

El Primer Libro de "Crónicas de la Tierra"



by Zecharia Sitchin
1976

Loved reader:

The series CHRONIC DE the Earth is based on premises such as: that mythology is not an extravagance, but the depositaria of ancestral memories; that the Bible must literally ***reflex mng like a document historical-scientist; and which the old civilizations (much more old and esplendorosas of which usually one is believed) were the product of the knowledge which they brought to the Earth the Anunnaki, that is to say, "those that descended from the Sky to the Earth".

This first title of the series, *12° Planet*, presents/displays ancient tests of the existence of another planet within the Solar System. One is the native planet of the [Anunnaki](#). In fact, the recent data coming from not piloted spaceships, confirm these tests and it has impelled the astronomers to look for actively what comes denominating itself like "[planet X](#)"

The second title of the series, the *Stairs to the Sky* follows the sign of the unfinished search of the immortality of the man until arriving at a space port located in the [Peninsula of the Sinaí](#) and the [pyramids of Gizé](#) that served like beacons as landing refuting itself therefore the theory according to which the pyramids were work of human Pharaohs. Recently the testimony of that saw a false inscription of Khufu Pharaoh inside the Great Pyramid corroborates the conclusions of the book.

The War Of the Gods and the Men narrate the facts happened in the times nearest the present time and conclude that the [space position of the Sinaí](#) was destroyed 4,000 years ago with [nuclear missiles](#). In fact, the taken Earth photographs from the space demonstrate clearly that this explosion took place.

This rewarding confirmation of audacious conclusions has been still faster in the fourth title, the *Lost Kingdoms*. In the short space of time between the conclusion of the manuscript and its publication, archaeologists, linguists and other scientists have replaced the call "Theory of the long walk by the ice" by the "Theory of the Coast" to explain the arrival in boat of the man to the Américas so that all these scientists have gotten to agree with the same conclusions at which this fourth title arrives from the series.

It seems that the scientists, "have discovered - as he affirms to a doctor of the University of Yale suddenly 2000 years of lost civilization" so that they have corroborated the conclusions of this book. The scientists, in addition, are beginning to relate the beginnings of those civilizations to the beginnings of the Old World, so and as he comes off sumerios texts and Biblical verses.

I trust that modern science will continue confirming the knowledge of the old times.

ZECHARIA SITCHIN

New York, Julio of 1960

“Several factors that remarkably differentiate the good documented works Exist from **Sitchin** of all the others that they treat this subject. One of these factors is the one of its linguistic abilities, between which not only several modern languages are also included that allow him to consult the works of other students in their original languages, but the one of their knowledge of sumerio, Egyptian and Hebrew the old ones, as well as of other languages of the antiquity.

“Their thirty years of dedication to the academic and personal investigation before deciding on the publication have given like result a meticulous work and a little habitual perspective, and they have allowed him to make the opportune modifications, whenever it has been necessary. The author has looked for the objects and the oldest texts of those than can be arranged, offering in their books a great profusion of photographies and drawings of small boards, monuments, murals, ceramics, seals, etc. Used generously throughout, provide the most important visual evidence to us... Although it does not try to solve all the mysteries that have been coming disturbing to the investigators for more than one hundred years, **Zecharia Sitchin** offers new keys to us for the understanding of our past.”

Rosemary DECKER

Historian and Investigator

From old texts, archaeology and mythology, **Zecharia Sitchin** entreteje the story of the origins of the humanity and documents the extraterrestrial intervention in the Earth history.

Being centered in the old Sumeria, the author reveals with extraordinary precision the complete history to us of the Solar System according to the version of the visitors coming from another planet that turns to short Earth distance every 3600 years.

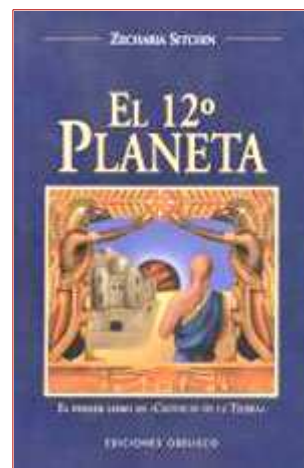
“12° planet” is, without a doubt, the book of reference forced on the old astronauts since in him it is narrated to us when and how they arrived and how the technology and the culura of these astronauts have been influencing in the human race for already hundreds of thousands of years.

“Exciting, likely, provocative and convincing in extreme degree. “12° planet” contributes documents for a totally new theory that it offers answers to old questions, simultaneously that raise other new ones (as it points the author: if the Nefilim [...] created the Earth Man who created to the Nefilim)”

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“One of the most important books never writings on the Earth origins”

KIRKUS REVIEWS



ZECHARIA SITCHIN was educated in Palestine where it acquired a deep modern Hebrew knowledge of and the classic one, the semíticas and European languages, the Old Testament and the history and archaeology of the Near East. And Political Science studied in the London School of Economics and it received the master's degree in the University of London where it specialized in economic history. During years he was one of the main journalists and publishers of Israel. At the moment it resides in New York.

Sitchin, one of the little scholars who read and understand

"The book of Sitchin is all a sensation... a rational and erudite work, of deep implications and evident fruit of uan laborious and perspicaz work of old text documentation and, this is precisely why, a sincere and simultaneously convincing work.
LIBRARY JOURNAL

sumerio, in the series CHRONIC DE the Earth approaches the history and prehistory of the Earth and the Man being based on the information and recorded texts in clay small boards by the old civilizations of the Near East. The works of **Sitchin** already have been translated to several languages and have been published in editions of pocket and even in version Braille for invidentes. **Zecharia Sitchin** participates frequently in programs as much of radio as of television.

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1 - AN INTERMINABLE BEGINNING

Of all the evidences that there are accumulated to support our conclusions, the test number one is he himself Man. In many aspects, the modern man - the **Homo sapiens**- is an Earth stranger.

Ever since **Charles Darwin** shocked to the world of the students and the theologians of his time with the evidences of the evolution, the Earth life describes through Man and primates, mammals and vertebrates, overcoming us until still more inferior forms of life and to arrive, finally thousands of million years back, to the point in which it is presumed that the life began.

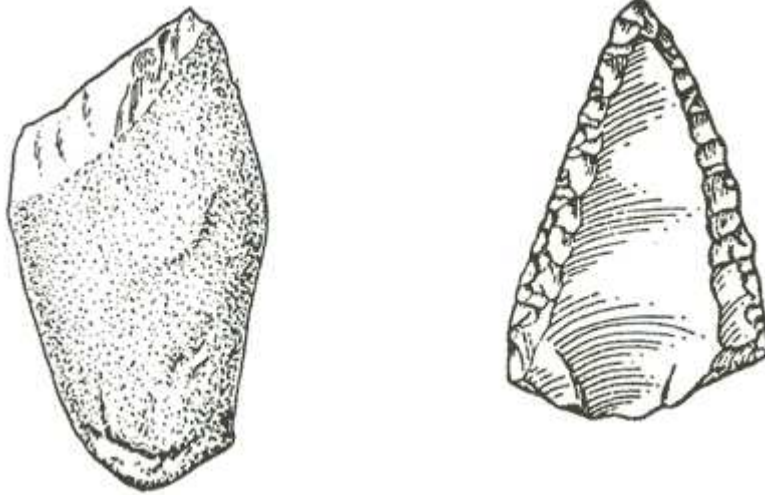
But, after arriving at these beginnings and to have begun to contemplate the probabilities of life in any other place of our Solar System or beyond him, the scientists have begun to feel intranquillos with respect to the Earth life, since, by some reason, it does not seem to be of here. If the life began through a series of spontaneous chemical reactions, so that the Earth life does not have an only origin more, and not a multitude of possible origins? And so that all the alive Earth matter contains so little chemical elements of which they abound in the Earth, and so many that are so strange in our planet?

Perhaps the life was concerned to the Earth from some other place?

But it is that, in addition, the position of the Man in the evolutionary scale has exacerbada the disagreement still more. Finding a skull here and a jaw broken there, the students thought, at the outset, that the Man had his origin in Asia does around 500,000 years. But, as they were been fossil still more old, it became evident that the mills of the evolution ground more slowly very many. The simios ancestors of the man locate themselves now to surprising 25 million years of distance. The discoveries of Eastern Africa reveal a transition to nb of human characteristics (homínidos) makes 14 million years. And it was around 11 million years later when he appears the first worthy simio-man of the classification of Homo.

The first considered being as truely human - the "Advanced Australopitecus" - he lived in the same zones of Africa makes about 2 million years. And still he took another million to him years to produce to the Homo erectus. Finally, after other 900,000 years, he appeared the first primitive Man; Neanderthal was called to him, by the place where they appeared his rest for the first time.

In spite of than 2 million years passed the more between the Advanced Australopitecus and the Neanderthal, the tools of both groups - sharpened stones were virtually the same ones; and such groups (by the aspect that thinks that they had) had been difficult to differentiate. (Fig 1)



Later, suddenly and inexplicably, it does about 35,000 years, a new race of Men and] Homo sapiens (the “thinking Man”) appears as of the anything and sweeps the man of Neanderthal of the Earth face. These modern Men called Cro-Magnon- as much looked like us that, if dress with the clothes of our times were hubese to them, there were past unnoticed between the multitudes of any European or American city. At the outset, he was called “men to them of the caverns” due to the magnificent rock art that left. But the truth is that they vagaban freely by the Earth, because to refuges and homes with stones and skins of animals knew how to be constructed wherever they were.

During million years, the tools of the Man had not been more than stones with useful forms. Nevertheless, the Man of Cro-Magnon conducted military operations and specialized tools of wood and bone. No longer he was “simio naked”, because he used skins to get dressed. He had an organized society; he lived in clans, under a patriarchal hegemony. Their cave paintings have impronta artistic and the depth of the feeling; their paintings and their sculptures demonstrate certain form of “religion”, in appearance, the cult of a Goddess Mother who imagined sometimes with the sign of an increasing Moon. Also it buried to his deads and, of there, that some type of philosophy with respect to the life, the death possibly had and, perhaps, to a life after the life.

But, with mysterious and inexplicable that is the appearance from the Man of Cro-Magnon, the puzzle it is even still more complex, since, of the discovery of other rest of the modern Man (in places like Swanscombe, Steinheim and Montmaria), one takes control evident that the Man of Cro-Magnon arose from a still more old branch of Homo sapiens that lived in western Asia and North Africa about 250,000 years before he.

The appearance of the modern Man only 700,000 years later, of the Homo erectus and about 200,000 years before the Man of Neanderthal is absolutely improbable. It is evident also that the deviation of the Homo sapiens with respect to the slow evolutionary process so is pronounced that many of our characteristics, like the one of the capacity to speak, do not have connection some with primates previous.

A prominent authority in this subject, professor **Theodosius Dobzhansky** (Mankind Evolving), certainly was disturbed by the fact that this development took place during a period in which the Earth was crossing a freezing, the less propitious moment for an evolutionary advance. Indicating that the Homo sapiens lacked some of the peculiarities of the known previous types completely, and that something had never before had seen, it reached the conclusion that “the modern man has many collateral fossil relatives, but does not have ancestors; in this way, the appearance of the Homo sapiens becomes an enigma”.

Then, how can be that the ancestors of the modern Man appeared about 300,000 years ago, instead of doing it within two or three million years in the future, as have-happened in case of following the development evolutionary? We were mattered to the Earth from some other place or, as it affirms to the

Old Testament and other old sources, we were created by the Gods?

Now we know where the civilization began and how it was developed, but the question that follows without being responded is: So that? So that it appeared the civilization? Then, as many students today admit with frustration, all the data indicate that the Man would have to be still without no type of civilization. Any obvious reason does not exist of which we had to be in favor civilized more than the primitive tribes of the amazonian forest or the most inaccessible places of New Guinea.

