this fruit does not come from the greengrocer's. We can guess where he got it from; after all, János killed the Dragon not long ago, that is, immediately before giving the king the apples. You know what I am hinting at? What if János had taken from the dragon's belly the apple he gave the king? In the end the apple was in the dragon's stomach; after all it was János himself who made him eat it in good faith, there in the forbidden room of the castle. Well of course! We might have thought of it sooner.

The essential thing is that the journey of the apple must have been as follows: from the garden it got to the castle, from the castle to the belly of the dragon, János takes it out from his belly, probably descending into his belly and returns it to the king, so as to improve his health.

Now we have recovered the hope that from the twists and turns of the tale we can rake up the main stations of the apple's calvary.

The Little Lamp

Peculiar Golden Apples

In the Hungarian folk tale, *The Little Lamp*, a lad who goes through a magic door, sees, in addition to all sorts of magic objects, a heap of golden apples.

“They reached a cliff. Here an old man, who was none other than a wizard (disguised as a traveling student), says to the boy, ‘Son, now listen to what I say, but do it exactly or you might have to stay inside for seven years. [...] If you enter, there will be a man lying crossways on the lowest step of the staircase; but careful, don’t touch him, or your life will be over. Once you’ve stepped over him, you will reach a large room, in which there are three vats of treasure. One of them is filled with golden apples. [...] Take three of them quickly.’”¹⁷¹

Who brought these here, from where, how and why? Nobody seems to care where these apples come from that are gathering dust here. But while we are lusting for golden apples, it’s all well and good that we jerk up our heads because just looking at them we suspect something. We might have bumped into the sought-after object of our focus. Albeit the text does not even begin to explain what the heaps of gold are doing here in the shape of apples, which it wouldn’t hurt us to understand.

What if tales like *Aladdin* belonged in the same league as the theft of garden apples? These are distant cousins of the Biblical tales, and in the end they may help us to understand

¹⁷¹ *Este, Éjfél, Hajnal* [*Night, Midnight, Dawn*]. Folk Tales from Baranya. Akadémiai Kiadó. Budapest. 1988, p. 9-16.

the Adam legend. If we guess correctly we shall see more clearly the body parts of an old powerful stellar legend that has fallen apart and has come to life independent of each other, and they do not recognise each other.

How did these golden apples come to be found in this magic cave?

What Kind of Cave Is This?

If we understand what this cave is originally, then it will be clear why it contains golden apples and other magic treasures. The reader cannot imagine what could be the cave's mechanism; we think that what we have here is a simple miracle. But elsewhere¹⁷² we find that these ancient magical systems are actually living machines. And lo and behold, this treasure cave, responds, clearly it has ears somewhere and is intelligent, for it opens if it is called upon to do so. All these are signs of life. And the lad in this Aladdin-type tale has very likely entered a cave, as when Wainamoinen goes into Wipunen's belly looking for the magic words. That is, the caves stand in for bellies. Jason too descends into the belly of a dragon looking for the Golden Fleece.

And we've already discussed the fact that mountains are actually titanic beings, and their bellies are the cave. From this we can surmise that the golden apples in the cave of our tale are signs of sin. For these might be the apples that disappeared from the garden. The Titan swallowed them and that is how he turned into mountains.

So if the reader will bear with us, we will imagine the precedents for these kinds of tales as the precedents of Aladdin-type subjects:

¹⁷² Péter Pál Gulyás: *A Kalevala kacsája* [*The Kalevala's Duck*] Magyar Elektronikus Könyvtár, 2004.

“The king had an apple tree which produced golden apples. It was such an extraordinary tree that it flowered at night and every night one apple matured. So from day to day it increased the king’s wealth to such an extent that no king was richer in the entire world. Once however [...] he found the golden apples gone and their trail gone cold.”¹⁷³

These apples ended up in the belly of the robber giant – or as we have seen lately, the dragon – in this intelligent treasure cave.

Golden Apples, to Taste

Coming back to the Hungarian folk tale variant of the magic cave, the heart brightens, on seeing that at the end of this tale – The Little Lamp – apples materialise, seemingly from nothing. The little hero of our tale who of course has been through hell, surprises the king with an apparently completely motiveless gesture, giving him a few apples.

“Your Royal Highness, my son sent three apples for the princess, if you would deign to accept them.”¹⁷⁴

We are aware that these were actually the apples from the royal garden for which a warrant was issued in heaven and on earth, and which he doesn’t simply bring, but which he has retrieved. That is, this “spontaneous” sending back of the apples at the end of the tale is decisive proof that this was at one time the point of the story, the catharsis.

We have caught a big fish, for it has turned out that the subject of the famous theft of the garden apple could have been the beginning of the tales including the treasure cave. If we put them together, they are immediately united, as

¹⁷³ *Hetvenhét magyar népmese* [*Seventy-seven Hungarian Folk Tales*] 1993, p. 165.

¹⁷⁴ *Este, Éjjél, Hajnal* [*Night, Midnight, Dawn*] 1988, p. 11.

obviously the once separated American and European continents would like to do.

And if all this is true, then we have stumbled onto a seam of research where the interconnections are still visible, and which can restore to many stories their spirit, their logic, and to ancient man his honour.

High Culture with Apples

But what does this look like in myths? It would be encouraging in our Biblical stories, if we could get a response from these important legends.

The Apple Disappears

On reading the German legends one's heart melts, for the situation is so ideal that stage lights shine on the apple's journey from their theft to their happy return. Perhaps it owes its soundness to its sketch-like svelteness and to the fact that its system of motivation is transparent. For in large-scale stories, such as the Bible or the complex epics, the Kalevala or the Homeric poems, you often cannot see the forest for the trees. While we are enjoying the exciting enlarged details, we don't feel the referential system in which our train is advancing.

So let us take a look at the journey of the German legends' apple in within the context of the Edenic scene:

“The goddess Idun had an important task: she kept guard over the magical apples which had powers of rejuvenation. The bright Áz-s loved her and sought her favours. When someone felt the need for a golden apple, he asked for one and bit into it, and was immediately refreshed and rejuvenated.”¹⁷⁵

“[Loki] seized Idun and carried her off to the homeland of icy winds and howling wolves.”¹⁷⁶

¹⁷⁵ *Északi istenek. Történetek az Eddából.* [Northern gods. Stories from the Edda] Elaborated by G. Beke Margit Móra, 1973, p. 34.

¹⁷⁶ Ibid., p. 35.

“For the Áz-s the disappearance of the golden apples was a terrific blow, for without the apples they began to turn old and gray.”¹⁷⁷

Now there! What comes to light! Here too the value of the apple is not what it is made of, gold, but its artful and hidden biological effect. Just as in *The Tree That Reaches the Sky* we recently came across the place where both the dragon and the king hope to recover their former health and vitality and actually do so.

The fact that they steal and carry the apple to the icy North signals to us that we are in a climatic subject. Clearly here too a fierce battle is raging among climatic empires for main celestial bodies. Just as with the Finns, the Lady of the North, that is the Witch also steals the sun and the moon and carries them off to the North. Yes, but it is still too soon to get so far ahead of ourselves, for what concerns us right now is how the Germanic gods extricate themselves from the tight corner in which they find themselves? They will be crazy to give up the elixir of eternal youth.

The Apple Returns

After the scandal in the garden, the northern gods ask Loki, the apple thief, courteously, respectfully, to please rectify his sin. This Loki, who is a figure of half-giant descent, shows his Promethean colours now and then. Clearly he is well acquainted with the fairly bloody world of the gods; he knows that this request is no joke. He takes to his heels and he's off to Jötunland, or the land of the giants, where they are keeping the precious prize.

“[Loki] found Idun all alone. Quickly he lured her into a walnut together with her apples; he put the

¹⁷⁷ *Germán, kelta regék és mondák [Germanic and Celtic Myths and Legends]* Móra Ferenc Könyvkiadó, 1965.

walnut in his mouth and flew like an arrow shot from a bow.”¹⁷⁸

Loki then does what he has to do; he returns the golden apple to its original place in the garden of the gods since this is the ancient law. And as we know, the Adam Legend is a story of stealing an apple; thus, it is increasingly certain that the apple of the Garden of Eden has to return.

It is an important warning that this (Edenic) northern legend, like the Bible too, takes place in a divine world of the gods. Readers have become entirely blinded by their studies and no longer sense that the kings of these stories are those ancient gods. Every layer of tradition has the same subject; it tells the ancient cosmic tale.

What is the Apple of Life of the Garden of Eden Good For?

On perusing the case of Idun’s apples and the Hungarian folk tale, it occurs to one that immortality does not essentially belong to the gods, but this privilege depends on the apple. The question is how is this in Eden? Is it true that in the Bible the fruit of the mysterious tree ensures eternal life or not? Because if it does, then it is possible that our conceptions of the Bible do not rest in many important respects on very sure foundations.

But we have already seen the evidence for this:

“And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.” (1M 3,22-23)

¹⁷⁸ *Északi istenek. Történetek az Eddából [Northern Gods. Stories from the Edda]* 1973, p. 36.

How could this have been interpreted in any other way? Why has no one examined this testimonial, which cannot be misunderstood and thoroughly supersedes the general belief? Theoretically Adam does not eat the apple of eternal life, but if he had, a similar trauma would have happened to the divine world of the Garden of Eden as what we saw previously in the Germanic legends:

“The disappearance of the golden apples was a terrific blow for the Áz-s, for without the apple they immediately began to grow old and gray.”¹⁷⁹

Chronos obviously grew gray because his progeny stole the apples of eternal life from his garden.

There can be no doubt – for it can be proved elsewhere – that the Hebrew tradition also considers the fruit as the hotly desired carrier of eternal life. Henoch writes in his apocryph.

“The chosen ones will gain eternal life through the fruit of the tree.”¹⁸⁰

So eternal life is conditioned by an object?

All right then, but where were we? There where the golden apples find their way home everywhere.

Discarded Apples...

The Greek tradition is much praised; we can add only that this is a system of legends that has been catastrophically overgrown with weeds. But it is to its credit that with Apollodoros, the golden apple that was stolen from Atlas's garden, then got lost – and whose journey nobody has been able to follow – finally finds its way home!

“And having brought the apples [Hercules] gave them to Eurystheus. But he, on receiving them, bestowed them on Hercules, from whom Athena got

¹⁷⁹ *Germán, kelta regék és mondák* [Germanic and Celtic Myths and Legends] 1965, p. 44.

¹⁸⁰ *Henoch Apokalypsis* [Henoch's Apocalypse] 1941, p. 55.

them and conveyed them back again; for it was not lawful that they should be laid down anywhere.”¹⁸¹

Károly Kerényi also noticed the significance of this episode; he believes it important to note the return of the apple:

“How did Heracles return the stolen golden fruit to the gods – Zeus and Hera. [...] But they spoke about the king of Mycaenae [that is, the instigator] that he did not want to accept but gave them as a gift to the hero. Apparently these fruit could not be kept anywhere. The apples of the Hesperides were the property of the gods, and were even more sacred than the treasures of temples. If anyone would have asked a narrator what had happened to them, he would have received the answer that they were returned to their owners.”¹⁸²

Perhaps we can disseminate the idea that it isn't Atlas, Adam, Heracles, Idun or János of our tale who carries off the prize in the story of the stolen fruit but the magic apple. Anyone who doesn't grasp this is forced to stagger along, merge together, as if as many text interpretations were possible as there are people reading them. But there is only one interpretation possible: the one that accords with the intention of the original author.

