

FLYING SERPENTS AND DRAGONS

by

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Prologue

WHY WERE THE ANCIENT GODS SO SHY?

The literature and mythology of ancient cultures is filled with accounts of dragons, flying serpents, and other winged lizards. Who, then, were these flying, fire-breathing creatures that seem to have coexisted with early Man, sometimes as his benefactor but many more times as his tormentor?

Perhaps they were just fabulous creatures, the product of Man's fertile imagination. On the other hand, it is possible they were the manifestation of something else - of traumatic events so disturbing and deeply rooted in his past, that knowledge of their true nature has been subconsciously suppressed and remembered only in allegorical terms.

Quite a few civilisations of this world trace their ancestry to such dragon-like lizards or flying serpents. In most cases, they are credited with bringing the benefits of civilisation to Mankind. And quite often they are described as his actual creator.

Ancient man portrayed these creatures as superior beings or gods, who could effortlessly move about the skies in their "fiery chariots" or "boats of heaven". They usually lived in a "heavenly abode" and often descended to interfere in the affairs of Man.

The earliest and the most important of cultures, that of Mesopotamia, was probably founded by these serpent-like gods. The colonisation of this planet by these creatures is described in one of the most dramatic and significant of ancient documents. It is the so-called Sumerian King-List.

Dated to the Third Millennium BC, this document provides the succession of the Kings of Sumer and their successors, the length of their reigns since, what was to the Sumerians, the beginning of time when their ancestors came here and "descended" to Earth to establish a number of cities on the alluvial plain of Mesopotamia. Calling themselves Anunnaki, these Proto-Sumerians are credited with the establishment of Western, if not World, civilisation.

Surprisingly enough, there is considerable data on these early civilisations - the Sumerian, later to be replaced by the Akkadian and the Babylonian cultures. From the numerous cuneiform tablets, monuments, and artefacts that have been unearthed in recent times, it is possible to reconstruct the events, which transpired in the early days of Mankind.

There is also a mass of evidence, which was originally derived from the same source, but was given a religious interpretation by being transmitted through priestly channels. It was from this vast reservoir of ancient sources that the stories of the Old Testament were derived.

From a combination of these ancient secular and religious sources, it is thus possible to piece together the story of our ancestry, which lies in the coming of the alien serpent-gods or astronauts who colonised Earth many eons ago.

It will be found that our ancestors started a colony on Earth in order to obtain metals for their homeplanet. In order to process and transport these metals by air freighter to the orbiting mother ship, they built five operational cities in Mesopotamia. One of these served as a space launch platform.

The Sumerian people referred to these "gods" as Anunnaki, literally the sons of An, their chief god and leader. The Anunnaki were an alien race. In reality they were a race of sapient reptiles. They required a cheap labour force and for this reason they created a primitive man.

By combining the characteristics of the native ape-man or Neanderthal type man, with their own saurian nature, they produced the "Adam" of the Old Testament. This Adam was half-human and half-reptile, however, and being a clone could not reproduce himself.

As conditions began to change on Earth and the climate dried out, it became necessary for them to modify the Adam to better adapt it to the variable climate. The Homo Saurus was modified and given more mammalian traits. This was the Biblical "Fall of Man" where Adam achieved "knowing" or the ability to reproduce sexually.

As a result of this genetic modification, Man lost most of his saurian appearance and nature, his shiny, luminous skin and scaly hide. He acquired mammalian characteristics - a soft flexible skin, body hair, the need to sweat, and the ability to produce live young. He no longer ran around naked. He now had to wear clothing for comfort and protection. For all purposes, Man was now a Homo Sapiens. Modern man or Cro-Magnon Man had arrived upon the scene.

Man soon populated the Earth as slaves for these saurian masters. The astronauts who descended to Earth sorely tested him and mated with the daughters of Man. Known in the Scriptures as the Nefilim, they not only produced mixed offspring, but also conducted genetic experiments, which went awry and produced many monstrous forms.

This was a trying period for Mankind, for in this era he was literally food for the gods. It is the time of the Biblical Patriarchs and the Sumerian god kings.

The turmoil on Earth was abruptly ended by the onset of a natural worldwide catastrophe, known as the Deluge or Great Flood. At this time, the gods retreated to their space ship, leaving behind their semi-divine offspring to perish with Mankind in the world flood.

After the waters had subsided they descended once more to establish new cities on the plains of Mesopotamia. Again mating with Mankind, they produced a race of semi-divine beings to rule their empire on Earth. In addition, a race of warrior-gods was established in the lands of the Levant. Descendants of the Nefilim, but known by the name of Rephaim, this barbaric race plagued humanity for thousands of years and were eliminated as a threat until the First Millennium BC.

In ancient Mesopotamia, the gods resided in a temple atop a ziggurat, a stepped pyramid raised above the plains, and were shielded from the general public and accessible only to a few trusted priests. Here they ate in privacy, surrounded by curtains, so that even the

attending priests could not see them dine. One wonders if their table manners were so atrocious that they had to be hidden even from their retainers. Or was it something more sinister?

In the Old Testament, the overriding need for privacy is also true. During the event known as the Exodus, the deity lived in a tent and was never seen, nor did he dine in public. Specific instructions were given to Moses on how to prepare the food, which was left on a grill near the quarters of the deity for him to snack on in privacy.

It was forbidden for humans to see him. Moses was told flatly by his God that "you cannot see my face, for man may not see me and live". And this prohibition against being seen by humans is carried to an extreme throughout the Scriptures. It became an injunction of not to make "a graven image" or a likeness of the deity.

Thus Man is not only banned from seeing what his god looked like but even to make an image of what he thought he looked like. Why the taboo? Could it be that its appearance would be so foreign and repulsive that it had to be withheld from man? One would logically assume that if the deities were so superior and grand as the Scriptures indicate that they would be flattered and pleased to allow man to see and copy their magnificence!

Only a privileged few were allowed to even approach the deities. In Mesopotamia they were the demi-gods, the offspring of the mating of a god or goddess and a human. These formed the aristocracy, and were entrusted by the gods to see to their needs and to form a barrier with Mankind. Even these demi-gods or "changelings," as they were called, were somewhat strange in appearance and probably had certain reptilian characteristics. The fabled Gilgamesh, for example, had something odd in his appearance that made him stand out from normal men. The Biblical Patriarchs also had something unusual about their looks as is shown by the irrational behaviour of Noah when he was seen naked by his sons.

According to the ancient Babylonian tradition, as reported by Berossus, the Babylonian priest writing in Athens in The Third Century BC, Man's ancestry and origin can be traced to one Oannes, an amphibious creature that came out of the Persian Gulf to teach the arts of civilisation to Man.

Berossus called them "annedoti", which translates as "the repulsive ones" in Greek. He also refers to them as "musarus" meaning "an abomination". In this way, Babylonian tradition credits the founding of civilisation to a creature, which they considered to be a repulsive abomination.

If the tradition had been invented, a more normal attitude would have been to glorify these creatures as splendid gods or heroes. Yet the fact that they chose to describe their ancestors this way argues for the authenticity of the account.

The reptilian appearance of the Biblical gods was a well-kept secret and only occasionally is it perceptible in the Old Testament, as for example, the obvious worship of the "seraph" or "brazen serpent" in the incident during the Exodus. There are many more references, many of them explicit, in the mass of religious literature, which forms the basis for the books of the Old Testament.

The view is now accepted that the Old Testament went through considerable editing and selection by the priestly transcribers. But elsewhere in the religious literature, not subject to their heavy hand, there is found a different picture.

In the Haggadah, the source of Jewish legend and oral tradition, it is revealed that Adam and Eve lost their "lustrous and horny hide" as the result of eating the forbidden fruit.

The Gnostics, rivals to the early Christians, relate that as a result of eating the fruit, Adam and Eve achieved knowledge, part of which was to realise that their creators were "beastly forms".

The sad fact is that we have created God in our image and not the other way around. In this way, we have hidden the true identity of our creators.

Most of the world mythologies and religions refer to their ancestors as flying serpents or dragons who brought the arts and crafts of civilisation to Mankind. The oldest of Chinese books, the mysterious "Yih King," claims that the ancient goddess Nu Kua, who was a dragon, formed the first humans [[Comment: compare linguistically to Ninkhursag.](#)]. The early Chinese emperors claimed to be descendants of this dragon goddess.

The oldest and most famous of the Hindu classics, the "Ramayana" and the "Mahabharata," concern the intercourse of early man with the serpent-gods who were also his ancestors.

Central American and African mythology relate how flying serpents and dragon-like beings descended from the heavens to teach them the basics of civilisation.

The dragons and flying serpents that so permeate ancient mythology were actually large-legged lizards, who also had the ability to travel about in their airborne craft. How else could the ancients illustrate this fact except by providing them with wings?

Even the Old Testament implies that the serpent of the Garden of Eden was a lizard or reptile for, if he had lost his hands and feet as a result of the Fall of Man, then logically he must previously been a legged snake or reptile.



Chapter 1

ARRIVAL OF THE PROTO-SUMERIANS: THE ANCIENT ASTRONAUTS

"The reptiles verily descend. The earth is resplendent as a well-watered garden. At that time Enki and Eridu had not appeared. Daylight did not shine, moonlight had not emerged".
Fragment from the oldest known Sumerian Tablet

THE SUMERIAN KING LIST

One of the most remarkable and valuable historic documents is the so-called King List, which records the names of the Kings of Sumer and the lengths of their reigns from what was to them, the beginning of history - a time in the distant past when "kingship descended from heaven" and founded five cities in the Mesopotamian plain.

It records an interruption when "the Flood swept over the land," an event, which we know as the Deluge or Great Flood. The King List then resumes the narrative as "kingship descended" once more. It describes the kings and their reigns down to part of the Isin Dynasty, which began to rule about 1950 BC.

The King List attributes reigns of legendary and incredible lengths to many of the rulers of the earlier antediluvian kings. In this sense, it affirms the enormous lifespan of the Patriarchs of the Old Testament. While these extremely long reigns and lifespan cannot be explained there is a consistency among the secular and religious sources that indicate they had a logic of their own, which has yet to be perceived by current scholarship.

The King List has received mixed reviews among scholars, but since its records of the Fourth and Third Millennia BC have been corroborated separately by archaeological evidence, it has been accepted by many as a valuable historical document.

In his work "The Sumerians" Professor Samuel Noah Kramer, the dean of Sumerian studies, endorses its value as a research tool. He has suggested that the King List "if used with discrimination and understanding, provides us with a historical framework of inestimable value".

MESOPOTAMIA, THE CRADLE OF CIVILISATION

Our story does not begin with the creation of the world. It starts with the arrival of intelligent life on Earth - the people we know historically as the Proto-Sumerians. It is not known exactly when these ancestors of ours came here or why. It is surmised that they arrived here quite some time before the worldwide catastrophe called the Deluge. It was also long before the advent of modern man or Homo Sapiens.

It is generally agreed that these Proto-Sumerians were the origin of our Western Civilisation, and that their beginnings were in the area called Mesopotamia, literally "the land between the two rivers". The arrival of these "gods" is reported in the records that their descendants left behind - the Sumerian, Akkadian, and Babylonian cuneiform tablets.

The land known as Mesopotamia and the cradle of civilisation lies mostly between the Tigris and Euphrates Rivers. Originating in the mountains of Armenia in the north, the two rivers move in a gradually converging course down a wide and grassy plain to the Persian Gulf. In early times, the area was made up of marsh and lagoon, much as it is today.

The introduction of an intensive river-canal system to irrigate and drain the plain gave rise to a dense population and to the establishment of a great culture. The lower part of Mesopotamia became a very fertile garden area, which the Sumerians referred to as E-DIN, or "the abode of the righteous ones". It was the location of, and gave its name to, the Biblical Garden of Eden.

While the southern part of Mesopotamia came to be called Sumer, the area farther up the plain at the near convergence of the two rivers was later called Akkad. The Akkadian city BAB-ILU became prominent and gave its name to the entire region - Babylonia.

After the Deluge, the Sumerian cities were rebuilt and resettled on the alluvial plain of Mesopotamia. Since the oldest of these date to about 3500 BC, and was built on virgin soil, it is clear that they were not built upon the ruins of the former city. This is due to the fact that the waters of the Persian Gulf have risen some 150 feet since the Deluge, inundating the former cities. This will be discussed later.

What reason or purpose brought these alien beings or Anunnaki, as they called themselves, to this planet we don't know. But from their legends and myths we can deduce that it was probably for commercial purposes. According to the King List they came here over 240,000 years ago.

This document describes the activities of the antediluvian Anunnaki as "kingship descended from heaven" and was first established at Eridu, the Erech of the Bible. Here two kings ruled for 64,800 years.

Eridu was abandoned as the capital and the kingship was moved to Badtibira where three kings reigned for 108,000 years. Then the kingship was moved to Larak and one king ruled for 28,800 years. A fourth city to them become the capital was Sippar where one king, Enmeduranna, reigned for 21,000 years. This Enmeduranna is important to our story, for, as we shall see, he was the Enoch of the Old Testament.

The kingship was then transferred to Shuruppak where one king ruled for 18,600 years. Thus, as the tablet summarised, eight kings ruled over five cities for a total of 241,200 years.

The King List then states laconically, the Flood swept over the land, putting an end to all commercial and other activities.

These huge numbers have been a puzzle to scholars. They are consistent throughout the King List and therefore are not erroneous. While a rational explanation has thus far escaped historians, most researchers feel there must be some logical answer to these fanciful numbers since a parallel can be found in the enormous lifespan of the antediluvian Patriarchs.

It is entirely possible that these are not Earth years as we know them. A divine year or "Year of An" is often mentioned in the cuneiform tablets and, although not fully understood, is probably not equivalent to our normal Earth year. A reflection of this is found in the Old

Testament (Psalms 90:4) where one divine day is said to be the equivalent of a thousand years. [\[Comment: This same statement or something similar is also in the Koran, I think.\]](#)

It was also not unusual for the ancients to compute time by other than normal Earth years as, for example, in the "Book of Jubilees" where a Jubilee year is equivalent to 50 regular years, that is, seven week years (a week year was seven years) and one year added for atonement when all activities were supposed to cease.

Furthermore, there is an indication that the years of the King List have an underlying logic as it is found in their system of enumeration. Their numerical system was sexagesimal in character but not strictly so, for they also made use of the factor of 10 as well as 6. Thus the sequence 1, 10, 60, 360, 3600 takes on a special meaning in their mythology. The number 60 held a special significance to the Sumerians, for in their system of numerical rank it was the highest number and assigned to their chief god An.

If the duration of the various terms of kingship are presented graphically, it becomes obvious that this sexagesimal system must underlie the fabulous numbers of the King List. Called a "shar" by the Sumerians, the number 3600 appears to have a special meaning in this list. It can be seen that, with slight adjustment, the years of reign of the Sumerian kings are divisible by this number. It indicates that the term for the reign of a Sumerian antediluvian king was presumably a shar and was renewable every 3600 years. [\[Comment: This is the period of the orbit of Planet Nibiru.\]](#)

THE RULING GODS OF THE SUMERIAN PANTHEON

The Sumerians and Akkadians did not call their alien visitors "gods". It is in the later cultures that the notion of divine beings filtered into our language and thinking. They called them "ilu" or the lofty ones, from which the Semitic "ili" and "el" of the Hebrew evolved. [\[Comment: Prince Utu's name in the Mayan, interestingly, is Xochipili.\]](#)

The Western word "god" has through usage come to mean superior spiritual beings, far removed from Man and incapable of defect or error. On the other hand, Man is considered to be a blemished incomplete being, burdened with "original sin" and destined to worship and pay homage to an unreachable god. The Sumerian gods were far from spiritual. They were real live physical beings capable of committing serious errors and misjudgments. They could be called "supermen" if this term could be applied genetically to a saurian race.

The Sumerian gods regarded Man as a convenience and nothing more. He supplied their wants, kept their cities, and provided cannon fodder for their various military ventures. The gods could be cruel and unsympathetic masters. They considered humans merely as unruly children, no more important than pets, to be governed ruthlessly and without sentiment. These accusations may seem like hyperbole to the reader, but we shall see, by subsequent events, that this was indeed the case. [\[Comment: This notion is hauntingly similar to the discussion of the Archons of Destiny by John Baines in his book "The Stellar Man".\]](#)

Although the term Anunnaki is used generically to apply to all the Proto-Sumerians who came to this planet, it means literally "the sons of An," their great god. In the antediluvian period, a large group of these Anunnaki descended from the mother ship to colonise Earth. According to the "Enuma Elish," the Babylonian myth of creation, 300 of these Anunnaki descended to Earth while another 300 remained aboard the space ship. These were called "Igigi" and presumably were the technicians of the spacecraft.

THE SENIOR GODS

AN, THE FATHER OF THE ANUNNAKI

An, or Anu in Akkadian, meant "He of the Heavens" and his name was always written pictographically as a star. He was the great progenitor and senior god who stood above all the other gods. His abode and seat of authority was in the heavens, the orbiting space ship or URU-SAG-AN-NA, literally "the chief city of the heavens".

[Comment: Anu in Greek/Roman was Kronos/Saturn, the son of Alalu or Uranus/Caelus. Sitchin writes about how Anu and Antu staged a coup d'etat and deposed Alalu and Lilitu. Greek mythology adds a curious footnote to this same story by stating that before usurping the throne from Uranus, Saturn first physically castrated his father. They are indeed ruthless creatures, these saurians! And it should be noted that although Planet Nibiru first arrived in our solar system around 500,000 Earth Years ago, the Sumerian King List doesn't start until about 240,000 years ago. Thus, the intervening years before the ascension of Anu and the start of the King List can be deduced to equal the reign of Alalu.]

He descended to Earth only on special occasions, in time of crisis, or for ceremonial reasons. When on Earth he would stay in his temple, the E-ANNA or "House of An" atop the ziggurat in Uruk, his sacred city. The word ziggurat comes from the Babylonian "zaquru" and means, "to be high or raised up". It signifies the top of a mountain or a staged tower and such a tower provided an artificial platform on the flat Mesopotamian plain.

Anu had three children - two sons Enlil and Enki and a daughter Ninkhursag. The division of authority between his two sons caused much dissension, and the senior god spent much of his time settling disputes between them as well as his grandchildren.

[Comment: Refer to "The Vengeful Birth of Lord Hellespontiacus" in, which it was mentioned that Anu had to settle the dispute between Princess Inanna and Queen Ereshkigal over the "ownership" of the kidnapped infant Dumuzi, who eventually became the public lover of Princess Inanna. See: <http://www.apollonius.net/hellespontiacus.html>]

ENLIL, THE CHIEF OF THE EXPEDITION TO EARTH

Although he was the younger son of An, Enlil became the most powerful god of the Sumerian pantheon next to An. Literally "The Lord of the Command," Enlil was commander of the expedition of the Anunnaki to Earth. He had many appellations, which described his authority - Lord of Heaven and Earth, Lord of All the Lands, Giver of the Kingships, Prince of Heaven, and Chief of Earth.

Enlil was actually the archetype for the god of the Western Lands of Palestine and Syria - the "El" of the Semites and particularly the generic "El" or "Elohim" of the Bible.

Enlil made sure that the decrees of the gods in council were carried out against Mankind. He is often depicted with bow and arrow, symbolic of the powerful weapons at his disposal to enforce his authority.

Enlil disliked Mankind and only tolerated humans as necessary to provide for the welfare of the gods. It was Enlil, according to the Sumerian story of the Deluge, who brought on the destruction of Mankind because the noise of the boisterous humans interfered with his rest.

The temple dedicated to him at Nippur was called the DUR-AN-KI or "bond of heaven and earth," from where he directed the activities of Mankind. This structure is described in part in the cuneiform tablets as some type of communication or control centre.

From his temple atop the Ekur at Nippur, it was said that he had "eyes that could scan the land". The equipment used sounds very much like some sort of radar or scanning device for the tablets state that "he raises the beams that search the heart of all the lands".

Enlil's rule was at times turbulent. One day, seeing a goddess naked and bathing by a stream on Earth below, he became enamoured of her and descended to seduce her. The pantheon was horrified at the escapade of Enlil since it apparently abrogated one of their basic conventions. Although he was the chief god, he was exiled from the space ship and stripped of his powers. Only after marrying and making her his chief wife did the pantheon relent and let Enlil return to resume his authority.

Enlil named her Ninlil and gave her status equivalent to his own. The result of this episode was a son called Nannar who became Enlil's favourite. Nannar was given rank in the pantheon second only to him and Enki, and honours and lands commensurate with his position.

[Comment: In Greek mythology, Enlil is the equivalent of Zeus, according to Sitchin, who also equated Prince Nannar with the Greek Hermes and Egyptian Thoth. Because the parents of Hermes were Zeus and Maia, it logically follows that Ninlil is the equivalent of Maia.]

ENKI, THE CHIEF OPERATIONS OFFICER

Although he was An's first born, Enki was given lower rank than his younger brother Enlil, who had been born to An by another wife, who was also his half-sister. By the laws of Sumerian inheritance, Enlil became heir to the throne. Lingering resentment over his disinheritance and the growing competition over who would control activities on Earth brought Enki into direct conflict with his brother Enlil.

EN-KI or "Lord of the Earth" was also called EA or "he whose house is on the water," a tacit reference to his water place or Abzu from where he carried out operations when he first arrived on Earth. Enki was all things to the expedition: Chief Engineer, Chief Scientist, Chief of Mining, and more importantly, the Creator of Mankind. [Comment: Here we once again find the oceanic reference to Enki, or Poseidon, God of the Seas.]

As a master engineer, he supervised the turning of the marshlands of lower Mesopotamia into a veritable paradise. He planned and supervised the construction of the canal system, the diking of the rivers, and the draining of the marshlands. In a self-laudatory poem he boasts of making the marshlands a heaven for birds and fishes, of directing the invention and use of the plow and yoke, of starting animal husbandry, and bringing the construction arts to Earth in order to raise the cities.

Enki had many epithets. He was the God of Wisdom, the God Mining, the Lord of the Flowing Waters, and the Lord of the Sea and Shipbuilding. He is often portrayed with a stream and fish flowing from his shoulders, symbolic of his capacity to provide navigable waters and to insure potable water to the cities of Mesopotamia.

His home was E-RI-DU, that is, "home built far away," a veiled reference to the fact that this was a colony. Eridu was the first city built by the alien astronauts on Earth and was located on the edge of the watered plain or EDIN.

Enki loved to go sailing or cruising on these watercourses in his watercraft, which he called "the Ibex" after the nimble goats, which inhabited the surrounding mountains. In this way, the ibex and the goat with a fish tail became symbolic of the God Enki and appear often on Sumerian seals and monuments.

As the God of Mining, Enki is often shown with a human miner holding an ingot of metal on a carrying pole. Metal was moulded this way, in the form of a cylinder with a hole through the middle, in order to facilitate its being carried on a pole with a handle.

He is also shown at times with his two sons Gibil and Nergal who were in charge of mining activities. But most important of all, Enki is remembered as the god who created man and who came to his defence against the capricious Enlil. As the creator of Man, he is often shown with the "the tree or shrub of life".

The serpent was also Enki's symbol, presumably for its ability to shed its skin and therefore achieve a sort of immortality. The depiction of the serpent was one method the ancient artisans used to represent their reptile ancestors. It is also from the representation of the serpent coiled around the tree of life, that the "Caduceus" of the Greeks later evolved. [\[Comment: This same symbol is used by medical practitioners even today!\]](#)

Just as the capricious Enlil is remembered as the god who brought on the Deluge, Enki is recognised as the one who saved Mankind by his timely warning of the coming disaster to the Sumerian Noah. Enki's unauthorised creation of modern man or Homo Sapiens further estranged him from Enlil. The antagonism between the two erupted again after the Deluge among their children who kept the Middle East in a state of turmoil for thousands of years. [\[Comment: Even up to the present day, it might be added - those people never stop fighting!\]](#)

NINKHURSAG, THE CHIEF MEDICAL OFFICER

NIN-KHUR-SAG or "Lady of the Mountain Top" was the fourth senior Sumerian god. She was a half-sister to Enki and Enlil. In earlier days Ninkhursag was of higher rank than Enki and preceded his name when they appeared together. She was later reduced in status and practically disappeared from the pantheon as a major or effective influence. [\[Comment: From Stichin's work we know that Ninkhursag is the equivalent of the Egyptian Isis, which in turn we know from Greek mythology is the Greek Goddess Hera, later renamed Juno by the Romans.\]](#)

It may be that she was eclipsed by the rising star of Inanna or Ishtar who injected herself in all Sumerian and western affairs. In the Western Lands such as Palestine, Syria, and Lebanon, Ishtar appeared in several forms. As the mother goddess she displaced Ninkhursag. Her role was that of the sex or love goddess. She was also known for her militant role as the warrior goddess.

Ninkhursag is also known by many other names such as NIN-TI (the Lady who gives Life), NIN-MAH (Exalted Lady), MAM-MU (The Creator Goddess), a name from whence came our word Mama. [\[Comment: In the lands of the Mayans, she was known as "Pachamama". Is this great, or what!?!\]](#) Ninkhursag was given the antediluvian city of Shuruppak where she reigned as the Chief Medical Officer and Chief Nurse for the members of the expedition. Her sacred symbol was the umbilical cord and the cutter knife used to sever it.

Enki and Ninkhursag directed biological experiments in the laboratories atop her ziggurat at Shuruppak and in Enki's floating headquarters, which led to the creation of the first primitive man, called a "lulu". This was a hybrid mammal-reptile form. This was done at the direct request of Enlil who wanted a creature able to take over the burdensome workload now being performed by the children of An.

Following formulas and processes provided by Enki, Ninkhursag produced a worker, but one with a major failing - it could not reproduce itself. By going a step further, and modifying this primitive being by giving it predominant mammal characteristics, Enki and Ninkhursag overreached their commission.

In crossbreeding the "lulu" with the wild primitive man of the period - Neanderthal Man - they achieved a new worker type, modern man or Homo Sapiens, better known as Cro-

Magnon Man. [Comment: ie, Us.] It was this activity that brought down the wrath of Enlil. In further diluting the saurian strain, he saw it as a direct threat to the survival of the reptile race.

THE NUMERICAL RANK OF THE GODS

There was a very explicit "pecking order" among the astronaut-gods of the Sumerian pantheon. They were assigned numerical ranks based on a system of 60. This number represented a special, almost mystical, significance for the Sumerians.

Each major god was given a numerical "name", which represented his rank in the hierarchy. In this way, numbers were used as a sort of cryptography. The numerical ranks of the Sumerian ruling deities were assigned in descending order of importance:

Anu 60 Antu 55

Enlil 50 Ninlil 45

Enki 40 Ninki 35

Nannar 30 Ningal 25

Utu 20 Inanna 15

Ishkur 10 Ninkhursag 5

Numbers ending in 5 were assigned to the distaff side. According to Sumerian tradition, only males could command, a policy that caused much distress in the affairs of the Middle East, for Inanna refused to accept her status and intrigued and plotted almost continuously to gain political power.

The number 50 not only represented the rank of Enlil, but also his position as chief of all the activities on Earth. After the Deluge, when the younger gods challenged the authority of the older gods for leadership, Enlil's military aide Ninurta assumed the title of "fifty" and thereby lay claim to the mantle of leadership, which apparently had been vacated by Enlil.

Besides Ninurta, there was another claimant to the leadership. Marduk, the eldest son of Enki, was unranked in the pantheon; he also assumed the title of "fifty" as he proclaimed himself chief of Babylon.

With the eclipse of the senior gods after the Deluge, there was a scramble for power among the younger gods Nannar, Utu, and Ishkur (with Inanna seemingly always involved). It brought much disorder to the nations of the Middle East. This manifested itself in constant warfare among the cities of Mesopotamia, which became pawns in the struggle of the competing gods.

SECOND TIER OF THE PANTHEON, THE YOUNGER RULING GODS

Only the sons, daughters, wives, and grandchildren of Enlil were given numerical rank in the pantheon. The sons of Enki did not participate, perhaps because they were assigned geographic areas and activities away from Mesopotamia after the Deluge, a precaution on the part of Enlil to prevent conflict between the cousins, but presumably also to retain control of Mesopotamia for his family.

The Sumerian gods were always depicted graphically with horned crowns. In later days, the senior gods were represented by a horned crown sitting on an altar.

When the names of the gods were written out on the cuneiform tablets they were always preceded by the pictographic symbol of a star or a "dingir". The term "dingir" was a combination of DIN meaning "the righteous one" and GIR, the word for a bird or flying object. In other words, the symbol "dingir" meant that the name, which followed, was that of a god who was separated from common humanity by his ability to move about by celestial chariot or craft.

Each god had his sacred animal and symbol; these can be clearly seen on the boundary stones or markers as used by the Babylonian dynasties of the Second Millennium BC.

NANNAR, THE LEGITIMATE RULER OF MESOPOTAMIA

Born of the rape of Ninlil, NAN-NAR (The Bright One) was the favourite son of Enlil. After the Deluge he was assigned all the lands of Mesopotamia, Syria, and Palestine. His sacred city was Ur or "Capital City" and his sacred symbol was the crescent moon. This symbol so dominated the post-diluvian times that it later was adopted by Islam, just as the cross of Shamash was adopted by the Christians.

His Semitic name SIN (the Sinai region was named after him) is really not a Semitic name but a loan word from Sumerian SU-EN or ZU-EN meaning "The Wise Lord". Since Sumerian names can be read forward as well as backwards, Zuen may be the EN-ZU or "The Lord Zu" who stole the Tablets of Destiny from Enlil and were retrieved by Ninurta with the aid of Ishkur and weapons supplied by Enki. This is strongly suggested by the notable absence of Nannar/Sin from "The Myth of Zu" discussed below. It also explains Sin's falling out of favour at certain times in the history of Mesopotamia and the challenge of Ninurta to the rank of "fifty".

UTU, CHIEF OF THE SPACE FACILITIES

Utu or "The Shining One" was a grandson of Enlil and with Inanna was a twin born to Nannar. Utu's city in antediluvian times was the space platform at Sippar, from where the freighters laden with metals shuttled to and from the orbiting space ship.

After the Deluge, Sippar remained his sacred city, although he moved his space activities to the west to the land of Lebanon, where Baalbeck became the new space platform. In the Western Lands he was known by his Semitic name of Shamash. The city of Baalbeck was called Beth-Shamash in the Old Testament, or in other words the "House of Shamash".

The symbol of Shamash was the four-pointed star against a disk with rays. Later, the winged solar disk became associated with Shamash.

He subsequently became known as the God of Justice in the Babylonian pantheon, as shown on a tablet, circa 900 BC, found at Sippar. Shamash was worshiped as the Sun God who daily traversed the skies and the "one from whom no secrets were hid," probably because his space craft surveyed all that went on below. In this tablet two horned gods in "heaven" hold divine cords, which connect with the altar of Shamash below. The cords represent his connection or shuttle flight between heaven and earth. As the divine cordholder, it was said he traversed the skies and "measured the bounds of the Earth".

[Comment: Utu/Shamash was known in Greek mythology as the Sun God Apollo, later renamed Helios by the Romans. In Egypt he was known as the God Harpocrates.]

Shamash was often depicted with wings indicative of his role as Chief Astronaut of the Anunnaki. An Assyrian relief from the palace of Assurnazipal II at Nimrod shows him in a winged wheel hovering over the symbolic tree of life. It is flanked by two nobles and two winged astronauts each bearing the symbols of immortality - the pinecone and the "situla" or water bucket.

[Comment: Drunvalo Melchizedek talks about the fact that the pinecone forms in the perfect Fibonacci Sequence. I have looked at pinecones after reading that, and it is true. Thus, if the Fibonacci Sequence is indeed incorporated into the mathematical structure of the Great Pyramid of Egypt, as Drunvalo suggests, then this symbol of a pine cone relating to Utu could indicate this as well, because the Great Pyramid and Sphinx were constructed in the first place to be "landing beacons," so to speak, for Space Commander Utu's Sinai Spaceport. Also, it is interesting that in the book "Hamlet's Mill" by Giorgio de Santillana and Hertha von Dechend, in connection with the discussion of the Planet Nibiru in Appendix 39, the "symbolic tree" or "pukku" is detailed at great length. See also <http://www.apollonius.net/cosmictree.html>]

INANNA, LOVE GODDESS AND CHIEF TROUBLEMAKER

IN-ANNA or "The Beloved of Anu" was a twin to Shamash and grand daughter of Anu. Since Anu descended to Earth only occasionally to visit his sacred city of Uruk, Inanna convinced him to let her rule the city in his absence. Later she became the patron deity of Agade just before its destruction.

Better known by her Semitic name of Ishtar, she is depicted as a powerful goddess throughout the post-diluvian period, in the Western Lands as well as in Mesopotamia. Her sacred symbol, the eight-pointed star, is always predominant among the symbols of the ruling gods.

By virtue of her gender, Inanna or Ishtar could not legally rule, yet she managed to inject herself into politics everywhere. One poem describes her descent to the nether world to try to seize power from her older sister Ereshkigal.

[Comment: Because of all the incestuous relationships among these various ranking gods and goddesses, it is often difficult to determine just who was a sister or brother of whom, or who exactly was whose grandchild. It is my opinion, for example, that Inanna was the great-granddaughter, not merely the granddaughter, of Anu. These genealogical problems will be analysed in much greater detail in a future article devoted specifically to royal lineages.]

Another myth relates how she managed to trick Enki into giving her some of the Tablets of Destiny or MEs, which gave her the authority and the means to install herself as ruler of Uruk. In the famous "Gilgamesh Epic" she offers her favours to the hero of the epic who resoundly rejects her advances, thereby enraging her to the extent that she tried to destroy Gilgamesh.

The image presented by the Sumerian and Babylonian literature is a mixed one - that of the love goddess on the one hand, and that of the militant warrior on the other. She not only interfered in the affairs of Mesopotamia but also dominated the pantheon of the Western Lands of Palestine, Lebanon, Syria, and Anatolia where she was known under various names such as Ishtar, Ashtoreth, Astarte, Asherah, and Anat among others.

Inanna was the prototype for both warrior and love goddesses in the Mediterranean area and later became the model for the two Greek goddesses, Pallas Athena and Aphrodite.

[Comment: This is slightly incorrect. In Greco-Roman mythology Inanna was known as Aphrodite/Venus; thus, in Egypt as Hater. Athena was a different goddess entirely, a Warrior Goddess who gave her name to the city of Athens and the consort of the Greco-Roman Warrior God Haphaestus/Vulcan/Typhon. These two warriors were known in Egypt, respectively, as Sekhet and Ptah. From a Nibiruan linguistic standpoint, they could be referred to as Baron Ninurta and Baroness Bau.]

ISHKUR, LORD OF ANATOLIA AND GOD OF THE OLD TESTAMENT

The youngest son of Enlil, ISH-KUR or "He of the Mountain Land" was assigned Anatolia as his domain. Ishkur attempted some inroads into the politics of Mesopotamia, but mostly he limited his activities to trying to extend his sphere of influence and control over Palestine or Canaan.

[Comment: Don't forget that Anatolia was the "Land of the Amazons and Lesbos," the legendary "Birth Goddesses" who revolted against the Emperor and Empress, causing the Eva to have to be created by Chief Medical Officer and Geneticist, the Queen Ninkhursag/Isis. For additional details, see the Sitchin material.]

Better known by his Semitic name Adad, he was the god of thunder and lightning. He is often depicted holding the forked lightning bolt. Adad was in all probability the Yahweh (Jehovah) of the Old Testament who tried to use Abraham at first, and later Moses, to extend his sphere of influence over the land of Canaan. This role is discussed below.

[Comment: This is flat wrong. Enlil was the Yahweh/Jehovah of the Bible. And this editor takes great issue with Zecharia Sitchin's attempt in his latest book "Divine Encounters," final chapter, to disassociate the Yahweh of Jewish tradition from the Nibiruan Pantheon. To put it quite bluntly, this was a terrible "cop-out" on Sitchin's part. He simply cannot have it both ways.]

THE NIBIRUAN TABLETS OF DESTINY

Control over the operations of the cities and the activities of Mankind was exercised through a system of directives and formulas called the MEs in Sumerian. The exact meaning of the word is lost in antiquity, but it seemed to denote a set of rules or regulations assigned to every entity and phenomenon to keep it operating successfully.

[Comment: These MEs are discussed by Sitchin in great detail in "The Wars of Gods and Men," as well as by the authors of "Hamlet's Mill", Appendix 39.]

Sometimes they appear to be physical objects that one could pick up and carry. Possession of the ME gave the owner absolute control of a certain aspect of life or behaviour. Perhaps they were something like our present-day computer chip on, which data and operational orders were inscribed, and were used to activate a piece of equipment. In the myth "Enki and the World Order," the MEs appear to control an aircraft under the command of Enki. In this story, Enki is described as the "Lord who drives the great MEs".

The MEs were in the possession of Enki and were released gradually and sparingly to benefit Mankind. Our primary source of information on them is the story "Inanna and Enki" where civilisation is divided into over 100 elements, each of, which required a ME to keep it functioning.

Some 60 odd ones are readable in this myth and they include, for example, kingship, priestly office, wisdom, peace, counsel, judgment, falsehood, art, musical instruments, weapons, libel, prostitution, law, and the destruction of cities.

[Comment: This sounds like Archons of Destiny stuff again. Perhaps the highest strata of Nibiruan Royal Society are really the "Archons of Destiny".]

This myth concerns the successful attempt of Inanna to extract some of these MEs from Enki. According to the story, Enki had prepared a sumptuous feast to entertain the beautiful, but ambitious, granddaughter of Anu. Seeing that Enki had drunk too much wine and was inebriated, the opportunistic Inanna saw her chance and asked Enki for 7 major MEs, to which he foolishly agreed.

These MEs embraced the functions necessary for running a city, such as, how to manage a temple, the art of warfare and weapons, music and the arts, scribeship and mathematics, and many wood and metal crafts.

[Comment: Don't forget that Utu was the secret lover of Inanna and was eventually known as "the god of music and song" and the inventor of the flute and the lyre. She probably gave him the secrets of music, which she obtained from her deception of Enki.]

Later when Enki sobered up, he realised what he had done and sent his chamberlain by swift "boat of heaven" to pursue the fleeing Inanna and retrieve the MEs. [Comment: Remember how she cruised all over the Sirius Sector in pursuit of Duke Dumuzi and as a result set off the Pyramid Wars?] Inanna managed to outwit Enki's messenger, however, and arrived at her adopted city of Uruk much to the acclaim of the citizenry. Inanna boasted that, for all practical purposes, she was now a ruler for she had the official trappings and authority of a monarch.

These MEs would not only confer authority to the owner but absolute power as well, by making the owner of certain MEs impregnable to weapons. This attribute is described in the Sumerian story of "The Myth of Zu". As a god serving as retainer to Enlil, Zu plotted a palace revolution by trying to seize control of the Tablets of Destiny that Enlil had carelessly left unattended. It was previously suggested that the culprit who attempted the coup d'etat was probably none other than Nannar/Sin.

As Enlil was taking a bath, Zu conceived the idea of stealing the MEs or Tablets of Destiny, contending that these divine decrees would give him control over the Anunnaki and Mankind and place him in command of the pantheon.

Zu made good his boast and escaped with the Tablets. The pantheon was thrown into complete disarray by this alarming development. Enlil declared that someone must retrieve the MEs to prevent Zu from usurping the authority of the gods.

But it seemed that control of the MEs also made Zu impregnable, giving him the ability to deflect and nullify all weapons sent against him. Exploding arrows, sounding suspiciously like rocket missiles, were launched against him but were deflected by some sort of forcefield around the "mountain" redoubt that Zu had fortified.

Finally, Enki forged a new special weapon in his laboratory. It was given to Ninurta, the military aid of Enlil, who finally defeated Zu and brought him back to the airship for trial. Thus ended the worst threat ever experienced by the Sumerian ruling deities.

[Comment: Sitchin makes this "Zu" equal Marduk. See his book "The Wars of Gods and Men".]

The presence of similar symbols of authority is mentioned in the Scriptures where it is often stated that the possession of certain "divine names" conferred extraordinary power. Were the MEs of the Sumerians the same as the divine names of the Scriptures?

When Enoch, the antediluvian Patriarch, was deified upon his ascent to the "heavenly abode," he was given "seventy names," according to the "Hebrew Apocalypse of Enoch". Also called the "First Book of Enoch", this document is believed to have originated in Babylonian Jewry and is attributed to the Rabbi Ishmael, the renowned Palestinian scholar who died in 132 AD.

These seventy names conferred power and authority on Enoch second only to the chief deity. The "divine names" gave Enoch the power to smite kings, elevate the humble, subdue rulers, confer wisdom, make judgments, and "control the procession of time and the seasons". Presumably, the latter meant the authority to adjust the calendar when necessary, such as when worldwide catastrophe made the old calendars obsolete.



Chapter 2

THE ANTEDILUVIAN CITIES AND THEIR PURPOSE

"When the Kingship had come down from Heaven, Anu founded the five cities, gave them their names, apportioned their uses. The first of these cities Eridu, he gave to the leader Nudimmud [\[an epithet for Enki\]](#)".

From the Sumerian Story of Creation

According to the Sumerian King List, there were only 5 cities, which held the kingship before the Deluge, or, in other words, which served as capital cities to the antediluvian Anunnaki. The order, in which they are given is the succession, in which they ruled, although they were probably all built at about the same time.

The reason for moving the capital from one city to the other may have been political; on the other hand, the shifting of the water courses due to periodic flooding and the drying up of the southern part of the Mesopotamian Valley, as the climate changed, may have been the compelling reason for moving the capital to more northern and readily accessible cities.

Strangely enough, the King List does not mention the cities of Uruk and Nippur, which were also built before the Deluge. These were designed as ceremonial and sacred cities, which

probably accounts for their being left out of the King List. The five cities of the King List were strictly operational cities.

They were operational cities built by Enki and his engineer astronauts for the express purpose to obtain rare metals, processing them, and ferrying the ingots to the orbiting mother ship. The five cities were a cohesive group, each providing an essential function to the main purpose of the expedition. Their function is alluded to in their names, and are as follows:

ERIDU, OPERATIONAL HEADQUARTERS OF ENKI

Literally "Home Built Far Away," E-RI-DU was the first city to assume the directed all operations on Earth, as he supervised the draining of the marshlands, the raising of the cities, the establishment of agriculture and animal husbandry, and generally making the land more hospitable and productive.

From Eridu, Enki also directed the development of the mines, presumably in Africa, the transportation of the ores, and the processing of the metals at Badtibira. Eridu was the first city built on this planet, which probably gave our world its name - Earth, the third planet in our solar system. The origin of the word "Earth" is unknown and its origin lost in antiquity, but logically and linguistically it can be traced back to Eridu.

[Comment: As a trained linguist, I can also see this connection. Remember what I have previously discussed about consonant strings and aspiration. Well, the consonant string in Eridu = RD, and the consonant string in Earth = RT (H rarely counts). T and D are paired consonants in linguistics; they are formed in exactly the same way by the muscles of the mouth, but D requires use of the vocal cords. Try it! On the other hand, Enki's alternative name was Ea, which just coincidentally happens to occur in the word Earth. However, as we know from Sitchin, our planet's original name before the Nibiruan arrival was Tiamat.]

The name assigned to their planet by its occupants can be traced back to the root Eridu. In Old High German, Earth is Erda; it is Erthe in Middle English, Era in Greek, Ereds in Aramaic, and Eretz in Hebrew, to name just a few. It seems that all philological roads lead back to the first city built on this planet by our alien forefathers - Eridu.

BADTIBIRA, THE METALS PROCESSING CENTRE

The name BAD-TIBIRA means "city where the ores are processed". In the King List it retained kingship for the longest time of all the cities, almost half of the period of time recorded before the Deluge, which is indicative of its primary importance among the cities. Sumerian "tibira" is derived from the same Proto-Sumerian substrata word as Hebrew "tubal", which means "metal worker". This relationship is seen in Genesis wherein Tubal-Cain, the son of the Patriarch Lamech, is credited with the invention of metals: "Tubal-Cain, who forged the various implements of copper and iron".

Badtibira was the first strictly operational city built by Enki and reflects the reason the Anunnaki came here - to obtain and process certain metals, presumably gold and silver, and perhaps other rare metals.

[Comment: They needed this gold, as we know, to reinforce the heat-shield around their Planet Nibiru.]

The King List assigns the city of Badtibira to Nugig or NU-GIG, which means "he of the bright sky" and was an epithet for Nannar, the favourite son of Enlil.

Arriving by ship from the African mines, the ores would be processed at Badtibira into transportable form and then would be shuttled up to the mother ship to be eventually shipped

to the home planet. For this reason, a beacon city was needed to guide the incoming and outgoing shuttles.

LARAK, THE SPACE CONTROL CENTRE

The name LA-RA-KA means "see the bright light" and the third city assigned to the kingship. Its name indicates its function, that of guiding the metal freighters arriving and leaving Mesopotamia.

The King List has the city assigned to Pabilsag, meaning "the great protector" and it was one of the titles of Ninurta, the military aide of Enlil who recovered the MEs from the rebel son Zu. Little is known of this city, and like that of Badtibira has not been located archaeologically.

[Comment: Ninurta in Egypt was Ptah; Zu or Marduk in Egypt was Amon-Ra, the Baal of the Bible.]

SIPPAR, THE SPACE LAUNCH PLATFORM

The fourth city built was SIP-PAR or "Bird City". It was the landing platform for the space shuttles, especially those hauling metal cargo. One of the Sumerian myths states that this city was built for the god Utu, one of the circle of seven great gods who decreed the fates.

Better known as Shamash, his Akkadian and Semitic name, Utu was chief of the astronauts. When the space platform and related activities were moved to the Western Lands [Comment: ie, Sinai] after the Deluge, Shamash was placed in charge of the space city of Baalbeck as well as the land of Lebanon.

[Comment: This is slightly incorrect. Prince Utu was the Nibiruan Space Commander at the Sinai Spaceport; Princess-Royal Inanna was Nibiruan Airfleet Commander at the Baalbeck Airport, although she was under the direct command of her brother and secret lover, Prince Utu. See: <http://www.apollonius.net/hellespontiacus.html>.]

Since it was "the stairway to the stars," Sippar was of major importance among the antediluvian cities. Its sole king Enmeduranna literally means "the Lord whose MEs bond Heaven and Earth," an allusion to his ability to control the flights between Sippar and the orbiting ship. Enmeduranna was himself the hero of a Sumerian tradition, which has him transported to heaven, much the same as the Biblical Enoch who was also translated to heaven. The evidence that identifies Enoch as Enmeduranna is found in the writings of the Pseudepigrapha discussed below.

SHURUPPAK, THE CHIEF MEDICAL CENTRE

The fifth city to be built was SHU-RUP-PAK, or "the place of the utmost well being". This city was dedicated to the Chief Nurse and Medical Officer of the Expedition, the Goddess Ninkhursag. She tended to the medical and health needs of the Anunnaki, and to a certain extent to the needs of humans, from her temple atop the ziggurat at Shuruppak.

URUK, THE SACRED CITY OF THE GREAT GOD ANU

Uruk or "Great City" was dedicated to the chief god Anu. Its temple atop the ziggurat was the ceremonial centre for Sumer. It was his residence when away from his space city and on visits to Earth, which became less frequent as the world became more populated. Anu's influence seems to have declined in the days just before the Deluge and his authority was taken over by Enlil. Since he rarely used his ceremonial city, Anu turned it over to Inanna at her request.

[Comment: Anu and Inanna were lovers for a long time. She institutionalised her control over

the city of Uruk by obtaining the necessary controls and authorities in the MEs, which she extracted from Enki, as we have seen.]

NIPPUR, ADMINISTRATIVE CENTRE OF ENLIL

This was the city dedicated to Enlil and where he ruled from his Ekur or "house on the mountain". At Nippur, Enlil exercised supreme command over all the Anunnaki on Earth before the Deluge.

One of the hymns dedicated to him provides a graphic description of a control centre bristling with communications and other electronic equipment scanning the horizons. From the Ekur, it was said that Enlil's "eye scans the land" and "his lifted beam searches the heart of all the lands".

Nippur was rebuilt after the Deluge as his sacred city. It is also the city where, according to the "Third Book of Enoch" that the Lord kept his "Shekinah" or space craft, at the entrance of the Garden of Eden until the days of Enosh when he abruptly left for his heavenly abode, never to return except on special occasions. It was also at Nippur, at the River Chebar, that Ezekiel first saw the "fiery chariot", which is described so vividly in the "Book of Ezekiel".

[Comment: If you ever pass through Pittsburg, Texas, have lunch or dinner at Warrick's Restaurant - excellent Cajun type food. They have a life-sized replica of the Ezekiel Airship sitting right there in the middle of the restaurant, next to where the Samoan band plays on the weekends. Yes, this is true!]

THE ABZU OR FLOATING PALACE OF ENKI

AB-ZU, or Apsu in Akkadian, is derived from the combination of AB or AP [Comment: Linguistically, the B and P are paired, as aspirated and non-aspirated consonants.] meaning "the father, the creator, or the great one" and ZU or SU meaning "one who knows, the wise one," thus suggesting it was the source of all wisdom and knowledge. The Abzu seems to have had three different meanings to the Mesopotamians, depending on the time period or era, which the tablets refer to.

Originally Abzu was the term for our Sun. In the Sumerian creation myth, which deals with the formation of the universe, the Abzu is called the "primeval one" and the "begetter" of the planets of our solar system. Later when the Anunnaki had arrived here and began to set up operations, the Abzu is clearly the abode of Enki located near the city of Eridu.

After the Deluge, the meaning takes on sinister connotations. It becomes "the deep" from whence the Greek word "abyssos" and the modern "abyss," and refers to the nether world, presumably to the ancient mines. Mining does not seem to be the main preoccupation of the post-diluvian period. While they may still have been operational, and worked on a limited basis by a prison population, they had become mainly a place of detention.

[Comment: Following the Deluge, the South African gold mines fell into disuse. Then the Pyramid Wars further complicated this situation. Duke Nergal was removed from his position as Head Panhandler and was replaced by Prince Enki, who moved the whole operation to the Lake Titicaca/Nazca area of Peru. This move was also forced by the fact that Prince Utu, the secret lover and chief ally of Princess-Royal Inanna in the Pyramid Wars, blew up the Sinai Spaceport to aid her struggle with the villainous Baron Marduk and his consort, the wicked Baroness Sarpanit. These latter two were known in Ancient Egypt as Amon-Ra and Nut-Bast and in Ancient Greece as Belus and Anchinoe.]

It is the second meaning that of the floating headquarters of Enki that pervades the literature relating to the antediluvian days. In the myth "Enki and the World Order," one of the longest and best preserved of the narrative poems, the Abzu of Eridu is described as a splendid shrine, nestled among the shade trees filled with birds and navigable canals stocked with fish.

In this Eden-like garden, Enki takes pleasure trips over the marshland and canals in his MAGUR type boat, which he refers to as "the Ibex of the Abzu". This ship is presumably some sort of small runabout as MA-GUR means, "ship to turn about in".

The ibex is an allusion to the wild goat of the surrounding mountains and is often used to represent the person of Enki on cylinder seals and statuettes. Probably the most beautiful of these is the statue of the ibex peering through a shrub, found in the royal palace at Ur and dated to about 2500 BC. Lavishly done in gold and lapis lazuli, it shows a winged ibex peering through a shrub, which represents the "Tree of Life" or immortality.

[Comment: A list subscriber recently emailed me, asking where these "gods" go when they "die," since ultra-hunky Adonis Duke Dumuzi, the public lover of the troublemaker Princess-Royal Inanna, was murdered by Baron Marduk during the Pyramid Wars. I don't know what happens to them. Duke Dumuzi, as far as I know, is the only one who has ever been deprived of life. The rest of these Saurian Gods drink of an elixir from a "Tree of Life", which confers "eternal life," as long as they continue to drink it. That is why they absolutely would not allow the hybrids Adamu and Eva to get their hands on it. They did not want "us" to attain the status of "immortal gods".]

Enki is often depicted as residing in this Abzu or "water palace". A cylinder seal of about 2000 BC shows it as his home surrounded by water. It was probably a sealed mobile craft as well, as indicated in the "Gilgamesh Epic" where Utnapishtim, the Babylonian Noah, is told to seal his ark thoroughly in order to make it waterproof. "Like the Abzu thou shall seal her," he is told.

The Abzu thus appears to be sealed like a ship and probably was submersible as well. Before Enki built the first city of Eridu, he resided in the Abzu, which apparently had descended from the orbiting space ship to settle in the swamps of Mesopotamia. Presumably, it was of such a configuration that it could fly and was submersible as well. In this respect, there is an interesting comparison to the configuration of the Ark of Noah as described below (Chapter 13).

ENKI AS THE OANNES OF THE BABYLONIAN LEGENDS

[Comment: Read "The Sirius Mystery" by Robert K. G. Temple. These Saurians obviously drifted in here from the Sirius System.]

The traditions of ancient Mesopotamia recount the story of an amphibious ancestor who taught the arts and crafts of civilisation to Mankind. Written in the Third Century BC by the Babylonian priest Berossus, it describes the origins of civilisation, as his forefathers believed it.

Although the works of Berossus have been lost, many fragments have been preserved by a number of contemporary writers such as Apollodorus, Aleksander Polyhistor, and Abydens, one of Aristotle's disciples who also wrote an Assyrian history of his own, now lost.

The account speaks of a group of creatures that came out of the Persian Gulf called "Annedoti" led by one Oannes. They reportedly were amphibious creatures with the head of a man, the body and tail of a fish, yet legged like a man.

Led by Oannes, these creatures taught man all of the ancient knowledge. According to the legend, Oannes instructed Man how to build cities, to found temples, to compile laws, to survey the lands, and how to grow food. He also taught them mathematics, the sciences, and every kind of art.

Apollodorus referred to Oannes and the Annedoti as "Musarus". The word "musarus" means "an abomination" in Greek just as "annedoti" means "the repulsive ones". In other words, the creatures credited with founding civilisation were frankly described by the ancient Babylonian people, who revered them, as "repulsive abominations".

If the tradition had been invented, a more normal attitude would be to glorify these creatures as splendid gods and heroes. Yet the fact that they chose to describe their ancestors this way argues for the authenticity of the account. It was the Babylonian tradition that they owed their knowledge to creatures who came up from the sea who were disgusting and loathsome to gaze upon.

Of further significance is that the Oannes of Berossus and Apollodorus bears a striking resemblance to the Sumerian Enki who founded the Mesopotamian civilisation and brought civilised arts and sciences to mankind. Enki lived in his water palace or Abzu located on the edge of the Persian Gulf. Enki's Abzu was sealed and was presumably submersible. Oannes was said to return to his watery abode in the evening to spend the night.

Even the name Annedoti is quite similar to the people of Enki - the Anunnaki, from whence it was probably derived. The Greek term may have originated with the Sumerians and was later carried over as a description of a race that was both reptilian and loathsome.

When our saurian ancestors arrived here to exploit the resources of this planet, they must have found the physical conditions here ideal for living, perhaps very similar to those of their home planet. What were these conditions that were so compatible to the alien race that came here hundreds of thousands of years ago?



Chapter 3

PHYSICAL CONDITIONS BEFORE THE DELUGE

"And on the second day he made the firmament in the midst of the water. And the waters were divided on that day. One half of them went up above, and one half of them went down beneath the firmament". From The Book of Jubilees

At the time of the arrival of the alien astronauts or Anunnaki, the climate of the Earth was moist and stable, not running to the extremes in temperature as it is today. This was due to the

enormous amount of moisture being held in the Earth's atmosphere, a veritable cloud canopy. This condition is described in the Book of Genesis as the "separation of waters".

It is in this moist climate that the Anunnaki arrived to exploit the Earth's resources. They were a sapient reptile race and found conditions here very congenial to their existence for it approximated those on their home planet.

[Comment: We know from Sitchin that prior to the arrival of the Planet Nibiru, the Earth was in a different orbit around the Sun. After the collision of one of Nibiru's moonlets with the Earth in the area of what is now the Pacific Ocean, Earth/Tiamat was hurtled out of its previous orbit into its current one. Obviously, then, when these Nibiruans first arrived, they found a climate much different than what we have experienced in more modern times.]

It is no accident that all the early settlements were founded at the mouth of large river systems, where moisture was abundant. Besides the Tigris and Euphrates, other civilisations sprang up in the Nile delta and in the Indus River system. They were actually offshoots of the main colony in Mesopotamia.

THE MEANING OF THE SEPARATION OF WATERS

According to the account of the creation of Earth in the Book of Genesis, at one time the waters were all commingled together. Then they were divided:

"God said, 'Let there be an expanse in the middle of the water to form a division between the waters,' and it was so. God made the expanse, and it divided the water below it from the water above it".