But, one says to us, if these natives still live like in the Age of Stone, is because there are been isolated. But, isolated of what? If they have been living in he himself planet that we, so that they have not acquired he himself scientific and technological knowledge that, supposedly, we have developed? Nevertheless, the true enigma is not based in the delay of the men of the forest, but in our advance; then it is recognized now that, in the normal course of the evolution, the Man would have to be tipificado by the men of the forest and not by us. To the Man it took two million to him years to advance in his "industry of the tool", from the use of stones so as it found them, until the moment at which one noticed that it could chip them and give form them to adapt them better to his intentions. So that other two million years not to learn to use other materials, and other ten million years to more dominate the mathematics, engineering and astronomy? And, nevertheless, we are here, less than 50,000 years after the Man of Neanderthal, taking astronauts to the Moon.

Therefore, the obvious question is this one: Were really we and our Mediterranean ancestors those that we developed to outpost civilization so?

Although the Man of Cro-Magnon did not construct skyscraper nor used metals, there is no doubt that hers it was a sudden and revolutionary civilization. Its mobility, its capacity to be constructed refuges, its impulse to get dressed, its manufactured tools, its art, all it, composed a sudden civilization that came to break an interminable beginning of human culture that came extending itself during million years and that advanced to a slow and extremely painful step.

Although our students cannot explain the appearance of the Homo sapiens and of the civilization of the Man of Cro-Magnon, there is no doubt at least, so far, as far as the place of origin of this civilization: Near East. The high earth and the mountain ranges that extend in a semiarch from Montes Zagros, in the east (where, at the present time, is the border between Iran and Iraq), passing through Monte Ararat and the mountainous chain of the Taurus, in the north, to lower, towards the west and the south, by hills of Syria, Lebanon and Israel, they are filled with caverns where the evidences of a Man more modern have been conserved than prehistoric. (Fig 2)



One of these caves, the one of Shanidar, is located in the northeast of the semiarch of the civilization. At the present time, the ferocious Kurds as much look for refuge in the caves of this zone for themselves as for their flocks during the cold months of winter. Thus he also had of being in one night winter of 44,000 years ago, when a family of seven members (one of which she was a baby) looked for refuge in the cave of Shanidar.

Its rest - all they were squashed by a rock loosening were discovered in 1957 by a surprised **Ralph Solecki**, who had gone to the zone in search of evidences of the primitive man. What found was much more of which it hoped. As they were taken off rubbish, it was become evident that the cave had conserved a clear registry of the life of the Man in that zone between about 100,000 and 13,000 years before.

What showed east registry was as surprising as the same discovery. The human culture did not show any progress but, even, an evident regression. Beginning from certain level, the following generations did not show to more advanced levels but inferior levels of civilized life. And between the 27,000 and the 11,000 a.C., the regression and the diminution of the population took to the point of the almost complete absence of inhabitants in the zone. One assumes that by climatic reasons, the Man almost disappeared of all this zone during 16,000 years.

And soon, around the 11,000 a.C, the "thinking Man" returned to appear with a new vigor and an inexplicably high cultural level.

He was as if an invisible trainer, seeing the vacillating party of the humanity, had made enter the field everything a refreshment equipment, trained well, to replace the exhausted equipment.

Throughout the many million years of his interminable beginning, the Man was the son of the nature; he survived collecting foods that grew of wild form, hunting wild animals, capturing wild birds and fish. But

just when the slumses were almost disappearing, just when they were leaving his homes, when their material and artistic profits were disappearing, just then, suddenly, without reason pretends and, that know, without no previous period of gradual preparation, the Man becomes agriculturist.

Making a summary of the work of many eminent authorities in the matter, **R.J. Braidwood** and **B. Howe** (Prehistoric Investigations in Iraqi Kurdistan) reached the conclusion that the genetic studies confirm the archaeological discoveries, and does not leave place to doubts that exactly agriculture began there where the thinking Man had emerged before with his first and coarse civilization: in Near East. Until the moment, doubt that does not exist agriculture extended to everybody from the arc of mountains and high territories of Near East.

Using falsified methods of dating by radiocarbon and genetics of the plants, many students of diverse scientific fields agree in which the first agricultural company of the Man was the culture of the wheat and the barley, probably through the domesticación of a wild variety of wheat, the *Triticum dicoccum*. Accepting that, of some way, the Man happened through a gradual process of learning over how domesticating, letting grow and to cultivate a wild plant, the students follow disturbed by the profusion of other plants and basic cereals for the human survival and the progress that continued leaving Near East. Between eatable cereals, they appeared in fast succession mijo, the rye and escanda; the linen, that provided fibers and eatable oil; and an ample variety of shrubs and fruit trees.

In each one of these cases, the plant doubtlessly was domesticated in Near East during millenia before arriving at Europe. It was as if in Near East a species of genetic botanical laboratory had existed, directed by an invisible hand, that from time to time produced a new domesticated plant.

The scholars who have studied the origins of the grapevine have reached the conclusion that its culture began in mountains of the north of Mesopotamia, and in Syria and Palestine. And he is not to surprise. The Old Testament says to us that Noah "planted a vine" (and that was even gotten to emborrachar with its wine) after the coffer settled on Monte Ararat, when the waters of Diluvio retired. The Bible, like the scholars, locates therefore the beginning of the culture of the grapevine in mountains of the north of Mesopotamia.

Apples, pears, olives, higos, almonds, pistachos, nuts; all had their origin in Near East, and thence they spread to Europe and to other parts of the world. Certainly, we cannot make another thing more than to remember than the Old Testament went ahead in several millenia to our scholars at the time of identifying this same zone like that in which the first orchard of the world settled down: "Soon a garden in Edén planted Yahveh God, to the east... Yahveh God made bring forth of the ground all class of trees delightful at sight and good to eat".

The general location of the "Edén" was certainly well-known for the Biblical generations. It was "to the east" - to the Earth east of Israel. It was in a earth watered by four great rivers, two of which they were the Tigris and the Euphrates. Doubt that does not fit Libro of the Génesis locates the first orchard in high earth where they have his origin these rivers, in the northeast of Mesopotamia. As much the Bible as science agrees completely.

In fact, if we read the Hebrew original text of Libro of the Génesis, not like a theological text but like a scientific text, we are whereupon also it accurately describes the process of domesticación of the plant. Science says to us that the process was from the wild grass to wild cereals, soon to arrive until cultivated cereals and to follow with the shrubs and fruit trees. And this one is exactly the process that is detailed in the first chapter of Libro of the Génesis.

And the Gentleman said:

"He produces the Earth grass;
cereals that by seeds produce seeds;
fruit trees that give fruit according to their species,
that they contain the seed in his interior".

And thus it was:
The Earth produced grass;
cereals that by seeds produced seeds, according to its species;
and trees that give fruit, that contains
the seed in its interior, according to its species.

Libro of the Génesis continues saying to us that the Man, expelled from the garden of the Edén, had to work hard to let grow his food. "With the sweat of your face you will eat the bread", said the Gentleman to him to Adam. And it was after that "she was Abel shepherd of ewes and farm Caín". The Man, says the Bible to us, became shepherd shortly after becoming agriculturist.

The students are completely in agreement with this Biblical sequence of the facts. Analyzing the diverse theories on the domesticación of the animals. **F.E. Zeuner** (Domesíication of Animáís) remarca the idea that the Man could not "have acquired the habit of the domesticación or the young animals in captivity before reaching the stage of the life in social units of certain size". These establishments or communities, a previous requirement for the domesticación of animals, followed the change that supposed agriculture.

The first animal in being domesticated was the dog, and not necessarily like better friend of the Man but also, probably, like food. One thinks that this could happen around the 9500 a.C. The first bony rest of dog have been in Iran, Iraq and Israel.

The ewe was domesticated more or less by the same time; in the cave of Shanidar were rest of ewes of around 9000 a.C, that demonstrated that great part of the young ewes of every year was sacrificed by their meat and its skins. The goats, that also give milk, did not take in following them; and the pigs, and the cattle with horns and without them was the following ones in being domesticated.

In all these cases, the domesticación began in Near East.

This steep change in happening of the human subjects, happened around the 11000 a.C in Near East (and around 2,000 years later in Europe) has taken to the students to mark this time like the one of the aim of the Age of Old Stone (the Paleolítico) and the beginning of a new one was cultural, the Age of Average Stone (the Mesolítico).

The name is only appropriate if the main raw material of the Man is considered, who continues being the stone. Their dwellings in the mountainous zones continued being of stone, their communities protected with walls of stone and his first agricultural tool - the sickle was done of stone. It honored and it protected to his deads covering and adorning his tombs with stones, and used the stone to make images of the supreme beings, or "Gods", whose benign intervention looked for. One of such images, found in the north of Israel and dated in the ninth millenium a.C, shows the carved head of a "God" covered by a lined helmet and carrying a species of "glasses". (Fig 3)



Nevertheless, observing the things as a whole, more it would be adapted to denominate to this was more that a.C like the Age of the Domesticación begins in the neighborhood of the 11000, than like the Age of Average Stone. In the lapse of not more than 3,600 years - one night, for the temporary lapses of that interminable beginning, the Man was made agriculturist, and he domesticated to the plants and the wild animals. Later, it could not be otherwise, it came a new era. The scholars call the Age of New Stone (Neolithic), but the term is completely inadequate, because the main change that took place around the 7500 a.C was the one of the appearance of the ceramics.

For reasons that still elude our scholars - but who they will be clarified as we expose our story on prehistoric events, the march of the Man towards the civilization was confined, during the first millenia from the 11000 a.C, to high territories of Near East. The discovery of the multiple uses that could be given the clay at the same time took place that the Man let his dwellings in mountains to settle in fangosos valleys.

On the seventh millenium a.C, the arc of civilization of Near East was flooded of cultures of the clay or the ceramics, that elaborated a great number of utensils, ornamentos and statuettes. Towards the 5,000 a.C, in Near East clay objects and ceramics of excellent quality and design were being made.

But, once again, the progress slowed down and, towards the 4500 a.C, according to indicates the archaeological evidences, was a new regression. The ceramics became simpler, and the stone utensils - a relic of the Age of Stone returned to predominate. The inhabited places reveal little rest. Some of the places that had been centers of the industry of the ceramics and the clay began to give in, and the manufacture of the clay disappeared. "There was an impoverishment generalized of the culture", according to **James Melaart** (*Earliest Civilizations of the Near East*), and some places take clearly impronta of "a new time of necessities".

The Man and his culture were, clearly, in declivity.

, Later sudden, unexpectedly and inexplicably, the Near East was present at the blossoming of the greater imaginable civilization, a civilization in which firmly we are taken root.

A mysterious hand removed, once again, to the Man of its declivity, and it elevated it until a level of culture, knowledge and still greater civilization.

[To return](#)

2 - A SUDDEN CIVILIZATION

During long time, the western man has thought that its civilization was the legacy of Rome and Greece, but such Greek philosophers said in repeated occasions that their knowledge had extracted it of still more old sources. Later, the travellers who returned to Europe after passing by Egypt spoke of imposing buried pyramids and average city-temple in the sand, guarded by strange stone beasts called esfinges.

When **Napoleón** arrived at Egypt in 1799, it made come to some of his scholars so that they studied and they explained those old monuments. One of its officials found near Rosetta a stone slab in which a.C had registered edicto of 196 written in the old Egyptian pictográfica writing (hieroglyphic) as well as in other two different alphabets.

The deciphering of the writing and the language of old Egypt, along with the archaeological efforts that followed, kept awake to the western man who had existed a great civilization in that place long before the coming of the Greek civilization. The Egyptian annotations spoke of real dynasties that began around the 3100 a.C, two millenia before the beginning of a Greek civilization that, reaching its maturity between centuries V and IV a.C, was plus an upstart of last hour that a engendradora of civilizations.

Perhaps the origin of our civilization was in Egypt?

By logic that could seem this conclusion, the facts militated against. The Greek scholars spoke from visits to Egypt, but the old sources of knowledge of which they spoke found in some other place. The pre-Greek cultures of the Aegean - the minoica culture of the island of Crete and the micénica of continental Greece offered evidences of which it had been a culture of Near East, and not Egyptian it, the culture of where had drunk the Greeks. Syria and Anatolia, and nonEgypt, was the main avenues through which it had arrived until Greek a still more old civilization.

