

РАЗДЕЛ II. ТЕОРИЯ И ИСТОРИЯ ПРАВА И ГОСУДАРСТВА; ИСТОРИЯ УЧЕНИЙ О ПРАВЕ И ГОСУДАРСТВЕ

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МИФ О КАДМЕ КАК ДОКАЗАТЕЛЬСТВО ДРЕВНЕГО ПРОИСХОЖДЕНИЯ СЛАВЯНСКОЙ ЦИВИЛИЗАЦИИ

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Аннотация. В данной статье на основе аналитико-синтетического и сравнительного методов анализируется древний миф о Кадме, герое кавказских колхов, который во II тыс. до н.э. основал города и распространил грамотность среди народов Балканского полуострова. Основная цель статьи – доказать что миф о Кадме подтверждает древнее происхождение славянской цивилизации и возводит его к временам Всемирного потопа (VI тыс. до н.э.). В результате сравнительного анализа античных мифов и археологических артефактов, относящихся к мифу о Кадме, автор приходит к выводу, что деятельность Кадма как законодателя, мореплавателя, металлурга, философа и героя, который побеждал и приручал диких животных, а также его жены Гармонии, языческой богини гармонии и изящных искусств, метафорически отражают основы славянской цивилизации: общественное устройство, социальные институты, грамотность, законодательство, философию, металлургию, мореплавание, мифологию и искусство.

Ключевые слова: Кадм, Гармония, античная мифология, сербы, триболы, славяне, иллирийцы, славянская цивилизация, законодательство, имперская власть, героизм, аскетизм, грамотность.

MYTH OF CADMUS AS THE PROOF OF ANTIQUITY OF SLAVIC CIVILIZATION

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Abstract. In this paper the author used analytical-synthetic and comparative methods to analyse an ancient myth of the hero Cadmus from Caucasian Colchis who in the 2nd millennium BC estab-

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lished cities and spread literacy among the people of the Balkan Peninsula. Basic objective of the author of this paper is to prove that the myth of Cadmus proves ancient origin of Slavic civilization following the Great Flood which occurred in the 6th millennium BC. The conclusion of the comparative analysis of antique myths and archaeological artefacts related to the myth of Cadmus is that the actions and roles of Cadmus as a legislator, navigator, metallurgist, philosopher and hero who killed and tamed wild animals and his wife Harmonia as a pagan goddess of harmony and fine arts are metaphors for the first elements of Slavic civilization such as social communities, social institutions, literacy, legislation, philosophy, metallurgy, navigation, mythology and fine arts.

Keywords: Cadmus, Harmonia, antique mythology, Serbs, Triballs, Slavs, Illyrians, Slavic civilization, legislation, imperial power, heroism, ascetism, literacy.

The analysis of an ancient myth of Cadmus who in the 2nd millennium BC arrived from Caucasian Colchis to the Balkan Peninsula and established legislation, built cities and spread literacy among local Slavic people explains a claim of Constantinopolitan historian Laonicus Chalcocondyles that «he knows with certainty that Serbs Triballs are oldest people in the world»¹ along with the fact that antique amphorae, vases and tablets with inscriptions «Heracles the Slav»² and «Serbs Heracleides»³ regarding Cadmus' mythic counterpart Heracles were found in the sea and seacoast in the south of the Balkan and Apennine peninsulas. The analysis of the myth of Cadmus also explains the claims from medieval Russian *Laurentius script* and various world historians regarding the relation between Illyrian Slavs (modern Russians) who lived in the settlements of metallurgists and traders in Ladoga and Novgorod⁴ with Illyrian Slavs (modern Serbs) who lived in the Balkan Peninsula⁵ because the myth of Cadmus explains a historical link of Japhetite Slavic Dardans from eastern Mediterranean with Japethite Scythic⁶ Dardans-Isedones from the territory of modern Estonia⁷ stretching from their territory passing through ancient port Olbia⁸ and Colchis⁹ all the way to the Balkan

¹ Laonicus Chalcocondylae Atheniensis. *Historiarum Libri decem*, interprete C. C. Tiguriano. Parisiis, 1650: «Serblo ... Triballos, autem gentes esse totius orbis antiquissimam et maximam, compertum habeo».

² Mommsen Theodor, *Die Unteritalischen Dialekte*. Leipzig, 1850; Volanskii T., *Pamjatniki pismenosti Slovan do rizdva Hristovoga*. Moskva, 1854 (tab I, lb, «Ieraklis Sclavenos»).

³ Augustus Boeckhius, ed. *Corpus inscriptionum Graecarum*, Vol. 2, Berolini Ex Officina Academica, 1952, Cit. «Serbios Ieraklides».

⁴ Археолог Рябинин нашел древнейшую на Руси Крепость // Старая Ладога: [сайт]. URL: http://www.oldladoga.ru/arheolog_rjbinin_nasel_drevneishuyu_na.html (дата обращения: 01.02.2019).

⁵ Лаврентијевски летопис (1337 г.), РНБ, Ф.п.IV.2; Kunstmann Heinrich, *Die Slaven: ihr Name, ihre Wanderung nach Europa und die Anfänge der russischen Geschichte in historisch-onomastischer Sicht*. Stuttgart, Franz Steiner Verlag, 1996, pp. 168–171; Kunstmann Heinrich, *Über de Herkunft der Polen von Balkan*. In: *DwS*, 1984, № 29, cit. *Urhunde aus Karlovac* (Карловачки родослов).

⁶ Ihre J. *Glossarium Suiogothicum* T. 1, Upsaliae, typis Edmannianis, 1769, Prooemium, p. XXVIII, «Pelasgi Scythicae originis omnino fuerint» («Pelasgians are of Scythian origin»).

⁷ Campbell John, *The Hittites: Their Inscriptions and Their History*. Vol. II, Toronto, Williamson&Co., 1890, p. 281, cit. *Aristeas of Proconnesus*

⁸ Herda A. *De Archeologie a l' Historie* 66, Megara and Miletos, Paris, Editions de Boccard, 2016, p. 27, cit Herodot, II, 158; Hartung U., *Der Fortgang der Untersuchungen am Tell von Buto: Ein «Berg» an Informationen wartet auf Entschlüsselung*. In G. Dreyer, Polz D. (eds.), *Begegnung mit der Vergangenheit. 100 Jahre in Ägypten*. Mainz, 2007, pp. 60–68.

⁹ John Campbell, *The Hittites: Their Inscriptions and Their History*, Vol. II, Toronto, Williamson&Co.,

Peninsula. In general the myth of Cadmus describes the development of human civilization after the Great Flood which occurred 5.508 years BC¹ according to the ancient Serbian and Russian calendar which was abandoned in Russia in time of emperor Peter the Great and in Serbia in time of King Milan Obrenovic². The myth of Cadmus is also a Balkan Slavic version of the universal myth of Cadmus's counterpart hero Noah, who with his wife and their three sons with their wives and animals survived the Great Flood in Noah's Ark on the mountain Ararat and from there they migrated to various sides of the world. Just like the mythical hero Cadmus, after the Great Flood «ancient Serbs-Slavs-Sarmatians» from their ancient homeland in northern Caucasus migrated to various sides of the world «under various names», and among them there were «Serbs-Slavs who lived on the bank of

the river Danube»³. Until a major change which occurred in the world historiography during the 19th century⁴ on the basis of antique historical sources there was a consensus in the world historiography that «indigenous people in Sarmatia were the Serbs as the oldest branch of Sarmatians-Slavs»⁵ and that in the Balkan-Black Sea region there lived only «one and the same people Serbian-Sarmatian Triballs»⁶ or «Sardians»⁷ («Sards», «Scordisci or

1890, p. 281. On so-called Halybs (Saqalibs) from Pontus see Herodotus, History, 4.17; 52; Hecateus, 203, Homer, Illiad, 2.857; Tsetskhladze G. R., Treister M., The Metallurgy and Productin of Precious Metals in Colchis Before and After the Arrival of the Ionians, BMM 24.2, 1-32, 1995; T. Lazova, «Are the Halizones a Thracian Tribe? Some Glances at the Ancient Greek Tradition // Actes du II Congress International de Thracologie I. Bucharest, 1980, pp. 323–324.

¹ Old Testament, «Genesis» 6.13–20; 9.1.

² Emperor Petar the Great transferred December 19th 7208 by traditional Russian calendar to January 1st 1700 (cit. О писании впредь Генваря с 1 числа 1700 года во всех бумагах лета от Рождества Христова, а не от сотворения мира Полное собрание законов Российской империи с 1649 года. Том III (1689–1699 гг.). СПб., 1830. С. 680–681.; Стеванчевић Милан. Синволи четворојеванђеља на капителима Српске Православне Цркве – Светог Апостола и еванђелисте Марка, Док. 4. In: Српски календар, Београдска школа Метеорологије, 2012, С. 259–260.

³ Quandt Johann Ludwig, Die Liutizen und Obodriten, Baltische Studien, Band 22, Stettin, Verlag Christoph von der Ropp, 1868, p. 272, cit. Geographen von Ravenna: «Sarmatantis, Sarmatae–Serben»; Ibid, pp. 277–279, cit. Einh. V. Karoli; Ad. Br. School. 19; A. Quedel, 994; 342; Miracula Henrici Pertz 6, 816: «Sorben, Sorabi, Byzantinern Serbi, Sorabi Morizani... who are the Slavs».