The separation of the waters with half remaining on the surface of the Earth and half going into the upper atmosphere is also mentioned in the Book of Jubilees. One of the lost books of the Bible, Jubilees, was originally written in Hebrew as an extensive retelling of Genesis and Exodus. It has been found in Greek, Syriac, Latin, and Ethiopic as well; however, the Ethiopic text is the only one that has survived in a form that is virtually complete. The Book of Jubilees makes it clear that as much moisture remained in the atmosphere as was found in the world oceans:

"And on the second day he made the firmament in the midst of the water. And the waters were divided on that day. One half of them went up above, and one half of them went down beneath the firmament".

Clearly, it is asserted that as much moisture was held in the sky, presumably as a dense cloud cover, and was contained in the seas below. Berossus in his history of Babylonia, fragments of which have been preserved by Polyhistor, related that at the time of creation "the whole universe consisted of moisture" and that Zeus "separated heaven and earth from one another".

This condition was universally noted. Many ancient cultures refer to a time in the far past when there was no sun, as we know it today. In the Popul Vuh, the sacred book of the ancient Quiche Maya, it is stated that there was a time when it was cloudy and twilight was upon the face of the Earth. There was no sun yet to be seen for "the sky and the earth existed but the face of the sun and the moon were covered". The dense cloud cover or vapour canopy would mean that blue sky was not seen by the ancients until after the Deluge.

[Comment: Both Boulay and Sitchin seem to be under the mistaken impression that only one Deluge has occurred in our planetary history. If, however, we accept the theories of Dr. Immanuel Velikovsky in *Worlds In Collision*, there have been a series of "Deluges", which were the direct results of a series of Polar Axial Displacements. Thus, this reference in the

Popul Vuh undoubtedly is referring to only one of these cataclysms. You are referred to: <http://www.apollonius.net/polarpivot.html>

One of the oldest pieces of Sumerian mythology, if not the oldest yet known, seems to echo the description of the Popul Vuh. It is paraphrased as follows:

"The reptiles verily descend. The Earth is resplendent as a well-watered garden. At that time Enki and Eridu had not appeared. Daylight did not shine. Moonlight had not emerged".

A stable cloud canopy also meant that the Earth had to be watered by a different regime than it is today. The Book of Genesis bears this out:

"God had not yet sent rain upon the Earth . . . instead a flow would well up from the ground and water the whole surface of the soil".

It was not until the cloud cover collapsed with the event known as the Deluge that man saw sunlight and blue sky. Verification of this is also found in Genesis, which states that the Lord introduced the rainbow after the Deluge. Rainbows are the result of the prismatic effect of the bending of the rays of the sun through water droplets. Rainbows can only occur after rain and require the direct action of sunlight.

THE ANTEDILUVIAN VAPOR CANOPY OF THE EARTH

Donald Patten developed the theory that the Earth had a primordial vapour canopy in his book *The Biblical Flood and the Ice Epoch*. He surmises that it was in some ways like that surrounding Venus today. The canopy of Venus consists primarily of carbon dioxide and hydrocarbons, with some water vapour. The Earth's primordial vapour canopy, on the other hand, was composed mostly of water vapour, some carbon dioxide, and virtually no hydrocarbons. This cloud cover condensed out at the time of the Deluge. Patten believes that plant life was luxuriant in that early period because of the proportions of carbon dioxide and water vapour in the atmosphere and the capture of long wave radiation, which resulted in the "greenhouse effect".

This greenhouse effect meant that temperatures would tend to be uniform between night and day as well as between summer and winter. There had to be little circulation of the atmosphere, and this absence of cyclonic activity precluded the formation of storms and other forms of precipitation.

Although the surface of the Earth was shielded from the direct rays of the Sun, plant life was rich and abundant due to the proportion of carbon dioxide to that of water vapour in the atmosphere. The amount of carbon dioxide in the atmosphere was probably many times higher than it is today. Two climatologists, Owen Toon and Steve Olson, in their article on "The Warm Earth," in *Science*, (October 1985) maintain that the early atmosphere of the Earth may have contained as much as a thousand times more carbon dioxide than it does today.

In those days people obtained much of their water from underground sources, as stated in Genesis 5: "God had not sent rain upon the Earth . . . instead, a flow would well up from the ground and water the whole surface of the soil". Water was also provided by the rivers, which descended from the mountains, fed by natural springs. The heavily saturated atmosphere also condensed at nightfall, thus producing heavy dew, which provided a certain amount of moisture.

This also made night conditions unbearable for Man when the heavy dew was precipitated. It may explain why caves were in wide use by early man in Europe between 60,000 and 10,000

BC. Presumably they were used for shelter as protection from wild animals, but also, by building bonfires at their entrances, they provided relief from the oppressive climatic conditions.

With a canopy of water vapour, humidity even in the daytime would have been at near maximum, and temperatures would have hovered consistently at the dewpoint. With the coming of night, temperatures would have dropped slightly and dewpoint would be quickly reached. At this time, a thick somewhat clammy and uncomfortable layer of dew would begin to form. By building a bonfire at the mouth of the cave, primitive man could thereby maintain the temperature above dewpoint all night and thereby increase his comfort.

[Comment: This is an extremely provocative and unusual hypothesis, and to my knowledge it is unique to Boulay's book.]

DESICCATION OF THE LAND

During this early period the climate was benign all over the world. The stable and moist atmosphere was ideal for the huge vegetarian dinosaurs and other large reptile forms. Had the antediluvian climate remained the same, who knows what reptilian forms would have evolved.

[Comment: It is most notable that Boulay is assuming that dinosaurs and man coexisted. This is the same sort of revolutionary theory as proposed by Dr. Velikovsky, one that has been widely attacked by the scientific establishment.]

In their analysis of the reasons why dinosaurs and reptiles became extinct, Allaby and Lovelock in their book *The Great Extinction*, suggested that if the climate had remained unchanged until the present day, there is no reason to suppose that the reptiles would have declined. They maintain that furthermore, "Mammals might still be living in nocturnal obscurity and had intelligent beings evolved - let us say beings with advanced technologies - they might well have scaly skins and probably long tails".

Physical conditions, however, began to change dramatically. The land began to dry out. Since there was no cyclonic activity to produce rain, moisture had to be gotten from the ground or from spring-fed river systems. A limited amount of moisture was also provided by the heavily saturated atmosphere, which condensed at nightfall.

The changing climate was no longer friendly to the alien saurians. Mammals had become better adapted to the changes and were slowly replacing the reptiles as the dominant form on Earth. The lush vegetation was declining and the Anunnaki were beginning to suffer.

A Sumerian myth called *The Dispute between Cattle and Grain* describes how the Anunnaki originally lived off the land:

"They knew not the eating of bread, knew not the dressing of garments. Ate plants with their mouth like sheep, drank water from the ditch".

Since conditions on Earth had changed, the Anunnaki could not feed themselves. The myth describes how two goddesses were created in the space ship to help the Anunnaki to obtain food - the Cattle Goddess Lahat and the Grain Goddess Ashnan. The Anunnaki could not learn to feed themselves for some reason, which is not given, and the experiment proved unsuccessful. This is why the myth states further, that Man was created.

At this time, the Anunnaki were vegetarian, and it was not until later when food became scarce that they turned to eating flesh. This is reflected in the Ethiopic *Apocalypse of Enoch*,

which describes how the Nefilim began to eat the flesh of animals, all the time pleading the scarcity of vegetable food.

Both religious and secular sources indicate that Man, and the serpent-gods living among them, were vegetarian and not meat eaters. According to Genesis, Man did not eat flesh until after the Deluge. This was not true of the Nefilim and Anunnaki who turned to eating the flesh of animals and eventually that of humans.

The desiccation of the earth may have been partly caused by the numerous catastrophes of the period. Earthquakes and other natural catastrophes in the antediluvian period are often alluded to in the religious literature as well as the Sumerian myths.

EARTHQUAKES AND OTHER CATASTROPHES

Earthquakes and other natural catastrophes were not unknown to early man for they are mentioned in many ancient sources, both religious and secular. The Haggadah, the source of Hebrew oral tradition, refers to a period of calamities that occurred in the generation of Enosh, the second after Adam, when the Earth was beset by "four revolutions in nature", presumably a reference to major earthquakes, perhaps caused by a shift of the Earth on its axis.

Other ancient sources reveal that, in the days of Enosh, there were severe disruptions in the water supply, and that "the mountains became barren," and so many people died that the corpses rotted where they lay and were not buried.

Such a shift would have an effect on the calendar as well, especially the length of the year. In the First Book of Enoch there are several admonitions to the people against errors in the compilation of the length of the year. Enoch tells Methuselah that "the year is completed in 364 days" and not to note this correction would upset all the order of the days of celebration. It would thus appear that, at least for a while, the length of the year was 364 instead of 365 days. [Comment: This point is discussed at great length by Dr. Velikovsky in [Worlds In Collision](#).]

Even the Greek writer Herodotus, in his Histories, refers to ancient perturbations of the Earth. The Egyptian priests at the ancient city of Heliopolis informed him that in the preceding 10,000 years, "the sun had removed from its proper course four times". It seems that the axis of the Earth had been displaced four times, for the sun was said by them to have changed its usual position, twice rising in the west, and twice in the east.

Curiously enough, the statement of Herodotus agrees with the ancient religious sources, which speak of four major disturbances during the days of Enosh. The sun's eccentric behaviour is also found in the Hebrew oral tradition, which affirms that in the era before the Deluge "the laws of nature were suspended, the sun rose in the west and set in the east".

The century just before the Deluge must have been one of many natural catastrophes, which was a forerunner of the major one to come.

[Comment: Perhaps this "Deluge", to which Boulay seems to attribute such great significance was indeed a "major catastrophe" of monumental proportions, compared to an ordinary, routine Polar Axis Shift, if one dares to call such an Axis Shift ordinary and routine.]

THE 120-YEAR PERIOD IN GENESIS

There is a curious statement in Genesis 6, which just precedes the account of the Deluge that refers to a period of 120 years. For generations, scholars have interpreted the verse by the Lord to mean that man was granted a lifespan of 120 years. The account of Genesis says,

"My spirit shall not abide in man forever, for he is flesh, but his days shall be one hundred and twenty years".

This interpretation as relating to man's lifespan seems odd, however, in view of the fact that the text deals with God's intent to destroy Mankind in the coming Deluge. If so, then why offer Man long life?

Subsequent statements in Genesis do not support such an arbitrary lifespan. After the Deluge, the descendants of Noah lived longer than the limit of 120 years. Shem lived to be 600, his son Arphaxad to be 483, and his son Salah to be 433, and so on, down to Abraham who died at the ripe old age of 175. Isaac then lived to be 180, and Jacob 147, and it was not until generations later with Moses, who died at 120, that the so-called prophecy appeared to come true. Furthermore, since the days of Moses there has been a steady decline in man's lifespan until today when 80+ is considered to be the average.

Obviously, the statement in Genesis does not apply to lifespan but to something else, whose meaning was omitted during the early formative years of the Old Testament. Moreover, the location of this fragment immediately before the account of the Deluge strongly suggests that it is somehow related to the universal catastrophe.

This testimony is brought out in many of the ancient religious documents. Ancient Rabbinical literature, for example, relates how Noah had been informed of the coming catastrophe 120 years before and told to exhort the people to amend their ways. In other words, the 120 years was one of probation, when Man was given the choice of avoiding destruction by changing his ways.

A similar warning is pronounced in the Slavonic Apocalypse of Enoch, also called the Second Book of Enoch, but here the warning is given to Methuselah instead of Noah, who is told to warn the people to mend their ways in view of the fact "that the destruction of the Earth draws near".

Methuselah was also informed that the Earth "will change its seasons", in anticipation of the time of destruction. Apparently, there would be severe disturbances on Earth during this interim period of 120 years.

During this interval, conditions on the Earth were unsettled and numerous disturbances anticipated the major destruction to come. The skies of the period must have been terrifying, for the solar system was playing a game of celestial ping-pong.

The Second Book of Enoch tells of a period of chaos just before the Deluge when society broke down, and when peoples and nations waged war against each other. References to such unrest are not limited to the religious documents but are also found in the Sumerian cuneiform literature.

In the Atrahasis Epic, the Babylonian account of the Deluge, Man is afflicted with plagues and other pestilence just before the disaster. Interruptions in the flow of waters from the mountains caused the Mesopotamian plains to become salty and unproductive. This reduction of fresh water allowed the Persian Gulf to back up the Tigris and Euphrates Rivers. As a result the waters became brackish, and as the epic describes it,

"The fountains were stopped, so that the flood could not rise at the source. The field diminished its product. The wide-open plain brought forth salt; her bosom revolted, so that no plant came forth, no grain sprouted".

The Eden of the Bible had become a brackish desolate plain. According to the epic, living conditions had become unbearable - there was mass starvation, disease became rampant, and the survivors had to resort to cannibalism.

A dwindling food supply was not the only problem; there was one of overpopulation as well. Using the genealogy of the Book of Genesis as a source of demographics, it can be shown that there was a high population density in that area.

Assuming there were twenty children per family, a very conservative figure considering the long life of the inhabitants and the system of polygamy, and counting only ten generations from Adam to Noah, the extraordinary total of over a billion people can be deduced.

While this number may be mathematically correct, logically it represents an impossible census for the number of people existing at the time of the onset of the Deluge. More likely, it suggests that there was an extremely high mortality rate among humans.



Chapter 4

THE OLD TESTAMENT BEGINS AT SUMER

"The most difficult and the most obscure of the sacred books, Genesis, contains as many secrets as words, and each word conceals several others". Saint Jerome.

THE ANUNNAKI AS REFLECTED IN THE SCRIPTURES

Is there evidence in Western religious literature that corroborates the activities of the Anunnaki as it is found in the numerous myths, poems, and hymns of Mesopotamia? These Sumerian sources deal with the same events - the creation of Man, its subsequent modification into a modern man or Homo Sapiens, the existence of god-kings, the coming of the Deluge, and many of the subsequent events of recorded history.

There is a large body of religious literature besides the Book of Genesis, which deals with the period before the Deluge. Sources such as the three books of Enoch, the Book of Jubilees, the Gnostic teachings, the Dead Sea scrolls, the Haggadah or the oral tradition of the Jews, the Rabbinical writings, the works of Josephus, and many works of the Pseudepigrapha.

Much of what is not intelligible in these ancient religious writings is explained in part in the large library of available Sumerian, Babylonian and other cuneiform inscriptions. It will be demonstrated that the Scriptures and Sumerian literature, regarded in a historical context, and stripped of their spiritual and mythological verbiage, support and augment each other remarkably. For it is clear that Sumer was the fountainhead for the events and stories of the Old Testament and other Western religious writings.

Much as Biblical apologists have tried to avoid or cloud the issue of the origin of the Old Testament, the historical facts clearly show that its antecedents are in the valley of Mesopotamia.

The Sumerian culture, which can be traced as far back as the beginning of the Fourth Millennium BC, was the source of all the myths of Middle Eastern civilisations that followed, such as the Akkadian, Babylonian, and Assyrian people who inherited much of the Sumerian culture. This culture was subsequently transferred to the west to the lands of Palestine, Syria, Lebanon, and Anatolia.

Akkadian, a Semitic tongue, superseded the actual language of the Sumerians rather early. Sumerian is non-Semitic and its origins are unknown. It seems to have no affinities at all and to have suddenly appeared on Earth out of nowhere. The Akkadians and Sumerians later intermingled and eventually formed a fusion of the two languages. From this Sumerian-Akkadian milieu evolved the Semites and eventually the Hebrews or Jews. The Hebrews did not invent their language or literary forms - their culture was inherited from the older Mesopotamian and Canaanite cultures.

It should be more widely realised that when those famous Biblical figures Noah and Abraham lived, there was no such thing as a Hebrew in existence. Both the Jews and Arabs traditionally claim descendancy from Abraham who was neither Jew nor Arab but a resident of the city of Ur in Mesopotamia.

The earliest reference in the Old Testament said to show Abraham's alleged Hebrew ancestry is an error perpetuated by mistranslation. In their eagerness to prove Hebrew antiquity, translators have incorrectly referred to Abraham as such in Genesis 14.

The context, in which this reference appears, is the invasion of the eastern kings into Canaan and Abraham's reaction when his nephew Lot is taken prisoner. As the text goes,

"The invaders seized all the possessions of Sodom and Gomorrah and all their food, and departed, taking with them Lot, the son of Abram's brother, together with his possessions; he had been living in Sodom. A fugitive brought the news to Abram the Hebrew who was camping at the terebinths of Mamre the Amorite, kinsman of Eshkol and Aner, these being the confederates of Abram".

Evidently, Abraham (Abram) was a stranger in the land at the time; he had just migrated from the city of Ur in Mesopotamia. Manifestly both he and Lot were visitors or travellers. The translation of the word "ibri" as "Hebrew" has no linguistic support. The root "br" means "to pass through or to cross". Hence, "ibri" as it appears in the text of Genesis would mean one who is passing through or a visitor. In reality, the news was brought to Abraham that the invaders had captured his nephew, his friend and fellow traveller.

[Comment: Interestingly, in the Ethiopic linguistic traditions, in some of the oldest of all modern-day civilisations, the word "bir" means "dollar bill". Since a dollar bill passes from hand to hand, or crosses from one person to another, it is easy to see how this linguistic root-word still influences even modern languages.]

The Semitic "ibri" is obviously related to the Akkadian "ibru" from whence it probably derived. In the Akkadian version of the Gilgamesh Epic, his friend Enkidu, with whom Gilgamesh shares most of his adventures, is referred to as "ibru". The Chicago Assyrian Dictionary defines it as a relationship between persons of the same code of behaviour and the obligation of mutual assistance. This definition fits the situation of Abraham and Lot perfectly.

Abraham's subsequent activities in the land of Canaan leave no doubt that he was a stranger and a visitor. For example, after his battle with the invading army he had to report to Melchizedek, the King of Salem, where he paid a tithe of ten percent of all the loot, which had been recovered.

[Comment: This Melchizedek, King of Salem, is the man from whom the later Order of Melchizedek originated; and his name presumably has some sort of occult significance in the pseudonym of the modern "prophet" John Grace, more popularly known as Drunvalo Melchizedek.]

Later, when Abraham eventually settled in the land of Canaan near Gerar, it was at the sufferance of Abimelech, the Philistine king who also controlled the lands around Gerar and Beersheba. Abraham had a later confrontation at Beersheba with Abimelech, who made it clear that he was in command of the land, backing up his claim with troops led by General Phicol.

Abraham later had to purchase a plot of land in order to bury his wife Sarah; he paid 400 shekels of silver for this land, an extremely large amount of money for a small piece of land containing a cave. While this sum was abnormally high, Abraham as a foreigner was in no position to demur.

These activities of Abraham were not the actions of a native, and Abraham lived among the Canaanites with their forbearance. It was the custom if not the law of the land that a stranger or alien could not own landed property. This probably accounts for the high price that Abraham had to pay.

THE BORROWED LEGENDS OF THE OLD TESTAMENT

The oldest part of the Bible, Genesis Chapters 1 through 6, which deal with the antediluvian period, was not written down in its present form much earlier than 800 BC. On the other hand, most of the Sumerian stories and legends were composed and published about 2500 BC or not long afterwards. The cuneiform tablet versions reported events that took place before the Deluge as well as activities just after the event.

[Comment: If, as I hypothesise, the Planet Nibiru were "parked" above our North Polar Axis from about 1590-690 BCE - from the time of the Exodus and the Santorini Cataclysm to the time of Sargon's genocidal campaign and the series of "great earthquakes", as per the theories of Dr. Immanuel Velikovsky, including that entire segment of ancient history that was duplicated due to mass contemporaneous confusion and only reinterpreted in this century in the book *Ages In Chaos* - then this part of Genesis was written while the Nibiruans were in this vicinity to "dictate it" to their demi-god scribes.]

The uniqueness of the events of the Old Testament comes under critical scrutiny since there is nothing here that cannot be found in the ancient myths and literature of Mesopotamia and the land of Canaan. If the activities of Abraham can be dated to about 2100 BC, and his antecedents are in Mesopotamia, then all the events of the Old Testament, which took place before Abraham and the Deluge must have had their origin among the indigenous people.

What is not often perceived is that the Jews had at their disposal a vast store of creation and other myths wholly unknown to us, from, which they borrowed selectively. For instance, we know that the Eden of the Bible was located in the river delta region of Mesopotamia, and that the story of the creation of Adam is a Sumerian account. The story of the Ark, the Deluge and Noah came from Sumerian accounts. In fact, the story of the Deluge was not limited to the Middle East but was universally known.

There are also Ugaritic (northern Canaan) parallels to the Hebrew Bible. The story of Daniel was taken from a north Canaan poem dated as far back as 1500 BC. The Ugarit Epic of Keret deals with the capture of a bride of King Keret by a distant king. It later became the Helen of Troy motif. But more importantly, it is the source of the stories of Genesis 12 and 20 where twice Abraham had to get his wife Sarah back from the hands of other kings.

The story of Job comes from a Babylonian poem about a virtuous man named Tabu-utul-bel who was sorely afflicted for some inscrutable reason and tormented by the gods.

The story of Jonah has many origins and apparently was universal, for Hercules was swallowed by a whale at precisely the same place, Joppa. Persian legends tell of their hero Jamahyd who was devoured by a sea monster that later vomited him out safely upon the shore. A similar tale appears in India in the epic classic Samedev Bhatta where a fish swallowed Saktedeva and later escapes.

The story of Samson is so strange and foreign to Hebrew lore as to indicate that it was borrowed in toto from Canaanite mythology; in fact, his name is derived from Shamash, the Canaanite sun god who ruled Lebanon.

[Comment: As we know, Shamash equals Prince Utu of the Planet Nibiru, the same "god" as the Greek Sun-God Apollo. Prince Utu was in charge of the Sinai Spaceport and its satellite

airport at Baalbeck, Lebanon, under the command of Nibiruan Airfleet Commander Princess-Royal Inanna, the sister and secret lover of Prince Utu. See: <http://www.apollonius.net/hellespontiacus.html>]

There are so many parallels that there is no question of contemporary borrowing by the Hebrews. How then did this influence penetrate the Bible so completely?

Sometime during the Second Millennium BC, the Babylonian script, language, and literature permeated the lands west of Mesopotamia. Babylonian had become the diplomatic language of the Middle East so that correspondence between princes of Syria, Phoenicia, and Palestine with their Egyptian overlords was carried out in Babylon.

[Comment: This statement is corroborated by the research of Dr. Velikovsky. One might think of Babylonian as the "English of the Ancient World".]

Therefore, in order to learn the writing and language of the Babylonians, it is necessary for these peoples to study their literature and for this purpose texts were required. Among the tablets discovered at Tel-Amarna in Egypt were copies, in the form of school exercises, of the Babylonian stories of Ereshkigal, the Queen of the Underworld, and the story of Adapa, the mortal who was misled into refusing the food and water of immortality. So it is not unreasonable to assume that many of the Sumerians and Babylonian traditions, such as the stories of Creation and the Deluge, were known also to the Hebrews, or at least to their leaders.

When he left Ur in the valley of Mesopotamia, Abraham presumably brought these Sumerian traditions with him. His father Terah was a high priest in the government of Ur and would certainly have had an intimate knowledge of Sumerian culture.

It is therefore manifest that Sumerian tales of the gods of heaven and earth, the creation of Man, and the Deluge were the fountainhead, from which nations of the ancient world drew their knowledge and beliefs.

THE "INVISIBLE" BIBLE

It is now generally accepted that the Old Testament is a condensed version of events that happened in Man's early history. It is also evident that the Bible is the result of a long process of selection, and for that reason excludes a large amount of sacred texts and other ancient writings.

Many Christian texts or "Apocrypha" and Jewish texts called "Pseudepigrapha" were left out largely due to the fierce political and religious rivalry in early days between sects, between Jews, Christians, and Gnostics. In fact, the Pseudepigrapha was completely lost from the transmitted heritage, documents that stem from 200 BC to AD 200.

The term Pseudepigrapha has evolved from the Greek meaning "writings with false superscriptions", but the term is used today by scholars, not because it denotes something spurious, but rather because the term has been inherited and is now universally used.

What was retained in books of the Old Testament after centuries of emendation by the priesthood was a highly introspective version of the vast amount of literature available. Manuscripts such as the three books of Enoch, the Book of Jubilees and others tell a different story of the Creation, of Adam and Eve, and the activities of the antediluvian Patriarchs. These "lost" books of the Bible explain many of the puzzles and inconsistencies of the Old Testament.

The Gnostic literature was completely left out of the Scriptures. Being serious rivals to the early Christians, the Gnostics were harassed and utterly defeated and their literature was consigned to oblivion.

In the early Christian church the most systematic and organised Gnostic cult was Manichaeism, which spread from Mesopotamia through Asia Minor to North Africa and the European territories of the Roman Empire. In the first four centuries, Gnosticism was so popular that it posed a serious challenge to the early Christian church.

In the Second Century, Valentinus, a major Gnostic Thinker, sought selection as Pope in Rome and almost succeeded. This marked the high point of Gnosticism. Had he not been defeated, one wonders what that major influence St. Augustine, born a Manichaean, would have later done and probably changed the course of history of the Catholic Church.

As a result, Gnostic texts disappeared or were left uncopied, which achieved the same end. Until recently all that was available of Gnostic literature were the refutations to the Gnostics by the early Christian fathers. Then in 1945, extensive Gnostic treatises were found in earthenware jars in Egypt at a small town called Nag Hammadi. The find was as significant to Biblical research as that of the Dead Sea scrolls to Palestine.

It is in the Gnostic tracts that the existence of the serpent-gods is clearly indicated. It is Eve who gave life to Adam, and the serpent in the garden is a noble and virtuous creature. It is easy to see why the Manichaeans were persecuted so avidly. Even so, as a religion it persisted in Europe as late as the Thirteenth Century.

The Albigensians in southern France were the last stronghold of the Manichaeans; however, they were exterminated by Pope Innocent III who organised a military crusade against them. It was then that the Inquisition came into being with the main mission to crush the remnants of the Gnostic heresies.

Thus, as more and more ancient sources are found, it is abundantly clear that an enormous amount of information from ancient sources has been omitted from the Old Testament. Analysis of these sources provides us with insight into the stories of the Book of Genesis, and in particular the period before the Deluge, which is covered by only 6 short chapters of the book. These ancient documents describe, although camouflaged in religious and symbolic terms, the organisation and operation of the Sumerian gods and their activities here on Earth.

THE PLURAL GODS OF THE OLD TESTAMENT

It is generally agreed that two traditions make up the books of the Old Testament, the older or Elohist tradition, which refers to the deity in generic terms, and the Priestly tradition where the deity is called Yahweh, often called Jehovah, somewhat erroneously, due to a mistranslation from the Greek Septuagint.

The two main streams are intertwined throughout the Old Testament and sometimes exist side-by-side as, for example, in Genesis where there are two versions of the Creation.

The deity is called "El" (plural "Elohim") some of the time and "Yahweh" the rest of the time. Biblical scholars agree that the usage of Yahweh appears to be an anachronism and may have been inserted at later times.

Hebrew "Elohim" is grammatically a plural form and is often translated as "God" at times but also "Gods" or "divine beings" at other times, mainly because the text is often ambiguous. Generally, the name for the deity is "El", which appears to be the generic term for the deity in western Semitic as well as Biblical Hebrew. It apparently was borrowed from the pantheon of

indigenous people of the land of Canaan. Who then was this El who was the supreme deity of the Canaanites?

[Comment: This "El" later became the Islamic "Allah".]

As the ruling god of the Western Semitic pantheon, the leading Sumerian deity Enlil was transcribed syllabically as "ilulu", then became "ili" in Akkadian or Semitic, and later "el" in Hebrew. El thus became the name for Enlil, the supreme being in Palestine and carried over into the Old Testament.

[Comment: Why Sitchin couldn't see this simple fact is beyond belief. I'm not anti-Jewish, but I will say that there are a lot of Jewish people in the publishing industry in New York City; and probably Sitchin was forced into the position he takes in the final chapter of Divine Encounters just to sell more books to his own people.]

While the rest of the world believed in many gods, the compilers and editors of the Old Testament tried to proclaim a faith in a sole god. In spite of these monotheistic attempts, however, there remain many instances where the Biblical narrative falls into the plural form of El or Elohim. In Genesis, for example, when the notion to create Adam is brought up, the words used are all plural: "And Elohim (plural) said: 'Let us create man in our image and after our likeness.'"

[Comment: One thing everybody seems to forget when talking about the monotheistic traditions of the Jews, Christians and Moslems is that that whole philosophy originated with the Hebrews as a rebellion against the polytheistic tradition of the Greeks. The ancient Hebrews did everything they could to distance themselves from the Greek traditions. This was as much a sociopolitical or cultural matter as it was a religious one. Also, in the book *The Stellar Man* by John Baines it is stated that the Hebraic monotheistic tradition only arose at the time of Moses when the idea of a single God had to be invented by the Hebrew priests to cover the blunder that Moses made when bargaining with the Archons of Destiny.]

Later, in the Garden of Eden, when the serpent is tempting Eve, he says: "You are not going to die. No, the gods (Elohim) will know that the moment you eat it your eyes will be opened and you will be the same as the gods (Elohim) in telling good from bad". Again later, after the Fall, the deity complains, "Now that man has become like us (plural) discerning good from bad".

In other cases, the deity often addressed remarks aside as if to other members of the celestial staff. Even after the Deluge, when man was trying to erect a tower in Babel, the deity remarked to an associate, "Let us, then, go down and confound their speech". Therefore, notwithstanding attempts by early editors to proclaim a policy of monotheism, evidence of a pantheon has not been completely erased from the text of the Old Testament.

THE PROBLEM OF THE USAGE OF YAHWEH

According to the Book of Exodus the appellation Yahweh did not come into use until the time of Moses, for Moses is told by the deity that "I am Yahweh, I appeared to Abraham, Isaac, and Jacob as El Shaddai, but I did not make myself known to them by my name Yahweh". Scholars agree that the name Yahweh was a later addition by priestly scribes. The tetragram YHWH or Yahweh became the distinctive personal name for the god of Israel and is used most frequently throughout the Old Testament to represent the deity.

[Comment: Once again you are referred to *The Stellar Man* by John Baines for additional details.]

The origin of Yahweh is unknown; and while many explanations for its meaning have been proposed, the most logical seems to be that the divine name is a form of the verb "to be" or HWH, thus meaning "the one who is". This is manifest in Exodus 3 where Moses queries the Lord on his real name so that he can inform the tribes of Israel who wish to know what to call their god:

"God said to Moses, 'I am who I am,' and he said, 'Say this to the people of Israel: "I am" has been sent to you.'"

This verse has given scholars all kinds of problems, and it is footnoted in most translations of the Bible with the caveat that it can also mean "I am what I am" or "I will be what I will be". Its ambiguity is probably due to the fact that it is a liturgical epithet. It means exactly what it says: "I am the one who is or who exists".

In ancient times, divine names were held to have intrinsic power in themselves and certain appellations could only be used by the priesthood. In the Sumerian and Babylonian pantheon only descriptive names are used. The true names of the gods are not known.

Yahweh or "the one who is" is probably an attempt by Hebrew priests to substitute an innocuous name for that of the deity, thereby defusing any possible harmful consequences. This is also found in the rabbinical tradition where the name Yahweh holds certain powers, and in ancient times only a few priests were allowed to pronounce the name.

[Comment: According to the secret Hermetic traditions that were recently released to the general public via the works of John Baines, to utter the name of Yahweh aloud would be to invoke the name of the Archon who played the dirty trick on Moses. Uttering this name aloud only further empowers this Archon.]

EL SHADDAI, THE FEARFUL AND TERRIBLE GOD

As we have seen, in addressing Moses, the deity informed him that he had appeared to his ancestors as El Shaddai. This El Shaddai name appears in Genesis no less than six times and is considered to be the descriptive title for the god of the Hebrews.

The Hebrew root "shadad", from which it is believed to be derived, means, "to overpower", "to treat with violence" or "to lay waste". These meanings give the deity a fearful character, that of devastator or destroyer. It is partly for this reason that the god of the Hebrews is known as an uncompromising and vindictive god.

Shaddai may also be connected linguistically to the Assyrian word "shadu" or mountain. In actuality, both of these meanings can be applied to the Hebrew God El Shaddai, for he is none other than the God of Lightning and Thunder of the Hittites, a northwestern version of the Sumerian god Ishkur and the Semitic Adad. He was the Anatolian Mountain God and is often depicted with thunderbolts in hand.

[Comment: He is thus the Zeus of the Greeks.]

After the Deluge, when the Anunnaki redescended to rebuild the cities of Mesopotamia, the lands known as "the Fertile Crescent" were divided among the children of Enlil. Nannar/Sin was given authority over all of Mesopotamia and the Western Lands, except for Anatolia, which was assigned, to Ishkur/Adad and Lebanon, which was allotted to Utu/Shamash. The goddess Inanna/Ishtar moved her base of operations to Lebanon and ruled there with Shamash. The pantheon of the Levant consisted of three major deities after the Deluge: Adad, Shamash, and Ishtar. From Anatolia, the land of the Hittites, Adad extended his influence as

far south as Jerusalem. This is illustrated in Ezekiel 16 where the origins of Jerusalem are found in the statement "your father was an Amorite, and your mother a Hittite".

THE LESSER GODS: THE NEFILIM AND THE ANGELS

[Comment: I take issue with this statement. I feel that the Nefilim were the Higher Gods and the Anunnaki, the Lesser Gods.]

Not only does the Old Testament suggest that there were many deities but these lesser gods seem to have descended to Earth to interfere in the affairs of Man. This is explicit in Genesis 6, which states:

"Now when men began to increase on Earth and daughters were born to them, the divine beings (Elohim) saw how beautiful were the human daughters and took as their wives any of them they liked. . . . It was then that the Nefilim appeared on Earth, as well as later, after the divine beings had united with human daughters to whom they bore children".

[Comment: In the Ethiopic renditions of the Scriptures, if my memory serves me correctly, these "Nefilim" are thought of as "Sky People".]

The Biblical term for these lesser deities seems to have been Nefilim. Is the descent of the Nefilim reflected in the literature of Mesopotamia? Could they be the Anunnaki who also descended to Earth in the antediluvian period? We shall see that these were different names for the same group of people.

The term "Nefilim" has given theologians and translators problems over the centuries, so much so that today it is the policy to leave the term intact in modern translations. "Nefilim" is derived from the Hebrew NFL, literally "the fallen ones" or better still "those who dropped down". It has been interpreted to mean "fallen angels" in the sense of those who were cast down, or the evil angels, although the text does not justify this conclusion.

The Noted Jewish Biblical commentator of the 19th Century, Malbim, claimed that in ancient times the rulers of countries in the Middle East were the sons of deities who arrived on Earth from the heavens. He maintains that they were the sons of pagan deities and called themselves Nefilim.

Genesis asserts that they came down to Earth in two groups: "It was then that the Nefilim appeared on Earth, as well as later". The descent of the two separate groups of Nefilim or "angels" down to Mount Harmon in northern Palestine is reported in the Book of Jubilees. A group descended in the days of Jared in the 10th Jubilee; later in the 25th Jubilee, during the days of Noah, another group came down to Earth. Since a Jubilee year is 50 regular years, this source claims that they descended to Earth about 750 years apart.

In the Enuma Elish, the Babylonian account of the Creation, there is a group of Anunnaki who also descended to populate the Earth. These divine beings also intermarried with the daughters of Man.

The so-called angels of the Old Testament have become a general term to describe lesser deities who have been quite active in the affairs of Man. In Biblical Hebrew the word often used is "malakh"; however, other terms such as "bene elohim" or sons of god are often translated as angels. It has been used as a cover term for any of the lesser deities coming in contact with Mankind.

These messengers got around very easily by some sort of flying device; hence, the representation of angels with wings, a symbol of their ability to fly. This was the only way the

ancients knew how to convey this fact. The incident of the destruction of Sodom and Gomorrah illustrates the ability of these angels to fly about at will.

As events unfold in Genesis 18 and 19, several angels were briefing Abraham on the coming destruction of the cities. The traditional translation states that when they decide to visit Sodom, they "set out from there and faced Sodom". The distinguished Biblical scholar E. A. Speiser in his work Genesis suggests that this translation is erroneous and that it could be more accurately rendered as "they looked down upon the face of Sodom". This reading, of course, gives a completely different meaning to the incident.

[Comment: You can tell that Boulay worked for the U.S. Government when he makes such casual statements as the "angels were briefing Abraham".]

Later, after the angels take Lot and his family to safety outside the city, the traditional text states "led him safely outside the city". Again, Speiser suggests an alternate translation of "brought them out and deposited them outside the city".

Thus, the revised text makes it quite clear that the angels first reconnoitred the cities by air; then seeing the necessity to rescue the relatives of Abraham, removed them by some sort of aircraft and deposited them outside at a safe place.

THE DENIZENS OF EDEN: THE LEGGED SNAKES OR REPTILES

According to Genesis and other documents, and long before humans ever existed, the serpent (we shall call him that for want of a better word, for he is obviously a lizard) lived in the Garden of Eden and did all the necessary work to maintain it.

This Biblical serpent was not just a lowly snake. He could converse with Eve, he knew the truth about the Tree of Knowledge, and he was of such stature that he unhesitatingly challenged the deity. Additional information of this creature is available from other sources.

Ancient Jewish legends describe the serpent of Eden as manlike - he looked like a man and talked like a man. This is further elaborated on in the Haggadah, that vast reservoir of stories and legends, which form the oral tradition of the Jews.

The section that deals with the Creation describes the serpent who inhabited the garden before the creation of Adam as an upright creature that stood on two feet and who was equal in height to the camel. He is given many excellent qualities and mental abilities, which are superior to that of Man. In fact, the Haggadah states that it was his superior mental ability that led to the ruin of Man as well as his own.

The task of the serpent, according to this source, included supplying the deity with gold, silver, gems, and pearls, an obviously mundane commercial task for a group of supposedly spiritual beings. It is noteworthy that again we have that preoccupation with gems, as in Genesis, which describes the products of Eden: "The gold of that land is choice; there is bdellium and lapis lazuli".

Preceding Man and then later cohabiting the Garden of Eden with him, the serpent was manlike in many ways. He was tall and stood upright on two legs. He did all the work of the gods, particularly the mining and agricultural work. And above all, the serpent had an intellect superior to Man. These are all the attributes of the Anunnaki.

The term "serpent", as applied to this creature, raises many problems. It could best be described as a large lizard or reptile in modern-day terms. The ancients may have given a different meaning to the word serpent, which today we define as a legless reptile. In this

respect, the problems are due to giving modern meaning to the translation of the ancient word. For example, ancient or classical Greek had no word for serpent, per se. The word "drakon" was applied to serpents as well as other fabulous snake-like creatures. In fact, compound words based on snake or serpent were variations of "drakon"; for example, the word for snaky or twisting like a road was "drakonforos". "Drakonktonia" meant the slaying of a snake or serpent.

In the Septuagint, the pre-Christian Greek version of the Hebrew Scriptures, the word "drakon" is used to denote snakes, large reptiles, and other large terrible or ferocious creatures.

In this way, the confusion of dragon and serpent led to mythological creatures who were winged, legged, and fire-breathing. The serpents of the ancient world were later represented as large lizard-like animals with wings to denote their ability to fly about - a metaphor for some sort of aircraft. Their ability to defend themselves by flame-throwing devices or perhaps their dangerous rocket exhaust was transformed into the mythological appearance of a fire-breathing dragon.

It is against this background that Man is interjected into the antediluvian civilisation of the serpent-gods. The Sumerian cuneiform tablets are more specific in this matter. The Anunnaki or children of the serpent-gods tire of their burden of performing all the distasteful tasks of mining and agriculture and appeal to the chief god to alleviate their suffering. It is here that Man enters upon the scene.



Chapter 5

THE CREATION OF MAN AND THE "FALL"

"I shall establish a savage. Man will be his name. Verily, savage-man I shall create. He will be charged with the service of the Gods, that they might be at ease". Sumerian Creation Epic

One of the oldest fragments of Sumerian mythology describes conditions on Earth as the alien astronauts or Anunnaki arrived and before they had descended to build the cities of Mesopotamia. It tells of a time when the face of the sun and the moon could not be seen, when the Earth's surface was watered profusely and the clouds descended down to the Earth's surface. It was then, as the tablet states, that "the reptiles verily descend".

[Comment: If, as Sitchin postulates, the Planet Earth/Tiamat was located farther out from the Sun at the time of Nibiru's arrival in this system, in what is referred to today as "the asteroid belt," and if only later following the collision of Nibiru's moonlet with what is today known as the Pacific Ocean, then this could well be a description of climatological conditions on that "original Earth".]

In the epics of Mesopotamia, Man's creation was secondary and even incidental to the creation of the universe and to the colonisation of this planet by the alien visitors. After the astronauts had landed the recovery of the swamps and the building of the cities commenced under the leadership of Enki. All the cities built had a specific purpose, seemingly to support the mining operations, which culminated in the metal processing, centre at Badtibira. The building of the cities, the constant repairing and rebuilding of the canals and dikes, the mining operations, all required considerable effort on the part of the sons of An.

It is with this background that Man arrives upon the scene. Man's creation was conceived and executed not as an end in itself or as a natural development of the civilisation of

Mesopotamia. Rather, man was created as an expedient to satisfy a group of discontented aliens. Man's purpose was to serve the gods; he was made to ease the burden of the gods and to assume the laborious and distasteful tasks being performed by the increasingly unhappy and rebellious Anunnaki. Man was meant to be the breadwinner, the labourer, and the caretaker of the gods.

The Scriptures speak of the work done in the Garden of Eden before Man was created. It was the serpent who performed all the work that later Man had to do. Besides the farming, the serpent-gods also mined the minerals as they "supplied Elohim with silver, gold, gems, and pearls," thereby revealing one of the main activities of the serpent-gods before the advent of Man.

EARLY ATTEMPTS TO CREATE A PRIMITIVE MAN

The difficulties of their children below did not go unheeded by the gods in the orbiting space ship. Earlier vegetation was so luxuriant that they did not have to produce much of their food, and they literally lived off the land. With the change in climate and environment, they now had to grow much of their own food. At this they were not very proficient.

One of the Sumerian myths, *The Dispute Between Cattle and Grain*, describes the early attempts to ease the suffering of the Anunnaki. As the poem relates, the sons of An did not know how to grow grain, to bake bread, nor to make garments. They ate plants from the field like the animals and drank water from the ditch. [Comment: If this is true, can you believe it? :-)] As long as vegetation was abundant, they had no problem feeding themselves; but as the land began to dry out and numbers increased, they had to look to other means of gaining sustenance. It was necessary for them to grow their own food.

This myth describes attempts in the "Creation Chamber" of the space ship to devise means to provide them with grain and meat. Two goddesses are created to teach them methods of growing their own food and of raising animals - Lahar, the Cattle Goddess, and Ashnan, the Grain Goddess.

These goddesses tried to teach the Anunnaki the arts of agriculture and animal husbandry, but with no success. Then realising that this experiment was a total failure, the gods in council decided to take a drastic step - to create a primitive worker. Thus, for the sake of the welfare of the Anunnaki, "Man was given breath".

This myth seems to relate to a later period of the Anunnaki, about 100,000 years ago when the lands no longer supported the huge vegetarian reptiles and the desiccation of the land had brought the evolution of the meat-eating dinosaurs and large mammals. The myth indicates that the Anunnaki were now meat-eaters by requiring the introduction of animal husbandry.

Thus, the gods assembled in the heavens decided that the best way to alleviate the suffering of their children on Earth was to produce a new creature. The chief god An decreed that a savage be created, and "Man shall be his name". It would be charged with the service of the gods so that they might have their rest. Since the previous experiments in the space ship did not turn out successfully, it was decided to commission Enki, working with the Chief Nurse Ninkhursag, to produce a primitive being. This new creation, called a "lulu" by the Anunnaki, was to be the first primitive man.

Enki and Ninkhursag conducted a number of experiments in the Abzu, Enki's floating laboratory near Eridu, all aimed at the creation of a primitive worker. In one of these myths the creation of imperfect types is described.

Ninkhursag fashioned sex different varieties of individuals from "clay," but these all turned out to be abnormal and were utter failures. The best of these was described as being weak and feeble in body and spirit. She gave the creature bread to eat, but he refused it. It could neither sit, nor stand, nor bend its knees. They eventually gave up and decided that this creature was a complete failure. Finally, after much trial and error, Enki and Ninkhursag found a working formula.

SUCCESSFUL CREATION OF THE APEMAN-REPTILE HYBRID

At first there was much trial and error. Finally a successful method was found. Using a group of primitive female animals, presumably the apewomen, the eggs were fertilised by young astronauts, then extracted and reimplanted into the wombs of 14 birth goddesses.

This procedure is described in the Atrahasis Epic, which deals with the creation of Man. The story discloses that "14 wombs were gathered together," impregnated with the "essence" of the gods, and as a result, 7 males and 7 females were created.

While the process was successful in producing a viable primitive being, it had one major drawback as shown by subsequent events - the creatures produced were clones and could not reproduce themselves. The fact that both sexes were produced, 7 males and 7 females, suggests that the intent had been to make them capable of reproduction. For some unknown biological reason the process failed in this.

In this manner, primitive man or Adam was created, a combination mammal-reptile hybrid. The procedure used by the Sumerians is reflected in Genesis where it states that the image of God was imposed on the "clay", the basic genetic material just as in the Sumerian tablets. God's essence is mixed with the malleable clay of the earth - the apeman. In the cuneiform accounts, the clay is mixed with the essence of the gods and upon this creation they "bind upon it the image of the gods". In both cases, it should be observed that Man is created in the image of his god.

The question arises, therefore, where did this genetic material come from that produced the mammal characteristics for a hybrid?

Neanderthal Man had been on the scene for hundreds of thousands of years as the result of a slow process of evolution. It was presumably this apeman that was used in the experiments of the Anunnaki. This apeman is described vividly in the Gilgamesh Epic as the wild man who is "converted" into a civilised being to then become the companion of Gilgamesh in his many adventures.

Called Enkidu, he is a wild creature that feeds on grass and lives among the animals. In the epic, an unhappy hunter complains to Gilgamesh who is then king of the city of Uruk. Gilgamesh is told that this creature wears no clothes, and he is covered with hair. He is intelligent enough to fill in the pits, which the hunter had dug to catch wild animals. This wild man also frees the game from the traps. He lives with the animals, runs with the gazelles, and shares their drinking places.

This wild creature is presumably the Neanderthal that is mated with the reptilian Anunnaki. From this combination it was hoped to produce a hybrid that was more adapted to the changing environment. The desiccation of the Earth and the changes it was bringing to the flora and fauna made it necessary to produce a primitive worker.

The Adam of the Bible was not the Homo Sapiens of today. He was what one might call "Homo saurus," a hybrid mammal-saurian creature that was to become our ancestor and the first step in the creation of modern man. In just a few years, Man had taken a quantum jump

in evolution. He had suddenly evolved from the wild apeman to a hybrid that would become a new species known as Cro-Magnon Man.

The hybrid that was created probably looked reptilian since he was created in the image of his gods. Genesis is very specific about this, for it states, "then God said 'I will make man in my image, after my likeness'". Adam was thus created in both the image or "selem" and likeness or "dmut" of his creator. The use of both terms in the Biblical text was meant to leave no doubt that Man was similar in appearance to the gods. It is this likeness or lack of it, as we shall see, that is at the root of many of the admonitions of the Bible and the Sumerian literature.

Later, as Man intermarried with his species, the reptile strain deteriorated, and he became more mammal-like and less and less reptilian in appearance. The mammal genes dominated the reptilian genes, and Man became more "human" and less god-like. It explains man's "sinful" nature and his "fall" from grace. Original sin was man's deviation from the basic original reptilian or godly pattern. It also explains why man was forbidden to make any likeness of his gods.

Through biological manipulation, the Anunnaki or Nefilim took an existing apeman and gave it part of their divinity, their saurian blood. Some of the Scriptures confirm the fact that biological experiments were conducted on Earth and that some of these got out of hand. These experiments seem to have been done routinely by the Nefilim, who not only possessed advanced technical means in transportation and communications, but in the biological sciences as well.

[Comment: John Baines, in the recently revealed secret Hermetic knowledge of The Stellar Man, states that these Nefilim petitioned the "higher gods" to be granted the status of "creator gods" themselves. There was much argument among the higher creator gods about whether to allow the Nefilim to have this ability. Eventually after much dissent and argument, they were given these powers; but they remain on the lowest rank of all the "creator gods" of the Universe. We Cro-Magnons are their first product. They are charged by Universal Law to "take care of us".]

In the First Book of Enoch, the crimes of the Nefilim on Earth before the Deluge are disclosed in detail. Dated to the Second Century BC, this book had lost its importance in the Western Church by the Fourth Century AD, and only in the Ethiopic Church is it still considered canonical. Originally in Hebrew and Aramaic, it was translated into Greek and then into Ethiopic where it was preserved and not found again by Europeans until the 18th Century. It is the oldest of the three pseudepigraphic books attributed to Enoch and parts of it have been found in the Dead Sea Scrolls.

According to the First Book of Enoch, the Nefilim were given the mission of bringing the beneficial arts and crafts to Mankind. But what started out as a laudatory endeavour soon turned sour.

The Nefilim began to teach man the martial arts, the "making of swords, knives, shields, and breastplates". They also taught man the forbidden sciences of "incantation, alchemy, and astrology". But the worst of the crimes they were accused of was that of toying with genetics, that of "changing man into a horse or mule, or vice versa, or transferring an embryo from one womb to another". This practice of re-implanting an embryo into another womb is quite similar to the activities described in the Sumerian creation epic. It appears that the Nefilim or Anunnaki were well acquainted with genetic manipulation and selective breeding.

HOMO-SAURUS, THE PRIMITIVE MAN OF EDEN

Genesis makes the point repeatedly that before the Fall, man was naked while he occupied the Garden of Eden. It was not until he ate of the forbidden fruit that he realised that he was naked and put on clothing. Other ancient religious sources substantiate this condition of Man, but they also reveal the reason why he was naked. According to the Haggadah, the bodies of Adam and Eve "had been overlaid with a horny skin," and moreover, of Adam it was said that "it was as bright as daylight and covered his body like a luminous garment". Adam thus had the outward appearance of a reptile, with its scaly and shiny skin. It was for this reason that Adam and Eve did not wear nor did they need clothing for protection or for comfort.

The Book of Genesis also makes it clear that Adam did not sweat in the Garden of Eden before the Fall. That was his punishment for eating the forbidden fruit, for he was told "by the sweat of your face shall you earn your bread". Adam did not sweat before the Fall for the simple reason that sweating is characteristic of mammals and not reptiles.

As long as they remained in the Garden of Eden, Adam and Eve did not propagate. The Sumerian tablets explain why - because they were "mules" and could not reproduce their own kind. The incident, which the Bible refers to as the "Fall of Man" was his acquiring the ability to procreate by taking on many of the traits of mammals. It is explicit in Eve's punishment that she is to bear the pangs of live birth like a mammal.

Enki did the final genetic change. It was unauthorised and caused much dissension among the gods and remained an issue festering between Enlil and Enki. Enki is remembered as the Creator, the defender, and the benefactor of Mankind. Enlil despised Mankind as an abomination and a deterioration of the saurian strain. He is remembered as a cruel and vindictive god and the one who brought on the Deluge.

Primitive man or Homo saurus was placed in the Garden of Eden to grow food; for as Genesis says, "The Lord planted a garden in Eden, in the East, and placed there the man whom he had formed". Since Man was created in Enki's Abzu at his headquarters city of Eridu, and it being in the westernmost part of the Mesopotamian plain between the two rivers, it would appear that the fertile area east of Eridu would be the Garden of Eden. Coincidentally, the Sumerians called this area E-DIN or "the home of the righteous ones".

According to Jubilees, Adam and Eve were placed in the Garden of Eden to till and reap it. "He protected the garden from birds, beasts, and cattle, and gathered fruit and food". The duties of Adam are described in similar terms in one of the Babylonian versions of the creation of Man: it was his duty to maintain the canals and water courses and to raise plants in abundance in order to fill the granaries of the Anunnaki.

Until the event known cryptically as the Fall of Man, primitive man cohabited the Garden of Eden with the serpent-gods, and together they did all the necessary work. This work force, apparently, was not sufficient to do the essential work and a modification was needed to make the Homo saurus more efficient. In order to provide for a larger work force, it was decided to provide the Adam or "lulu" with a reproductive capacity.

THE FALL OF MAN OR THE CREATION OF HOMO SAPIENS

The event, which Biblical scholars refer to as the Fall of Man begins with Adam and Eve who have been placed in the Garden of Eden by the deity to till and to tend it. Among the many delightful things to eat were the fruit from the two trees in the middle of the garden: "the tree of life and the tree of knowledge of good and bad". Adam and Eve are told,

"You are free to eat of any tree of the garden, except only the tree of knowledge of good and bad, of which you are not to eat. For the moment you eat it, you shall be doomed to death".

Then the Scriptures add laconically "the two of them were naked, the man and his wife, yet they felt no shame". Later, when they ate of the forbidden fruit, the immediate and only result was that "then the eyes of both were opened and they discovered that they were naked".

One wonders why all this emphasis is placed on nakedness. It is as if the expulsion of Adam and Eve from the garden was a dramatic way to explain how mankind came to wear clothes. It is obvious that the wearing of clothes was merely a manifestation of something else, the acquisition of "knowing" or knowledge.

The Hebrew stem "YD" that is used throughout Genesis means not only "to know" but more specifically "to experience". As applied to connubial relations, the stem "YD" means to know sexually, that is, to have sexual relations. In fact, it is applied not only to normal marital relations but also to clandestine conduct, even to homosexuality, and to sex among animals.

Thus, by achieving "knowledge," man acquired some sort of sexual fortitude or prowess. The knowledge that was withheld from man was of a more profound and serious nature than just being aware of his nudity. It was something good for man, but something, which the creators did not want him to have. As long as Adam and Eve lacked it, they lived in the Garden of Eden without offspring. Having obtained it, Eve was condemned to suffer the pangs of childbirth. The tale of Adam and Eve is the story of a crucial step in Man's evolution: the acquiring of the ability to procreate like a mammal. In achieving this, however, Man had to forfeit some of his saurian heritage, his co-called divinity.

MAN LOSES HIS SAURIAN APPEARANCE AND HIS DIVINITY

Genesis sketchily describes the physiological changes that resulted from the punishment of Adam and Eve. As their chastisement, Eve will have to suffer the pain of child-bearing while Adam will have to earn his bread by the sweat of his brow. Logically, it would appear that heretofore Eve did not produce live young, nor did Adam sweat.

[Comment: In connection with this entire discussion by Boulay, you are referred for more detail to the following: <http://www.apollonius.net/physiology.html>]

Other religious sources reveal some of the changes that were brought about by this momentous event. In the section on the Creation of the World, the Haggadah explains what happened in the garden after the pair partook of the forbidden fruit:

"The first result was that Adam and Eve became naked. Before, their bodies had been overlaid with a horny skin and enveloped with the cloud of glory. No sooner had they violated the command given them than the cloud of glory and the horny skin dropped from them, and they stood there in their nakedness and ashamed".

It is clear here that their nakedness had to do with losing their "horny skin" and their "cloud of glory".

Similar descriptions are found in the old rabbinical legends. Describing Man before the Fall, it was said that "his skin was as bright as daylight and covered his body like a luminous garment".

Later, when Eve ate of the apple, the immediate result according to these sources, was that "at that moment all the adornments God had given Adam's bride fell away from her, and she saw that she was naked".

This luminous and bright skin was their "cloud of glory". Other legends state that the change brought about by the Fall was that "the brightness of his skin, which had covered him like a garment, disappeared".

The nakedness that is emphasised so much in the ancient documents is related in some way to some sort of protective outer skin that was luminous and shining, the so-called cloud of glory. Man's nakedness was in losing this protective horny hide or skin or, in other words, his reptilian or divine appearance. Henceforth, Man would have to wear clothing to protect his vulnerable mammal skin. Man would now begin to sweat as a mammal, a physiological function not intrinsic to reptiles.

MAN CREATED IN THE IMAGE OF THE REPTILE GODS

The Book of Genesis makes it abundantly clear that Man was originally created in the image of his god:

"And God created man in his image: in the divine image created he him, Man and Female created he them".