When occurring account of which the dórica invasion of Greece and the Israelite invasion of Canaán, that followed the exodus of Egypt, took place almost at the same time (around century XIII a.C), the students began to discover similarities between the Semitic civilizations more and more and Greek. Professor **Cyrus H. Gordon** (*Forgotten Scripts; For Evidence the Minoan Language*) opened new horizons to the investigation when demonstrating that a primitive minoica writing, Linear call To, it seemed to belong to a Semitic language. Gordon reached the conclusion that "the design (unlike the content) of the civilizations Hebrew and minoica is, to a great extent, he himself", and indicated that the name of the island, Crete, spelled in minoico like Ke-re-ta, he was very similar to the one of Hebrew word Ke-re-ET ("walled city"), and had his homologous one in a Semitic story of a king of Keret.

The Greek alphabet, from which they derive the Latin alphabet and ours, even comes from Near East. Such Greek historians of the antiquity wrote that a called Phoenician Cadmo ("old") brought the alphabet, that consisted of he himself number of letters, and in he himself order, that the Hebrew alphabet; that was the Greek alphabet that existed when the War of Troy took place. Later, already in century V a.C, poet Simónides de Ceos elevated the number of letters to 26.

It is possible to be demonstrated easily that the Greek writing and the Latin, and, therefore, the foundations of the western culture, only come from Near East whereupon we compare the order, the names, the signs and, even, the numerical values of the very later the original alphabet of Near East with Greek and Latin. (Fig 4)

Nombre hebreo	CANANEO-FENICIO	GRIEGO PRIMITIVO	GRIEGO POSTERIOR	Nombre griego	LATIN
Aleph	𐤀 𐤁	Α	Α	Alpha	A
Beth	𐤂 𐤃	Β Β	Β	Beta	B
Gimel	𐤄	Γ	Γ	Gamma	CG
Daleth	𐤅 𐤆	Δ	Δ	Delta	D
He	𐤇 𐤈	Ε	Ε	E(psilon)	E
Vau	𐤉	Υ	Υ	Vau	FV
Zayin	𐤊 𐤋	Ζ	Ζ	Zeta	
Heth (1)	𐤌 𐤍	Θ	Θ	(H)eta	H
Teth	𐤎	Θ	Θ	Theta	
Yod	𐤏	Ι	Ι	Iota	I
Khaph	𐤐 𐤑	Κ	Κ	Kappa	
Lamed	𐤒 𐤓	Λ	Λ	Lambda	L
Mem	𐤔 𐤕	Μ	Μ	Mu	M
Nun	𐤖 𐤗	Ν	Ν	Nu	N
Samekh	𐤘 𐤙	Ξ	Ξ	Xi	X
Ayin	𐤚 𐤛	Ο	Ο	O(nicron)	O
Pe	𐤜 𐤝	Π	Π	Pi	P
Şade (2)	𐤞 𐤟	Μ	Μ	San	
Koph	𐤠 𐤡	Φ	Φ	Koppa	Q
Resh	𐤢	Ρ	Ρ	Rho	R
Shin	𐤣	Σ	Σ	Sigma	S
Tav	𐤤	Τ	Τ	Tau	T

The students knew, of course, of the contacts that had Greek with Near East in the first millenium a.C, contacts that culminated with the victory of Alexander Magno on the Persians in 331 a.C. The Greek chronicles contained much information about those Persians and of their earth (that more or less corresponded with those of the Iran of nowadays). Judging by the names of its kings - Ciro, Darío, Jerjes- and the names of their deities, that seem to belong to the Indo-European linguistic branch, the students reached the conclusion that they comprised of the Aryan town ("satately"), that appeared in some place near the Caspian Sea at the end of the second millenium a.C, and that expanded by the west until Smaller Asia, by the east until India and the south until which the Old Testament called "territories of the medos and parsis".

Nevertheless, everything was not so simple. In spite of the supposed foreign origin of the invaders, the Old Testament deals with them like integral part the Biblical events. Ciro, for example, was considered like "Anointed of Yahveh" - a quite unusual relation between the Hebrew God and somebody nonHebrew. According to the Biblical Book of Ezra, Ciro was conscious of its mission in the reconstruction of the Temple of Jerusalem, and affirmed that it acted by order of Yahveh, to which called "God of the Sky".

Ciro and the rest of kings of their dynasty was called to aqueménidas themselves, by the title adopted by the founder of the dynasty, Aquemenes (Hakham-Anish). And this one was not, indeed, an Aryan title, but one completely Semitic one that "wise man" meant. Generally, the students have not investigated the many bows that could point at similarities between the Hebrew God Yahveh and the deity of the aqueménidas ones called "Mr. Sabio", to which represented looming in skies within a Winged Globe, as he is in the real seal of Darío. (Fig 5)

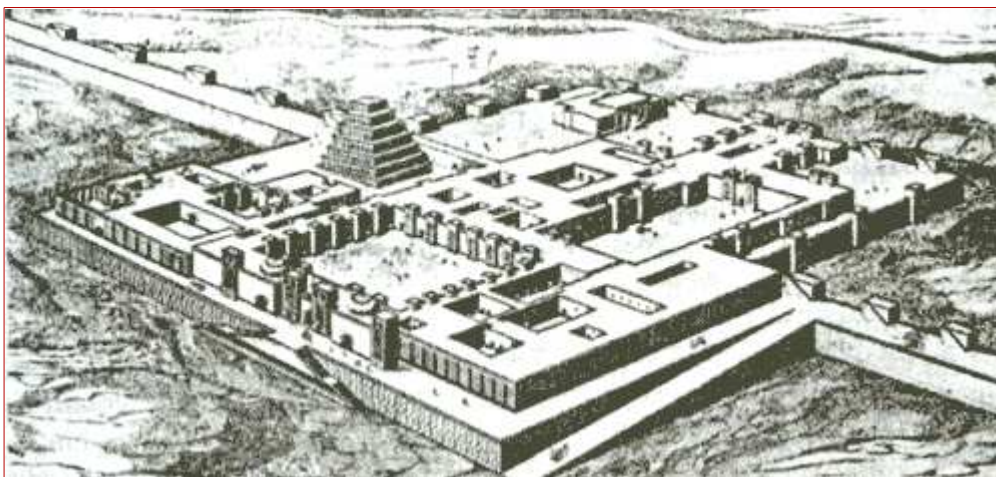


It is had by demonstrated that the cultural, religious roots and historical of old the Persians they go back to the primitive empires of Babilonia and Asiria, whose height and fall are registered in the Old Testament. At the outset, one had by decorative drawings the symbols that constitute the writing recorded in monuments and aqueménidas seals. Engelbert Kampfer, that visited Persépolis, the old Persian capital, in 1686, described the signs like "cuneados", or impressions with wedge form. Since then, it was known this writing like cuneiform.

As they went away deciphering the aqueménidas inscriptions, one went away making evident that the found inscriptions were written in the same way that in old works and small boards of Mesopotamia, the high plains and earth that extend between the rivers Tigris and the Euphrates. Intrigued by so dispersed discoveries, **Paul Emile Botta** put itself in way in 1843 to direct the first archaeological excavation, as he is understood in our days.

He selected a place in the north of Mesopotamia, near the present Mosul, call now Jorsabad. Botta did not take in establishing that the cuneiform inscriptions named to that place like Dur Sharru Kin. They were Semitic inscriptions, in a language sister of the Hebrew, and the name just meant "walled city of the king". Our text books call to this king Sargón II.

This city, the capital of the king asirio, had as center a magnificent real palace whose walls were decorated with bas-relief; bas-relief that, if they had put one behind another one, would have extended throughout almost two kilometers. Dominating to the city and the real enclosure, there was a stepped pyramid called zigu-rat, that served like "stairs towards the Sky" for the Gods. (Fig 6)



The design of the city and the sculptures portrayed a form of life of great magnitudes. The palaces, the temples, the houses, the stables, the warehouses, the walls, the porches, the columns, the adornments, the statues, the art works, the towers, the inclines, the terraces, the gardens, everything, were finished

in single five years. According to the **Georges Contenau** (the *Vie Quotidienne to Babylone ET in Assyrié*), "the imagination staggers before the potential force of an empire that could do so much in so brief time interval", does about 3,000 years.

Not to be less than the French, the English appeared in scene in the person of Sir Austin Henry Layard, who settled down his place of Tigris work down, to about sixteen kilometers of Jorsabad. The inhabitants of the zone called Kuyunjik; and asiria of Nínive turned out to be the capital.

The Biblical names and events began to recover life. Nínive was the real capital of Asiria under the mandate of its three last great sovereigns: Senaquerib, Asaradón and Assurbanipal. "In year fourteen of king Ezequías it raised Senaquerib, king of Asiria, against all the fortified cities of Judá", says the Old Testament (II Kings, 18:13), and when the Angel of the Gentleman ended his army, "Senaquerib started off and, becoming, it remained in Nínive".

In the knolls in which Senaquerib and Assurbanipal constructed Nínive, palaces, temples and works of art were discovered that exceeded to those of Sargón. But it has not been possible to excavate the zone in which one thinks that are the ruins of the palaces of Asaradón, since, at the present time, a Muslim mosque is elevated there where that assumes that Jonás prophet is buried, that outside swallowed by a whale to refuse to take the message of Yahveh to Nínive.

In old Greek chronicles, Layard had read that an official of the army of Alexander had seen a "pyramid place and ruins of one old city" - a city that already was buried in the days of Alexander! Layard also unearthed it, and turned out to be Nimrud, the military center of Asiria. It was there where Salmanasar II raised to a obelisco in memory of its expeditions and military conquests. In this obelisco, exhibited now in the British Museum, there is a list of the kings who were forced to pay tribute, between which figure "Jehú, son of Omri, king of Israel".

Once again, the mesopotámicas inscriptions and the Biblical texts were confirmed to each other!

Astonished by more and more frequent corroboraciones archaeological of stories Biblical, asiriólogos, that is as it were ended up calling to these investigators, paid attention to the chapter tenth of Libro of the Génesis. In him, Nemrod, "hunting Bravo in front of Yahveh", is described like the founder of all the kingdoms of Mesopotamia.

The beginnings of their kingdom were
Babel, Erek and Acad, earth cities all of them of Senaar.
From that earth Assur came,
that it built Nínive, a city of ample streets,
Kálaj and Resen, the great city
that it is between Nínive and Kálaj.

And the certain thing is that there was knolls between Nínive and Nimrud to which the villagers called Calah. Between 1903 and 1914, several equipment directed by W. Andrae excavated the zone and discovered the ruins of Assur, the religious center of the asirios, in addition to their older capital. Of all the mentioned cities asirias in the Bible, only is for being discovered Resen, whose name means "horse bridle"; perhaps outside the place where were the real stables of Asiria.

More or less by the same time at which it was being excavated Assur, the equipment directed by **R. Koldewey** was completing the excavation of Babylonia, Biblical Babel, a vast extension of palaces, hanging temples and gardens, with their inevitable zigurat. And it did not spend long time before some objects and inscriptions both kept awake the history of empires that had competed by the control of Mesopotamia: Babilonia and Asiria, one in the south and another one in the north.

To its ascents and falls, to its fights and their coexistence, both they conformed the highest of the civilization throughout about 1,500 years, arising two to the light around 1900 a.C. Assur and Nínive finally were captured and destroyed by the Babylonians in 614 and 612 a.C respectively. And, as they had predicted the prophets, the same Babylonia had infame final when Ciro the Aqueménida conquered

it in 539 a.C.

Although they were rival throughout all its history, would be difficult to emphasize significant differences between Asiria and Babilonia, as much in cultural questions as material. Even though Asiria called to its supreme God Assur, and Babilonia acclaimed to Marduk, the pantheons were, by the others, virtually equal.

Many museums in the world have between their more valuable pieces the ceremonial porches, the winged bulls, bas-relief, the quadrigae, tools, utensils, jewels, statues and other objects done of all the imaginable materials that have been extracted of knolls of Asiria and Babilonia. But the true treasures of these kingdoms were their registries written: thousands and thousands of inscriptions in cuneiform writing between which there are cosmological stories, épicos poems, histories of kings, commercial annotations of temples, contracts, registries of marriages and divorces, astronomical tables, astrological predictions, mathematical, ready formulas geographic, scholastic texts of grammar and vocabulary, and the not less important texts where it is spoken of the names, the genealogy, the épitetos, the works, powers and duties of the Gods.