⁴ Athanassoglou-Kallmyer N. Excavating Greece: Classicism between Empire and Nation in Nineteenth-Century Europe // Nineteenth-Century Art Worldwide: [сайт]. URL: <http://www.19thc-artworldwide.org/autumn08/38-autumn08/autumn08article/94-excavating-greece-classicism-between-empire-and-nation-in-nineteenth-century-europe>: «Under the regime of Bavarian baron fon Wittelsbach ancient archeological sites in Greece were placed under the monopoly of British, French and German archeological grupations whose «operational agenda» was defined by political interest and scholarships».

⁵ Robert Cyprian, Le monde slave, son passe, son etat present et son avenir, Tome I, Paris, 1852, pp. 35; 41–42.

⁶ Joannen Boemum, Mores, Leges et Ritus Omnium Gentium, apud seb. Gryphium, Lygduni, 1541, p. 191; Николић Maja, Српска држава у делу византијског историчара Дуке, In: Зборник радова Византолошког института Србије, 2007, XLIV, cit. Georgio Sfranze, Critobuli, Ducas, Laonici Chalcocandylae, Georges Pachymeres, Nicephori Gregorae, Metochites, Kantakouzenos, etc.

⁷ Hewitt James Francis Katherinus, History and chronology of the myth-making age, London, J. Parker and Co., 1901, p. 138, cit. Sayce, Hibbert Lectures for 1887, Lect. i. p. 26, note I, 28, I, Lect. 3., p. 134, I, 166, I. Lect. 4., p. 245, 6.),

Rascians» who were descendants of the ancient goddess of the moon, fertility and grain Venus Sirbis (Aphrodite, Shiva, Hera, Demeter, Isis)¹ who had the knowledge of a solar calendar and adopted and governed their life activities in their first social communities in accordance with their ancient calendar² [1–79].

The Key to the Origin of Slavic People's Ethnonyms in the Myth of Cadmus

According to the ancient myth of Cadmus, Cadmus from Colchis followed a cow and arrived to the Balkan Peninsula and there he killed by a stone a dragon that guarded the water source of the dragon's father, who was Thracian god of war Ares (Tyran or Mars)³. Following the advice of goddess of wisdom Athena (Minerva⁴) Cadmus sowed the teeth of the dragon from which appeared the first people on the Earth Pelasgians «Spartoi»⁵ –

«nomadic»⁶, gigantic⁷ warrior-like⁸ and just⁹ «Earth-born» people¹⁰. The Spartans lived in Sparta or Serbeika – «the land of Serbs» on the mythical mountain Olymp in Greece¹¹ for which a historian Gordon Child claimed that it was built about 3.760 years BC on the river Haliakmon as a cultural province of prehistoric civilization Vinca and the first cultural and educational center of ancient Macedonia¹²

«Sards, born from Akkadian goddess Sara or Shara («the house»).

¹ Hoffmann Christian Gottfried et al, Haugwitz Frederico Adolpho ab. T. 2. Rerum Lusaticarum: qui Speciales Tractatus Slavorum atque Soraborum idolatria, ex Senatus Zittaviensis Bibliotheca, sumpt. Davidis Richter, Bibliopolae, literis Andreae Zeidler, 1719; Brosse Pierre dela, Corpus omnium veterum poetarum latinorum secundum seriem temporum, T. 2, Hug. A. Porta Lugduni sumptibus Ioan Degabiano & Sam. Girard, 1603, p. 1062: cit. Ovidii Nasonis, Amorum, Lib. II, Elegia XIV, 564–565: «Casurus domina conditur Sirbis erat, Venus Aeneam grauida temer asset in aluo».

² Pausanius, Descriptions of Greece 9. 12, 1, 8. 1, 2, 3.; Forlong James, Rivers of Life Vol. II, Leeds Celephais Press, 2005, p. 556.

³ Burkert Walter, Greek Religion. Blackwell, 2004, p. 170: Ares was celebrated in Athens, too, until the arrival of Romans to this region, when they changed the name to «Mars Ultor».

⁴ Hyginus, Fabulae 178.

⁵ Pausanius, 1.8.1.2.: «Spartans were Pelasgians Lelegs, first people who inhabited Greece».

⁶ Бернштайн J. X. О расеаном илирско-расцијанском народу (1761), Београд/Ваљево ур. С. Гавриловић, Гутенбергова галаксија, , 1995.; Appian, Illyricum, 2.3.4; Ovidius, Metamorphoses, 4.15; Fortis Alberto, Travels Into Dalmatia. Ayer Publishing, (Reprint Arno Press, 1971), pp. 45–46; 48–49: In time of Alexander Macedonian descendents of Phoenician Cadmus and Egeian Sporades («scattered people») lived in the region from the river Neretva to Ohrid lake and river Drin. Hydronyms and toponyms in this region were «Slavic names which had already existed in the time of the reign of Romans in this region.»

⁷ Apollodorus, 1.6.1, Pindar 1.67.

⁸ Apollonius Rhodius, Argonautica 3. 1179; Plato, Laws 641c; 663e.

⁹ Aeschylus, Seven Against Thebes 407: Pagan goddess of justice Dike was from the family of Thracian god of war Ares».

¹⁰ Apollonius Rhodius, Argonautica 3. 1179.

¹¹ Serbica or Serveika (gr. «eika»: «land» – land of Serbs») is the name of prehistorical settlements on the river Haliakmon in the vicinity of ancient Sparta in Greece. See: Heurtley W. A., Excavations at Sérvia in Western Macedonia, The Antiquaries Journal In: 12, pp. 227–238; Heurtley W.A., Prehistoric Macedonia Cambridge 1939, pp. 43–56; Ridley C.; Wardle K. A., «Rescue Excavations at Servia 1971–73: a preliminary report», In: Annual of the British School at Athens 1979, 74; Летопис Матице Српске 104.43: «City of Serbeika in Lakonia and other toponyms in Greece that testify on Pelasgian – Slavic (pre-Hellenic) identity of Greece».

¹² Childe Gordon, L'Aube de la civilization Européenne, Paris Payout, 1949; Childe V. Gordon, L'Europe préhistorique, Payout Paris, 1962; Ridley C., Wardle K. A., Mould C. A., eds. *Servia I : Anglo-Hellenic rescue excava-*

and in accordance with their ethnonym Cadmus is sometimes called Sparton, the son of «the first man and king Toromey»¹. Another proof of the mythical link between the antique Serbs from the dynasty of Cadmus and another one of Cadmus's mythical counterpart hero Heracles (Serbo Makeris)² is an antique inscription «Serbs Heracleides» located between the cities of Pydna and Dion in the vicinity of the mountain Olymp³. As shown in the myth of Cadmus and in the myths of other similar heroes-counterparts of Cadmus, Cadmus killed the dragon who was the son of Ares and this myth is similar to the myth of Heracles as the son of Aristeus Serbo (Sard) Makeris⁴ who killed Ares' son Cycnos⁵ and did various heroic acts in the Balkan Peninsula⁶ or the myth of Apollo who killed a snake (dragon) in

*tions 1971–1973, suppl. vol. 32, Londres, 2000. Rhomiopoulou, K. and Ridley, C. (1973) «Prehistoric settlement of Servia (W. Macedonia): excavations 1972», In: Athens Annals of Archaeology 6: 419–24; Demoule Jean-Paul, Perlès Catherine, The Greek Neolithic: A New Review, Journal of World Prehistory, In: Vol. 7, No. 4 1993, p. 387. On similarity of prehistoric culture of Vinca and Corinth: Lavezzi John C., Middle Neolithic, Late Neolithic, and Early Helladic Deposits in the Forum West Area, Prehistoric Investigations at Corinth, Plates, 104–112, *Hesperia* 47.4, 1978, pp. 419–420, cit. Sheffield City Museum, The Arts of the First Farmers [exhibition catalogue], Sheffield 1969, no. 83, p. 35.*

¹ Pausanius, 3. 146; Hyginus, *Fabulae* 143.

² Diodor of Sicily, Library, 1.4.282: «History of Aristeu Maceris is a parody of historical myths of Orpheus and Cadmus».

³ Augustus Boeckhius, ed., *Corpus inscriptionum Graecarum*, Vol. 2, Berolini Ex Officina Academica, 1952, p. 49, cit. «Serbios Ieraklides».

⁴ Kavipriya 1.38–39: Darda, Sarda or Sara-swati was a goddess of speech and poetry related to red colour.

⁵ Hesiod, *Shield of Heracles* 357.

⁶ Pseudo-Apollodorus, *Bibliotheca* 2. 96; 2.155; Pseudo-Hyginus, *Fabulae* 31.

Delphi oracle in ancient Greece. After the murder of the dragon Cadmus married the goddess of arts and harmony Harmonia⁷ who was the daughter of King Ares (Mars) and Ares' wife Aphrodite (Venus Sirbis),⁸ while the Spartoi, who in the beginning used to kill each other in the wars, calmed down⁹ and were taught by Harmonia to play the instruments which could cause war-like spirit or peaceful spirit in people¹⁰. According to one version of the myth of Cadmus, one family branch of Cadmus' sons Illyrius, Dardan and Scordisc disappeared with the death of his descendent Oedipus¹¹ while according to another version Cadmus' descendants and people became some sort of snakes or dragons with a tail attached to human torso¹², which was a metaphor for Noah's oldest son Japhet («Iatus, expandus»¹³), whose descendants «spread all over the world», as it was written in «Genesis» in *Old Testament*¹⁴. In other words, Cadmus'

⁷ Nonnus, *Dionysiaca* 5. 88.