Since Adam of Genesis and the "lulu" of the Sumerians were created in the image of the serpent-god, shouldn't traces of this fact be found in some of the ancient Scriptures? Indeed, it is reported in the Gnostic version of the Creation of Man. One tract describes Eve's reaction in the Garden of Eden:

"She looked at the tree. And she saw that it was beautiful and magnificent, and she desired it. She took some of its fruit and ate, and she gave to her husband also, and he ate, too. Then their minds opened. For when they ate, the light of knowledge shone upon them. When they put on shame, they knew that they were naked with regard to knowledge. When they sobered up, they saw that they were naked; and they became enamoured of one another. When they saw their makers, they loathed them since they were beastly forms. They understood very much". (emphasis added)

Thus, a fitting description of Adam and Eve and their creators would be as follows:

They had a scaly or horny hide; this hide was shiny and luminous as is seen in some reptiles; they did not sweat, which is the province of mammals; they did not wear clothes since they were unnecessary; they had a pale green skin or hide.

The evidence for the colour of their skin is found in the Haggadah, which describes how Adam was created from dust taken from the Four Corners of the world.

"The dust was of various colours - red, black, white, and green. Red was for the blood, black for the bowels, white for the bones, and green for the pale skin".

Had Adam been a Homo Sapiens, the colour of dust used for the skin presumably would have been pink or brown.

Homo saurus or reptile-man was probably much larger and taller than modern man. Many of the ancient sources refer to him as having the stature of a giant before the incident in Eden. For example, Rabbinical records disclose that "Adam, who had been a giant, diminished in stature to the size of an ordinary man".

The antediluvian Patriarchs and the Sumerian kings were part saurian, were apparently very large men and stood out physically among the hordes of mankind. The Rephaim, the descendants of the Nefilim who lived after the Deluge, were also giants; and like the

antediluvians, their span of life seems to have diminished as the saurian blood became more and more diluted with time.

MAN FORFEITS LONG LIFE TO BECOME A MAMMAL

While there were two trees in the garden, only the tree of knowledge was taboo. Apparently, Man had access to the tree of life or immortality since it was not forbidden to him. Now that he had achieved the ability to procreate, the Biblical deity worried that he could also partake of the tree of life and thereby achieve immortality:

"What if he should stretch out his hand and take also from the tree of life and eat, and live forever? So the Lord God banished him from the Garden of Eden, to till the soil, from which he was taken. He drove the man out and stationed east of the Garden of Eden the cherubim and the fiery ever-turning sword, to guard the way to the tree of life".

According to the Scriptures, there was no turning back for Man. He had now taken the decisive step and achieved "knowledge" and could start the mammal race known as Mankind or Homo Sapiens. In obtaining this, however, he had to give up long life or immortality. The two were mutually exclusive as indicated in the Book of Genesis. Man could have retained his divine form and long life but remain a mule at best, a sort of limited Homo saurus.

Seeing that Man now required clothing for protection against the elements, an apparently sympathetic deity "made shirts of skins for the man and his wife, and clothed them". This generous deity, however, probably had other reasons in mind, for as the Haggadah reveals, the clothes were made of skins sloughed off by the serpents.

[Comment: According to John Baines in *The Stellar Man*, any race of Creator Gods, such as these Saurians, are responsible under Galactic Law to see to the well-being of the creatures that they may choose to design and bring to life. Therefore, it was required procedure for these Nibiruan Saurians to create a new "outer skin" known subsequently as "clothing" for the Adamu and Eva and all their subsequent descendants. These Nibiruan Saurians had no other choice.]

Was this done to remind Man of his serpent origins? It was an ironic way of impressing on man's memory that he originated as a saurian and that he existed at the tolerance of the serpent-gods. This theme reoccurs time and time again in the later relations of Man with his saurian gods and was formalised in the ritual of circumcision. [Comment:, which was undoubtedly a socio-political and cultural rebellion against the covered male genitalia of the reptiles, as well as later on against the practices of the Ancient Greeks, whose culture was greatly influenced by the Nibiruan Prince Utu, or Sun-God Apollo of the Greeks.]

THE MYTH OF CREATION AS SEEN IN THE TALE OF ADAPA

While no Sumerian myth has been found thus far that parallels the Fall of Man as related in the Old Testament, there is one poem, which tells of a story that is probably the source of the Genesis account.

The Tale of Adapa was found in the archives of Egyptian kings at El-Amarna, as well as in the library of the Assyrian King Assurbanipal. Ostensibly, it was universally known in ancient days. Its main theme, like that of the Gilgamesh Epic, is Man's squandering an opportunity for gaining immortality.

Adapa was a model specimen of the Homo Sapiens created by Enki in the Abzu. Like the Adam of Genesis, Adapa had achieved knowledge but not immortality. The tale begins with the statement:

"With wide understanding, to him he (Enki) had given wisdom, but eternal life he had not given him".

Enki had trained Adapa to do specialised chores for his household: he procured food for the table, did the baking, and prepared and tended the dinner table at Enki's water palace. As the story unfolds, one day Adapa was out in his boat fishing to obtain food for Enki's table, when the "southwind" came up and swamped the boat. Adapa cursed the wind and, as the story states, "broke the wing of the southwind".

This is a curious phrase indeed, and in view of another Sumerian poem seems to be the wing of an aircraft. In the Myth of Zu one of the weapons unleashed against Zu and the one that finally defeated him was the "southwind". Its context makes it sound like an unmanned winged craft of some sort. In Adapa's case he seems to have disabled it accidentally.

[Comment: Something just occurred to me as I am typing. Doesn't this whole book read a little bit like a "brief" that a government official would prepare for a government agency? One wonders if Boulay was ordered to compile this "government report" for the Defence Intelligence Agency, for which he was employed.]

Meanwhile, up in his "heavenly abode," the chief god An is worried that the "southwind has not blown over the land for 7 days", and asked his vizier to investigate. When he reported back that a mere mortal had disabled the southwind, An was furious and angrily summoned Adapa to his space ship to give an account of himself. Enki, who was not only Man's creator but quite often his defender and benefactor, briefed Adapa on how to act in the presence of the great god.

Adapa is told how to reach the heavenly ship of An. In the account, Enki "made him take the road to heaven, and to heaven he went up", obviously taking a shuttle from Sippar, the space city. He is warned that he will be offered the bread of death: "thou shall not eat it". He will then be offered the water of death: "thou shall not drink it," warns Enki.

Adapa was ushered into the presence of the god An who asked him pointedly why he had broken the southwind. Adapa explained that he was catching fish for his master's table. The sea was like a mirror until the southwind came up and overturned his boat, thus indicating that his boat was swamped by the blast of wind from the apparently low-flying "southwind".

An was impressed by Adapa's intelligence and moreover by the fact that he had learned "forbidden things", that is, information that was privileged to the gods and their semi-divine children. He further questioned Adapa on why Enki had disclosed the "plan of heaven and earth" to a worthless human like him. Furthermore, An asked why Enki had made a "shumu" for him.

The chief god wondered what to do with Adapa now that he knew the road to the gods, since he had travelled from earth to heaven in a "shumu," a journey only allowed to the gods. In this sense, the Sumerian word "shumu" obviously refers to a rocket ship or shuttle to reach the orbiting ship in the heavens. This term is discussed later. (Chapter 11)

To continue the story of Adapa, it was decided to have him join the ranks of the gods by providing him with the bread and water of life. In this way, Adapa would achieve immortality and become like one of the gods. Actually, it would mean reverting back to his reptilian nature. This may be why Enki who did not want his creation tampered with forewarned him.

When Adapa refused the food and water of immortality, An wanted to know why. Adapa told him of the warning of Enki, which infuriated An, and he sent down a messenger to chastise

Enki. An finally relented, however, but it was too late for Adapa; symbolically, Man had missed the chance of achieving everlasting life.

Adapa returned to Earth, a trip during, which he saw the wonders of space, "as Adapa from the horizon of heaven to the zenith of heaven cast a glance, saw its awesomeness".

Adapa was ordained a high priest at Eridu, and he was promised that henceforth the Goddess of Healing would also tend to the ailments of Mankind. But what is more important to the story of Adapa as a parallel to that of Adam in Eden is that it was decided by the gods that he, like Adam, would be the ancestor of Mankind. An decreed that as his destiny, Adapa would be "the seed of Mankind".

The food and water of life are often portrayed on Sumerian cylinder seals and murals. The gods are sometimes shown with a pinecone in one hand and a water bucket or "situla" in the other hand, representing the food and water of eternal life or immortality.

The sad story is that Man could not have the best of two possible worlds, mammal form and long life. It explains why man's lifespan shortened progressively as each generation diluted the saurian gene further. The gods were unhappy with the deterioration of the saurian traits and in the years to come would not let Man forget his choice. It echoes throughout the chapters of the Old Testament as "the weakness of the flesh".

The further Man evolved from his saurian origins, the less he remembered of it. Through a long process of selective amnesia, abetted by a secretive and self-perpetuating priesthood, Mankind has succeeded in denying all knowledge of his saurian ancestry.

[Comment: Is this a sad and pitiful story, or what? Looking back on it from the Twentieth Century, I am almost relieved that it turned out this way - in the long run. These "saurian gods" have, by now, lost complete control over our ultimate evolution as mammalian "men" and "women". Never again would we acknowledge them as "gods" or "goddesses". Now, in a way, they mean nothing to us.]

THE GENEALOGY OF MAN

It is our thesis that our ancestors were reptile forms who came to Earth from another planet long ago to obtain certain metals. Finding the climate benign, they founded a colony in Mesopotamia. As the climate changed, as shown by the demise of the dinosaurs, it became unbearable for the Anunnaki. It was then decided to produce a primitive worker more suitable to the climate. The result was a Homo Saurus, half apeman and half reptile. This creature, however, could not reproduce itself.

To solve this labour problem, the Adam or "lulu" was given dominant mammal characteristics, and the result was the first Homo Sapiens.

In terms of evolution, modern man appeared on the scene some 40,000 years ago as if by magic. Homo Sapiens, or Cro-Magnon Man, was not an apeman, and so different from the form it replaced as to require a quantum jump in the process of evolution.

It is the perplexing problem of the "missing link" that has baffled evolutionists for over a hundred years. Is it possible that the so-called missing link will never be found? And more importantly, if this missing link is ever discovered, it will most likely be in the ruins of the ancient civilisation of the valley of Mesopotamia.



Chapter 6

THE SERPENT-GODS AND IMMORTALITY

"Make a seraph and mount it on a pole. And if anyone who is bitten, looks at it, he shall recover". Book of Numbers

THE PERCEPTION OF THE SERPENT AS EVIL

Besides Adam and Eve, the other important denizen of the Garden of Eden was the serpent. He is given qualities, which rival and surpass those of Adam. Even Genesis concedes the point when it asserts that "the serpent was the shrewdest of all the wild beasts that God had made". The Haggadah describes the serpent as tall, two-legged and with superior mental powers. He was lord over all the beasts of Eden: "God spoke to the serpent, 'I created you to be king over all the animals. I created you to be of upright position.'" In the Haggadah there seems to be little doubt that he walked like a man.

In Genesis, the serpent was severely punished for his role in the downfall of Adam and Eve. His fate was henceforth to crawl on his belly. In this way, Genesis implies that at one time the serpent was a legged creature and lost his limbs as a result of the eating of the forbidden fruit. The Haggadah is more explicit and plainly states that "his hands and feet were hacked off".

In appearance, the legged-serpent must have been a fearsome creature, dominating all the animals as well as Man. In fact, when Adam and Eve were expelled from Eden, they wore "shirts of skin". But since Adam and Eve were vegetarian during this period and Man was not allowed to eat meat until after the Deluge, these "skins" must have been those sloughed off by the reptiles. Many ancient sources verify this.

Ancient Jewish legends indicate that the clothes worn by Adam and Eve were not only made of reptile skins but that they protected them from predators: "When they wore the coats, Adam and Eve were told, all creatures on earth would fear them". The serpent skins were symbolic of the ruling race, and not only reminded Adam and Eve of their origin but also acted as a talisman to protect them from wild creatures.

[Comment: Even today we still wear reptile skins - snakeskins, alligator skins, crocodile skins - many of which are quite expensive and set the wearer apart from the general multitude. And the serpent, primarily the cobra, was highly revered in such ancient cultures as those of Egypt and India.]

The notion of the serpent as evil is a fairly recent one, for it is one that developed during the early Christian era. In actuality, the Biblical serpent is often connected with godly knowledge, healing and immortality. The Hebrew word for the creature who tempted Eve is "nahash", which is usually translated as serpent but literally means "he who solves secrets".

Even in ancient Greek the word serpent posed problems in translation. In the Septuagint, the early Greek version of the Old Testament, the serpent is called "drakon". In ancient Greece the word "drakon" was used for all large fearsome creatures such as serpents, large reptiles, and other terrifying animals. Thus the term "drakon" carried over through semantic channels to the association of a large winged, legged serpent as dragon in Western literature and culture.

[Comment: Today the Greek currency is called a "drakma". It would be interesting to investigate the etymological source for this modern term.]

In all probability, the dragons and other fabulous creatures of mythology are but distorted forms of the serpent-god. It is a semantic problem fostered by man's revulsion in linking his ancestry to a saurian god. Two streams of understanding seem to have contributed to the legend of the serpent as evil and repulsive.

The first is the master-slave relationship. Man replaced the Anunnaki as workers and began to perform all the menial and distasteful tasks. The memory of this domination by cruel and merciless reptiles was further exacerbated by the descent of the Nefilim in the days before the Deluge. These space men intermarried and lived among Mankind and both Scriptures and Sumerian sources reveal that they were a barbarous and cannibalistic race.

By the time of the advent of the Deluge, Man had come to despise and even to persecute these saurian offspring. Ancient sources strongly suggest that anyone showing signs of serpent-god ancestry was hunted down and destroyed.

The second major factor in the evolution of the idea of them as evil was the enmity between Enlil and Enki. When the lands were reclaimed after the Deluge, Enlil saw to it that his sons were placed in charge of the lands of the Middle East and that Enki's sons were allotted foreign lands such as Egypt and the Indus Valley. The sons of Enki returned to the Middle East, however, and his oldest son Marduk seized controls of Babylon and claimed the coveted title of "fifty".

Enki is remembered as the creator and benefactor of Mankind and is associated with godly knowledge, healing, and immortality - exactly the qualities attributed to the serpent in the Garden of Eden. Thus, the Biblical "Fall of Man" takes on the character of a confrontation between Enlil, the Elohim of the Old Testament, and Enki, the usurper serpent-god.

[Comment: Curiously in the book *The Stellar Man* by John Baines, the duplicitous Archon of Destiny, who tricked Moses and subsequently thereby became the usurper of power on this planet from the more "people-friendly" former Archon ruler, was known by the letter Y. Does this Y refer to Yahweh and therefore to Crown-Prince Enlil?]

The same conflict is seen in the Tale of Adapa when Enki prevented An (Enlil later came to represent An as he became the senior god) from tampering with his creation. There are echoes of this dissension in the Third Book of Enoch, when this Patriarch was to be given godhood and immortality. The "angels" representing the older order protested that God was revealing divine secrets to Man. They remind him that "did not the primeval ones give you good advice when they said 'don't create man'?"

To the conservative and older gods, man was considered to be an inferior animal, for time and time again he is criticised for his sweaty and dirty mammalism. In the Third Book of Enoch man is scorned by the minor gods or angels who characterise him as "mankind born of woman, blemished, unclean, defiled by blood and impure flux, men who sweat putrid drops". This disgust of the angels towards their sweaty and hairy mammal cousins is reiterated throughout the Old Testament where this dislike is masked under the imagery of the "weakness of the flesh".

The Anunnaki delighted in their reptilian appearance - their sleek, lustrous, and gleaming bodies - and mammal traits were repugnant to them. From an objective point of view, the elegance and beauty of the reptile form has much to recommend it. It is difficult to see how physical repugnance to these creatures developed.

The problem of revulsion is a difficult one, and better left to psychoanalysts. It seems largely to be a learned experience, a result of what we are taught when we are young. On the other hand, the lingering memory of the brutish and barbarous treatment by the reptilian ancestors may exist in our subconscious and contribute to the dislike of reptiles.

[Comment: Again we can single out another difference between the cultures of the Ancient Greeks and Hebrews. In Greece the gods and goddesses were considered to represent the ultimate in physical beauty and perfection. And as has been noted earlier, one of the primary reasons for the creation of Judaism in the first place was a rebellion against all things Greek. Thus, this revulsion to Saurian Gods may have originated at the same moment in time when Moses and his priests had to deal with the consequences of his pact with the "evil" Archon, ultimately leading to the Judaic religious traditions and this notion of the "repulsiveness" of anything reptilian.]

IMMORTALITY AS ACHIEVED BY REGENERATION

In ancient legends, Man seems to always achieve some sort of "knowledge" yet he loses immortality. It is as if the two are mutually exclusive.

Adam gets "knowledge" but is banned from the garden and from partaking of the fruit of the Tree of Life. So it is with Adapa, who is given "knowledge" by Enki but is cheated of the drink and food of life that would have made him immortal. Many of the adventures of Gilgamesh are attempts to achieve immortality. He is denied a trip up to the heavens to plead to the gods for long life. He is then refused it when he reaches Utnapishtim, his grandfather. He finally obtains the magical plant that heals and extends life, but a serpent, no doubt an imagery of the serpent-gods, steals it from him.

In world mythology, the serpent has been the symbol of long life, of cure and regeneration, and of immortality. Serpents have everywhere been associated with healing. For example, the Mayan Chilam Balam relates that the first inhabitants of Yucatan were the Chanes or "People of the Serpent" who came across the water from the East with their Leader Itzamna who was called the "Serpent of the East". He was a healer and could cure by laying on of hands and even revived the dead.

[Comment: Even today, the symbol for the American Medical Association contains the image of a coiled serpent around a pole. As for Itzamna, that is undoubtedly the Mayan name for Crown-Prince Enlil, whose son Prince Nannar led the first expedition of Anunnaki (or Olmecs) from southern Africa to the Americas. Nannar was known to the Mayans as the legendary Quetzalcoatl, the flying serpent god. For additional information, see [The Lost Realms by Zecharia Sitchin.](#)]

In the Old Testament, the role of the serpent as healer is illustrated in the incident of the "brazen serpent" or "seraph", which was raised on a pole and became a cure for the ailments of the tribes during their Exodus from Egypt.

The duality of knowledge and immortality, as represented by the two trees in Eden, is not generally found in ancient sources. Aside from the brief references in the Tale of Adapa, ancient literature concentrates on man's efforts to achieve immortality and extended life. The symbolic tree of life and the magical food and drink were popular subjects among the various cultures of the Middle East and often appear in their art forms.

The opposite is true of the Old Testament where immortality is all but forgotten, and the emphasis is on the sins of man caused by his downfall when he achieved knowledge. An exception is found in the pseudepigraphic document called *The Life of Adam and Eve*, which narrates episodes in the life of Adam and Eve after these two left Eden.

Dated to the First Century AD, it is available in both Greek and Latin versions. It provides a little known event of Adam's attempt to obtain some of these rejuvenative remedies. According to the text, Adam was old and sickly and near the end of his life. He requested Eve and his son Seth to return to Eden for the "oil from the tree of mercy", with which he might be anointed, relieved of his pain, and have his life extended. At the gates of Eden, they are met by the angel Michael who refuses the plea of Seth with the argument that the magic elixir is not for man.

The Hebrew concentration on a view opposite that of the ancient secular traditions would suggest that the emphasis on "knowing" by the early priesthood was a deliberate deviation, in order to force on their people a doctrine of "original sin" and the "fall of man" and thus achieve a large degree of control over their minds and behaviour.

[Comment: Amen!]

The search for regeneration, a form of immortality, has been a common theme of ancient literature and mythology. It is a sub-theme in the Gilgamesh Epic where, after telling his grandson that the gods had refused him immortality, Utnapishtim has compassion for his grandson; and in order not to let him return empty-handed, he is informed of a magical plant that restores youth and vitality and where to find it.

[Comment: And we have been looking for "the fountain of youth" ever since!]

Thus on his return home, Gilgamesh follows the directions of his grandfather and manages to obtain this magical plant. He decides, somewhat unwisely, not to partake of it immediately but rather to take it back to the city of Uruk and there share it with his friends. This turns out to be a mistake, for when Gilgamesh stops by a pool of water to bathe, the plant is stolen from him.

In order to wash the grime from his long journey, Gilgamesh decided to take a much needed bath. He foolishly leaves the magic plant on shore unattended. As he is bathing, and much to his consternation, a snake or "seru" smelled the fragrance of the plant, came up through the water and carried it away. As the serpent left, it threw off its skin. In this way, the story represents the regenerative ability of the serpent to extend its life by shedding its skin periodically.

In man's search for the panacea of long life and vitality, science has yet to provide the answer. As a natural process, regeneration is not very developed in man and the higher mammals, being capable of regenerating only hair, skin, nails, liver, and certain other tissues. It is much more pronounced in the lower animals, for example, salamanders and lizards, which can replace their tails, lobsters and crabs, which can grow new limbs, and the flatworm, which will form a number of new individuals when it is cut into pieces.

While the gods throughout the ages have forbid regeneration, veiled references are often found in the literature. When the snake stole the magical plant of Gilgamesh and immediately shed its skin, it was demonstrating a form of immortality. Shedding of the skin has in this way entered the theology of the Hebrews and Christians in the form of the rite of circumcision.

As part of the covenant between Abraham and his god, and later reinforced by being repeated many more times to his descendants, he is told, "You shall circumcise the flesh of your foreskin, and that shall be the mark of the covenant between me and you".

Just as the serpent achieves long life through sacrificing and leaving off part of himself, so man may also be saved by ritually sacrificing part of himself. The rite of circumcision also served as a perpetual reminder to man that his true origins lay in the serpent-god creator and that he existed at the forbearance of these gods.

[Comment: While wishing to avoid the often heated argument about the pros and cons of circumcision, it should be noted that while this was perhaps the original intent of the custom, many of the later Christian cultures of Europe rejected this practice, which has by now all but disappeared from modern European life. Among the Jews and Moslems it is still universal, as is it is also among many of the traditionally animist peoples of Africa. It is also still quite commonplace in the United States, although more from a cultural than a religious tradition. Elsewhere in the world, the custom of male circumcision is practically nonexistent.]

Of those who achieved true immortality and joined the gods, only two are recorded in the ancient literature. The gods made it clear that it was not granted lightly. Utnapishtim is one of the few who was given immortality.

After the Deluge, Utnapishtim and his wife were taken up into the space ship where Enlil placed him through a ritual process: "Hitherto, Utnapishtim had been but a man, but now Utnapishtim and his wife shall be unto us gods". He was sent to live "at the source of the two rivers where Shamash rises," in the land of Dilmun. Unlike his counterpart, Noah did not achieve immortality. The gods of the Old Testament were much more jealous and uncompromising gods.

One of the Patriarchs before the Deluge achieved this distinction. It is passed over cryptically in Genesis, which states that "Enoch walked with God. Then he vanished because God took him". Nonetheless, the three apocalyptic books of Enoch provide the full story - details, which were omitted, from the Bible.

Enoch was not only made immortal but also deified so that he became second in power to the chief deity himself. This unusual metamorphosis was done in order to provide an objective magistrate who could preside over the trial of the Nefilim who had been accused of committing all sorts of crimes on Earth.

IS LONG LIFESPAN POSSIBLE?

Longevity among the ancients is proverbial. The name of the Patriarch Methuselah has been synonymous with an extra long life span. If the ancient records, both religious and secular, are to be believed the antediluvian Kings and Patriarchs enjoyed an unusual long life span. These claims are so consistent, and even allowing for exaggeration, one is forced to concede that there must be some truth in them. Tacitly, modern man is beginning to take these claims seriously, for today he is toying with the possibilities that aging can be brought under control, even reversed, and that life spans can logically be extended to a remarkable degree.

Theories of aging currently studied by modern science range from the concept of purely genetic control of aging to the concept of reducing environmental onslaughts on the human organism. Scientists now believe that the mechanisms that cause aging are extremely complex and variable, and rather than a single cause, may be many phenomena working in concert.

Most theories of aging can be placed into two general categories: error theories and programming theories. Error theories are based on the premise that random events, such as environmental assaults, cause damage to the body cells. This damage accumulates over time resulting in cellular, molecular, and organ malfunction. Programming theories are based on the assumption that aging is programmed into the cell itself and is the expected result of a purposeful sequence of events written into the genes.

One of the oldest theories of aging is the wear and tear theory that states that at the molecular level, DNA is continuously damaged but the body cannot repair the damage, and it accumulates, leading to molecular and finally organ malfunction. The metabolic theory argues that the faster an organism lives, the quicker it is to die. [\[Comment: Live fast, die young!\]](#) Caloric restrictions appear to be the only factor repeatedly shown to alter the rate of aging in animals, and nutrition would seem to control the change in certain hormones controlling metabolism.

The free-radical theory focuses on the damaging effects of free-radicals, highly unstable chemical fragments produced during normal metabolism that react and damage other molecules. Age-related accumulation of free-radical damage may interfere with the vital work of key cell structures.

Thus, all the various proponents of the error theory state that the body will produce faulty chemicals and proteins, which will be synthesised and accumulated. This process leads to damaged cells, tissues, and organs resulting in death.

On the other hand, the programmed senescence theory states that aging and death are due to programmed events, a result of the sequential switching on and off of certain genes. Some may act as a biological clock, such as those controlling puberty and menopause. If aging is programmed, the endocrine or hormone system and the immune system are the two likely candidates, which control aging.

Events occurring in the hypothalamus and pituitary glands may be responsible for some important aging processes. The pituitary gland, located at the base of the brain, secretes hormones that in turn stimulate other glands to produce hormones. It is possible that a biological clock in the hypothalamus (a region of the brain) instructs the pituitary gland to secrete a hormone that interferes with the ability of the body tissues to respond to thyroid hormones. This theoretical hormone, referred to by some as the "death hormone," has never been isolated.

The immune system defends the body against bacteria, viruses, and other invading organisms. The thymus gland, located in the chest, is an essential component of the system. It reaches maximum size during adolescence and declines to the point where it is barely visible at age 50. Proponents of the immune system theory believe that by reducing the body's ability to fight infection, fend off cancer, and even repair DNA damage, the decline in the system may be the single most important event in the aging process.

As can be seen, the study of aging is yet in its infancy, although it seems to be an energetically growing discipline. Understanding the mechanism of aging will presumably help to eliminate diseases and disorders associated with old age and presumably lengthen the active life process. Science is also on the threshold of making changes in the gene itself.

Perhaps some day we will achieve the technical sophistication of our ancestors, the serpent-gods who seem to have solved these perplexing scientific problems.

It is a most superb irony that a race of intelligent beings may really exist in our neighborhood of space that are reptilian and repulsive, and yet have founded human civilisation. Yet these "loathsome" creatures must have a technology sufficiently advanced to enable them to travel between the stars. A race that could traverse space would certainly have achieved genetic engineering and the ability to regenerate themselves and thereby achieve long and extended life.



Chapter 7

DRAGONS AND SERPENT-GODS IN WORLD MYTHOLOGY

"Ancient legends of the Nyoro tribe in Africa, state that the first humans came down from heaven and looked like chameleons and founded mankind". Unknown Source

THE SERAPH OF THE OLD TESTAMENT

In the Old Testament, explicit references to our serpent-god ancestors have been all but eliminated over the centuries through a long process of selection and editing. When allusions are found in the Scriptures, they are interpreted as merely allegories. There is a strange incident related in the Book of Numbers concerning a bronzed or brazen serpent, which raises many questions that are never fully addressed by Biblical scholars.

In the second year of the Exodus, after they had left the comforts of Mount Sinai and were struggling across the wasteland, the tribes had a skirmish with the King of Arad in the Negeb and prevailed after much difficulty. The incident of the Brazen Serpent happened then:

"They set out from Mount Hor by the road to the Red Sea to skirt the land of Edom. But the people grew restive on the journey, and the people spoke against the Lord and against Moses. 'Why did you make us leave Egypt to die in the Wilderness? There is no bread and water, and we have come to loathe this miserable food.' The Lord sent seraph serpents among the people. They bit the people and many of the Israelites died. The people came to Moses and said, 'We sinned by speaking against the Lord and against you. Intercede with the Lord to take away the serpents from us.' And Moses interceded for the people. Then the Lord said to Moses, 'Make a seraph figure and mount it on a standard. And if anyone who is bitten looks at it, he shall recover.' Moses made a brazen serpent and mounted it on a standard; and when anyone was bitten by a serpent, he would look at the brazen serpent and recover".

It is difficult to escape the conclusion that the meaning of the incident is obviously idolatry, an activity stringently forbidden in the Scriptures. The Hebrew word "seraph" is an unusual one and appears only a few times in the books of the Old Testament.

In Isaiah 14 and 30, the "seraph" is referred to as "me ofef seraph" or literally "flying serpent" and is associated with Philistia and the Negeb, lands, which were traditionally the home of the descendants of the Nefilim after the Deluge. The Brazen Serpent, which was made by Moses at God's command was revered in the Temple sanctuary until the Eighth Century BC when, according to II Kings 18, King Hezekiah, angry over idol worship, "broke in pieces the bronze serpent that Moses had made".

[Comment: The Eighth Century BCE would have included the year 762BCE when, as has been noted previously, the series of cataclysms began, accompanying the departure of Planet Nibiru from its tethered position above the Earth's North Polar Axis.]

It is doubtful if this was the original "seraph" made by Moses about 1450 BC and that it survived till this time. In either case, it demonstrates that the worship of serpent-gods was well established among the Israelites during the period of the Judges and Kings, and it suggests that Yahweh had at least at one time been identified with the serpent-god.

The term "seraph" has worried Biblical translators and commentators over the years. It is translated as "fiery serpent" in the King James version; however, the modern tendency is not to translate it at all but to render the Hebrew word as given. "Seraph" does not fit any convenient classification or translation. It seems more probable that it is a borrowed word from the Canaanites who acquired it from their Mesopotamian heritage.

The roots of the term may well be Mesopotamian. The "flying or fiery serpent" atop a pole worshiped for its healing properties symbolically represents Enki, the Sumerian god of healing, who was often associated with the snake symbol. There is also a curious resemblance of the snake wrapped around a pole, with the later caduceus of the Greeks.

In the Gilgamesh Epic the serpent, which steals the magic plant from the hero is called a "seru," and the similarity of the words suggests a common origin. The term is also encountered in Hindu mythology, which has Sumerian antecedents. The Nagas, the mysterious serpent-gods who dwelt in India in ancient days, were called "sarpa" or serpents.

In her studies on Hindu religion, the theosophist Madame Helena Petrovna Blavatsky asserts that the Nagas or "sarpa" of India are "unquestionably the Jewish Seraphim as derived from serapi or sarpa meaning serpent".

There is a little known ancient religious document, which not only refers to the serpent-gods but also cryptically to the gods of the Sumerian pantheon. As such, this Christian hymn probably has its origins in a Sumerian prayer. Called the Prayer of Joseph, it is of a group called magical papyri, of Greek origin and dated to the Second Century AD. It starts out as a hymn of praise:

"Father of the Patriarchs, Father of all things, Father of all the powers of the Cosmos, Creator of all, Creator of the angels and archangels, the Creator of the redeeming names, I invoke you".

After a few more invocations, the prayer continues dramatically:

"You who sit upon the mountain of Holy Sinai, You who sit upon the sea, You who sit upon the serpent-gods, the God who sits upon the sun god".

This paean is interesting and pertinent for a number of reasons. Besides the tacit reference to the serpent-gods, it also refers to the god who sits upon the sea. Although the line is incomplete (suspiciously so - all the missing words are in critical places!), it appears to be a veiled reference to the water god Enki and his water palace.

[Comment: Enki was equivalent to the Greek Poseidon, God of the Sea.]

The sun god referred to is presumably Utu/Shamash just as the god of Mount Sinai is Ishkur/Adad.

[Comment: Utu was equivalent to the Greek Sun-God Apollo, and Ishkur to Ares, God of War.]

Thus, the invocation seems to be addressed to Enlil [Zeus], the ruling god of the Canaanite pantheon who later became known as El in the Old Testament. Furthermore, the redeeming names are probably the Tablets of Destiny or the Divine Names, which have been equated with the MEs of the Sumerians.

Serpent-gods are not just found in the history or mythology of the ancient Middle East. Dragons, flying serpents, and serpent-gods appear in the mythology of peoples throughout the world and everywhere are the creators and benevolent ancestors of man. In some cultures there also remains the lingering memory of a serpent-race that was cruel and barbaric.

SERPENT-GODS IN THE INDUS VALLEY CIVILISATION

Aratta is often mentioned in the Sumerian literature as a far-away land controlled by the goddess Inanna from her tutelary city of Uruk. According to the epic Enmerkar and the Lord of Aratta, it lay beyond Anshan (now Iran) and a journey to Aratta required the crossing of seven mountains and dreaded river Kur.

It has been suggested that Aratta may be the same as Harappa of the lost Indus Valley civilisation. Harappa, along with Mohenjo-daro, was a city of the ancient Dravidians, the legendary serpent people who preceded the Aryan occupation of India.

In the 1920s, archaeologists made some amazing discoveries in the Indus River Valley. The ruins of two large ancient cities were excavated, one called Mohenjo-daro was on the Indus River proper, the other Harappa was on the Ravi, a major branch of the Indus located in the Panjab or Land of the Five Rivers. Like the cities of Mesopotamia and the Nile Valley, they were built on the alluvial plains. However, unlike these other cities, Mohenjo-daro and Harappa seem to have sprung up fully planned. Both were identical in layout. While no ziggurats were found, each city had a mound ten meters high, a sort of artificial platform.

These cities did not evolve from primitive villages but were completed as cities within a century or so. They were built from "scratch" as if by an outside force. In other words, they were constructed as a colony, probably by the Sumerians, and presumably by Enki, their chief engineer.

The cities sprang up about 3500 to 3000 BC and later came to a violent end around 2000 BC or soon thereafter, according to archaeological evidence. What has puzzled historians is that the people who lived here are not related to the Aryans who came some 500 to 600 years later and settled in the Panjab and Gangetic plain. Like the ancient Sumerians, the people of Mohenjo-daro and Harappa spoke an unknown language.

[Comment: Assuming that the Planet Nibiru was last in our local system from about 1600 to 700 BCE, then its previous visit would have been from - adding 3600 years to each date - 4200 to 3300 BCE. These derived dates are close enough to the hypothetical years noted above to lead one to the conclusion that these Dravidian cities were constructed for use by the Nibiruans during their next-to-the-last visit to Earth/Tiamat.]

Artefacts found here also link it with the valley of Mesopotamia. Button seals from these sites are very similar in style to the cylinder seals of Sumer. In fact, one shows a wild man wrestling two beasts, very similar to the one of Gilgamesh standing between and strangling two lions. These two cities are probably none other than the Sumerian colonies, which were established after the world became inhabitable again after the Deluge. Historians have suggested that these cities were the centre of the Dravidian culture and inhabited by the Nagas, a race of serpent-men.

[Comment: If each time the Planet Nibiru arrives and departs from this area of our Solar System, there are planetary cataclysms - or "deluges" - due to gravitational and electromagnetic abnormalities, this further supports the contention suggested above that these

[two Dravidian cities were founded by and for the use of the Nibiruans during their next-to-the-last visit here.\]](#)

THE NAGAS, THE SERPENT-RACE OF ANCIENT INDIA

The Ancient Book of Dzyan, probably the oldest of Sanskrit sources, speaks of a serpent race, which descended from the skies and taught mankind. Madame H. P. Blavatsky spent three years in Tibet, Bhutan, and Sikkim, accumulating thousands of Sanskrit sources, which were compiled into the Book of Dzyan. These sources concern the ancient people called the Nagas or Sarpa, which were semi-divine beings with a human face and the tail of a dragon. Blavatsky believed that these Sarpa are undoubtedly the Seraphim of the Old Testament; the Seraphim would thus have the same etymological roots as the Sarpa of ancient India.

Hindu mythology and literature is also replete with the sexual liaisons of gods and mankind and of the procreation of numerous strange beings called Dravidian and Dasyus. This race reportedly lived in large walled cities. They were a coarse, cannibalistic people, dark-skinned and flat-nosed. The Aryans who came later ran into the remnants of these serpent people; they are vividly described in the Ramayana:

"Near Bhogavata stands the place where dwell the hosts of the serpent race, a broad-wayed city, walled and barred, which watchful legions keep and guard. The fiercest of the serpent youth, each awful for his venomous tooth, and throned in his imperial hall is Vasuki who rules them all".

The Deluge had wiped out the antediluvian Dravidians. When the Earth was repopulated, Harappa and Mohenjo-daro became the centre of the Dravidian culture.

Much of the evidence that Dravidian, Dasyus, and Nagas were all different names for these people can be found in the great epics of India, the Mahabharata and the Ramayana. Both epics concern the early Aryan contacts with these serpent people, some, which were friendly, others hostile. Due to the intermarriage of the Aryans with these people, a sort of ambience, a love-hate relationship, seems to permeate these two great epics.

In the epic Mahabharata, a group of "celestials" arrive by aerial car to attend the wedding feast of the Aryan kings:

"The gods came in cloud-borne chariots, came to view the scene so fair. Winged Suparnas, scaly Nagas, bright celestial cars in concourse sailed upon the cloudless sky".

These Nagas intermarried with Aryans, producing kings and heroes. For example, in the Rig Veda there are names like Divodasa, which indicate that there was some cross-breeding between Dasyus and Aryans soon after 1500 BC.

[\[Comment: This date falls into the period 1600-700 BCE.\]](#)

Many of the ancient Hindu gods mated with humans and, like in Sumer produced a hybrid mammal-reptile, the semi-divine kings, which resound throughout the literature of both Sumer and India.

The Hindu literature of India asserts that divine people had descended and conducted biological experiments with apes. In fact, Hanuman the monkey god, who with Rama is the hero of the epic of the Ramayana, was conceived when the god Shiva gave a sacred cake to Anjan, the ape. This obvious reference to a genetic experiment produced Hanuman, the super-monkey, very much reminiscent of the Enkidu of the Gilgamesh epic.

[Comment: According to my linguistic and mythological research, the Hindu God Shiva would be the equivalent of the Nibiruan Enki, co-creator of the Adamu and Eva.]

THE HINDU EPICS ABOUT THE SERPENT-GODS

In one of the great epics of India, the Ramayana, is the story of Sita, the bride of a northern Prince called Rama, who is abducted by Ravana, the serpent king of Ceylon [the modern Sri Lanka].

[Comment: My hypothesis is that Rama is Nibiruan Prince Utu (Greek Apollo) and that Sita is Nibiruan Duchess Aya (Greek Artemis).]

Rama chases the army of Ravana across India with the help of a force of monkeys under the command of the monkey-general Hanuman. Ravana retreats to his island kingdom of Ceylon, supposedly safe from pursuit. But Hanuman builds a bridge of boulders across the straits separating the island from the mainland, and Rama rescues Sita.

Throughout the story, Ravana is described in barbaric terms - he "feeds on humans" and "drinks the blood of his foe". He is formidable in battle and almost defeats Rama when he uses his special Naga weapon, described as a "Naga-dart serpent noose", which seems to paralyse his enemies and drain their energy and life-force. Like all divine and semidivine creatures in mythology, Ravana had access to sophisticated weapons.

Ceylon, the island kingdom of Ravana, is the stronghold of the Nagas. It is described as the home of the Nagas in very ancient Chinese sources. In one of the first literary references to Ceylon, when it traded with China before the Aryan occupation of India, it is described as a land of strange reptilian-like creatures. Because of its gems and spices and its convenient location as an entrepot, it became popular with Chinese merchants.

Fa-Hsien, the Chinese pilgrim trader, disclosed that originally the island was occupied by Nagas or serpent deities with whom merchants of various countries carried on a trade. The Nagas never showed themselves to the outsiders. They simply set forth their precious commodities with price labels attached to them. The visiting merchants made their purchases according to price and took the things away.

The other great epic of India is the Mahabharata, the longest and perhaps the greatest epic poem in any language. Much older than the Ramayana, it consists of 88,000 verses. The main theme is the rivalry between two branches of the same family, the Kurus. The Pandavas and the Kauravas fight a war, which culminates in the near destruction of both branches of the family at the great battle of Kuruksetra.

As the story begins, King Pariksit of the Kauravas shot a deer while hunting with bow and arrow. Pursuing the deer, he asks an ascetic if he had seen the wounded deer. Observing a vow of silence, the sage did not answer. This angered Pariksit who then took a dead snake and placed it around the sage's neck. The ascetic's son Srnga was incensed and put a curse on Pariksit. Thus started the bloody feud between the two families.

Significantly, a third party intervenes. Angry over the blasphemous use of one of their own kind, the serpent-gods enter the story. Taksaka, the king of the serpent-people, sends snakes that cause the death of Pariksit.

The story of the blood feud is actually narrated as something, which happened in the dim past. Since the ancient kingdom of the Kurus flourished along the upper course of the Ganges in the 14th and 13th Centuries BC [Comment: Again within the time-period 1600-700 BCE.],

the events may have taken place in the early days of the Aryan invasion when there was much intercourse with the Nagas.

The Mahabharata story begins with the great sacrifice of King Janamejaya. As the sage Vyasa, the son of Pariksit narrates the story, King Janamejaya performs a ceremony to avenge his father's death, a snake sacrifice called the "yajna". Its purpose is to totally destroy the Nagas, the serpent-gods, which supposedly could assume snake or human form at will, and one of which killed Pariksit.

In the ritual, the priest invokes the names of the serpents as they toss live snakes into the fire. Astika, the son of the serpent-king Taksaka, intervenes and pleads with Janamejaya to let his relatives live. The war stories and other narratives were then told as revolving tales at these sacrifices, which were of long duration. It is the view of the Indian historian D. D. Kosambi that the "yajna" itself was not so much an account of a great war but rather it was the story of the great "yajna" sacrifice. In other words, it was a symbolic ceremony of propitiating their serpent ancestors while at the same time expelling them from their cultural heritage.

In the struggle between the two branches of the Kurus to control the plains of the upper Ganges, there is a reflection of the wars of the sons of Enlil and Enki in the area of Mesopotamia. In the Hindu epic, the Pandavas seem to be the victor since they regain most of their kingdom, which had been lost earlier. Started with conventional weapons of the period, such as spears, swords, bow and arrow, the war escalates into the use of more powerful and sophisticated ones supplied by the gods on both sides.

These weapons have all the characteristics of modern missile and nuclear systems. In one instance, one side hurls a missile, which is countered by an opposing missile in the sky. The explosion of the two missiles as they meet causes many deaths below on the ground. The battle has modern connotations. It is as if one side launched a ballistic missile, which was countered by a nuclear-tipped anti-ballistic missile and destroys the incoming missile, causing a deadly rain of radioactive fallout.

After a prolonged war, the Kauravas find themselves losing and in desperate straits. It is then that they decide to end the war through the use of forbidden tactics. In the middle of the night, they descend on the unsuspecting sleeping Pandavas and slaughter most of the warriors. Incensed by the breach of the rules of warfare and the decimation of their army, the Pandavas decide that they have no choice but to use the ultimate weapon, the "celestial weapon" that is capable of defeating all other weapons.

The leader of the Kauravas decides to discharge a similar weapon, one, which apparently produces radioactivity, for he declares, "I will direct this weapon upon the wombs of the Pandava women". He predicts that the Kuru line would become extinct "for the fetus will die". His warning comes true for the weapons produce sterility in all the Pandava women. The war between the Kuru cousins finally ends in a stalemate with the near obliteration of both branches of the family.

SERPENT-GODS OR DRAGONS IN CHINESE HISTORY

While the serpent-god shows up in the form of the dragon in Chinese history and mythology, there is no doubt that we are dealing with the winged, legged serpent or Naga of the Hindus. China chose the dragon as the national emblem for profound reasons. They believed that the Celestial Dragon was the father of the First Dynasty of Divine Emperors and as a result the dragon's pictorial emblem became regarded as inspiring divine beneficence to the land of China.

According to Chinese history, Asian dragons were present at the Creation and shared the world with mankind. Like the Western serpent, the dragon was linked with the development of Man; and it was the dragon that taught him the essential arts such as how to make fire, how to weave nets for fishing, and how to make music.

The Chinese dragon was unrivalled in wisdom and its power to confer blessings and as a result came to symbolise that most beneficent of men, the Emperor, who was believed to have dragon blood. The imperial accoutrements show this affinity with the dragon: the Emperor sat on a dragon throne, rode in a dragon boat, and even slept in a dragon bed.

According to Charles Gould in his classic work on Chinese mythology, the belief in the existence and friendship of the dragon is thoroughly woven into the life of early Chinese history. The Vih King, the most ancient of Chinese books, whose origins are cloaked in mystery, describes the days when man and dragon lived together peaceably and even intermarried, how the dragons came to represent the Emperor and the throne of China, and how the Chief Dragon had its abode in the sky.

In the year 212 BC, the Emperor Tsin-Shi Hwang-Ti ordered all ancient books destroyed and the persecution of learned men for a period of 4 years [Comment: the first "cultural revolution"?]; and as a result of which, at one time 460 savants were buried alive together. During this orgy of suppression of ancient knowledge, the Vih King was considered so sacred that it was specifically exempted from the edict.

[Comment: It is intriguing - although it is probably purely coincidental <?> - that the ancient Library of Alexandria was burned to the ground around this same time-period. That library, too, housed all of the sacred and most ancient of texts from the Middle Eastern civilisations.]

In this classic, many of the ancient emperors are described as having dragon-like features as, for example, Hwanti, which Gould dates to 2697 BC. The Emperor Yaou (2356 BC) is said to have been conceived by a dragon father and a human mother. Emperor Shun, dated to 2255 BC, is described as having the countenance of a dragon.

THE SERPENT AS GOOD AND EVIL IN ANCIENT EGYPT

The duality of the serpent as a source of both good and evil is seen in Egyptian religion probably due to certain singular historical events. In the Old and Middle Kingdoms, it is benevolent and associated with the gods and immortality.

Later, starting with the New Kingdom, in particular the 18th Dynasty, it becomes a sinister creature and an object to be hated and exorcised.

[Comment: If we assume as a given that the historical revisionism of Dr. Immanuel Velikovsky is fact, then the Middle Kingdom ended around 1600 BCE as a direct result of the cataclysms, which also spawned the Exodus and the Thera/Santorini Explosion, i.e., the arrival of the Planet Nibiru into this vicinity. Thus began a "Millennium of the Gods," which lasted until about the year 700 BCE, which is about the time of the advent of the New Kingdom's famed 19th Dynasty, that of Seti the Great and Ramses the Great. If Nibiru's departure caused additional cataclysms at that point in time, coincidentally with the genocidal campaign of Sargon of Assyria, it is easy to see how the rulers of the late Egyptian 18th Dynasty and early 19th Dynasty would cease to view the "Saurian Gods" as benevolent and start to condemn them as sinister.]

On the walls of the tombs of the earlier dynasties, the snake is depicted as a friendly creature, which bears the king on his back into the stellar sky. It is symbolic of the king's being carried by the serpent-god to the land of immortality, to the land of the gods.

At about this time, the snake was adopted as a symbol of kingship or godship and began to appear as the "uraeus", the divine asp on the headdress of the Pharaoh.

But in the New Kingdom after the first kings of the 18th Dynasty had rid the country of the hated Hyksos, the serpent takes on an evil character. It becomes an evil object to be exorcised at rituals. Called Apep or Apop (Greek Apophis), it is the manifestation of the foreign barbaric Hyksos who had invaded and occupied Egypt for hundreds of years.

[Comment: According to Dr. Velikovsky, the Hyksos invaded Egypt at the same moment in time that the Israelites fled, ie, around 1600 BCE. They ruled a conquered Egypt until about 1000 BCE when King Thutmose I of the 18th Dynasty expelled them forever and established the New Kingdom.]

Apop was the original Hyksos ruler and with his descendants ruled from the 14th through the 17th Dynasty. Many of the rulers adopted the name Apop and in particular the last Hyksos king to be defeated by Ahmose and Kamose, the founders of the 18th Dynasty.

Apop possessed many epithets and in ceremonies meant to destroy him was cursed by a number of names. The ritual is reminiscent of the "yajna" ceremony of the ancient Hindus who called out the various names of the snakes as they were thrown into the fire. The Egyptian hatred was deeply rooted in the memory of the cruel rule of the Hyksos kings who systematically destroyed Egyptian culture and monuments. We shall see that these hated people were none other than the descendants of the Rephaim, the offspring of the antediluvian Nefilim, who ruled the lands of the Middle East after the Deluge.

SERPENT-GODS IN AMERICAN AND AFRICAN MYTHOLOGY

Among the Mayas of Central America, snake symbolism was very common. Most of the serpents depicted in their art are feathered, indicating the ability to fly. The ancient Mayan book Chilam Balam relates that the first inhabitants of Yucatan were the Chanés or "People of the Serpent," who came across the sea from the East led by Itzamna, a serpent-god. He was the most important deity in the Mayan pantheon; and as the dominant sky-god, ruler of the heavens, he is one of the few Mayan gods not to be associated with death and destruction.

Itzamna was the creator god, the one who infused the breath of life into Man. As such, he fits the description of the Sumerian god Enki perfectly. Eric Thompson, the dean of Mayan studies, maintains that the term "itzem" from, which the god's name is derived should be translated as "lizard" or "reptile". In fact, Itzamal, the city of the god Itzamna, literally means "the place of the lizard". There are also many anthropomorphic forms of the god Itzamna where he is depicted as half-human and half-serpent.

The benevolent serpent-god is also found in the later Mexican mythology in the Aztec civilisation, which superseded the Mayan one. Quetzalcoatl is the plumed serpent-god who brought the benefits of civilisation to Mexico and taught the science of astronomy and mathematics to man.

[Comment: Sitchin correctly identifies Quetzalcoatl with the Nibiruan Prince Nannar, the Egyptian Thoth and the Greek Hermes. This editor also includes a correlation with the Asian Buddha.]

Legends of serpent-gods also abound throughout the mythology and religion of Africa. To the Dogon of Mali and Upper Volta, their ancient god created the sun and moon, then the earth from a lump of clay, and finally the first primitive beings who were twins called Nummo, half-human and half-snake.

[Comment: And as we know, the Dogons also placed the origin of their gods in the Sirian Double-Star System, which the Egyptians referred to as Osiris and Isis.]

In the Nyoro tribe, legends say that god sent the first human couple down from heaven when he established the world. The man had a tail and produced two maidens and a boy. These in turn bore the chameleon, the father of mankind.

Other African tribes also trace their ancestors to lizard-like people. To the Kumbi, the first men that god created had tails. The Ewe-Ho tribe describes men with tails who had climbed down on a rope to Earth. To the Jagga, their ancestors came down to Earth from heaven on a thread from a cobweb: the ancestor was called "the tailed one".

[Comment: Of course, our modern establishment anthropologists would have us believe that our coccyx tailbones are residual bones from our apelike ancestors. If they only knew . . .]



Chapter 8

THE PATRIARCHS, DEMI-GODS OF THE ANTEDILUVIAN PERIOD

"And a child came out of the dead Sopanim. And he sat on the bed by her side. And Noah and Nir looked at him and behold, the badge of priesthood was on his chest. It was glorious in appearance".

The antediluvian days are remembered as the reign of the god-kings in the Sumerian King List and as the era of the Patriarchs of the Book of Genesis. The sources make it clear that these leaders, which formed the aristocracy that ruled in these days were of divine blood, that is, they were part saurian.

A second group on Earth was the Nefilim or the Anunnaki who descended to live here and to intermarry with human women.

The third group to populate the Earth was Mankind, the Homo Sapiens produced by the Anunnaki as a labour force to do all the menial tasks.

Of the three, we are concerned with the demi-gods, the priest-kings of the antediluvian period, which are remembered in the Old Testament as the descendants of Adam and Eve.

TWO LINES OF DESCENT: CAIN AND SETH

The line of descent from Adam and Eve provided by the Book of Genesis poses many problems, for it not only lists the progeny of Cain but then adds the parallel line of Seth. It even duplicates some of the Cainite names and approximates some of the others.

It would therefore appear that there were two separate streams of tradition but both derived from the same distant source. The original centre of dissemination was manifestly in Mesopotamia. While the name Methusael is clearly Akkadian (MUTU-SA-ILI or "man of god"), the rest of the names have nothing in common with their Mesopotamian antecedents; and it would seem that before they reached the Hebrews, they had gone through a secondary centre of dissemination where they were transformed with local records and traditions.

There is a third list mentioned in the pseudepigraphic literature that has been neglected, presumably because it does not agree with the proposition in Genesis that Abraham inherited the mantle of priesthood from Noah. Provided by the Second Book of Enoch, this list of priest-kings ends with the Patriarch Melchisedek who is transported to the heavens just before the Deluge. It contains many strange and unfamiliar names that do not appear elsewhere in the Scriptures. Also called the Slavonic Apocalypse of Enoch, it is dated to the First Century AD and describes Enoch's ascent to heaven, his deification, and his return to Earth. It is perhaps better known for its line of succession, which avoids Noah and instead passes it on to his brother Nir and then to his son Melchisedek.

In Genesis, the line of Cain was discontinued suddenly, and presumably this change in attitude was related to the murder of his brother Abel. Cain was exiled to the lands east of Eden where he later produced a son also called Enoch who was reportedly the builder of cities, seven in fact, all named after his sons. It is perhaps coincidental that there were seven major cities built by the Sumerians before the Deluge and suggests a common source of origin.

Genesis continues the line of Cain, uneventfully, through Irad, Mehujael, Methusael, and then ends with Lamech. Not content with dropping the line here, the Scriptures left behind a puzzle, a cryptic verse that has been the bane of Biblical scholars. The verse, which ends the line of Cain is as follows:

"Lamech said to his wives, Adah and Zillah, hear my voice, O wives of Lamech, give ear to my speech; I have killed a man for wounding me, a boy for injuring me. If Cain be avenged sevenfold, then Lamech seventy-seven fold".

Genesis then drops all mention of the Cainite line and abruptly begins the genealogy of Seth. Obviously the verse contains the clues to this sudden change of policy. If the line was doomed, what were the reasons? The solution to this enigmatic verse, which ends the line of Cain probably lies in the existence of the two, even three, parallel lines of descent.

THE CAIN-ABEL MURDER MYSTERY

The Biblical explanation for the first recorded murder in the history of Mankind is somehow not convincing for, according to Genesis, Cain killed Abel because his sacrifice was snubbed by the Lord in favour of Abel's. Logically, this alone would not seem provocation enough to cause Cain to commit fratricide. It seems more like a spurious explanation invented by the ancient chroniclers. The answer lies elsewhere and the works of the pseudepigrapha bear this out. A more complete and sinister version of the crime is provided in the ancient document *The Life of Adam and Eve*.

When Eve conceived and bore Cain, she said, according to Genesis, "I have added a human being with the help of the Lord". In the case of Abel, however, the text says merely that "next she bore his brother Abel". Genesis thus suggests, although obliquely, that of the two, the birth of Cain involved the deity. Further clarifications of the paternity of Cain are found in *The Apocalypse of Adam*, a Gnostic document of the First Century AD, wherein Adam reveals to his son Seth that "the Lord, who created us, created a son from himself and Eve, your mother".

If the deity was the father of Cain, while Adam sired Abel, it explains many of the events, which happened subsequently; for if the deity were his father, Cain would be semi-divine, part reptilian and more God-like. It would explain his fierce and bloodthirsty nature and account for the murder of his brother Abel. About the birth of Cain, this document observes that Eve "bore a son and he was lustrous". This is a good description of the shiny luminous hide of the reptile gods.

An unusual and somewhat bizarre description of the crime of Cain is also found in this document, which narrates some episodes in the life of Adam. There are two versions - the Latin or Vita version, and the Greek or Apocalypse one. In the Vita version, Eve has a vision where it is "as is the blood of our son Abel was in the hands of Cain who was gulping it down in his mouth". The Apocalyptic version is somewhat more dramatic, as Eve tells Adam:

"My Lord, I saw a dream last night, the blood of my son Amilabes, called Abel, being thrust into the mouth of Cain his brother, and he drank it mercilessly. . . . And it did not stay in his stomach but came out of his mouth. They got up to see what happened and found Abel killed by Cain".

The crime of Cain was, apparently, not only to commit fratricide but also to eat the flesh and blood of his brother. This behaviour seems more reptilian than human, since Cain was sired by the deity, unlike his brother who had Adam as his father. Cain was therefore half-saurian. This may have been the main reason for aborting the line of Cain, to be superseded by that of Seth.

Whether provoked or not, Cain committed a serious crime, much more serious than just an error in offering a sacrifice. Cain not only killed Abel but ate his flesh and drank his blood. For this barbaric deed Cain was banished to the east to the land of Nod. Then as a sign that Cain came under the Lord's protection, he placed a mark on Cain, the nature of which is not described in Genesis.