The common language that it formed the cultural bow, historical and religious between Asiria and Babilonia was acadio, the first well-known Semitic language; resemblance, although previous, to the Hebrew, the arameo, the Phoenician and the cananeo. But the asirios and the Babylonians never affirmed to have invented their language or writing; in fact, in many of his small boards there is a final note in which one says that that text is an original copy of the oldest one.

Then, who invented the cuneiform writing and developed that language, with its precise grammar and its rich vocabulary? Who wrote the those "original oldest ones"? And so that asirios as as much Babylonian called to their language acadio?

The attention was concentrated once again in Libro of the Génesis. "The beginnings of their kingdom were Babel, Erech and Acad". Acad! Truly existed one real capital previous to Babilonia and Nínive?

The ruins of Mesopotamia have contributed conclusive evidences of which, really, there was once a called kingdom Acad, established by a much more old sovereign who was called to itself sharrukin ("sovereign just"). In his inscriptions, it said that its empire extended, by the grace of his God Enlil from the Inferior Sea (the Persian Gulf) to the Superior Sea (one thinks that one is the Mediterranean). And it boasted of which "in the wharves of Acad they moored earth ships" distant.

The students remained petrified. Had been with a mesopotámico empire in the third millenium a.C. That meant a jump - towards back from about 2,000 years, from the Sargón asirio of Dur Sharrukin to the Sargón de Acad and, above, the knolls that were excavated brought to light Literature and art, science and policy, commerce and communications - all a civilization long before the appearance of Babilonia and Would take root. Obvious, that was the predecesora civilization and origin of the later mesopotámicas civilizations; It would take root and Babilonia was not more than branches of the trunk acadio.

But the mystery of a so old mesopotámica civilization was made deep still more when were inscriptions in which it was spoken of the profits and the genealogy of Sargón de Acad. In them one said that its complete title era "King of Acad, King of Kis", and was expressed that, before ascending to the throne, he had been advisor of the "sovereigns of Kis".

Perhaps had, because - asked themselves the students, a kingdom, the one of Kis, still more old that the one of Acad?

And, once again, the Biblical versicles were significant.

Kus generated to Nemrod,
that it was first that became prepotent in the Earth...
The beginnings of their kingdom were
Babel, Erech and Acad.

Many investigators have speculated with the possibility that Sargón de Acad was the Biblical Nimrod. If, in verses of above, one reads "Kis" instead of "Kus", would give the impression that Nimrod would have been preceded per Kis, that are what it is said of Sargón. The students began then to literally accept the rest of the inscriptions: "It defeated to Uruk and threw his walls down... won in the battle with the inhabitants of Ur... conquered all the territory, from Lagash to the sea".

Would not be the Biblical identical Erech to the Uruk of the inscriptions of Sargón? And, when a called place Warka at the present time was excavated, that one turned out to be the case; and the Ur related to Sargón, was not other than the Biblical Ur, the mesopotámico birthplace of Abraham.

The archaeological discoveries not only vindicated Biblical chronicles, but that also seemed to assure that it must have had kingdoms, cities and civilizations in Mesopotamia even before the third millenium a.C. The only question was the following one:

Until where would have to go back one to find the first kingdom civilized?

The key that would open the door for the understanding of the enigma would be still another language.

The students realized immediately of which the names had a meaning, not only in Hebrew and the Old Testament, but in all the zone of Near East of the antiquity. All the acadios, Babylonian and asirios names of people and places had a meaning. But the names of the sovereigns who preceded to Sargón de Acad did not have any sense: the king in whose Sargón cut he was advisor called Urzababa; the king who governed Erech called Lugalzagesi, etc.

In a conference before the *Royal Asiatic Society* in 1853, **Sir Henry Rawlinson** indicated that these names were neither Semitic nor Indo-European; the certain thing is that, "they seemed to belong to a unknown group of languages or towns". But, if the names had a meaning, which was the mysterious language in which they had sense?

The investigators threw another look to the inscriptions here-day to him. Basically, the cuneiform writing acadia was syllabic: each sign represented a complete syllable (ab, ba, bat, etc.). Nevertheless, the writing made a use ampler of signs than they were not phonetic syllables, but that transmitted the meaning of "God", "city", "field" or "life", "elevated", etc. The only possible explanation for this phenomenon was that those signs were the surpluses of a system of previous writing that used ideogramas. Therefore, acadio must of be preceded by another language that used a method of writing similar to the one of the Egyptian hieroglyphics.

It did not take in becoming obvious that one more a older language, and not only a form of older writing, was implied in all that. The students were whereupon the acadios inscriptions and texts made ample use of lent words, words that had taken intact from another language (in the same way that other modern languages have borrowed the English word stress). And this became specially evident in those aspects in which it had involved some type of scientific or technical terminology, as well as in subjects related to the Gods and skies.

One of the greater acadios text discoveries took place in the ruins of a library reunited by Assurbanipal in Nínive; Layard and its colleagues removed from that place more than 25,000 small boards, many of which were described by the old ones you write like text copies "of long ago". A group of 23 small boards finished with the phrase: "small board 23a: language of Shumer without changing". Another text took an enigmatic phrase of he himself Assurbanipal:

The God of you write them has granted the gift to me to know its
art.
I have been initiated in the secrets of the writing.
I can even read intricate small boards in shumerio;
I include/understand the enigmatic words carved in the stone
of the days previous to Diluvio.

The affirmation of Assurbanipal of which it could read intricate small boards in "shumerio" and only

include/understand the words written in small boards of “the days previous to Diluvio” was able to worsen the mystery still more. But in January of 1869, Jules Oppert suggested before the French Society of Numismatist and Archaeology who was to recognize the existence of a language and a town pre-acadio. Aiming that the first sovereigns of Mesopotamia proclaimed their legitimacy taking the title from “King of Sumer and Acad”, “sumerios” Oppert suggested was called to that town and its earth “Sumer”.

Except by the bad pronunciación of the name - it must of have been Shumer, and nonSumer-, **Oppert** was right. Sumer was not a mysterious and distant earth, but the primitive name of territories of the south of Mesopotamia, as she settled down in Libro of the Génesis: The real cities of Babylonia, Acad and Erech were in “land of. Senaar” (Senaar, to o.Shin'ar, was the Biblical name of Shumer).

At the moment at which the students accepted these conclusions, which was opened to passage to had to happen. The references here-day to “texts of long ago” took meant plenary session, and the students did not take in realizing of which the small boards with long columns of words were not more than vocabularies and prepared dictionaries acadio-sumerio in Would grasp and Babylonia for its own study of the first written language, sumerio.

Without these ancient dictionaries, still we would be far from being able to read sumerio. And, with its aid, a vast literary and cultural treasure was opened. Also it was clear that to the writing sumeria, originally pictográfica and carved in the stone in vertical columns, occurred a horizontal layout him for, later, to style it to write it with wedges on smooth clay small boards, until turning it the cuneiform writing that adopted acadios, Babylonian, asirios and other nations of the Near East of the antiquity. (Fig 7)

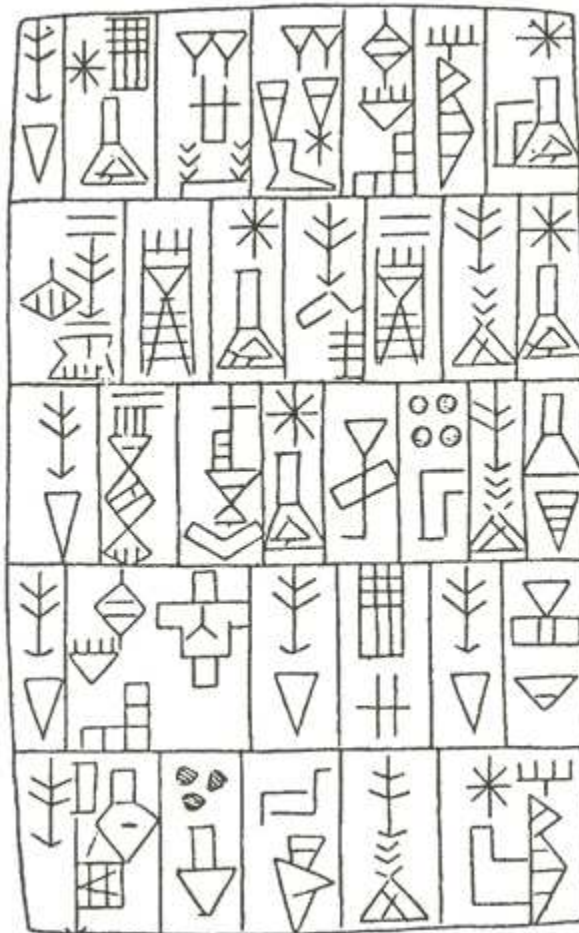
SUMERIO			CUNEIFORME		Pronunciación	Significado
Original	Vuelto	Arcaico	Común	Asirio		
					KI	Tierra Territorio
					KUR	Montaña
					LU	Doméstico hombre
					SAL MUNUZ	Vulva Mujer
					SAG	Cabeza
					A	Agua
					NAG	Beber
					DU	Ir
					HA	Pez
					GUD	Buey Toro Fuerte
					SHE	Cebada

When deciphering themselves the language and the writing sumerias, and when occurring account of which the sumerios and their culture were the origin of the profits acadio-Babylonian-asirios, occurred a great impulse him to the archaeological investigations in the south of Mesopotamia. All the evidences

indicated now that the beginning was there.

The first significant excavation of a place sumerio began some French archaeologists in 1877; and the discoveries in this singular place were so enormous there that other archaeologists continued excavating until 1933 without being able to finish the work.

That place, called by the Telloh villagers ("knoll"), turned out to be a primitive city sumeria, the authentic Lagash of whose conquest Sargón de Acad was boasted. Certainly, it was a real city whose sovereigns took he himself title that Sargón had adopted, except by the fact that he was in language sumeria: EN.SI ("sovereign just"). This dynasty had had its beginnings around the 2900 a.C and had lasted almost 650 years. During this time, 43 ensi's reigned uninterruptedly in Lagash. Their names, their genealogies and the duration of their reigns neatly were written down. The inscriptions provided great amount of information. Pleas to the Gods "so that it brings forth the grain and it grows harvest-for which the watered plant gives grain", testify the existence of agriculture and the irrigation. A glass enrolled in honor to a goddess by "the supervisor of the barn" also indicated that it was stored, was moderate and it was dealt with the grain. (Fig 8)



Ensi Eanatum call left an inscription in a clay brick that says clearly that these sumerios sovereigns only could assume the throne with the approval of the Gods. Also it wrote down the conquest of another city, revealing to us the existence of other cities been in Sumer at the beginning of the third millenium a.C.

The successor of Eanatum, Entemena, wrote about the construction of a temple and of it to have adorned with gold and silver, of to have planted gardens and to have extended brick wells. He boasted of to have constructed to a strength with watchtowers and facilities where to berth the ships.

One of the sovereigns better known Lagash was Gudea. Was a great amount of statuettes of him, showing to him in all of them with a votiva position, praying to its Gods. This position was not simulated: Gudea had been devoted to the adoration of Ningirsu, its main deity, and to the construction and the

reconstruction of temples.