Where To?

It turns out that the swallowed Fruit is not digested, not ground down in the titanic digestive systems, but is returned to the Garden intact. But what kind of fruit are these, which are so durable? We have hinted at this here and there; clearly they are celestial fruit, or celestial bodies.

The question is: might ancient people have looked on celestial bodies as fruit?

¹⁸¹ Apollodorus. 1921. [2.5.11]

¹⁸² Károly Kerényi. 1977, p. 299.

Celestial fruit on the tree

Stellar Tree

Today it is easy to know what a celestial body is, but the ancients weren't so clever or well informed, and they could not know whether the stars were something you ate or something you drank. Why could they not have seen that the main heavenly bodies were magic fruit, because they were round and their lives were tied to the calendar?

Every month the Moon matures; it grows, increases, and then something begins to eat it, a small bite every day. That's what it looks like from earth.

Falling stars are also like fruit, which also fall from their secure places on the branches of trees. The ancients realised that the old Milky Way was the tree, which produces such things, and which was later cut down. To this day it can be admired; after all, its enormous trunk is lying across the night sky.

If tradition broadly supports the aforementioned, that is, sins committed against fruit are actually thefts of heavenly bodies, then there are things that have to be rethought, and not only with respect to the Bible. At the same time the formula is simplified.

Succulent Celestial Fruit

The Sumerian-Accadian tradition – in whose productive shade the Biblical Jews lived for a long time – without beating around the bush, calls the Moon a fruit. This confession, which openly walks down our street, makes our mouth water.

“Celestial fruit, beautiful colour, succulent
fully ripened, grown high!

Yielding fruit from yourself....”¹⁸³

Yes, but if the Moon is fruit, then they clearly must have seen the Sun in the same way throughout the entire culture. In this area the concept of knowledge is connected to the Moon fruit. In the first place they read the calendar connections from the Moon. This enabled them to plan for the future, not only in agriculture and animal husbandry but also in daily life. To this day every kind of knowledge is bound up with the Moon. Please leaf through the dictionaries of superstitions.

The Moon is a kind of fruit of knowledge, but let us not swear to it that Adam swallowed it; let us not point at the Moon, for it could snatch us up or our hand might dry up...

The Sun as Orange?

Vietnamese stories mention a radiant garden that puts us in mind of the old golden garden of Eden. These fruit are too bright for our eyes:

“In olden days the trees were different, and yielded wondrous fruit. The lychee groves shone red, so that the reddish glow of the twilight sky paled in comparison with them. Oranges, round as balls, grew to a fabulous size, they blossomed on the branches as if a hundred suns were shining among the leaves. Their fragrance rose to the clouds...”¹⁸⁴

This text has become more or less rationalised; still, it is the old cosmic golden garden; after all, here the clouds have nine layers and the other characters of the tale are celestial personalities. There is a water buffalo, which has got mixed up with the clouds; in fact, the Sky itself is a gigantic Being.

¹⁸³ *Gilgamesh. Agyagtáblák üzenete [Gilgamesh, the Message of the Clay Tablets]* Szépirodalmi Könyvkiadó, 1985, p. 187.

¹⁸⁴ Dao Ngoc Thang: *How Did Mr. Kuoi Get to the Moon?* Móra, 1987, p. 7 The Khe Fruit-Tree.

Clearly Uranus must have been some such being. But what concerns us here is that there are celestial fruit that sparkle. Another Vietnamese legend invites the reader to enter the same garden:

“When the fruit ripened, they hang on the trees and shone yellow like filled out stars. The boy rejoiced at the yield, but noticed one day that it was the most beautiful ones that were missing on the tree. They had been stolen”¹⁸⁵

These associations reconstruct the old situations of the texts. So that's it...here too, celestial fruit have been stolen.

Long Tall Apple Tree

An ancient Hungarian ballad hits the veritable bull's eye. A special young man, a certain young King Matthias has been given an odd task. This is a kind of encounter between Oedipus and the Sphinx, but without the Sphinx. Young King Matthias must have guessed what we are searching for. What kind of tree is it up there, which has such peculiar branches and such peculiar flowers and fruit?

“Young King Matthias
Had a dream. He saw
Under a window
A long tall apple tree;
Long tall apple tree
Had twelve lovely branches
And sixty-six flowers
On its twelve lovely branches”

This magic tree appears without any precedent in the garden, just as it does in the tales and myths, indeed in holy books. Fortunately the young king has a clever girl, who solves the riddle, saving the king from being beheaded.

¹⁸⁵ Ibid., p. 83. The Khe Fruit-Tree.

“[...] Long tall apple tree
Great long year,
Twelve lovely branches
Twelve lovely months,
Three-hundred leaves
Three-hundred workdays
Sixty-six flowers
Sixty-six Sundays.”¹⁸⁶

Naturally this tree produces celestial fruit too.

Leo Frobenius also took down this version in black Africa, and it reminds us so mysteriously of our version that we can only marvel:

“There is a tree, this tree has twelve branches, every branch has 30 leaves, every leaf has five seeds. I command you to tell me by tomorrow morning what kind of tree this is, or I will cut off your heads.”¹⁸⁷

Here too the main message of the text is that the celestial tree, that is the calendar tree, produces these magic fruit.

Celestial Bodies Stolen from Trees

There is in the Kalevala a superb, lovely theft of the Sun-Moon. Although it is the theft of a celestial body, if one thinks about it, one realises that this can be at the same time the theft of fruit:

“And the Moon has left her station,
Drops and settles in the birch-tree;
And the Sun comes from his castle,
Settles in the fir-tree branches,
Comes to share the common pleasure,

¹⁸⁶ *A nagy hegyi tolvaj. Magyar népballadák [The Great Thief of the Mountain. Hungarian Folk Ballads]* Magyar Helikon, 1971, p. 222.

¹⁸⁷ Leo Frobenius. Atlantis I/I.-256-26. In: *Fekete Dekameron [Black Decameron]* Magyar Helikon, 1974, p. 93.

Comes to listen to the singing,
 To the harp of Wainamoinen.
 Louhi, hostess of Pohyola,
 Northland's old and toothless wizard,
 Makes the Sun and Moon her captives;
 In her arms she takes fair Luna
 From her cradle in the birch-tree,
 Calls the Sun down from his station,
 From the fir-tree's bending branches,
 Carries them to upper Northland,
 To the darksome Sariola;”¹⁸⁸

Why do we think that it is really a hidden, half-forgotten robbery of fruit in this text? Because the Sun and the Moon are not stolen from just anywhere; they are stolen from a tree. In this case, using biblical phraseology, the theft of wood took place. The rest points to this.

Magic Objects in the Cave

The thief this time is the Mistress of the North, who takes the sun-moon to a seemingly uninteresting place, a cave. Or perhaps it isn't so uninteresting, after all?

“Hides the Moon, no more to glimmer,
 In a rock of many colors;
 Hides the Sun, to shine no longer,
 In the iron-banded mountain;
 Thereupon these words she utters:
 ‘Moon of gold and Sun of silver,
 Hide your faces in the caverns
 Of Pohyola's dismal mountain;
 Shine no more to gladden Northland,
 Till I come to give ye freedom,

¹⁸⁸ *The Kalevala* 2000. (Rune XLVII. Louhi steals sun, moon, and fire.)

Drawn by coursers nine in number,
Sable coursers of one mother!”¹⁸⁹

Here the rock has a “lap”, just like a living being, and even if this wording is just accidental, there is no denying that in the eyes of the ancient world, mountains are giants who have turned into stone. This rock can be described as a treasure cave that opens and closes with apples in its entrails. For this is how the situation can be imagined.

Let us refrain from guessing, this rock could be Wipunen whom we encountered recently, whose skull protruded from the earth and into whose belly Wainamoinen descended. It can be, after all we are in the North, which they call “the place where heroes disappear”. In the North we find another mountain, which can be suspected of being a skull. It must be ploughed up by the hero, and a skull rattles beneath the plough...Now we are waiting to see what will be the fate of the sun-moon? Is it going to stay forever in the rock?

The Celestial Apples Return Home

No, we can rest assured. The celestial bodies will not remain the prisoners of the cave. Ilmarinen and Wainamoinen are not going to leave it at that, for a terrible cold darkness “dawns” on them. They immediately and effectively frighten the thief by threatening to bind her in chains. At this the Witch takes such fright that she rushes in a panic to release the Sun and Moon that had been stolen from the tree from the belly of the mountain. The celestial bodies thus return without a hitch to their “accommodations”, obviously to the tree of light, whence they were stolen.

„Louhi, hostess of Pohyola,
Saw misfortune fast approaching,
Saw destruction flying over,

¹⁸⁹ *The Kalevala* 2000. (Rune XLVII. Louhi steals sun, moon, and fire.)

Saw the signs of bad-luck lower;
 Quickly winged her way through ether
 To her native halls and chambers,
 To the darksome Sariola,
 There unlocked the massive portals
 Where the Sun and Moon were hidden,
 In the rock of many colors,
 In the cavern iron-banded,
 In the copper-bearing mountain.
 Then again the wicked Louhi
 Changed her withered form and features,
 And became a dove of good-luck;
 Straightway winged the starry heavens,
 Over field, and fen, and forest,
 To the meadows of Wainola,
 To the plains of Kalevala,
 To the forge of Ilmarinen.
 This the question of the blacksmith
 'Wherefore comest, dove of good-luck,
 What the tidings that thou bringest?'
 Thus the magic bird made answer:
 'Wherefore come I to thy smithy?
 Come to bring the joyful tidings
 That the Sun has left his cavern,
 Left the rock of many colors,
 Left the stone-berg of Pohyola;
 That the Moon no more is hidden
 In the copper-bearing mountains,
 In the caverns iron-banded.'"¹⁹⁰

¹⁹⁰ *The Kalevala* 2000. (Rune XLIX. Restoration of the sun and moon.)

Celestial Picking of Fruit

Before anyone can accuse us that it is far-fetched to see the theft of the Sun-Moon as a theft of fruit, just because these principal celestial bodies were sitting on a tree, entranced by the music of harps, when they were stolen, let us consider the fact that these celestial bodies are indeed connected stubbornly and consistently to a tree in the Kalevala, to be evidence of their quality as fruit. In one case cunning Wainamoinen tries to trick his brother, Ilmarinen, into harvesting a celestial fruit:

„Ilmarinen thus made answer:
‘I cannot believe thy story,
Cannot trust thy tale of wonder,
Till I see the blooming fir-tree,
With its many emerald branches,
With its Bear and golden moonlight.’
This is Wainamoinen’s answer:
‘Wilt thou not believe my story?
Come with me and I will show thee
If my lips speak fact or fiction.’
Quick they journey to discover,
Haste to view the wondrous fir-tree;
Wainamoinen leads the journey,
Ilmarinen closely follows.
As they near the Osmo-borders,
Ilmarinen hastens forward
That he may behold the wonder,
Spies the Bear Within the fir-top,
Sitting on its emerald branches,
Spies the gleam of golden moonlight.
Spake the ancient Wainamoinen,
These the words the singer uttered:
‘Climb this tree, dear Ilmarinen,
And bring down the golden moonbeams,

Bring the Moon and Bear down with thee
From the fir-tree's lofty branches.'"¹⁹¹

This pine tree was conjured up from nothing and enchanted by Wainamoinen himself not long ago. On the other hand it can be qualified as the tree that unexpectedly appeared out of the blue in that royal garden in which the mysterious fruit grows. And as we can see, the top of the tree, as for example, In the Tree that Reaches the Sky, thrusts high into the sky, so a man can climb up on it and reach the sky.