In order to protect his semi-divine progeny, the deity warned that "whoever kills Cain shall suffer vengeance seven fold". Strangely, this same statement is repeated in the verse on Lamech, which ends the line of Cain, and obviously the two verses are related.

Cain is considered by the deity to be a bad experiment; but since he is semi-divine and his offspring, he cannot be destroyed but is exiled to a far land so that he nor his offspring can do no more harm. Cain is said to have married his sister Awan at the end of the Fourth Jubilee or about the 200th year of Adam's life.

Rabbinical sources indicate that he died in his 930th year, that is, a year before the death of Adam. In the pseudepigrapha, Cain was reportedly accidentally killed by Lamech, thus fulfilling the curse of the seventh generation.

THE LINE OF SETH: ENOSH, KENON, MAHALA'EL, AND JARED

After Abel's death and Cain's banishment, a third son arrives on the scene. Like Abel, Seth is born of Adam and Eve; ostensibly, the deity has decided not to intervene in the affairs of Man and allow him to produce his own offspring. Seth marries his sister, and Enosh is born. Thus begins the line of Patriarchs, which continues unbroken until the time of the Deluge. The heroes of the Old Testament, quite often and proudly, claim their descent from this Sethite line. Who then were these Patriarchs; and since they were undoubtedly residents of Mesopotamia, what evidence is there in the Scriptures and other ancient writings to link them with the Anunnaki or alien astronauts?

Of the first four Patriarchs, very little information is available in the Old Testament. Enosh means "mortal" or "human being"; and according to the Scriptures, he was considered to be the first mortal or human. It is during his era that the "faces of man became ape-like" according to the ancient Rabbinical sources. It would thus appear that the human countenance became less reptile-like and assumed mammal or ape-like features during the years of Enosh.

It is perhaps for this reason that the generation of Enosh is not treated well in the ancient sources. The Haggadah calls it the generation of the "counsel of the ungodly" since the contemporaries of Enosh were accused of practicing "the arts of divination and the control of heavenly forces". Man was beginning to show a spirit of independence and intellectual curiosity that apparently did not abide well with his reptilian masters.

[Comment: It is my contention that the Nibiruan Hierarchy would rather have not created Man in the first place. One might even go so far as to state that Man was a creature necessitated by their greed and sloth. Once created, however, Man had to be civilised and educated; thus, these Saurian Gods were saddled with this responsibility, like it or not. Probably today, they'd just as soon hope that they are free of us forever, that we are their burden no more.]

The days of Enosh were also marked with many earthquakes, which caused untold misery. Drought and famine followed, and then there was a mass dying off of the population. According to the Third Book of Enoch, the Lord decided to remove his "shekinah" or space craft from the area of the Garden of Eden in the days of Enosh and return to the heavens.

Sumerian sources reveal that at first the chief god An resided at Uruk, the Erech of the Bible, but for undisclosed reasons, decided to return to his heavenly abode, never to come back except on special occasions. He may have left because of the numerous earthquakes and bad conditions at the time of Enosh.

Enosh is said to have lived 905 years; at the age of 90 he begot Kenon or Cainan. Meaning "metalsmith" or "craftsman," little is known of Kenon from ancient sources. Since the second city built was called Badtibira or "city for metal processing," there seems to be an association whose meaning has been lost.

Kenon lived 910 years and begot Mahala'el at the age of 70. Mahala'el or "praiser of the Lord" lived 895 years; nothing is known of him. When he was 65, Jared was born or 460 years after Adam had left Eden. Thus Adam, Enosh, Kenon, Mahala'el, as well as Cain, would all still be living at the time we enter the era of Jared.

Jared was the first Patriarch not to marry his sister. Perhaps it is symbolic of the end of an era where intermarriage among siblings was not only condoned but practiced as a general custom as, for example, among the Egyptian royal family. The days of Jared would be, by calculation of the figures given in Genesis, from the year 460 AA to 1422AA (that is, AA = After Adam or the years elapsed since the birth of Adam).

William W. Hallo in his article on "Antediluvian Cities" (Journal of Cuneiform Studies, Vol. 23, No. 3) suggests that Jared or Yered, as it is sometimes given, means "he of Eridu". This would place Jared at the city of Eridu, just as Enosh was at Badtibira, and Enoch at Sippar.

The days of Jared are of major significance to human history for it was then that the Nefilim first descended. Jubilees state that "in his days the angels of the Lord, who were called Watchers (Nefilim), came down to Earth in order to teach the sons of Man, and perform judgment and uprightness upon the Earth". The arrival of these astronauts during the days of Jared is also reported in the First Book of Enoch and later verified by documents found among the Dead Sea scrolls.

ENOCH OR ENMEDURANNA, THE FAVORITE OF THE GODS

The information on Enoch in Genesis is sparse and little mention is made of him. Enoch was 165 years old when his son Methuselah was born. Enoch then lived 200 more years at, which time "Enoch walked with God, then was no more, because God took him". The phrase

"walked with God" has been generally interpreted to mean that he ascended to heaven during his lifetime. This cryptic phrase implies, nevertheless, of the existence of some fuller narrative about Enoch, lost or omitted from the Old Testament.

Enoch became a hero in Jewish apocalyptic literature and two books were ascribed to him, the "Ethiopic" and "Slavonic" books. The figure of Enoch was especially significant in the spiritual movement from, which the Dead Sea scrolls originated. His story and writings are treated in the Book of Jubilees, and he plays an active role in the Hebrew Apocalypse of Enoch, which is ascribed to the Palestinian scholar Ishmael.

Enoch's ascent to heaven is actually just the beginning of a fabulous career, wherein Enoch became "divine" and was made chief of the heavens, second only to the deity himself. After his ascent he came back to his family briefly to teach his son Methuselah the wisdom he had learned and written down in heaven.

After a brief stay here he returned to the space craft for six Jubilee years. During this period he apparently commuted between the space ship and Earth. The apocalyptic literature mentions his residence in Eden and on Mount Qatar, an unidentified place, which could very well be the city of Sippar in Mesopotamia.

ENOCH'S "RISE" TO POWER

The elevation of Enoch to the status of a god is recounted in the Slavonic Enoch. Enoch himself reveals the experience:

"When 165 years were complete for me, I fathered my son Methuselah; and after that, I lived 200 years...On the assigned day of the first month, I was in the house alone...And I lay on the bed sleeping...Then two huge men appeared to me, the likes of, which I had never seen on earth...And they stood at the head of my bed and called me by my names".

Enoch awoke and was terrified.

"Then these men said to me, 'Be brave Enoch, in truth do not fear, the Eternal God has sent us to you. And behold, you will ascend with us to heaven today.'"

He was told to tell his sons and household that he was leaving. He was then taken up "on their wings" to the heavens.

Enoch was given a tour of the space ship. In one area he saw 200 dejected "angels" and was told that they were the ones who had descended, committed many crimes, and were being held for trial. Enoch's clothes were taken away, and he was "anointed" and given "clothes of glory," a symbolism to show that he was changed physically, made over like one of the gods.

This is just the reverse of what happened to Adam in the Garden of Eden; he lost his "cloud of glory" and then was given clothes. It appears from what happened subsequently that Enoch received some form of "divinity" here at this time. Then a "pen for speed-writing" was given to Enoch, and books were read to him while he copied dictation about the "marvels and secrets of heaven".

He remained on the ship for 60 days, then was returned to Earth to spend 30 days to impart his knowledge to his sons. He was then picked up and flown back to the space ship where he was to be the chief investigator for the inquiry into the crimes of the Nefilim.

The Hebrew of Third Book of Enoch contains the testimony of Rabbi Ishmael, the famous Palestinian scholar, where he dreams he is taken to heaven and meets Metatron who appears

to be the most powerful being there. "Why is your name like the name of your Creator with 70 names?" asks Ishmael. "You are greater than all the Princes, more exalted than all the angels, more beloved than all the Ministers". Enoch answers, "Because I am Enoch, the son of Jared". He then describes how he was made chief of the heavens over the objections of the angels.

Enoch is made acting chief with all the titles and powers of office.

He is given the "divine names," the seventy names, which confer power over the heavens and earth. These names seem to be like the Tablets of Destiny or the MEs of the Sumerian gods. They are formulas of devices, which give the owner absolute control over certain aspects and categories of life.

[Comment: Again we find similarities to the attributes of the mysterious "Archons of Destiny".]

Enoch served as Metatron (from the Greek "metathronos" or "the one who serves behind the throne") for 6 Jubilee years or 300 years. According to this document, he was resettled in Eden; and while little is known of these 300 years when he served as Metatron, he presumably commuted back and forth between a city on Earth and the space ship.

THE CRIMES AND TRIAL OF THE CRIMINAL ASTRONAUTS

Jubilees states that in the days of Jared "the angels of the Lord, who were called Watchers, came to Earth in order to teach the sons of man". These are the Nefilim who are described in Genesis 6:

"Now when men began to increase on Earth and daughters were born to them, the divine beings (elohim) saw how beautiful were the human daughters and took them as their wives any of them they liked . . . It was then that the Nefilim appeared on Earth - as well as later - after the divine beings had united with human daughters".

[Comment: My Revised Standard Version of The Bible describes it differently. Here is what my Bible says about this same event in Genesis 6:1-8.

["When men began to multiply on the face of the ground, and daughters were born to them, the sons of God saw that the daughters of men were fair; and they took to wife such of them as they chose. Then the Lord said, 'My spirit shall not abide in man for ever, for he is flesh, but his days shall be a hundred and twenty years.'

["The Nephilim were on the Earth in those days, and also afterward, when the sons of God came in to the daughters of men, and they bore children to them. These were the mighty men that were of old, the men of renown.

["The Lord saw that the wickedness of man was great in the Earth, and that every imagination of the thoughts of the heart was only evil continually. And the Lord was sorry that he had made man on the earth, and it grieved him to his heart. So the Lord said, 'I will blot out man whom I have created from the face of the ground, man and beast and creeping things and birds of the air, for I am sorry that I have made them.' But Noah found favour in the eyes of God".

[In the Jewish and Ethiopic traditions, Nefilim means "sky people".]

There were 200 astronauts who descended in the days of Jared onto Mount Hermon in northwest Palestine near Lebanon.

In the Babylonian records of creation, the Enuma Elish, a large group of divine beings descended to Earth. Tablet VI of the epic reveals that the Anunnaki were quite restless in their space ship.

Having achieved freedom from labour with the creation of Man, they were becoming increasingly bored and restless. It was then decided to resettle part of them on Earth. Accordingly, 300 of them descended to Earth while another 300 remained on the space ship. Called the "Igigi," they were presumably the ones with specialised functions, the technicians of the spacecraft.

The well-intentioned plans of the Nefilim or Anunnaki appear to have changed for the worst, for soon thereafter they began to engage in a variety of activities that raised the wrath of both god and man. The Ethiopic Book of Enoch suggests that their descent was a secret and unauthorised act of a group of rebellious "angels".

"In those days, when the children of man had multiplied, it happened that there were born unto them handsome and beautiful daughters. And the angels, the children of heaven, saw them and desired them and they said to one another, 'Come, let us choose wives for ourselves among the daughters of men and beget us children.' And Semyaz, being their leader, said unto them, 'Let us all swear an oath and bind everyone among us by a curse not to abandon this suggestion but to do the deed.' Then they all swore together and bound one another by the curse. And they were altogether 200".

[Comment: One would presume that if Cro-Magnon could interbreed with the Saurians in the first place, then this interbreeding is still possible. (It's part of that "skin thing" again.) Also it is stated only that the saurian males interbred with the mammalian females. There is no mention of saurian females plotting to secretly "fornicate with" mammalian males. This leads to the thought that the birth-process physical-mechanism would predominate from the female side, since these recorded crossbreeds were born live, like other mammals. If saurian females interbred with mammalian males, they were obviously more discreet and more selective about it but probably bore their young encased in some sort of eggshell, for final incubation. So, it seems like "boys will be boys," no matter, which planet you live on. Is this reassuring, or what?]

During this time, Enoch was performing the work of a scribe at a hidden location on Earth; "no one of the children of God knew by what he was hidden and where he was," notes the account, although it makes it clear he was among the Anunnaki of the Mesopotamian valley. He is then approached by the "Nefilim of Heaven" and told to go among the "Nefilim of Earth" and apprise them of their crimes. "Enoch, scribe of righteousness," he is told, "go and make known to the watchers of heaven who have abandoned high heaven and have defiled themselves upon the Earth".

"Enoch approached the Nefilim and warned them that, 'There will not be peace with you, a grave judgment has come upon you. They will put you in bonds, and you will not have an opportunity for rest. You have shown to the people deeds of shame, injustice, and sin.'"

As a group "they were all frightened and fear and trembling seized them". They begged Enoch to draw up a letter of forgiveness and to petition the deity on their behalf. Enoch did as they requested.

At this time, the records say, Enoch was in the area of Dan, near Mount Hermon, where the Nefilim are said to have originally landed. Enoch flew up to heaven in a spacecraft or "fiery chariot" and in his words "the winds were causing me to fly and rushing me high up into heaven".

The deity who heard Enoch's petition on behalf of the Earth-bound Nefilim greeted him. The deity was angry and not disposed to be merciful, mainly because it was not proper for a mortal to intercede for the Nefilim. It just was not done in the scheme of things. Rather it was more fit and proper for them to intercede on the behalf of Mankind.

He chastised them thoroughly, "for what reason have you abandoned the high, holy eternal heaven?" He contended that they had been spiritual beings "possessing eternal life but have defiled yourselves with women and liked them producing blood and flesh, which will die and perish".

It seems that their offspring were more mammal than reptile, and again we see that equation, contrasting eternal life and the physiology of the Anunnaki with that of mortals of blood and flesh.

But the plans of the Nefilim on Earth went awry, and they produced creatures quite unlike their reptilian forbears. The "divine" race was becoming diluted, and the mammalian genes appeared to dominate the reptilian strain, which became recessive. This factor may have been the main reason, which led to the experiments in genetic engineering, one of the major crimes levelled against the Nefilim.

In order to redress the unforeseen and unwarranted dilution of the saurian strain, the Nefilim began experiments in changing the genetic codes, hoping in this way to reestablish their strain as the dominant one. These experiments apparently got out of control, for one of the accusations against the Nefilim was to practice "alchemy" by "changing a man into a horse or mule or vice versa, or transferring an embryo from one womb to another".

Other cryptic references indicate that these experiments also involved animals, for "they began to sin against birds, wild animals, reptiles, and fish". Monsters of all sorts were produced; these in turn oppressed mankind in the years before the Deluge.

The Nefilim then turned to cannibalism, not a great change morally to a race used to human sacrifice. The increase in human population and the catastrophes of the period produced extreme food shortages. The religious literature relates how "the giants consumed the produce of all the people until the people detested feeding them. So the giants turned against the people in order to eat them".

The gods in heaven were incensed over these activities and swore to eliminate the offspring of the Nefilim, which caused havoc on Earth. The deity directed the "avenging angels" to,

"Proceed against the bastards and the reprobates and against the children of adultery; and destroy the children of adultery and expel the children of the Watchers from among the people. And send them against one another so that they may be destroyed in the fight".

The Athrasis Epic version of the creation describes a condition of famine and desperation just before the Deluge. The land had become barren because of the drought. People roamed about in despair due to disease and illness. The dead were everywhere and, as the tablets reveal, each family "devours" the other, and then finally eat their own young.

[Comment: As horrible as this may sound, it is not uncommon. A mid-20th Century famine in Vietnam resulted in parents eating their own young children.]

The actual trial of the children of god is not described in the books of Enoch, yet there was a decision handed down for Enoch to transmit to them. "He testified about the Watchers who

had sinned with the daughters of man; he testified against them all," relates the book of Enoch. The verdict is given, and in Enoch's words,

"Judgment is passed upon you. From now on you will not be able to ascend to heaven unto all eternity, but shall remain inside the Earth, imprisoned all the days of eternity. Before that, you will have seen the destruction of your beloved ones".

There are two parts to the verdict: the Nefilim will be imprisoned in the earth, and secondly their offspring will be destroyed. Their imprisonment in the Earth is reflected in the Mesopotamian epics where some of the Anunnaki suffer a similar fate.

In the Sumerian epic Descent of Ishtar to the Nether World, some of the Anunnaki live in the nether world where the goddess Ishtar visits them. [\[Inanna/Hathor/Aphrodite/Lakshmi\]](#) It is a "land of no return," a land of darkness and misery, where the "prisoners eat clay for bread and drink muddied water for beer".

ENOCH AS METATRON AND ENMEDURANNA

Enoch went to heaven in a fiery chariot according to the Haggadah, and here he was changed physically and made divine as the first step in becoming chief of the heavens, second only to the deity himself. The Hebrew Book of Enoch describes his ascent to power over the objections of the angels. Apparently, the deity did not trust the angels and brought Enoch up to the heavens to straighten things out. Three of the ministering angels ask the Lord "what right has this one to ascend to the height of heights?" The Lord replies, "I have chosen this one in preference to all of you, to be a prince and ruler over you in the heavenly heights".

He is given the name Metatron and the title Prince of the Divine Presence. These titles and powers of Enoch have made it difficult for Biblical scholars to try to fit him into the doctrine of monotheism.

Enoch or Metatron is placed in charge of the heavenly staff and given access to all parts of the heavenly abode or ship. Enoch also assumes control over all the vehicles, rockets, and other technical equipment. In modern terms, Metatron is the Chief Executive Officer answerable only to the President or the Chairman of the Board.

The similarities between Enoch and Enmeduranna, the Sumerian king, is so striking as to indicate that the stories about Enoch and the stories of the legendary god-king of Sippar come from a common source.

While the Biblical records preserve a partly expurgated narrative of Enoch, many of the original mythological motifs of Enoch continued to exist in the oral tradition until they reached their present form in Jewish pseudepigrapha, medieval legends, and mystical literature.

Both Enoch and Enmeduranna were the seventh ruler before the Deluge, Enoch being the seventh Patriarch in the line of Seth, and Enmeduranna the seventh antediluvian king of the Sumerian King List. Often called a priest-king in the books bearing his name, Enoch ruled both on Earth and in the heavens.

Enmeduranna ruled at Sippar, the space port of the antediluvian gods. His name EN-ME-DUR-ANNA means "the Lord of the MEs that connect heaven and earth," or in other words, the king who controls the Tablets of Destiny that control the flights between heaven and Earth. This may be why Enoch is given so much importance among the Patriarchs because he was in charge of Sippar, the space port and the Sumerians' most important city.

According to Jubilees, Enoch made incense offerings on Mount Qatar. Listed as one of the four sacred places on Earth, along with the Garden of Eden, Mount Sinai, and Mount Zion, Qatar is otherwise not identified in the religious literature, except that it is referred to as the "mountain of the east".

Since the reference point of this entry in Jubilees is Mount Sinai, the mountain of the east would be in the general direction of Mesopotamia. It would logically be the ziggurat at Sippar, the artificial mountain where Enmeduranna was priest-king.

THE MYSTERIOUS LAMECH, THE SON OF METHUSELAH

Methuselah, the son of Enoch, is given little coverage in Genesis. His son Lamech, however, is the subject of an historical mystery. In both the Cainite and the Sethite tradition, Lamech is the son of Methuselah. Genesis devotes much space to explaining the activities of the line of Cain, and then drops the line altogether. Quite cryptic in nature, there is some meaning here that has been lost to antiquity.

According to this lineage, Lamech had three sons - Jabal, Jubel, and Tubal-Cain. His wives were Adah and Zillah. He was thus the first admitted polygamist, and the father of the founders of nomadism, the musical arts, and metalworking. Lamech is the seventh generation according to the Cainite lineage and the numbers 7 and 77 seem to play an important part in his poem in Genesis:

"Lamech said to his wives, Adah and Zillah, hear my voice, O wives of Lamech, give ear to my speech; I have killed a man for wounding me, a boy for injuring me. If Cain be avenged sevenfold, then Lamech seventy-seven fold".

The reference to killing a boy and a man, leading to a curse to the 77th generation, has been a puzzle to scholars for centuries. Who then were these people who were so important as to bring such drastic retribution to Lamech?

The answer may be found in the Haggadah, which provides details of the slaying of Cain. In the story, Lamech was reportedly old and blind; and when he went hunting, he was led by his son Tubal-Cain, who would tell his father when game came into sight, so that Lamech could shoot at it with his bow and arrow.

Once he aimed at some horned creature, which Tubal-Cain thought to be a beast. In fact, it was Cain bearing the "sign of Cain," a horn in the forehead, according to the Haggadah, but more probably a pair of horns on the head.

Lamech killed him and in despair, he struck out inadvertently killing his son Tubal-Cain. Fanciful as the story goes, it accounts for the killing of a man and a boy, both of which were not just ordinary people. Cain's slaying was serious since he was half-reptile and protected by the gods as one of their own.

By the days of Lamech, the Anunnaki or Nefilim had become the bane of mankind. The hatred for these barbaric ancestors may have led Lamech to murder Cain; and while mankind may have applauded it, the gods were certainly not pleased. There is an echo of this in the treatment of Melchisedek, the grandchild of Lamech, who was taken away by the Nefilim to prevent his being killed by the people.

As Priest-Kings, the Patriarchs were considered to be allies and friends of the gods, presumably because they themselves were part saurian. Reptile vestiges must have made them easily recognisable; and these characteristics, possibly a patch of scaly skin on the chest or

face, or perhaps the remnants of reptilian features on the countenance, would be considered by humans as the so-called "badge of shame". This may have been why Noah was so upset when seen naked by his sons.

THE LAMECH OF THE LINE OF SETH

It would seem that there were two different traditions of the antediluvian Patriarchs that originated from the same source. Why the two Lamechs were so different is an interesting puzzle that seeks a solution. Perhaps some of this confusion can be traced to the events of the time.

Enoch appears to be the last of the Patriarchs beloved and trusted by the gods. He went up for the second time in 987 AA (Years After Adam) in our calculations, to become Metatron and preside over the trial of the Nefilim. The Nefilim reportedly descended during the days of Jared; and since he was born in 460 AA, the troubles caused by them were between 460 AA and 987 AA.

In Noah's time a second group descended and again caused many problems for humanity. While there is no evidence that the gods did not trust Methuselah as a priest-king, the minimum amount of publicity he receives in all the ancient documents indicates he was not very popular. Neither was Lamech, for in the Slavonic Book of Enoch, Methuselah passes the mantle of priesthood to Nir, thereby bypassing the generation of Lamech; and what is more significant, skipping over Noah, his eldest son. Of this Lamech, Genesis 5 has this to say:

"Lamech was 182 years old when he begot a son. He named him Noah, which is to say 'This one will bring us relief from our work and the toil of our hands, out of the very soil, which the Lord had placed under a ban.' After the birth of Noah, Lamech lived 595 years and begot sons and daughters. All the days of Lamech came to 777 years, then he died".

The Scriptures seem ambivalent when it comes to Lamech, torn between the evildoer of Cain and the laudable one of Seth. What is not often perceived is that while the Patriarchs had prodigious lifespan, they dovetailed to such an extent that, according to the chronology of Genesis, the total elapsed time adds up to no more than 1656 years.

In fact, if this chronology is used, at the time of Lamech's birth in the year 874 AA, all of the Patriarchs were still alive, Adam and Cain being the first to die in 930 and 931 AA, respectively.

Therefore, the events of the days of Jared, when the Nefilim first descended, through the generations of Enoch, Methuselah, Lamech, and Noah, up to the Deluge, were probably no more than 700 or 800 years. The ends of the lifespan of Lamech and Methuselah coincide with the onset of the Deluge, leading one to believe that they both died in that catastrophe.

METHUSELAH AND THE PRIEST-KINGS NIR AND MELCHISEDEK

Although he was the longest lived of the Patriarchs - 969 years - little is known of Methuselah. He is mentioned in Pseudo-Eupolemus, a fragmentary source of the First Century BC, attributed to the Greek writer Eupolemus, who is believed to have drawn his knowledge from the works of Berossus and Polyhistor.

According to Eupolemus, Methuselah obtained knowledge from "the angels and passed this to mankind". This may refer to the knowledge that was passed by Enoch to his family on his first return to Earth. Like Enoch, Methuselah must have commuted freely between Earth and the space ship.

In a story from the Dead Sea Scrolls, Lamech was worried over the strange appearance of his new son Noah and asked his father Methuselah to see Enoch for an explanation. Methuselah apparently had no problem in reaching Enoch who was at that time in the orbiting space ship.

Methuselah was also warned of the coming catastrophe. The Slavonic Enoch reveals that 200 years before the event, he is told that "destruction of the Earth is drawing near". At the same time, he is told to summon Nir, the second son of Lamech, and to brief him on the coming disaster, "then I will preserve the son of your son Lamech, his first Noah".

While Methuselah's grandson Noah is well known in the Scriptures as the hero of the Deluge, there are very few references to his second grandson Nir, the son of Lamech, nor is there much information of Nir's son Melchisedek.

Both are considered to be Priest-Kings in the tradition of the Patriarchs. When Enoch left to return to the space ship after instructing his son Methuselah, the mantle of priesthood was passed to him. Then the Earth was plunged into darkness.

Methuselah and his brothers, with the sons of Enoch, built an altar and sacrificed sheep and oxen to propitiate the gods. It seemed to work; at least there was a respite of ten years before the world was disturbed again.

Just before Methuselah died, the deity told him to transfer the priesthood to Nir. For some reason, the generation of Lamech is passed over. Methuselah was also to brief Nir on the coming destruction of the world by earthquake and rising waters, and by "the great storage of the waters of heaven that will come down to Earth". Presumably, this refers to the collapse of the cloud canopy encircling the Earth.

It is at this time that Nir's wife Sopianim, who had until then been sterile, suddenly conceived with child. She claimed that Nir nor any other man had slept with her, suggesting that the father was probably a Nefilim. Nir was not convinced of her innocence and banished her from his sight. Later, as she was about to give birth, he visited her; suddenly she died at his feet. They wrapped her in burial garments and placed her on the bed while they left to prepare her burial. They returned to the house to the surprise of their life. Sopianim had produced a child, and as the Slavonic Enoch states:

"And a child came out from the dead Sopianim, and he sat on the bed at her side. And Noah and Nir came in to bury Sopianim, and they saw the child sitting beside the dead Sopianim, and wiping his clothing. And Noah and Nir were very terrified with a great fear because the child was fully developed physically, like a three-year-old child. And he spoke with his lips, and he blessed the Lord. And Noah and Nir looked at him and behold, the badge of priesthood was on his chest, and it was glorious in appearance".

Noah and Nir dressed the child in priestly garments and gave him the name Melchisedek. Noah suggested to Nir that the presence of the child be kept secret from the people for they would not understand and put him to death. This "badge of priesthood" that he bore on his chest and that made him so unique that he was immediately recognised as part divine was none other than the "mark of the Nefilim," probably a patch of scaly lustrous hide.

This sign of divinity, a patch of scaly skin, is also mentioned in the Hindu classics. In the Mahabharata, one of the demi-gods Karna is born of the sun god Surya [\[Nibiruan equivalent as yet unidentified\]](#) and an Earth mother. As such he is born "clad in a coat of armour, like a divine being". Karna makes a pact with the gods to give up his divine armour in order to obtain a sophisticated weapon. After accepting the celestial weapon, Karna begins to keep his end of the bargain. He begins to cut off the "armour" from his body with sharp tools.

"The gods, the mortals, seeing Karna cut off part of his own body, roared with approbation, because no sign of pain was visible on his face, or were any scars left on his body".

Just as the Hindu sun god was Karna's father, the same may have been true of Melchisedek. Melchisedek, also called Adonizedek (Joshua 10), means "My Lord is Zedek". Zedek was the Hebrew name for the Roman sun god Jupiter [= Enlil/Zeus/Osiris]. Noah probably also carried the "mark of the Nefilim" as we shall see.

Later Nir was informed that soon a great catastrophe would envelop the Earth and destroy mankind, but his son Melchisedek would not perish. A messenger appeared later to take Melchisedek away, for he said, "when the people find out about the child, they will seize him and kill him". Melchisedek was taken aloft to his new home, the ship orbiting the Earth.

THE MELCHISEDEK PRIESTHOOD

The tradition of the priesthood of Melchisedek is entirely dropped from the Old Testament, and instead it is vested in Aaron, brother of Moses, later to be replaced by the tribe of Levi or Levites. The priesthood of Melchisedek was kept alive, however, by the Mormons who gave this tradition precedence over all other priest in the Scriptures.

The higher priesthood of the Mormon Church, or more correctly the Church of Jesus Christ of Latter-Day Saints, is called the Melchisedek Priesthood. Aaron and Levi are given less importance, for the lesser priesthood is called the Aaronic Priesthood, of which the Levitical Priesthood is but a sub-division.

The Book of Mormon traces the origins of the Melchisedek Priesthood back to the days of Abraham, to the person of that name who was high priest and King of Salem (later Jerusalem) to whom Abraham paid homage and a tithe of ten percent.

THE STRANGE APPEARANCE OF NOAH

Genesis asserts that "Noah found favour with the Lord . . . Noah was a righteous man; he was without blame in that age. Noah walked with God". The only other Patriarch who "walked with God" was Enoch who became deified in his lifetime.

Although Noah was not deified or made divine in the religious literature, his Sumerian counterpart Utnapishtim was made immortal and sent to live with the gods. For some reason the Hebrew priesthood decided not to immortalise Noah.

Like his nephew Melchisedek, Noah was physically different. In the lost Book of Lamech, scraps of which have been recovered in the Dead Sea Scrolls, Noah was so physically different when he was born that Lamech appealed to his father Methuselah, who in turn asked Enoch, whether or not Noah had been conceived by the Nefilim.

Methuselah was told that Noah was not from one of the divine beings but was from his own son Lamech. What then is this physical difference that so disturbed Lamech? Was this the difference that caused such consternation to Noah and his sons after the Deluge?

Genesis 9 makes much of the incident after the Deluge when Noah, drunk from too much wine, collapsed in a drunken stupor in his tent. Ham entered and saw his father naked and told his two brothers, who proceeded back into the tent with a cloth and covered the naked Noah. Finding out that his son Ham had seen him naked, Noah loses all sense of reason and puts a curse on Ham and his son Canaan.

One wonders about this irrational reaction. Was it because Noah wanted to hide the vestiges of his reptilian past? The sensitivity of Noah in being seen naked can only mean that he bore the "sign of the Nefilim".

Just like his nephew Melchisedek, it may have been a large badge-like area of scaly skin or hide on his chest.

Relations between humans and the Nefilim and their offspring were so severely strained just before the Deluge that open warfare had actually broken out, and any vestige of reptilian ancestry in man was considered to be a "badge of shame". Melchisedek was whisked away by the deity in order to prevent the people from killing him.



Chapter 9

THE REPHAIM: WARRIOR-GODS OF THE WESTERN LANDS

"The offspring of the alliance between the angels and the Canaanite women were the giants, known for their strength and their sinfulness. They have many names; sometimes they go by the name Rephaim". The Haggadah

After the Deluge a race of semi-divine warriors inhabited the lands of the Levant. Called the Rephaim, they were apparently installed as the defenders of the Western Lands and the space facilities at the beginning of the Third Millennium BC. At this time they owed their loyalty to

the kings of Mesopotamia, especially to Nannar/Sin who was the legitimate overlord of these lands.

When their cities in the Transjordan and elsewhere were destroyed by the eastern kings who invaded in the 21st Century BC, the Rephaim lost all fealty to legitimate authority and became an independent martial force in the Western Lands. They then became a formidable and uncontrollable force that dominated and plagued the people of these lands for the next thousand years.

It was the Rephaim who built the impregnable glacis-type fortifications whose ruins are found all over the Levant from Egypt to Anatolia. It was their descendants, called the Hyksos, who occupied Egypt for over four hundred years and under the Biblical name Amalekites, prevented the Hebrew tribes under Moses from entering the land of Canaan.

[Comment: The historical revisionism of the Velikovskian School also equates the Hyksos with the Amalekites, but traditional historians place these two events 600 years apart. This is an interesting "slip of the tongue," so to speak, by Mr. Boulay. It adds more credibility to his entire theory, because there is nothing inherently contradictory between this information and the Velikovskian scenario. Dr. Velikovsky states that the Hyksos were the same people as the Late Chaldeans, or Assyro-Babylonians, all of whom came from Mesopotamia in the first place.]

Under various regional names such as Anakim and Philistine, they controlled the lands settled by the Hebrew tribes for the period known as that of the Judges. As a political and military force, they were finally destroyed by the combined efforts of the Judean Kings Saul and David, in combination with Kamose and Ahmose, the first kings of the Egyptian 18th Dynasty. The history of the Rephaim is, as we shall see, interwoven with the destiny of the Hebrews from the days of Abraham until those of Solomon.

[Comment: Dr. Velikovsky also synchronises the beginning of Egyptian Dynasty 18 with the period of Saul and David. Queen Hatshepsut herself becomes the Queen of Sheba; the Land of Punt, the Land of Israel. This is amazing. An establishment scientist could attack Boulay's theory on this ground alone. Also, the giant Goliath was a Philistine. Obviously Goliath was a Rephaim hybrid.]

THE WARRIOR GODS: THE REPHAIM

In 1929, archaeologists excavating at Ras Shamra on the coast of Syria a few miles north of the modern city of Latakia found a library of clay tablets dating to the 15th-12th Centuries BC. This site turned out to be the location of the ancient city of Ugarit, a main commercial stop on the trade route from northern Mesopotamia to the Mediterranean.

[Comment: Dr. Velikovsky also based much of his historical revisionism on the Ras Shamra Tablets. To put this into some sort of time framework, the Exodus/Hyksos Invasion/Santorini Cataclysm occurred in 1600 BCE. Add to that, 2700 years for a date of 4300 BCE, the beginning of our recorded history when the Planet Nibiru departed for the Oort Cloud. Their return in 1600 BCE generated these cataclysmic events. The "giants" that were living in the Middle East between 4300-1600 BCE would have been left over from the previous Nibiru Perihelion. The Period of the Judges would correspond to the years 1500-1100 BCE, and by 1000 BCE King Solomon was on the throne of Israel. About 300 years later, the Planet Nibiru once again made its last return to the Oort Cloud.]

Several of these tablets refer to an enigmatic people called the "rpum". These tablets have been called the Rephaim Texts because of the close analogy with the Hebrew term "rpm" or Rephaim.

The tablets concern a summons to attend a great banquet being given at an unspecified place to honour their great chief god El. It describes how the Rephaim prepare their horses and chariots, and after travelling for two days, arrive the next day at the site of the feast.

A great number of animals are slain for the banquet, and vast quantities of wine are supplied. This banquet lasts for seven days. In these tablets, the heroes are referred to as the "Rephaim of Baal," but they themselves are also considered to be deities since they are occasionally called "ilnym" or gods.

[Comment: Baal/Bel/Belus/Balder equals Baron Marduk of the Planet Nibiru.]

The noted Biblical scholar Adrian Curtis in his book Ugarit (Rash Shamra) has suggested that these Rephaim of the Ugarit tablets should be distinguished into three categories:

1. The Rephaim of the Earth or the "rpians". These appear to be the elite charioteers who came to the banquet.
2. The Rephaim of Old or "rpim qdmyn" or the royal ancestors. They were probably the antediluvian Nefilim.
3. The Rephaim who are gods or "rpum ilnym" or the heavenly Rephaim. These are presumably the Anunnaki who remained in the space ship, sometimes called the "Igigi".

It is the Rephaim of the Earth, which concerns our researches here. They are the descendants of the Nefilim, and their assignment was to protect the Western Lands as a semi-divine race of professional warriors.

TWO THOUSAND YEARS OF DOMINATION

The Rephaim were people indigenous to the land of Canaan in the Third Millennium BC. They first appear in Genesis 15 when, in the days of Abraham, they are listed as one of the native peoples of Canaan. In the year 2068 BC, when Yahweh concluded a covenant with Abraham at Hebron, he catalogued the people of the land as follows:

"To your offspring, I give this land, from the river of Egypt to the great river, the River Euphrates: the Kenites, the Kenizzites, the Kadmonium, the Hittites, the Perizzites, the Rephaim, the Amorites, the Canaanites, the Girgashites, and the Jebushites".

At this time, the Rephaim are listed as one of the major nations of the land. Some 600 years later, at the time of the Exodus, when the Israelites were about to cross the Jordan River into Canaan, Deuteronomy 7 lists the seven nations of Canaan as the Hittites, Girgashites, Amorites, Canaanites, Perizzites, Hivites, and Jebushites.

The Rephaim are conspicuous by their absence. It would seem that in the intervening years they were wiped out as a nation or as a cohesive political force.

As we shall see, many of the Rephaim and their cities of the Transjordan were destroyed in the days of Abraham. The remnants settled in the western and southern part of Palestine; as a scattered people, they were still a powerful force to contend with and were known under various local names such as Anakim, Amalekites and Philistines.

THE WARRIOR-CLASS OF GIANTS

The Scriptures make it clear that the Rephaim were the descendants of the Nefilim and that they were giant ferocious warriors who dominated the Western Lands for two thousand years with their superior iron weapons and chariots and that their fortress cities were virtually impregnable.

They are described as giants in the Book of Numbers when, during the Exodus, Moses decided to send scouts north into the land of Canaan to reconnoitre the land before any serious penetration would be attempted. The twelve scouts returned with a very pessimistic report:

"They went into the Negeb and came to Hebron, where lived Ahiman, Sheshai, and Talmai, the Anakites . . . However, the people who inhabit the country are powerful, and the cities are fortified and very large; moreover, we saw the Anakites there . . . All the people that we saw in it are men of great size; we saw the Nefilim there - the Anakites are part of the Nefilim - and we looked like grasshoppers to ourselves, and so we must have looked to them".

[Comment: The word "Ahiman" is suspiciously similar to the word "Ahriman", which may be the Hindi linguistic equivalence for Prince Enki/Agni.]

Forty years later, as the Israelites attempted again to enter Canaan, this time by taking the roundabout way through the Transjordan, they again encountered the Anakites.

[Comment: According to historians at Israeli universities, the term "forty" something was a colloquial of the period when the Scriptures were written. "Forty" meant merely "a lot". Thus, they wandered for forty years actually means they wandered for a long time. It rained for forty days and forty nights means it rained a lot. One might even extend this colloquialism into more recent times. Ali Baba and the Forty Thieves could mean only Ali Baba and his big gang of thieves.]

As they skirted the land of Moab, they were told not to harass the Moabites or to engage them in war. The land they were told was "formerly inhabited by the Emin, a people great and numerous and as tall as the Anakites. Like the Anakites, they are counted as Rephaim, but the Moabites call them Emin".

Thus, the Anakim or Anakites are equated to the Nefilim and the Rephaim, the former being their name before the Deluge and the latter the term they were known by after the catastrophe.

The Rephaim and their cousins were a fierce martial race, giant in stature, equipped with iron weapons and war chariots. When the average inhabitant of the Western Lands was about 5 to 5.5 feet tall [about 1.5 meters], the 9 and 10 foot [3 meters] Rephaim must truly have been an imposing sight. After the Israelite reconnaissance team returned from Canaan, they reported to Moses that the Anakim they saw were giant people; "we looked like grasshoppers to them," they declared.

King Og of Bashan, reportedly the last of the Rephaim in that area, was described as a huge man whose bedstead was 9 cubits long and 4 wide. A cubit was measured by the length of a man's forearm and varied slightly among the ancient people. Using a cubit of 18 inches [45.54 centimetres], the bedstead would be 13.5 feet by 6 feet [4.15 X 1.85 meters]. A cubit of 15 inches [38 centimetres] would make it 11 by 5 feet [3.38 X 1.54 meters].

The Philistine Goliath who fought David was six cubits and one span tall, according to the Scriptures. By the above calculations, he would be ten or eight feet tall [2.46-3.08 meters], depending on the size of the cubit used. Goliath and his brothers were called "rph" or Rephaim in Hebrew, although traditionally the term has been translated as giant.

The famous Samson was probably also a Rephaim. While the Old Testament dotes on his fabulous accomplishments, his size is not given. In the Haggadah, however, he is called a "rph" or giant.

Born near Beth Shemesh in Lebanon, his name is clearly related to Hebrew "shemesh", which means Sun or the god Shamash [= [Prince Utu/Apollo, the Sun God](#)]. His mother was reportedly impregnated by "Yahweh's envoy," one of the demi-gods. Samson refused to marry one of the Hebrews and instead chose a Philistine woman, presumably because she was one of the Rephaim.

Judges 14 describes one of his exploits, which sounds very much like the parties of the Rephaim at Ugarit. When he was at Timnah, a town near Beth Shemesh, it is said that "Samson staged there a party for seven days because that is what the elite fighters used to do". He is undoubtedly repeating the exploits performed by his ancestors at Ugarit. Samson's home was just a few miles from Baalbek or Beth-Shemesh, the sacred place where the Mesopotamian gods met and feasted in the 4th and 3rd Millennia.

[[Comment: As we know from the Sitchin material, Baalbek was the Nibiruan Airfleet Headquarters, commanded by Princess-Royal Inanna under the higher command of her brother and secret lover, Nibiruan Space Commander Prince Utu.](#)]

As warriors, the Rephaim were an awesome force. They had a variety of iron weapons that outclassed their opponents. Their large composite bow was said to outrange any other bow.

In the Second Millennium, their iron chariots terrorised the countryside. Protected by their glacis-type fortifications, their cities were invulnerable; from these citadels they often burst forth and ravaged the surrounding countryside.

At the time of Abraham, the fortifications of the Rephaim were strategically located along the King's Highway in the Transjordan to protect the lands from the north, east, and south. The invasion of the eastern kings in 2085 BC and the destruction of these fortified cities marks the end of their loyalty to established authority. They migrated to the west and built new fortified cities patterned after the glacis-type design.

This military class was known in the Old Testament by a variety of names, depending on where they lived and their tribal associations. They did not mix with the other indigenous people and were given native names such as Emin by the Moabites, Zamzummin by the Ammonites and Avvim by the people of the Negeb.

Originally occupying Lebanon and the Mount Hermon area, they spread north to coastal Syria and to the Transjordan where they built a string of fortified cities. In the western part of Palestine, they became allied and intermarried with the Caphtorim, who had come over from Crete and settled in the coastal areas, later to be known as Philistines and Phoenicians.

[[Comment: Although they are not physically Rephaim nowadays, what used to be called Philistines are the modern-day Palestinians. Perhaps, however, the warlike bent of the Palestinians can be genetically traced back to their ancestor Philistines.](#)]

Those that lived among the native people were generally called Anakim or Anakite, named after their ancestor Anak. Hebron was their capital city. A particular group of Rephaim settled in the Negeb and the Seir area and became known as Amalekites, or descendants of Amalek. These became the scourge of the Hebrews during the Exodus.

THE GLACIS-TYPE FORTIFICATION

Excavations at Jericho have revealed that it is one of the oldest cities in the world. It was occupied continuously, with occasional interruptions and destructions since circa 8000 BC, until about 1500 BC when it was destroyed for a final time, never to be rebuilt. For our purposes here we are concerned with the Bronze Age period.

Archaeological remains show that Jericho flourished as a major city from about 3200 until about 2200 BC when there was an abrupt break in occupation. At this time, the strongly fortified city was destroyed by a heat so intense that the bricks of the walls encircling the city were burnt red right through the centre.

The site was rebuilt and reoccupied; but after 2000 BC, an entirely new system of defence was introduced here - the glacis or scarp-type of fortification. This system of defence is not only found at Jericho but also all over Palestine, northern Syria, and even in the delta of Egypt. Its invention is usually attributed to the Hyksos.

The system of defence consists of a steeply sloping scarp of soil surfaced with brick, tile, or plaster, surrounded by a stone wall and a moat. At the top of the sloping scarp or glacis is another wall. Thus at Jericho, a reconstruction of the defences shows a stone revetment ten feet high [3.08 meters] and a plastered slope at an angle of 35 degrees running to a height of 35 feet [10.77 meters] above the revetment. On its crest there is a high wall of brick; this brick wall thus stands back from the stone wall at the bottom of the slope a distance of 65 feet [20 meters]. A cross-section of the defence fortification reveals its formidable appearance.

After 2000 BC, many of the cities of the west were defended this way. It meant that there was a common culture or organisation, which bound all these cities together. This common bond was the military engineering genius of the Rephaim.

This type of defence was found at Beth-Shean, Shechem, Gezer, Megiddo, Hazor, Saruhen, and many other cities in Palestine. They are also found in Anatolia and northern Syria at Alalakh, Karchemish, and Ugarit. They also appear in Egypt in the Delta region. The glacis defences, curiously enough, do not appear in Transjordan where an important civilisation is known to have flourished between the 23rd and 22nd Centuries, when a long line of fortified cities existed along the main north-south road known as the King's Highway.

These cities were destroyed at that time never to be rebuilt for a thousand years. Moving westward, these Rephaim learned from this experience and rebuilt their cities in such a way as to prevent such a wholesale destruction again.

At the same time they lost their loyalty to the Sumerian kings, refuted established authority, and became maverick troops, roaming the lands as bands of armed warriors. It was much like the roving knights of the 14th Century AD in Europe, who had lost all fealty as the feudal system broke down, and terrorised the lands of northern France.

Secure behind their impregnable glacis-type defences, the Anakim of the 19th through the 11th Centuries BC terrorised the surrounding lands. These forays are described in the Book of Judges.

Leaving their citadels in their war chariots, they ravaged the countryside and pillaged at will. Any organised effort at resistance was quelled immediately. They reinforced their dominance of the land by keeping control over the manufacture and the use of iron.

The First Book of Samuel reveals how there was no smith to be found in all the land of Israel, and any repairs to metal tools such as plowshares and sickles had to be done by the Philistines and their allies the Kenites who were skilled in metalsmithing. In this way, the Rephaim remained in control of the lands of Egypt and Palestine for centuries.

TRANSJORDAN, HOME OF THE EASTERN REPHAIM

When the kings of Mesopotamia invaded Palestine in 2085 BC, they passed by way of Damascus, then followed the King's Highway, which ran south to Elath on the Gulf of Aqaba. This route brought them up against the citadels of the Rephaim, a sort of Maginot Line that stretched the length of the Transjordan to protect the land of Palestine from such an incursion.

The power of the invading kings, numbered as much as 800,000 according to the Haggadah, must have been overwhelming indeed, for they not only crushed these fortified cities but they never were rebuilt and the land remained unoccupied for a thousand years. The account in Genesis gives their route as follows.

Entering the Transjordan from the north, they first defeated the Rephaim at Ashteroth-Karnaim. Heading south, they then swung west to destroy the Zuzim at Ham, the citadel that protected the crossroad over the Jordan to Megiddo and the Sea.

Returning to their original route, they then defeated the Emin at Shaveh-Kiriathaim in southern Transjordan. Successfully penetrating the Arabah, they then swung over to destroy the Amalekites in the area of Kadesh. Although only a few cities are mentioned in the Genesis account, there were presumably many others destroyed.

The identification of these people is provided by the Biblical account, which gives the route of the Israelites 600 years later. At this time, they encircled Palestine to enter the Jordan Valley by the same route as taken by the invading kings, except they did it from the south.

Deuteronomy 2 states that the land of Ammon was "formerly inhabited by the Rephaim, whom the Ammonites called Zamzummin, a people great and numerous, and as tall as the Anakites". They had been wiped out as a nation earlier and their land resettled by the Ammonites. The Zuzim of Genesis and the Zamzummin of Deuteronomy are one and the same people. In the Jewish Midrashic literature the name Zamzummin means "great masters in war", and the people were reportedly the offspring of the alliance between Canaanite women and the Nefilim of old.

The Emin are also referred to in Deuteronomy. In speaking of Moab, it states that "it was formerly inhabited by the Emin, a people great and numerous and as tall as the Anakites. Like the Anakites, they are counted as Rephaim, but the Moabites call them Emin".

After the Israelites had skirted the lands of Moab and Ammon, they came to the country of Sihon. At that time, the eastern part of Palestine or the Transjordan was divided as follows: from the Wadi Zered at the bottommost part of the Dead Sea to the River Arnon stretched the land of Moab. Its capital was Shaveh-Kiriathaim, the fortress capital of the Emin destroyed some centuries earlier.

North of the Arnon and up to the Wadi Jabbok lay the land of the Ammonites where the Zamzummin lived and were widespread as far as the Jordan River where their capital at Ham was destroyed in the same invasion.

Upon crossing the Jabbok, the Israelites challenged the Amorites led by King Sihon who had made Heshbon his capital. North of these lands was the kingdom of Og of Bashon whose capitals were Edrei and Ashtaroth. Ashtaroth-Karnaim had been the first major city of the Rephaim to be challenged and destroyed by the invasion.

The kingdom of Og comprised Bashon and the Mount Hermon region and extended to the Jordan River in the west. Salcah was at its eastern extremity and Dan in the northwest.

In Deuteronomy, Og is called the last of the Rephaim, and particular mention is made of his huge stature as shown by the size of his bedstead, which measured nine cubits long and four cubits wide. It was captured by the Israelites and put on display in the city of Rabbah.

[Comment: It is incredible, isn't it, to realise that the inferior forces of the Sapien Cro-Magnons took it upon themselves to rid this planet of all vestiges of the sordid Saurian past. No wonder they felt so elated when they captured the bed of the last king and put it on public display!]

The ease, with which Joshua captured the lands of Transjordan indicates that they were scantily populated by the remnants of the Rephaim. However, it was not always so.

At a Bronze Age site near Bab Edh-Dhra just above the coastal plain east of the Lisan (the tongue of the Dead Sea), archaeologists found evidence of a dense civilisation that flourished from 3300 BC until about 2100 BC at, which time it was destroyed by a conflagration that is reflected in the ruins. The area seems to have been abandoned. A vast cemetery found here attests to a very large population during the Bronze age, the time when it was occupied by the Rephaim.

These people used the charnel-house type of burial, consisting of a circular well-built mud and brick structure, sometimes lined with stone. The charnel house was usually placed in a section of slope cut horizontally so that part of it was below ground and the upper part protruding above the surface. It is estimated that there are at least 20,000 of these burial chambers in the area.

Anywhere between 12 and 15 burials were made in each tomb. These burial chambers seem to have all been abandoned at about the same time. Before the inhabitants left, they burned a number of bodies inside. Most of the mortuary buildings contained a large deposit of ash near the doorway, indicating that this was the last event that occurred before the tombs were sealed. It remains a puzzle to this day.

In view of the ease of the advance of the invading kings in 2085 BC through a series of formidable defenses of the Rephaim, and the evidence that the area remained unresettled for a thousand years, would suggest that the invaders used some kind of weapons that contaminated the land.

The contamination of the dead in Transjordan would explain the reason for burning the bodies and sealing the tombs, and why the area remained relatively uninhabited for a thousand years thereafter. It may have taken that long for the poisoned land to recover and for the memory of the holocaust to be erased from the minds of the native population. It explains why the Rephaim moved westward and settled the lands there.

HEBRON, METROPOLIS OF THE ANAKIM

Shortly after Abraham arrived in the land of Canaan in 2092 BC, he went to Egypt where he stayed for a while only to return to Canaan suddenly in 2086, the year before the invasion. At Bethel, he split his forces and while Lot took part of the army to the valley of Siddim, Abraham retired to the areas south of Mamre in the Hebron area. With the help of the Anakim generals Eshkol, Aner, and Mamre, Abraham pursued the departing invasion army. Who, then, were these allies of Abraham?

They are identified in the Book of Joshua as Anakim. Kiryat-Arba was the ancient name for the city of Hebron, and it was the "metropolis of the Anakim". Kiryat-Arba meant the "city of Arba" and was named after the father of the Anakim.

When the Israelite spies went up and scouted Canaan during the Exodus, they came to the region of Hebron, which they said was inhabited by Ahiman, Sheshai, and Talmi, all called children of Anak. These sons are described as Nefilim and were of extraordinary stature and power.

The names of the sons of Anak do not appear elsewhere in the Old Testament, probably because they are not of Semitic origin. It is noteworthy, however, that in the list of the Hyksos kings who ruled Egypt, one bears the name of Sheshai.

Like the Amalekites, the Anakim are vilified by the Hebrew Scriptures. The Amalekites had prevented the Israelites from entering directly into Canaan after their flight from Egypt. When the Israelites finally settled in Canaan some forty years later, they were told, according to Joshua 11, that the Anakim had been eliminated from the lands of Judah and Israel.

"Joshua moved at the time to wipe out the people of Anak: from the Highlands, from Hebron, from Debir (from all the people of Israel and from all the Highlands of Judah!). Along with their towns, Joshua utterly destroyed them. None of the people of Anak were left in the land of the Bene Israel. Only in Gaza, and in Gath, and in Ashdod did they remain".

The claim was somewhat premature, however, for during the next 400 years, the period equated to that of the Judges, the Anakim and their Amalekite and Philistine allies controlled and ruled the land and caused the Hebrew tribes much difficulty.

No reason is given for such a blank policy towards the people of Anak, and the excoriation is strongly similar to the curse against the Amalekites. The Anakim appear to have blocked the occupation of the Israelites mainly in the mountainous regions of the west. These were the citadels of the Philistines.

THE REPHAIM OF WESTERN PALESTINE: THE PHILISTINES

According to Biblical tradition, the land of the Philistines comprised five fortified cities, which dominated the surrounding lands as far as Beersheba and Debir. Their main cities of Ashdod, Ekron, Gath, Gaza, and Ashkelon had withstood all the efforts of the Israelites to dislodge them after the Exodus and in the ensuing period subjected the tribes to continual harassment with their chariots bursting forth from their citadels.

These Philistines are called Anakim in Joshua 11; in Jeremiah 47 they are referred to as the remnants of the Anakim. Who, then, were these Philistines who were supposedly part of the Anakim?

[Comment: As we know from the research by Zecharia Sitchin, the Anakim of The Bible are the same beings as the Anunnaki of the Sumerian records.]

Genesis 10 states that the Philistines were descended from the Caphtorim or Cretans who settled in the coastal areas displacing the native Avvim. In fact, one curious reference in the Book of Amos indicates that the deity brought the ancestors of the Philistines from Crete and settled them in Canaan, just as he brought the Israelites out of the land of Egypt. In this sense they appear to be a "chosen" people.

These Cretans intermarried with the Rephaim, producing a race of fierce warriors who came to be known as Philistines to the Hebrews. Their territory overlapped with that of Amalekites

in the south and Anakites in the west; at time, the Scriptures seem to confuse the names of these three groups of people.

The Philistines were also related or at least allied with the people of the northern coastal cities later to be known as Phoenicia. This is indicated in Jeremiah 47 when he prophesies the fate of the Philistines:

"Because for the day is coming to destroy all the Philistines, to cut off from Tyre and Sidon every helper that remains. For the Lord is destroying the Philistines, the remnant of the coastland of Caphtor. Baldness has come upon Gaza, Ashkelon has perished. O remnant of the Anakim, how long will you gash yourselves?"

The Philistines occupied the western hill country as early as the time of Abraham. After the destruction of Sodom and the other cities of the Valley of Siddim, Abraham and his family settled near Beersheba. In order to live here, they had to pay tribute and make a treaty with Abimelech, the King of the Philistines, who apparently controlled the area at the time.

Abraham had to purchase land rights and obtain permission to live there. After the pact was sealed, "Abimelech, and Phicol, Chief of his Troops, left and returned to Philistine country". This statement makes it clear that the Philistines did not live here yet they controlled the land: it is also evident that the appearance of Abimelech's Chief of Troops meant that they had a large military force on hand to enforce their claims.

THE AMALEKITE-HYKSOS EQUATION

The Exodus is believed to have occurred in the middle of the 15th Century BC, at the time of natural disasters that spoiled the end of the Middle Kingdom in Egypt. It was a period of chaos, which made it possible for Moses to lead a rag-tag army of refugees out of **Egypt** to try to reach the land of Canaan.

[Comment: This period of chaos, which included the Thera/Santorini Cataclysm and the Polar Axis Shift, occurred not during the 15th but the 16th Century BCE. See Ages in Chaos by Dr. Immanuel Velikovsky. This "Age of Chaos" was caused by the return of the Planet Nibiru for its last perihelion, which continued until about 700 BCE.]

The complete collapse of government and military power in Egypt allowed the Amalekites to penetrate the land easily from their position in the Negev. In their attempts to enter the land of Canaan, the refugees under Moses ran into this irresistible force of professional warriors. They too were on the move, but in a westerly direction.

A pitched battle at Rephidim and numerous skirmishes convinced Moses that they could not penetrate this formidable army. The Amalekites moved into the delta of Egypt and occupied it almost unopposed by a disintegrating government and disorganised army.