⁸ Charles Fellows, An account of discoveries in Lycia, being a journal kept during a second excursion in Asia Minor, London, John Murray, 1841, pp. 170–171; 456, cit. Eustathius, ad Horn. 11. 12: The name Sirbis was used until the age of Homer, when the name of the river Sirbis was written down as Ksantos in Greek language for the first time., Samsaris D. C., *Historical Geography of Western Thrace during the Roman Antiquity* (in Greek). Thessaloniki, 2005, pp. 86–88: Ksant or Sirbis was also the synonym for Scamandar or Samothrakia.

⁹ Pseudo-Apollodorus, *Bibliotheca* iii. 4.1; Hyginus *Fabula* 178; Ovid, *Metamorphoses* iii. 126.

¹⁰ Pausanius, *Description of Greece* 2. 21. 3: «Descendants of Heracles made the oracle of Athina with the war trumpet in city Argos».

¹¹ Ovid, *Metamorphoses* 3.1–137; 4. 563–614.

¹² Philostratus, *Imagines* 1.18.

¹³ *Old Testament*, *Genesis* 9.27.

¹⁴ *Old Testament*, *Genesis* 9.27; Jamieson John, *Hermes Scythicus: Or The Radical Affinities of the Greek and Latin Languages to the Gothic: A Dissertation on Historical Proofs of the Schytian*

descendants¹, Dardans, were a synonym of Cadmus' oldest son Dardan («Dar-dan-Nus» – «glorious Noah») or the pagan god of sea Japhet (also called Neptune, Phorkys or Dagon)². The proof of this claim, among other proofs, is a carved relief of the Dardans (Earth born Spartans)³ with a figure of Japhet as a gigantic Slavic man with a fish tail in Pergamon⁴, or a myth of sirens who seduced sailors in the Bosphore moreus, or a mythic trident of Ruric's Slavs in Ladoga and Novgorod. Ancient Greeks used to call Cadmus' father Agenor «the father of sea-people Pelasgians»⁵ and represented him with a human torso and a fish tail⁶. He also had a trident⁷ – the sea god Poseidon from the family of Neptune (Japhet). The translations of Cadmus' homeland Colchis into Greek and Latin (gr. *χαλκός*, lat. *cholcis*)⁸

Origin of the Greeks. Edinburgh: Longman & Brown; London: Bell & Bradfute, 1814, p. 117.

¹ Appian, *Illyrian Wars*, 10.2.

² Phornut, *de Natura Deorum* 35; Cicero, *de Natura Deorum*, 3 17: In the Balkan Peninsula in the context of development of fishing, navigation and trade there is often mentioned pagan sea god Dagon, which is in Sanskrit language mentioned as the sea monster Divya, Sarpa, Valaka (Vlach), Mars or the god of rain. See Monier-Williams, *Sanskrit-English Dictionary* [Электронный ресурс]. ULL, <http://buddhism-dict.net/ddb/monier-williams/mw-10.html>

³ Apollodoros, 1.6.1–2; 2.5.4, Lycophron, *Alexandria*, 1357.

⁴ Whitaker Richard, *Art and Ideology: The Case of the Pergamon Gigantomachy*, *Acta Classica*, 2005, XLVIII, p. 171.

⁵ Homer, *Iliad*, 1. 35–39: With his trident Poseidon made Thracian island Delos in Egeian sea and there the sea people sacrificed victims to their pagan idols before departing on their sea journeys.

⁶ Diodor of Sicily, 5.58.2: King Agenor's son Cadmus established a Phoenician colony on the island Rhodos whose ancestors and inhabitants were from the family of Poseidon.

⁷ Homer, *Iliad*, 1. 35–39

⁸ «Red copper» (Homer, *Iliad*, 9.365) or «grey

mean «bronze» or «copper»⁹. Colchis-based Dardan «Saqlibs» (arab. *chalyb*; gr. *χάλυψ*)¹⁰ as Arabian writers used to call the Slavs¹¹ or Thracians, who were the first ironsmiths and metallurgists in the world¹² and traded metals¹³, were known as the descendents of Japhets. In other historical sources they were also called by their counterpart ethnonymes Kimmerians and Medes and «med» or «mjed» in the Serbian language means «copper», just like Cadmus's homeland Colchis¹⁴. According to Homer, in the trade process

copper» (Pindar, *Pythia* 3.48) is a «raw metal» and it is a semantic addition to the attribute «red» and it was used by the Slavs. About it see Alinei Mario, *Interdisciplinary and linguistic evidence for Palaeolithic continuity of Indo-European, Uralic and Altaic populations in Eurasia, with an excursus on Slavic ethnogenesis*. In: the Conference Ancient Settlers in Europe, Kobarid May 29–30 2003– *Quaderni di Semantica*, p. 48.

⁹ Homer, *Iliad* 9.365.

¹⁰ Homer, *Iliad* 2.856–857: «Saqlibi from the homeland of silver»; Ephorus, *Fragment* 87, *Apol. Rhod.* 2.373–377, *Strabo* 10.3.19–22; 14.2.7.

¹¹ Ibn al-Faqih Mukhtasar *Kitab al-Buldan*; al-Istakhri's manuscript copy of *Kitab al-masalik wa-al-mamalik* MS copy dated 1325, Iran Bastan Museum, Tehran. Ref. MS.3515, ff. 3a-2b. Saqliba [«Land of the Slavs»]; Ibn Fadlan («Manuscripts on the Slavs» – «Baris as-Saqlabi») in Togan Z., *Ibn Fadlan's Relsebericht*. Leipzig, 1939. (Arabic script).

¹² Plutarch, *Lucull.* 14; *Strabo*, 11.14.5; Serafimov Pavel, *Tomezzoli Giancarlo*, p. 95, cit. Pyankov URL http://www.acnet.ge/catastrophes/III_2.htm.

¹³ Diakonoff I. M., *The Pre-history of the Armenian People*, Yerevan, 1968.

¹⁴ Бојовић С., *Хемијски преглед* 3, годиште 43, Српско хемијско друштво 2002, стр. 60-65: «Notion «med» or «mjed» for the copper and messing was used by professor Borislav Todorovic (1846—1925) in his textbook *Basics of Chemistry* (Основи хемије (Извод из Роскојеве хемије)), which received a negative review with the explanation that the notion «med» was «too serbized».

these first metallurgists used copper – «halkos» as a medium of exchange¹, just like the people mentioned in the Eighth Book of *Rg Veda* who used copper coins «shulka»². Their connection with the Balkan Peninsula is proved also by the fact that the ancient settlement Kimmerium in the Black Sea, named by a descendent of Japhet's oldest son Gomer Kimmerians, was originally named Serberion³. The attribute «red», which is connected to «cadmium» (Cd) – red coloured imperial garment of the first man in the Earth Pelasg or King Agenor, Cadmus' father⁴, is also applied to Cadmus himself (Pelasg, Peleus) and his wife Harmonia (Thalassa, Teuta) and the descendents of their imperial dynasty.⁵ King Agenor's red imperial garment is a metaphor for the creation of the first state order with an imperial father figure as the leader and civilizer of primordial primitive humankind following the end of the Great Flood, or in other words, it is a metaphor for the creation of the first states and social institutions, beliefs, customs and manners of the humankind.

Before King Agenor's son Cadmus gave legislation to the people in the Balkan Peninsula, he firstly had to spread literacy among the people of the Balkan Peninsula⁶, which is proved by the same-

ness and similarity of millennia-old prehistoric Serbian Vinča symbols and Old Armenian letters⁷, It is also proved by the toponymes in Greece related to the metal made in Theba and its surrounding cities which was used for the production of the alloys for printing letters⁸. During the 8th century BC these symbols were accepted by Hellenic migrants to Greece⁹ and used until the 5th century BC, when the Athenian tyrant Pisistrat ordered a linguistic revision of the edition of Homer's *Illiad*¹⁰. The archeological discovery of the metal used for the production of printing alloys in Theba and its surroundings¹¹ explains the paintings on antique vases representing Cadmus who kills a dragon with a stone and then builds Theba in which literacy and metallurgy developed and both these actions explain the meaning of integral ethnonyme of the Slavs as «liter-

that he was the first man who wrote history in the form of prose.

¹ Homer, *Iliad*, 2.7. 472.

² Tilak Bâl Gangâdhar, *The Arctic Home in the Vedas Being Also a New Key to the Interpretation of Many Vedic Texts and Legends*. Messrs. Tilak Bros Gaikwar Wada Poona City, 1903, p. 411, cit. *ṣig-Veda* (VIII, 1, 5).

³ Gaius Plinius Secundus Maior, *Naturalis Historia* VI, 19: «...utriumque in ostio Cimmerium, quod antea Serberion vocabantur».

⁴ Pausanias, 1.39.5; 1.40.6; 2.15.5; *Hellanicus from Lesbos*, Fragments 47.

⁵ Diodor of Sicily, 5.48.2.

⁶ Plinius, *Natural History* 1, 5.29; 1.7.56: It was thought about Phoenician letters of Cadmus

⁷ Vahanyan Vahan, Vahanyan Grigori. *The Intercultural relations between Old Europe and Old Armenia, Making history of prehistory, the role of rock art XXIII Valcamonica Symposium, October 28 – November 2, 2009, Capo di Ponte – Valcamonica*, [Электронный ресурс] In: URL <http://www.iatp.am/vahanyan/articles/valcamonica1.pdf>

⁸ Hardt Hermanno von der, *Cadmus: Magistratu Academico Salvo, Schnorrium: Helmstadii*, 1716, p. B2, cit. C. E. Housecroft; A. G. Sharpe *Inorganic Chemistry Prentice Hall 2008*; Parkes G.D., Phil D., (1958). *Meliorova moderna neorganska hemija*. Naučna knjiga, Beograd, 1958.