¹⁹¹ *The Kalevala* 2000. (Rune X. Ilmarinen forges the sampo.)

Celestial Bodies in the Cave

What is Special about the Theft of Celestial Bodies?

It is not at all obvious in the Kalevala why the Witch, the Mistress of the North, steals and buries in a mountain those celestial bodies that deserve a better fate. Because she is a depraved person? She wants to play a dirty trick on the world? Perhaps.

Nevertheless, as we keep insisting, the rock is a living being that was turned into stone during mythical times, and the cave is his belly.¹⁹² Generally, as we have seen the golden apple finds itself in treasure caves that open and close by being eaten. It is not goldsmiths who created them, but they are produced by a golden tree. What I am driving at is that the mythical motivation of the robbery of celestial bodies can be a kind of hunger; it can be due to a kind of cosmic vitamin deficiency. It is entirely possible, in fact, it is quite realistic that the witch is trying to bring the Mountain back to life from its stony stiffness with this delicacy, the fruit of immortality...But the essential thing is that being hidden in the rock must have a reasonable and conceivable goal.

The Dragon that Devours Sun and Moon and the Witch

An ancient Hungarian tale confirms our suspicion that the rock of the Kalevala could be the witch's kith and kin, which she wished to feed with these celestial bodies. In the following tale another witch creature obviously snacks on the Sun and the Moon in the sky. So here the Rock is a Dragon:

¹⁹² Or in other texts it is a cosmic maternal womb.

“...a dragon...which devours the sun and the moon in the sky; in a dark and sad country, the magic steed and her colt in the king’s stable, with the sun and moon star on their forehead. They carry them around the country to shine day and night as sun and moon; this, however, does not give off heat and nothing can grow, so the prince on the magic steed is forced to fight the dragon to recover the sun. The dragon’s mother, the iron-nosed witch, snatches up the magic steed...”¹⁹³

The motivation of our tale is clear: the dragon is driven by hunger; that is why he eats the main celestial bodies, perhaps from the celestial tree. And this in the case of the Kalevala has the import of a message. Not to mention that in our part of the world if celestial bodies were eaten, then surely they were considered to be magic fruit, but above all food.

Firebird

Many people believe that we are talking out of our hat, for what could a dragon, who devours the sun, possibly have to do with the theft of garden fruit? Yet we have seen a crow on the post; in many tales the magic fruit is stolen by a firebird.¹⁹⁴ Firebird? But how is this possible? For what is sure is that this description fits a dragon-bird who breathes flames. A fire-bird who steals from gardens authorises us to discuss in the same breath the forbidden fruit of the garden and the celestial robberies of dragons.

Let us see how such things happen:

“There was an apple tree in the park that produced golden apples. One day it happened that a firebird whose feathers were golden and eyes were crystal

¹⁹³ Arnold Ipolyi. 1854, p. 264.

¹⁹⁴ *Bodrogkeresztúri mesék és mondák* [Tales and legends of Bodrogkeresztúr] 1988, p. 122.

perched on the apple tree. He picked off a few apples and flew off with his loot.”¹⁹⁵

Until now this firebird version must have seemed like some half-baked interpretation. On seeing the culinary customs of dragons, it becomes clear that only together can these versions reconstruct or restore the original tableaux. It is not worth sending these text variants into war with each other, but to support each other.

The Dragon’s Menu

By this time it should be clear that the devouring of Sun-Moon in the myth is a magical nourishment, for hunger is a great lord even for them.

“At the same time the dragon appears in the tales of many peoples as monsters that seize and threaten to devour the sun and moon, and similar to us they appear in a famous [aforementioned] tale.”¹⁹⁶

A house further:

“[...] in China to this day it is the official responsibility of mandarins to ‘rescue the Sun and Moon’ during their eclipse [...] Some monster like a dragon swallowed the Sun and Moon.”¹⁹⁷

In the Germanic tradition there is also a celestial body on the menu, in addition to the golden apple: Moongarm swallows the Moon, while his colleague, the wolf Fenrir – who is rather dragon-like because he breathes fire – swallows the Sun. This is what the twilight of the gods is about. Mahlzeit! The moon in the Sanskrit story doesn’t escape his fate either. There too it is swallowed by a demon.

¹⁹⁵ *A legszebb mesék [The most beautiful tales]*. Collected by Zsigmond Sebők. Könyvértékesítő Vállalat és a Móra Ferenc Ifjúsági Könyvkiadó együttműködésével, 1986, p. 162.

¹⁹⁶ Arnold Polyi. 1854, p. 264.

¹⁹⁷ Géza Róheim. 1984, p. 30.

“As the Moon is released from the demon’s throat, I throw down the body, and am reborn, my own master in the uncreated Brahman world.”¹⁹⁸

Thus, the trend is the same everywhere: the golden apple from the garden or main celestial body disappears from the former Milky Way tree, from the top of the world pillar, and ends up in the gigantic belly of a mountain, a hellish belly whence the rescuer returns it to the world of the gods who have fallen on hard times.

Vulcan-Dragon the Apple Thief

There is a Hungarian folk tale, The Golden Apple Tree, in which the mysterious apple thief excites our interest not in any old way but it makes an unequivocally volcanic appearance. With time it turns out that he is a dragon; that is, he reinforces the rule, instead of contradicting it.

“‘I will guard the apple, Father.’ Out he went to the garden at night and stood by the apple tree, but at midnight a tremendous roar came up, the earth moved, the sky thundered and lightning flashed. It was a real cataclysm.

Then suddenly a light, black cloud descended onto the tree.”¹⁹⁹

Let us note that the theft of apples does not in itself bring about an earthquake and thunder and lightning. These are preserved in the original text; they preserve the dragon’s volcanic fingerprints that escape rationalism.

¹⁹⁸ *Titkos Tanítások* [*Secret Teachings*] Excerpts from the Upanishads. Selected and Translated by József Vekerdi. Helikon, 1987, p. 107.

¹⁹⁹ *Sárkányölő Sebestyén* [*Sebastian the Dragon-Slayer*] The Golden Apple Tree. Új Palatinus-Könyvesház Kft., p. 96.

Something Is Rotten

Thus, these dragons desire incandescent golden apples, that is, celestial bodies.

But doesn't this burning fruit burn their mouths?

In the case of dragons it is understandable that they desire them, for to them they are nourishment. For dragons not only eat fire, they are also famous for breathing fire and reducing everything in their vicinity to ashes. Just a moment! What did we just say? Dragons vomit fire. Cliffs and mountains belch fire. Vomiting and belching are the same. Something is rotten in Denmark.

Up to Now We Have Misunderstood both the Mountain and the Dragon

Please find out for yourself, both ethnography and students of myth have avoided the old mythical dragon. They have imagined it as a burning reptile or a fantasy being, but it cannot be denied it does not fit into any reasonable box. And yet we believe that the ancients didn't create fantasy beings, their imagination did not fly away with them, they were simply thinking of something. But what?

Our question is: has nature produced a funny old being into which all the curious features of the mythical dragon can be fitted? Yes, there is. This is not a crocodile, nor a dinosaur. But something completely different: A VOLCANO. Why? It belches fire and eats fire too. And it is gigantic. For there is no question that old mountains were considered giants. So the landscape has cleared up. The former dragon eats fiery celestial bodies, not because its belly is fiery, but because it is volcanic, since it is a volcano.

Our task is to see whether ancient man who was in love with analogies could have seen or considered the volcano as a dragon, or is this whole idea idiotic?

The Dragon-Volcano

The Dragon Dies its Death as a Volcano

I wish we were wrong, for it is deeply embarrassing to have so completely misunderstood for who knows how long one of the protagonists of myths, legends, tales, and holy books, the Dragon. On the other hand it is comforting that the being that made all of ancient mankind tremble with fear and inspired them to sing about it in so many ways and shapes, before whom he bowed and scraped, and to whom he may have brought sacrifices so that he should cool down, is nothing more than a frightening geological formation, which ancient men misdiagnosed and considered its working to be a sign of life. This dragon is the demon of Fire. Water also can have a dragon, though that does not disturb our waters, just this one which lives on fiery celestial body-fruit.

Blood-Pitch: In the Hungarian Tradition

Let us see if we are on the right track? The fact is that the tale from Baranya, *Égen felül érő cseresznyefa* [The Cherry Tree that Reached the Sky], which is worth a fortune seems to bear this out. There the blood of the slain dragon is a regular lava flow:

“And when the dragon’s horse threw from its back the dragon to the ground, its blood immediately turned into pitch.”²⁰⁰

But this might just be a simile? I can hear the objection. The text clearly states: the dragon’s blood is not like pitch, but turns into pitch. Thus, the slain dragon is a cooled volcano. So glorious Saint George had a fight with a volcano? Is that

²⁰⁰ *Este, Éjjél, Hajnal* [Night, Midnight, Dawn] p. 64.

what he slayed with his sword? Jumping over fire is connected to Saint George's day. It cannot be denied that fire conjures up the conquest of a volcano rather than the death of a reptile.

Let us see the death of a dragon or two, perhaps we can contradict ourselves.

The Dragon's Swan-Song

In a Chuwash tale – the cousin of the Hungarian dragon tale in which the sun-moon was swallowed from the sky – pay attention to how the unfortunate monster gives up the ghost.

“The [slain] dragon roared, black smoke rose and the smell of hot pitch spread in all directions over the steppes.”²⁰¹

We must admit that blood itself is phosphorescent, like magma, and, following this, you could say it becomes pitch (!), so this could be a mere simile, though the black smoke clearly signals that it is a real volcano that has died here, let it rest in peace...After all, other than it, there is no “living being” which blows black smoke in its death dance.

This is not the end of the Chuwash tale. The hero pulls the sun-moon out of the volcano-dragon's belly and carries it up to the sky. Thus, everything happens just as we expected, as with the golden apples, or the stones from the Tree, in the sense of the Zohar's allusions.

In another excellent Romanian tale,²⁰² the slain evil dragon mother turns, to our pleasant surprise, into an iron mountain. Why precisely a mountain? Nobody knows, everybody leaves it at that, though there could have been a reason in those fertile myth-producing times. We can only guess at the answer.

²⁰¹ *Tündérek, törpék, táltosok* [Fairies, Dwarves, Shamen] 1973, p. 149.

²⁰² *Ibid.*, 181.

Why did they consider the volcano's working as signs of life? For to them fire was life itself. In everyday language, Hungarian preserves the memory, for with us, they *élesztik* [revive] fire, that is bring it to life. The *kihunyás* of fire / death; it refers to death, *elhunyás*. And it is not sure that it is only everyday Hungarian that preserves this ancient idea, but probably so do many others...

Ill-Omened Appearance

It is customary to take the reptilian appearance of the mythical dragon more seriously, and the emphasis has slipped to the detriment of the fire-demon, the portrait of a volcano. This reptile appears to our mind's eye when we hear of the dragon, with all the smoke and flames of fantasy, and we think that it is the childish imagination of ancient mankind that gave such colour to the reality. And yet our ancient dragons were much closer to volcanoes than they were to reptiles. Naturally, since the dragon never was a reptile!