Upon leaving Egypt, the Israelites entered the Wilderness of Shur and appeared to be headed for the land of Canaan by the most direct route. It was "the 15th day of the second month" after leaving Egypt that they camped at Rephidim.

It is here that they ran into the main body of the Amalekite horde. Although Moses claimed it as a victory, it was a costly one for they were hard-pressed and very close to defeat. This was but one of a series of battles with the Amalekites.

The migrating force led by Moses was harassed continuously by the descendants of the Rephaim as it is recounted in Deuteronomy 25:

"Remember what Amalek did to you on your journey, after you left Egypt - how, undeterred by fear of God, he surprised you on the march, when you were famished and weary, and cut down all the stragglers in your rear".

The ferocity of the attacks of the Amalekites closed the direct approach to Canaan at Rephidim. Yet they were to be blocked once more before they decided to turn south and more indirect route into Palestine. It was then that a curse was placed on the Amalekites, as pronounced in Exodus 17:

"I will utterly blot out the memory of Amalek from under the heaven ... The Lord will be at war with Amalek throughout the ages".

The barbarity of the Amalek attacks is described in the works of the Haggadah. This battle apparently took place after the Amalekites had captured the cities of the delta of Egypt. Here they had obtained the archives where the Hebrews had lived and had obtained the tables of descent for the Hebrews, the names of their chiefs and the different families.

The Amalekites appeared before the Israelite camps and taunted the Hebrews by name to come out, to make peace with them and to transact business. Those who took the bait and answered the call were slaughtered and their bodies horribly mutilated.

[Comment: Isn't it absolutely amazing how much horror and slaughter and bloodshed that there has been in the history of this planet?!]

Forced back into the desert, the Israelites spent forty years before they could enter Canaan by the indirect route through the Transjordan.

[Comment: As has been noted, the term "forty" something, as in 40 years, was merely a contemporaneous colloquialism that meant "many years" or "a long time".]

Settling among the Rephaim and their allies, the Hebrew tribes remained at the mercy of the Amalekites and their allies for the period of 400 years, known as the time of the Judges.

[Comment: It is stated in The Bible that the period of time between the Exodus and the completion of the Temple of Solomon at Jerusalem was 480 years. However, when the exact year-by-year chronology of this period is analysed, it becomes apparent that this 480-year period was only a rough estimate. Once again you are referred to Ages in Chaos by Dr. Immanuel Velikovsky, as well as the treatise June 15, 762 BCE: A Mathematical Analysis of Ancient History by this editor, published in The Velikovskian: A Journal of Myth, History and Science, August 1994.]

The Amalekites were not just a loose confederation of nomadic tribes, as has been suggested by most Biblical commentators. There are many Biblical references, which dispute this view. The most significant are the following.

At one time (Numbers 24), it was predicted of Israel that "their kings shall rise above Agag". This statement makes it clear that Agag, who was the last Amalekite king, was of such high stature that later kings of Israel would be measured against him. This would certainly not be said of just a tribal chief.

Secondly, when Saul captured this Agag, he was referred to as "Agag, the King of the Amalekites". (1 Samuel 15:8) This Agag was not only a person of high stature but a king as well. If Agag was such a powerful king, then it follows that he must have led a great nation.

A third reference reveals that Saul besieged and defeated the Amalekites at a place called "the city of Amalek". (1 Samuel 15:5) Logically such a powerful prince leading a great nation must have had a large city as his capital. This evidence does not describe a group of disorganised nomadic tribes. It shows that the Hebrew tribes were up against a very powerful nation.

THE RULE OF THE HYKSOS KINGS IN EGYPT

The country that the Hyksos conquered was a helpless land, one devastated by natural calamity. After the loss of the Pharaoh and his army, there was no resistance in Egypt and the invaders moved into the delta area with no opposition. From there they spread south, conquering the cities and nomes [sic] and placing puppet kings to rule the provinces.

Although the Old Testament attributes the destruction of the Egyptian army to their pursuit of the fleeing Hebrews, it is more probable that it was destroyed attempting to stop the inflow of the Hyksos.

Occupying the Nile Valley, the Hyksos built a fortress capital city at Avaris, traditionally placed in the delta, but more probably located in the Wadi El-Arish, also called the Brook of Egypt, which was the historical boundary between Egypt and Palestine.

The Hyksos capital was strategically placed to defend the approaches to Egypt from the east, the direction of invasions in the past. In fact, since the Hyksos or Amalekites were spread throughout Palestine as well as Egypt, the location in the Wadi El-Arish was a natural one and enabled them to control Palestine as well as Egypt.

The Hyksos or "foreign kings" are not mentioned in the Old Testament by that name, yet archaeologically there is evidence of their occupation everywhere in Palestine and Syria - their uniquely designed fortress cities. This glacis-type defense occurs in the delta of Egypt, throughout the land of Canaan and as far north as Anatolia. Truly, the people known as Hyksos must have been known in the Old Testament by another name.

Much of the information available on the Hyksos comes from Josephus who in his *Against Apion* quotes the Egyptian historian Manetho on the character of these people and the effects on the native Egyptian culture:

"There came, after a surprising manner, men of ignoble birth out of the eastern parts, and had boldness enough to make expedition into our country, and with ease subdued it by force, yet without hazarding a battle with them. So when they had gotten those that governed us under their power, they afterwards burnt down our cities, and demolished the Temple of the Gods, and used all the inhabitants after a most barbarous manner".

Josephus then relates how they appointed a king whose name was Salatis who made his capital at Memphis. He collected tribute from both the upper and lower regions of Egypt and left garrisons at strategic places that gave him control over the whole land. Josephus also states that fearing an invasion from the East by the eastern kings, he founded the fortress city of Avaris to protect against this potential threat. Logically, it would be east of the delta where it could protect the approaches to Egypt.

The Hyksos are credited with introducing the war chariot to warfare, new types of swords, and the strong composite bow. With their superior weapons and their ruthless nature they were able to impose their will on the Egyptians for 400 years, a period, which equates with that of the Judges in Palestine.

LIFE IN PALESTINE AMONG THE AMALEKITES

With certain native peoples as allies, the Amalekites controlled Canaan with an iron hand. The Scriptures reveal that the Hebrew tribes had to settle and live among the Amalekites who inhabited and controlled the plains of Judah. In other areas, they often attacked and harassed the Hebrews, sometimes in conjunction with other people.

According to the Book of Judges, they joined Moab against the Israelites to capture the city of Jericho; at another time, they fought battles with the Hebrews who lived in the valley of Jezreel.

Since most of the cities of Canaan were in the hands of native people, the migrating Hebrews were forced to settle in the less desirable areas between the cities. Here they were vulnerable to periodic raids from all directions. Most of the tribes expressed frustration because the cities and lands, which had been assigned by Joshua were still under control of the native people.

Thus, the tribe of Menassah lived among the fortified cities of Beth-Shean, Dor, Iblean, Megiddo, and Tanach, which remained in Canaanite hands. The tribes of Ephraim, Zebulun, Asher, and Naphtali could not seize the cities in their assigned lands - those of Gezer, Nahalal, Acco, Sidon, Helbah, Rehob, and Beth-Avath, for example. The five cities of the Philistines remained unconquered, as well as all the land of Lebanon from Mount Hermon to Harmath.

Behind their impregnable fortifications, the Amalekites would bide their time and then periodically burst forth from their citadels and raid the land in their iron chariots. One of their favourite tactics was to wait until the crops were ripe for harvest, and then they would drive their cattle ahead of them and,

"Destroy the land's produce . . . They would leave no means of livelihood - sheep, ox, or donkey . . . They would enter the land to devastate it. So Israel became utterly destitute".

For over four hundred years the Amalekites and their allies ruled this way, the Hebrew tribes never knowing when the ferocious sons of the Rephaim would break out of their cities and attack the settlers.

From their capital city at Avaris they could explode into the Negev and devastate that area at will. Josephus describes the citadel of the Hyksos, which Salatis built east of the delta. It was a city:

"He made it very strong by the walls he built around it, and by a most numerous garrison of 240,000 armed men whom he put into it to keep it. Here Salatis came in summer, partly to gather corn and pay his soldiers their wages, and partly to exercise his armed men and thereby terrify foreigners".

It has been somewhat puzzling to historians how the Hyksos/Amalekites could have maintained control over the lands of Egypt and Palestine for such a long time. It can be easily explained, however, by their ruthless nature and military ability, and their policy of keeping the people of the lands they occupied impoverished and weaponless.

[Comment: It should once again be emphasized at this point that traditional historians who deride the Velikovskian School do not equate the Amalekites with the Hyksos, because traditional establishment historians separate these two peoples by a period of 600 years. It is unclear to this editor whether R. A. Boulay was a Velikovskian follower or arrived at his conclusions independently of the Velikovskian School.]

In the First Book of Samuel it explains how the Amalekites and Philistines controlled the supply and use of iron:

"There was no smith to be found in all the land of Israel, for the Philistines had said to themselves, 'The Hebrews might make swords or spears.' So all Israel would go down to the Philistines to repair any of their plowshares, mattocks, axes, or sickles. So at the time of the battle of Michmash neither sword nor spear was available to any of the soldiers who were with Saul and Jonathan".

With their chariots, iron weapons, and composite bows, the Amalekites and Philistines were virtually unbeatable against an enemy who best could muster Stone Age weapons. In the first battles of Saul and David against these formidable foes, the only weapons that were available to the Hebrews were clubs, stone slings, simple bow and arrow, and stone-tipped spears. It was not until much later, when they could capture and seize sufficient iron weapons, that the tide turned and the Israelites began to drive the Amalekites from the land.

REVOLT IN EGYPT AND PALESTINE

The Egyptian puppet king Sekenenre who ruled from Thebes started the revolt against the Hyksos kings. At that time, they ruled from Avaris and left puppet kings throughout Egypt to carry out their wishes. The revolt was carried on by his sons Kamose and Ahmose who recovered the lands of Egypt. The war of Kamose against the last Hyksos king Apophis is preserved on a stele, which was first erected at Karnak. It describes his attack on the river fortress Avaris and how he seized hundreds of ships, some of which contained "produce of Retinue". Kamose boasts that he had "made Apophis see a miserable time," and then adds that "the Prince of Retinue, weak of arms, who planned many things in his heart, but they have not come to pass for him".

Retinue is usually identified as the land of Palestine. Thus the Prince of Retinue who seemed to be allied with Kamose was probably none other than Saul who at that time was besieging the Amalekites at El-Arish. Kamose was able to reoccupy all of Egypt except their citadel at Avaris. His successor Ahmose completed the defeat of the Hyksos with the help of the Israelites. Ahmose not only drove out the Hyksos but also pursued them to Saruhen, a fortress city on the border of the land of their allies, the Philistines. After a six-year siege, Ahmose destroyed this stronghold and the remnants of the Hyksos. We can read a direct account of these events in the biography of one of his officers, who with Ahmose attacked Avaris and destroyed it, and then moved on to Saruhen where he besieged the city.

The Scriptures also describe battles against the Amalekites at the Wadi El-Arish and other places on the border of Egypt. In the First Book of Samuel, Saul was advised by the prophet Samuel to go forth and destroy the Amalekites.

"So Saul summoned the army and mustered it at Telaim - two hundred thousand foot soldiers and ten thousand men of Judah. Then Saul went to the city of Amalek and lay siege at the Wadi. Saul defeated the Amalekites from the Wadi toward Shur on the border of Egypt. He captured Agag, king of Amalek, alive and utterly destroyed all the people with the edge of the sword".

[Comment: One wonders what the Nefilim and Anunnaki, watching these events from their parked Planet Nibiru, thought about this wholesale slaughter of their saurianized brethren and kinsmen.]

The account maintains that the city was besieged from a wadi. There is only one riverbed (wadi) in southern Palestine or northern Egypt and that is the Wadi El-Arish, which forms the

traditional boundary between Egypt and Palestine. At certain times of the year it is a full-fledged river; there is strong evidence that in ancient time it was flooded most of the year.

In the Scriptures, the Wadi El-Arish is often referred to as just "the Wadi". Saul fought the Amalekites from "the Wadi toward Shur on the border of Egypt". The wilderness of Shur is that area between the Wadi and Egypt; it was the first wilderness the Israelites entered after the Sea of Passage. Thus the city of Amalek had to be El-Arish just as the city of the Hyksos was Avaris. It is strange that scholars have not noted the close philological association of El-Arish and Av-aris.

[Comment: Dr. Velikovsky certainly noticed this philological relationship. Considering the intransigence of establishment scientists to modify their chronological philosophies, it is not strange at all to this editor that they have not noted this fact. Since traditionalists place the Hyksos 600 years further back in time than the Amalekites, there would be no need for them to note it.]

The last Hyksos king was called Apop or Apophis (Greek). The Amalekite king captured by Saul at the Wadi was called Agag. The similarity of the two names is so remarkable as to require further elucidation. The explanation can be found in the way early Hebrew was written. Early Hebrew shows a striking resemblance between the letter G or "gimel" and the letter P or "pei". No other Hebrew letters were so much alike. Each letter is an oblique line connected to a shorter, more oblique line and is similar to the number 7. The size of the angle between the two oblique lines constitutes the only difference. Since the vowels in early Hebrew are interchangeable, Agag can easily become Apop. It thus appears that the last Hyksos king and the Amalekite king Agag were one and the same person.

It is a known fact that the Eighteenth Dynasty, which began the era of the New Kingdom in Egypt, started with Ahmose and the expulsion of the Hyksos. It is also true that the first Hebrew king was Saul who, with David, presided over the extinction of the Amalekites. Placing these monarchs in the same time period, rather than hundreds of years apart, solves many of the chronological puzzles in both Egyptian and Biblical history. This alteration is necessary to understanding the history of the Middle East from the time of the Deluge to the days of the Judaeen Kings.

[Comment: That is precisely the contention of Dr. Velikovsky. However, making Saul the contemporary of Ahmose automatically forces a 600-year period of historical duplication in the histories of Egypt and Assyria/Babylonia, as well as a short 20-year period of duplication in the history of Greece following the Battles of Thermopylae and the Eurymedon. All of these duplications and "ghost correlations" are discussed and delineated in meticulous detail in the aforementioned treatise June 15, 762 BCE: A Mathematical Analysis of Ancient History by your editor Roberto Solàrion. For information on how to obtain a copy of this treatise, which was published by Ivy Press Books of Forest Hills, New York, please send e-mail.]



Chapter 10

THE DELUGE AND OTHER PROBLEMS OF CHRONOLOGY

"The myth of the great flood is recorded in America from the Eskimos and Hare Indians in the north of North America to the Araucanians in the south of South America".

CAUSES AND EFFECTS OF THE DELUGE

The catastrophic event, which resulted in the inundation of the Earth was so devastating that it is remembered in all the cultures of the world. The Judaeo-Christian religion is probably unique, for it blames the sinful nature of man. In Genesis the reason given for the Deluge was the moral depravity of man:

"And God saw how corrupt the Earth was, for all flesh had corrupted their ways on earth".

In the Sumerian epics, it was brought on by the caprice of the gods. The Gilgamesh Epic is silent on this point and merely states that the gods in counsel decided it. A more detailed explanation is provided in the fragmentary Atrahasis Epic where Mankind is blamed because he is noisy and deprives the gods of their rest:

"Enlil held a meeting. He said to the gods, his sons: 'Because of their noise I am disturbed; because of their tumult I cannot get any sleep.'"

The inundation that engulfed the Earth has been described in numerous sources. Probably the best known and most vivid description is contained in Genesis:

"All the fountains of the great deep burst forth, and the sluices of the sky broke open".

The Sumerian account seems to support this description. In the Gilgamesh Epic, the underworld footings collapsed, the dikes gave way, and a tempest swept the land. In the works of the Pseudepigrapha it was prophesied that "the great storages of the waters of heaven will come down to Earth".

From these accounts, therefore, the dynamics of the catastrophe can be described as twofold. First, there was a heavy sustained downpour that lasted for weeks, even months, and secondly, gigantic tidal waves generated by earthquakes swept the lands.

In the works of the Haggadah, the cloud cover is given as the major source of water. These ancient Hebrew legends refer to the Deluge as a union of water from the firmament above with the water issuing from the Earth. Therefore, the question arises, by itself would the collapse of the vapour canopy provide enough rain to engulf the world lands?

It has been estimated that if the atmosphere were composed of pure moisture and suddenly condensed, it would amount to no more than 30 feet [10 meters] of water, certainly not enough in itself to inundate the Earth. However, the oceans of the Earth hold more than 200 million cubic miles of water.

The sudden movement of this mass of water would be enough to drown about three-quarters of the present surface of the planet and in some cases as deep as 30,000 feet [10,000 meters]. The tidal movements, in addition to the condensation of the clouds, would certainly provide enough water to drown even the largest continent.

A number of theories have been advanced to explain the event, which triggered the catastrophe, from planetary near misses by the planets Mars or Venus to a shifting of the Antarctic icemass.

[Comment: That last sentence indicates that Boulay was well aware of the theories of Dr. Immanuel Velikovsky, because only Dr. Velikovsky discusses near-misses by Mars and Venus. In the Sitchin material the shifting of the Antarctic icemass is blamed, and this editor personally never felt that Sitchin was correct about that. In my opinion, the "Deluge" was caused by a Polar Axis Shift engendered not by Mars or Venus but by the arrival or departure of the Planet Nibiru - "Hyperborea".]

Rabbinical legends suggest it was a cosmic event, which also caused changes in the positions of the stars. It states that two stars were removed from the constellation Pleiades, and these were replaced by two stars from the constellation of the Bear. The legends also suggest there were other changes among the celestial spheres during the year of the Deluge, involving the sun and the moon, although these changes are not specified.

[Comment: This is most interesting. Pleiades or not, there are two important but mysterious stars in the Sirius System, Sirius A and Sirius B. This removal of a star could refer to the explosion of the red giant Sirius B and its collapse into an invisible brown dwarf neutron star, events, which are closely related to the capture of the Planet Nibiru by this solar system.]

Whatever the cause, it was significant enough in intensity to divide the history of Mankind into two great periods. The antediluvian era is known as the time of the gods: the "golden age" in many mythologies. What had been achieved by man and god was washed away by the disaster.

It is generally accepted that the end of the Ice Age had liberated huge quantities of water; this may also have contributed to the increased flooding of the Earth. The date of the end of the Ice Age has been arbitrarily placed at various dates, generally around 10,000 BC. There is evidence, however, that it could have occurred as recently as 4000 BC.

In his book *Worlds in Collision*, Velikovsky introduced evidence to show that Niagara Falls, which was created at the end of the Ice Age, may be only 7000 years old or less. This was deduced by geologists studying the gradual wearing down of the rocks of the bed of the falls, creating today what is a horseshoe-shaped contour. At the rate of the yearly erosion, and even allowing for an increased rate in earlier days, they suggested that Niagara Falls were created about 4000-5000 BC.

[Comment: Mystery solved - he has read Dr. Velikovsky's books.]

Evidence from all over the world indicates that the antediluvian sea level was much lower than it is today. Lower sea levels would mean that the old coastlines would be different. If the continental shelf had been the original coastline of the continents, world seas would have been 150 to 200 feet [45 to 65 meters] lower than they are today. The continental shelf is of sedimentary origin, indicating that it had existed as the coastline for a very long time.

The collapse of the cloud or vapour canopy would in itself have supplied a part of this water, perhaps as much as 30 feet. But the mechanism, which caused the vapour canopy to collapse and brought on the Deluge, may have also ended the Ice Age or Glacial Period as well. The

melting of the glacial ice and the cloud precipitation could have raised world sea levels to what they are today. The waters over the continental shelf of Eastern North America vary in depth up to 600 feet; but most of this is about 200 feet deep. A drop in the sea level of 200 feet would expose most of the continental shelf.

The same is true of the Persian Gulf, where a drop of 150 to 200 feet would uncover most of the land and leave a much smaller gulf, more like a large river in width. Thus, the original Sumerian cities built in the antediluvian era would presently be under the adjacent waters of the Gulf. In other words, the cities now being excavated in Mesopotamia were actually built on virgin soil and not on the ruins of previous cities.

A CHRONOLOGY FOR THE PERIOD FROM ABRAHAM'S BIRTH TO THE DEATH OF SOLOMON (all dates are BCE - Before Common Era):

2167 - Abraham is born at Ur in Mesopotamia.

2106 - Terah and Abraham leave for Haran.

2099 - Pact of the 5 Kings of Canaan with the Eastern Kings.

2092 - Abraham leaves for Canaan.

2091 - Abraham goes to Egypt.

2086 - Abraham returns from Egypt.

2085 - Invasion of the Eastern Kings. Destruction of the Transjordan citadels. Capture of Kadesh. Looting of Sodom. Abraham gives chase, rescues Lot.

2082 - Ismael born of Hagar the Egyptian.

2068 - Covenant with El Shaddai.

2067 - Cities of the Siddim Valley destroyed. Dead Sea formed. Isaac born.

1992 - Abraham dies and deeds all to Isaac.

1887 - Isaac dies at 180 years old.

1877 - Jacob goes to Egypt.

1860 - Jacob dies in Egypt at 147 years old.

1447 - Moses leads rabble out of Egypt.

1407 - Joshua invades Canaan with Israelites.

1021 - Saul becomes first King of Judah/Israel.

1011 - David as king.

971 - Solomon begins his reign.

931 - Solomon dies and kingdom divided.

[Comment: In essence, there is nothing inherently incorrect with this chronology; however, it is slightly "off" here and there. For instance, the reign of Solomon actually began in the year 995 BCE, rather than 24 years later. Assuming that the rest of the chronology were fairly correct, then all dates earlier than the reign of Solomon would have to be pushed backwards by 24 years as well. That would put the date for the Exodus at 1461 BCE. The temple of Solomon was begun in his fourth year, which was said to be the 480th year after the Exodus. $995 - 4 = 991$, $+ 480 = 1471$ BCE, which is only 10 years "off" from the former date. However, it is the contention of this editor that the catastrophe that set off the Exodus, the Hyksos Invasion of Egypt and the Thera/Santorini Cataclysm should be correctly placed at the year 1588-87 BCE.]

THE DATE OF THE DELUGE AS ABOUT 4000 BC

There have been many attempts to date the catastrophe known worldwide as the Deluge, but so far none has proven to be generally acceptable. Since Summer is considered to be the origin of Western Civilisation, archaeological evidence in the Mesopotamian plain would seem to present the best evidence in establishing the date of the Deluge. The cities of ancient Sumer should provide a true and consistent record of the origin of these cities as found in the layers of silt laid down by the great flood.

But these silt layers are not consistent. Near the ancient city of Ur, archaeologists have dug down and found a layer of eight to eleven feet [2-4 meters] of clean silt between settlements. At Shuruppak, a two-foot layer was found but for a later period. The stratum of clean clay at Uruk was found to be five feet deep, but again for a later period. It is evident that if these several strata are actually flood deposits, they still do not represent one and the same inundation since they occur at different points in the stratigraphic sequence.

It would seem, therefore, that a common stratum of virgin soil would have to be located deeper. The first cities of Sumer inhabited after the Deluge were Eridu, Uruk, and Nippur; therefore, evidence of the first settlement should be found at these sites.

Eridu was considered by the Sumerians to be the oldest city in the world and for this reason was probably the city, which gave Earth its name. Its historicity is due to its being the headquarters of Enki, from where he conducted all operations to establish a civilisation. Since it was the first city rebuilt after the Deluge, excavations here should provide evidence to the age of the Sumerian civilisation.

Archaeologists digging at this site came upon a temple dedicated to Enki, which appeared to have been rebuilt many times over. Digging deeper into the strata, excavators came upon a cross-section of the beginnings of Mesopotamian civilisation. At a stratum equivalent to 2500 BC, archaeologists found the rebuilt ruins of Enki's temple, then again at the level equivalent to 3000 BC. Digging further, they came upon the foundations of the first temple dedicated to Enki. It rested on virgin soil; nothing had been built here before. Time had been rolled back to 3800 BC. It is then that civilisation began in Summer. The date of the Deluge would then logically be sometime just before this date or about 4000 BC.

Artefacts found at Uruk have confirmed the origin of Sumerian culture at about this time. The earliest known text found in Mesopotamia was at the ruins of Uruk and is dated to about 3500 BC. It is a tablet with small pictures, or pictographs, undecipherable but of a type, which preceded cuneiform writing. Allowing for several hundred years for the plain to drain and the land to recover, in order to rebuild the cities, it also postulates a date of about 4000 BC for the Deluge.

The Deluge is remembered worldwide as a catastrophe that wiped out civilisation and started a new era for Mankind. Many cultures date their beginnings from this time. The Jewish calendar counts time from an enigmatic beginning in 3671 BC or "the years that have passed since the counting of years began".

It is generally accepted that the First Egyptian Dynasty began about the middle of the Fourth Millennium BC, after a chaotic period of 350 years, which separates the human kings from the semi-divine kings of the Archaic Period. Elsewhere, the Fourth Millennium is also marked as the beginning date from, which time is reckoned, as for example, in Mesoamerica where the Olmec calendar begins in the year 3373 BC.

Scholars agree that the key to establishing the time of events in Biblical times hinges on fixing the time of the Exodus. Many dates have been proposed, but they either contradict explicit statements in the Old Testament or they do not fit in with knowledge of the Egyptian dynasties of the period. Basically, the problem is correlating the Exodus with current and subsequent events in Egypt.

Only a few so-called absolute dates exist for Mesopotamia and Egypt; and when these are examined closely, they are not that absolute. The main anchor for Egyptian chronology is based on the rising of the star Sirius during the reign of Sesostris III of the 12th Dynasty. This astronomical event is identified as 1872 BC and from this date predecessors and successors were given "absolute" chronological identifications.

Anyone writing on the ancient Middle East is like a mountain climber tethered to a whole line of climbers, at the head of which he hopes there is someone with his pick firmly anchored in rock. Unfortunately, the fixed points provided even by astronomy are not all that firm, and from time to time whole chains of carefully calculated data slither down into oblivion.

On the other hand, if the dates derived from the Bible are used to erect a chronology from Abraham to the Judaeen kings, a period of about a thousand years, there arises the problem that nowhere in this millennium do the events coincide with the traditional Egyptian chronology. It is as if the two civilisations lived side by side without any contact. Obviously, something is amiss in this scheme of things.

It can be shown, however, that dates derived from explicit information in the Old Testament indicate that the early Judaeen kings existed at the same time as the 18th Dynasty and that the Exodus coincided with the fall of the Middle Kingdom in Egypt.

Scriptural evidence places Moses and the Exodus in the middle of the 15th Century BC; other Biblical events occurring before and after the Exodus show the correctness of this date. A mid-15th Century date provides a sound benchmark to establish the time of events in the days of Abraham, which relate to the destruction of Sodom and Gomorrah and the other cities of the Siddim Plain, to the expulsion of the Hyksos from Egypt and the supporting role of Saul and David, and to the identification of the Queen of Sheba as Queen Hatshepsut of the 18th Dynasty. Both Egyptian and Mesopotamian data can corroborate the chronology of these Biblical incidents.

[Comment: This is straight out of Dr. Velikovsky's book *Ages in Chaos*. At this point in his book, Boulay presents a table of dates, comparing the chronologies of Israel, Egypt and Phoenicia from the reign of Saul through the death of Solomon. Essentially he is using the raw data from the Velikovskian School, data, which this editor attempted to refine in the treatise *June 15, 762 BCE: A Mathematical Analysis of Ancient History*, mentioned earlier in this serialisation.]

THE DATE OF THE EXODUS AND OTHER EVENTS

In order to establish the date of the Exodus, we must refer to the pertinent Biblical references. In 1 Kings 6 it is stated that the Exodus took place 480 years before the fourth year of Solomon's reign, when he began to build the Temple. This year would be 967 BC, considering he ruled from 971 to 931 BC. The chronology may oscillate a few years due to the uncertainty of the end of Solomon's reign and the division of the kingdom. We have chosen a middle date.

If the temple was built in 967 BC, we arrive at 1447 BC as the date of the Exodus, that is, 967 plus 480 years. Since the sojourn in Egypt lasted 430 years according to Exodus 12, this would place the entrance of Jacob into Egypt in the year 1877 or 1447 plus 430 years.

An analysis of the information in Genesis suggests that the patriarchs were in Canaan for 215 years before entering Egypt. This figure is derived as follows: Abraham entered Canaan at the age of 75; Isaac was born to him at age 100; Isaac was 60 at Jacob's birth; Jacob was 130 when he stood before the Pharaoh. Thus 215 years ($25 + 60 + 130 = 215$) elapsed from Abraham's entrance into Canaan and Jacob's into Egypt. Adding the 215 years to 1877 BC, we thus arrive at the date of 2092 BC as the time Abraham and Lot left Haran for the land of Canaan.

The establishment of the time of the reigns of the Kings of Judah is also critical to any attempt to synchronise Israelite and Egyptian chronology. Saul is believed to have ruled from 1021 to 1011 BC, David from 1011 to 971 BC, and Solomon from 971 to 931 BC. This provides us with a time scale for the period of over 1200 years, which encompass the birth of Abraham and the death of Solomon. A 15th Century date also fits in well with information found in the Book of Judges.

EVIDENCE FROM THE PERIOD OF THE JUDGES

An earlier or later date for the Exodus would contradict information in Judges. For example, one of the later Judges was called Jephthah who had to deal with a powerful Ammonite king who claimed the land of Transjordan, which had been seized and occupied by the Israelites for many years.

The king wanted the land of his ancestors returned to him "because Israel seized my land, when they came up from Egypt". He warns, "return them now peaceably, and I will go". Jephthah then describes the route they took in the Exodus and how Sihon would not let them pass through his territory and attacked them; thus, the Israelites captured the territory of the Amorites from Arnon to Jabbok, and he added, "While Israel inhabited Heshbon and its dependencies, the Aroer and its dependencies, and all the cities on the banks of the Arnon, some three hundred years ..., why did you not liberate them within that time?"

Since Jephthah lived about 1100 BC, the event of the invasion of the Israelites must have been about 1400 BC, that is 1100 plus 300 years. The invasion of Transjordan occurred after the period of wandering or 40 years from their departure from Egypt. When totalled the figure is in agreement with the proposed date of 1447 BC.

The Book of Judges also provides the reign of the various Judges between the death of Joshua and the rise of Saul as the first king. This period when various Judges led the Israelites also adds up to a period of about 400 years.

In Judges 3 through 12, the reign of each Judge and intervening lawless periods, starting with Othneil and ending with the rule of the Philistines is given as 350 years. Adding 350 to the inauguration of the rule of Saul, we have 1021 BC plus 350 years or 1371 BC. An additional

35 or 40 years must be added for the period of rule under Joshua, providing a date span of 1406 to 1411 BC as the year of the Israelite occupation.



Chapter 11

THE SKY-CHARIOTS AND BOATS OF HEAVEN: THE VEHICLES OF THE ANCIENT ASTRONAUTS

"When the angel brought Lot and his family and set them outside the city, he bade them run for their lives, and not to look back, lest they behold the shekinah, which had descended to work the destruction of the cities". - The Haggadah

Since the Anunnaki were an advanced civilisation, able to traverse the vastness of space to reach this planet, to colonise it, and exploit its resources, and transfer these metals by freighter to their orbiting ship, surely there must be some evidence in the religious and secular literature that refers, at least obliquely, to the skyborne vehicles used by these ancient astronauts.

The obvious allusion, which comes to mind, is the "fiery chariot" of Ezekiel. It is graphically described several times in the "Book of Ezekiel" so that it cannot be dismissed as merely an aberration of the text or even a hallucination of the prophet.

[Comment: An inventor's life-size replica of the Ezekiel Airship is on permanent display in Warrick's Restaurant in Pittsburg, Texas, a few miles south of Interstate Highway 30, in case you are ever passing through Northeast Texas and would wish to see it - as well as have lunch or dinner in this wonderful Cajun restaurant. The replica now on display is the second rendition. The first model actually flew for a short distance before crashing. The second model has never been flown. This "sculpture" looks much like a gigantic hang-glider.]

Ezekiel is not an exception for these aerial machines appear throughout the Scriptures, although they are usually interpreted in religious and mystical terms. It is indicative of the mind-set of these translators that they refuse to recognise them for what they are.

[Comment: It should be noted that one who did not understand the principles of air travel could not have known to interpret them in any other way than by "religion" or "mysticism".]

In Ezekiel's case it is called a fiery chariot, as if somehow this term is more acceptable, perhaps because it has mythological connotations and is the most innocuous way of dismissing a troublesome reference. Nowhere have Biblical scholars translated or referred to the various appearances of these unusual vehicles as aircraft, airships, or even space ships.

Along this vein it is interesting to note that the land-locked Hebrews referred to the airships as "chariots" while the sea-going Egyptians called them "boats of heaven".

What is not commonly perceived is that there are numerous references to airborne craft in the Scriptures, but their appearances have been masked through theological interpretation and in many cases just plain false translations.

There are various names used for the vehicles of the ancient astronauts, and we shall try to identify them and separate them by function. The space capsule or personal housing of the gods is referred to as either a "shekinah" or as a "kabod" in the Scriptures. In the books of Exodus and Ezekiel, the personal craft is called a "kabod," while in the works of the Pseudepigrapha and the Haggadah the craft is called a "shekinah". The terms seem to be interchangeable since both rest on a larger vehicle or booster platform called "cherubim".

To leave the orbiting space ship or to travel about on Earth, the composite craft or command capsule and the booster platform was sufficient, although the capsule could independently travel by itself for short distances, as seen in the case of Ezekiel.

In order to leave the Earth's gravity and reach the orbiting space ship, the command capsule was mounted on a larger booster rocket called a "shem" in the Old Testament and "shumu" in the Sumerian literature.

The personal command capsule - the "shekinah" or "kabod" - has taken on a special significance among the ancient peoples of the Middle East, since it was considered to be the actual residence of the gods; and each civilisation revered the cone-shaped object in different ways according to its own traditions.

This cone-shaped command capsule is the "beth-el" of the Hebrews, the "betyl" of the Canaanites and Phoenicians, the "ben-ben" of the Egyptians; and the Greeks knew it as the "omphalos". As we shall see, the composite rocket vehicle of the ancients was also the source of the Egyptian legend of the Phoenix bird that rose in fire out of its own ashes.

THE ORBITING MOTHER SHIP: THE HEAVENLY ABODE

There are many indications in the Scriptures, particularly in the Hebrew Book of Enoch, that the so-called "heavenly abode" was organised as a large city in space or more significantly as an orbiting mother ship. This book describes the trip of the prophet Ishmael to the heavenly abode where he meets the patriarch Enoch who proceeds to give him a guided tour of the ship. While this book is written in spiritualistic terms, whose purpose is to create an atmosphere of awesome majesty, when one strips away the theological verbiage, what emerges is the description of a large complex space ship.

There are seven "heavens" or decks to the space ship. Each deck has seven "palaces" arranged in concentric circles with guards stationed at the entrances of each circle of rooms. The obvious comparison would be with that of the Pentagon Building in Washington.

The centre of the ship was called the "Arabot" and was the residence of the chief deity. It is here that the "shekinah" or dwelling of the deity is located. It sits on a platform called "cherubim".

Various functions are assigned to managers called Princes, who appear to be chiefs of various operational activities associated with the spacecraft. "Rikbi-el" is the "Prince of the Wheels," who is in charge of the "wheels of the chariot" or "shekinah". "Hayli-el" is the "Prince of the Holy Creatures" or "hayyot". Since the term is derived from "Hayel" meaning an army, these are presumably the soldiers or guards. "Ribbi-el" is the "Prince of the Cherubim," the

platform on, which rests the "shekinah". "Opanni-el" is the "Prince of the Opanim," and these seem to be the mechanics, for it is their responsibility to maintain the craft: "He polishes their platform, he adorns their compartments, he makes their turnings smooth, and cleans their seats". When the composite craft leave the heavenly abode or space ship, there is an impressive ceremony called "Qedussah," which is apparently a syllogism for a launch countdown.

THE QEDUSSAH OR ROCKET LIFT-OFF

When the Shekinah leaves, the personnel of the heavenly abode participate in a ceremony called the "Qedussah". In the words of the Hebrew Book of Enoch, there is a "cosmic commotion at the singing of the Qedussah", which sounds very much like the countdown and frantic activity, which accompany the launch of a rocket vehicle. It is said that "all the pillars of the heavens and their bases shake and the gates of the palaces of the heavens of Arabot quiver".

Before this spirited activity begins, "brilliant starry crowns are put on the heads of the angels and princes". These are obviously protective devices or headgear for protection against the deafening noise and brilliant glare of the blast-off.

The participants are warned that when the proper procedure is not followed, an accident or tragedy can happen, for they are told that when they "do not follow the proper order of the Qedussah, devouring fire goes out from little fingers of the holy ones and destroys the ministering angels". They are warned that the exhaust of the rocket can be quite dangerous, for as the Shekinah moves "a fire precedes him as he goes devouring all those around him".

There is an interesting reference in the Haggadah, the oral tradition of the Jews, which describes where the Shekinah went on one of its trips after leaving the space ship. In the section, which describes the destruction of the cities of Sodom and Gomorrah, the Shekinah is credited with dropping out of the sky and blasting these cities.

This source describes how the Shekinah of the Lord had "descended to work the destruction of these cities". Josephus in his Antiquities of the Jews seems to support this, for in his description on the destruction of these cities, he states that "God cast a thunderbolt upon the city, and set it on fire," suggesting that the space ship destroyed the cities with some form of missile or beam weapon.

THE COMPOSITE SPACECRAFT: COMMAND CAPSULE AND BOOSTER PLATFORM

Throughout the Old Testament, the vehicle of the deity is called a Kabod (occasionally kebod, kavod or kebod), which is, as we shall see, another name for the Shekinah, the term, which is used for the fiery chariot of Ezekiel.

[Comment: As has been stated, in linguistics the vowels "don't count". Note that in the above terminology only the vowels change from one rendition of the word to the other, except for the often-interchangeable consonants B and V, as is "Havana" or "Habana" de Cuba.]

When Ezekiel stood beside the Chebar Canal near Nippur one summer day, a tempestuous wind bore toward him an incandescent cloud. As the cloud neared, four glowing creatures became visible in the lower part, like humans in their erect posture, with legs and hands, but unlike them in having four faces and four wings. The creatures were arranged in a square and were not connected at their wingtips to each other.

They gave the impression of a unity as they moved; and facing in every direction, always went in the direction they faced, without needing to turn. Amidst them was a flashing torchlike apparition. The prophet noted that below and alongside each creature was a high complex wheel, rimmed with eyes that moved in unison with the creatures. Above their heads was a dazzling icelike expanse.

As they neared, he grew aware of the terrific noise made by the wings in motion. Then as the wings slackened and the apparition came to a halt, the prophet heard a sound from above the expanse. He saw a sapphire throne standing upon the expanse, upon which a brilliant figure sat, all bright and fiery, and encased in a rainbow-like radiance. Ezekiel realised he had seen the "Kabod of the Lord".

A remarkable analysis of the technical details furnished by the Book of Ezekiel was made by Josef F. Blumrich in his book *The Spaceships of Ezekiel*, wherein the NASA engineer graphically describes the composite vehicle as a cone-like capsule, which sat on a booster platform. He suggested that this platform was composed of four rocket units with each unit having retractable rotor blades and retractable arms.

The appearance of the spacecraft at the Chebar Canal at Nippur is also significant since Nippur was the space control centre before the Deluge. The second appearance of the chariot to Ezekiel was at Jerusalem, and the consistency in the details concerning both appearances appears to rule out the possibility of any errors in transcription. At Jerusalem, Ezekiel is told to:

"Get up and go out to the plain and there I shall speak to you.' So I got up and went out to the plain, and there was the Kabod of the Lord waiting - like the Kabod I saw by the Chebar Canal".

Ezekiel then describes how the Kabod rose from its platform and flew over the city, then returned to the landing platform of cherubim:

"The Kabod of the Lord went forth off the threshold of the house and halted upon the cherubim. The cherubim raised their wings and rose off the ground. I watched them depart . . . the Kabod of the Lord above and upon them".

It seems that while the personal craft or command capsule could fly independently, it needed the larger vehicle or booster platform to travel greater distances, and to move freely about the Earth.

The Kabod also appears numerous times to Moses and the Israelites during the time of the Exodus. For example, when they left the area of the Red Sea and were journeying into the wilderness of the Sinai, the people were grumbling and dissatisfied. According to Exodus 16, Moses and Aaron tried to appease them with the news that they would soon see the "Kabod of the Lord".

"By evening you shall know that it was the Lord who brought you out from the land of Egypt and in the morning you shall behold the Kabod of the Lord. . . . Then as Aaron spoke the people turned toward the wilderness and there, in a cloud, appeared the Kabod of the Lord".

When the spacecraft stayed among the Israelites, it was kept in the Tent of Meeting, a sort of temporary shelter or garage.

While the term Kabod seems to have no antecedents and has not been identified semantically, the word Shekinah means literally "a physical dwelling or resting place". In spite of this Semitic meaning, it has been translated as "glory" in the Scriptures and given a mystical

interpretation to mean a spiritual presence rather than a physical one. In fact, a complete Kabbalistic literature has arisen over this spiritual meaning. The Scriptures and the Pseudepigrapha do not support this meaning, however, for everywhere it is mentioned it is described clearly as a physical dwelling or personal vehicle used by the deity. Both the Kabod and Shekinah rest on a booster platform called "cherubim".

Cherubim is another interesting word that has received theological interpretations. The origins or roots of the word are unknown; customarily, it is translated as a group of winged celestial beings or special kind of angel. A source in the Encyclopedia Judaica has suggested that the Hebrew word cherub or "Keruv" could be a metathesis or inversion of the letters for chariot or "rekhuv". This makes much sense, and the Scriptures support this view where the word cherub is sometimes equated to an aerial chariot as in the Second Book of Samuel. It is also repeated in Psalm 18:

"He bowed the heavens, and came down; thick darkness was under his feet. He rode on a cherub, and he flew; he came swiftly upon the wings of the wind".

According to the medieval philosopher Saadiah Gaon of the First Century AD, probably the greatest scholar of Babylonian Jewry, the Shekinah is identical to the "kavod ha-shem," a phrase usually translated in religious terms as "majesty of his name". In modern terms "kavod ha-shem" would mean "the chariot of the shem"; and this term, as we shall see, also has spacecraft connotations, for it is none other than the main rocket booster.

THE MAIN ROCKET BOOSTER: THE SHEM OF THE HEBREWS AND SHUMU OF THE SUMERIANS

Generations of scholars and translators have sought to give the reference to "shem" in Genesis 11 only an allegorical meaning, for Mankind wished to make a "name" or reputation for himself by building a tower to the sky.

The Biblical tale of the Tower of Babel as related in Genesis deals with events that followed the repopulation of the Earth after the Deluge, when some people "journeyed to the east, and they found a plain in the land of Shinar, and they settled there". The land of Shinar, of course, is the land of Summer, and the plain is the one between the two rivers of Mesopotamia. According to Genesis, the people said:

"Let us build a city, and a tower whose top shall reach the heavens; and let us make us a name [\[shem\]](#) lest we be scattered upon the face of the Earth".

This project did not sit well with the deity, however, and he immediately came down to investigate.

"And the Lord came down to see the city and the tower, which the children of Adam had erected. And he said, 'Behold, all are as one people and one language, and this is just the beginning of their undertakings. Now, anything, which they shall scheme to do shall no longer be impossible for them.'"

[\[Comment: The "Lord" is a "jealous god," you recall. One wonders what this "Lord" thinks of the joint American-Russian cooperation on the beleaguered Space Station Mir.\]](#)

The deity then decided to take action and informed some colleagues who are not identified:

"Come, let us go down there and confound their language, so that they may not understand each other's speech.' And the Lord scattered them from there, upon the face of the whole

earth. And they ceased to build the city, therefore was its name called Babel, for there did the Lord mingle the Earth's tongue".

This chapter in Genesis, however, raises more questions than it answers. Why did the ancient residents of Babylon exert themselves "to make a name" and why was this "name" to be placed upon a tower or ziggurat whose top would reach the heavens?

It is puzzling why the making of a name or reputation could counteract the effects of mankind's being scattered all over the world, and why the Lord was so upset over raising this name that such a feat would afterwards make anything possible for man. Obviously, something has been left out of the text.

The answers to these questions becomes clear when one reads "rocket ship" instead of "name" for the Hebrew or Semitic word "shem". The story thus deals with the concern of man to build a tower so as to erect a rocket ship in order to fly over the people land like gods, even to try to reach the orbiting space ship in order to meet the gods and perchance achieve immortality. This could not be tolerated by the gods; only they were permitted to have and to operate rocket and space vehicles.

The Hebrew word "shem" is derived from the Akkadian Semitic term "shumu", which curiously enough is used in the Gilgamesh Epic in a case that seems to parallel that of the Tower of Babel.

As the king of the city of Uruk, Gilgamesh was sad and depressed over the thought of dying. He looked over the city walls and saw dead bodies floating in the river below. Gilgamesh feared that this, too, would be his fate, being part mortal. He then decided to seek immortality, and he set his sights on reaching "the land of the living" or the cedar land of Lebanon.

Gilgamesh confided in his companion Enkidu that he planned to enter the cedar land in order to set up his "shumu" in the "place where shumus have been raised I would raise my shumu".

Enkidu informed him that this land was under the sovereignty of Utu and that he must seek his permission, which Gilgamesh proceeded to do. Utu or Shamash was the chief of the cedar land, the land where the space platform was located.

It becomes clear that to translate "shumu" as name or reputation makes little sense. Like in Genesis, man would imitate the gods and erect a rocket ship to reach them, since they held all the secrets, especially those of long life.

A similar use of the word "shumu" is seen in the Tale of Adapa. After he is summoned to heaven by the chief god An and a flight where he has seen the marvels of the earth and sky, the chief god wants to know who provided a "shumu" for him so that he could reach the "heavenly abode" or orbiting space ship. The use of the word "shumu" here clearly means a shuttle, which took him from the earth to the heavens.

The Shem was apparently the main booster that carried the Shekinah or Kabod, the command capsule, when it was necessary to leave the Earth for the orbiting space ship. Presumably, the main booster returned to Earth and stood on the launch pad at Baalbeck ready for the next mission. Such a large booster was not necessary for the composite craft (Shekinah and Cherubim) to leave the space ship and return to Earth. In such a case only a braking capability was required to slow the re-entry of the spacecraft.

The personal space capsule or command module apparently had its own propulsion system, for it could rise from the booster platform or cherubim and move freely about for short distances, as illustrated in the incident of Ezekiel's chariot at Jerusalem.

This command capsule was the personal dwelling of the ancient astronauts, and as such its design and conformation became the symbol or representation of the home of the gods throughout the Middle East, in Mesopotamia, in the Levant, and in Egypt and Greece.

THE COMMAND CAPSULE OR THE DWELLING OF THE GODS

The victory stele erected by Naram-Sin of the Akkad Dynasty, of the mid-23rd Century BC, is supposed to represent his victory over a local people. It depicts Naram-Sin wearing the horned headdress of a god and trodding triumphantly over a prostrate enemy. He faces a large conical object, which is dominated by the star symbol of Shamash.

Naram-Sin had invaded a "mountainous land," in one of his wars of conquest. In an inscription he boasts of destroying the cities of this "mountain land". This land was Lebanon as we shall see (Chapter 16), and the conical object signified the space facilities at Baalbeck. This conical object was considered to be the dwelling place of the gods and became the object of reverence throughout the Middle East.

Called "betyl" by the Semitic peoples, a corruption of "beth-el" meaning the house of the god, it appears in various forms. On a coin from Byblos, the Phoenician seaport, the cone-shaped object is set up in a sacred enclosure for veneration. A similar object was sacred to people all over the Middle East as the residence of the local god.

To find the origins of the word "baetyl" or "betyl" as used as the home of the gods, we must look into the legend of the Phoenix, the legendary bird that arose in flames from the Sun Stone at the Temple of the Sun at the City of An in the delta in Egypt, called Heliopolis by the Greeks.



Chapter 12

THE PHOENIX BIRD AS SYMBOLIZING A ROCKET LAUNCH

"When it has lived 500 years, it builds itself a nest in the branches of an oak. In this it collects spices, and of these materials builds a pile on, which it deposits itself, and dying, breathes out its last breath. From the body of the parent bird, a young Phoenix issues forth. When this has grown up, it lifts its nest from the tree and carries it to the city of Heliopolis in Egypt and deposits it in the Temple of the Sun". - Ovid in his Metamorphoses

This fabled bird, which arose from its own ashes and thus became a symbol of regeneration, first became known to Western culture through the travels of Herodotus, when that famous Greek historian visited Egypt about 455 BC. At the ancient religious centre of Annu, known to the Greeks as Heliopolis, Herodotus was told of a sacred bird, which came from the East bearing its father embalmed in a ball of myrrh, and buried him in the Temple of the Sun at the city of Annu. The Egyptians called it the "Benu" bird, but it is better known by its Greek name of Phoenix.

Additional details of the Phoenix were supplied by the Roman writers Tacitus, Pliny, and Ovid who also visited Egypt and reported further that the Phoenix built its nest on the Sun Stone at the Temple, where it perished in flames. It then rose out of the ashes to leave Egypt and not to return for 500 years.

Herodotus was told that the bird resembled an eagle in size and shape, with golden and red plumage. Early Egyptian depictions, as far back as the 25th Century BC, show the "Benu" bird as a magpie. In later dynasties it appears as a heron with two long feathers growing from the back of its head.

As we all know, legends are built around a kernel of truth that eventually becomes distorted with time. As each generation adds to the story, it becomes so encrusted that little is left of the former truth. In certain cases, however, like that of the Phoenix bird, sufficient ancient sources are available to enable us to trace its origin back to prehistoric times, and to discover the core of truth, which precipitated the legend.

The first available Egyptian reference to the "Benu" bird is from the times of the Old Kingdom when it is first noted inscribed on the walls of the burial chamber of the pyramid of Unas, the last king of the 5th Dynasty, circa 2400 BC.

Called the Pyramid Texts, these carved inscriptions are a collection of spells and directions, which gave the dead king all the information he needed for the trip to the afterlife and how to achieve it. Most authorities agree that the Pyramid Texts reflect the belief in a stellar cult that would require the deceased king to journey to the stars. Often he is pictured astride a serpent heading for a star constellation. His journey is an imitation of the Sun God himself, who was said to be able to traverse the sky in his "boat of heaven".

An inscription found on the walls of the burial chamber of this king, describes the Sun God as rising from the Sun Stone or "Ben-Ben" Stone. It states, "O Atum, the Creator, you became high in the sky, you rose up from the Ben-Ben Stone, in the Temple of the Benu in the City of Annu".

At this time, the 25th Century BC, also known as Atum-Ra, Atum had become the dominant sun god and had supplemented Ra who had dominated the pantheon in the early days of Egypt.

[Comment: This is a bit vague, as a result of the spelling of the word "Atum". In Egypt there were "Amon-Ra" and "Aten-Ra". One assumes that Aten-Ra is meant here, but the worship of Aten-Ra was connected with the much-later reign of Akhnaton in the New Kingdom. Zecharia Sitchin equates Amon-Ra with Marduk/Baal, and it is this editor's assertion that Duke Dumuzi equals Aten-Ra.]

The so-called Pyramid Texts were later adopted by the commoners and painted on their wooden coffins. They thus came to be called the Coffin Texts, and eventually they were transcribed to papyrus becoming known as the Book of the Dead. Collectively, the three sets of texts are usually referred to as the Book of the Dead. You might say that it was their equivalent of a do-it-yourself manual on how to reach the gods in heaven and thereby achieve immortality.

THE SUN TEMPLE AND THE SACRED STONE

The Phoenix bird has since its beginning been associated with the practice of sun worship in Egypt. This is noted in the colouring of the Phoenix, its miraculous birth, and its connection with fire, all symbolic of the Sun itself. These characteristics, however, lend themselves to a more interesting explanation, as we shall see.

The inner sanctum of the Sun Temple at the City of Annu was the most sacred of all places. It was the home of the Sun Stone, which the Egyptians called the "Ben-Ben". Mounted on a truncated pyramid, the "Ben-Ben" was a square stone platform upon, which was set a

pyramid-shaped stone or pyramidion, giving the appearance of stubby obelisk. It was on this stone that the Phoenix or Benu bird alighted.

As far back as prehistoric times, the Sun Stone was revered as the dwelling of the Sun God. About 2000 BC, a new version of the Sun Stone appeared in Egypt - the pyramidion was placed on a tall square column and it became known as the obelisk. Obelisks were erected by all subsequent pharaohs.

The capstone of the pyramids themselves were said to be pyramidions, and venerated as the physical dwelling of the Sun God. The dead king buried inside the pyramid was believed thus to be under the direct protection of the god himself. This pyramidion, which was used as the capstone on obelisks and pyramids, became the most sacred fetish of the Egyptians.

The strange feature of the Phoenix legend is that it originated elsewhere and was assimilated into Egyptian sun worship by the priests of Annu at Heliopolis. The legends make it clear that the Phoenix bird came from the direction of the East, some say Arabia, others Assyria, and that it flies to the Sun Stone in Egypt to repeat its flaming performance. Since the Egyptians were very parochial in their view of the world, the land of Arabia could very well be any place east of the delta region.

THE MIDDLE EAST HOME OF THE PHOENIX

In the lands of Palestine, Syria, and Lebanon, the Sun Stone was also revered as the swelling of the Sun God. It was not only pictured as a stubby obelisk but quite often as an upright conical stone. At Byblos, the oldest of the Phoenician cities, which dates to at least 3500 BC, the Egyptian gods were worshiped side by side with those of the Canaanite pantheon. Some of these sanctuaries contained a sacred chapel, an example of which is shown on a coin from Byblos of the Roman Emperor Macronus (AD 217), which evidently represents a shrine many centuries old. It shows a sacred enclosure containing a conical-shaped dwelling of the Sun God.

The Sun Stone was called a "baetyl" or "betyl" by the Semitic peoples, and its functions are similar to the pyramid-shaped stone found in Egypt. "Betyl" is a Semitic version of the Hebrew term "Beth-el" meaning the swelling or abode of God. In Palestine, the worship of the Sun Stone or Betyl goes as far back as the 8th Millennium BC. Digging in the ancient ruins of Jericho, archaeologists found at its lowest level, carbon dated to neolithic times of about 7000 BC, a temple where at its centre an oval stone stood upright on a stone pedestal.

These "betyl" stones were found all over the lands of Palestine and Syria. At Beth-Shean, an altar and betyl were found and dated to the mid-14th Century BC. Most of these "pagan" shrines were destroyed by the Hebrews after the division of the Kingdom of Solomon, but many still remain in the more isolated areas, such as in Southeast Palestine near Arabia, in the land of the Nabateans.

Found at high places, these altars appear as stone blocks or stubby obelisks and were believed by the natives to be inhabited by their chief deity Dushara. At Mada'im Salih, in northwest Arabia, the Nabateans left a necropolis of family tombs, many of whom have betyls or sacred stones. In fact, the Black Stone at Mecca called the "Kaaba," the most sacred of Islamic shrines, is believed to have fallen from the skies. It is also referred to as a betyl.

[Comment: There are several peculiar legends circulating about the origin of the Kaaba stone.]

THE HELIOPOLIS IN LEBANON

Besides the one in Egypt, there is another famous Heliopolis nearby, in Lebanon at a place now called Baalbeck. Since antiquity, it has been a city sacred to the Sun God. The Old Testament calls it Beth-Shemesh or the "Abode of the Sun God," Shemesh or Shamash being the Semitic name for the Sumerian Sun God Utu. The land of Lebanon, known to the Sumerians as "the cedar land" was under the aegis of the Mesopotamian sun god.

At Baalbeck, the Greeks erected a splendid temple to their Sun God Apollo or Helios. It is also here that the Romans built a magnificent temple to their Sun God Jupiter. This temple was the largest they erected anywhere in the world, including Rome, indicating the importance they attached to this location. Even today, six of its mighty columns still stand, each 62 feet high and eight feet in diameter.

[Comment: This editor has been to Baalbeck, Lebanon. It is an impressive sight indeed.]

But what is remarkable about this temple is that it is built on a massive three-tier stone base that must have been here long before the Greeks and Romans. It is raised 30 feet above the ground, and is paved with perfectly hewn and fitted stones ranging from 10 to 30 feet long and 6 to 9 feet wide.

The base for this platform was constructed of three cyclopean blocks of stone 32 feet long, 13 feet wide, and 12 feet thick. Each slab of stone is estimated to weigh 500 tons (for comparison, the largest stone in the Great Pyramid is 200 tons).