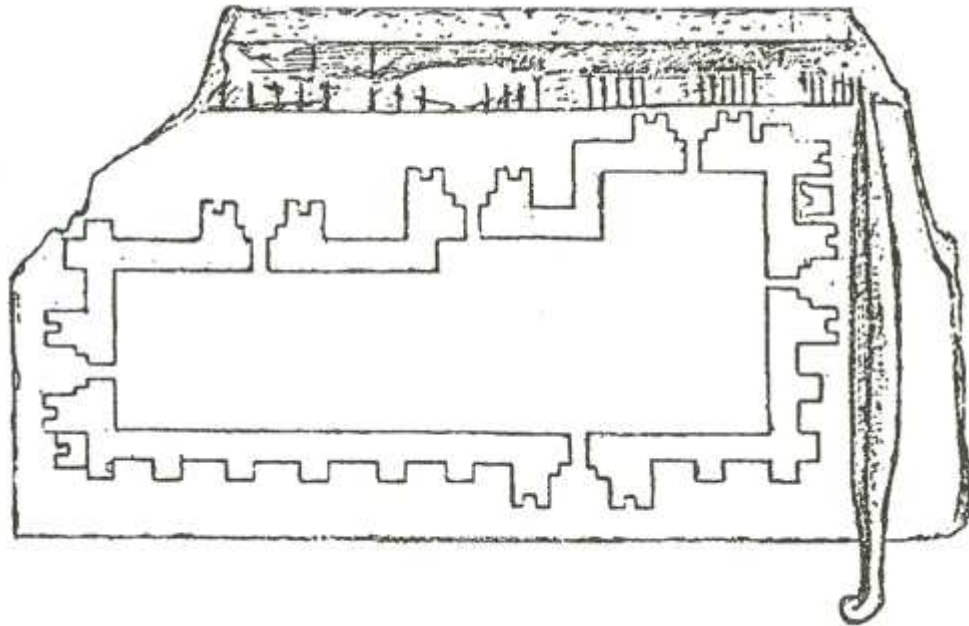
Their many inscriptions reveal that, in the search of exquisite construction equipments, it brought gold of Africa and Anatolia, silver of Montes Taurus, cedars of the Lebanon, other little common wood of the Ararat, receives of the mountain range of the Zagros, diorite of Egypt, carnelian of Ethiopia, and other earth materials that the students have not been able to still identify.

When Moisés constructed a “Residence” for Mr. God in the desert, it did it according to instructions very detailed that this one had given him. When king Salomón constructed the first Temple of Jerusalem, he did it after the Gentleman “had given his wisdom him”. Ezequiel prophet were to him very detailed planes for the Second Temple “in a divine vision”. A man of similar aspect was to them “the one of the bronze”, that “had in the hand a linen cord and a twig to measure”. Ur-Nammu, sovereign of Ur, related a millenium before its God, when ordering that it constructed for him a temple to him and when giving him the pertinent instructions, had given a twig to him to measure and a roll of cord for the work. (Fig 9)



Thousand two hundred years before Moisés, Gudea counted the same. The instructions, that inscription shaped in one larguísima, were given to him in a vision. “A man who shone like the sky”, and whose side there was “a divine bird”, “ordered to construct his temple to me”. This “man”, who “from the crown of his head was, obvious, a God”, was identified later like the God Ningirsu.

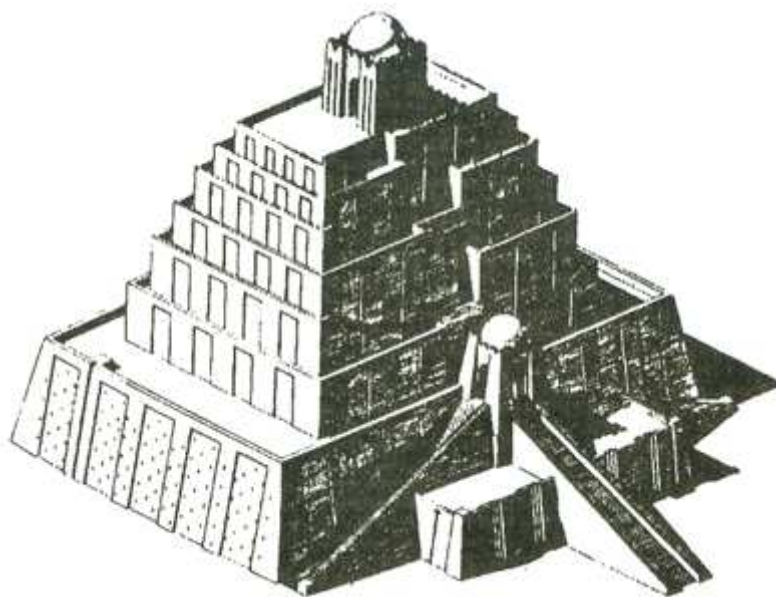
With him there was a goddess that “held in a hand the small board of its favorable star of skies”; in the other hand, “he held a sacred style”, with which he indicated to Gudea “the favorable planet to him”. A third man, God also, held in his hands a precious stone small board; “he contained the plane of a temple”. One of the statues of Gudea shows to him seated, with this small board on the knees; on the small board the divine drawing can be observed with clarity. (Fig 10)



Even being wise, Gudea was disturbed with those architectonic instructions, and asked for the advice of a goddess that could interpret the divine messages. It explained the meaning of the instructions, the measures of the plane, as well as the size and the form to him of the bricks that were to use. Later, Gudea used to a man “fortune teller, taker of decisions” and to a seeking woman “of secrets” to locate the site, in the outskirts, where the God wished that its temple was constructed. Later, it recruited to 216,000 people for the work of construction.

The disagreement of Gudea is easily comprehensible, because it assumes that apparently the simple “plane of plant” had to give to the necessary information for the construction of a complex ziggurat to him that would have to elevate in seven phases. In 1900, in his book *Der Alte Orient*, **A. Billerbeck** he was able to decipher at least one part of the divine architectonic instructions. The old drawing, in partially even deteriorated statue, comes accompanied in the superior part by groups of vertical lines whose number diminishes as it increases the space among them. It would seem that the divine architects were able to give the complete instructions for the construction of a temple with seven elevations from a simple plane of plant accompanied by seven variable scales.

One says that the war spurs the Man so that it advances so much in the scientist as in the material, but seems that in the old Sumer it was the construction of a temple which spurred to people and its sovereigns to reach a greater technological development, commercial, of transports, architectonic and organizational. The capacity to carry out so important construction site in agreement with prepared architectonic plans, to organize and to feed an enormous mass of workers, to smooth the Earth and to elevate knolls to make bricks and to transport stones, to bring strange metals and other materials from so far, to fuse metals and to give to form to utensils and ornaments, speaks to us of an important civilization, already in the heat of splendor in the third millenium a.C. (Fig 11)



Even with the masters that implies the construction of until the oldest sumerios temples, these were not more than the end of iceberg of the possibilities and the wealth of the material profits of the first great civilization that is known the Man.

In addition to the invention and the development of the writing, without which a great civilization could not get to be, to the sumerios also the invention of the press is attributed to them. Millenia before **Johann Gutenberg** "invented" the press through movable types, you write them sumerios used "prefabricated types" of the different pictograficos signs, that they in the same way used that we used a rubber plug now, imprimiendo the wished sequence of signs in the humid clay.

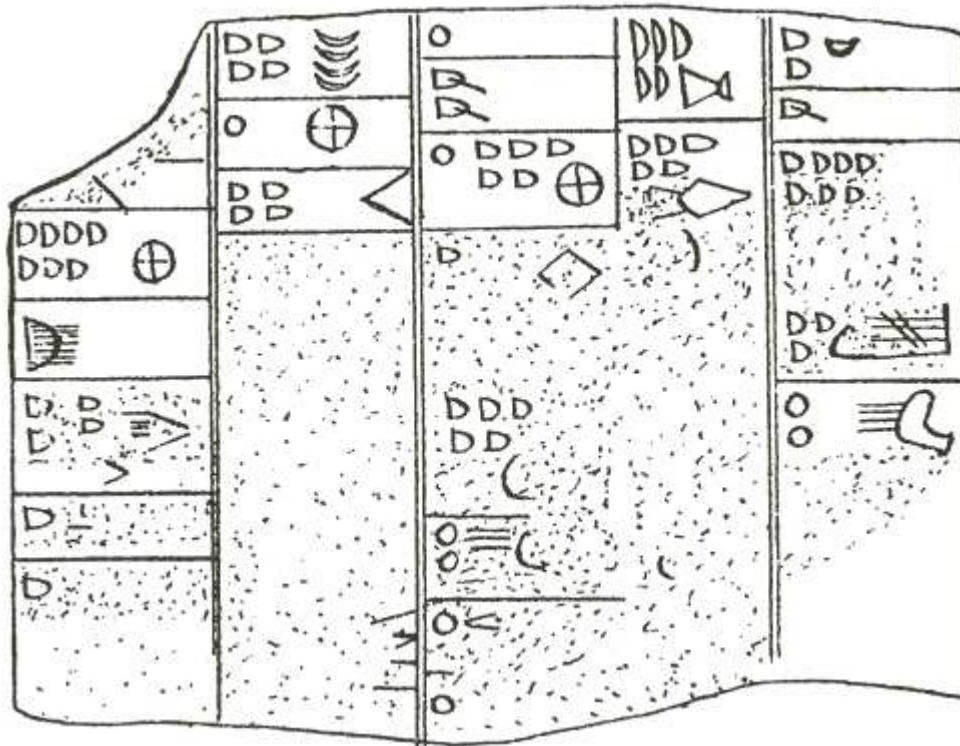
Also they invented to the precursor of our rotating ones: the cylindrical seal. Fact of a stone extremely lasts, was a small cylinder in which the message or the drawing was recorded the other way around; when it was made roll the cylinder on the humid clay, an impression "in positive" was created. The seal also allowed one to certify the authenticity of documents; a new impression could always be made to compare it with the one of the document at issue. (Fig 12)



Many sumerios and mesopotamicos registries written not necessarily were related to divine or the

spiritual thing, but to as daily things as the registry of the harvests, the measurement of fields and the calculation of prices. Certainly, it is not possible to reach certain degrees of civilization without a parallel advance of the mathematics.

The system sumerio, called sexagesimal, combined worldly the 10 with "celestial" the 6 to obtain the number bases of 60. In some aspects, this system is superior to our present one; in any case, he is unquestionably superior to the later systems of the Greeks and the Romans. To the sumerios it allowed to divide them in fractions and to multiply million, to calculate the roots or to elevate the numbers to several powers. This system not only was the first mathematical system well-known, but also the one that the concept of "numerical position" gave us; in the same way that, in the decimal system, 2 can be 2 or 20 or 200, depending on the position of the digit, also in the system sumerio the 2 means 2 or 120 (2 x 60), and so on, depending on the "position". (Fig 13)



The 360 degrees of the circle, the foot and its 12 inches, and the "dozen" like unit is not more than a few examples of the vestiges of the mathematics sumerias that still we can see in our daily life. Their parallel profits in astronomy, the establishment of the calendar and other feats mathematician-celestia them of similar caliber will much more receive a precise study in later chapters.

Del mismo modo que todo nuestro sistema económico y social -libros, registros legales y económicos, contratos comerciales, certificados matrimoniales, etc.- dependen del papel, la vida sumeria/mesopotámica dependía de la arcilla. Templos, tribunales y casas de comercio disponían de sus propios escribas, con sus tablillas de arcilla húmeda dispuestas para anotar decisiones, acuerdos o cartas, o para calcular precios, salarios, el área de un campo o el número de ladrillos necesarios en una construcción.

La arcilla también era la materia prima básica en la manufactura de utensilios de uso cotidiano y de recipientes para el almacenamiento y el transporte de bienes. También se utilizó para hacer ladrillos -otra cosa en la que los sumerios fueron los «primeros», algo que hizo posible la construcción de casas para el pueblo, de palacios para los reyes y de templos imponentes para los dioses.

A los sumerios se les atribuyen dos avances tecnológicos que hicieron posible combinar la ligereza con una fuerte resistencia en todos los objetos de arcilla: la armazón y la cocción. Los arquitectos modernos han descubierto que se puede hacer hormigón armado, un material de construcción sumamente fuerte, echando cemento en moldes con un entramado interior de varillas de hierro; pero hace mucho que los

sumerios fueron capaces de dar a sus ladrillos una gran fortaleza mezclando la arcilla húmeda con trozos de carrizo o paja. También sabían que a los objetos de arcilla se les podía dar resistencia y durabilidad cociéndolos en el horno. Fue gracias a estos avances tecnológicos que se hizo posible la construcción de los primeros edificios y arcadas del mundo, así como la elaboración de la primera cerámica duradera.

La invención del horno -un lugar donde conseguir unas temperaturas intensas pero controladas, sin correr el riesgo de que los productos se llenen de polvo o cenizas- hizo posible un avance tecnológico aún mayor: la Edad de los Metales.