"The dragon when it arrives [...] spreads its poisonous fiery sparks for a distance of four miles; when it takes off, the trees of the forest sigh, it lays them low to the ground, and its wings darken the entire region."²⁰³

"The dragon struck down, falls with a terrible roar, sulfur pours out of its body like steam."²⁰⁴

The above features of the dragon are exclusively geological criteria, characteristics of a mountain, a volcano, and not a living being. In this relation, even darkness is clearly an accompanying feature of the outpouring of lava, as in the previous example, black smoke appeared. He roars, and this too does not contradict the eruption of a volcano, which, in

²⁰³ Arnold Ipolyi. 1854, p. 225.

²⁰⁴ Ibid, p. 225.

terms of sound effect, there is no denying that it conjures up a kind of apocalypse.

The Relationship Between Dragon and Mountain

In a Kirghiz tale that relates the slaying of a dragon, the storyteller incessantly talks about a mountain when he speaks of the dragon. It seems like a simple comparison, as if this were the only way he could give an idea of its colossal dimensions, although he is simply telling his tale with the ingredients of a former text that is available to him:

“I climb to the summit of the mountain and before my eyes the dragon shrieks and blows flame, which shoots out of his mouth, covers the mountain, then vanishes. [...] Then when [his brother] reached the summit, he saw the great dragon cut in two. It had the size of a mountain. [...] The dragon lay there, dead cut in two, like two mountains.”²⁰⁵

Let us venture the suggestion that the original text icons and phrases have been available for a long time from the old story, and the original elements have drifted into the age of rationalisation. Though now they are not emphasised but pushed into the background, reduced to a comparison.

Dragon in the Mountain

In Apuleius's enchanting old tales, fire-breathing dragons wink at us, as they are the volcanic geniuses of mountains.

“Do you see at the top of the mountain that reaches the sky the dizzying top of the cliffs, whence the dirty shadows of a black spring heave and billow [...] and empty into the swamp of the Styx [...] Go ahead, dip this little jug deep into the mountain spring and fill it with crystal clear water like dew,

²⁰⁵ *A szürke héja – kirgiz népmesék* [*The Grey Hawk – Kirghiz Folk Tales*] Europa, 1988, p. 111-112.

and turn round and bring it back to me. [...] Here and there fire-breathing dragons crawled out of the crevices in the cliffs and stretched their long necks.”²⁰⁶

It is customary to explain in a condescending way these series of images that mountains and cliffs are the dwelling places for snakes and reptiles. This is true; any one who disagrees is a fool. But even a blind man can see that these are fiery dragons, the volcano’s tongues of fire. This dragon-construction owns even that mysterious water of life, as elsewhere the belly of the mountain possesses the golden apple, fruit of life.

The dragons that stretch their necks could well be tongues of fire. In Hungarian too fire has a tongue, and we speak of tongues of flame. And this fire does not destroy but feeds, so to speak digests, i.e., it is the dragon’s food.

Perhaps it might be appropriate here to bring up the fact that the characteristic feature of Mount Olympus was its many necks, just like the aforementioned dragons:

“Olympus was the highest mountain of Greece. Its peaks that towered into the sky were covered with snow for most of the year. An epithet that Homer uses often [...] was ‘many necked’.”²⁰⁷

The ancients always thought systematically. Where they said neck, they also imagined a head and in this case perhaps seven....

Dragon in the Cliff

An Oriental dragon hunt was interesting, because the horizon of an ancient cosmos appears before us. By calling a spade a spade we can admire its former stations and perspectives:

²⁰⁶ Apuleius: *The Golden Ass* Szépirodalmi Kiadó, 1964. Ámor és Psyché, p. 142.

²⁰⁷ Trencsényi-Waldapfel. 1983, p. 84.

“Masadah, the far-seeing, came forward, covered his eyes with his hands and with his sharp eyes looked around all the celestial zones[!].

‘I see the dragon, but it is unreachable, for it lies in a crevice so deep that no man can set foot in it.’”²⁰⁸

We are on a classical path now, as Wainamoinen, etc. heads for “Göncöl’s shoulders”:

“The three suitors got in the master’s magic coach, which immediately rose into the air so high that it almost collided with the Göncöl’s Wagon [the Big Dipper or Great Bear]. [...] After traveling in the air for a few hours they stopped on a mountain ridge.[...]

A fearsome head rose up from the depths. Its eyes blazed like a burning house; it breathed fire from its nostrils, and a fiery breath escaped from its gaping mouth. [...] With a thunderous roar the dragon snapped at the hero....”²⁰⁹

If after this, there is anyone who can’t see what kind of dragons are breathing fire at these “Saint Georges”, he would make an ideal citizen.

Celestial Stone in the Dragon-Cliff

And finally let’s take a look at a legend from Northern Hungary, at the daily life of a nice little dragon, which has been depicted as having volcanic features:

“The shepherds were afraid of him, the hunters were afraid too. If he thrust his tongue out, it shone like a red flame, if he spread his claws, they gleamed like pitchforks.”²¹⁰

²⁰⁸ *A legszebb mesék [The Finest Tales]* 1986, p. 244.

²⁰⁹ *Ibid.*, p. 245.

²¹⁰ *Száll a rege várról várra [The Tale Flies from Castle to Castle]* 1979, p. 96.

The Dragon then finds an exquisitely beautifully luminous magic blue stone. It is a source of light, or a kind of celestial body, since it lights up the cave:

“The glittering light of the blue stone filled the entire cave. Celestial light blinded the eye.”²¹¹

Here we find again the customary formula: the dragon and the celestial treasure.

Hot on the Trail

Géza Róheim devoted a shorter paper on various conceptions of dragons, gathering together in a bouquet the confessions of distant peoples which sometimes harmonise. There are some promising variants for us:

“Radloff noted down the prayer of a Kirghiz baksha [shaman] where among other things, he addresses a dragon, who comes out from the dark belly of the mountain into the light of day [...]

The Malaysians think that landslides are the work of dragons; in their world dragons are regularly associated with mountains. Volcanoes are particularly suited to be the dwellings of dragons. From Greek mythology we know Typhon, who belches fire from the depths of Tartarus. On one of the islands of the Pacific Ocean, New-Pomerania, they offer the same explanation for the origin of a volcano. A son is born of To Ulavun, the snake, and he is sent away from home. He chooses a mountain as his dwelling. Since then he is there, smoking, breathing fire, and spitting stones, so that the villages in the valleys below are destroyed and the people die out.”²¹²

²¹¹ Ibid., p. 99.

²¹² Géza Róheim. 1984, p. 12.

Dragon's Delicacies

The Lizard and the Volcano

It is customary to trace the origin of the fire-breathing dragon to the snake and lizard. It is not clear what the ancients were thinking of. What does a damp reptile have to do with a fiery being? For me it was a short television documentary that offered an alternative to understanding this: an ancient species of lizard that was thought to be extinct that hid its eggs in the bleak lava debris of the Great Canary Islands had escaped the attention of mankind ever thirsty for knowledge, since this had been their natural home from time immemorial. When anyone approaches, such as a chameleon, it disguises itself as a motionless clod of lava. The indigenous inhabitants didn't know how this magic lizard reproduces. They may have thought that the volcano ejects them from itself. They might have considered them the progeny of the volcano, as beings that were born of glowing embers, and this could explain how a lizard relates to a fire-breathing dragon, or a volcano.

One more small detail: rumour has it that the salamander is born in fire, or rather fire doesn't burn it, or so the story goes. Reptiles, like flame, have tongues and crests. Even the cock wears a flame on its head and the concept "fire cock" does not sound strange to our ears. We feel that the ancients considered it to be the missing link between a living being and a fiery being. To this day humanity adores missing links...

Dragon Encore

Let us see, knowing what we know, what does it mean to be dipped in the blood of a dragon. For until now we have only

dimly surmised that the dragon's blood is lava. It cannot be denied that petrified, it forms a veritable armour. Anyone who survives being immersed in hot lava becomes armoured. Even cannon balls glance off it, as from our politicians. We can go even further. To be sure, the ancients regarded metals as dragons' blood, that is, as an organic thing. This intuition has lasted for a terribly long time. Let us remember the outburst of our classical Latin writer of antiquity:

“Pliny was outraged that they rape mountains, they force their way deep into the earth and desecrate her sacred lap.”²¹³

If this is Pliny the Elder, then the whole thing is all the more exciting, as he fell victim to Vesuvius in Pompeii. He didn't try to escape, a coward like the others, but the meeting with the dragon took place.

Since iron is the “blood” of the mountain, armour is virtually like an immersion in dragon's blood. Even wine is the blood of a mountain. It is now clear that they must have thought of it in this way in all seriousness.

We must mention here that certain reptiles – crocodiles, lizards – are covered in armour, in scales. There are beings that shuffle before us wearing veritable suits of stone. Turtles carry mountains on their back. In a great number of cosmogonic myths it is just such a living creature that holds up the universe. In the eyes of our ancient philosophers, they are a kind of transitional being – like a duck-billed mammal – missing links between the animate and inanimate.

Good or Bad Dragon?

In contrast with our tales, in the Far East dragons are held in high regard. There the world bows and scrapes before their memory, they are deified in sumptuous celebrations. They

²¹³ Nándor Várkonyi. 1997, p. 271.

are a kind of deity. Géza Róheim's important conclusion pertains to them:

“Tradition forms monsters from the ancient gods.”²¹⁴ Uranus, in fact, later his son, Chronos of the golden age, is a frightful king in the eyes of younger generations, because he eats his offspring. Zeus is not any different; he too swallows the future cosmic king, who has fallen into Metis's womb. Just a moment! Might not the dragon swallowing the Sun and Moon mean the same thing as consuming a child, since they can be regarded as the dragon's progeny? Troops of their children came out of Uranus or Chronos's belly intact, as do celestial bodies from dragons. In the Kalevipoeg the Pole Star or the cosmic mountain gives birth to the Sun and the Moon, etc.

Back to our Geese...

Based on what we have said about Adam, he could be a wonderful dragon: he ate the forbidden fruit from the cosmic tree, he could have turned into a cosmic mountain. We reckon that he turned into Golgotha. We regret only that he does not breathe fire, because then he would definitely be our man.

Nevertheless, where did Moses find the sacred tablets? From Horeb, which unfortunately does not seem to be volcanic. Still, it isn't the Valley of Tranquillity; indeed, on the occasion of this notable visit it would be difficult to dream of a more ideal dragon than this mountain. And what is even more certain is that Moses brings forth from the mountain “stones from the tree” of Eden. What else could this celebrated mountain be than Adam who has consumed celestial bodies and turned to stone?

²¹⁴ Géza Róheim. 1984, p. 6.

Volcanoes in the Bible

The Volcano in the Bible

Moses's mountain, whence he brought down the celebrated tablets, was definitely a volcano, even though holy writ interprets the event entirely differently. But let's put on new spectacles to look at all these things back in prehistoric times. The Mountain's incandescence and burning, its trembling, growling and the enormous black smoke are the same as in the legends we've discussed about the slaying of dragons:

“And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that were in the camp trembled. And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount.

And Mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice. And the LORD came down upon Mount Sinai, on the top of the mount: and the LORD called Moses up to the top of the mount; and Moses went up.” (2M 19,16-20)

Let us observe that the consuming fire appears not just anywhere but up on the summit of the mountain, the gate of a volcanic eruption, the crater:

“And Moses went up into the mount, and a cloud covered the mount. And the glory of the LORD abode upon Mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud.

And the sight of the glory of the LORD was like devouring fire on the top of the mount in the eyes of the children of Israel.” (2M 24,15-17)

“And ye came near and stood under the mountain; and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness.