A fourth stone lies in the quarry nearby, readily shaped and cut except for a portion of its base. It is 72 feet long with a cross-section of 16 by 16 feet, estimated to weigh over 1200 tons. The stone was apparently intended to extend the size of the platform but operations seem to have suddenly ceased and the work was never completed.

Such a massive stone platform was obviously designed either to hold an immense weight, or for some operation that must have applied tremendous pressure on the ground, such as that exerted by a large rocket motor.

The Lebanese Sun God Shamash who made him home base at Baalbeck was in many ways similar to the Egyptian sun god. Like the Egyptian Ra who appears with the sun disc over his head, Shamash is always shown with a sun disc, containing a four-pointed star and four radiating spokes. And just like Ra, he is often depicted with the head of an eagle. Some scenes also show him holding the symbols of immortality.

When Utu or Shamash left Baalbeck, one of his destinations was ostensibly the City of Annu in Egypt where his bright arrival and departure in flames became the core of the legend of the golden and red Phoenix bird.

For thousands of years throughout the whole Middle East, the betyl or Sun Stone became a sacred fetish revered as the physical dwelling of the sun god. Its conical or pyramidion shape was their attempt to represent the dwelling of the sun god, that is, the command or personal capsule of the first stage of a composite rocket.

In Egypt, the origin of the Sun Stone is partially remembered in the ancient hieroglyphic sign used to represent the City of Annu or Heliopolis. It is shown as a bolt aimed at the sky.

THE GREEK OMPHALOS AS A BETYL AND GEODETIC MARKER

Even the Greeks, who came much later, adopted the conical-shaped stone as a sacred dwelling of their Sun God Apollo. Called an "omphalos," it was the most sacred object at every oracular site.

The Sun God Apollo, who later became one of the most important gods of the Greek Pantheon, originally came from Asia Minor, from Ionia. His cult first appeared on the Island of Delos from where it leap-frogged to Dodona on mainland Greece. In fact, the Island of Delos was considered so sacred that it was inviolate in all the Greek wars. Even the Persians respected its sanctity and bypassed it.

[Comment: This editor has toured the Island of Delos. In our times, it is invaded daily by boatloads of camera-toting tourists.]

In his Histories, Herodotus called Dodona the oldest of Greek oracles and archaeologists have traced it back to about 2000 BC. It was the first cult centre to Apollo on the mainland. As Dodona declined in importance, Delphi replaced it as a cult centre.

Like Dodona, it also had a half-egg stone called an omphalos. Herodotus said that the omphalos here was wrapped with cord, one end of, which was held by the Pythia or priestess as she queried the sun god in the stone. According to the Greek mythologist Robert Graves, the Greeks also called the sacred stone at Delphi "baetylos". He refers to it as a cone-shaped pillar, periodically anointed with oil, and wrapped in raw wool on special occasions. It was the residence of a god, and was said to have fallen from heaven. (In Greek mythology, Baetylus was a son of the Sky God Uranus.)

While the term "omphalos" means the human navel in Greek, its use here seems to be that of "the navel of the Earth". Besides being the residence of the Sun God, the omphalos was also a geodetic marker. It is interesting to note and pertinent to this subject, that if a line is drawn through the oracular sites of Dodona, Delphi, and Delos, and continued towards the mainland it runs right through Jerusalem.

Like the Greek sites, Jerusalem has often been referred to in ancient documents as "the navel of the Earth," such as in Jubilees 8 as well as Ezekiel. It seems that there was some sort of geodetic grid connecting sacred places in ancient times.

Shamash was also known as the god of justice and measurements. He is shown in one instance with two gods overhead holding cords connected to an altar, which bears his sacred symbol.

Therefore, it seems that the term "omphalos" was applied to the conical stone for its geodetic meaning, that is, as the geodetic point of a master grid. On the other hand, the term "baetylos" was used to mean the residence of a god and referred to in use as an oracular device.

In summary, the Phoenix bird rising in flames became symbolic of the lift-off of the rocket craft of the ancient astronauts. Originally shown in conical configuration, an imitation of the command capsule, it later became angular-shaped under the Egyptians who used it as a capstone on pyramids and obelisks.

Baalbeck in Lebanon appears to be the original home of the Phoenix bird where a gigantic stone platform is all that remains of what was probably the main base for the chariots of the gods.



Chapter 13

WAS NOAH'S ARK A SAUCER-SHAPED SUBMERSIBLE?

"The ship that thou shall build, her dimensions shall be to measure. Equal shall be her width and her length. Like the Abzu thou shall seal her". - Sumerian Account of the Ark

THE UNUSUAL DESIGN OF NOAH'S ARK

The Ark of Noah is usually depicted in illustrations as an ancient sea-going ship with rounded hull, pointed prow and stern, with a keel running the full length of the ship. On its deck a cabin is shown running the length of the ship.

This is pure fantasy, of course, based on current designs of the late Middle Ages in Europe. We have absolutely no idea of exactly what the Ark looked like. There are only two descriptions of the ship in ancient literature, neither of, which is very satisfactory from naval engineering standards, since they are completely unseaworthy designs.

The Old Testament describes it as a rectangular box with straight sides, no bow, no keel or hull. In fact the Hebrew word used for the ship is that of a box or container. However, the Hebrews can be excused for their preposterous interpretation since they were a land-locked people and had little, if any, experience with ships.

But that is no excuse for the description of the Ark in the Sumerian account of the Deluge. There it is depicted as a cube, if the translators are to be believed. This is not very convincing in view of the fact that the Mesopotamians were a sea-going nation. Sumerians and later peoples were well acquainted with the principles of shipbuilding and seaworthiness. All Sumerian cities had access to the sea and sea-going ships are often described at anchor at these Sumerian ports.

Obviously, there is something amiss in the Sumerian accounts or in the translation and interpretation of the text that is provided. For a sea-going people to describe the Ark as a cube is completely nonsensical.

THE ARK IN GENESIS

The information in the Old Testament that is available concerning the configuration of Noah's Ark is derived from Genesis 6. There are scraps of information from other religious sources. The complete text of Genesis, which provides the description of the Ark, is as follows:

"Make yourself an ark (box) of gopher wood; make it an ark with compartments, and cover it inside and out with pitch. This is how you shall build it: the length of the ark shall be three hundred cubits, its width fifty cubits, and its height thirty cubits. Make a sky light for the ark, terminating it within a cubit of the top. Put the entrance in the side of the ark, which is to be made with lower, second, and third decks".

The ark is called "teba", which means a box, chest, or compartment in Hebrew. It is described as a rectangular box with a flat bottom and straight sides, 300 cubits long, 50 wide, and 30 high. Since a Hebrew cubit was 18 inches [45 centimetres], its dimensions were 450 feet long

[162 meters], 75 feet wide [27 meters], and 45 feet high [16.2 meters], and as such was said to displace 43,300 tons.

While the Hebrews had a perfectly good word for ship, for some reason they chose to call it a box or chest. This box of Noah was not a seaworthy craft and as described was merely a rectangular box without keel, bow and aft braces, and other essentials required of sea-going ships.

This rectangular box of Noah would have tossed and pitched uncontrollably in stormy seas, and surely would have turned turtle time and time again, making a complete jumble of the occupants. Perhaps the Hebrews called it a box or chest rather than a ship because they were a land-locked people and knew nothing of sea or river navigation, much less ship design and construction.

The Hebrew chroniclers may have felt that the word for container would be more understandable to their pastoral people. It indicates that the flood legend was undoubtedly manipulated and modified by the early Hebrew priests to suit their purposes.

The story of the great flood was known world-wide and in the Middle East can be found in the Gilgamesh Epic, which is believed to have been written down about 2000 BC, from Sumerian accounts, which go back to the days of a king called Gilgamesh who ruled in the 28th or 29th Century BC.

The earliest part of Genesis was not written down much earlier than 1000 BC, and apparently is a version of the Sumerian account, which circulated in Mesopotamia and the Levant in Akkadian or Semitic form. It indicates that the Old Testament story went through a number of changes and emendations until it became part of the Book of Genesis.

This "box" of Noah had three decks and numerous unspecified cells or compartments. It had a door on its side and an opening below the roofline to let in light. The phrase "make a sky light for the ark, terminating it within a cubit of the top" has been interpreted by many Biblical scholars to mean that Noah was to construct an opening for light completely around the ark.

The craft was built of gopher wood, an expression that is completely unidentified. The word has no Sumerian or Akkadian origins and is a complete mystery since it appears nowhere else in the Scriptures. In view of the following evidence, we suggest that it does not refer to a natural wood but that it may be a treated wood, made waterproof by an impregnation process much like today's pressure-treated lumber.

THE PROBLEMS WITH THE DESIGN OF THE SUMERIAN ARK

The oldest known story of the Deluge is found in the Gilgamesh Epic where Utnapishtim is told to build a ship in order to survive the coming catastrophe. The Sumerian name of the hero is Ziusdra, as it is used in the Atrahasis Epic, the original account of the Deluge. Utnapishtim is the Akkadian or Semitic name for the hero and as such is the hero of the Gilgamesh Epic, the better known Semitic version of the Deluge story.

In the Sumerian account, the word used is "magurgur" or "very great ship". In the Akkadian or Semitic version of the epic, it is also called a great ship of "elippu rabitu".

Unlike the three decks of the ark of Noah, the ark of Utnapishtim has seven decks and is then divided into nine sections or compartments. It had a door and some sort of window as well. Traditional translations report the craft as being an exact cube, with the height, length, and width each being 120 cubits. Since the Akkadian cubit was 20 inches [46 centimetres], the craft would be a perfect cube 200 feet [72 meters] on each side.

Again we have that nagging problem of unseaworthiness. While scholars have insisted on translating the configuration of the Ark of Utnapishtim as a perfect cube, common sense tells us that this design is completely impractical.

A cube would be highly unstable and roll incessantly in stormy seas. The occupants would really be scrambled up! With its human and animal cargo, it would seem that stability would be the uppermost factor in the design and construction of the craft.

In his study *The Gilgamesh Epic and Old Testament Parallels*, the noted scholar Aleksander Heidel brought up the problem of interpretation where certain scholars believe that a circular design of the ark would be much more practical and that the text lends itself easily to this interpretation. Other scholars, however, have summarily dismissed their views.

It is not clear in the text that the figure for the width of the ship of 200 feet applies to the diameter or the radius of the craft. If the latter is true, then the ship would be 400 feet [144 meters] in diameter and 200 feet in height or thickness. Furthermore, the Sumerian account does not mention a cube but merely states that "equal shall be her width and her length". This certainly applies to a circular design as well.

If a circular design is postulated, then the nine compartment would radiate like spokes from a wheel, in the form of pie-shaped sections. A streamlined ellipsoid design, such as found in modern submersibles would certainly have made more sense and provided stability in the tempestuous seas for, which it was intended.

The Sumerian account also reveals that the god Shamash [Prince Utu, Nibiruan Space Commander] played a key but unidentified role in its construction as well as advising Utnapishtim when to launch the ship. Since Enki was the Sumerian God of Shipbuilding and logically the advisor on ship construction, by all tradition he should have been the one dealing with Utnapishtim, rather than Shamash, the god and chief astronaut who was in charge of rocket and space vehicles.

This divine assistance is also noted in the ancient religious document *The Ethiopic Book of Enoch*, where the Ark is said to have been designed by the deity and built by a group of angels, which presumably are the engineer astronauts of Shamash.

The circular shape of the Ark with a row of windows along the top and designed by the Chief Astronaut Shamash would in all probability result in an oval or saucer shaped craft. There is also evidence that the Ark of Utnapishtim was propelled by some sort of fuel rod as part of a propulsion system, thus making it manoeuvrable and able to maintain stability in the stormy seas it was intended for.

[Comment: Once again we perhaps need to be reminded that Noah's physiology and brain were no different from the physiologies and brains that we have today. If a modern person can be trained to manoeuvre a submarine, then Noah and his family could have been so trained as well.]

THE SUMERIAN PUNTING POLES OR FUEL RODS

When the Sumerian craft was being built and waterproofed and before it was completed, certain items called "punting poles" were loaded aboard. Utnapishtim describes how "I provided punting poles and stored up a supply". Apparently these were of paramount importance for they were loaded while the construction was going on and before the Ark was finished. Only then were the food, supplies, and personnel brought aboard.

It is quite puzzling why Utnapishtim would require punting poles, such as those used by current day river boats to cross shallow waters. This was a closed and sealed craft and again we see the traditional translation and interpretation as illogical.

This strange item also appears earlier in the epic at the time that Gilgamesh had to cross a dangerous area called the "sea of death," in order to reach his grandfather Utnapishtim who was reportedly with the gods. While this dangerous "sea", which he had to cross has been interpreted as a watery area, it may very well have been a metaphor for a journey through that vast sea of air called the atmosphere, that had to be traversed to reach the gods.

For this trip, Gilgamesh had to procure 120 of these punting or thrusting poles. These could be used only once and were consumed as they were used. Each pole was good for only one thrust and then became contaminated and had to be thrown away.

For want of a better name, they have been called "punting poles", no doubt influenced by modern day river craft, but the meaning is not clear and basically the term means a thrusting stick or rod.

In modern terms we would describe them as fuel rods since they were associated with the propulsion system of a ship. In this sense, they could be either fuel rods inserted into a nuclear reactor in order to control its energy output or, more probably, tubes or rods filled with solid propellant used in some sort of rocket propulsion system.



Chapter 14

THE RADIOS OF THE ANCIENTS

"There I will meet you, and I will impart to you - from above the cover, from between the two cherubim that are on top of the Ark". - Instructions to Moses

It is implicit that the gods must have had some means to convey their wishes from the heavenly ship to their representatives below - the kings, priests, and generals who carried out their wishes. Conversely, these officials needed to contact the gods and each other on occasion for instruction and guidance, particularly when they were afield on one of their numerous expeditions. How then did they communicate with each other?

Basic needs would require at least three types of communications equipment: permanent fixed transmitters, field or regional stations, and some sort of portable communicator. All of these communication equipment and devices are found in the ancient literature and art forms.

Before the Deluge, Larak in Mesopotamia had served as the main communications centre; however, it was now under the waters of the Persian Gulf. Since it was decided to move the space facilities to the Western lands, it became necessary to establish a main communication and administration centre.

Ur-Salem, later to be called Jerusalem, is referred to throughout the Scriptures as "the navel of the Earth," attesting to its role as both a main geodetic centre as well as a communications centre. It broadcast throughout the Western lands providing instructions and guidance to the distant colonies of the Mesopotamian empire. Powerful transmitters are suggested in Psalm 29, which is called "Hymn to the God of Storm," a veiled reference to the god Adad.

[Comment: Adad = Ishkur = Horus = Ares = Mars = Aria = Mitra = Ve = Perun = Og.]

This religious source indicates that Jerusalem broadcast instructions north to the space complex at Baalbeck and south to the alternate space complex established at Kadesh, also known as Mount Sinai. It states:

"The voice of the Lord is powerful... The voice of the Lord breaks the cedar, The Lord breaks the cedar of Lebanon...The voice of the Lord shakes the wilderness...The Lord shakes the wilderness of Kadesh".

While Jerusalem was the central administrative centre for the Western lands, there were other places in the land of Canaan and Syria, which were considered to be holy or sacred and where

the patriarchs contacted their god. These were the regional or field stations. They also dotted the landscapes of Mesopotamia and are mentioned in their literature and seen in their artistic depictions.

THE REED HUTS AND OTHER FIELD STATIONS

When Abraham and Isaac sojourned in the Western lands, they would halt occasionally and "set up an altar" where they would offer a sacrifice and communicate with Yahweh and receive further instructions. Certain places like Shechem and Bethel were considered to be sacred by the native population long before the Hebrews arrived. These were apparently the field stations or regional transmitters where communications facilities were available to the privileged few, the aristocracy.

In Mesopotamia, reed huts were scattered throughout the land and appear quite often in paintings and engravings on cylinder seals and pottery. This is presumably the reed hut that was used by Utnapishtim when he was informed of the coming Deluge.

In the epic story of Gilgamesh, when the gods had decided to bring on the Deluge and destroy mankind for his foibles, only one god remained sympathetic to man - his creator and benefactor Enki.

Not wishing to see his creation destroyed, Enki decided to forewarn Utnapishtim so that he could make preparations and build a ship. In the epic, Enki addresses the wall of the reed hut,

"Reed-wall, reed-wall! Wall! Wall! Reed-wall, listen! Wall, pay attention! Man of Shuruppak, son of Ubaratutu, tear down the house. Build an Ark".

This verse of the epic has baffled scholars as to its meaning, of why the god would speak to the wall of a reed hut in order to pass information to the Sumerian Noah. Understandably, this was just not a pastoral reed hut.

Enki would logically at this time be where the gods had just met in counsel to decide man's fate, probably in the orbiting space ship. Utnapishtim was presumably listening to the broadcast at a reed hut or radio receiver below at his home city of Shuruppak in Mesopotamia.

These reed huts, which were scattered all over Mesopotamia and the adjacent lands are shown on numerous cylinder seals and paintings. They all have the strange feature in common of antenna-like projections on the roofs with round eye-like objects attached. These antennas later became stylised as gateposts with streamers and became a symbol of the goddess Ishtar who seems to have had some association with these reed huts or radio stations.

[\[Comment: Ishtar is the Levantine equivalent of Inanna, Nibiruan Air Commander at Baalbeck.\]](#)

These reed huts were also portable and could be moved from place to place when required, as shown on a cylinder seal depicting one being transported by boat.

Another example of the portable or mobile radio station was the Ark of the Covenant built by Moses specifically to contact Yahweh during the days of the Exodus.

THE ARK OF THE COVENANT AS A PORTABLE TRANSMITTER

During the Exodus, Moses and the Israelites needed a form of communication to keep in touch with Yahweh.

[Comment: Keep in mind that Y was the treacherous Archon of Destiny who used Moses unwittingly to seize control of the planet from the other, more popular Archon, resulting eventually in the plot by Prince Nannar to stage his unsuccessful coup d'état.]

It was only after they had been soundly defeated at Rephidim and retreated to Mount Sinai and Kadesh to regroup under Jethro, when it was decided that, since they could not enter Canaan by the direct route, they would have to go around by a longer and more indirect route that would take them another 38 years.

[Comment: As has been noted elsewhere, the Hebrew expression 40-something to describe size or length was a colloquialism that meant "a lot" or "a long time". Thus, this wandering for 40 years simply means that they wandered for a long time. Similarly, the rains that caused the Flood of Noah were said to have lasted "40 days and 40 nights". Thus, they lasted a long time. Even in more modern times, this literary tradition has been employed, as in "Ali Baba and the 40 Thieves," obviously a reference to "Ali Baba and his large gang of thieves".]

Meanwhile, a means of communication was needed to pass orders down when the deity was not among the Israelites in the Tent of Meeting. It seems that Adad (Yahweh) expected to stay at Mount Sinai and direct Moses from there.

[Comment: This is a careless mistake on Boulay's part. Earlier in this book he has already equated Yahweh with Enlil.]

Moses was given instructions on how to build the Ark of the Covenant and schematic drawings as well. The fact that Moses built the Ark from drawings supplied by Yahweh on Mount Sinai is clearly stated in the Scriptures when he is told, "Note well and follow the patterns for them that are being shown you on the mountain".

The box itself was of acacia wood with gold plating. The cover, however, was the key to the device. The cover was to be fashioned of solid gold with a cherub at each end facing one another; solid gold was an excellent choice since it was a good conductor of electricity. It was also specified that the cherubs and the cover must be made in one piece, probably to ensure good electrical contact.

The cherubim were to have wings outstretched, facing each other and shielding the cover with their wings, thus forming an antenna. There is no description of what these cherub looked like, but in view of the Egyptian origin of Moses and his associates, it must have looked something like a winged sphinx.

The cover was to be placed on the box after depositing the tablets provided by Adad. It is significant that it was only after the Ark was constructed that the tablets were provided to Moses. The tablets presumably were an integral part of the device and contained the power source necessary to activate the receiver-transmitter. Moses is told then,

"There I will meet you, and I will impart to you - from above the cover, from between the two cherubim that are on top of the Ark of the Pact".

This was the form of communication used as they travelled through the wilderness for the next 38 years. According to Numbers 7, Moses "would hear the Voice addressing him from above the cover that was on top of the Ark of the Pact between the two cherubim".

The power source and transmission device was incorporated into the two tablets of "stone", upon which was inscribed the Ten Commandments. When Moses broke the first set of tablets

upon descending Mount Sinai because he was angry at the sight of the Israelites worshipping a golden calf, it defeated the whole purpose of the Ark.

Moses had to go back a second time in order to have another set fashioned. Perhaps this explains the forty days he spent there - it may have taken that long to fabricate a second set or to get the replacement parts.

[Comment: It took him a long time, in other words. Also, remember in the New Testament that Jesus went into the wilderness and fasted for 40 days. He fasted a long time.]

THE DANGERS OF THE ARK: ITS POWER SOURCE

At first only Moses, Aaron, and his two sons were allowed to approach the Ark because of its inherent dangers. This was demonstrated when an accident killed the two sons of Aaron. They were hit by a sudden and unexpected discharge of electricity from the Ark for as Leviticus states, "and fire came forth from the Lord and consumed them; thus they died before the Lord". The Old Testament does not give the full story, however, and we must look to the Hebrew oral tradition for further details on this event.

In the Haggadah, it relates how "from the Holy of Holies issued two flames of fire, as then as threads, then parted into four, and two each pierced the nostrils of Nadab and Abihu, whose souls were burned, although no external injury was visible". This obvious electrical discharge proved to be a real threat to anyone who dared to enter the tent in order to service the deity.

Thus in order to prevent further casualties, Moses was told in Leviticus to warn Aaron: "Tell your brother Aaron that he is not to come at will into the shrine behind the curtain, in front of the cover that is upon the Ark, lest he die". This statement makes it clear that it is the Ark of the Covenant that is dangerous and not something else in the Tent of Meeting such as the vehicle or kabod of the deity.

Due to the inherent dangers of the Ark, it was decided to train a group of priests - the tribe of Levi - to care for and to handle all contacts with the Ark. From there on, only a fixed, clearly defined group of initiates, who wore protective clothing, and followed the proper safety procedures, were allowed access to the Ark. The instructions for fabricating these garments is very detailed and specific, allowing for no margin of error, indicative that its protective nature was woven into the fabric of the material.

The Ark was extremely dangerous and even the Levites must have approached it with trepidation and a certain fear of not returning from the Tent alive.

The Tent of Meeting containing the Ark was kept at a safe distance from the Israelite camp. When travelling, the Ark was carried by the Levites and preceded the body of people. In Joshua 3, they are instructed to keep a safe distance, "there shall be two thousand cubits, do not come near it". Two thousand cubits is roughly one kilometre, the distance considered as a safety buffer zone.

In Numbers, the story is related of how a group of 250 members of the tribe of Korah were annihilated by the destructive power of the Ark. When the Israelites were resting near Kadesh after their second and final defeat in Canaan, 250 members of the tribe of Korah were directed to bring copper pans for presenting incense, and to appear at the entrance of the Tent of Meeting.

Suddenly, "a fire went forth from the Lord and consumed the two hundred and fifty men offering incense". The victims appeared to have been completely incinerated for the priests were told to remove "the charred remains, and scatter the coals". Ironically, their copper pans,

which had attracted the electrical discharge, were hammered into sheets and used as plating for the altar.

Since the incident happened right after their second defeat at Hormah, it may be, as the Haggadah seems to suggest, that the tribe was eliminated for showing cowardice at this battle.

The Ark also appears to have emitted dangerous radioactivity. Numbers 10 relates the incident when Marian, the sister of Moses, was "stricken with scales" at the entrance to the Tent, an affliction that sounds very much like radioactive poisoning. Subsequent associations with the Ark seem to confirm the radioactive character of the instrument.

After the Exodus, and after the tribes had settled in Canaan, in the days of Eli the Prophet, the Ark was captured by the Philistines and brought to their cities in the hill country of western Palestine. The First Book of Samuel describes how the Philistines suffered from plagues for seven months.

Those who came too close to the Ark received sores and tumors and their hair fell out, classic symptoms of radioactivity poisoning. It was passed from one Philistine city to another until finally, in disgust, they returned it to the nearest Israelite community and abandoned it at Kireath Jearin. Seventy local people who became too curious and approached the Ark were also killed.

After that, the Ark acquired a deadly reputation and due to its dangers remained untouched and unmoved until much later when David decided to return it to Jerusalem. In this attempt, one of the men tried to steady the Ark as it began to topple from the wagon carrying it. He was killed outright by a discharge from the Ark. This appeared to be the last activity of the Ark, and this last discharge probably neutralised the power source, for the Ark remained inactive in the days that followed.

[Comment: One can presume it remained inactive, but one does not know for sure? King Solomon built his temple in order to have a permanent place to house the Ark. It remained there until about 550BCE when it was hurriedly removed from Jerusalem in advance of the invading Persians. It was taken to Elephantine Island in the River Nile south of the Valley of the Kings, where it was protected for about 200 years. Then it was moved down the Nile to Khartoum and from there down the Blue Nile River to Lake Tana, Ethiopia, where it was housed on an island in the lake. Later a temple was built at Axum, Ethiopia, home of the Queen of Sheba, to permanently house the Ark. Supposedly it is still there to this day. This editor has visited the Mariam Church of the Ark of the Covenant. Then, there was nothing but a locked door preventing access to the Ark and its official caretaker-priest. Today, there is a chainlink fence around that church, and armed guards wielding machineguns patrol the churchyard. Perhaps this Ark is still active; and as the Planet Nibiru approaches once again, "God" is trying to communicate to the "priests". Perhaps this caretaker-priest at Axum "heard something," prompting the Ethiopian Army to decide to start guarding the Ark more carefully. It makes one wonder...]

THE PORTABLE COMMUNICATION DEVICES: THE TERAPHIM OR ANIMATED IDOLS

When the kings of Mesopotamia were away from their home city, particularly when they were afield on one of their numerous military expeditions, they required some sort of mobile or portable communications to keep in touch with their home base and to receive instructions from the gods. For this purpose they took with them the temple images or statues of the gods. These statuettes were believed to be the active residence of the deity. They were of different size and composition. Joan Oates in her definitive work *Babylon*, remarks that these animated statues, which were carried off to war by the kings and priests, were fashioned and repaired in

special workshops in the city and had to undergo an elaborate and highly secret ritual of consecration, which endowed them with "life," and enabled them to speak.

This ritual probably consisted of embedding a radio receiver and transmitter, as well as a power source, inside the statuette.

Abraham and his father Terah are reported to have operated a workshop, which fabricated these statuettes. Although Genesis is silent on this activity, it is fully discussed in the books of the Pseudepigrapha. Terah and Abraham were described as members of the priesthood, the elite class that ruled the city of Ur.

According to Jubilees, Abraham came from a family of high priests. His father Terah had learned the sciences from his father Nahor, for it was said that "he (Terah) grew up and he dwelt among the Chaldeans, and his father taught him the researches of the Chaldeans in order to practice divination and astrology according to the signs of the heavens".

A more explicit story emerges from the Apocalypse of Abraham, a First Century AD document transmitted in Slavonic through Byzantine channels and therefore not available to western scholars until the late Middle Ages. It provides much information on the early days of Abraham.

[Comment: To those reading this on the Web, this use of the word "channels" undoubtedly refers to "hands" or "sources" and not to the modern concept of "channelling".]

According to this account, Abraham's father was an idol maker as well as an astrologer. He manufactured idols for the temples and for sale to ordinary citizens and travellers. These idols were of different value and quality, depending whether they were made of stone, wood, iron, copper, silver, or gold.

It was one of Abraham's assigned tasks to take some of these statuettes and sell them to merchants from Egypt at a stall just outside of town. Soon after, Abraham had a falling out with his father over these idols and providentially, the workshop of Terah was struck by lightning and burned to the ground.

When Terah and Abraham left for Haran and thence to the land of Canaan, they presumably had in their possession a number of these idols - statuettes with certain devices or power packs implanted. These were probably the teraphim or portable communicators of the Old Testament accounts.

At Tepe Gawra in upper Mesopotamia, archaeologists have found dozens of so-called cult statues, which have been dated to about 3000 BC. The "cult" objects fit the description of the animated idols of the Sumerians.

These large-eyed pagan idols or portable statuettes had concave eye sockets where some fist-sized objects were inserted, probably crystal like power packs, which activated the communicators. These power packs have been described as "stones," evidently the ancient word for large crystals.

THE TERAPHIM OR PORTABLE RADIO SETS

The teraphim of the Old Testament were figurines or idols, of different size, which according to Biblical accounts were used for divination, that is, they answered specific questions, which were posed to them, as in Ezekiel 21, Zechariah 10, and Judges 17 and 18.

The etymology of the word teraphim is obscure and its meaning is unknown. A source in the Encyclopedia Judaica has suggested that it may come from the Hittite word tarpis, which means, "animated spirit". In view of the Hittite influence in the land of Canaan, this derivation is probably true.

The teraph plays a significant role in the life of Abraham. Its usage can be traced for a thousand years, through the days of Isaac and Joseph, thence to Egypt where they presumably fell into the hands of Moses. References to the teraphim reappear in the days of Joshua and his successor Kenaz.

By this time, about 1400 BC, they had become inactive and were considered to be merely pagan relics or curiosities. From the days of Abraham, down to the days of Moses and before the Ark of the Covenant, the teraphim were apparently used to communicate with the deity. It was by this means that El Shaddai or Adad directed Abraham to go to Canaan and thence to Egypt, and later during the days of the invasion of the eastern kings.

[Comment: Note that this date comes less than 200 years after the last theorised arrival of Nibiru in 1587 BCE.]

The teraphim were of various sizes - small enough to hide under a saddle as in the case of Rachel, yet some were large enough to imitate a person sleeping under a blanket as in the case of David, which fooled the assassins, sent by Saul.

The first explicit reference to the teraphim is in Genesis 35, which deals with the incident of Rachel when she attempted to steal her father's idols. These may have been part of the cache that Abraham left at Haran with his cousin Laban just before he left for the western lands.

Jacob and Rachel obviously knew of the value of the teraphim, and from the lengths that Laban went to retrieve them he may have also guessed their purpose, although he obviously did not know how to use them. The existence and significance of these idols must have been imparted to Jacob by his grandfather Abraham before he died. This can be shown by the following calculations.

Abraham died at the age of 175 in the year 1992 BC. Jacob was born of Isaac when he was 60 years old or in the year 2007 BC. Thus Jacob was 15 years of age when Abraham died; Abraham had sufficient time to brief his grandson Jacob of the existence and the import of these devices and their storage at Haran.

[Comment: Since Boulay is incorporating the Velikovskian reconstruction of history into his own overall chronology of events, it is to be assumed that the above dates are at least "in the ballpark".]

Jacob's sojourn to Haran to live at Laban's house was probably predicated on his obtaining the devices and returning them to the control of Abraham's family. Rachel was obviously in on the plot, and it may have taken all these years that Jacob suffered at the hands of Laban to find out where the teraphim were hidden. The incident as related in Genesis reads like a story out of fiction.

Laban had forced Jacob under one pretext or another, to serve him for twenty years. Finally, Jacob and Rachel, taking advantage of Laban's absence, left secretly taking with them the idols or teraphim of Laban. Laban made much fuss over these idols when he realised that Jacob had left. He chased after Jacob and finally caught up with the fleeing culprit.

Laban was incensed over Jacob's secret departure but seemed more concerned over the theft of his idols; "you had to leave because you were homesick for your father's house, but why

did you have to steal my gods," he complained. The account mentions only those hidden by Rachel in a camel cushion, which she was sitting on. When Laban tried to search it, she pleaded that she not be disturbed since it was that time of the month. Laban searched everywhere but could not find the teraphim. While only this teraphim was mentioned in the account, there must have been many more in Jacob's possession, which somehow he managed to hide from the prying eyes of Laban.

On the way back to Canaan, Jacob and his household stopped at Shechem, a site sacred to the indigenous people. At Shechem, he ordered all the alien gods, which they had obtained at Haran. These must have been numerous and they were buried at a terebinth (oak) at Shechem.

Jacob must assuredly have kept his, yet he was concerned that no one else be allowed to bring one back to his homeland. Control and use of the device was a tightly held secret; it would appear that only he and Rachel were privy to the real purpose of the teraphim. Perhaps Jacob wanted to assure himself a plentiful supply of statuettes as well as their power packs; in any case, the cache remained buried at Shechem for generations and until the days of Kenaz.

Many years later, these idols and their "stones" or power packs were unearthed by the followers of Kenaz, the successor to Joshua. When Jacob went to Egypt at the age of 130 in the year 1877 BC, he probably took along the communication devices and these were passed down until Moses acquired them several hundred years later and used one to contact Yahweh or Adad on the first visit to Mount Sinai.

[Comment: Thus, when John Baines in *The Stellar Man* discusses the idea that Moses used an "occult" method from the "mystery schools" to contact the Archon Y, he may have been indirectly referring to the use of these primitive "tricorders".]

THE CRYSTALS OF KENAZ: POWER PACKS FOR THE TERAPHIM

The document, which relates what happened after Joshua died and, which defines the succession of leaders through Kenaz, Zebul, and finally Deborah is the so-called *The Biblical Antiquities of Pseudo-Philo* because their attribution to Philo of Alexandria in the First Century AD is in question. Philo describes how the tribes were hard-pressed by the Philistines after the death of Joshua and they sought a leader.

Kenaz was elected and proceeded to question each tribe of its sinful behaviour in the belief that their troubles were caused by their straying from the Mosaic Law. The confessions ranged far afield but the one, which is most interesting, for our point of view is that of the tribe of Asher who confessed that,

"We have found the seven golden idols whom the Amorites call the sacred nymphs, and we took them along with the precious stones set upon them and hid them. And behold now they are stored beneath the summit of Mount Shechem. Therefore send, and you will find them".

Kenaz immediately sent a group of men to find them, had them removed and brought to him. These stones were described as crystal and prase in colour, that is, clear and light green. "And these are the precious stones," he was told, "that the Amorites had in their sanctuaries, the value of, which cannot be estimated". These crystals, which had been attached to the idols were also light emitting. Kenaz was told that "for those entering by night the light of a lamp was not necessary, so brightly did the stones shine forth".

These clear and light-green crystals had been embedded in the idols of the Amorites (Canaanites) presumably in the hollow eye sockets. The crystals were alien to the Hebrews who presumably did not know their purpose except as adornments on the pagan idols. It is a truism that what one does not understand, one fears and destroys.

Kenaz found out, however, that these stones or crystals were virtually indestructible. He tried to destroy them several ways: first by fire, but then they only quenched the flames. Then he tried to split them with an iron sword but they only dented the blade. Finally in desperation they were offered on an altar to the deity and, according to the account of Philo, they were removed mysteriously during the night by an angel.

These crystals of Kenaz, which emitted light and were virtually indestructible, were embedded in the idols taken from the cache found at Shechem under an oak. Presumably they were the ones that were buried by the household of Jacob several hundred years earlier. These crystals still emitted light after all this time and therefore were active to a certain extent.

The stones by themselves were not very useful for they served to activate devices such as the teraphim, the Biblical portable radio receiver and transmitter. By the time of the days of Kenaz, the late 15th Century BC, and the beginning of the quiet period known as the Days of the Judges, the stones had become mere curiosities. Known to be associated with the idols of the native Canaanites, they were treated as merely pagan religious artefacts.

THE STONES THAT ILLUMINATE

The crystals of Kenaz were also described as shining brightly at night so that it was unnecessary to use a lamp. Such a power pack was probably used by Noah for illumination in the Ark during the long period of 150 days that his sealed ship was at sea. According to the Hebrew oral tradition as revealed in the Haggadah, the Ark was illuminated by a precious stone, which served to brighten the inside of the ship and made night seem like day.

A similar source of power is mentioned in the Book of Mormon, the holy book of the Church of Latter-Day Saints. When the tribe of Lehi left Jerusalem about 600 BC for their trip to the "promised land," they built eight ships for the journey.

These were sealed like the Ark of Noah and in order to see in the darkened interior, the vessels were given sixteen small stones, two for each ship, which were "white and clear, transparent as glass". These stones "shone forth in the darkness" during the 344 days they were at sea and before they finally reached the shore.



Chapter 15

THE FABLED LAND OF DILMUN

"In Dilmun the raven utters no cry, the lion kills not. The wolf snatches not the lamb, unknown is the grain-devouring bear. The sick-headed says not 'I am sick-headed,' the old woman says not 'I am an old woman,' the old man says not 'I am an old man.'" - Old Sumerian Poem

Dilmun has probably aroused more curiosity than any other place mentioned in the cuneiform records of Mesopotamia. Many books have been written about this land of mystery, probably second only to that of Atlantis. Unlike Atlantis, however, there are many recorded references to Dilmun, which assures us that it was a geographic location somewhere in the Middle East.

Dilmun was a land intimately associated with Sumer and Akkad, and just like Meluhha (Africa) and Magan (Egypt) supplied their cities with many economic necessities either through tribute or by commercial exchange. Dilmun was also a sacred or holy land often called the residence of the gods, a sort of Garden of Eden, often referred to as "the land of the living," that is, the land of immortality.

Despite the references to Dilmun in Mesopotamian literature and myths, its location is still in dispute among scholars. We know for sure that Dilmun was not just a literary fiction for it is mentioned in economic texts as early as the 24th Century BC and as late as the First Millennium BC.

Recent theories identify it as the island of Bahrain in the Persian Gulf. This was proposed by Geoffrey Bibbey in his study Looking for Dilmun. This identification, however, relies heavily on the inscription of Sargon of Assyria, circa 720 BC, who asserted that among the kings paying him tribute were "Uperi, king of Dilmun, whose abode is situated like a fish in the midst of the sea where the sun rises". Despite the discrepancy on the sunrise, the statement of Sargon has been taken to mean that Dilmun was an island and that the sea was the Persian Gulf.

[Comment: Assuming that this statement is correct, then this "King of Dilmun" was still around at the time of Sargon. This is further proof that the Planet Nibiru was still "parked in orbit" in "the North Country" of "Hyperborea" before the last departure sequence began in earnest, culminating in the events of the year 687 BCE. The correct placement of Sargon was crucial to the completion of Dr. Velikovsky's historical reconstruction.]

Others like Samuel Noah Kramer, as in his book The Sumerians, have placed it in the Indus River Valley based on the references that it was located where the sun rises, that is towards the east of Sumer. This theory is based largely on the Sumerian Deluge myth, which states that the Sumerian Noah was given immortality and transplanted to the "mouth of the rivers" and to "the place where the sun rises".

In both instances, the geographic placement of Dilmun seems to be contingent on the statement that it was in the west toward the rising sun. A more recent analysis by Zecharia Sitchin in his book The Stairway to Heaven identifies the Sinai Peninsula as the Land of Dilmun (Tilmun).

The difficulty in locating the land of Dilmun is due largely to modern translations of the Sumerian and Akkadian texts where arbitrary interpretations are given to the original texts. A major source of information on this land are the accounts of the travels of Gilgamesh. Two epics are often mentioned in this respect, the famous Gilgamesh Epic, which is in twelve cuneiform tablets, and the lesser-known but complete poem called Gilgamesh and the Land of the Living.

THE LAND OF IMMORTALITY AND THE GARDEN OF EDEN

Dilmun was looked upon by the Sumerians as a blessed paradise that was intimately related to Sumer on a religious or spiritual level. The land of Dilmun is described in the myth Enki and Ninkhursag as a bright, clear, and pure land, called the "land of the living" where there is no illness and death does not exist. Dilmun is thus a land of immortality.

The land is in charge of Enki who orders Utu to bring up fresh water from the ground, thereby turning it into a paradise, a divine garden green with fruit-laden fields and meadows. It is a veritable Garden of Eden.

Although it is not mentioned by name in the myth Gilgamesh and the Land of the Living, it obviously refers to this land where no one got sick or died. In this story, Gilgamesh sets out to a distant land to fell and bring back some of its famous cedars, and to make a "name" or "shumu" for himself. His friend and co-adventurer Enkidu tells him that Utu/Shamash is in charge of the land and that Gilgamesh must first secure his permission and support.

"My master, if you would enter the 'land' inform Utu ... The 'land' it is Utu's charge, the land of the felled cedars, it is the valiant Utu's charge".

[Comment: Valiant Prince Utu was Saurian Space Commander, the Greek Apollo, the Roman Helios, the Hindu Rama, the Incan Tamendonare, the Slavonic Varpulis.]

To obtain immortality, Gilgamesh would journey to this cedar land in order to set up a shumu, and for this he required the permission of Utu, the chief astronaut.

"I would enter the 'land' and would set up my shumu, in the places where the shumus have been set up, I would raise my shumu".

While the Semitic term "shumu" is traditionally translated as "name," it presents difficulties in understanding the text. As we have noted before, the term "shem", which is used in the Old Testament is the same as the "shumu" of the Sumerians. In the incident of the tower of Babel, man wanted to erect a "shem" to reach the gods just as Gilgamesh wished to do. As previously discussed, the shem of the Bible is also used in conjunction with the Kabod or vehicle of the Biblical God. The kabod is called the "kabod ha-shem" or more correctly "the chariot of the shem or rocket".

In the epic Gilgamesh and the Land of the Living, he must defeat the monster Humbaba (sometimes called Huwawa), which appears to be a mechanical device that guards the cedar land from intruders. Although the land Gilgamesh journeys to is not mentioned as Dilmun, it is a paradise land, a land of cedars, and one controlled by Utu or Shamash.

In the Gilgamesh Epic he also makes a journey to a distant cedar land where he hopes to achieve immortality. He meets and destroys a monster called Humbaba who protects the cedar forest. Humbaba is described as a fearsome monster: "his roaring is like that of a storm, his mouth is fire, and his breath is death".

The two epics involving the adventures of Gilgamesh to a distant cedar land, under the control of Utu or Shamash, and guarded by a mechanical monster are obviously related and may actually be part of the same story.

THE STRUCTURE OF THE GILGAMESH EPIC

Many scholars have noted the disjointed condition of the story that is narrated in the twelve cuneiform tablets that make up the so-called Gilgamesh Epic.

The most complete version available is the one in Semitic Akkadian, composed in the Middle Babylonian Period about the 13th Century BC. Most translations follow this traditional twelve-tablet format.

Fragments of this epic have also been found in other forms or languages such as Old Babylonian Semitic, Hittite or northwestern Semitic and in the original Sumerian as well. Some of these fragments date as far back as 2000 BC, confirming the view that the exploits of Gilgamesh were well known all over the Middle East in the Third Millennium BC.

Other versions of the Gilgamesh epic, and stories of the exploits of this legendary king, were current in Sumerian and Akkadian literary form when the Middle Babylonians produced their form of the epic. These Semitic Babylonians considered themselves the bearer of Sumerian culture and civilisation, and it appears reasonable to assume that they simply combined the contemporary texts into one continuous story, which over a period of time became an epic in itself.

The fact that it is a compilation of many Gilgamesh stories is obvious in its structure. Tablet I deals with the birth of Gilgamesh, his deeds, and the creation of Enkidu as Gilgamesh's friend. Tablet II continues this association as they leave for the cedar forest, which is guarded by the monster Humbaba.

In Tablet III they obtain permission from Shamash to enter the land under his control. It is continued in Tablets IV and V, where Gilgamesh has dreams of what seems to be the glare and noise of rocket launch. They then battle the monster Humbaba.

Tablet VI appears to be a complete break in the story, that is, unless it can be related in some way to Gilgamesh's purpose of reaching the gods and requesting immortality. This tablet describes how Ishtar tries to seduce Gilgamesh, and is rejected. She asks the gods for revenge and is given permission to send a divine weapon called the "Bull of Heaven" to destroy Gilgamesh and Enkidu. Gilgamesh and Enkidu destroy the heaven-sent weapon, however.

[Comment: Ours is a "jealous god," the Bible tells us. This just goes to show you females are the same, no matter what their planet of origin: if one tries to seduce you, watch out! It is fascinating to see how often these Saurian "gods and goddesses" try to take revenge on one another and various citizens of Tiamat! And lest we forget, Ishtar was a regional name for Princess-Royal Inanna, Saurian Air Commander and incestuous lover of her brother and boss, Prince Utu.]

The story is continued in Tablets VII and VIII where the gods decide that someone must pay and Enkidu is condemned to death. Gilgamesh delivers a long eulogy.

Tablet IX finds Gilgamesh on a journey to reach his grandfather Utnapishtim, the Sumerian Noah. He approaches the mountains of Mashu and meets the guards, the people with a stinging weapon. He is instantly recognised as semi-divine and allowed to pass. He passes through the mountain by tunnel and arrives at a place of bright crystal, the city of Baalbeck. Shamash turns down his request.

Tablet X starts with his meeting with Siduri, the so-called Barmaid, who tells him how to make a journey across the "seas of death," apparently a metaphor for the hazardous trip to the heavens. Siduri has been identified by many scholars as another name for Ishtar, and if this is the goddess herself, it explains the position of this tablet in the epic. She apparently helps him to reach Utnapishtim but at the price of becoming her lover.

For this trip, Gilgamesh must secure many "punting poles" or fuel rods, which are used just once and discarded. He reaches his grandfather who is evidently in the orbiting space ship.

In Tablet XI, Utnapishtim tells him the Deluge story. Since Gilgamesh cannot be granted immortality, he is told how to secure a magic plant, which will rejuvenate him. Gilgamesh obtains it, but it is stolen by a snake on his return to Uruk.

Tablet XII is a complete break with the story; in this Tablet Enkidu is alive and about to enter the nether world. It is obviously based on the myth called Enkidu and the Nether World.

There are many stories, which relate in some way to the Gilgamesh Epic. Many of these have been found only in fragmentary form, such as the one dealing with Gilgamesh and the Bull of Heaven, and another called the Death of Gilgamesh. It is obvious that the epic is a composite or selected summary of many stories dealing with the experiences of the hero.

SUMMARY OF THE GILGAMESH STORY

By putting the various stories together, we can reconstruct the exploits of Gilgamesh. He was born semi-divine but yet he feared that he was not immortal. He sought to reach the gods since only they could grant it. A companion is created for him by the gods taking a primitive man and putting him through a "civilising" process of sexual activity with a goddess.

Accompanied with this friend and a contingent from the city of Uruk, he decides to journey to the land of Lebanon, also called the "land of the living," the paradise of the gods, the cedar forest, and the home base of Shamash. Sailing up the Euphrates, the ship is wrecked in a storm and only Gilgamesh and Enkidu continue the trip. Presumably following the trade route from Mari, through Tadmor, and down to Damascus, they approach the mountains of Lebanon through the eastern entrance.

Here they meet the guards who are equipped with stinging type weapons but are allowed to pass because of Gilgamesh's semi-divine appearance. They encounter the mechanical monster Humbaba, which guards the mountain approaches and destroy it. They pass through a tunnel for twelve double-hours and finally reach light and the city of Baalbeck.

Gilgamesh is refused a shumu or rocket by Shamash to reach the gods in the orbiting space ship. Ishtar comes to his assistance if he will become her lover. she provides a shuttle for him and he reaches the space ship and meets his grandfather Utnapishtim, who relates to Gilgamesh the story of the Deluge. Not to let his grandson go home empty-handed, he tells him of a magic plant that will rejuvenate Gilgamesh. The hero obtains the plant on the way home but has it stolen by a snake, which then sheds its skin.

Arriving at Uruk empty-handed, Gilgamesh reneges on his promise to Ishtar who becomes incensed and sends a divine weapon to destroy Gilgamesh and Enkidu. They manage to disable it. The gods in council decide that someone has to pay for this and Enkidu is condemned to die. Enkidu is sent to the Nether World, Gilgamesh eulogises his friend, and in a later story Gilgamesh manages to rescue Enkidu from the underworld.

LEBANON AS THE LAND VISITED BY GILGAMESH

There is only one cedar land in the Middle East worthy of the name. In ancient times it covered all of Lebanon as well as part of Syria. In fact the Gilgamesh Epic refers to it as the "forest that runs for ten thousand leagues". When Humbaba roared it is said that "it shook the land of Saria (Syria) and Lebanon". Despite these specific references to the land of Lebanon, it has been ignored by scholars.

This cedar forest where Humbaba roamed is called the "home of the gods, and the throne base of Irnini". Irnini is another name for the goddess Ishtar who seems to have used Dilmun as a home base. Ishtar was also known under the name of Siduri, the so-called Barmaid who helped Gilgamesh to reach the gods.

In his adventures Gilgamesh reaches the mountains whose name is "mashu", which guards the entrance to the place where Shamash "comes and goes". The word MA-SHU has not been understood by scholars who seem to have overlooked its obvious meaning, that of "the place of the (space) ship". MA is the Sumerian term for boat or vehicle, as we have seen in Magur as a river boat, and SHU applies to a geographic place or location as in the city of Shuruppak.

Gilgamesh is met by the scorpion men, that is, sentries with a stinging type weapon, who immediately challenge him. Gilgamesh is instantly recognised by the sentries as one of their own kind for "the one who has come to us, his body is the flesh of the gods". They notice that he is partly divine, that he has vestiges of a reptilian hide.

The scorpion men who guard the Sumerian paradise correspond to the "cherubim with the fiery revolving sword" who were stationed at the eastern entrance to the Garden of Eden to guard the tree of immortality and to prevent Adam and Eve from re-entering.

Adam and Eve were expelled from the Garden of Eden according to Genesis, and sent "east of Eden" and that entrance be guarded by the cherubim. After the Deluge the land of the gods

had been moved to Lebanon from the delta area of the Tigris-Euphrates. It explains why Adam and Eve were expelled "east of Eden" and that entrance guarded by the cherubim. It is pertinent to note that Damascus is due east of this entrance to the land of Lebanon. Damascus is the oldest continuously occupied city in the world and claims that Adam and Eve founded it after they left Eden.

Gilgamesh travelled through a series of tunnels in the mountains to reach the home base of Shamash. The path he took was called "harran Shamash," or the road to Shamash. After going for twelve double-hours, he saw light at the end of the tunnel and finally broke out into the open where he saw an area of bright crystal and coloured stones. It was Baalbeck, the Space City. Much of the remainder of the text is missing.

When Gilgamesh finally reached Utnapishtim, he related the story of the Deluge and how he was made immortal and sent to live in Dilmun. In the Old Babylonian version of the epic, Utnapishtim was given immortality by Enlil after the Deluge and tasked with repopulating the world. In conventional translations, he was sent to a distant land, to the land of Dilmun, which was "in the east" and at the "mouth of the rivers".

The distant land at the mouth of the two rivers has been interpreted to mean the delta of the Tigris and Euphrates, the location of the antediluvian Garden of Eden. Others, notably Kramer, have suggested the delta of the Indus River as more probable.

Although the delta of Mesopotamia was the Eden of the Sumerians and the Eden of the Old Testament before the Deluge, it was decided after the catastrophe to move it to a more secure place, less accessible, and not subject to the caprices of nature, especially to periodic flooding. Thus the sacred place of the gods was moved to Lebanon and the space city established there. This is clear in a more recent and accurate translation of these crucial words.

A different translation of the phrase in question appears in the recent translation of the epic by John Gardner and John Maier in their book Gilgamesh. Their suggested translation is "the source of the rivers" rather than "the mouth of the rivers". Of course, this gives a completely different meaning to the passage, for the delta of Mesopotamia or any other delta cannot be the land of Dilmun.

A search for the place in the Middle East where two rivers originate in the same area leads us back again to Lebanon, particularly to Baalbeck, for it is there that the Orontes and Litanni rivers begin, one flowing north and the other south.

A Sumerian version of the adventures of Gilgamesh verifies this interpretation of the passage. Called Ziusudra in the early Sumerian version, Utnapishtim is sent to live in "the land of Dilmun, the place where the sun (shamash) rises". A translation of this passage states that he went to live in "the land (or mountain land) of crossing", where the sun or shamash rises. The "land of crossing" appears to refer to the place where shamash took off and landed each day, in other words, where he crossed over from Earth to the heavens.

The phrase "land of crossing" can also be translated as "the mountain land of crossing" since the word lends itself to either definition. Again, this rules out the flatlands of the delta regions.

DILMUN, THE LAND WHERE THE SUN (SHAMASH) RISES

Supposedly situated where the sun rises, scholars have located it in the direction of the east or dawn. The word for sun is "shamash" and the passage could also be read as "where Shamash rises," thus firmly placing it in the land of the cedars.

Further evidence that Dilmun should be sought in the west rather than the east is contained in the statement of Sargon the Great who ruled about 2300 BC.

[Comment: This is a different Sargon than the one mentioned earlier.]

Sargon boasted that "the Sea Lands three times I circled, Dilmun my hand captured". It indicates that Dilmun had to be near the Sea Lands, which was the Mesopotamian term for the Mediterranean Sea coast. The cities of the Sea Lands were none other than the coastal cities of Lebanon, later to become the Phoenician League. Furthermore, Sargon's statement would indicate that the cities of the Sea Land were actually part of what he called Dilmun.

Dilmun had to be near Magan (Egypt) and Meluhha (Africa) according to the epic where Enki conducted what appears to be an inspection trip of the lands, which he controlled, that of Magan, Meluhha, and Dilmun. Dilmun is, in fact, often associated commercially with the lands of Magan and Meluhha, which dictates that its location had to be in the west near Egypt rather than somewhere far distant in the east.

The route taken by Gilgamesh to the land of Shamash is provided in Gilgamesh and the Land of the Living. It also indicates a journey to Lebanon. For the trip, he had mobilized an expedition from his city of Uruk. Since they planned to depart by water they built a "Magan ship," that is, an Egyptian type river boat. This type of ship precludes passage by the Persian Gulf and up the coast since it would require a more seaworthy ship able to survive the open sea.

Gilgamesh and his group must have planned to sail up the Euphrates as far as possible and then take the overland trade route to the west. Mari would be the choice since it was the transfer point with the trade routes to the Mediterranean. It went to Palmyra (ancient Tadmor) and then divided, with one route going southwest to Damascus and the other west to Homs (Hims) at the northern entrance to Lebanon. Either route led to the land of Lebanon or Dilmun, for just as today they are the two major routes into the mountain land from the east.

[Comment: As a linguist and historian, Palmyra has always been one of my favourite words!]

Gilgamesh's expedition was ill-fated and the ship foundered in a storm in the river Euphrates and all hands were lost except Gilgamesh and Enkidu. The heroes of the epic continued their journey on foot and finally reached the land of Shamash or the mountains of Mashu, the "place of the space craft".

Although Gilgamesh took the most direct route to Baalbeck through the mountain pass near Damascus, it is noteworthy that at the northern entrance to the valley of Lebanon there sits the ruins of an ancient city known as Kadesh, which guarded this entrance. Its origin is lost in antiquity, although Kadesh is the Semitic term for "sacred city" and the reason for its holy appellation has been lost.

DILMUN, COMMERCIAL GIANT OF THE ANCIENT WORLD

Dilmun was not only an earthly paradise - the famous Garden of Eden, the meeting place of the gods, the land of well-being, and the home grounds of Enki, Shamash, and Ishtar - it was also one of the richest and most powerful countries in the ancient world.

To judge from the economic documents, Dilmun has a long commercial history that extended for at least two thousand years. The ships of Dilmun anchored at the docks of the

Mesopotamian cities alongside those of Egypt and Ethiopia since at least the mid-third Millennium BC.

As early as the days of the Akkad Dynasty, Dilmun is mentioned as a place on the coast of the Mediterranean. Sargon the Great, circa 2300 BC, boasted that he had traversed the mountains and encircled the Sea Lands and captured Dilmun. Since the Sea Lands were on the Mediterranean, Dilmun must have been nearby, if not actually part of this complex.

Much has been made of the location of Dilmun as an island, as was indicated by the account of Sargon II, the Assyrian ruler of the Eighth Century BC, who announced that,

"I brought under my control Bit-Iakin on the shore of the Bitter Seas as far as the border of Dilmun. Uperi, King of Dilmun, whose abode is situated, like a fish, thirty double-hours away in the midst of the sea of the rising sun, heard of the might of my sovereignty, and sent his gifts.

[Comment: It has not been made clear exactly what a "double-hour" is. Earlier I assumed that 12 double-hours meant a 24-hour period. This reference to 30 double-hours would therefore indicate a period of two and a half days. Can someone enlighten this editor in this regard? Thanks!]

The account of Sargon II undoubtedly refers to the Western Lands and to the coastal cities of Phoenicia, which were still a commercial power in the Eighth Century BC, although their influence had waned since their heyday from the 14th to the 9th Century BC.

[Comment: This is quite revealing, since, as we know, the Saurian Planet Nibiru was "docked" at "Hyperborea" from 1587 till 687 BCE.]