Se da por cierto que el hombre descubrió que podía dar formas útiles o agradables a algunas «piedras blandas» -pepitas de oro naturales, así como compuestos de cobre y de plata- en algún momento de los alrededores del 6000 a.C. Los primeros objetos de metal moldeado se encontraron en las tierras altas de los Montes Zagros y del Taurus. Sin embargo, como señalaba **R. J. Forbes** (*The Birthplace of Old World Metallurgy*), «en el Oriente Próximo de la antigüedad, el suministro de cobre natural se agotaba con rapidez, y el minero tenía que recurrir a las minas». Esto precisaba del conocimiento y de la capacidad para encontrar y extraer el mineral metálico, triturarlo, fundirlo y refinarlo, procesos que no se podrían haber llevado a cabo sin el horno y sin una tecnología mínimamente avanzada.

El arte de la metalurgia no tardó en abarcar también la habilidad para alear el cobre con otros metales, obteniendo como resultado un metal fundible, duro, pero maleable, al que llamamos bronce. La Edad del Bronce, nuestra primera época metalúrgica, fue también una contribución mesopotámica a la civilización moderna. En la antigüedad, gran parte del comercio se dedicaba al comercio de metales, y también se formó a partir de aquí la base para el desarrollo en Mesopotamia de la banca y de la primera moneda -el shekel («lingote pesado») de plata.

Del nivel que alcanzó la metalurgia en la antigua Mesopotamia nos hablan las muchas variedades de metales y aleaciones para los cuales se han encontrado nombres sumerios y acadios, así como su amplia terminología tecnológica. Esto desconcertó durante cierto tiempo a los estudiosos, ya que Sumer, en su territorio, carecía de minerales metálicos; y, sin embargo, la mayor parte de la metalurgia comenzó indudablemente aquí.

La respuesta se encuentra en la energía. No se puede fundir, refinar y alear sin un abundante suministro de combustibles para alimentar hornos y crisoles. En Mesopotamia no había menas, pero había combustible en abundancia, de modo que el mineral metálico fue llevado hasta los combustibles, lo cual explicaría muchas de las más antiguas inscripciones en las que se describe el transporte del mineral desde muy lejos.

Los combustibles que le dieron a Sumer la supremacía tecnológica fueron betunes y asfaltos, productos del petróleo que se filtraban de forma natural hasta la superficie en muchos lugares de Mesopotamia. **R. J. Forbes** (*Bitumen and Petroleum in Antiquity*) demuestra que los depósitos de superficie de Mesopotamia fueron las principales fuentes de combustible del mundo antiguo, desde los tiempos más primitivos hasta la época de Roma, y concluye que el uso tecnológico de estos productos del petróleo comenzó en Sumer alrededor del 3500 a.C. de hecho, dice que la utilización y el conocimiento de los combustibles y de sus propiedades fueron mayores en tiempos de los sumerios que en las civilizaciones que les siguieron.

Tan amplio fue el uso de los productos del petróleo entre los sumerios -no sólo como combustibles, sino, también, como materiales para la construcción de caminos, para impermeabilizar, calafatear, pintar, cimentar, moldear-, que cuando los arqueólogos buscaban a la antigua Ur, la encontraron enterrada en un montículo que los árabes de la zona daban en llamar el «Montículo del Betún». Forbes demuestra que la lengua sumeria tiene términos para cada género y variante de las sustancias bituminosas encontradas en Mesopotamia. De hecho, los nombres de los materiales bituminosos y petrolíferos en otras lenguas -acadio, hebreo, egipcio, copto, griego, latín y sánscrito- remontan su origen hasta el sumerio; por ejemplo, el nombre más común del petróleo -naphta, nafta- se deriva de napatu («piedras que arden»).

La utilización de los productos del petróleo por parte de los sumerios fue también fundamental para el

desarrollo de la química. No sólo podemos valorar el alto nivel de los conocimientos de los sumerios por la variedad de pinturas y pigmentos, y por procesos tales como el vidriado, sino también por la notoria producción artificial de piedras semipreciosas, entre las que se incluye un sustitutivo del lapislázuli.

También se utilizaron betunes en la medicina sumeria, otro campo donde los niveles también fueron impresionantemente altos. En centenares de textos acadios encontrados se emplean en gran medida frases y términos médicos sumerios, indicando con ello el origen sumerio de toda la medicina mesopotámica.

La biblioteca de Assurbanipal en Nínive disponía de una sección de medicina. Los textos se dividían en tres grupos: bultitu («terapia»), shipir bel imti («cirugía») y urti mashmashshe («órdenes y conjuros»). En los antiguos códigos legales había secciones que trataban de los honorarios que había que pagar a los cirujanos por las operaciones exitosas, y de las penas que se les imponían en caso de fracaso: como, por ejemplo, que, si al abrir la sien de un paciente con una lanceta, el cirujano destruía accidentalmente el ojo de aquél, se le condenaba a perder la mano.

Se han encontrado marcas inconfundibles de cirugía cerebral en algunos esqueletos encontrados en, tumbas de Mesopotamia, y un texto médico parcialmente roto habla de la extirpación quirúrgica de una «sombra que cubría el ojo de un hombre», probablemente un problema de cataratas; otro texto menciona el uso de un instrumento cortante, diciendo que «si la enfermedad ha alcanzado el interior del hueso, tendrás que rasparlo y quitarlo».

Los enfermos de los tiempos sumerios podían elegir entre un A.ZU («médico de agua») y un IA.ZU («médico de aceite»). Una tablilla encontrada en Ur, de cerca de 5.000 años de antigüedad, nombra a un practicante de la medicina como «Lulu, el médico». También había veterinarios, conocidos como «médicos de bueyes» o bien como «médicos de asnos».

En un sello cilíndrico muy antiguo encontrado en Lagash se representa un par de tenazas quirúrgicas que pertenecieron a «Urlu-galedina, el médico». El sello muestra también a la serpiente en el árbol, símbolo de la medicina hasta nuestros días. (F14) También se representaba con frecuencia un instrumento que utilizaban las comadronas para cortar el cordón umbilical.

Los textos médicos sumerios tratan del diagnóstico y de las recetas. No dejan lugar a dudas de que los médicos sumerios no recurrían a la magia o a la brujería. Recomendaban la higiene y la limpieza, los baños de agua caliente y disolventes minerales, la aplicación de derivados vegetales y las fricciones con compuestos del petróleo.

Se hacían medicinas de plantas y compuestos minerales, y se mezclaban con líquidos o disolventes según el método de aplicación. Si era por vía oral, se mezclaban los polvos con vino, cerveza o miel; si «se vertían a través del recto» -si se administraban como enema-, se mezclaban con aceites vegetales. El alcohol, que jugaba un papel muy importante en la desinfección quirúrgica y como base de muchas medicinas, llegó hasta nuestros idiomas a través del árabe kohl, del acadio kuhlu.

Los modelos de hígado encontrados nos indican que se enseñaba medicina en algún tipo de escuelas médicas, con la ayuda de modelos de arcilla de los órganos humanos. Debieron de estar bastante avanzados en anatomía, pues los rituales religiosos nos hablan de elaboradas disecciones de los animales sacrificiales, sólo un escalón por debajo de un conocimiento comparable en anatomía humana.

En diversas representaciones sobre sellos cilíndricos o tablillas de arcilla se muestra a personas yaciendo sobre algún tipo de mesa quirúrgica, rodeadas por equipos de dioses o personas. Sabemos por la épica y por otros textos heroicos que los sumerios y sus sucesores en Mesopotamia estaban muy interesados en temas como la vida, la enfermedad y la muerte. Hombres como Gilgamesh, un rey de Erek, buscaban el «Árbol de la Vida» o algún mineral (una «piedra») que pudiera darles la eterna juventud. También existen referencias a esfuerzos por resucitar a los muertos, en especial si resultaban ser dioses:

Sobre el cadáver, colgado del poste,
ellos dirigieron el Pulso y el Resplandor;
Sesenta veces el Agua de la Vida,
Sesenta veces el Alimento de la Vida,
ellos rociaron sobre aquél;
E Inanna se levantó.

¿Se conocerían y utilizarían en estos intentos de resurrección algunos métodos ultramodernos de los que sólo podemos especular? El conocimiento y la utilización de materiales radiactivos en el tratamiento de determinadas dolencias queda, ciertamente, sugerido en una escena médica representada en un sello cilíndrico que data de los comienzos de la civilización sumeria. En él, se muestra, sin ningún tipo de dudas, a un hombre yaciendo sobre una cama especial, con el rostro protegido con un máscara y recibiendo algún tipo de radiación. (Fig. 15)



Una de las consecuciones materiales más antiguas de Sumer fue el desarrollo de la industria textil y de la ropa.

Se considera que nuestra revolución industrial comenzó con la introducción de máquinas hiladoras y tejedoras en Inglaterra en la década de 1760, y la mayoría de las naciones en vías de desarrollo han venido aspirando desde entonces al despliegue de la industria textil como paso previo hacia la industrialización. Las evidencias muestran que éste ha sido el proceso seguido, no sólo desde el siglo XVIII hasta aquí, sino desde la primera gran civilización del ser humano. El Hombre no pudo hacer tejidos antes de la aparición de la agricultura, que fue la que le proporcionó el lino, y de la domesticación de los animales, que le proveyeron de lana. **Grace M. Crowfoot** (*Textiles, Basketry and Mats in Antiquity*) expresaba el consenso académico al afirmar que el arte de tejer apareció en Mesopotamia alrededor del 3800 a.C

Además, Sumer era famosa en la antigüedad no sólo por sus tejidos, sino también por su ropa. En el Libro de Josué (7:21) se dice que, durante el asalto a Jericó, cierta persona no pudo resistir la tentación de guardarse «un hermoso manto de Senaar» que había encontrado en la ciudad, aun cuando el castigo era la muerte. Tan apreciadas eran las prendas de Senaar (Sumer), que la gente estaba dispuesta a arriesgar su vida con tal de hacerse con ellas.

Una rica terminología existía ya en tiempos sumerios para describir tanto a las prendas de vestir como a sus elaboradores. La prenda básica recibía el nombre de TUG -sin duda alguna, la precursora, tanto en estilo como en nombre, de la toga romana. Estas prendas eran TUG.TU.SHE, que en sumerio quiere decir «prenda que se lleva envuelta alrededor». (Fig. 16)



Las antiguas representaciones no sólo revelan una sorprendente variedad y opulencia en cuestión de ropa, sino también de elegancia, donde prevalecían el buen gusto y la combinación de prendas, peinados, tocados y joyas. (Fig. 17,18)



Otra importante consecución sumeria fue la agricultura. En una tierra en la que sólo se dan lluvias estacionales, los ríos eran los que proporcionaban el agua para hacer crecer cosechas a lo largo de todo el año por medio de un vasto sistema de canales de irrigación.

Mesopotamia -la Tierra Entre los Ríos- era, ciertamente, una cesta de alimentos en la antigüedad. El albaricoquero, que en español se llama damasco («árbol de Damasco»), lleva el nombre latino de armeniaca, una palabra prestada del acadio, armanu. La cereza -kerasos en griego, kirsche en alemán- proviene de la acadia karshu. Todas las evidencias sugieren que éstas y otras frutas y verduras llegaron a Europa desde Mesopotamia, al igual que muchas semillas y especias. Nuestra palabra

azafrán viene del acadio azupiranu; croco, una variedad de azafrán, viene de kurkanu (a través de krokos, en griego), comino viene de kamanu, hisopo de zupu, mirra de murrú. La lista es larga; y, en muchos casos, fue Grecia la que proporcionó el puente físico y etimológico a través del cual estos productos de la tierra llegaron a Europa. Cebollas, lentejas, judías, pepinos, coles y lechuga eran ingredientes habituales en la dieta sumeria.

Pero también impresiona mucho la amplitud y la variedad de los métodos de preparación de los alimentos en la antigua Mesopotamia, es decir, su cocina.