And the LORD spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice.” (5M 4,11-12)

Put your hand on your heart: didn't Moses pay his respects to a burning dragon mountain as befits the respectable rescuer of a celestial body so as to rectify the sin of Eden? Consequently, Moses is the universal cosmic hero in an ancient version that predates the Bible.

They Don't Even See the Kalevala!

It seems that there is a fairly well-known scene in the Kalevala that is similar to the former one. It is similar even in that succeeding generations have a deep misunderstanding of this one too. I am thinking of the marvelous vision, which inspired Kodály to compose an uplifting piece of music, and from which an ode to joy sprang:

“Straightway ancient Wainamoinen,
The eternal wisdom-singer,
Plays upon his harp of birch-wood.
Far away is heard the music,
Wide the harp of joy re-echoes;
Mountains dance and valleys listen,
Flinty rocks are tom asunder,

Stones are hurled upon the waters,
Pebbles swim upon the Big-Sea,
Pines and lindens laugh with pleasure,
Alders skip about the heather,
And the aspen sways in concord.”²¹⁵

This scene is not at all about the triumph of music, but the appearance of the dragon, in which the cosmos cracked. I don’t even understand how it was possible to see it in any other way. The musical tone should have been taken in a Bartókian vein, more disturbing, as it is the Apocalypse, the dragon itself in the text that is howling in rage. As well, all this is happening before the Sun-Moon was stolen, which we have recently related, so these can be connected to each other.

Adam “the Dragon”

Thus, we see Adam not merely as a Titan, who has been transformed into a mountain; we see him as a dragon, but Moses pulls the tablets out of him. It may be unbelievable, but we are encouraged here and there to entertain such interpretations, and always when we need them most. Thus, Providence seems to support our private detective work...An Italian tale came our way, which informs us that the most terrible being in the world dwells on the island of Ceylon.

“The most evil being is a giant named Magok who lives on the island of Ceylon; he has ten heads and all ten are brewing wickedness. If you wish to do something useful, free the world from this monster. [...] The Princess Sita, a beautiful girl is languishing, a prisoner in his palace...”²¹⁶

²¹⁵ *The Kalevala* 2000.(Rune XLIV. Birth of the second harp.)

²¹⁶ *A legszebb mesék [The Finest Tales]* 1986. A táncos víz, az énekes kő, és a beszédes madár [The dancing water, the singing stones and the talkative bird], p. 139.

The old king tells this to his curious son at the beginning of a tale that relates the rescue of a celestial body. But not long ago we read that there is an Adam mountain in Ceylon, Adam's Peak, where we can gaze at the titanic footsteps of our ancestor, demonstrating that he really was there.

We suspect that the two traditions are saying the same thing. There cannot be a more terrible monster for the cosmos and its king than Adam, since he essentially "swallowed the Sun in the sky". The theme of the two stories is the same, the liberation of a celestial body. Notice the route taken by the prince (Moses) who is heading toward the Ceylon in the sky; let us take out the original cosmic map:

"He bathed in the Yellow river; then equipped with a "fütykös" [cudgel], he set off for the island of Ceylon. [...] The Nera mountain range blocked his way; it reaches down [or rather up] to the centre of the world and its peak glitters brighter than the most splendid diamond."²¹⁷

The Treasure Cave

In the Syrian tradition the highest mountain next to Mecca, which we believe is the Adam Mountain, hides a treasure cave. According to certain legends²¹⁸ Adam and his wife collected certain treasures and hid them here. Yes, but where did they get them? Generally suspect treasures are concealed. From whom did they get them? After all they were the first human beings? From their descendants, perhaps? Hardly. That doesn't make any sense. We usually find apples, golden apples in these treasure caves. If our

²¹⁷ Immersion is a ritual bath which renders the skin invulnerable. "Fütykös" [cudgel] here is a magic stick like that of Hermes which is used to step over the cosmic boundaries.

²¹⁸ *A törzsek származásáról, avagy a kincsesbarlang [On the Origin of the Tribes, or the Treasure Cave]* 1985, p. 12-13.

reckoning is correct, and this treasure cave is in the belly of the mountain, originally the Adam Mountain, and the treasure, thus “the stones that came from the Tree” slid down its throat, and sat there awaiting their liberator. That is how it must have been described in the original text, from which the well-known one, the version cited above later became rationalised.

They showed that the name Göncöl comes from Kincső “Treasure” by assimilation. Does his name refer to the guardian of the treasure? Could it mean treasure, or rich in treasures? Might *gönc* not mean kincs [treasure]? This is just guessing, but after all, we may be permitted a guess...

Even the Zyrian bride could refer to the same original father at her last evening with the girls? If this is so, it gives this hieroglyph its meaning:

“My resplendent day, my father
Saint Nicholas who walks the earth
My deep treasure-mountain father.”²¹⁹

Perhaps Moses also arrived to a deep treasure-mountain father, as a liberator of a celestial body. There is other evidence for this.

The Selection of the Site Is Evidence

Moses receives the holy tablets not just anywhere, but on a rumbling mountain. After all, he could have got them at any time and almost anywhere. But no. He got them here, and there is a good reason for this: this dragon mountain conceals celestial bodies; thus, that is the only reason he can carry them out of here. The mountain, the smoke, the thunder, the disappearance for 40 days, then his cathartic appearance are typical elements of the props of the ancient tale. This is the protocol of the liberation of celestial bodies

²¹⁹ *Hozott isten holdacska! [Greetings to You, Little Moon!]* 1979, p. 369.

from dragons, although we can read in this tradition the volcanic character of the Being.

For there are innumerable places and occasions presented before or later for receiving the tablets. God consults and meets often with Moses. Why should all this happen under such apocalyptic circumstances? For the tablets are expecting their liberator here and not at the corner café. This is an event that is connected strictly to a place and a mountain.

Yes, but if the liberation of a celestial body takes place here, then Moses and the dragon must have clashed. An important duel took place between ancient Moses and the “ancient father with the belly of the treasure cave”, or the dragon.

The big question is, can we find traces in holy writ about this important duel, this final clash, which can be found everywhere. It is something like Good defeating Evil? Of course, there is: Moses’s struggle with Pharaoh!

Duel with the Dragon

There is an important fight between Moses and Pharaoh, whose essence is that Moses wishes to take something away – his people from captivity – but the other won’t budge. Moses is victorious and his people are freed. Of course, it seems crazy to compare the liberation of a celestial body to Exodus, though there are important arguments for this possibility, which we will discuss in a separate study...

Let us simply be content here with the fact that events and stages of the liberation of celestial bodies can be found in Exodus. You can find in it the divine mandate: God asks Moses to liberate, that is, Exodus.

Furthermore, Moses is given a magic stick, and this stick characterises the undertaking. Why? For it is customary to give something like this when descending into the underworld. This is what makes it possible for him to gain admittance to the lord of the Underworld, that is, Pharaoh.

The entire old world used magic sticks for this; a Mordvinian tale demonstrates this:

“He threw the brass stick away. Suddenly he descended with a thunderous sound beneath the earth.”²²⁰

In the same way Aeneas can descend into the underworld with a golden bough, and Hermes wanders around in Hades not empty handed but with a golden wand, looking for “bright Persephone”. In Persephone’s vicinity, that is, in the Underworld, a destructive apple, a forbidden fruit, warns us that what we have encountered are the props of a common legend. Hades feeds Persephone a pomegranate, so that she will return. Hades is lying on a divan when Hermes pops in on him. On a divan? We have some relevant Siberian scenes, which fit in here both in their images and plot. What if it should help us to understand this important Biblical event – the dragon duel – with Pharaoh.

Kul on the Divan

The wonderful thing about this legend is that it does not hide under a bushel the fact that celestial bodies are being liberated here. A certain Mirsusnehum bursts in on Kul, the lord of the underworld in his home deep in the mountain. It is heartening to see that this Kul is volcanism itself, that is the meeting between Moses and the Pharaoh-Dragon could have happened like this in our version. Stolen celestial bodies shine in his cave:

“[...] Mirsusnehum struggled to the royal house beneath the earth. He entered the house, and was immediately surrounded by great splendour and radiance. The moon was hanging on the wall, the sun on the ceiling. Kul was recumbent on furs. His breath

²²⁰ Az ezüsfogú lány [*The Girl with the Silver Tooth*] 1990, p. 185.

smoked, and sparks flew from his nostrils and mouth.”²²¹

Smoke, sparks, steam blow through his nose; we could not find a more ideal portrait of a dragon as a volcano. He is the mountain and its genius. “Suffocating gas” is spewed in the air. And the air is chock full of mosquitoes, as was Pharaoh’s land in Moses’s plague.

“I hold the sun and moon in my hand. I stole both today. It is dark now in your lands. Eclipse of the sun. Eclipse of the sun and moon. And my spirits set to work. Cows lowed, horses neighed. Even the wild animals yammered.”²²²

Mirsusnehum listens to the text for a while, then rather than beat around the bush, he catches the two celestial bodies from the ceiling and he’s off to the upper world. Just as Moses, who appears resplendent with the tablets, after he, like St. George, has beaten the dragon, the Lord of the underworld, or originally Pharaoh.

The question is can Pharaoh be considered a ruler of the underworld?

Iron-Furnace Egypt

Moses reaches Pharaoh by means of a magic wand that can penetrate the cosmic frontiers and this, from the outset, is the labeling of the scene: it is customary to use this when descending into the underworld, let us say it again. Essentially he reaches Hell, full of sulphur and fire, which, we reckon, is a seething volcano. Would it have been in the holy writ from this ancient version that Egypt is an iron furnace?

²²¹ *Finnugor-szamojéd (urali) regék és mondák. [Finno-Ugric – Samoyede (Uralic) Myths and Legends.]* II. p. 52.

²²² *Ibid.*, p. 53.

“But the LORD hath taken you, and brought you forth out of the iron furnace, even out of Egypt, to be unto him a people of inheritance, as ye are this day.”
(5M 4,20)

Thus, Egypt is an iron furnace, or in another translation, an “iron oven.” For modern man this is a simple comparison, for the old it means the underworld. The mountain whence Moses brought down the tablets, that is, liberates them, is the same furnace, the belly of the fire-breathing dragon. Wainamoinen and Ilmarinen liberate the sun and moon from the steel mountain (!)

You might think that the lord of Egypt, the Pharaoh, is actually the Dragon in disguise, but we are not the only ones to claim this:

”Some style Rahab ‘the Celestial Prince of Egypt’. Others do not distinguish him either from Leviathan or Oceanus.”²²³

Torah from the Fire?

We mentioned the Iron-Furnace Egypt, and those believe this is a classifying symbol, who do not see Moses’s cultic path and person, that originally he descended into fire, into Hell, to search for the holy tablets, that is, the volcano-dragon. Moses himself confesses all this:

“When I was three months old, I foresaw that I would take the Thorah (Law) from the middle of the fire.”²²⁴

What does all this mean? Moses brings from the fire the tablets of knowledge, that is, the “fruit from the Tree” that disappeared from Eden. The Hebrew legends are aware that

²²³ Graves – Patai. 1989. (6/b); Rahab is the symbolic name of Egypt – Is. 30,15.

²²⁴ Sefer Ha-jasar. In: Nándor Várkonyi: *Varázstudomány II* [*Magic Knowledge II*] Széphalom könyvműhely, 2000, p. 116.