At that time, Tyre dominated the league of cities and, in fact, the title King of Tyre was synonymous with that of King of Phoenicia. Located on an island offshore (as Alexander the Great was distressed to find when, to capture it, he had to build a causeway from the mainland), it exercised control over the commercial cities of Aradus, Byblos, Sidon, and Akka.

Originally part of the Egyptian Empire, the Phoenician cities became independent with the fall of the Middle Kingdom in the disasters of the mid-15th Century BC. Tyre retained its independence until 586 BC at, which time it fell to Nebuchadnezzar of Babylon after a siege of thirteen years.

Thus the account of Sargon II reveals that he claimed control over the area from Bit-Iakin, an unlocated city but believed to be Jericho, near the Bitter Sea, which can only be the Dead Sea, as far as the borders of Lebanon or Dilmun.

He had subjected the coastal cities and particularly Tyre, which lay "in the midst of the sea". Mainland Dilmun was not claimed by Sargon II for the simple reason that it had been devastated fifteen centuries earlier.

[Comment: The next chapter of this book is titled "The Space City and Facilities Destroyed". It is to be assumed here that Boulay will describe the destruction of the Sinai and Baalbeck Spaceports, events that transpired at the behest of Princess-Royal Inanna and her lover/co-conspirator Prince Utu during their struggle with Baron Marduk and Baroness Sarpanit to recover the stolen MEs, which had precipitated the Pyramid Wars, all of which is discussed in great detail by Sitchin in "The Wars of Gods and Men".]

The economic significance of the cities of Dilmun, especially Tyre, is revealed in the Ebla economic accounts of the late Third Millennium, where its name served as a royal standard for gold, which is usually referred to as "gin-dilmun" or "dilmun shekels".

In his account of Ebla, Pettinato in *The Archives of Ebla* reported that the shekel in the trade accounts of Ebla is always written with the Sumerian term "gin" and accompanied by the word "dilmun," thus indicating that the unit of weight and purity was set by and originated in Dilmun.

All kinds of products flowed from the ports of Dilmun since it was an entrepôt, that is, a trans-shipment point for goods from Europe, Africa, and the lands of the Mediterranean.

[Comment: It was also from Dilmun that Duke Dumuzi, under the command of King Nergal and Queen Ereshkigal, the African Gold Consortium CEOs, dispatched all his kidnapped "slave-labourer Adamus" to their horrible fate in "The Underworld" gold mines of South Africa, probably in and around what is known today as "The Ruins of Zimbabwe". Since the Planet Nibiru is docked precisely above the North Pole, it cannot be seen by anyone positioned below the Equator. Thus, when one travelled to "The Underworld", "Heaven" would seem to "disappear from view".]

Thus the goods, which arrived in Mesopotamia in the boats from Dilmun were as varied as the lands they came from - copper, gold, lapis lazuli, ivory and ivory products such as inlaid tables, figurines, combs and boxes, furniture, semi-precious stones, cedar and other timbers, and agricultural delicacies such as dates and onions.

In her book *Babylon* Joan Oates reports that in the ruins of Hammurabi's Babylon, circa 1780 BC, there was unearthed a house of one official called Ea-Nasir who was an "alik-dilmun," that is, a Dilmun trader, who dealt mainly in copper and copper products. He apparently was a middleman in the trade of copper from Dilmun.

While the literary evidence seems to indicate that there were two Dilmuns, they were actually part of the land today known as Lebanon. There was a mainland Dilmun, that of the Bekaa Valley and the home of the space port at Baalbeck and across the mountains the coastal plain of Dilmun with its commercial cities.

The mainland of Dilmun ceased to be a paradise and space port of the gods in the reign of Naram-Sin, the demented despot of the Akkad Dynasty, when he invaded and destroyed these lands in 2225 BC. Although the mainland territory was laid waste and avoided by everyone for over a thousand years, the coastal cities continued to flourish as independent city-states under the aegis of Egypt and later as the Phoenician League.

THE COASTAL CITIES OF LEBANON

The coastal area of Lebanon was inhabited by Canaanites who later came to be called Phoenicians by the Greeks. The first of these cities to step on the threshold of history was the city of Gubla (Byblos to the Greeks) where its history goes back to 3500 BC. Byblos and later the other cities of Tyre, Sidon, Berytus, and Aradus emerged under the control of Egypt about 2700 BC when they were noted exporting cedar wood, olive oil, and wines to Egypt.

Evidence of trade with Egypt goes back to pre-dynastic times and continued uninterrupted for many centuries. The mountainous land provided wood for the palaces, temples, and boats of the Pharaohs. The 60-foot [about 20-meter] funerary barge of the Pharaoh Khufu or Cheops, circa 2550 BC, which was found in 1954 hermetically sealed in a limestone crypt at the foot of the Great Pyramid of Gizeh, was constructed of Lebanese cedar wood.

Canaanite pottery was found in the tombs of the First Dynasty, about 2900 BC, and rich offerings to the Temple at Gubla were made by the Pharaohs of the Second Dynasty. Egyptian pectorals and jewellery were also found at Gubla. In his history of Lebanon, Philip K. Hitti observes that at this ancient city, the Canaanite temple of Baal stood side by side with the Egyptian temple of Isis. Canaanite princes not only took pride in decorating themselves in the Egyptian style but also called themselves "sons of Ra," the chief Egyptian solar deity.

[Comment: As we know from Sitchin's work, Baal refers to Baron Marduk and Isis to Queen Ninkhursag. Once again it is unclear here whether this "Ra" refers to Amon-Ra, the equivalent of Baron Marduk, or to Aten-Ra, the hypothetical equivalent of Duke Dumuzi.]

As a nation, Phoenicia emerged about 1400 BC. Sidon first dominated her sister cities, but eventually Tyre took the lead, and by the time of the Hebrew kings, the title King of Tyre began to mean King of Phoenicia.

In the days of Hiram, the forests had yet to be denuded, and the lumber and agricultural products of Lebanon flowed out to the world through its numerous seaports. With the expulsion of the Hyksos or Amalekites by the joint forces of Ahmose and Saul, the land was divided between the three leaders.

Egypt retained a strip of land along the coast all the way to Phoenicia, which gave her control of the coastal highway. Solomon took over Palestine, Syria and to a certain extent the lands to the west. For example, he built a fortified city at Tadmor, which controlled the rich trade route across the desert from Mari on the Euphrates.

The area of Lebanon, from Ugarit in the north to Philistia in the south, came under the control of Hiram, king of Tyre. Hiram also inherited the mantle of responsibility for what remained of the sacred sites of Lebanon and the city of Baalbeck.

Although Dilmun is not mentioned by name in the Scriptures, there is much information on the littoral city of Lebanon. The evidence that Hiram held a special position in the religious and political affairs of the time is reflected in the Book of Ezekiel, where he is considered to be semi-divine and have special relations with the deity.

In Ezekiel 28 the prophet relates in a diatribe against the enemies of Israel that "no secret is hidden from him". Apparently Ezekiel expressed the view of his day that while Hiram had been a good friend of Solomon, his descendants failed Jerusalem in her hour of need. Ezekiel begins,

"Because your heart is proud, and you have said, 'I am a god, sit in the seat of the gods, in the heart of the seas.' Yet you are but a man, and no god, though you consider yourself wise as a god. You are indeed wiser than Daniel; no secret is hidden from you. By your wisdom and understanding you have gotten wealth for yourself".

Ezekiel continues his accusations and reveals Hiram's divine status and the reasons for his downfall. He is here repeating the words of the deity:

"You were the signet of perfection, full of wisdom, and perfect in beauty. You were in Eden, the garden of God. Every precious stone was your covering. ... On the day that you were created they were prepared. With an anointed guardian cherub I placed you. You were on the holy mountain of God, in the midst of the stones of fire you walked".

Ezekiel is referring to the raised platform at Baalbeck - "the holy mountain" - and the brilliant rocket exhaust - "the stones of fire". It is also the land of the Garden of Eden and the guardian cherubim.

[Comment: One can take issue with Boulay's fast-and-loose use of the term "Garden of Eden" for Dilmun or Lebanon. The original "garden" at "Edin" was where the first Saurian Spaceport was located and was the site for the genetic crossbreeding experiments carried out by Saurian Chief Geneticist Queen Ninkhursag and her brother, Maritime Commander Prince Enki.]

Ezekiel continues,

"In the abundance of your trade you were filled with violence and you sinned. So I cast you as a profane thing from the Mountain of God and the guardian cherub drove you out from the midst of the stones of fire".

It is apparent that the Garden of Eden is now located in the area controlled by Hiram. The cherubim who acted as the guardian of Hiram at the Mountain of God is reminiscent of the cherubim with the fiery revolving sword or the scorpion-men who guarded the cedar forest, the land of Shamash.

There is also strong evidence that the land of Punt, the fabled land, which the Egyptians referred to as "god's land," "the divine land," and the "land of incense" was also the land of Lebanon. The Land of Punt was intimately associated with Egyptian history and religious tradition and, when written in hieroglyphics, does not have the symbol for foreign land, which indicates that the Egyptians considered this land to be historically part of Egypt.

Queen Hatshepsut of the 18th Dynasty made a trip to this fabled land, which she describes in detail on the reliefs of the walls of her temple near Thebes. The reliefs state that upon her arrival to this land by ship, she is met by the royalty of the Land of Punt who inquired whether she arrived by "the ways of heaven or by the sea". It was legendary in the Land of Punt that the gods, or those favoured by the gods, could arrive to this land by either seaship or airship.

[Comment: As Dr. Immanuel Velikovsky has so brilliantly shown in *Ages In Chaos*, Queen Hatshepsut of Egypt was the legendary Ethiopian Queen of Sheba. The Biblical visit by the Queen of Sheba to the land of King Solomon is reflected in Egyptian "ghost history" as the visit by Queen Hatshepsut to the Land of Punt. One is referred to that book for additional details. If, however, Egypt still controlled a portion of the coastline from what is now Port Suez northward to modern Beirut, then this Land of Punt would have not been considered a foreign country to them at the time.]

LEBANON, GARDEN OF THE MIDDLE EAST

Because of its geographic location and integrated borders, Lebanon has always enjoyed a certain degree of natural protection from outside excursions. Protected by mountains on three sides and the sea in the west, it avoided much of the tribulations of invading armies from the east. Being considered as the sacred or holy land also gave it a certain modicum of protection. Its religious tradition as the land of the gods was a safeguard, but it also was the cause of her demise.

Geographically, Lebanon has four regions: the coastal plains, the coastal mountain range, the central plateau or valley, and the interior mountain range. The coastal plain is a narrow fertile area, at times just a ribbon where the mountains come down to the sea, widening to about eight miles [about 12 kilometres] at the most. It is the site of a number of principal seaports, which became the Phoenician city-states.

The coastal mountain range, called the Lebanon Mountains, runs the entire length of the country, averaging about 35 miles wide [about 56 kilometres] in the north and six miles [10 kms.] in the south.

The eastern mountain range, or Anti-Lebanon Mountains, forms the eastern boundary of the country. At its southern end it is anchored by Mount Hermon, the country's highest peak at 9,055 feet [about 3,000 meters]. Its name means "sacred," and it is the site of the descent of the Nefilim before the Deluge.

[Comment: The above statement is a perfect example of how once we know all the facts about this hidden history, each new detail always falls precisely into its place.]

The Bekaa plateau is sandwiched between the two mountain ranges, and it is a fertile undulating plain about 75 miles long [120 kms.], and from six to ten miles wide. It owes its fertility mostly to the Litanni River, which originates near Baalbeck and flows south to empty in the Mediterranean near Sidon.

Baalbeck is also the watershed for the Orontes River, which flows north and exits into the Mediterranean near ancient Antioch. In the south, the plain is separated from the Jordan Valley by a range of hills whereas in the north it opens into the Syrian plain at Homs.

The Lebanon landscape is today considered to be one of the most beautiful in the world.

[Comment: This editor has been to Beirut on numerous occasions before the horrible warfare broke out in the late 1970s. At that time Beirut was my favourite city in the world. It was - and hopefully still is to a certain extent - one of the most beautiful cities in the world in one of the truly most beautiful countries in the world.]

The land is full of sparkling gushing springs, the climate is moderate, and the lands are luxuriant. In July, normally the hottest month of the year, the daily average at Beirut is 87 degrees F [30 degrees C] while in Damascus just 50 miles [80 kms.] away to the east it is 96 degrees F [35 degrees C]. The coastal plain receives 33 inches [83 cms.] of rain a year, twice that of the corresponding coast of California.

[Comment: Beirut is situated at the same approximate north latitude as Dallas and Atlanta, and this editor can affirm that the climate of Beirut both in summer and winter is extremely mild by comparison. In the winter, one can sunbathe and swim on the beaches of Beirut in the morning and be snow skiing in the mountains that same afternoon - a perfect vacation spot!]

In the past, Lebanon must have been a veritable paradise. Its mountains were covered with cedar and other hardwoods, and teeming with wildlife, like panthers, bears, and wolves. Its fabled city of Baalbeck overlooked a luxuriant fertile valley watered by the two rivers and numerous springs.

Its wealth was enhanced by the bustling commercial seaports on the coast. Besides lumber it exported agricultural products like wheat, olives, and incense. It was famous for its purple dye, which gave the coastal area its name. The Egyptians called it the "land of incense" for it was a major source of frankincense and myrrh.

Lebanon was a natural selection by the Sumerians after the Deluge to be the site of the new Eden, the paradise of the gods. Its remoteness and protected borders also enhanced its value as a private resort and the location of the new space port.

The lands were assigned to Utu/Shamash, the chief astronaut, with the city of Baalbeck as his headquarters. Called Beth-Shemesh in the Bible, it was literally the House of Shamash. His

activities in the land of Lebanon are graphically described in the myth Enki and the World Order.

"The hero, the bull who comes forth out of the cedar forest, who roars lion-like. The valiant Utu, the bull who stands secure, who proudly displays his power. The father of the great city, the place where Utu ascends, the great herald of the holy An. The judge, the decision maker of the gods, who wears a lapis lazuli beard, who comes forth from the holy heaven, Utu, the son born of Ningal and Enki placed in charge of the entire universe".

Utu or Shamash is described as being "in charge of the entire universe," and since we know he had no administrative or political function, it presumably is assumed as a metaphor of his ability to move about at will and survey the known universe from the air. It is from Baalbeck that he "roars like a lion" and "proudly displays his power," referring to the noise and commotion of the rocket launchings at the spaceport.

A SHORT HISTORY OF DILMUN

4000 BC - The lands resettled after the Deluge.

3500 BC - Lebanon becomes the new Garden of Eden. The Space City established at Baalbeck by Enki. The Chief Astronaut Shamash makes his home base here. So does Ishtar. Byblos emerges as a major port.

[Comment: Space Commander Prince Utu had his personal residence in "Hyperborea," indicating that he must have shuttled back and forth from the Baalbeck Airport and Sinai Spaceport to the docked Planet Nibiru. Air Commander Princess-Royal had her primary residence at her "Shangri-La" palace in the "Land of Indra"; she and her lover-boy Duke Dumuzi regularly shuttled back and forth between Lebanon and India.]

2900 BC - Gilgamesh makes his trip to the cedar land and the land of Shamash in pursuit of immortality. He reaches the Space City and Ishtar fashions a rocket for him. He reaches Utnapishtim in the orbiting space ship.

2700 BC - Egypt has control over the coastal cities.

2500 BC - The Dilmun standard for gold is used by Ebla and other cities.

2300 BC - Sargon the Great boasts of subjecting the land of cedars and the coastal cities.

2225 BC - Naram-Sin invades Lebanon, destroys the space city at Baalbeck and devastates the Bekaa Valley. The lands are poisoned by radioactivity and remain unoccupied for centuries. Space city is never rebuilt.

[Comment: As we know from Sitchin's *The Lost Realms*, Emperor Anu and Empress Antu ordered Prince Enki to rebuild the new spaceport complex at Nazca and Machu Picchu, Peru. The trident of Enki/Poseidon is still visible on the cliffs at Nazca, on the approaches to the new spaceport.]

2085 BC - Invasion of the eastern kings of the Third Dynasty of Ur. Lebanon is scrupulously avoided. The alternate space complex at Mount Sinai (Jehel Halal) is destroyed by Ur-Nummu.

1447 BC - Exodus from Egypt of Hebrew tribes under Moses. End of the Middle Kingdom in Egypt. Rise of the independent city states of Phoenicia.

969 BC - Hiram as King of Tyre and the Phoenicians allied with Solomon and helps build the Temple and the Palace.

586 BC - End of the domination of the Phoenician cities as Tyre is captured and destroyed by Nebuchadnezzar.

[Comment: The last three dates in the above chronology are incorrect. The Exodus is actually dated at 1587 BCE. Solomon built his Temple between the years 995-991 BCE. And Nebuchadnezzar ascended the Throne of Babylonia in 584 BCE and did not completely conquer the Levant until 566 BCE.]



Chapter 16

THE SPACE CITY AND FACILITIES DESTROYED

"He [Naram-Sin] defied the word of Enlil, crushed those who had submitted to Enlil, mobilised his troops ... Like a bandit who plunders a city, he erected large ladders against the house, to destroy the Ekur like a huge ship ... Against the house that was not a mountain, where cedar was felled, he forged great axes, sharpened double-edged 'axes of destruction.' Levelled it down to the foundation of the land". - Sumerian Poem "The Curse of Agade"

The next two chapters concern the activities in the Western Lands during the Third Millennium BC when repeated invasions by the eastern kings resulted in the destruction of the space facilities and the devastation of the lands of Lebanon, Palestine, Trans-Jordan, and the Sinai. The agents of this destruction were the kings of the Akkad Dynasty and the Third Dynasty of Ur.

THE SPACE COMPLEX MOVED TO THE WEST

Today, the climate of Palestine is harsh and dry. There are many indications that it may have been much different 5,000 years ago. Researches based on pollen spectra and profiles obtained from all of Palestine reveals that rainfall was much more abundant in the Third Millennium BC.

Research at Tel Aviv University has shown that rainfall at that time had a different pattern. Rain probably originated from warm fronts pushed into Palestine by the western winds all the way from the Atlantic Ocean, whereas present-day thunderstorms originate over the eastern Mediterranean. This phenomenon would result in summer rains and subsequently a greater annual rainfall. This would explain the abundant vegetation as shown by pollen distribution and particularly the wider distribution of the deciduous oak in the past. It supports the statements in the Old Testament that refer to Palestine as "a land of milk and honey".

The devastation of the lands by invading armies, subsequent overpopulation and overgrazing, and shifting weather patterns probably all played a part in changing the lands of the Levant to the semi-arid land that it is today.

The land of Lebanon, in particular, was lush and munificent. To this new Garden of Eden the space facilities were moved and a city built to serve as the headquarters of the new launch platform and support facilities. It became the Biblical Garden of Eden and the Sumerian "land of pleasant living".

The old space platform at Sippar was now under the waters of the Persian Gulf. So was Larak, the control and communications centre. It was moved to Ur-Salem, later to become known as Jerusalem.

An alternate launch site and control centre was established at Jebel or Mount Halal in the northern Sinai or what is known Biblically as Mount Horeb or Mount Sinai.

A fortified support complex was located at the group of oases near Kadesh-Barnes to protect the eastern approaches to the space complex. The Chief Astronaut Utu, who previously had ruled Sippar, the space city, now reappeared in the land of Lebanon under his Semitic name of Shamash.

References to the three main sites of the space complex are found in the Book of Jubilees although they are couched in religious terms. According to this source, there were three places on Earth sacred to the Lord. These all fell into the allotment of lands assigned to Shem after the Deluge. Perhaps this explains why Shem was favoured above all the other sons of Noah. Jubilee lists these sites as:

The Garden of Eden, also call the Holy of Holies; Mount Sinai in the midst of the wilderness; and Mount Zion in the midst of the navel of the Earth.

It is clear from this passage the three sites were all fairly close to each other and were not spread out over the vast expanse of the Middle East. Jubilees says that they were "created as holy places one facing the other".

With theological verbiage aside, the reference to the Garden of Eden is Lebanon, whose capital city of Baalbeck was "the dwelling of the Lord". Mount Sinai is on the border of the wilderness of the Sinai and served as the alternate space complex. Mount Zion is one of the three peaks that make up the city of Jerusalem.

Its massive stone platform later became the location of Solomon's Temple and is now occupied by the Islamic shrine called the Dome of the Rock. As the "navel of the Earth," Jerusalem served as the headquarters and administrative centre for the western space facilities.

UR-SALEM, THE SPACE CONTROL AND COMMUNICATIONS CENTRE

Long before the days of the Hebrew kings, Jerusalem had been considered to be a sacred city by the native people of the land of Canaan. Called Salem or Ur-Salem (Capital City of Salem), it encompassed three peaks: Mount Zophim in the north (now called Mount Scopus), or literally the "mount of the observers," Mount Zion in the south, which meant "mount of the signal," and in the centre Mount Moriah or the "mount of directing".

Mount Zion is presently occupied by the Moslem shrine called the Dome of the Rock and is reputedly the place where Solomon built his temple. The Moslem shrine is built on a fashioned rock 57 feet long and 44 feet wide. At present, four to six feet are above the floor, with caves and passageways reportedly underneath. In a way, the monolith stone is similar to the stone platform at Baalbeck, although quite smaller.

The three peaks of Salem were some sort of control centre similar in function to that of Larak or Nippur in ancient Sumer. In the Scriptures Jerusalem has been called the "centre of the Earth" and the "holy mountain". Mount Zion has been referred to as being "in the midst of the navel of the Earth".

Remarkably, Jerusalem was not a city sacred to the Israelites before the days of David. It is only mentioned once in the Torah, the first five books of the Old Testament, and it is not until later in Joshua 10 that the name is encountered.

Actually, Shechem, a city north of Jerusalem, was regarded by the ancient Hebrews as sacred with the shrine located at nearby Mount Gezerin. Its holy status is reflected in its use as the storage place of the teraphim, the sacred idols or communications devices. In turn, this role may also be due to some as yet unknown reason for its importance, perhaps even as a regional radio with a permanent apparatus to contact the gods.

In Solomon's time, the temple was built upon the monolith rock at Zion, which was at that time considered to be sacred. By then, however, its original use as a landing and launching platform was lost in the dim past, although it retained its holy status.

[Comment: As we know from Sitchin's *The Lost Realms*, after the destruction of the Sinai Spaceport during the Pyramids Wars, the Space City was moved to Machu Picchu and the Spaceport to the Plain of Nazca in South America. Thus, King Solomon was able to build his temple on the "Mount of God," so to speak.]

In the days of David, the stone was used only as a threshing floor, but David must have suspected its holy status when he purchased it to build the temple.

It was also near the rock at Zion that Jacob observed the angels going up and down a ladder or stairway to the heavens: "He had a dream: a stairway was set on the ground, with its top reaching to the sky; and the angels of El were going up and down on it ... Jacob awoke from his sleep ... Shaken, he exclaimed, 'How awesome is this place! This is none other than the abode of El, and that is the gateway to heaven.'"

Coincidentally, the phrase "gateway to heaven" is the same terminology used by Gilgamesh to describe the land of Shamash in the story about his trip to the land of cedars where the gods took the shuttle to the orbiting mother ship.

WHERE WAS MOUNT SINAI ALSO KNOWN AS MOUNT HOREB?

When Moses took refuge in the land of Midian to escape the displeasure of the Pharaoh, he met Jethro and settled near Mount Horeb. The land of Midian was in Northeast Arabia on the Eastern Shore of the Gulf of Aqaba. From here the Midianites spread north into the Sinai and into Moab and the land west of Edom. The Midianites called themselves "the sons of the serpent," and apparently were descendants of the Anunnaki who were assigned the task of defending the installations at Mount Sinai and Kadesh.

Since Jethro is clearly associated with the holy mountain and appears to be its high priest, it seems that Moreb would be in the eastern part of the Sinai, perhaps in the general area of Midian.

Kadesh-Barnea is also in that general area. Mount Horeb would be reasonably close to Kadesh since this was the staging area used by the Israelites for the two years before their trek into the wilderness. Jebel Halal, a flat-topped mountain just west of Kadesh-Barnea, appears to have been the historical Mount Sinai or Horeb.

The location of Mount Sinai in an area, which is the conjunction of Sinai, Seir, Paran, and Kadesh is strongly indicated in Deuteronomy 33 at the time that Moses is recapitulating the events of the Exodus just before he died: "The Lord came from Sinai. He shone upon his people from Seir. He appeared from Mount Paran, and He came from Meribath-Kadesh, while lightning flashed from his right hand".

In this remarkable statement, Moses juxtaposes these four locations as if they are all the same place. In this respect, it is pertinent that the goal of the invading eastern kings some 600 years earlier was a place called El-Paran in the northern Sinai.

Thus, Mount Horeb, Mount Sinai, and Mount Paran appear to be names for the same mountain or perhaps complex of mountains in the northern Sinai, which served as the alternate space centre after the destruction of Baalbeck. Kadesh and its complex of oases were part of this network.

The main evidence that Mount Sinai was fairly close to the Kadesh oasis is provided in the statement from Deuteronomy 1, where the distance between the two is stated in travel time: "It is eleven days from Horeb to Kadesh-Barnea by the Mount Seir route".

It must be assumed that the Israelites were moving fairly slowly in their Exodus from Egypt since their rate of movement was determined by their flocks of sheep and cattle who had to forage as they travelled. In view of this restriction it would take about eleven days to travel

from Mount or Jebel Halal to the complex of oases at Kadesh, which is about thirty miles away.

There is an interesting legend in the oral tradition of the Jews on how Mount Sinai was chosen as the place of the deity. Called "The Contest of the Mountains," it describes how Mount Tabor, Mount Hermon, and Mount Carmel fought among each other for the honor to be the resting-place of the "Shekinah of the Lord," in other words, the landing place for his space vehicle. The dispute was settled by a voice from heaven, which told them:

"The Shekinah shall not rest upon these high mountains that are so proud, for it is not God's will that the Shekinah should rest upon high mountains that quarrel among themselves. He prefers the low mountains, and Sinai among them, because it is the smallest and most insignificant of all".

Mount Tabor is 1,938 feet high, Hermon is 9,055 feet, and Carmel is 1,791 feet. Mount Halal is 2,994 feet high. The mountains in the southern Sinai, Mount Musa and Mount Ekaterina, which are traditionally identified as Mount Sinai are 7,497 feet and 8,668 feet respectively. This height alone would of course eliminate them from the legend. In addition, they have not been associated with the ancient religion of the Canaanites.

Mount Tabor, Carmel, and Hermon were all sacred to the ancient people of Canaan. In the Second Millennium BC, these three mountains formed a trilogy of places sacred to Baal, where ancient shrines to this god were located. The fact that these three mountains were considered by the Hebrews to be the location of their holy mountain shows the Canaanite elements in the Hebrew religion at the time.

The legend states that a low mountain was selected to be the resting place of the space craft. Mount Halal near Kadesh is a low mountain with a flat top that not only fits the legend well but is well suited by virtue of its shape as a launch and recovery pad.

THE SIGNIFICANCE OF THE KADESH COMPLEX

The area around Kadesh-Barnea seems to have been of major importance in ancient days. It appears to be one of the goals of the invading kings in the year 2085 BC. After defeating the fortresses of the Rephaim in the Trans-Jordan, they then crushed "the Horites in the hill country of Seir, near El-Paran, which is on the edge of the wilderness. They swang back to En-Mishpat (now Kadesh) and subdued all the territory of the Amalekites, and also the Amorites who dwelt in Hazazon-Tamar (En-Gedi)".

They must have by-passed Kadesh to strike their main target - the space complex at Mount Sinai (El-Paran). Then they swang back to destroy the fortifications and space support facilities at Kadesh. Continuing north, they then destroyed the citadel of En-Gedi, which protected the Valley of Siddim from the south.

The name Kadesh-Barnea (Kadesh means sacred) is usually applied to a whole complex of oases fed by natural springs in that area. It was heavily fortified in early times. Remains of numerous fortifications in the area date to about 2000 BC, at which time they appear to have been destroyed never to be rebuilt.

The area of Mount Sinai and Kadesh was of major significance to the Hebrews since it was a staging area for them during the days of the Exodus. It was from here that they were told to send scouts into Canaan to survey the land and report on the state of the native defenses. The scouts did not run into the main body of Amalekites for by that time they had passed into Egypt. They mingled with the inhabitants of the area as far north as Hebron. What they found and reported to Moses was discouraging - the land was inhabited by Anakim, who like the

Amalekites were fierce warriors. They presumably saw also the glacis-type fortresses of the Anakim.

At Kadesh the news was badly received by Moses who now realised that his small disorganized army could not conquer the remnants of the Rephaim. From here, a group of the tribal leaders decided to attempt a foray into the land of Canaan and they were soundly defeated at Hormah. This marked the end of their attempts to penetrate directly into Canaan.

After two years at the Kadesh oasis, the Israelites sent a delegation to the kings of Edom and Moab for permission to pass unopposed through their land to the Trans-Jordan. They were refused permission, and the Hebrews had to take the long roundabout way by that of the Red Sea.

In the eleventh month of the 40th year, Moses addressed his people from Mount Nebo just before crossing the River Jordan, as stated in Deuteronomy 2: "Thus after you had remained at Kadesh all that long time, we marched back into the wilderness towards the Red Sea ... and skirted the hill country of Seir a long time ... The time that we spent in travel from Kadesh-Barnea until we crossed the Wadi Zered was 38 years, until that whole generation of warriors perished from the camp".

The Old Testament is strangely silent on those 38 years that the Israelites spent in the wilderness from Kadesh to the entrance to the Trans-Jordan. It is obvious that there are some missing books to the Old Testament, such as those mentioned elsewhere - the Book of the Wars of Yahweh, and the Book of Yasher. Whether omitted on purpose by the priestly scribes or just lost in antiquity, these omissions relate to critical periods in the history of the Hebrews. Their recovery would solve many of the puzzles of the Old Testament.

WESTERN CITIES OF THE THIRD MILLENNIUM BC

The commercial city of Ebla dominated the Western Lands during this period and much is known about it due to the archives found at Tell Mardikh. These tablets provide a history of its activities from about 2550 to 2250 BC, at which time it was utterly destroyed. In the 26th Century BC, it dominated all commerce in the west if not in the entire Middle East.

At this time, weak dynasties ruled in Mesopotamia, making it possible for cities like Ebla to obtain and retain a strong sense of independence. Because of its strategic location astride the trade routes from Mesopotamia to the Mediterranean, Ebla became a commercial power with influence over most of the cities of the Middle East. It was a big plum that was not to be ignored by the rulers of Mesopotamia, who by tradition lay claim to this whole area.

The archives of Ebla reveal many commercial and trading relationships as, for example, a special affinity to the city of Mari on the Euphrates, the entrepôt for goods going from Mesopotamia to the west. Besides trade treaties, the two cities cooperated in various academic matters such as in the training of scribes, a very important profession at the time.

Another text recovered was found to be a geographical list of cities trading with Ebla - Byblos, Sidon, Ashdod, Megiddo, Jaffa, Carchemis, and many others not located. These lists provide a catalogue of viable cities of the era.

Of particular significance in this commercial relationship is a list of cities mentioned in Genesis - Sodom, Gomorrah, Admah, Zeboyim, and Bela. All are listed on a single tablet precisely in the same order but with Damascus added. The repetition of the cities as found, in the same order, would seem to imply a special relationship among the five cities, perhaps a trading consortium or a commercial alliance.

Ebla's importance in the panorama of the Middle East is attested to by the use of "en" to denote the king. It reveals a special status and close relations with Uruk insofar as only the kings of Uruk, the sacred city of An, were allowed to use this prestigious title. Other sovereigns of Mesopotamia were called "lugal".

The oldest reference to Ebla in cuneiform literature of Mesopotamia dates to the period of the Akkad Dynasty, 2334 - 2154 BC. Sargon the Great, the founder of the dynasty, boasts of having conquered Ebla. He did not despoil the city since it survived his reign.

A hundred years later, his grandson Naram-Sin was not satisfied with subjecting the cities of the West but destroyed them as well. According to the archaeologist Pettinato, the Italian Expedition of 1974, which unearthed the royal palace of Ebla, he found that there was "undoubtedly trace of a huge conflagration and that Naram-Sin of Akkad was considered responsible for its fiery destruction".

Generally called the Early Bronze Age, from 3000 to 2000 BC, this period came to an end by widespread destruction. The city of Ai was completely destroyed in 2200 BC and remained a pile of stones for a thousand years. Likewise, Jericho was burned by a great conflagration at about this time.

Just as Jericho protected the lower end of the Jordan Valley, Beth-Shan controlled the approaches in the north, dominating the valley at its widest, and guarding the highway, which connected it with the seacoast. At the western end of this route, the citadel of Megiddo stood guard.

The fortress of Beth-Shan is of more than passing interest for it is important for another reason. The name Beth-Shan means the "Temple of the Serpent God," and numerous representations of serpents were found here. It may have been the centre of the serpent cult, which was widespread at that time in Palestine.

In the Third Millennium, a large population occupied lower Trans-Jordan near the Dead Sea. A huge cemetery found at Bab Edh-Dhra reveals hundreds of shaft-type tombs used for group burial. An estimate of the size of the cemetery indicates it could contain at least 20,000 of those shaft tombs. The area suffered devastation about 2200 BC and remained a wasteland for over a thousand years.

SARGON THE GREAT AND THE RISE OF THE AKKAD DYNASTY

Except for the exploits of Gilgamesh, one of the kings of the city of Uruk, little is known historically of the first half of the Third Millennium BC. The city-states of Mesopotamia were ruled by a succession of weak kings and details of the reign of these ruler is not known until the advent of Sargon who founded what is called the Akkad Dynasty about 2334 BC.

Sargon was not born of a legitimate king; his antecedents are a mystery, and his name has become legendary to later generations who referred to him as Sargon the Great. It is possible that he was the son of a priestess and a Sumerian god on an escapade to Earth. His origin is described in the biographic poem "The Legend of Sargon".

"Sargon, the mighty king, king of Agade am I. My mother was a changeling, my father I knew not. My changeling mother conceived me, in secret she bore me".

Sargon then describes how he was set adrift in the River Euphrates in a basket of reeds sealed with bitumen, and later found by a water-carrier who raised him as his own son. Sargon then reveals how he worked as a gardener and came to the attention of the goddess Inanna (Ishtar) who granted him her favours and made him king of the city of Agade.

The word "changeling" is sometimes translated as priestess because its meaning is not certain. It was the term, however, applied to the issue of a god and an earthling. Because of their divine blood they were considered to be members of the aristocracy and as a race of semi-divine kings and priests ruled the Sumerian Empire.

Sargon first became cupbearer to the king of Kish; then for some unknown reasons Kish fell out of favour with the gods and Sargon became king of Agade. The transition is described in the historiographic poem "The curse of Agade", which strongly hints that Sargon was assisted by certain gods who conveniently cleared the road for him by destroying Kish and Uruk.

"After the frowning forehead of Enlil had killed [the people of] Kish like the Bull of Heaven, after he had ground the house of Uruk into dust, like a giant bull, after in due time, to Sargon the King of Agade from the lands above to the lands below, Enlil had given him lordship and kingship".

The "Bull of Heaven" was a euphemism often used in the Sumerian legends for one of the special weapons used by the deities. It appears graphically in the legend of Gilgamesh, for example, when he and his companion Enkidu managed to destroy the "Bull of Heaven," a weapon sent by the goddess Ishtar.

From the inscriptions preserved of Sargon we know that he conquered all of northern Syria as far as Anatolia and up to the borders of Lebanon. It also provides the first recorded reference to Ebla in cuneiform:

"Sargon the king prostrated himself in prayer before Dagon (Enlil) in Tuttul (now modern Hit). He gave him the upper regions: Mari, Iarmutu, and Ebla as far as the forest of cedar and the mountains of silver. Enlil did not let anyone oppose Sargon".

There are several points of interest in Sargon's claims. He conquered Mesopotamia and the upper valley and the lands to the west, up to the borders of Anatolia (the mountain of silver) and that of Lebanon (the forest of cedar). Elsewhere, he describes how he captured the cities of littoral Lebanon and the Bekaa Valley, as indicated in the self-laudatory poem "The Legend of Sargon" where he boasts:

"The Sea Lands three times I circled. Dilmun my hand captured".

The cities of the coast of the Mediterranean were apparently captured by Sargon, cities, which were usually referred to as the Sea Lands in the literature of Mesopotamia. Although Sargon entered the sacrosanct valley between the mountains, he apparently caused no damage and was satisfied merely to place his brand on the land of Dilmun.

Sargon conquered the known world from Egypt to India and became known as a military genius, an imaginative administrator and builder, and one of the most remarkable political figures of the ancient East. Later legends and chronicles celebrating the exploits of Sargon suggest his conquests may have included the lands of Egypt, Ethiopia, and India as well.

Unlike the rulers that followed, Sargon preferred to conquer and rule his vast empire, one that encompassed the entire known world. This is manifest in the archives of Ebla, which reveal that the city seemed to thrive under the administration of Sargon but was later destroyed by his grandson Naram-Sin.

Upon the death of Sargon, the kingship went to his son Rimush who took over an empire torn by revolt and rebellion. Rimush ruled for nine years, during which time he tried to subdue the

Mesopotamian cities, which had become rebellious. His short reign suggests a violent death and reportedly his servants killed him.

Manishtushu became regent and ruled for 15 years and was mostly preoccupied with trying to recover the distant colonies, which had become mutinous. He too appeared to have died in a palace revolt. It is not clear if Naram-Sin killed his father in order to assume the mantle of kingship but in view of his subsequent activities it seems highly likely.

Ruling from 2254 BC to 2218 BC, Naram-Sin subdued the rebellious cities of Mesopotamia and recovered the lost colonies. Unfortunately, his overriding ambition and ruthlessness did not bode well; and although he tried to recover the empire of his grandfather Sargon, he did so at a terrible price.

He not only destroyed the space facilities at Baalbeck but devastated the lands of Lebanon as well, and poisoned the land so that it was uninhabitable for a thousand years. He boasted of how he destroyed the cities of the west like Ebla.

Naram-Sin proclaimed himself a god and assumed all the trappings of godship, having himself represented wearing a horned headdress, the symbol of a god. He also placed the "dingir" or star symbol before his name, a usage that was restricted to the gods. His policies brought down the Akkad Dynasty and the lands of Mesopotamia were devastated and lay chaotic for a hundred years.

NARAM-SIN, THE KING WHO WOULD BE A GOD

As forceful a figure as his grandfather, Naram-Sin became the subject of many traditions, some complimentary, but most not very flattering. He is remembered as the king who caused the destruction of the city of Agade and the end of a dynasty.

He extended the borders of the empire ruthlessly, describing himself as "king of the four quarters", which evidently meant lord of the whole civilised world as it was then known.

He also called himself "Conqueror of Arman and Ebla" and boasted that he was the first to destroy these cities. The claim has a ring of truth to it for when archaeologists unearthed Ebla in 1974, then found evidence of a huge conflagration and the city was destroyed at about this time. The ruins of Arman have yet to be located.

There are three main sources, which provide most of the information we know of Naram-Sin and his career:

1. A stele, which he erected at Sippar, later found at Susa, which shows him climbing a mountain over the prostrate forms of his enemies. He faces a large conical object on top of a mountain with the star of Shamash overhead. Naram-Sin wears the horned headdress of a god. The conical object he faces is a symbolic representation of the command capsule, as previously discussed; it was the dwelling of the gods.
2. A Sumerian composition known as "The Legend of Naram-Sin", which related of his expedition to a mountain land where he destroyed a rebellious city, but also lost his whole army in the process.
3. A rather long (280 lines) Sumerian historiographic poem "The Curse of Agade, the Ekur Avenged," which was composed soon after his death, perhaps as an exculpation for his destructive policies and his sacrilegious behaviour in the plunder of the sacred Ekur, which led to the gods placing a curse on Naram-Sin and his city of Agade.

All three of these sources appear to be related to the expedition of Naram-Sin to the land of Lebanon and his destruction of the Space City at Baalbeck.

DESTRUCTION OF THE "EKUR" OR THE ROCKET TOWER AND ASSEMBLY BUILDING AT BAALBECK

The narrative of "The Curse of Agade" begins with the rise of Sargon to power with the support of Ishtar, who made Agade her tutelary city. With Enlil's help, according to the author, the empire of Sargon flourished until the advent of Naram-Sin to the kingship. Soon after he assumed power, the gods deserted the city and Ishtar removed her sponsorship, leaving the city weak and impoverished.

At first, Naram-Sin accepted his fate with humility, but after seven years of this contrite behaviour, he consulted the oracle of the Ekur and apparently was repulsed. His humility turned to defiance and he mobilised his army and attacked the Ekur, desecrated its holy places, and devastated the land.

According to the legend, this brought down the wrath of Enlil who unleashed the barbaric tribes of the surrounding hills that spread devastation throughout the land of Mesopotamia.

The key to understanding this story is the identification of the "Ekur" of Enlil whose violation was so serious as to bring down the wrath of the gods who had been called in council. The Ekur has traditionally been equated to the temple of Enlil atop the ziggurat at Nippur, his sacred city, according to usual translations and interpretations.

This identification, however, raises many difficulties with the text, for nowhere in the text is the city of Nippur mentioned or even suggested.

The Sumerian term E-KUR is composed of the letter or symbol E, meaning "house or home" and KUR the word for "mountain or hill". Besides being used to denote a natural land formation, it is also applied to an artificial mountain such as a ziggurat or to any large man-made edifice. Today's skyscraper would fit the description of the term Ekur very well.

There is no indication in the text that the Ekur referred to is the one in the city of Nippur and it has been assumed from the beginning that it was this temple of Enlil that was violated. The text clearly states that the Ekur was located in a forested land, one of boxwoods, cypress, and cedar. There are no forests in the Mesopotamian alluvial plain, particularly near Nippur, yet this critical fact has gone unnoticed by translators and commentators alike.

The cuneiform text makes certain statements that clearly rule out Mesopotamia and rather point to the land of Lebanon, and the city of Baalbeck. The actions of Naram-Sin, according to the text, were as follows: "He defied the word of Enlil, crushed those who had submitted to him [Enlil], mobilised his troops".

It is obvious that Naram-Sin is completely alienated from the Sumerian pantheon, and in particular its chief Enlil, who had blessed Sargon's conquest of Ebla and Dilmun. The poem then describes the assault of Naram-Sin on the Ekur of Enlil: "Like a bandit who plunders a city, he erected large ladders against the house, to destroy the Ekur like a huge ship ... against the house that was not a mountain, where cedar was felled. He forged great axes, sharpened double-edged axes of destruction".

The so-called great "axes of destruction" presumably refer to some sort of large-scale destructive weapon. The destruction of the Ekur was complete and so widespread were the effects that if affected the whole land, even that of Mesopotamia. The forests of the land of

the Ekur were completely devastated as "Naram-Sin cast into the fire cedar, cypress, zabalum-tree, and boxtree. Its giguna-trees, he pulverised".

The destruction of the land was complete, the Ekur destroyed, and its content looted and sent to Agade. The structure on the stone platform at Baalbeck, the artificial mountain or rocket assembly building and launch structure were destroyed. This is described further in the poem: "The people now saw its cella, the house that knew no light, the Akkadian saw the holy vessels of the gods, its great lahama of the dubla, who stood at the house".

The terms, "lahama" and "dubla", are unknown and left untranslated since they do not fit any known meaning. The context of their usage indicate they refer to something on the Ekur itself, such as a large rocket booster that stood in the "cella" or inner room of the edifice. "Cella" is the usual term used for the most sacred inner sanctum of a temple or palace, that is, the holy of holies.

Although the poem is in Akkadian Semitic, it is very probably that these unknown terms are borrowed terms from the original Sumerian. In the case of "Dubla," DU is the Sumerian term for "bond or connection," and BLA, a form of BAL means "crossbeam" as applied to buildings of structures. Thus, DU-BLA may be the framework or "bonded crossbeams" that refer to the structure for the standing rocket vehicle, which in this case would be the "lahama".

The term "lahama" also lends itself to Sumerian definition. LA means bright or light, HA or KA is the word for the mouth or to speak, and MA is the common term used for ship or craft. Thus, LAHAMA probably means "the ship whose mouth speaks loudly and brightly" or, in other words, a rocket vehicle.

Thus, the epic poem "The Curse of Agade" actually discloses that the Ekur was not just a temple atop a ziggurat at Nippur but was the actual rocket tower building sitting on the launch platform at Baalbeck. The forested lands that were devastated by Naram-Sin were those of Lebanon.

[Comment: It should not fail to be mentioned here that this account of the destruction of the Baalbeck Spaceport is vastly different than that proposed by Zecharia Sitchin in "The Wars of Gods and Men".]

In the poem, Naram-Sin had consulted an oracle, probably Ishtar herself, where he requested access to the sacred lands, much in the tradition of Gilgamesh, and was refused admission. It may be that at that time he decided to invade and seize the lands. In "The Legend of Naram-Sin" there is a similar situation where Naram-Sin is turned down by an oracle so he decides to mobilise his army and invade the "mountainous land" and destroy the "rebel city".

The use of special large-scale destructive weapons is suggested by the reference to the double-edged axes of destruction. In "The Legend of Naram-Sin" a similar weapon called "the floodwind" is used and it also causes massive damage and ends the war. According to "The Curse of Agade" the weapons of Naram-Sin, "levelled it down to the foundation of the land ... he tore up its mes-trees, the raining dust rose sky high. He struck down its doorposts, cut off the vitality of the land".

[Comment: The expression "mes-trees" obviously is a reference to the MEs of the Saurian Gods, the theft of which from Anu by Marduk set off the Pyramid Wars, as described by Sitchin.]

Swift retribution came to Naram-Sin. Enlil convened the gods in a special meeting, according to the poem, and the seriousness of the affair is shown by the pantheon that decided his fate:

Enki, Inanna (Ishtar), Sin, Ninurta, Ishkur (Adad), and Utu (Shamash), all major gods who made the key decisions of the pantheon.

[Comment: Translated into Greek mythological terminology, this array of gods consists of, in the order as stated above, Zeus, Poseidon, Aphrodite, Hermes, Vulcan/Typhoon, Ares and Apollo.]

It was first decided to lay waste all of Mesopotamia but they relented and punished only the city of Agade. The destruction of the city was so thorough that even to this day the site of the city has not been found.

The destruction spread to the rest of Mesopotamia, however, and it lay in a devastated and chaotic condition for a hundred years. It may have been caused by a cloud of radioactive fallout from Lebanon, seeing that Mesopotamia is in the direction of the prevailing winds.

The poem describes conditions of hunger and disease, and it relates how the ones "who slept on the roof died on the roof," apparently as a result of exposure to the fallout from the radioactive clouds.

The other Sumerian poem called "The Legend of Naram-Sin" concerns an expedition of his to a distant land where he destroyed the people of a "rebel city" located in a mountainous land. Naram-Sin did battle with the troops of this land who numbered several hundred thousand.

In three successive years, Naram-Sin sent out a huge army to capture the mountainland: 180,000 were sent the first year, 120,000 in the second and 60,000 in the third year. But not one of them returned alive. The armies appear to have been destroyed by a "floodwind weapon", which resembled the "axes of destruction" mentioned in the other poem.

It is not clear who initiated the doomsday weapon, Naram-Sin or the defenders of the mountainland. In any case, the results were devastating to the land of Lebanon and apparently to the civilisation of Mesopotamia as well. The lands of Lebanon were scrupulously avoided for the next thousand years.

The legends of the hero Gilgamesh were certainly known to Naram-Sin; and in his over-riding ambition, he probably tried to emulate him, as well as duplicate the achievements of his grandfather Sargon. In declaring himself a god, it showed that there was apparently no limit to the excessive ambition of the egomaniac Naram-Sin.

One hundred and fifty years later, another eastern king invaded the Western Lands for basically the same reasons as Naram-Sin, to seize or destroy the space facilities, which were now located in the northern Sinai in the Kadesh area, having been moved from Baalbeck. Disaster struck again for the Western Lands, but it also brought down the invading king as well.

After the death of Naram-Sin, there were a few minor kings of the dynasty, but they ruled over a ruined land and could not stem the onslaught of the Gutian tribes, which descended from the surrounding mountains. The lands stayed in the hands of the Gutian hordes for about a hundred years, a time when there was no central authority in Mesopotamia.

One Utu-Hegal is credited with the expulsion of Gutians and the reorganisation of the cities under the Third Dynasty of Ur. He was overthrown by a deputy, one Ur-Nammu, who also attempted to resurrect the glory of the old empire.



Chapter 17

THE MOUNT SINAI-KADESH SPACE FACILITIES DESTROYED

"Unto our king [Enlil has given] the mighty udug-weapon, which reduced the enemy land to dust, which devastated the rebel lands ... So also has the shepherd Ur-Nammu shattered the mountainland and overlaid it with poison ... Ravaged the city of the evil one, and turned it with a mighty destruction into a haunted place. So also has the shepherd Ur-Nammu caused his fiery gas to blow into the house of the rebel land". - Sumerian Cuneiform Tablet

Of all the patriarchal narratives of the Bible, Genesis 14 is unique in being set in a context of world history. It describes an invasion from the east in the year 2085 BC and the role of Abraham in defending the land of Canaan. It is part of a vast panorama of history from the birth of Abraham in 2167 BC until 2067 BC when Sodom and Gomorrah and the other cities of the Valley of Siddim were destroyed. This ended a dispute over control of the Western Lands and the space facilities.

This time frame coincides with the end of the Early Bronze Age, surmised as between 2100 and 2000 BC, marked by large-scale destruction of the cities of the Levant. During these years, the Third Dynasty of Ur rose to prominence in Mesopotamia and, according to traditional chronology, ruled from 2114 BC to 2004 BC. In order to reflect the juxtaposition of the activities of Ur-Nammu and Abraham, it has been necessary to adjust these years by ten, for no other Mesopotamian king of the era fits the Biblical background so well.

[Comment: Here it is obvious that Boulay is employing the mental logic of the Velikovskian School.]

Abraham was born in the city of Ur in lower Mesopotamia in 2167 BC, at the time when the land was still under the control of the Gutian hordes. About the year 2109, the Gutians were overcome by Utu-Hegal of Uruk who drove them out of Mesopotamia. One of his governors usurped the throne and seized control in 2102 BC. This was Ur-Nammu who ruled for 18 years according to the Sumerian King List. Ur-Nammu and the subsequent kings adopted the name of the god Sin as their patron, suggesting the assistance of this deity and his priesthood.

[Comment: Sin refers to Prince Nammur-Sin, or Hermes, or Thoth, the Nibiruan "God of Magic".]

Abraham and his father Terah were high priests serving the deities of Adad [[Prince Ishkur, the Greek Ares, the Nibiruan "God of War"](#)] at the city of Ur. The change in kingship placed them in a dangerous position; and in 2106, they wisely migrated to Haran in northern Mesopotamia, a city on the edge of the Hittite lands controlled by Adad.

[[Comment: It will be noted in passing that the "Hittites" or "Amalekites" were in fact the "ghost correlations" of the Assyrian and Babylonian Dynasties from King Pitkanas of Kusarra in 1050 BCE until the Persian Conquest by Cyrus The Great in 519 BCE, a few years following the death of King Nebuchadnezzar The Great, known in Hittite "ghost correlation" as King Hattushilis III.](#)]

The first invasion of Palestine by Ur-Nammu was in 2100 soon after he consolidated his position among the cities of the valley of Mesopotamia. The invasion is only implied in the Book of Genesis, but it is described in the Antiquities of Josephus. At this time, Ur-Nammu forced a treaty and an assurance of fealty on the cities of the Valley of Siddim: Sodom, Gomorrah, Admah, Seboyim, and Zoar. These cities were at that time located in the valley now covered by the northern part of the Dead Sea.

[[Comment: This contradicts Sitchin, who places Sodom and Gomorrah more southerly and closer to the Mount Sinai Space Complex, commanded by Prince Utu Apollo.](#)]

For twelve years, as reported in Genesis, the pact held firm; in the thirteenth year the cities rebelled and refused to pay tribute. In the fourteenth year, the eastern kings invaded the lands.

The rebellion was apparently fomented by Adad [[Prince Ishkur, Imperial Consort of Queen Ninkhursag, or Isis, or Hera](#)], for in 2091, a few years before they rebelled, Abraham was sent to Canaan and then to Egypt, apparently to set up defences against what was sure to be an invasion from the east.

The year before the invasion, Abraham returned from Egypt with a princess as a bride and presumably a detachment of troops. Abraham went to Bethel near Ai where he divided his forces: Lot took his troops east to defend the city of Sodom in the Valley of Siddim. Abraham deployed his forces south to the Anakim [[Anunnaki](#)] fortress city of Hebron where he gained valuable allies of the Anakim.

Thus, the grand strategy of Adad was to defend the land and particularly the space complex in the northern Sinai. The strategy was threefold:

1. A string of fortresses of the Rephaim in the Trans-Jordan defended the approach known as the King's Highway. They were believed to be impregnable.
2. The approach through the Jordan Valley was protected by the armies of the five cities of the Plain, reinforced by the army of Lot. Several major citadels like Beth-Shean and Jericho also blocked this approach.
3. The third possible invasion route was through the lands west of the Valley, through Jerusalem. It was protected by the forces of Abraham, supplemented with an Egyptian contingent and the Anakim, or Rephaim, allies at the fortress of Hebron.

[[Comment: If Prince Ishkur Adad, Abraham and Lot were attempting to defend the Space Complex from attack, then obviously they were allied against the forces of Princess-Royal Inanna Aphrodite, the Nibiruan "Goddess of the Air Forces," and her chief ally, her commander-lover-brother Prince Utu Apollo, Nibiruan "God of Space". This would automatically imply that Prince Ishkur Adad's forces were being assisted by the massive](#)

military might of Duke Nergal Hades and Duchess Ereshkigal Persephone, the CEOs of the Nibiruan Gold Mining Consortium in Southern Africa, the "Underworld of the Gods". Ultimately, as we know from Sitchin, this coalition lost these "Pyramid Wars".]

The disposition of Abraham's forces south of Jerusalem and north of the Sinai reveals that he was guarding much more than just the cities of the Valley of Siddim. His main preoccupation seemed to be the security of the space complex at Mount Sinai and Kadesh-Barnea.

The following year, the eastern kings under the leadership of Ur-Nammu invaded the Western Lands. This must have been a formidable army, revealed in the Haggadah as numbering 800,000, they easily penetrated the Trans-Jordan and destroyed the fortifications of the Rephaim.

The rapidity, with which they passed through this heavily defended area strongly indicates the use of special mass destructive weapons supplied by their deity Sin [Prince Nannar Hermes Thoth].

[Comment: Thus, Ur-Nammu's forces and Prince Nannar Sin were allied with those of Princess-Royal Inanna and Prince Utu, not to mention those of deposed Emperor Anu and Empress Antu themselves.]

Abraham belatedly engaged the enemy at Dan, north of the Sea of Galilee, and again near Damascus where he liberated Lot and his men, and retrieved most of the booty from the rear train of the hastily departing army.

It is puzzling why the invaders did not stop and fight the small forces at Abraham's disposal and preserve their loot and prisoners. Had the invading army stood its ground, it would easily have defeated the army of Abraham. For some unstated reason, however, the army was in a headlong flight back to its native land.

Ur-Nammu is known to have gotten ill on an expedition to a foreign mountainland and died soon after his return to his capital city of Ur. It is possible that he did succumb to the effects of his own weapons, perhaps chemical toxicity or radioactive fallout.

[Comment: It can also be surmised that Ur-Nammu's "hasty retreat" was the result of military-style intelligence foreknowledge of the nuclear-type blast that was going to be set off by Space Commander Prince Utu Apollo to destroy the Space Complex, and he and his troops were getting out of the line of fire, so to speak.]

Shulgi then became king and a quiet period seems to have come over the land of Canaan. During this interim period, Abraham apparently broke relations with Egypt, as shown in the treatment of Hagar, his Egyptian wife, and their son and heir Ishmael. The cities returned to the aegis of the eastern kings and reaffirmed their loyalty to the Dynasty of Ur.

Considering Adad's inability to defend them successfully against the might of the Mesopotamian power, it seems to have been a logical move. In the person of Yahweh, Adad is portrayed in the Old Testament as a vindictive and vengeful god. His revenge on the cities of the Plain should have been no surprise.

[Comment: This is clearly a gross mistake on Boulay's part, and one wonders if he cleared up this error of correlation in his new and revised edition, which was published in the fall of 1997. Earlier in this book, Boulay stated that Yahweh was Crown-Prince Enlil Zeus, with which I agree completely. Here, however, he equates Yahweh with Adad, or Prince Ishkur Ares.]