⁹ Woodhead A.G., *The Study of Greek Inscriptions*, Cambridge, Cambridge University Press, 1967, p. 14.

¹⁰ Dankovski Gregorius, *Homerus Slavicis dialectis cognata lingua*, 1829.

¹¹ Hardt Hermanno von der. *Cadmus: Magistratu Academico Salvo. Schnorrium: Helmstadii*, 1716, p. B2.

ate" (*slovní*¹) or "glorious" (*slavni*²) people. After Cadmus had built the city of Theba in Greece³, over which the goddess Athena granted him the authority⁴, he continued to build Athens⁵, Sparta⁶, Budva⁷, Ulcinj (originally named Colchis)⁸, Risan⁹, Ohrid¹⁰ and Tomis¹¹ and other cities in the vicinity. In Athens Cadmus («Academus, thinker») established the Academy of knowledge¹², for which a mythic parallel is found in Lucian's myth of Cadmus' counterpart, legislator and philosopher

Tocharis. In accordance with the institutional legislative frame which the first King Agenor and his son Cadmus established in the Balkan Peninsula, for which one symbol is the institution of Cadmus and Harmonia's marriage, and in accordance with Harmonia's name, the inhabitants of the cities under their jurisdiction were described as peaceful and spiritual people¹³. A descendent of Cadmus' son Illyrius, Emperor Agron lived with his wife Teuta in Risan in the Boka Kotorska bay on the Adriatic Sea in the 3rd century BC and an antique historian called his empire «Serbian empire»¹⁴. According to antique sources one «red» king Dardan (Evmolp), which was also the name of another Cadmus' son Dardan, built Evmolpida (today Plovdiv in Bulgaria) and also the cities in Samothrakia¹⁵, in the Black-Sea/Caspian Colchis, in Hittite Anatolia and in the

¹ Tommaseo Niccolò, *Canti popolari: Corsi illirici*. Vol. IV, Venezia, Girolamo Tasso: 1842, pp. 5–6; Wilkinson John Gardner, *Dalmatia and Montenegro*, London John Murray, 1848, pp. 7–12;

² Appian, *Roman History*, 3.14; 9; Orbini Mauro. *Il Regno degli Slavi*, interpr. Augusto Fonseca, Pesaro, 1601, pp. 168–171: «Sclavi», «Agriani» or «Aryani» since the age of emperor Alexander the Great meant «glorious» or «literate ones».; Fortis Alberto. *Travels Into Dalmatia*. Ayer Publishing. Fortis claimed that the notion «Vlachs» in Slavic language meant «noble», just like the ethnicum «Slav» which meant «glorious».

³ Statius, *Thebaid*, a Song on the Theba, 180–185

⁴ Pseudo-Apollodorus, *Bibliotheca* 3. 22.

⁵ Pausanius, 1. 5. 2; 1. 22. 5; 1,31.2; 9.33.1; 10. 10. 1; Strabo, *Geography*, 9.407; Hesiod, *Theogony* 1001; Homer, *Iliad*, 2. 546–549, Plutarch, *On Exile* 607b; Nonnus, *Dionysiaca* 8; Homer, *Iliad*, 11. 167.

⁶ Pausanius, *Descriptions of Greece*, 3. 13. 2; Herodot, *History*, 4.149

⁷ Šašel-Kos Marjeta, *Cadmus and Harmonia in Illyria*, *Arheološki vestnik* 1993, 44, p. 121, cit. *Philon of Byblus*, *Stephanus of Byzantium*.

⁸ Plinius, *Natural History* 3, 22: «People from Colchis built up Colhinius, which is called Olcinium in contemporary times».

⁹ Ptolomy, *Geography*, 2.15; Pseudo-Scylax, 24–25.

¹⁰ Christodorus, *Anthologia Palatina*, 7,697

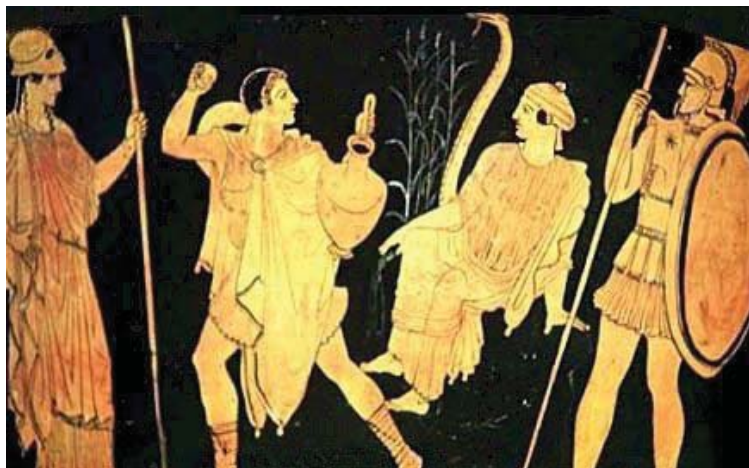
¹¹ Ovid, *Ex Ponto*, Book 8:1–70 «To Severus: *Memories of Home*».

¹² Georgius Hornius, *History of Philosophy*, 3.2; E. Barker; J. Cauvin Lempriere's *Classical Dictionary*, ed., Longman, Brown, London, Green & Longmans, 1843, p. 6.

¹³ Evans John Arthur, *Antiquarian Researches in Illyricum*, Parts I, II, Westminster Nichols and Sons, 1883, pp. 43–44, cit. Scymnos, V. 420

¹⁴ On the Serbian empire which preserved memory of Agenor (Peleus) and Teuta producing the coins with the name of Peleus (Beleus) on them and preserving the names Peleus, Teuta and Agenor in the names of members of the ruling dynasty see Appian, *Roman History* 10,10; Saint-Marie E. Pricot, *Les Slaves Meredionaux*, Paris 1874, p. 23; Joannis Zonarae: *Historica Annalum*, *Patrologiae*, Migne, T. 134 . Paris 1864, p. 690: «Domino Aregoni, Sardionarum regi»; (Regarding the notion «Sardionarum regi» see the explanation of writing Sarba as Sarda in Friedrich Heinrich Theodor Bischoff, Johann Heinrich Möller, *Verleichendes wörterbuch der alten, mittleren und neuen geographie*. Becker, Gotha, 1829, pp. 894: *Sarbacum* / Ptol. St. In *Sarmatia Europaea*, *Sarbana* / *Sardana*, *Sarbanissa*/*Barbanissa*, Ptol. St. n *Cappadocia*. Also Andrija Kacic-Miosic defined king Agron's son Gentius as «Slavic king» in his *Razgovor ugodni naroda slovinskog*, [Электронный ресурс] In: URL <http://dzs.ffzg.hr/popis.htm>.

¹⁵ Diodor of Sicily, *Library* 1.5.322-323: «Descendents of Dardan in Samothrakia did not speak in Hellenic, but in Pelasgian language».



Cadmus kills a dragon behind the pagan goddess Athena Red-figure vase, the 5th century BC, Sicily¹

north of Africa, in accordance with the belief that Cadmus lived in the age of Trojan war¹, and in the age of the navigators Argonauts who sailed to India² and Thracian king Lykurg whose navigators sailed to Egypt and Lybia.³

Cadmus' descendents and countrymen were called «sons of Noah's Ark»⁵ or «red», «sunny», «shining» Xanthi (its countername is Sirbi)⁶, Phoenicians,

¹ Lycophron. v. 217. and Scholia.

² Clemens Alexandrinus, Stromata 1. 1., p. 382. Also according to Apollodorus (cit. Apoll. Bibl. 3.6) mother of Argonaut Jason and Dardan was Electra, and Cadmus made one of the gates in Theba in her honour. From this gate the sea people travelled to India (cit. Poeticon Astronomicum 2.21).

³ Nonnus, Dionysiaca 20; Diodor of Sicily 3, 55; Plutarch, Vitae decem oratorum 7.

⁴ Source of the illustration: www.theoi.com

⁵ Bryant Jacov, A New System or an Analysis of Ancient Mythology, Vol. III, T. Payne, P. Elmsly, B. White, J. Walter. London, 1807, pp. 507–508, cit. Strabo, 10.95: In Sidon Heracles was originally named Arkalus or Arkales («the son of Arka», that is, the son of Noah's bark).

⁶ Strabo, Geography, 14.3.6; Eustathius, ad Horn. 1. 12: River and city Xanthus was named Sirbis until the age of Homer when this name was written in Greek language for the first time. и град Ксантус су се звали Сирбис све до

Erythreians (Russians)⁷, etc. These synonymic ethnonymes of people meant «the Reds» and they were connected not only with the imperial red coloured garment of King Agenor, but also with the sun and the image of Cadmus as a metallurgist, or with the so-called «ruda» – raw metal – developed by the early Slavs⁸. Cadmus

времена Хомера када је то име први пут записано на грчком језику.; Samsaris D. C., Historical Geography of Western Thrace during the Roman Antiquity (in Greek). Thessaloniki, 2005, pp. 86–88: Hindu word «Samudraka», also the ocean and the title «admiral».