Moses descended into the growling fire mountain to fetch the Torah. And fragments of these having the force of evidence, as we have shown, can be found in the Bible as well.

Fire Mountain

You may remember the youngest prince who took off to see the world for the stolen golden apple, whose tale got caught in our sieve, because the thief who stole the apple in the garden was called a dragon. Here too his case is timely, for searching for the apple he makes a journey similar to our reconstructed ancient Moses. This lad, together with his brothers, climbs a mountain that reaches the sky. When he reaches its peak, he descends into the depths through a fire well to “liberate” the golden apple.

“They went there and reached the top of a giant mountain. There stood a mighty marble pillar, an iron ring on the pillar.”²²⁵

There is a terrible fiery well bubbling beneath the pillar. The princes know that the apple thief can be found thereabouts; we must add that he is a volcanic being, his breath is fiery:

“From that terrible dark well a burning hot steam came. ‘This is most probably the breath of the thief,’ said the youngest prince.”²²⁶

Of the three brothers, the youngest, as the legendary Moses, (who brought the Torah out from the fire) endures the ordeal by fire, and he isn’t even singed. Since this fire well is on a mountain peak, what else could it be than the crater of the world mountain whose dragon belly hides the stolen golden apple?

²²⁵ *Sárkányölő Sebestén. Az aranyalmafa* [The Golden Apple Tree] p. 98.

²²⁶ *Ibid.*, p. 98.

The Sea of Fire Is Split in Two

In a Hungarian tale – The Bird that Sang to the World – a Sea of Fire splits in two in front of the hero, like the Red Sea before Moses's staff:

“The horse leaped forward. When the prince opened his eyes, they were next to the Sea of Fire.

‘Now listen to me: I’m going to blow on this Sea of Fire, and it will split in two. I’m going to slip into Puluto Durumo’s door. There you will alight and go in. Puluto Durumo asks: ‘What are you looking for here, you man from the other world?’ But don’t say a word, don’t even greet him. Go in one door, then another, and you will reach the 12th room. There are small devils there. [...] And there is a bird in a cage that sings to the world, take it and come out.

[...] The devils ran around, but just as they almost caught up with them, the Sea of Fire closed in and burned every devil that reached it.”²²⁷

In another tale involving a golden apple, our old acquaintance – A kis lámpa [The Little Lamp] – a demonic being abducts the princess and takes her to the deep underworld of the Black Sea:

“I command the princess to be with me in my palace at the bottom of the Black Sea.”²²⁸

This is when the liberator arrived with the wand that divided the sea in two:

“[An old man] handed him a wand and said:

‘Strike a blow with this wand on the waters of the sea and say: ‘Waters of the sea, split open and remain

²²⁷ *Fehér virág és fehér virágszál* [White Flower and White Flower Stalk] János Balla told the tale and Tamás Balla collected it. Kriterion Könyvkiadó, Bucharest, 1970, p. 160.

²²⁸ *Este, Éjjél, Hajnal* [Night, Midnight, Dawn]. 1988, p. 14.

divided until I come out.’ And when you came out with your wife, strike a blow with the wand once more and say: ‘Waters of the sea, come together.’”²²⁹

For the ordinary reader these two tales are examples of how high culture filters down into folk tales. But we are aware of this wand at every level of tradition, and it serves to liberate the objects and persons that have been stolen and taken down to the underworld. And the sea split in two feels more at home in tales about liberating celestial bodies rather than in historical works.

The division of the sea here has a meaning, especially in the case of the underworld deep in the depths of the Sea of Fire. For this is where you can see clearly that you cannot swim across nor boat across a block of fire, in contrast to the historical Red Sea.

Thus, the wand and the divided sea demonstrates that Moses arrived in pre-Biblical legends as a liberator of celestial bodies, and that this scene is a worthy response to the theft of a fruit of knowledge.

We just Gape in Amazement

We cannot believe our eyes that, wherever we turn in the tradition, everywhere we see the brilliant relics of the great broken stellar tale. It appears from texts that seem incomparable that they share a common motive, the same motor and heart beat in them. A significant percentage of our favourites is a parallel story.

If we come to understand how much we have misunderstood our favourite legends, we should not be so surprised that what we have experienced here, that even in the middle of the Bible, we have encountered again our universal ancient story.

²²⁹ Ibid., p. 14.

Parallel Stories

Odysseus, the “Eye Liberator”

You might think that Odysseus too has come to pay his respects to Cyclops as the liberator of a celestial body; much like our ancient Moses, who came to Adam of the Dragon Mountain? Have we not gone crazy that we see this same theme everywhere? You will understand soon if we do indeed have a legal case for this suggestion.

Thus far, we had thought that Odysseus-Ulysses burned Cyclops’ eye out of revenge, regretting the loss of his mates, as well, of course, to allow them to escape. Though Ovid says that Ulysses doesn’t burn Cyclops’s eye, but steals it. Of course, this is not the same thing. Let’s pay attention to the following use of words:

“The prophet Telemus (arriv’d by chance
Where Aetna’s summons to the seas advance,
Who mark’d the tracts of every bird that flew,
And sure presages from their flying drew)
Foretold the Cyclops, that Ulysses’ hand
In his broad eye shou’d thrust a flaming brand.”²³⁰

No, we must be mistaken, and the theft must mean the theft of sight, meaning that he was blinded. Or perhaps not?

Cyclops’s Eye

Though when we look into the eye of the text, we see something. Polyphemus’s eye is like the Sun; the poet calls attention to this, so we need to take it seriously:

²³⁰ *Metamorphoses by Ovid.* (The Story of Acis, Polyphemus and Galatea)

“There is an eye in the forehead, but what kind?
My forehead with a single eye is fill’d,
Round, as a ball, and ample, as a shield,
The glorious lamp of Heav’n, the radiant sun,
Is Nature’s eye; and she’s content with one.”²³¹

The suspicious elements are gathering: knocking out an eye is like a theft (“orzás”), the eye in question is like the Sun. The celestial bodies also scream theft, for the ancients. And it is exactly these kinds of fellows, who steal celestial bodies, men-mountains with forests on their heads, like this Cyclops, or let’s say, Wipunen or Atlas. We have demonstrated that Homer himself characterises the Cyclops so:

“He would have nothing to do with other people, but led the life of an outlaw.

He was a horrid creature, not like a human being at all, but resembling rather some crag that stands out boldly against the sky on the top of a high mountain.”²³²

This simply appears to be merely a simile, but in a peculiar way it is these similes that are the elements of the sought-after stellar legends. Or these are analogies, the cream of them. So he is a man-mountain. Slowly, gradually the balance shifts in the direction of the liberation of a celestial body.

We haven’t yet mentioned that in such cosmic structures the eye was seen as an analogy for the sun-moon, that is, it was seen as an independent source of light. The Hungarian language says exactly this in expressions such as *szemsugár* (ray of the eye), *szemem fénye* (light of my eye), and something similar when we say *lesüti a szemét* (cast one’s eyes down). To the ancients the Sun and Moon were the eyes of the Sky.

²³¹ Ibid., (The Story of Acis, Polyphemus and Galatea)

²³² *The Odyssey by Homer*. 1900. (IX.)

“The eye of the Sky, the Sun and Moon saw everything.”²³³

The Luminous Eye

The heroes of a Kirghiz tale find themselves in the cave of a one-eyed witch. This basic situation is essentially the same as in Odysseus’s visit to Cyclops, though in one important respect the text can be even more exciting. This eye comes to us like a piece of gold, since we shall see that it serves as an independent source of light. It shows that it wouldn’t hurt to reckon on magic eyes, illuminating eyes in this sort of legend, for these kinds of events taking place in a cave revolved around the eye.

“Djajil watched the witch and noticed that when she fell asleep, her one eye shone so bright that it lit up the entire cave, but when she woke up the light of her eye went out, and the cave was cast in darkness.”²³⁴

Thus, we are going to initiate a lawsuit not simply against today’s interpretation of the text, but even against the Homeric version. Originally Odysseus paid his respects to Cyclops with the decided intention of liberating a celestial body, but he didn’t just drop in, as implied in Homer, who is above everything. Are there any other arguments in this case?

The Talking Forehead

Yes, there are. The fact that Cyclops wears his eye on his forehead speaks for itself. Why? For the entire world knows that it is customary to wear only celestial bodies on one’s

²³³ Ervin Baktay. 1963, p. 48.

²³⁴ *A szürke héja – kirgiz népmesék* [*The Grey Hawk – Kirghiz Folk Tales*] 1988, p. 48.

forehead. It is as if this part of the body were destined for exactly this sort of thing. Here are a few samples:

From India

“After them the moon rose from the foaming sea;
Shiva pinned it to his forehead as a worthy
ornament.”²³⁵

The American Indians:

“On his forehead the Moon rose, the Sun flamed
with it...”²³⁶

In the Kalevala:

“Spake the minstrel, Wainamoinen:
‘I have much to tell thee, brother,
Listen to my wondrous story:
In the Northland lives a virgin,
In a village there, a maiden,
That will not accept a lover,
That a hero’s hand refuses,
That a wizard’s heart disdaineth;
All of Northland sings her praises,
Sings her worth and magic beauty,
Fairest maiden of Pohyola,
Daughter of the earth and ocean.
From her temples beams the moonlight,
From her breast, the gleam of sunshine,
From her forehead shines the rainbow,
On her neck, the seven starlets,
And the Great Bear from her shoulder.’”²³⁷

²³⁵ Ervin Baktay. 1963. p. 48

²³⁶ *Sasok és kondorkeselyűk. [Eagles and Condors]* 1977, p. 309.

²³⁷ *The Kalevala*. 1910. Scanned at sacred-texts.com, 2000. (Rune
X. Ilmarinen forges the sampo.)

In the Hungarian legendary songs:

“On my forehead
Is the rising bright sun,
On my side
Is the beautiful full moon.”²³⁸

Ancient Mordvinian Tale:

“A boy was born, his heel was iron, the crown of his head stone, on his forehead was the sun, on the back of his neck the moon, on his head bright stars.”²³⁹

Do You know what the philologists are arguing about in this case? That “Cyclops” means round, or rather one-eyed in ancient Greek. This doesn’t matter if the essential thing goes into the text dustbin. Meanwhile the forehead itself reveals everything. After all, no matter where we turn in the tradition, stubbornly and consistently celestial bodies turn up on it. Even all-knowing Ovid lets the cat out of the bag in the case of Cyclops, calling him the Sun.

But where the devil did Cyclops get his sun eye and when?

Cyclops’s Golden Apple

Prince Argirius begins with the customary theft of the apple from the magic tree and he, the liberator, stumbles on Cyclops during his journey. And the text here focuses on the eye in the middle of the forehead. Originally the stress of the text might have stood here, for it is precisely the searched-for object, the apple that might have shone on him:

“The great man asks, what are they,
The earth rings with the his great voice,

²³⁸ Gábor Lükő: *Gyökereink [Our Roots]*, 5-6, *Magyarország, [Hungary]*, 1993, p. 89.

²⁴² *Az ezüstoffú lány [The Girl with the Silver Tooth.]* 1990, p. 69.

²³⁹ *Ibid.*, p. 69.

One eye in the middle of his forehead
Round like an owl's.”²⁴⁰

In this text Cyclops is no more than an episode that gives directions to the pleasant young man. It is possible that the sign of the crime beamed on his forehead, which the young man should have helped him take it off as Odysseus-Ulysses did, and take it back to the garden whence he had stolen it...