In 2067 BC, seeing that he could not retain their loyalty, he unleashed mass destructive weapons on the cities of the Plain that also ruptured the valley floor, resulting in the formation of the inland sea.

ABRAHAM, HIGH PRIEST AND GENERAL OF ADAD

The family background of Abraham is given but brief mention in Genesis, which states laconically, "Terah took his son Abram, his grandson Lot, son of Haran, and his daughter in law Sarai, the wife of his son Abram, and they all left Ur of the Chaldeans to move to the land of Canaan. But when they reached Haran, they settled there".

Obviously, Genesis is no help in obtaining information on the early life and activities of Abraham in the city of Ur where he was born and raised. Nonetheless, there are other sources that fill in the omissions of Genesis, such as that of Josephus in his Antiquities of the Jews, The Book of Jubilees, The Book of the Apocalypse of Abraham, and the oral tradition of the Hebrews as recorded in the Haggadah.

According to Jubilees, Abraham came from a long line of high priests, which served the local deities of the cities of Mesopotamia. His grandfather Nahor learned about the special priestly knowledge from his father for, "Nahor grew up and dwelt in Ur among the Chaldeans, and his father taught him the researches of the Chaldeans in order to practice divination and astrology according to the signs of the heavens".

Nahor's son carried on the family tradition; his [grand] son Abraham assisted him in turn in his priestly duties. Thus, it is recorded that at least four generations served in the priesthood of the city of Ur.

Jubilees mention how Abraham in his 60th year differed with his father and burned down the temple, which contained the idols. His brother Haran dashed in to save the idols but perished in the fire. It was for destroying the temple, according to this source, that Terah and his family were forced to leave Ur. The real reason for the migration, however, lies in the political turmoil of the times, and it may be that the temple they destroyed was that of Enlil or [\[Nannar\] Sin](#).

Probably the most detailed and fascinating story of Abraham's early life is found in The Book of the Apocalypse of Abraham. The Slavonic Apocalypse of Abraham, as it is sometimes called, is dated to the First Century AD and probably originated in Hebrew in Palestine. It was completely lost to the Western Christian Church until the Eleventh Century AD, having been preserved in Old Slavonic.

[\[Comment: It is an intriguing thought to contemplate that this apocalyptic document was finally discovered in the First Century CE, the century of Apollonius of Tyana. One wonders exactly who discovered this valuable historical document!\]](#)

In this document, Terah is described not only as an astrologer but also an idol-maker. With his son's help, Terah ran a workshop that manufactured idols for the temples of the Mesopotamian cities as well as for sale to private citizens for home use. These were made of different materials - stone, wood, iron, copper, silver, and gold, with their value determined by the substance and workmanship.

These idols were presumably the teraphim of the Old Testament and the animated idols of the Sumerians that, with devices embedded in the statue and power packs inserted in the eye sockets, acted as communicator radio sets.

Abraham's father was just not an ordinary priest for, according to the Haggadah, he "was a Prince and magnate in the house of the king". The king was presumably Utu-Hegal and thus the fate of Terah and Abraham was intimately connected with the fortunes of this ruling house.

ABRAHAM LEAVES ON A MISSION FOR ADAD

Abraham left Haran for the land of Canaan when he was 75 years old. Thus, he remained in Haran for 14 years, from 2106 to 2092 BC. Although the Scriptures are silent about these years, events elsewhere were rapidly moving to a conclusion. In Ur, the ambitious Ur-Nammu was consolidating his newly won position by gradually subduing the other cities of Mesopotamia. Only then did he turn his attention to the Western Lands. The story is narrated in Genesis: "For twelve years they had served Chedorlaomer, but in the thirteenth year they rebelled. In the fourteenth year, Chedorlaomer and the kings allied with him came".

The pact between the Canaanite kings and the Sumerian kings, presumably led by Ur-Nammu, was therefore enacted fourteen years earlier in 2098 BC. According to Josephus, this treaty was the result of an incursion by the kings of Mesopotamia who were "conquerors and imposed a tribute on kings of the Sodomites who submitted to this slavery twelve years". The earlier invasion had occurred during the years that Abraham was at Haran. He must have witnessed these events that saw the policies of Ur-Nammu take fruition.

It is known from the Sumerian King List that the Gutian hordes ruled Mesopotamia for 91 years after the destruction of Agade. Then for seven years the kingship was established at Uruk under tutelage of Utu-Hegal.

The King List then cryptically states that "Uruk was smitten with weapons and its kingship carried off to Ur". Rarely does a kingship change hands in this manner in the King List. When a city or enemy is "smitten with weapons," it usually refers to unusual widespread destruction such as by non-traditional weapons, that is, the special weapons of the gods.

Utu-Hegal of the unfortunate city of Uruk left a memorial of his exploits on a clay tablet wherein he praises the gods Ishkur (Adad) and Utu (Shamash) for their help in defeating the Gutians and returning the kingship to Uruk. Adad and Utu were gods of the Western Lands, that is, Anatolia and Lebanon respectively. Were these the gods that Terah and Abraham served? If so, they were forced to leave Ur when Ur-Nammu established his capital in their home city of Ur.

[Comment: This is slightly confusing, as is so much of the interpretation of these crucial events. Here it would seem that Prince Ishkur and Prince Utu were allied with one another. Because of the romantic emotionalism of "The Pyramid Wars," perhaps alliances frequently changed.]

Ur-Nammu had the support of Nannar (Sin) and the whole priesthood loyal to him; this is shown in the affinity of the kings of this dynasty to attach his name to theirs, for example, Amar-Sin, Shu-Sin, and Ibbi-Sin.

Even from the abbreviated version of Abraham's activities as provided by Genesis, it is quite obvious that he was not just an ordinary nomadic chief. He could mobilise a sizeable number of troops on short notice and engage a formidable invading horde. There must have been more to the migration than just a vague impulse to settle and populate a new land. Thus, in the year 2092, the fifteenth year of his stay in Haran, Abraham received his marching orders.

Genesis states tersely that Yahweh appeared to Abraham and told him to take Sarah and Lot and "all the possessions that they had acquired, and all the persons they had obtained in

Haran," and set out for the land of Canaan. The statement leaves open the question of the size of his contingent, and "all the persons they had obtained in Haran" could have been a considerable number of people.

Leaving with his entourage, Abraham proceeded to the area south of Shechem, a site, which plays a significant role in the later activities of the Hebrews. "Abraham travelled in the land as far as the site of Shechem, by the terebinth (oak) of Moreh," says Genesis. Customarily, Moreh is translated as a personal name, but its original meaning is "guiding" or "oracular". In the Book of Judges the "moreh" at Shechem is referred to as the "soothsayer terebinth". It was apparently a place where one could contact the gods.

ABRAHAM RETURNS FROM EGYPT TO SET UP DEFENSES

At Bethel, Adad told Abraham to go to Egypt where, according to Jubilees, he remained for five years. Was Abraham's visit there a mission for Adad to secure their help in the coming hostilities?

Little is known of these years, although Josephus implies he moved in the highest circles since he taught the Egyptians many sciences they did not know. Abraham also took an Egyptian wife, a Princess and daughter of the Pharaoh, the usual practice when a treaty is struck between allies.

This is not the action of a common nomad and reveals Abraham's aristocratic status and verifies the statement in the Haggadah that his father Terah was a Prince and "magnate" in the house of the ruler of Ur.

Hagar, Abraham's bride, was apparently Adad's choice to start a dynasty under Abraham in the land of Canaan. This is evident in their first child Ishmael being made the heir apparent at the time. It was not until later that a change of fortune caused Adad to initiate a new line of descent under Isaac.

Abraham must have had advanced knowledge of the coming invasion from the east and sought Egyptian assistance in the form of an armed force. In the year 2086, Abraham returned to Canaan and immediately proceeded to Bethel where he had had previous communications with Adad.

This conference took place about a year before the invasion. In view of subsequent events, it seems that the cities of the Plain must have abrogated their treaty with Ur at this time, probably at the instigation of Adad, with the promise to provide them with the necessary protection. Abraham was entrusted with the task of setting up defences.

At Bethel, Abraham was told to divide his forces. Lot took part of the army eastward to the Valley of Siddim and deployed them before the city of Sodom to protect it from a direct assault through the Jordan Valley.

Abraham led his own forces and Egyptian troops southward to Hebron, at that time a strong citadel of the Anakim, or Rephaim [[Anunnaki](#)]. Here he received support from the Anakim generals Mamre, Eshkol, and Aner.

It is noteworthy that Abraham did not deploy his forces north of Jerusalem, which is the logical place to defend that city. Obviously, he was protecting some place south of Jerusalem and Hebron; and as events developed, it became evident that El-Paran in the northern Sinai was the target of the invading army.

The third possible approach to the Sinai was through the Trans-Jordan. Adad and Abraham relied heavily on their formidable Rephaim allies, which controlled that mountainous region, which was the location of the main trade route known as the King's Highway. Protected by a string of fortified bastions, this area was believed to be impenetrable.

Hence, as the fateful year 2085 BC approached, Abraham had strategically deployed his forces. With his Egyptian, Anakim, and Rephaim allies, his position seemed impregnable. Where was the Valley of Siddim where Sodom and Gomorrah were located and, which played a major role in the defences of Abraham?

LOCATION OF SODOM AND GOMORRAH

Sodom and Gomorrah and the other infamous cities of the Valley of Siddim, which were destroyed in the days of Abraham have never been physically located, although tradition places them under the waters of the shallow or southern part of the Dead Sea.

A second false assumption, which we will address here is the age of the Dead Sea, that it is hundred of thousands of years old and that it existed in this form since recorded time.

There is no Scriptural or other evidence to support both suppositions. To the contrary, all indications are that the cities were located in the northern part of the Dead Sea and that this sea dates no further back than the days of Abraham.

The five cities seem to have been a cohesive group. Sodom, Gomorrah, Admah, Zeboyim, and Zoar or Bela were often linked together geographically as though they were neighbours in the Valley of Siddim. The five cities were also associated commercially, as implied in Genesis when they rebelled as a group against the authority of the kings of Mesopotamia and refused to pay tribute. They are also mentioned as a group in the Ebla tablets, strongly indicative that they were a trading consortium of alliance.

The area covered by the Dead Sea is an extension of the Jordan Valley as it would have continued into the Wadi Arabah were it not contained south of Jericho for an area of some 50 miles [80 kms.]. Since the lake is a continuation of the valley, what are the characteristics of this important geographical feature, which so dominates the land of Palestine?

Today the valley, through which the Jordan River flows, extends 65 miles [100 kms.] between the Sea of Galilee in the north and the Dead Sea in the south. The valley is between three and 14 miles wide, while its river bends and twists in many loops as to complete an overall run of 200 miles [320 kms.].

The river itself is about 90 to 100 feet [25-30 meters] wide and 3 to 10 feet [1-3 meters] deep except in flood at springtime. It falls a distance of 590 feet between the two bodies of water, providing for the swift current of the river. After a torturous descent of 200 miles, it loses itself completely in the Dead Sea from, which there is no outlet. Historical evidence indicates that it was not so at the time of Abraham.

The Jordan Valley at that time extended all the way from the Sea of Galilee, through what is now the Dead Sea, then called the Valley of Siddim, and exited into the Wadi Arabah. It may have continued south emptying into the Gulf of Aqaba.

The valley was extremely fertile. Its lush vegetation made it a veritable Garden of Eden as suggested in Genesis when "Lot looked about and saw how thoroughly watered was the whole Jordan plain, all the way to Zoar ... like Yahweh's own garden, or like the land of Egypt".

The Valley of Siddim is thus compared in its green luxuriance to the Garden of Eden and the Nile Valley. In Biblical times, part of the valley of the Jordan was called "The Thicket" or "Jungle of the Jordan" where lions and other animals were so numerous as to be a threat to travellers and shepherds of the area.

Its many advantages - abundance of water, rich vegetation, and strategic location - made the Valley of Siddim a natural site for many large and prosperous cities. The Jordan-Siddim valley controlled the major trade route from Lebanon and the Mediterranean ports in the north, with the land of Egypt and the Red Sea ports to the south. It was probably for these reasons that the valley was so heavily defended with citadels like Jericho, Beth-Shean, Beth-Nimrah, and En-Gedi, protecting the vital approaches of the north and west. On the eastern side, a natural mountain barrier was supplemented by a number of fortified cities of the Rephaim. In the southern part of the Valley of Siddim, the bitumen pits formed a natural obstacle.

THE ORIGIN OF THE DEAD SEA

Geological and historical evidence indicates that the lower Jordan Valley in the past was much different from what it is today. The Dead Sea did not exist at the time of Abraham. In fact, studies of the accumulation of the salt content of the Dead Sea place the lake no older than 6,000 years.

Velikovsky discusses the subject in his *Ages In Chaos*. Quoting the *British Geographic Journal*, Velikovsky contends that if the accumulation of salt (sodium) and other sources of accretion brought in by the Jordan River were taken as a basis of computation for the age of the Dead Sea, its age would be less than 6,000 years or even 5,000 years.

In the Biblical story of the invasion of the four kings from the east, it specifically states that the area now occupied by the Dead Sea used to be called the Valley or Vale of Siddim: "All the latter (that is, the defending kings) joined forces in the Valley of Siddim - now the Dead Sea". The phrase "now the Dead Sea" was apparently added by the chronicler to identify the area of conflict.

The Jordan River evidently flowed through the Valley of Siddim and exited into the Wadi Arabah. It watered the valley and provided for its luxuriant conditions. The Haggadah observes that the fertility of the valley was due to a network of canals, which later became the bases for the Dead Sea. It was a well-irrigated land, for according to Genesis, "Lot looked about and saw how thoroughly watered was the whole Jordan plain, all the way to Zoar".

It is generally agreed that Zoar was in the southernmost part of what is now the shallow part of the Dead Sea, somewhere near the Lisan or tongue of land, which juts out into the sea. It was to Zoar that Lot retreated in order to escape from the oncoming destruction of Sodom and Gomorrah.

Some catastrophic event must have caused the geological fault, which runs through and underlies the area to displace, the ground sinking in the process, and forming a seal to allow the accumulation of water from the inflow of the Jordan River.

Josephus in his *Antiquities* asserts that the lake was formed after the destruction of Sodom. When the eastern kings invaded Palestine, "they pitched camp at the Vale called the Slime Pits for at that time there were pits in that place; but now, upon the destruction of the city of Sodom, that Vale became the lake Asphaltitis, as it is called".

Lake Asphaltitis was the Roman name for the Dead Sea.

LOCATION OF THE FIVE CITIES OF THE VALLEY OF SIDDIM

The five cities, which were destroyed in the Valley of Siddim, are given as Sodom, Gomorrah, Admah, Zeboyim, and Zoar or Bela. These cities were not only linked geographically but also commercially and seemed to be a trading consortium. Except for Zoar, they were all located in the northern part of what is now the Dead Sea.

When Abraham and Lot separated their forces, Genesis makes it clear that Lot took his troops to the east, that is, the northern part of the valley. As Genesis expressed it: "So Lot chose for himself the whole Jordan plain, and set out eastward ... and settled among the cities of the plain, pitching his tent near Sodom".

Eastward could only be in the direction of Jericho, the city, which marks the northern edge of the present Dead Sea.

Eighteen years later when the cities were destroyed in a cataclysmic explosion, Abraham observed the results from a mountaintop near Hebron, only fifteen miles away. The disaster occurred at dawn. That morning Abraham hurried to the mountain top and as Genesis says, "As he looked down toward Sodom and Gomorrah and the whole area of the plain, he could see only smoke over the land rising like the fumes from a kiln".

Hebron is due west from En-Gedi and the central part of the Dead Sea. The area of destruction witnessed by Abraham must have been the area in the northern and central part of the valley.

Abraham looked towards the Plain and no mention is made of a body of water. In fact, nowhere in the account of the invasion of the eastern kings nor in the destruction of the cities is any reference made explicitly or implied to the existence of a body of water that could be interpreted as an inland sea.

WHO WAS THE ACTUAL LEADER OF THE INVADING ARMY?

According to Genesis, the invading kings were Amraphael, King of Shinar, Arioch, King of Ellasar, Chedorlaomer, King of Elam, and Tidal, King of Goyim. Persistent historical research through the years has not been able to associate these monarchs with known Mesopotamian regents either through linguistic affinities or chronological associations.

[Comment: This lack of historical mention of these kings in Mesopotamia once again reflects the problems pointed out by Dr. Velikovsky in his reconstruction of ancient history in his [Ages In Chaos series](#).]

Shinar of course is Sumer; the land of Ellasar is not identified; Elam is the eastern neighbour of Sumer and traditionally its rival; Goyim is the same as the Hebrew word for "nations" and presumably means he led a polyglot group. According to the Genesis account, Chedorlaomer was the leader of the invading group.

Although it makes Chedorlaomer the leader of the invasion, there are many uncertainties arising from the Genesis text and the writings of Josephus, the only other religious source of the invasion. He calls them Assyrian kings and lists them in the following order: Amraphael, Arioch, Chedorlaomer, and Tidal. It would seem he listed them in what he considered their rank of importance. It is also pertinent that the opening sentence of Genesis 14, which provides the account of the invasion also lists them in the same order as Josephus with Amraphael given first and Chedorlaomer third.

With that introductory statement, Genesis adds that the cities of the valley had served Chedorlaomer for 12 years, and that Chedorlaomer and the allied kings invaded in the 14th year. Genesis gives their battle order in the Valley of Siddim as Chedorlaomer, Tidal, Amraphael, and Arioch. The next reference in Genesis 14 mentions Abraham's victory over Chedorlaomer and the kings allied with him.

So while the Hebrew chroniclers explicitly state that the invasion was under the leadership of the King of Elam, it is not completely clear that this was actually so, and one is forced to believe that somewhere along the line someone tampered with the text.

We are faced with the fact that Amraphael, by virtue of being the King of Shinar (Sumer) would logically be the choice to head the expedition. Apparently something is amiss in the Genesis account, and it may be that the Hebrew chroniclers purposely diluted the role of the King of Sumer for reasons of their own, presumably political.

The relations of the Sumerian cities with that of Elam were often tempestuous. Elam was a traditional rival and a persistent threat to the cities of Mesopotamia. By virtue of the assignment of the lands after the Deluge, Elam was assigned to Ninurta, the chief military aide of Enlil.

[Comment: The forces of Baron Ninurta were used extensively in the war to recover the MEs from Baron Marduk and Baroness Sarpanit and restore the legitimate Emperor and Empress to the throne. In my opinion, Baron Ninurta is reflected in Greek mythology as the God Typhon or Vulcan and in Egyptian mythology as the God Ptah. His Imperial Consort was the Baroness Bau, the Greek Athena, the Nibiruan "Goddess of War".]

In the Sumerian King List, Elam is not listed as one of the cities receiving the kingship and stood out of the pale of legitimate cities. Only the cities of Mesopotamia that were under the aegis of Nannar/Sin were allowed to become capital cities. The only reference to Elam in the King List is not a happy one; one of the early kings of Kush is reported to have "smote the weapons of the land of Elam".

It is possible that Amraphael had to come to terms with the city of Elam so as not to leave this powerful adversary at his back in Mesopotamia when he took an expedition far away to the Western Lands. Amraphael and Chedorlaomer would thus be co-leaders of the expedition as suggested by the Biblical accounts. Of the dynasties of Mesopotamia that could have produced the invasion king, the Third Dynasty of Ur seems the most probable.

It is generally agreed that the Akkad Dynasty was much too early to coincide with the days of Abraham. In the interim period after the fall of the Akkad Dynasty, the land of Mesopotamia suffered severe disruptions and depredations at the hands of the Gutian hordes who had descended from the surrounding mountains. These intervening years can be eliminated as producing a candidate for our purpose since the Gutian kings were not strong enough to consolidate the cities of Mesopotamia much less mount an invasion to the west.

[Comment: Once again we see problems with the chronology. It is unfortunate that Dr. Velikovsky died before he was able to record his theories on the period preceding the critical year of 1587 BCE. And as one who myself long ago attempted to sort out the Mesopotamian chronology prior to that date, I can state that this research is extremely difficult because of the lack of coherent, interconnected historical data. Biblical history is much clearer in its historical framework, but it lacks the supporting links to other histories and is hampered by the fact that the Hebrews called the kings of Assyria and Egypt by names other than their real ones in use in the countries from, which they ruled. A modern analogy can be made here:

what we refer to as "Egypt" is known by its own Arab citizens as "Misr", which is of no linguistic relation to the word Egypt.]

It was one of their puppet kings, one Utu-Hegal, who rebelled and finally rid the country of the Gutian occupation. In turn, he appointed a military governor at Ur, later to assume the throne name of Ur-Nammu, who usurped the authority of Utu-Hegal and seized control of the Mesopotamian states thereby founding what is known as the Third Dynasty of Ur.

This dynasty was followed by the First Babylonian Dynasty, and it is generally agreed that this dynasty is much too recent to be co-existent with the days of Abraham. In this respect, the Third Dynasty of Ur has been the choice of most scholars.

According to the Sumerian King List, the kings, which followed the defeat of the Gutians were as follows: Utu-Hegal who ruled at Uruk for 7.5 years; the kingship was transferred to Ur where Ur-Nammu reigned for 18 years; his son followed and ruled for 48 years; then his son Amar-Sin ruled for 9 years; his son Shu-Sin ruled for 9 years; Ibbi-Sin then reigned for 24 years and ended the dynasty, which has lasted for 108 years according to the King List.

The reign of Ur-Nammu is believed to have begun in 2103 BC and the dynasty ended in 1995 BC. Of these kings of the Third Dynasty of Ur, one is sought who fits the requirements based on explicit statements in Genesis 14: "For twelve years they (the kings of the Valley of Siddim) had served Chedorlaomer, but in the thirteenth year they rebelled. In the fourteenth year, Chedorlaomer and the kings allied with him came ... and invaded Palestine".

Therefore, our analysis requires a king who reigned at last fourteen years, preferably a little longer. This would allow sufficient time for the monarch to invade the Western Lands, impose his will on the cities of the valley for thirteen years, and invade again to subdue the rebellious cities.

The second requirement is that there be a period of disintegration before his reign. He would need several years to pacify and regain control of the city states of Mesopotamia before he could turn his attention to reclaiming the distant cities, the colonies of Sargon the Great, which had become independent during the chaotic period of the Gutian rule.

The third factor concerns a king who would die on a foreign expedition and be brought back hastily by his troops thereby aborting the invasion to a certain degree.

In summary, these parameters require a king who ruled for at least 14 years, preferably a little longer, whose reign came at the end of a period of chaos and disintegration of the empire, and who died suddenly and unexpectedly while on an expedition to the distant mountain land.

There is only one ruler of the Third Dynasty that meets all these requirements, and that one is Ur-Nammu, the founder of the dynasty.

THE RISE AND FALL OF UR-NAMMU

Ur-Nammu ruled 18 years according to the King List. His short reign was due to his dying prematurely on an expedition. It is estimated that he overthrew Utu-Hegal in 2103 at, which time he moved the capital city to Ur.

The return of the kingship to the legitimate Sumerian kings after the hundred years of rule by the barbarian Gutians is described in a biographical poem about Utu-Hegal where in he describes how he went before the shrines of the gods Ishkur (Adad) and Utu (Shamash) and requested their help in dislodging the Gutians and expelling them from the lands of

Mesopotamia. The moon god Nannar (Sin) is strangely absent from this poem and his omission is quite significant.

The fact that Utu-Hegal did not suffix his name with that of Sin as did the subsequent kings of the dynasty may be a clue to his character - his overriding ambition and supreme ego, which brought on his downfall. Subsequent rulers of the dynasty, such as Amar-Sin, Shu-Sin, and Ibbi-Sin, were careful to attach the deity's name to their own, indicating not only the continuing support of the moon god and his priesthood, but also a careful and discreet precaution not to suffer the fate of Ur-Nammu.

Sumerian cities were ruled by different aristocracies and priesthoods, which owed loyalty to a tutelary deity, which supposedly protected the city from harm and supported the king in his many military ventures. Thus, the rise of a new king and the transfer to another city also meant a struggle in the ruling aristocracies, which also resulted in a major change in the pantheon.

The life and actions of Abraham are set against this political background, for Terah and Abraham served the ruling king of the city of Ur who was at that time Utu-Hegal. In 2106, when Terah and Abraham left Ur for Haran, the struggle for political control was coming to a climax. The support of Terah for Utu and Adad was becoming increasingly dangerous. A few years later they left Ur, and Utu-Nammu made his move and seized control of the government and moved his capital city to Abraham's native city.

After he had subdued the other cities of Mesopotamia and consolidated his power he turned his attention to trying to recover the lost colonies. In the year 2099, he sent or led an expedition to the cities in the west and re-established Sumerian control over the former empire that had become independent and rich during the past hundred years.

He subdued the cities of the Valley of Siddim and forced a treaty on them securing their loyalty and tribute for the next twelve years. During these quiet years, Ur-Nammu turned his attention to internal affairs. Now that the empire had been recovered and tribute was pouring in, he was able to rebuild the roads and regain some of the former glory of the empire of Sargon. In a cuneiform tablet he boasted of his outstanding achievements during this period.

According to his self-proclaimed deeds, available to us through copies provided by later scribal schools, Ur-Nammu succeeded in codifying the laws, which had been suspended during the hundred years domination by the Gutians. These laws antedate the Code of Hammurabi and were the first code of laws known anywhere in the world. Ur-Nammu is also credited with building the great ziggurat at Ur upon, which was dedicated the temple to the moon god Sin.

[Comment: It appears that here we have a chronology problem again, as in many traditional accounts Hammurabi is placed quite a long time before the 21st Century BCE. Much additional chronological research still needs to be done to straighten out all of these seemingly conflicting timeframes.]

Then for some reason, not provided by historical documents, the cities of the west refused to pay tribute and rebelled against the authority of their eastern masters.

The instigator was presumably Adad whose influence over the Western Lands was quite strong. From Anatolia he ruled a Hittite empire that extended as far south as Jerusalem. He certainly must have considered the cities of the Valley of Siddim as his sphere of control, although eastern kings would certainly challenge this claim, for according to the division of the lands after the Deluge, the Western Lands had been assigned to Sin.

Thus, in the year 2085, Ur-Nammu led a mixed army of 800,000 men to the west. He had several purposes - to seize or destroy the space facilities at Mount Sinai and Kadesh, which had come under the control of Adad, to punish the cities of the valley who had rebelled, and to destroy the warrior god race, the Rephaim, who had also refuted their traditional allegiance to the east and thus presented a serious military threat to the empire.

Genesis is quite unique in that it provides a description of the expedition of Ur-Nammu to the west, and delineates the route taken by the invaders: "In the fourteenth year, Chedorlaomer and the kings allied with him came and defeated the Rephaim in Ashteroth-Karnaim, the Zuzim in Ham, the Emin in Shaveh-Kiriathaim, and the Horites in the hill country of Seir, near El-Paran, which is on the edge of the wilderness. They then swang back to En-Mishpat - now Kadesh - and subdued all the territory of the Amalekites, and also the Amorites who dwelt in Hazazon-Tamor".

By passing the land of Lebanon and the Jordan Valley, the army took the route known as the King's Highway, which ran the length of the mountainous land of Trans-Jordan. Josephus who called them the offspring of the Nefilim also describes the passage through this area: "These kings laid waste all Syria, and overthrew the offspring of the Nefilim".

Destroying this line of fortresses, the army headed for their main target, which apparently was El-Paran and Kadesh in the northern Sinai "on the edge of the wilderness". It has been generally accepted that El-Paran was the main goal of the invading army, although the strategic or commercial importance of this city has not been fully explained.

Swinging north through the Arabah, they attacked and reduced the citadel of En-Gedi, formerly called Hazazon-Tamor, which protected the southern approaches to the Valley of Siddim. The kings brought their armies south to face the oncoming threat, or in the words of Genesis, "Thereupon, the king of Sodom, the king of Gomorrah, the king of Admah, the king of Zeboyim and the king of Bela - or Zoar - marched forth and engaged them in the battle of the Valley of Siddim".

The battle was enjoined near an area of asphalt pits. Here the kings of the cities of the valley were soundly defeated. Many escaped to the surrounding hills, others were mired in the tar pits and cut down. Lot and his men were taken prisoner.

"Now the Valley of Siddim was one bitumen pit after another. The kings of Sodom and Gomorrah flung themselves into these in their flight; others escaped to the hills. The invaders seized all the possessions of Sodom and Gomorrah and all their food, and departed, taking with them Lot, the son of Abram's brother, together with his possessions".

It is clear that the invaders did not intend to lay waste the rich commercial cities as they had done with the cities of the Rephaim. The cities were much too valuable as subservient commercial cities paying tribute to the city of Ur. On the other hand, the indulgence of the invaders may have been due to the haste in, which they left the land of Palestine.

After utterly defeating the defending troops, they looted the cities and took many prisoners, including Lot. Exiting through the Jordan River Valley, they were attacked by the forces of Abraham at Dan near the Sea of Galilee. Abraham fought them again near Damascus. As a result of these engagements, he liberated Lot and the other prisoners and recaptured the loot taken from the cities of the Plain.

The army of Ur-Nammu at no time stopped and faced the enemy for reasons unknown, preferring to forfeit their hard-earned gains from Sodom and Gomorrah. In military travel procedure, the supply train, captured booty, and prisoners usually trail the main body of

troops. It is clear that Abraham came into contact with the rear guard of the departing army and at no time did he face the main body of troops.

WHY DIDN'T ABRAHAM CONFRONT THE INVADERS?

It is mystery why Abraham remained at Hebron with his Egyptian and Anakim [Anunnaki] allies. Throughout the whole episode - the invasion through Trans-Jordan, the destruction of El-Paran and Kadesh, the battle of the Valley of Siddim - Abraham did not engage the enemy. Military strategy would dictate that he move his army south as the invaders entered the valley. He would then have been in a position to execute a classic pincer movement, bottling the valley at both ends.

Abraham plainly expected the defence line of the Rephaim to hold the invaders or at least to slow them down. Later, he probably assumed that Lot and the armies of Sodom and Gomorrah could defend the narrow valley. It is also possible that Abraham expected a thrust up the Negev towards Jerusalem and waited at Hebron for the attack that never came. Belatedly he may have realised his mistake and chased after the departing armies.

It is more probable that the awesome power demonstrated by the invaders gave Abraham reason for pause and he realised that he did not have the resources to meet the enemy head on.

The invaders moved quickly and resolutely up through the Jordan Valley after looting the cities. They did not tarry and apparently bypassed other fortifications in the area such as Jericho. In fact, the exit through the Jordan Valley and up to Damascus seems more like a headlong flight to return to their homeland as rapidly as possible.

Genesis observes that at this time Abraham decided to commit the troops under his command. "A fugitive brought the news to Abram the Hebrew, who was camping at the terebinths of Mamre the Amorite, kinsman of Eshkol and Aner, these being confederates of Abram. When Abram learned that his kinsman Lot had been captured, he called up his retainers, born into his household, in the number of 318, and gave chase as far as Dan".

The size of Abraham's pursuing army of 318 is unreasonably small, and the number may actually refer to the leaders or chieftains of armed groups or tribes. Hebron was a stronghold of the Anakim and while the assistance of these confederates or allies is not clear, their inclusion in the text would suggest that they supported Abraham in his pursuit of the invaders. These were large and fearsome warriors and presumably equipped with iron chariots.

Abraham and his Anakim cavalry caught up with the rear guard of the army of Ur-Nammu at Dan. A second skirmish was fought near the city of Damascus and they managed to recover most of the booty and prisoners. It is strange that Ur-Nammu did not stand and fight. They would easily have defeated the small force of Abraham, yet they allowed him to seize their war prizes without a strong stand. Evidently, they were in no mood to fight and were in a precipitous haste to leave these lands and return home.

It may be that the reason for their rush home was to convey the ill Ur-Nammu back to his capital. The translation of a cuneiform tablet provided by J. V. Kinnier Wilson in his book *The Rebel Lands* provides the story of the expedition of Ur-Nammu and his death in a foreign land. The tablet describes how he fell ill in "the mountain land" and was swiftly taken back to Ur where he was laid on a funeral bier at his palace in Ur.

The people of Mesopotamia were in shock, for this was not supposed to happen in the cosmic scheme of things. The tablet complains how the king had been "abandoned on the battlefield

like a crushed vessel". Although he had served the gods well, so went the complaint, they failed to stand by him in his time of need.

Ur-Nammu may have been the victim of his own ambition. In a tablet commemorating the death of Ur-Nammu it is implied that he used mass destructive weapons whose use may have backfired and caused his death. He boasts of using "the mighty udug weapon", which is said to have "reduced the enemy land to dust," and to have "overlaid it with poison". There are references to a "fiery gas", which blew into the "house of the rebel lands". These are all symptoms and consequences of nuclear and chemical warfare weapons.

Ur-Nammu not only caused his own sickness and death but devastated the lands of Trans-Jordan and the northern Sinai, which caused them to remain unoccupied for hundreds of years.

The cities of the Valley of Siddim had a short respite. The death of Ur-Nammu and the change of kingship, with the resultant disorganisation, probably allowed them to continue their independent ways. But their doom was sealed. Eighteen years later the cities were destroyed in a cataclysmic explosion that also ruptured the geological fault that underlies the Jordan Valley, causing the ground to sink and seal off the effluence of the Jordan River. Thus, the Dead Sea was formed.

THE QUIET YEARS 2084 - 2067, AND THE COMING STORM

With the death of Ur-Nammu, his son Shulgi became king of Ur. He ruled for 48 years, bringing in a period of relative peace and prosperity for Sumer. Shulgi relentlessly expanded the limits of the empire over Elam and Anshan to the east and the Zagros Mountains to the north. Shulgi assumed divine status and used the dingir or star symbol before his name, just as Ur-Nammu had done.

Having subdued the land to the east and north, a ruler of Shulgi's ambition would certainly not have left the western provinces unsubordinated. The Scriptures do not reveal any political or military activity for this period, and it appears that the cities of the Valley of Siddim had returned to the aegis of the Mesopotamian kings and enjoyed prosperity under the tutelage of Shulgi.

After the events of 2085, Abraham and his retinue settled among the Rephaim at Mamre near Hebron. Here he complained in an exchange with Yahweh or Adad that he had no offspring to continue the family line. Adad promised him a male heir and soon Ishmael was born of his Egyptian wife in the year 2082, three years after the invasion of Ur-Nammu. At this time Adad had apparently planned to perpetuate the line of Abraham through the Egyptian side, thereby indicating continued cordial relations with Egypt.

[Comment: Once again, for unknown reasons, Boulay mistakenly equates Yahweh with Adad, rather than correctly with Crown-Prince Enlil.]

Fourteen years later Isaac was born of Sarah, his second wife. Hagar was abruptly banished with the heir apparent Ishmael to the wilderness. In the intervening years, Adad must have changed his attitude and relations towards Egypt.

The year before the destruction of Sodom, Adad made a new covenant with Abraham - this time choosing Isaac to perpetuate the line of Abraham. There is also a strong indication that Adad himself was the sire of Isaac.

What caused the rift with Egypt and the start of a new dynasty under Isaac is not known, but the actions presumably were associated with the destruction of the cities of the valley the following year.

The shift from Ishmael to Isaac is described in Genesis where the change of heart of Adad is described in his announcement to Sarah, that at the age of 90, she is to conceive and bear a son who will be the new heir. It is apparent that Adad wishes to make a new start without the aid of his Egyptian allies. Of this arrangement, Adad informs Abraham, "I will bless her; moreover, I will give you a son by her and; when I have blessed her, she shall give rise to nations". Taken literally, it means that Adad will be the sire of the son by Sarah.

It was the policy of the Sumerian deities to mate with human women for the specific purpose of providing trusted personnel to run the empire, the aristocracy of kings, generals, priests, and other important functionaries. It was their way of assuring a race of demi-gods they could trust to carry out their wishes and be a barrier between them and ordinary humans. Adad was merely following the usual practice of the gods of Sumer. It explains Yahweh's special concern for Isaac and his son Jacob in the Old Testament.

As a sign of loyalty and a way to identify his supporters, and to remind them that they are directly descended from a reptilian god, the shedding of the foreskin, in the rite of circumcision, was introduced at this time. Symbolically, it represented the reptile's sloughing of his skin and the act of renewing his life. It is also perhaps significant that at the time that Adad was telling Abraham of his new son and heir, he also disclosed his plans to destroy the cities of the valley.

[Comment: As has been noted earlier in this commentary, the rite of circumcision could have been motivated for entirely different reasons. Perhaps it was a human act of rebellion against the covered genitalia of the Nibiruan Saurians, who loathed the "LuLu" human males, since as a result of the process of circumcision, the gland penis of the LuLu is always exposed to the air of Tiamat.]

THE DESTRUCTION OF SODOM AND GOMORRAH

In the Genesis account, three angels appeared to Abraham at Mamre to bring the news personally from Adad. The cities, they warned, would be destroyed unless Abraham could provide sufficient reason for not doing so. The angels flew over the cities in reconnaissance, "the men set out from there and looked down upon the face of Sodom". The messengers conducted an aerial survey of the cities presumably to warn any friends and allies of Abraham.

Later, two of them went to Sodom to retrieve Lot and his family. These were "brought out and deposited" outside the city and warned to flee to the hills lest they be caught in the coming destruction. Lot and his family retreated to Zoar in the southern part of the valley, but warned that they were not safe even there, decided to head for the mountains.

Genesis and some added details provide the description of the destruction from Josephus and the Haggadah. Genesis says, "The sun rose upon the earth as Lot entered Zoar. Then Yahweh rained down upon Sodom and Gomorrah sulfurous fire from Yahweh in heaven. He overthrew the cities and the whole Plain, with all the inhabitants of the cities and the vegetation of the ground".

In this account "sulfurous fire" came down from heaven. Josephus adds more information with the statement that the Lord "cast a thunderbolt upon the city and set it on fire with its inhabitants". In the Haggadah, this thunderbolt comes from the Shekinah, the aerial chariot of the Lord: "When the angels had brought forth Lot and his family and set them outside the

city, he bade them run for their lives, and not look behind, lest they behold the Shekinah, which had descended to work the destruction of the cities".

Lot and his family had been warned not to look behind them lest the flash of the explosion, probably nuclear in nature, blind them. The space ship of Adad or Yahweh had descended from the sky to fire a mass destructive type weapon to destroy the cities as well as the vegetation of the Plain. The force of the explosion or explosions was so great as to rupture the geological fault underlying the Valley of Siddim, dropping the valley floor and sealing the fault, thereby creating a large inland sea.

At the time of the holocaust Abraham was at Hebron where he climbed the highest point at dawn to witness the event. Hebron is only 15 miles [24 kms.] from the valley, and from his vantage point Abraham must have had an excellent view of the whole event: "As he looked down toward Sodom and Gomorrah and the whole area of the Plain, he could see only smoke over the land rising like the fumes from a kiln".

Was it a mushroom-shaped cloud that Abraham witnessed, a nuclear holocaust that destroyed the cities of the Plain?

Adad is the prime suspect as the culprit who destroyed the Valley of Siddim. The kings of the Third Dynasty considered these cities too valuable to destroy and preferred to bring them under their control and to collect tribute. On the other hand, Adad had good reason to destroy the cities.

[Comment: Prince Ishkur Adad was allied with Crown-Prince Enlil during "The Pyramid Wars". Thus, even though Boulay is failing again to equate Yahweh with Enlil, at least there is nothing contradictory about, which side of the war is undertaking this destruction.]

He had failed in his attempt to protect the cities from the depredation of the eastern kings. He also failed to secure the space complex at Mount Sinai and the support complex at Kadesh, or to prevent their destruction. Seeing that they could not depend upon Adad or his resources to protect them from the eastern kings, and being practical commercial entities, the cities apparently decided to revert to the aegis of the eastern monarchs.

Adad and Abraham had broken relations with Egypt, or perhaps it was the reverse - the Egyptians backing down from what they considered to be a bad alliance. Adad or Yahweh was known throughout the Old Testament as a vindictive and vengeful god. This appears to have been his last great act of vengeance.

It also appears that Utu deserted Adad at this time. At first occupying Lebanon, Utu presumably shifted his space activities to the Mount Sinai complex after the destructive expedition of Naram-Sin. Now with both space complexes destroyed, he had no base of operations in the west and presumably returned to his home in Mesopotamia.

This is indicated in the Haggadah where it comments that one of the reasons that the cities of Sodom and Gomorrah were destroyed was because they worshiped the sun and moon gods. It thus appears that these cities had transferred their allegiance to Sin, the moon god, and Shamash, the sun god, from that of Adad, known as the thunder god of the Western Lands.

[Comment: All of this is somewhat confusing, contradicting the account by Zecharia Sitchin; and it will be interesting to your editor to compare the revised version of Boulay's book with the account given here. And once again, let it be noted that following the destruction of the Sinai Spaceport facilities, by whoever did it, and your editor supports the idea that it was accomplished by Prince Utu at the behest of Air Commander Princess-Royal Inanna, the new space facilities were moved to the Plain of Nazca in modern-day Peru.]

The ruin of the Valley of Siddim was the last of much devastation in the lands of the Levant. Earlier the cities of Ebla and Arman and the land of Lebanon had been destroyed. Then the cities of the Rephaim in the Trans-Jordan, the Mount Sinai/Kadesh complex and the defensive citadels of southern Palestine. Now the five cities of the Valley of Siddim disappeared in a fiery cloud and the land eventually flooded to become the Dead Sea.

There was little of value left in the Western Lands.



Epilogue

IS THERE REALLY A MISSING LINK?

Man is a puzzle in the evolutionary chain. The scientific theories of evolution explain the general course of events that cause life forms to develop on Earth, but evolution cannot account for the emergence of Homo Sapiens or modern man.

For almost a hundred years, anthropologists and other scientists have been searching for the so-called missing link, in order to bridge the enormous evolutionary gap that exists between the ape-man or Neanderthal Man and modern man or Cro-Magnon Man.

The appearance of Homo Sapiens happened virtually overnight in terms of the millions of years that evolution required. There is no evidence of intermediate stages that would indicate a gradual change from Homo Erectus, the ape-man, to modern Homo Sapiens. While the hominid of the genus Homo is a product of evolution, Homo Sapiens is the product of a sudden revolutionary event.

The first being considered to be truly manlike is Australopithecus who existed in Africa some five million years ago. Then it took eons to produce the first primitive man or Homo Erectus. About one million years ago he appears on the scene and is called Neanderthal Man.

Then suddenly and inexplicably some 35,000 years ago, a new race of men appeared from nowhere - Homo Sapiens or thinking man, which we call Cro-Magnon Man. He looked very much like modern man, so much so, in fact, that if he were dressed properly, he could pass unnoticed on the street of any city in America.

The Sumerians, who arrived here before Homo Sapiens existed, provide the explanation of the sudden appearance of modern man. He seems to have been developed through two creative stages. Man was first conceived as a slave worker; at this time, he was mostly reptilian in appearance and nature, probably only one-third mammal.

The second change increased his mammal nature so that he lost his scaly skin and hide and could reproduce himself. He developed soft skin and hair and now required the use of clothing for comfort and protection. This is metaphorically called "the Fall of Man" in Biblical terms.

THE REPTILIAN APPEARANCE OF THE ANCIENTS

The Patriarchs of the Old Testament and the Sumerian antediluvian kings and priests were all part saurian, being the children of the mating of a reptile god and an earthling. This was also true after the Deluge when the kings were also semi-divine.

Probably the best illustration of this duality is found in the person of Gilgamesh. At the beginning of the epic, Gilgamesh is created by the mother goddess as two-thirds divine, being the son of a male earthling and a female goddess. Sargon the Great was also a "changeling", as they were called, and was the son of a god and a priestess.

They would definitely have had a reptilian appearance and, in certain respects, visibly reveal vestiges of their origin. This is shown in the adventures of Gilgamesh when, in his venture to the land of Shamash [[Prince Utu](#)], the guards at the gates of the mountain stronghold challenge him. Gilgamesh is instantly recognised by the saurian guards "as one of us," since "he has the flesh of the gods". He is allowed to pass unhindered since he is one of the aristocracy.

It is also manifest in the myth Gilgamesh and Agga. In this story, Agga, the ruler of Kish, attacked the city of Uruk. Agga's envoy requested Gilgamesh to surrender his city with his

army. However, when Gilgamesh presented himself atop the city wall for Agga and his army to see him in person, Agga calls off the siege for no apparent reason, and Agga's army is put to flight.

Obviously, there is something in the appearance of Gilgamesh that has satisfied Agga and frightened his army. Like Agga, Gilgamesh was part saurian and apparently the code of chivalry of the day prevented further action against another member of the aristocracy.

What it is about Gilgamesh that is recognisable, as saurian is never stated. Ostensibly his appearance is described in the first part of the poem where the details of his birth are provided. The tablet begins with the statement that Gilgamesh is two-thirds divine, being the progeny of a goddess and a priest. The next four lines seem to be devoted to describing his appearance. For some reason, however, they have been mutilated. Did later officials and priests deliberately deface these lines in order to hide the true appearance of Gilgamesh?

Perhaps it is these reptilian traits that caused such consternation in Genesis when his sons see Noah naked. The reaction is so completely illogical and baffling that it can only be assumed that Noah was hiding something about his appearance from his sons. Perhaps it was a "badge of priesthood" such as was on his brother Nir, or other traces of reptilian ancestry such as patches of scaly hide.

THE CROSSOVER OF REPTILES AND MAMMALS

When the space men arrived here, they found conditions much to their liking and very similar to those of the mother planet. The reptiles were the dominant forms of life on land and of these, dinosaurs represented the culmination of their evolution. These creatures were far from being slow, stupid, and maladapted beasts. Many were fleet of foot; all were highly evolved; and in their time each of them was adapted supremely well to the conditions, in which they lived.

They dominated the Cretaceous Period mainly because the climate was benign all over the world and, what is more important, it was stable. It provided conditions that were ideal for the reptiles for the simple reason that these were the very conditions into, which the reptiles had evolved.

Had the climate not changed and cooled, mammal forms may not have emerged as the dominant form. In their book *The Great Extinction*, Allsby and Lovelock contend that if the climate had remained unchanged until the present day, there is no reason to suppose that the reptiles would have declined. And if "intelligent" beings had evolved, that is, beings with advanced technologies, they suggest that these beings might well have had scaly skins and long tails.

When the desiccation of the Earth made conditions difficult to perform essential functions such as food gathering, construction, and mining, the alien astronauts naturally turned to an established Earth form, one that could be modified and given some of their characteristics.

Was such a crossbreeding of two species an impossible feat in genetic engineering? Probably not, since nature seems to have handled the problem without much difficulty. Scientists today are convinced that there were indeed "cross-over" creatures in existence at the end of the Cretaceous Period, such as warm-blooded reptiles and cold-blooded mammals.

At this time dinosaurs seem to have evolved into warm-blooded creatures. In *The Hot-Blooded Dinosaurs*, Adrian Desmond makes the argument that dinosaurs had to be warm-blooded to survive. The nervous system of dinosaurs had to be complex to account for their agility, speed, and balancing ability. The intricate manipulation of the fingers alone required a

well-developed centre of coordination as well as huge eyes to oversee the operation. In order to maintain a high-energy output for long periods, the dinosaurs required a high energy metabolism to provide them with the sustained energy needed to remain on their feet carrying such enormous bulk weight.

[Comment: It was also the contention of Dr. Immanuel Velikovsky that certain of the dinosaurs were warm-blooded; however, it is news to this editor that certain mammals used to be cold-blooded.]

THE ORIGIN OF THE STORIES OF GENESIS

It is often expressed by Biblical commentators that the Hebrew legends of the story of Creation of Man and his Downfall are original, since they have yet to be discovered in Mesopotamian or other ancient literature or legend.

We have seen, however, that the Fall of Man or the achieving of "knowing" or sexual knowledge by Adam and Eve is a more recent version of the tale of Enkidu in the Gilgamesh Epic. Enkidu was first created from clay by the gods as a wild man, and then, in order to make him more suitable as a companion for Gilgamesh, was put through a "civilising" process where he engaged in a sexual orgy with a reptile goddess. This process made him into a complete or modern man.

Thus, in both the Sumerian and the Biblical accounts we find that sexual metaphor, where obtaining sexual knowledge changes primitive man into a modern man.

The Tale of Adapa is also related to the story of Adam in another way that of immortality lost. Just as the guardian angel with "the flaming sword" kept Adam from approaching and partaking of the fruit of the Tree of Life or Immortality, so Adapa knowingly refused the food and drink of long life when he was offered immortality by the Chief Sumerian god.

It is echoed in the story of Gilgamesh who was thwarted in his attempt to achieve immortality in the cedar land. Like the angel with the flaming sword, Gilgamesh encountered guards with a stinging weapon at the entrance to the land of immortality.

The priestly sources that compiled the books of the Old Testament had many legends and stories at their disposal to choose from and what was selected and included in the Scriptures was a composite of the legends of their day, but modified to suit their priestly purposes.

It is also evident, that to enhance and perpetuate their grasp on the Hebrew tribes, they riddled the stories with the concept of sin and guilt.

Evidence of man's origin in the serpent-gods was expurgated wherever possible. But where the priesthood had no control over the content of the material, evidence of man's origin comes through clearly.

Elsewhere in world mythology and history, the origin of man is not lost nor is it discounted. In China, the most ancient of books relates how dragons were the benevolent ancestors of mankind and taught him all the arts of civilisation. In Hindu literature, the serpent-gods are explicitly mentioned as Man's true ancestors. Elsewhere, the flying serpents, dragons, and the feathered snakes are recorded as our beneficent creator.

The real story of Man's evolution and history is his alienation or estrangement from these origins. Recorded history is the story of the struggle of man to rid himself from the bondage of the children and the descendants of these serpent-gods, who plagued man from the time of the Deluge, about 4000 BC, down to the days of the Hebrew kings or 1000 BC.

[Comment: It is the contention of this editor, in other writings, that this "cut-off date" should be moved up even further to about 700 BCE.]

WHAT DID THE ANCIENT GODS LOOK LIKE?

The space travellers found our antediluvian Earth much to their liking because it approximated conditions on their home planet. The climate was warm and stable and more importantly, there was little cyclonic activity.

The carbon dioxide and the moisture level of the atmosphere was high within the cloud canopy. These conditions led to luxurious plant growth and giant animal forms. It was the era of the vegetarian dinosaurs. The coming of the Anunnaki coincided with the end of this period as the Earth began to dry out and the meat-eating dinosaurs and small mammals appeared.

The reptile gods needed moisture and warmth, and it was probably the reason why civilisations were founded at the mouth of great river systems - the Nile delta, the Indus river valley, and the Tigris-Euphrates system. The steady drying out of the climate brought discomfort to the Anunnaki, and they were forced more and more to live in an artificial environment - their orbiting space ship. While on Earth, they lived a great deal of the time in a personal capsule, which simulated this artificial environment.

The home planet of our ancestors was probably also covered with a vapour layer of clouds. On such a rather steamy planet, it would be necessary to keep cool, and intelligent life there would likely evolve as amphibious and be at home in water as well as on land. It explains the Babylonian legend of Oannes coming from the sea. It also explains Enki's residence in a water palace, which appears to have been submersible as well.

Their space ships would probably contain giant water tanks both for ease of living conditions and for protection from radiation on long space flights. Their form was remarkably adapted to space travel.

Scientists have theorised that the reptile form would be ideal for travel through space on long voyages. Able to hibernate or slow down their metabolism for long periods and immersed in a water or liquid environment, they could thereby survive the perils of space travel, which have a deleterious effect on mammal forms.

Radiation has been the major obstacle of space travel for Man. Doses of radiation emitted by solar flares would be fatal to space travellers, for one solar flare could emit 800 to 1000 REMs (a measurement of radiation) over a 24-hour period. Man would receive a fatal dose all at once since the lifetime limit for exposure by humans to radiation is 300 REMs. Space scientists have proposed that for protection against these immense doses of radiation, the astronauts would retreat to large tanks of water or liquids during solar storms.

In appearance, the serpent-gods were tall, at least 8 to 10 feet [2.5 to 3 meters], and walked on two feet. They had a tail like a reptile and a tough hide somewhat like a lizard but with a large amount of horny or scaly skin. Their hide was generally lustrous and smooth, somewhat like a chameleon, and probably varied in different hues of green and grey.

Their natural condition was to go around naked, but they wore clothing such as cloaks as a sign of rank or godship. Because of their need for moisture, they could not stand the direct sun, which made their skin dry and uncomfortable.

Their face was somewhat flat with chin whiskers or a goatee somewhat like a walrus or ibex. They had short horns on their heads, which they considered to be a sign of divinity. Humans were repulsive to them because they were hairy, had soft skins and bony limbs. They were particularly upset by man's pungent smells and excretions. The gods did not eat cooked foods at first, but later depended on man to supply these needs. They did not need fires or stoves to keep warm.

Early man or Adam was not too dissimilar from his creator, except he was smaller, had neither facial hair nor horns. He was more agile and dexterous with his hands. He too ate raw food and ran around naked.

The sons of the serpent-gods, the Nefilim of the Bible, which descended before the Deluge and mated with human women also dabbled in genetic engineering. Many strange and monstrous forms were produced and gave rise to the ancient legends of centaurs, griffins, satyrs, and all the ogres and fabulous creatures of mythology. The Deluge destroyed all these, but their memory lingers on in the ancient legends of mankind.

The patriarchs, god-kings, priests, generals, and other members of the aristocracy, which ruled Man before the Deluge and after as well, was also part saurian. They displayed certain characteristics, which set them apart from ordinary people - large patches of scaly skin referred to as "the badge of priesthood," and probably had horns and chin whiskers.

The Rephaim or warrior gods, the descendants of the antediluvian Nefilim, who protected the Middle East later, were large and fearsome warriors and probably exhibited many of the characteristics of their forebears. As they intermarried with humans, the saurian traits diminished, although they seem to have retained their huge size.

WHEN DID THE SERPENT GODS LEAVE, OR ARE THEY STILL HERE?

The period before the Deluge was the heyday of the gods. World mythology refers to this period as the Golden Age when the gods are said to have ruled on Earth.

The Deluge is a watershed in the history of Mankind. It ended the Golden Age and started the rule of Man. The junior gods seemed to have remained for some time after the Deluge and directed the activities of Mankind. Man was used as a tool in their family squabbles. It led to widespread destruction all over the world. The millennium following the Deluge marked the end of many great civilisations ostensibly by means of weapons of mass destruction.

After the 24th Century, the influence of the gods seemed to have waned. The reign of Sargon the Great, from 2334 to 2278 restraint and moderation marked BC. While he reclaimed all the Western Lands, there was no destruction and cities like Elba and Sodom thrived under his patronage.

It is with the rise to power of his grandson Naram-Sin in 2254 BC, that we see unrestricted use of power and vast destruction. Naram-Sin was also the first Sumerian king to proclaim himself a god and adopt all the trappings of a deity. The senior gods would certainly not have tolerated such behaviour, and his reign seems to mark the end of their control over the activities of Mankind.

The unrestrained behaviour of Naram-Sin and later Sumerian and Akkadian kings attest to the fact the orbiting space ship probably left before the 23rd Century, leaving behind the junior gods and the hybrid forms like the Rephaim or warrior-gods of the Western Lands.

The sightings of strange saucer-like objects (UFOs) throughout the centuries would indicate either their space ships have reappeared at intervals or that they may have been here all this

time but hidden from human eyes. If they have been here for centuries, where would they find a place that is secure, away from prying eyes, and far from population centres?

It is also possible that seas and lakes hide the entrance to these underground bases, which may be more widespread than we realise. For example, the strange activities in the Atlantic Ocean in the area known as the Bermuda Triangle with the reported sighting of underwater "saucers" may be related to the entrance of such an underwater base.

A GREAT CULTURAL SHOCK!

Mankind is probably not yet ready for the truth. The average man and woman need their fantasies - **the myths and religious stories that make life so simple and uncomplicated.** Perhaps one of these days **we will be shocked into accepting the truth, when our ancestors return to see how their "children" are faring.**

Man has been conditioned for millennia to deny the truth of his ancestry and, as a palliative, we have developed a convenient form of amnesia.

[\[Comment: Dr. Velikovsky also discussed this "Collective Amnesia" in Worlds In Collision.\]](#)

We have accepted the interpretation of history propagated by a self-perpetuating priesthood and academia.

Nonetheless, the truth can only be delayed so long.

Eventually Mankind will have to learn the truth about his origins and face the fact that his gods and ancestors were reptiles, truly monsters by any of our current definitions. There will be a great cultural shock, as we have never seen before!