⁷ Guest Edwin, Origines Celticae (a Fragment) and Other Contributions to the History of Britain, Ardent Media, 1883, pp. 153–154: Plinius, Pausanius and Dionisius Periegetes mentioned Phoenicians (Phoinikes, Phoinoi) as «red people» (Eruthraioi); Ibid, p. 288, cit. Steph. B.; Strab.: «Eruth – Ros» («red»); Red Sea (Mare Erythraeum); According to Kavipriya 1.38–39 and Nonnus, Dionysiaca 3.195: Darda, Sarda, Saraswati from the family of Herakleide Maceris was the god of speech and poetry connected with red colour.

⁸ Nonnus, Dionysiaca 20; Diodor of Sicily 3, 55; Plutarch, Vitae decem oratorum 7: Thracian king Lykurge, who originated from the son of the Earth who was red Erythreus, brought to the Erithrei talasan» (cit. Herodot 1.180; 2.11; 4.42 – «Red Sea»), Egypt and Lybia Dionysis and sea people to live there.

was considered a «red» man who, like the sun, came from the mountain Ararat in the East, or from Sarmatia, or Dakia Gettica¹, to the Black sea-Balkan region and eastern Mediterranean and this is the reason why the peoples in eastern Mediterranean called him «kedem» («East»)² or «ab orientem» («from the East»)³.

Slavic People as the First Legislators in the Myth of Cadmus

In the Balkan Peninsula Cadmus taught legislation to Athenian people and in this sense the myth about it is identical to the myth of a Scythian philosopher and lawyer Tocharis who had taught the legislation to the Athenians long time before Scythian philosopher Anacharsis and the lawyer Solon did it in the 6th century BC⁴. The so-called *Solon's Law* or Solon's *Twelve Tablets*⁵ was only a legal reflection

of an ancient Slavic-Aryan *Manu's Law*, which was reportedly created by the first man Manu (Noah, or Cadmus' father King Agenor), and some charters of this ancient *Manu's Law* were also present in some charters of the medieval law of the Serbian Emperor Stefan Dušan Nemanjić *Dušanov zakonik*, although *Dušanov zakonik* was written in the form of Constitution⁶. As for *Manu's Law* or *Solon's Law*, which was the creation of «Scythian people from the East», the Romans adopted it from the Balkan people in order to stabilize the situation in the Apenine Peninsula after the fall of Etrurian ruler Tarquinius and subsequent decrease of the import of products from eastern states⁷. Because of the existing explanation that the notions «Roscian law» in Cicero's *Philippics* (2.44) is related to «lex Roscia theatralis» of a Roman official Lucius Roscius Otho⁸, the fact that the origin of *Roman law*, *Theodosian Codex* and later Constantinopolitan and Slavic laws goes back to ancient Slavic legislators and philosophers is widely neglected in the field of humanities. Other legal reflections of *Manu's Law*

¹ Clemens of Alexandria, *Stromata* 4. 213; Ptolomy, *Geography* 3. 10; Riese Alexander, *Geographi latini minores*, (No. 8), Heilbronn, Henninger, p.10: «Dakia Getika from the East of Sarmatia and the rivers Visla and Danube»; Humphridus Prideaux, *Marmora oxoniensia, ex Arundellianis, e Theatro Sheldoniano, Oxonii, 1676*, p. 103: «Cadmus came from Levant or from the East, from direction of Asia».

² Cox George. *An Introduction of the Science of Comparative Mythology and Folklore*, 1883, p. 67: «Cadmus simply means East in Semitic language (qedhemah – Kedem, East).

³ Welsford Henry. *Mithritades Minor or an Essay on Language*, London: Longman, Brown, Green and Longmans, 1848, pp. 245–245: Imperial dynasty of Heracles or Cadmus came from the East, «from where the sun arises», which was the meaning of the names of Heracles and Cadmus.

⁴ Kindstrand Jan Fredrik. *Anacharsis. The Legend and the Apophthegmata*, *Studia Graeca Upsaliensia* Uppsala: 16 Almqvist & Wiksell, 1981, p. 7.

⁵ Gary Forsythe, *A Critical History of Early Rome: From Prehistory to the First Punic War*, University of California Press, 2005: According to early Roman historians, in the Twelve Tablets law there were regulated crimes committed by

immigrants to Rome, prisoners and slaves from surrounding states as well as the matters of property, money, land possession and the rights of nobles, common citizens and slaves.

⁶ Слободан М. Филиповић, *Речник српско-ариј(ев)ски или архаично-српски с додатком корена*, Београд, Сардонија, 2010., с. 21, 214–215, цит. Петковић.

⁷ On why the Romans adopted from the Greeks Solon's Tablets and their laws, institutions and customs see Toynbee Arnold J., *Hannibal's Legacy*. Oxford, Oxford Press, 1965, p. 371; Wenger Leopold. *Die Quellen des römischen Rechts*. Wien, Adolf Holzhausens, 1953, p. 358; Слободан М. Филиповић, *Речник српско-ариј(ев)ски или архаично-српски с додатком корена*, Београд, Сардонија, 2010., стр. 21, 214–215, cit. Kicovic, Petkovic

⁸ Marcus Tullius Cicero, *Defence Speeches*, Oxford, Oxford University Press, 2008, p. 237.

are the *Code of Hammurabi*, Hittite laws, universal human idea of Alexander the Great, later adopted by the laws of the emperors Constatine the Great, Theodosius and Justinian of Slavic origin, which later became known as the *Roman Law*¹ and *Codex Theodosianus*² and much later the collections of Canon law and civil and public laws *Basilica* and *Pandecta*³, as well as Serbian medieval laws Saint Sava's *Zakonopravilo* (*Nomocanon, Kniga Kormceg*), *Agricultural law* of King Milutin Nemanjic and Emperor Stefan Dušan Nemanjic's *Dušanov zakonik*⁴. Therefore the legacy of the lawyer and poet Solon in the Balkans had been long established and was also proved by the discovery of a vase with the verses of Solon's *Song to Muses of Justice*⁵ in the tomb of a Thracian man near Plovdiv in modern Bulgaria in the 1st century BC⁶. These «Thracians»

(one of various ethnonyms of «the men from the East» from Scythia), were described by the antique authors Herodotus and Strabo as «the justest people in the world» (*dichaiotatoi anthropoi*⁷), «people who practice justice» (*cultores justissimi*⁸), or *Dakioi* («just and wise people from the East»)⁹. Therefore the myth of Cadmus from the East who taught the Greeks various kinds of knowledge is related to the Scythians philosophers and thinkers¹⁰ and ascetics¹¹ who arrived from their «barbarian» eastern states and gave legislation to the Athenians and Romans¹², and invented an anchor and taught the Greeks the skill of navigation and other kinds of knowledge in the field of science and arts¹³, for which the antique Greeks used to express their gratitude to them¹⁴. They called these Scythian philosophers and prophets («shamans»), *dioi* («sacred»), *dictatoi* («just») and *ieroi* («heroic») people¹⁵. The just Scythians built various pagan oracles for prophecies in Greece. On the Greek island Delos¹⁶ (originally named Scythia)¹⁷

¹ Слободан М. Филиповић, Речник српско-ариј(ев)ски или архаично-српски с додатком корена, с. 214–215, цит. Кицовић.

² William Smith, ed. *The Breviary of Alaric*. In: *Dictionary of Greek and Roman Antiquities*, London, Taylor and Walton, 1842, pp. 160–161, cit. «Lex Theodosii».

³ Слободан М. Филиповић, Речник српско-ариј(ев)ски или архаично-српски с додатком корена, с. 214–215, цит. Петковић.

⁴ *Законоправило Светога Саве, Иловички препис, 1262. године, Фототипија Дечје Новине, Горњи Милановац, Историјски институт САНУ, Београд, Народна библиотека Србије, 1991.; Благојевић Милош, Земљораднички закон – средњовековни рукопис, САНУ, Београд, 2007; Душанов законик, Закони старог и средњег века, Ауторско издање, Београд, 1968.*

⁵ Skarsouli Penelope, Calliope, a Muse Apart: Some Remarks on the Tradition of Memory as a Vehicle of Oral Justice In: *Oral Tradition* 2006 21/1, p. 218: Solon's Song to Muses is dedicated to the muses of justice, similar to Hesiod's Theogony.

⁶ Паунов Радко, Сјд с надпис ет поема на 2600 г. откриха в траајска могила, [Електронниј ресурс] [24.09.2015] URL <https://www.24chasa.bg/novini/article/5003414>, цит. археолог Костадин

Кицов Archeological Museum, Plovdiv, Bulgaria.

⁷ Homer, *Iliad*, 13.5. 6.

⁸ Pindar's scholiast, *Olymp.*3.2; *Fragmenta Hist. graec* 1. 58. 96; 2.387.

⁹ Riese Alexander, *Geographi latini minores, Heilbronnae, Henninger.* 1878. No. 8. P. 10

¹⁰ Diogenes Laertius, *Lives of Eminent Philosophers* 1.105.

¹¹ Cicero, *Tusculan Disputations; Pseudo-Anacharsis, Epistle* 5, 5. 32.

¹² Cicero, *de Finibus*, 5.11.

¹³ Strabon 7.3.9: On Scythian Anarxasis as an inventor

¹⁴ Strabo. 7.3.9; Bryant Jacob, *A New System or an Analysis of Ancient Mythology*. T. Payne, P. Elmsly, B. White, J. Walter, London, 1807, p. 407.

¹⁵ Homer, *Iliad*, 10.5. 429; *Odysseys* 19.5. 177; Eschyl, *Suppl.* 5. 967; Dionysius of Halikarnassus, 1. 18.