Cyclops Was a Dragon

But who is Cyclops? Slowly are we going to see everybody in the same way? Yes, but this is not necessarily a mistake. You're not going to believe this: the Latin authors indicate that Cyclops dwells in a volcano: the seething Aetna. This is wonderful, for Aetna is a cosmic mountain, that is, it occupies the axis of the world. Its local value is equivalent to that of the Divine Mountain of Hebrew tradition, or the Christian Golgotha:

“The children of Uranus and Gaia [...] the Cyclopes too, [...] who have a single round eye in the middle of their forehead. Their workshop, according to certain traditions, is deep inside Aetna, but according to other traditions they are in the craters of other fire-belching volcanoes.”²⁴¹

Ulysses's Cyclops obviously recognises as a dragon in what is more than a mere simile:

“Translated Aetna flames within my heart,
And thou, inhuman, wilt not ease my smart.”²⁴²

²⁴⁰ Albert Gergei (Gyergyai): *História egy Árgirus nevű királyfiról és egy tündér szűzleányról*. [Story of a Prince named Argirus and a Fairy Virgin Girl] In: *Széphistóriák* Európa Könyvkiadó, 1975, Budapest, p. 175.

²⁴¹ Trencsényi-Waldapfel. 1983, p. 74.

²⁴² *Metamorphoses by Ovid*. (The Story of Acis, Polyphemus and Galatea)

In other respects, it answers our expectations: he wears a mountain that reaches the sky; on its peak is a garden:

“He would have nothing to do with other people, but led the life of an outlaw. He was a horrid creature, not like a human being at all, but resembling rather some crag that stands out boldly against the sky on the top of a high mountain.”²⁴³

This is a garden from the golden age, believe me, just like Eden, it shows that human beings can live without working:

“The earth brought forth a bountiful harvest by himself.”²⁴⁴

“First of all the deathless gods who dwell on Olympus made a golden race of mortal men who lived in the time of Chronos when he was reigning in heaven. And they lived like gods without sorrow of heart, remote and free from toil and grief: miserable age rested not on them; but with legs and arms never failing they made merry with feasting beyond the reach of all evils. When they died, it was as though they were overcome with sleep, and they had all good things; for the fruitful earth unforced bare them fruit abundantly and without stint. They dwelt in ease and peace upon their lands with many good things, rich in flocks and loved by the blessed gods.”²⁴⁵

Stone-Throwing Cyclops-Dragon

As a parting shot Cyclops pelts Odysseus with not just anything, with enormous stone cliffs. Everyone knows this

²⁴³ *The Odyssey by Homer*. 1900. (IX)

²⁴⁴ Hesiod. 1974, p. 117-118.

²⁴⁵ Hesiod. 1914. [109]

interlude, which is apparently a spontaneous reaction, though it could be more. The throwing of stones is considered in Hungarian folk tradition to be a habit of dragons; this is demonstrated in a text by Géza Gárdonyi:

“Did you see a fairy?”

“I did.”

“How about a witch with an iron nose?”

“That too.”

“What about a dragon with seven heads?”

“Yes.”

“Did it belch fire?”

“It did.”

“Did it throw rocks?”²⁴⁶

Why is a dragon who throws stones useful for us? For it demonstrates our hypotheses and explains a great deal. Throwing stones is a custom of volcano-dragons. They truly are throwers of rocks, the best; anyone who doubts it should look up Aetna.

Thus, thanks to stone-throwing, we have found yet another important piece of evidence for Cyclops being a dragon, indeed, for what is more important, concerning his origin as a volcano, whence comes the meaning of this feature of his personality.

Confessions of a Hungarian Cyclops

In a Hungarian legend the Cyclops appears not as a giant but as a dragon. What a find for us, for it shows that giants could also be seen as dragons. And really, Hungarian folk tale tradition treats giants and dragons as onethey can appear together in the same role. On seeing this, today's Darwinian ethnography can just blink at it, for it doesn't understand,

²⁴⁶ Géza Gárdonyi: *A láthatatlan ember* [*The Invisible Man*] I. Talantum Kiadó, 2000, p. 75.

and of course, shouts that it is a case of the text having deteriorated.

A young blacksmith in the tale in question enjoys the hospitality of a dragon-cyclops. Here too the text concentrates on the dragon's eye, but it is much more conscious, in fact, more promising than in the case of Homer:

“Can you make my eye, so that I don't become blind?”

“I'll make it, just give me material.”

“What do you need?”

“I need three kilos of lead or three kilos of gold...”²⁴⁷

In Homer the blinding is just the result of capricious revenge; here it is the dragon who asks the magic smith to deal with his eye. He orders a golden eye, not like ours. But gold is the metal of the Sun, and comes from the sky. There is no doubt that the dragon is yearning for a celestial eye, a magic eye.

So let us declare that in general tampering with these primordial legendary eyes most probably involved thefts-liberations of celestial bodies.

Illuminated Eye that Fell Out

Thus, the theft of illuminated eyes means the same thing as the theft of garden fruit. We found a Norwegian tale, *The Monsters*, about stealing eyes that is relevant to our case. The essential point is that children who wander off into the woods come across a monster with an eye like a celestial body. These giant eyes can even be taken out and function as an original source of light. This is the Odyssean life situation of the children:

“The giants appeared beside the children. Three monsters whose heads reached the tops of the trees.

²⁴⁷ *Bodrogkeresztúri mesék és mondák*. [*Tales and Legends of Bodrogkeresztúr*] 1988, p. 194.

[...] the three had only one eye among them, but when they touched each other, all three could see.

[...] the eldest boy picked up a thick branch, and threw it before the feet of the last monster. [...] their one eye fell out and rolled on the ground. [...] The eye was larger than an ordinary saucer, and shone so bright that on a dark night a mosquito could be seen a hundred meters away.

[...] if you don't give back our eye, said one of the monsters, I will turn you into stone."²⁴⁸

This theft of an illuminated eye appears arm in arm with turning into a cliff, for these elements belong to a common gravitational zone; that is, we can admire the same kaleidoscope.

Delicious Eyes

In the great Georgian legend, the Amiran, the hero descends into the belly of a dev, for this monster once swallowed his father's eye. Our nostrils shouldn't move, for this is the customary theft of the celestial body, swallowing of the celestial body. This dev lives with Mama – like our dragons, who swallow the sun-moon – and her son complains to her about his belly aches, since the hero Amiran descended into his stomach. Exactly as Wainamoinen into Wipunen.

“Oh mother, I have a stomach ache. [...]”

“Woe betide your mother, my son, it is Amiran, the son of Dali whom you swallowed.”²⁴⁹

Amiran sedulously extracts his father's eye from the stomach, which is intact like the golden apples. What is interesting in this legend is that it turns out in black and white that a celestial body was swallowed:

²⁴⁸ *A legszebb mesék [The Finest Tales]* 1986, p. 119.

²⁴⁹ Trencsényi-Waldapfel. 1983, p. 40.

“Amiran replaced the cut-out ribs of the dev with wood. And the fact that the dev’s ribs were made of wood kept the world from being destroyed. For the dev swallows the sun during an eclipse, but the sun burns the wooden ribs and the sun escapes from the dev’s stomach.”²⁵⁰

He even has a small garden, so what else can we say?

“This dev had a marvellous apple garden and a flock of sheep grazing beneath the apple trees.”²⁵¹

But this dev was not a volcanic being – you might retort. But of course it is, it devours celestial body, that is, fire.

Aladdin in the Dragon

Aladdin must have penetrated into a dragon mountain in a coma (according to our reckoning, it is a case of liberating a celestial body), a Hungarian version of the tale warns us. Let’s just add that the volcanic signs and atmospheres appear in the magic cave, when he arrives with his “benefactor” the Moor at the mountain:

“...[the sorcerer] raised smoke, he cast spells, worked magic and muttered incomprehensible words. Then all of a sudden darkness fell, the sky thundered, the earth quaked and opened.”²⁵²

It is as if he had roused an ancient mountain dragon from its coma. And then at the sign the belly of the mountain opens up and among others metal fruit greet the young man who enters the belly of the mountain, which with your permission, we can consider, to quote the Zohar, “stones from the tree”.

²⁵⁰ Ibid., p. 39.

²⁵¹ Ibid., p. 39.

²⁵² *Az ezeregy éjszaka meséi [Tales of the Thousand and One Nights]* Szépirodalmi könyvkiadó, Budapest, 1968, p. 105.

Why did we relate all this? To make it clear that deep in our favourite tales resides the same stellar tale which has been forgotten, so that we shouldn't be amazed but we should be glad that we found this deep in the Bible.

Bright Exit

Witty Liberators

It is not only because they are rejoicing over the success of their action that the face of the liberators of celestial bodies shine on coming out of the dragon mountain, but because they have the main celestial bodies in their possession. Even Jason brings out the Golden Fleece from the belly of a fire-breathing dragon, that is, from the living underworld in the oldest version. This is a source of light too, because it shines:

“[...] Jason rejoiced, lifting high the Golden Fleece, whose light reflected back from his head.”²⁵³

The Golden Fleece provides atmospheric light at the wedding of Medea and Jason, enhancing the brightness of the event:

“The Golden Fleece shone on them too, and lit the fire of desire in their eyes.”²⁵⁴

We saw not long ago that in a Vogul legend Mirsusnehum retrieves two tablets of light from the volcanic lord of the underworld, Kul who stole the Sun-Moon. Clearly it wasn't a good idea to look at him, when he emerged from the underworld:

“Mirsusnehum seized the Sun and the Moon and ran from the Underground Empire.”²⁵⁵

Moses Shines

You couldn't even glance at Moses's shining face when he reappears after 40 days:

²⁵³ Károly Kerényi. 1977, p. 357.

²⁵⁴ Ibid., p. 359.

²⁵⁵ *Finnugor-szamojéd (uráli) regék és mondák [Finno-Ugrian and Samoyede Myths and Legends]* II. 1984, p. 53.

“And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses’ hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him.” (2M 34,29)

In the ancient version of the text, this could be the solemn moment of liberation of the celestial bodies, which could have beamed light from his forehead, so-called “Stones from trees.” What else could the shining face mean?

It is certain that this is the case, the precedents bear this out. Not long ago Moses insisted that God’s face stay with them during the Exodus:

“And he said, My presence²⁵⁶ shall go with thee, and I will give thee rest. And he said unto him, If thy presence go not with me, carry us not up hence.” (2M 33,14-15)

Lo, according to the strict grammar of the holy book, Moses didn’t insist that God himself but that his shining face should accompany them on their journey. It is as if “the shining face” like a lamp or a shining celestial body like the Sun – could be independent from God. And lo, on coming out of the mountain, “God’s face” is with Moses and this sight unfolds before those waiting. But I remind you, according to our reckoning, this episode and dialogue took place between Moses and Pharaoh in the ancient version, and what happened there might have originally been the liberation of a celestial body. Just as when Odysseus takes and retrieves Cyclops’s shining eye.