Textos y representaciones confirman que los sumerios sabían convertir los cereales que cultivaban en harina, de la que hacían gran variedad de panes, gachas, pastas, pasteles y bollos, con y sin levadura. También se fermentaba la cebada para hacer cerveza, y se han encontrado entre sus textos «manuales técnicos» para la producción de cerveza. Obtenían vino de la uva y de los dátiles, y leche de ovejas, cabras y vacas, que utilizaban para beber, cocinar y transformar en yogurt, mantequilla, nata y queso. El pescado también era habitual en la dieta. También disponían de carneros, y la carne de cerdo, animal que pastoreaban en grandes pjaras, estaba considerada como un bocado exquisito. Gansos y patos pudieron estar reservados para las mesas de los dioses.

Los antiguos textos no dejan lugar a dudas sobre la alta cocina que desarrolló la antigua Mesopotamia en los templos y en el servicio de los dioses. Uno de estos textos prescribe la ofrenda a los dioses de «hogazas de pan de cebada... hogazas de pan de trigo silvestre; una pasta de miel y nata; dátiles, pastas... cerveza, vino, leche... savia de cedro, nata». También se ofrecía carne asada con libaciones de las «primicias de cerveza, vino y leche». Una parte concreta de toro se preparaba según una estricta receta en la que se precisaba de «harina fina... amasada con agua y con las primicias de la cerveza y el vino», y mezclada con grasas animales, «ingredientes aromáticos elaborados con el corazón de las plantas», nueces, malta y especias. Las instrucciones para «el sacrificio diario a los dioses de la ciudad de Uruk» precisaban que había que servir cinco bebidas diferentes con las comidas, y especificaban lo que debían hacer «los molenderos en la cocina» y «el chef trabajando en la tabla de amasar».

Nuestra admiración por el arte culinario sumerio no puede dejar de crecer a la vista de los poemas que entonan sus alabanzas a los buenos alimentos. Y la verdad es que, ¿qué puede uno decir cuando lee una milenaria receta de «coq au vin»?

En el vino de la bebida,
en el agua perfumada,
en el óleo de la unción-
el ave que he cocinado,
y he comido.

Una economía próspera, una sociedad con tan extensas empresas materiales, no se podría haber desarrollado sin un eficaz sistema de transportes. Los sumerios utilizaban sus dos grandes ríos y la red artificial de canales para el transporte por agua de personas, bienes y ganado. Algunas de las representaciones más antiguas que se tienen muestran lo que, sin ninguna duda, fueron las primeras embarcaciones del mundo.

Sabemos por muchos textos primitivos que los sumerios también se metieron en aventuras marineras de aguas profundas, usando diversos tipos de barcos para llegar a tierras lejanas en busca de metales, maderas y piedras preciosas y otros materiales que no podían conseguir en la propia Sumer. En un diccionario acadio de la lengua sumeria se encontró una sección sobre navegación en la que había una lista de 105 términos sumerios sobre diferentes barcos en función de su tamaño, destino o propósito (de carga, de pasajeros o para el uso exclusivo de ciertos dioses). Otros 69 términos sumerios, relacionados con el manejo y la construcción de barcos, fueron traducidos al acadio. Sólo una larga tradición marinera podría haber generado unas naves tan especializadas y una terminología tan técnica.

Para el transporte por tierra, fue en Sumer donde se utilizó por primera vez la rueda. Su invención y su introducción en la vida diaria hicieron posible la aparición de una amplia variedad de vehículos, desde

los carros de transporte hasta los de guerra, y no cabe duda de que también le concedió a Sumer la distinción de ser la primera en emplear la «energía bovina», así como la «energía caballar», en la locomoción. (Fig. 19)



En 1956, el profesor **Samuel N. Kramer**, uno de los grandes sumerólogos de nuestro tiempo, hizo una revisión del legado literario encontrado bajo los montículos de Sumer. Sólo el índice de *From the Tablets of Sumer* es ya, en sí, una joya, por cada uno de los 25 capítulos en los que se describe alguna de esas cosas en las que los sumerios fueron «los primeros», como en ser los que hicieron las primeras escuelas, el primer congreso bicameral, el primer historiador, la primera farmacopea, el primer «almanaque del agricultor», las primeras cosmogonía y cosmología, el primer «Job», los primeros proverbios y refranes, los primeros debates literarios, el primer «Noé», el primer catálogo de biblioteca, la primera Época Heroica del Hombre, su primer código legal y sus primeras reformas sociales, su primera medicina, su primera agricultura y su primera búsqueda de la paz y la armonía mundial.

Y esto no es una exageración.

Las primeras escuelas se crearon en Sumer como consecuencia directa de la invención y la introducción de la escritura. Las evidencias, tanto arqueológicas -se han encontrado edificios donde se ubicaban las escuelas- como escritas -se han encontrado tablillas con ejercicios-, indican la existencia de un sistema educativo formal hacia comienzos del tercer milenio a.C. Literalmente, había miles de escribas en Sumer, que iban desde los escribas subalternos hasta los altos escribas, escribas reales, escribas de los templos y escribas que asumían altos cargos del estado. Algunos hacían de maestros en las escuelas, y aún podemos leer sus ensayos sobre las escuelas, sus objetivos y metas, su currículo y sus métodos de enseñanza.

En las escuelas, no sólo se enseñaba la lengua y la escritura, sino también las ciencias de la época -botánica, zoología, geografía, matemáticas y teología. Se estudiaban y se copiaban las obras literarias del pasado, y se creaban obras nuevas.

Las escuelas estaban dirigidas por el ummia («profesor experto»), y entre el profesorado se incluía, invariablemente, no sólo un «hombre encargado del dibujo» y un «hombre encargado del sumerio», sino también un «hombre encargado del azote». Parece ser que la disciplina era estricta; un alumno escribió en una tablilla de arcilla que había sido azotado por no asistir a clase, por falta de higiene, por vago, por no guardar silencio, por mala conducta e, incluso, por su mala caligrafía.

Un poema épico que trata de la historia de Erech habla de la rivalidad entre Erech y la ciudad-estado de Kis. El texto épico narra cómo los enviados de Kis se acercan hasta Erech para ofrecer un acuerdo pacífico en su disputa. Pero el soberano de Erech en aquel momento, Gilgamesh, prefería luchar en vez de negociar. Lo que resulta interesante es que Gilgamesh tuvo que poner el asunto a votación en el Consejo de Ancianos, el «Senado» de Erech:

El señor Gilgamesh,
ante los ancianos de la ciudad expuso el asunto,
buscando una decisión:

«No nos vamos a rendir ante la casa de Kis,
la vamos a golpear con las armas».

Sin embargo, el Consejo de Ancianos estaba por las negociaciones. Impertérrito, Gilgamesh expuso el caso ante gente más joven, el Consejo de los Luchadores, que votaron por la guerra. Lo significativo de este cuento estriba en la revelación de que un soberano sumero no tenía que someter la pregunta de guerra o paz ante el primer congreso bicameral, hace unos 5.000 años.

El título de Primer Historiador se lo otorgó **Kramer** a Entemena, rey de Lagash, que registró en cilindros de arcilla su guerra contra la vecina Umma. Mientras que otros textos eran obras literarias o poemas épicos cuyos temas eran sucesos históricos, las inscripciones de Entemena eran de una prosa directa, escritas únicamente como un registro fáctico de la historia.

Debido a que las inscripciones asirias y babilonias fueron descifradas bastante antes que los textos sumerios, se creyó durante mucho tiempo que el primer código legal fue compilado y decretado por el rey babilonio Hammurabi, alrededor del 1900 a.C. Pero, a medida que se fue descubriendo la civilización de Sumer, fue quedando claro que «los primeros» en un sistema legal, en conceptos de orden social y en la administración de justicia fueron los sumenos.

Bastante antes que Hammurabi, un soberano sumerio de la ciudad-estado de Eshnunna (al noreste de Babilonia) hizo un código de leyes que establecía los precios máximos de los comestibles y del alquiler de carros y barcas, con el fin de que los pobres no fueran oprimidos. También hizo leyes que trataban de los agravios contra la persona y la propiedad, y regulaciones relativas a temas familiares y a las relaciones entre amo y sirviente.

Aún antes, Lipit-Ishtar, un soberano de Isin, promulgó un código del que sólo quedan legibles en la tablilla parcialmente preservada (copia de un original que fue grabado sobre una estela de piedra) 38 leyes, que tratan de las propiedades inmobiliarias, de esclavos y sirvientes, del matrimonio y la herencia, del contrato de embarcaciones, del alquiler de bueyes y de las penas por no pagar los impuestos. Tal como hizo Hammurabi tiempo después, Lipit-Ishtar explicaba en el prólogo de este código que actuaba por mandato de «los grandes dioses», que le habían ordenado «llevar el bienestar a los sumerios y los acadios».

Aún así, ni siquiera Lipit-Ishtar fue el primer sumerio en hacer un código legal. Se han encontrado fragmentos de tablillas en los que aparecen copias de un código promulgado por Urnammu, soberano de Ur en los alrededores del 2350 a.C. -más de medio milenio antes que Hammurabi. Las leyes, promulgadas por mandato del dios Nan-nar, pretendían detener y castigar «a los que arrebatan los bueyes, las ovejas y los asnos a los ciudadanos», para que «los huérfanos no sean víctimas de los ricos, las viudas no sean víctimas de los poderosos, el hombre de un shekel no sea víctima del hombre de 60 shekels». Urnammu decretó también «pesos y medidas honestos e invariables». Pero el sistema legal sumerio y la aplicación de justicia se remontan aún más allá en el tiempo.

Hacia el 2600 a.C. ya tenían que haber sucedido demasiadas cosas en Sumer para que el ensi Urukagina tuviera que instituir reformas. Los estudiosos citan una larga inscripción suya como un testimonio precioso de la primera reforma social del hombre basada en el sentido de la libertad, la igualdad y la justicia -una «Revolución Francesa» impuesta por un rey 4.400 años antes del 14 de Julio de 1789.

El reformador decreto de Urukagina hacía, en primer lugar, una lista de los males de su época para, después, hacer una relación de las reformas. Los males consistían principalmente en el uso indebido de los poderes asignados a los supervisores, poderes que utilizaban en beneficio propio; el abuso de la condición de funcionario; la extorsión que suponían los altos precios marcados por grupos monopolizadores.

Todas estas injusticias, y muchas más, fueron prohibidas por el reformador decreto de Urukagina. Un funcionario ya no podía poner el precio que le viniera en gana «por un buen asno o una casa». Un

«hombre grande» ya no podría coaccionar a un ciudadano común. Se restablecieron los derechos de los ciegos, los pobres, las viudas y los huérfanos, y a cualquier mujer divorciada se le concedía la protección de la ley -hace casi 5.000 años.

¿Durante cuánto tiempo venía existiendo ya la civilización sumeria para requerir tan importante reforma? Está claro que durante mucho tiempo, pues Urukagina afirmaba que había sido su dios Ningirsu el que le había convocado para «restablecer los decretos de los primeros días», una llamada implícita para volver a unos sistemas aún más antiguos y a unas leyes aún más lejanas en el tiempo.

Las leyes sumerias se apoyaban en un sistema judicial en el que los procedimientos y los juicios, así como los contratos, eran meticulosamente registrados y preservados. Los magistrados actuaban más como jurados que como jueces; el tribunal estaba compuesto normalmente por tres o cuatro jueces, uno de los cuales era un «juez real» profesional, mientras los demás eran extraídos de un grupo de 36 hombres.

Mientras que los babilonios se dedicaron a hacer reglas y regulaciones, los sumerios estaban más interesados en la justicia, pues creían que los dioses señalaban a los reyes, principalmente, para asegurar la justicia en la tierra.

Se puede establecer más de un paralelismo entre los conceptos de justicia y de moralidad que aparecen aquí y los del Antiguo Testamento. Aun antes de que los hebreos tuvieran reyes, fueron gobernados por jueces; los reyes no eran juzgados por sus conquistas o sus riquezas, sino por la medida en la cual «hacían lo que era justo». En la religión judía, el Año Nuevo marca un período de diez días durante el cual los hechos de los hombres se pesan y evalúan para determinar su destino en el año que comienza. Probablemente sea algo más que una coincidencia el hecho de que los sumerios creyeran en una deidad llamada Nanshe, que juzgaba a la Humanidad una vez al año del mismo modo; después de todo, el primer patriarca hebreo, Abraham, vino de la ciudad sumeria de Ur, la ciudad de Ur-Nammu y su código.