¹⁶ Herodot, 4.13–15; 4.33; 4.36; Callimachus, *Complete Works, Hymn* 2.60.17; 2.60.24–26.

¹⁷ Jamieson John, *Scythicus Hermes. Or The Radical Affinities of the Greek and Latin Languages to*

they dedicated the oracle to their supreme pagan god Zeus who in their belief distributed justice to people¹ and to the goddess of justice Dike (Nike)². In addition to pagan oracles Dodona³ and Delphi⁴, they also established the cult of pagan Eleusine mysteries in Greece,⁵ which they named «Eleusia» by their homeland beyond the river Don⁶. The concept of «just reign» of Scythian legislators, or Cadmus' metallurgists «*saqlabi*»⁷ (the Slavs⁸ from Colchis), was celebrated in the myths of the Argonauts and «just kings»⁹ and in the myth of King Midas who used to make gold of everything he touched,¹⁰ which in the symbolism of antique people meant that King

Midas «ruled justly»¹¹. Later in history it was the rulers from Black sea-located dynasties Pharnaces¹² and Mithritades¹³ who were called «just kings – basileus». Medieval Serbian, Bulgarian and other historical sources claim that through the mother Olympia of the Emperor Alexander the Great, «the Serb»¹⁴, the kings from these two dynasties were genealogically connected to the emperors Constantine the Great and Licinius¹⁵, Upravda «Justinian»¹⁶

the Gothic: A Dissertation on Historical Proofs of the Schyitian Origin of the Greeks, p. 112, cit. Stephanus of Byzantium, Nicanor.; Ibid, p. 112, cit. Claudian, Stilich, 3.253.

¹ Herodot, History, 8, 65; Plato, Laws 757b-c.

² Hesiod, Works and Days, pp. 256–262.

³ Homer, Iliad, 10. 5. 429; Aeschylus, Suppliant Women, Hesiod, Fragments, Homer, Oddysey, Dionysius of Halikarnassus, 1. 18.

⁴ Herodot, 1,14: Gordius' son Mida gave imperial throne to pagan oracle in Delphi for distribution of justice.

⁵ Homeric Hymn 2 to Demeter, 475; Plutarch, Teseus, 10.3.

⁶ Procopii Caesariensis, *Libri De Bellis VIII, Opera omnia*, ed. J. Haury. I–III, Lipsiae, 1905–1913, pp. 501–502

⁷ «Saqualibi», arab. «chalyb», gr. Χάλυψ: Homer, Iliad, 2.856–857; Strabo 10.3.19–22; 14.2.7.

⁸ Ibn al-Faqih Mukhtasar Kitab al-Buldan; al-Istakhrī's manuscript copy of Kitab al-masalik wa-al-mamalik MS copy dated 1325, Iran Bastan Museum, Tehran. Ref. MS.3515, ff. 3a-2b. Saqaliba [«Land of the Slavs»]; Ibn Fadlan («Manuscripts on the Slavs» – «Baris as-Saqalibi») in Togan Z., Ibn Fadlan's Relsebericht. Leipzig, 1939.

⁹ Herodote, 1,14 on king Mida and his imperial throne in Delphi for distribution of justice.

¹⁰ Marazov I. Mythology of the Gold, Sofia 1994; Marasov I., Mythology, Morrison J. S., Williams R. T. *Greek Oared Ships 900-322 BC*. Cambridge University Press, 1958, p. 7; 29.

¹¹ Munn Mark Henderson. The Mother of the Gods, Athens and the Tyranny of Asia: A Study in Sovereignty in Ancient Religions. Berkley University of California Press, 2006.

¹² Marchbank R., *Collectanea de Rebus Hibernicis*, T. 5, Dublin, 1790. Chapter VII Law Glossary, p. 237, cit. Buxtorf: Pharnas is the ruler of the East, which is also the name of the mountain Pharnas in Greece.

¹³ Starr Brian D., *Knighthood of the Elite*. In: Lulu.com, 2012. Said Jose Bento, *Diccionario Mythologico, Historico, e Geografico*. In: Na Oficina das Filhas de Lino da Silva Godinho. Lisboa, 1822, pp. 124–125

¹⁴ Стојановић Љубомир. ур. Стари српски родослови и летописи, Српска Краљевска Академија, књ. XVI, Сремски Карловци 1927.; Starr Brian D., *Knighthood of the Elite*, p. 178; Said Jose Bento, *Diccionario Mythologico, Historico e Geografico*. pp. 124–125; Грамоты русского царя Петра I от 03.03.1711. Стефановић Орфелин Захарије, Житие и славные деяния государя Петра Великого, с приложением краткой географической и политической истории о российском царстве, Венеция, 1772.

¹⁵ Новаковић Реља, Карпатски и ликијски Срби – The Carpatian and Lucian Serbs. Завод засрбистуку «Сардонија» у Чикагу ИПА «Мирослав» у Београду, 1997, с. 140, цит. Карловачки, Пајсијев, Врхобрезнички, Пивски, Загребски, Константинов, Лашванинов, Пејатовићев, Бранковићев и друге родослове и летописе; Starr Brian D., *Knighthood of the Elite*, p. 178; Said Jose Bento, *Diccionario Mythologico, Historico, e Geografico*, pp. 124–125.

¹⁶ Стојановић Љубомир. Стари српски родослови и летописи, 1927., цит. мозаик цркве Свете Софије; Teofilo Abate, *Justiniani Vita* 5, nel

and to the kings and emperors from medieval Serbian¹, Bulgarian², Constantinopolitan³ and Russian dynasties⁴. This cultural, mythological and trade connection of Cadmus and his Slavic-Scythian countrymen who immigrated from the Caucasus and from the Baltic sea and India to the Balkans and spread over the eastern Mediterranean explains another important fact that the so-called Russian «Varjagi» («Variagi»)⁵ in the time of Cadmus were called «bhairagi», or the people Jati in India, about whom the Indian historians Sankrityayana and Bim Singh Dahiya explicitly wrote that they were an-

cestors of modern Russians⁶. In Brahmi version of Vedic literature and in Hindu mythology these «Variagi» or «bhairagi» were ascetics («sadhu») who abandoned public life for the purpose of meditation⁷ and were considered «holy, just and moral people»⁸, just like in antique Greek sources. In addition to this fact, in these sources Cadmus was frequently identified with the pagan god of literacy, shamanism and music Orpheus⁹. Therefore in accordance with the role of Cadmus' wife Harmonia to spread peace, civilization and fine arts worldwide, Cadmus' countrymen did not practice Dionysian way of shamanism and wild bacchanalias, but Orphic shamanism which was connected with meditation, calmness and asceticism, reflecting the claim of the historian Herodotus that «the Scythians did not like southern customs such as bacchanalias»¹⁰.

Codice Barberiniano XXXVIII; Bryce James and Jireček Constantin, *Life of Justinian by Theophilus. The English Historical Review*, 1887. Vol. 2, No. 8, pp. 657–686, cit. Procopius, *Anecdote*; . Ioannes Tomcus Marnavitius.

¹ Константин Филозоф, Повест о словима (Сказаније описменех) – Житије деспота Стефана Лазаревића, Стара српска књижевност у 24 књиге. Књ. 11., Београд Просвета – Српска књижевна задруга, 1989.

² Житија Светог Јована Рилског и Житије Светог деспота Стефана Куев, К. Г. Петков. Сљбрани сљчиненија на Константин Костенечки: Изследване, текст. Софија, 1986., цит. Константин Костенечки, Сачиненија, с. 145–146; 371–372; Петков Куев, Сабрани сачиненија на Константин Костенечки, с. 192; 371–372; Смядовски С. , Българска кирилска епиграфика, Софија, 1991, с. 93; И. Гълъбов Надписите към Боянските стенописи, Софија, 1963, с. 24-25

³ Павлов Пламен, Търновските царици, Софија, ДАР-РХ, 2006.

⁴ *Руски царски летопис*, прев. са староруског М. Витезовић. Београд, Завод за уљбенике, 2012., «Свети Сава у руском царском летопису», «Родослов и генеалогска веза династија». С. 20–21; 14–30.

⁵ Pistarino Geo. L'Europa dal particolarismo medievale e dall'Impero feudale agli orizzonti aperti, *Chemins d' outre-mer: Études d'histoire sur la Méditerranée médiévale offertes à Michel Balard*, (Damien Coulon et al), Paris, Éditions de la Sorbonne, 2004, pp. 711–722: «variaga di Kiev».

⁶ Dahiya Bhim Singh. *Jats the Ancient Rulers (A clan study)*.; New Delhi Sterling Publishers, 1980, p. 62, cit. R. Sankrityayana; MAKI, Vol. II, p. 565: «Russian Slavs who were called Sakas in the past, were assimilated in India as Saka Brahmi, Rajputi, Jati, Hindu Gujar, etc. Great similarity between Sanskrit and Russian language is understood by looking at their histories, because the Russians are descendents of these same Saka, whose brothers Aryans inhabited India and Iran since ancient times».

⁷ Flood Gavin. *An introduction to Hinduism*. (Cambridge University Press: Cambridge, 1996, p. 92.

⁸ Sadhu, Williams Monier, *Sanskrit English Dictionary with Etymology*. Oxford, Oxford University Press, 1899, p. 1201

⁹ Diodor of Sicily, *Library* 1.4.282: «History of Aristeus Maceris is a parody of historical myths of Orpheus and Cadmus».