²⁵⁶ “dixitque Dominus facies mea praecedet te et requiem dabo tibi et ait Moses si non tu ipse praecedes ne educas nos de loco isto.” (2M 33,14-15)

The Wanderings of the Shining Face in the Bible

The shining face in the Bible appears from the beginning of beginnings. First it was probably with God, though Adam could have stolen it from him. Since this is a recasting of the apple. Where do we get this from? In certain legends Adam's face, interestingly enough, shines just like that of Moses who comes down the mountain:

“Adam's huge frame and radiant countenance so amazed the angels that they called him ‘Holy One’, and flew trembling back to Heaven. They asked God: ‘Can there be two divine Power: one here, the other on Earth?’ To calm them, God placed His hand on Adam and reduced his height to a thousand cubits. Later when Adam disobediently ate from the Tree of Knowledge, God further reduced his stature to a mere hundred cubits.”²⁵⁷

“When the angels saw [Adam's] glorious figure, they were seized with trembling at the beauty of his similarity [to God]. What they saw was the shape of his face, as it burned in glorious beauty, like the sun disc, the light of his eye like the sun.”²⁵⁸

Here they say that Adam had a face like the sun. This would explain brilliantly this unexpected deification, since he had become “similar” to him.

Peter's Face Too...

Not long ago we discovered mythical features in Saint Peter. Anyone whom we have not yet convinced of the ancient legendary elements of the historical text, just listen to this apocryphal Coptic text, The Gospel of the Twelve Apostles. In this you can interpret in pictorial language, that when

²⁵⁷ Graves – Patai. 1989. (9/g)

²⁵⁸ *A törzsek származásáról, avagy a kincsesbarlang.* [About the Origin of the Tribes, or the Treasure Cave] 1985, p. 8.

Peter met Jesus he essential gets a Sun face. In addition – and now we are not the only ones to say so – like Moses in the aforementioned scene.

“When Peter received this great honour, his face began to shine; he shone before the apostles like the sun, like Moses of old.”²⁵⁹

Thus we can read the same description about Moses the liberator, the thief Adam or Cyclops: “His eyes were like the Sun.” All of them came into contact with this bright whatever, for whose sake these stories were born.

Troubles of Vision

It is odd that the holy book relates secretly the journey of the apple as the wanderings of the eye:

“And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.” (1M 3,7)

It is as if Adam didn’t have an eye, and already he sees superbly well. No wonder, for he steals God’s magic bright eye, perhaps the eye from his forehead. We’re not the ones who invented this. God himself refers to this, fairly unequivocally:

“For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.” (1M 3,5)

Thus, eating the fruit affects sight, a man comes to eye or eye of light, and becomes like God. After all, the main celestial body is an emblem, a source of power. Straight from the shoulder Satan proclaims this in the Syrian legend:

“If you eat from this tree, you will have new eyes.”²⁶⁰

²⁵⁹ D. Dr. Szaniszló Jáki. *Az ország kulcsai* [*The Keys to the Country*] Ecclesia, Budapest, 1992, p. 77.

And let us add to all this what others have noticed: After Adam's base act, it is as if God had trouble seeing: he can't find Man in the Garden.

This considerably rhymes with the myths and legends of stealing apples where the kings that suffer loss in their gardens are also affected with problems of sight. Thus, this is a causal relation, a consequence. In the Hungarian version of the tale entitled the Fire Bird, after the early morning robbery, the king doesn't rise from his bed, thinking that it is still night:

"Yes, but the king had gone blind. He couldn't see any more. He continued to reign, but blind."²⁶¹

Here too the causal connection between the theft and blindness cannot be seen. The two events seem to be accidental.

There are legends where the Creator consciously chooses for himself a blind garden guard. Here is the pleasantly simple basic situation:

"The Creator [...] chose a blind man and a cripple, who didn't have a hand, to guard the garden, thinking that the cripple couldn't reach the fruit and the blind man couldn't see it."²⁶²

At one place Ovid also considers sight and the gift of prophecy to be connected.

"But Jove (for so it is in Heav'n decreed,
That no one God repeal another's deed)
Irradiates all his soul with inward light,
And with the prophet's art relieves the want of sight."²⁶³

²⁶⁰ *A törzsek származásáról, avagy a kincsesbarlang* [*The Origin of the Tribes or the Treasure Cave*] 1985, p. 11.

²⁶¹ *Bodrogkeresztúri mesék és mondák*. [*Tales and Legends of Bodrogkeresztúr*] 1988, p. 122.

²⁶² *Isten, a Sátán és a Muzsik*. [*God, Satan, and the Muzhik. Southern Slav Tales and Legends*] I. 1989, p. 20.

²⁶³ *Metamorphoses by Ovid*. (The transformation of Tiresias)

The Fruit of Eden Returns to the Garden

On the Wings of Eagles

In the ancient version, Moses, who liberates the celestial body, heads from the Egyptian Underworld to the Celestial garden, essentially Eden, travelling along the classical ancient cosmic route. At one section, the wings of an eagle lift him, showing that originally they are heading for the heavens:

“Ye have seen what I did unto the Egyptians, and how I bare you on eagles’ wings, and brought you unto myself.” (2M 19,4)

It is also a creature with wings, an eagle, who carries Wainamoinen, who fled from the underworld to the sky. At other times it is a wind bird:

“Sweeping onward, sailing northward,
Riding in the track of storm-winds,
O’er the Moon, beneath the sunshine,
On the broad back of the Great Bear,
Till he neared Pohyola’s woodlands,
Neared the homes of Sariola,
And alighted undiscovered,
Was not noticed by the hunters,
Was not scented by the watch-dogs”²⁶⁴

Mirsusnehum, who flees from Kul’s underworld, also needs wings to reach the sky with the Sun and Moon under his arms:

“Mirsusnehum grabbed the Sun and the Moon
and ran from the Kingdom of the Underworld.

²⁶⁴ *The Kalevala*. 2000. (Rune X. Ilmarinen forges the sampo.)

Kul ran after him. The evil spirit had almost caught up with him. But at one stroke he turned into an iron hawk.”²⁶⁵

In the Eddas, Loki brings away the golden apple from the garden, which is likewise a celestial body, wearing a cloth of feathers:

“They went to Freia, to the part of the realm of the goddesses and Thor asked her, would she lend Loki the clothes of feathers...”²⁶⁶

The protagonist of a great little Mordvinian tale, Prince Prosa, also rescues his beloved from an unmistakably volcanic dragon and carries her off on the back of an eagle. Virgins like these usually carry a celestial body on their foreheads. This is the case with the Mordvinian legends too; thus, the liberation of a virgin can mean the same thing as the liberation of a celestial body. For us the scene is also meaningful, and rhymes with the Bible, since we are at a “fire mountain” on which a snake with 12 heads shoots flame at them:

“It was a snake with 12 heads; every one of his mouths gaped wide open, blazing forth fire from them. [...] Meanwhile they crossed the fire mountain, and the eagle’s strength began to ebb...”²⁶⁷

This, too, is a liberation story; originally, here too there must have been the liberation of a celestial body. The components of these texts are essentially the same; only with the degradation of the text are they combined in a different way.

²⁶⁵ *Finnugor-szamojéd (uráli) regék és mondák [Finno-Ugrian-Samoyede (Uralic) Tales and Legends]* II. 1984, p. 53.

²⁶⁶ *Északi istenek. Történetek az Eddából [Northern Gods. Stories from the Edda]*. 1973. p. 15.

²⁶⁷ *Az ezüsfogú lány [The Girl with the Silver Teeth]* 1990, p. 150-151.

On the Way to the Sky

Originally the Promised Land was in the sky, and based on every kind of sober calculation it is equivalent to Eden. And we weren't the ones to invent this. There is a great need for the wings of eagles in the original Exodus:

“The Prophet describes the Holy Land as a new Paradise.”²⁶⁸

According to the Syrian legends, the Promised Land is like Paradise, the Garden of Eden. Moses is heading for Eden, for that is where he is taking back the “stones from the Tree”. And what other goal could man have then rectifying the sin, so that Man could return to Eden where he was so happy and out of which he was driven out. The ancient Exodus was no less than the return to Eden of Man who had been driven. This is what Henoch says in his visions:

“[...] The chosen ones earn eternal life through the fruit of the tree. Then it will be transplanted and will be put in the place of the Pole Star, the saint place, next to the house of the eternal King, the Lord.”²⁶⁹

The book of the Zohar apparently mysteriously, yet clearly informs us about the coming to port of the sacred stone fruit:

“And a path opens through the shelter and they advance along the Chest to the point that is called ‘rising splendidly high’ where the Chest spoke up: This will be my place of rest forever, I will live here, for this is what I wanted.”²⁷⁰

This place, the Holy of Holies, must have originally been meant to be the Garden of Eden, for “that rising splendidly high” reminds us of the tree in the middle of the garden, the world tree – in fact, the axis of the world.

²⁶⁸ *Bible* Budapest, 1992. Szent István Társulat, 2008, p. 47, 1 (Commentary)

²⁶⁹ *Henoch Apokalypsis* [*Henoch's Apocalypse*] 1941, p. 55.

²⁷⁰ *Zóhár* 1990, p. 38.

“Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King.” (Psalm. 48,2)

These “stone fruit” as we know originate from the “Tree”. So it is reasonable to be thinking about a return home. Period, as in the tales, legends, and myths wherein the golden apple returns to the place where it was stolen.

Thus:

- Adam was a giant.
- Biblical tradition recognises the possibility of turning into a mountain.
- Adam mountains do exist.
- Golgotha keeps the spirit of Adam.
- Our forefathers considered mountains to be the ancestors of mankind, and Moses brings the tablets out of the living mountain, originally the ancestor of man.
- These tablets are stone fruit that come from the Garden of Eden.
- The tablets return to the Tree that “rises splendidly.”

Moses, the Liberator of a Celestial Body

Birth Marks

We start out with the premise that the legends of Adam and Atlas thought to be so remote from each other are actually similar. Although in this case the equivalent of Moses is the little Perseus, who metes out the terrible punishment on Atlas. Accordingly, Moses and Perseus share similar features, which we can demonstrate as follows:

Moses and Perseus

- The origin of both is mysterious.²⁷¹
- Both are the children of slave mothers. At the time of Moses's birth, the Jewish people are slaves. Perseus's mother was called a slave, for her father walled her up in a tower.
- Their coming into the world was not desired. Both of them are hunted by a ruler who fears for his power, and wishes to annihilate them.
- Both of them are put on water. The infant Moses is put in a basket smeared with tar in which he is sent down the Nile River. Perseus is also placed in a tar-smeared chest and pushed into the sea, also left to his fate.
- They are both saved and are accepted into a royal family.
- Both have cut their axe into a tremendous tree, and both are helped by gods.
- They're both given magical staffs from the divine benefactors.
- They both cross the waters while keeping their feet dry.

²⁷¹ Nándor Várkonyi: *Varázstudomány II.* [Magical Knowledge] Széphalom könyvműhely, 2000, p. 116.

- Both of them get into trouble with mountains, living mountains. Perseus brings the head of the moon-faced Gorgon from the mountain. Moses also brings down tablets akin to celestial bodies. The head of the Gorgon and the tablets of law are both a danger to life and forbidden to the unauthorised.
- Both are liberators, and both liberate from Egypt.

Concluding Question Posed to the Reader

It is possible that we have hallucinated a new tale here, but then please answer what are magical objects, elements, and events that are akin to those associated with Moses and Perseus doing in holy writ? What is the object of focus of the ancient texts, the “apple” doing there? “*They’ve drifted into it.*” I can hear the official answer. Conceivably. Why not? Nevertheless, our better part whispers that a self-respecting stellar tale doesn’t just drift in somewhere lock, stock, and barrel. And since the immortal tale of the theft of the golden apple smiles at us in complete splendour from the deep levels of the Bible, perhaps it is time now to crack open a bottle of champagne.

The End

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