¹⁰ Herodot, *History* 4.79; Кагаров Е. Шаманство и явления экстаза в греческой и римской религии // *Известия Академии Наук СССР. Отделение общественных наук*. 1934. № 5. С. 387–401.

The Myth of Cadmus and Orpheus in Serbian Coats of Arms

Rurick's «Vairagi» who in the time of Constantinopolitan empire used to trade on the route of ancient Olbia-Panticapeum-Phasis and Trabson ports only continued the millennia-long trade route of their ancestors Cadmus' Slavic Illyrians – Dardans from prehistoric Vinca-Tripolje-Cucuteni civilization. This ancient civilization encompassed the Black sea with its northern tributary rivers and the rivers Danube and Morava in the Balkan Peninsula. In the time of old Roman empire the Balkan Peninsula was considered to be *Catena Mundi* («Chain of the World»), or in other words, it was considered to be the most strategically important geopolitical spot on the map of the world, as it was a protruded territory directed to the eastern Mediterranean sea and washed by the Black, Adriatic and Aegean seas, with lots of mines full of raw metals, rivers, hot baths and trade roads. Therefore the discoveries of the inscriptions with Orphic old Serbian-Armenian symbols in Olbia, Panticapeum, Phasis and other ports in the Black sea prove that these ports were important meeting centers of the Balkan and Middle Asian cultures¹. Japethite branch of Cadmus' descendents used to live in the Mediterranean all the way to northern African Gaza and, according to ancient Assyrian rulers, it was the sea-coast of modern Syria and Palestine from where the Japethite descendents, in many

¹ West M. L. The Orphics in Olbia. 1982, pp. 17–29. West M. L. The Orphic Poems, Oxford Clarendon Press, 1983. p. 146: Middle-Asian shamanistic practice influenced ancient Greek religion, in particular Orpheic mysteries. Great part of Orpheic inscriptions discovered in the remains of ancient Olbia in Black sea prove that Olbia was one of the most important points of the encounters of these two cultures.

historical sources also mentioned as Magi philosophers and ascetics, settled down in the eastern region of the river Tigris. Just like Brahmi in India, these Magi people were members of the leading priest cast «bhairagi» («kshatriya», «ksantheni» – the synonym of «Jati» and Scythian worshippers of Heracles also called «Dacians» and «Spartans»)² in their societies³. The myth of Cadmus is similar to Hindu myth of Sarba who killed Narashima⁴, the myth of the Baltic-Indo-Mediterranean «shining» Sandan, Heracles, Dardan, Nergal, Tarhunt or Ksant Sirbis who killed the snake Typhoon (Iluanka) and lions⁵, the

² Pliny, Natural History, 6.18. Ptolemy, Geography, 6.12.14; Cunningham Alexander, Coins of the Indo-Scythians, Sakas, and Kushans, Gajendra Singh, Indological School, Delhi 1971 (Reprint of the Numismatic Chronicle, Vol. VIII, Third Series, London, 1888), p. 33, cit. Strabon, Justin, xli, p. 1:

³ Campbell J. The Hittites: Their Inscriptions and Their History, Vol. II, Toronto Williamson&Co., 1890, p. 130; 253; 256, cit. Old Testament, 1 Chron. ii. 25-27; Berosus, Cory's Ancient Fragments; Smith Chaldean Account of Genesis: Family line of Japhet's descendents were Jerahmili and descendents of Geker and Maaz, who preserved tradition of Aryans and lived in various parts of Syria, Palestine, Egypt, Babylon and Assyria. Ibid, p. 257, cit. Muir's Sanscrit Texts; De Lanoye's Rameses the Great: They wrote vedic hymns in honour of ancestors-gods of Hittites in their holy language and permitted Hittite monarchs and writers who knew old Pelasgian language to contribute with the song collections ... People Jemini who originated from second son Ram helped Israelites against its aggressors and it seems that Saul, king of Israel, was originally from the family line of Japhet (cit. Old Testament, 1 Sam. ix. 1).

⁴ Gopinatha Rao T. A., Elements of Hindu iconography, Vol. 2. Motilal Banarsidass Publishers. 1997, pp. 171–173: Also regarding Sandan. Heracles and Sarba see: [Электронный ресурс] URL «Black Figure Pottery», http://en.wikipedia.org/wiki/Black-figure_pottery.

⁵ Nonnos of Panopolis, 34.180-192; Campbell John, The Hittites: Their Inscriptions and Their History. Vol. II, Toronto: Williamson&Co.,

myth of the first king of Athens Theseus («Sarba», Tindarius¹ or Ksant Sirbis²) who lived in Athens in 1235 BC³ and killed the giant Minotaur⁴, the myth of Belerophon who tamed the horse Pegasus or the myth of Perseus who killed the sea-monster Keto⁵. In this sense Cadmus is also named Pelasg, Japhet, Dardan⁶, the first king of Colchis Aietes⁷, Hiponey, the son of Triballus from the family of Serbs Tribals,⁸ Polyphemus the Slav⁹, Admetus and his

wife Alcestis¹⁰, and the myth of the pagan god of literacy¹¹ and music Orpheus¹², who with his music tamed wild animals in the Balkans¹³. The representations of killed or tamed wild boars on Serbian medieval rulers' coats of arms and the paintings from antic amphorae and vases that connect the hero Cadmus, who killed the dragon, with Orpheus, who tamed wild boars. To crown it all a connection can be traced between Slavic «Variagi» and ascetics, Orphic shamans «bhairagi» and Cadmus' son Illyrius's people Illyrians. In this sense it is important to underline one more proof of this connection. The ancient city of Ohrid, which is in modern Macedonia, was related to the cities Ladoga and Novgorod¹⁴. Cadmus built the city of Ohrid on a famous «Cadmus's road» (*Via Cadmeia*) which connected the Adriatic Sea with the south and north of the Balkan Peninsula and is called *Via Egnatia* today¹⁵. The inhabitants of the an-

1890, p. 281, cit. Aristeas of Proconnesus; Black Figure Pottery, http://en.wikipedia.org/wiki/Black-figure_pottery.

¹ Plutarch, Theseus 15, Diogen Laertius, In Plato 7, Plutarch, De Exilio 603

² Hofmann J. J. Lexicon Universale, Leiden, 1698: King of Athens, who like Ksantos ruled Xanthio Beotia

³ Plinius. History 7.57; Ovid, Metamorphoses 12. 359; John M. Cooper, (ed.) Plato: Complete Works, D. S. Indianapolis Hutchinson. Indianapolis; Cambridge, Hackett. , 1997, p. 37; Pausanius, 1. 5. 2; 1. 22. 5; 1,31.2; 9.33.1; 10. 10. 1, Strabo 9.407 and Nonnus, Dionysiaca 8.: «Zeus's goddesses of time (seasons) served in the palace of Cadmus».

⁴ Plutarch, Theseus.

⁵ Apollodorus, 2.4.3; 259; Homer, Iliad 21.441.

⁶ Old Testament «Genesis» 10:4; 1 «Chronicles» 1:7; , «Доданим»; «Ezekiel» 27:15; Diodorus of Sicily, Library of History, 5. 32.2; 47. 4: «Dardan was Pelasg and he was the first who sailed around Asia by ship.»; Herodotus 3.102-105; 7. 66-67; 79; 119: «Dardans lived in India.»; Joannis Tomka Szászky, Introductio in orbis antiqui et Hodierni geographicam,... opéra et studio Joannis Severini, editio altera, Posonii et Cassoviae MDCCLXXVI: «Serbia is Russia, in the past it was called Mysia and in Hum Dardania, and this land is dominated by Serbs»; Kavipriya 1.38-39: Nonnus, Dionysiaca 3. 195: «Dardan was brother of Macedon Heraclides».

⁷ Pseudo-Apollodorus, Bibliotheca 1, pp. 80-83.

⁸ Antoninus Liberalis, Metamorphoses 21.

⁹ Dolci Sebastiano, Epistola Hier. Franc. Zanettii in Dissertationem de linguae illyricae vetustate, et amplitudine confutata, Rinaldi - Ferrariae, 1754, p. 15: «According to Aeschylus, Strabo and Arimaspos, mythic Kyklop Polyphemus, father of Illyrians and Scordisci, was etymone for

«Slav», because in Latin language Polyphemus means «glorious man» («multa fame»).

¹⁰ PseudoApollodorus, Bibliotheca 1.9.15; Hyginus, Fabulae, 50.

¹¹ Diodorus of Sicily, Library of History 3, 67, Euripid, Alkest, pp. 966-969: Orpheus, Linus, Homer's teacher Pronapid and Homer used to write in Thracian (Pelasgian) language. Also see Пешић Радивоје, Оптужујем ћутањем, Винчанско писмо и други огледи: Old Serbs and their descendants (Pelasgians, Triballs, Illyrians, Thracians, Lykians, Lydians, Etrurians) used Vinca letters.

¹² Diodor of Sicily, Library of History 1.4.282: «History of Aristeus Maceris is a parody of historical myths of Orpheus and Cadmus».

¹³ Ovid, Metamorphoses 11.2-3.29; Horatius, On Poetry 392.

¹⁴ Летопис монаха Лаврентија из 1377. године; Kunstmann Heinrich, Die Slaven: ihr Name, ihre Wanderung nach Europa und die Anfänge der russischen Geschichte in historichonomastischer Sicht; Kunstmann Heinrich, Über de Herkunft der Polen von Balkan.

¹⁵ Blečić, Martina. The diverse meanings of

cient Ohrid were Slavic Illyrians who traditionally wore the symbol of a wild boar on their helmets as a ritual symbol of imperial reign and heroism¹, because back in the ancient time people believed that only a wise, masculine and moral man was capable of killing wild boars². The proof of this belief is the ancient symbol of a wild boar pierced by an arrow which used to be represented on the Serbian coats of arms and flags throughout the history³. Such a coat of arms is also the proof of the continuity of the Serbian civilisation on the Balkan Peninsula from prehistory to contemporary age, taking into consideration the fact that Constantinopolitan historians used to name Serbian medieval kings of various generations «the rulers of the Serbs Triballs»⁴.

Regarding this fact, on the vase painted by Diosphos dated from the 6th century BC

Illyrian helmets, VAMZ, 3.s., XL 73–116, 2007, p. 87, cit. Lisicar 1953: 250–254; Popovic 1966: 15–16; Popovic 1969: 11–12; Katicic 1995: 262–264, 274; Babic 2002: 74–81; Vasic 2004: 11).

¹ Blečić Martina, «The diverse meanings of Illyrian helmets», p. 87, cit. Eibner 2001: 266–270; Popovic 1966: 23–29; Sokolovska 1997: 56; Theodossiev 1998: 360; 2000: 200; Babic 2001: 83–88.

² Plato, Sophist 222; Xenophon, Synegetic 13, 18.

³ Paulus Ritter, Stematographia sive armorum illiricorum delineatio, descriptio et restitutio, 1701; Соловјев Александар, *Историја српског грба и други хералдички радови*, ур. Ал. Палавистра, Београд, Досије, 2000.

⁴ Kedrenos George. *Historiarum Compendium*, ed. Immanuel Bekker. Corpus Scriptorum Historiae Byzantinae 35–36: In time of the reign of Serbian king holy Jovan Vladimir Zeta and Adriatic seacoast were called «Trymalya kai archotato Serbias mare»; Echard Michel. *Tables géographiques et chronologiques de tous les Archevêchez de l'Univers*. A Rouen, 1700, p. 222: Zachumlie (Hum - Chulmia) was called Trivalia (Tribalia, Travunia); The Pharsalia of Lucan, ed. E. Ridley; London: Longmans, Green, and Co., 1896. pp. 3; 6, 526.

there is a couple of Cadmus and Harmonia driven by the pagan solar god Apollo in the carriage pulled by a tamed and domesticated lion and a wild boar. In this painting Cadmus is a masculine hero showing to his wife Harmonia, in accordance with the tradition of Ancient Greece and Macedonia, the caught and tamed prey – the wild boar – as a symbol of his masculinity⁵. In addition to this, on this vase the figures of Cadmus and Apollo personify also the myth of Orpheus who received the lyre from Apollo and instead of killing wild animals started to tame them. The peaceful tamer of wild animals Orpheus unified the concept of music with the earliest forms of philosophy, theology and legislation⁶, and that was also the concept and attribute of the famous Thracian «horse tamer» as a «hero civilizer», which had been attached to the whole branch of the Slavic people and produced other synonymic ethnonymes – Thracians, Illyrians, Triballs and Dardans from the dynasty of «Serbs Heracleides». In addition to one more explanation of the myth of Cadmus, it is necessary to mention Hyginus' *Fabulae* in which Apollo in the Scythian oracle in Delphi prophesied to King Adrastus that his two daughters would get married to two young men who would kill a lion and a wild boar. His future sons-in-law Tadeus and Polynick, the son of Cadmus' descendant Oedipus, appeared before King Adrastus dressed in the skins of a lion and wild boar, which reflected

⁵ Gagarin M. *The Oxford Encyclopedia of Ancient Greece and Rome*. Oxford, Oxford University Press, 2009, vol. 3, p. 42.

⁶ Orpheus. In: *Encyclopaedia Britannica: or, a dictionary of arts and sciences and miscellaneous literature*. Edinburgh: Vol. 4, Andrew Bell, 1810, p. 567.



Medieval coats of arms of «The Serbian Kingdom of Triballs»¹



Coat of arms and flag with a wild boar as a symbol of ancient Serbs Triballs on the official coat of arms of the Seal of the Serbian Government and the flag of Serbian rebels against the reign of the Ottoman Empire²

the custom of the noble men to hunt wild boars in Theba³, and so King Adrastus gave

a permission to his daughters to marry the two young nobles⁴. In line with the name and function of Cadmus' wife Harmonia, the tamed lion and wild boar who pull the carriage with the married couple are also a metaphor for Aesop's fable *Lion, Wild Boar and Vultures* about a lion and wild boar fighting over the water at the water source and when seeing the nearby vultures realized that they had to make peace with each other if they wanted to survive and continue living. As the wild boar was a metaphor for a strong and wild man, the presence of Cadmus' wife Harmonia in the car-

¹ *Illustration no. 1*: Ацовић Драгомир М., Хералдика и Срби, Београд: Завод за уџбенике, 2008., с. 245, cit. Ulrich von Richental, *Chronik des Constanzer Concils 1414 bis 1418*; *Illustration no. 2*: Silbereisen Christoph, *Chronicon Helvetiae*. Wettingen, 1576, cit. «das Kaisertum der Sirfie» («Kingdom of Serbia»); *Illustration no. 3*: Paulo Ritter, *Stematographia sive armorum illiricorum delineatio, descriptio et restitutio*, Vienna, 1701.

² Ненадовић К. Н. Живот и дела великог Ђорђа Петровића Кара-Ђорђа, Беч: Штампарија Јована Н. Вернаја, 1883, цит. Правителствујуци совѣт сербскій; «Музеј Хајдук Вељка», <http://muzejkrajinе.org.rs/музеј-хајдук-вељка/>.

³ Ovid, *Metamorphoses*, «The Hunt on Caledonian Boar».

⁴ Hyginus, *Fabulae* 69–70.



Apollo with the lyre drives Cadmus and Harmonia in the carriage pulled by a yoked domesticated lion and a wild boar

Black-figure antique vase, the 6th century BC, the author Diosphos
Department of Greek and Roman antiquities, museum Louvre, Paris, France¹

riage pulled by domesticated animals is a metaphor for pre-Christian and Christian understanding of asceticism, tolerance and harmony which calmed down the rage and ferocity of the first people who used to fight against each other and tame wild animals². Harmonia used to be represented, just like pagan goddesses Athena, Minerva, Darda (Сарда, Сара, Venus Sirbis) or Benzaiten, with the instrument in her hands, which stood for creative arts and science and symbolized the knowledge creating harmony in the world.³ Also, in Dupljaja vil-

lage near Vrsac city in contemporary Serbia a clayed peace of carts was discovered with a clay driver as a metaphor for the solar god Apollo pulled by three clayed ducks «dromitas», dating from 1500–1200 BC, which is approximately the same age when the mythical hero Cadmus came to the Balkans. These clayed ducks «dromitas» were a metaphor for ancient Russian (northern Serbian)⁴ navigators Obodrites, also called «dromitas» (Δρομίται)⁵, «the nomads» in historical sources, who «inhabited the area from Siberia to Greek Peloponnese», among which the most famous were the tribes of Dragovici and Krivici on the Peloponnese, known also in historical sources as «Illyrian Serbs Triballs» who «speak»

dess of music and literacy Sara, wife of god Brahma, created the letter Sanskrit and literacy, and she is the same as Minerva, but she is older than Minerva and is also considered to be goddess of harmony.

¹ Illustration source: Bill's Greek Mythology, [Электронный ресурс] In: URL https://shortstories-bill.blogspot.com/2016_12_01_archive.html

² Galen C. On the Passions and Errors of Soul. Opera Omnia 4.16–17: Wild boar is a metaphore of an iraged man and in order to despise and surpress the rage justice and asceticism are necessary. Also see Holy Grigorius the Great, On Virtue; Seneca, On Rage; Plutarch, On Controlling Anger.

³ Moor E. The Hindu Pantheon. London: J. Johnson, , 1810, pp. 126–128, cit. Rg Veda 10.10; Asiatic Miscellany 1, p. 253: Pagan god-

⁴ Bastian A. Ethnologische Forschungen und Sammlung von Material für dieselben, Jenna: Hermann Costenoble, 1871, pp. 44–47.

⁵ Strabon 7.307; Ptolomy 3. 5.25; Herodot 4. 55. 76

(«slove») and so they were called «Sloveni» (the Slavs) or «Slavni» (the glorious ones), but also they were known as «the people of Bulgarian King Krum» in 813¹.

All these above mentioned facts prove that the ancient Slavs were engaged in the creation of the first significant elements of human civilization, science and arts after the Great Flood, including the mythology that testifies to it. Also at the same time the myth of Cadmus proves that the Serbs, Russians and other Slavic people created their own states, social institutions and achievements, such as legislation, mar-

riage, philosophy, metallurgy, navigation, mythology and fine arts much earlier than it was presented in their official educational systems. Therefore it is possible to conclude that in fact the first ancient Caucasian-Balkanian-eastern Mediterranean legislation after the Great Flood was created by ancient Slavic legislators and philosophers and that the so-called «Greek/Roman» mythology describes the creation of ancient Slavic civilization, and that it was later taken over and retold in various versions by other peoples in the eastern Mediterranean.

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¹ Bastian A. Ethnologische Forschungen und Sammlung von Material für dieselben. Jenna: Hermann Costenoble, 1871, pp. 65–78.

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