La preocupación sumeria por la justicia, o por la ausencia de ésta, encuentra expresión también en lo que Kramer llamó «el primer 'Job'». Emparejando fragmentos de tablillas de arcilla en el Museo de Antigüedades de Estambul, Kramer pudo leer buena parte de un poema sumerio que, como el bíblico Libro de Job, habla de los males de un hombre justo que, en vez de ser bendecido por los dioses, sufrió todo tipo de pérdidas y de ignominias. «Mi justa palabra se ha convertido en mentira», gritaba en su angustia.

En la segunda parte, el anónimo padecedor suplica a su dios de un modo muy similar a como se expresan algunos versos de los Salmos hebreos:

Dios mío, tú que eres mi padre,
que me engendraste, eleva mi rostro...
¿Por cuánto tiempo más me vas a tener abandonado,
me vas a tener desprotegido...
me vas a dejar sin tu guía?

Después, viene un final feliz. «Las palabras justas, las palabras puras que pronunció, fueron aceptadas por su dios; ...su dios retiró la mano de la declaración del mal».

Precediendo en dos milenios al bíblico Libro de Eclesiastés, los proverbios sumerios expresaban muchos de los mismos conceptos e ideas.

Si estamos condenados a morir, gastemos;
si hemos de vivir una vida larga, ahorremos.

Cuando un hombre pobre muere, no intentes revivirlo.

Aquel que posee mucha plata, puede ser feliz.
Aquel que posee mucha cebada, puede ser feliz.

¡Pero el que no tiene nada de nada, puede dormir!

Hombre: para su placer: matrimonio;
cuando deja de pensar en ello: divorcio.

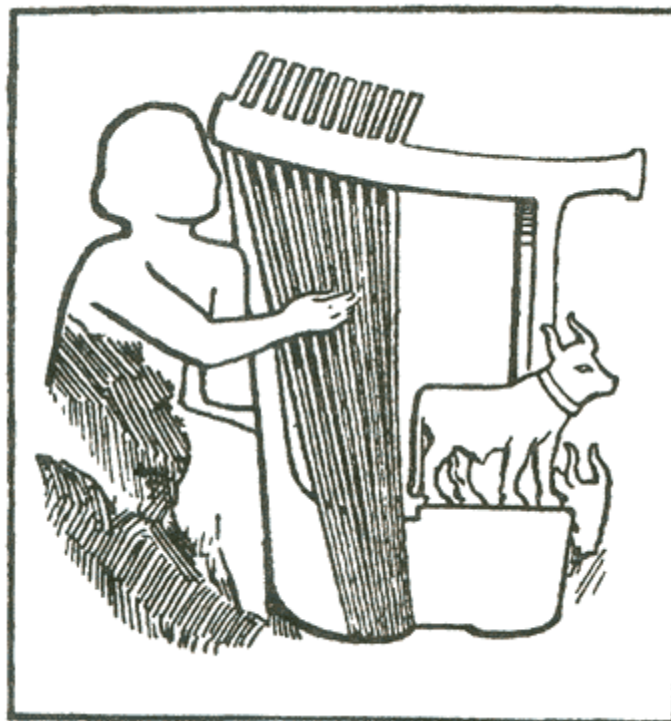
No es el corazón el que lleva a la enemistad;
es la lengua la que lleva a la enemistad.

En una ciudad donde no hay perros guardianes,
el zorro es el supervisor.

Los logros materiales y espirituales de la civilización sumeria vinieron acompañados también por un amplio desarrollo de las artes interpretativas. Un equipo de expertos de la Universidad de California en Berkeley se convirtió en noticia en Marzo de 1974, cuando anunciaron que habían descifrado la canción más antigua del mundo. Lo que consiguieron los profesores **Richard L. Crocker**, **Anne D. Kilmer** y **Robert R. Brown** fue leer e interpretar las notas musicales escritas en una tablilla cuneiforme de los alrededores del 1800 a.C. encontrada en Ugarit, en la costa mediterránea (actualmente en Siria).

«Sabíamos ya», explicó el equipo de Berkeley, «que hubo música en la primitiva civilización asirio-babilonia, pero hasta que desciframos esta canción no hemos sabido que aquella música utilizaba la misma escala heptatónica-diatónica característica de la música occidental contemporánea y de la música griega del primer milenio a.C.» Hasta entonces se creía que la música occidental se había originado en Grecia; a partir de ahí, quedó demostrado que nuestra música, así como cualquier otra música de la civilización occidental, tuvo su origen en Mesopotamia. Esto no debería de sorprendernos, pues el erudito griego Filón ya dijo que los mesopotámicos fueron conocidos por «buscar el unísono y la armonía por todo el mundo a través de los tonos musicales».

No cabe duda de que la música y la canción hay que calificarlas como otro «primero» de los sumerios. De hecho, el profesor **Crocker** sólo pudo interpretar aquella antigua melodía después de construir una lira como las que se habían encontrado en las ruinas de Ur. Los textos del segundo milenio a.C. señalan la existencia de unos «números clave» musicales y de una teoría musical coherente; y la misma profesora **Kilmer** escribió tiempo después (*The Strings of Musical Instruments: Their Names, Numbers and Significance*) que había muchos textos de himnarios sumerios «que parecían llevar notaciones musicales en los márgenes». «Los sumerios y sus sucesores tenían una vida musical plena», concluyó. No sorprende, por tanto, que nos encontremos con una gran variedad de instrumentos musicales -así como con cantantes y bailarines en plena interpretación- representados en sellos cilíndricos y en tablillas de arcilla. (Fig. 20)



Como muchos otros logros sumerios, la música y la canción tuvieron su origen también en los templos. Pero, comenzando en el servicio de los dioses, estas artes interpretativas acabaron dominando también el exterior de los templos. Empleando el juego de palabras favorito de los sumerios, un refrán popular comentaba acerca de los honorarios que cobraban los cantantes: «Un cantante cuya voz no sea dulce es, ciertamente, un 'pobre' cantante».

Se han encontrado muchas canciones de amor sumerias; indudablemente, se cantaban con acompañamiento musical. Sin embargo, la más conmovedora es una canción de cuna que una madre compuso y cantó a su hijo enfermo:

Ven, sueño; ven, sueño; ven a mi hijo.
 Apresúrate, sueño, en venir hasta mi hijo;
 haz dormir sus inquietos ojos...
 Estás sufriendo, hijo mío;
 estoy turbada, estoy atónita,
 miro fijamente a las estrellas.
 La luna nueva brilla en tu rostro;
 tu sombra derramará lágrimas por ti.
 Échate, échate en tu sueño...

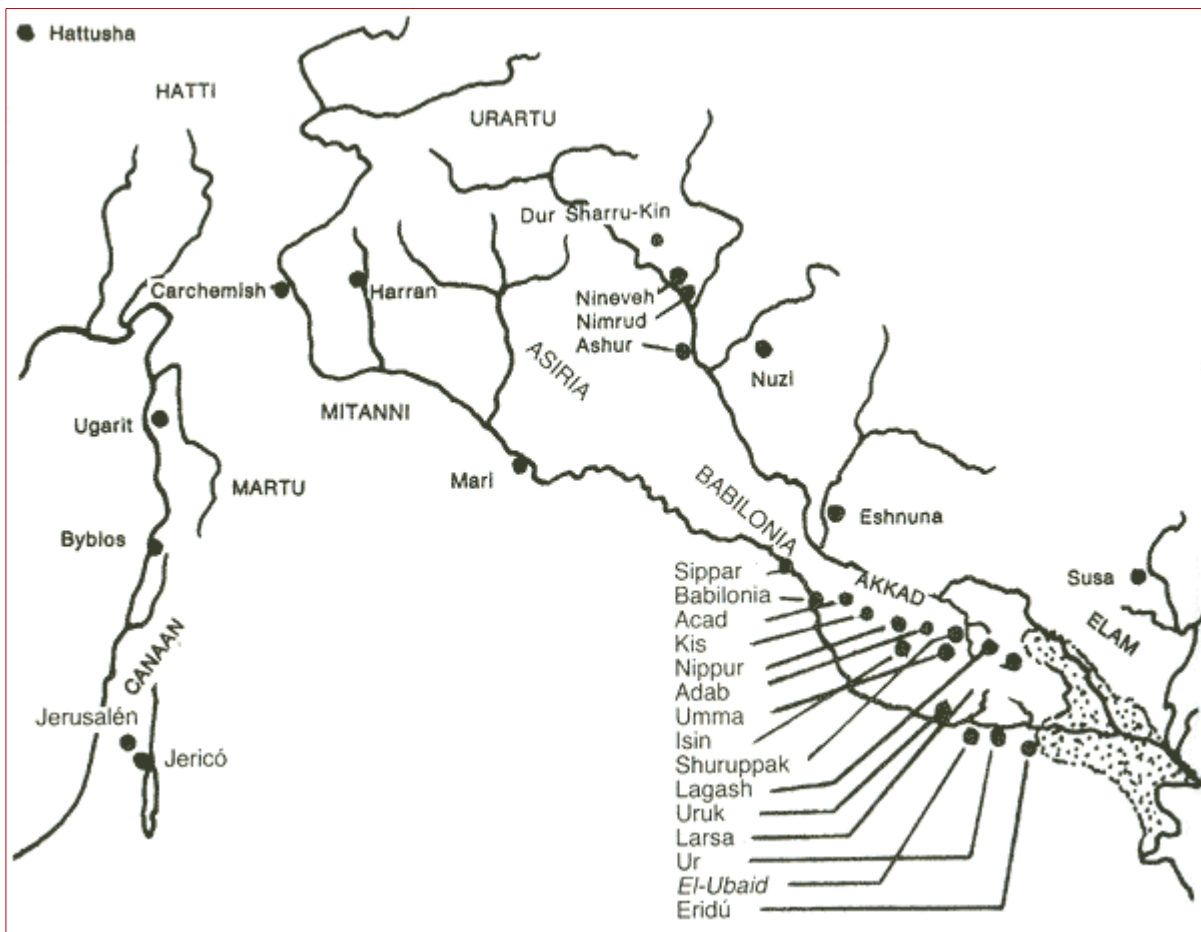
Que la diosa del crecimiento sea tu aliada;
 que tengas un guardián elocuente en el cielo;
 que alcances un reino de días felices...
 Que una esposa te sirva de apoyo;
 que un hijo sea tu suerte futura.

Lo que más impacta de la música y de las canciones sumerias no es sólo la conclusión de que Sumer fuera la fuente de la música occidental en su composición estructural y armónica. No menos significativo es el hecho de que, si leemos su música y escuchamos sus poemas, no nos suenen extraños o ajenos en absoluto, ni siquiera en lo más profundo de sus sensaciones y sus sentimientos. De hecho, al contemplar la gran civilización sumeria, no sólo nos encontramos con que nuestra moral, nuestro sentido de la justicia, nuestras leyes, nuestra arquitectura, nuestras artes y nuestra tecnología tienen sus raíces en Sumer, sino que, además, las instituciones sumerias nos resultan muy familiares, muy cercanas. Parecería que, en el fondo, todos fuéramos sumerios.

Después de excavar Lagash, la pala de los arqueólogos descubrió Nippur, la que, en otro tiempo, fuera centro religioso de Sumer y Acad. De los 30.000 textos encontrados allí, muchos siguen sin ser estudiados en nuestros días. En Shuruppak, se encontraron escuelas que databan del tercer milenio a.C. En Ur, los estudiosos encontraron magníficos floreros, joyas, armas, carros de batalla, cascos de oro plata, cobre y bronce, las ruinas de una fábrica de tejidos, registros judiciales, y un alto zigurat cuyas ruinas aún dominan el paisaje. En Eshnunna y Adab, los arqueólogos encontraron templos y artísticas estatuas de tiempos presargónicos. Umma produjo inscripciones que hablaban de antiguos imperios. En Kis, se desenterraron edificios monumentales y un zigurat de, al menos, el 3000 a.C.

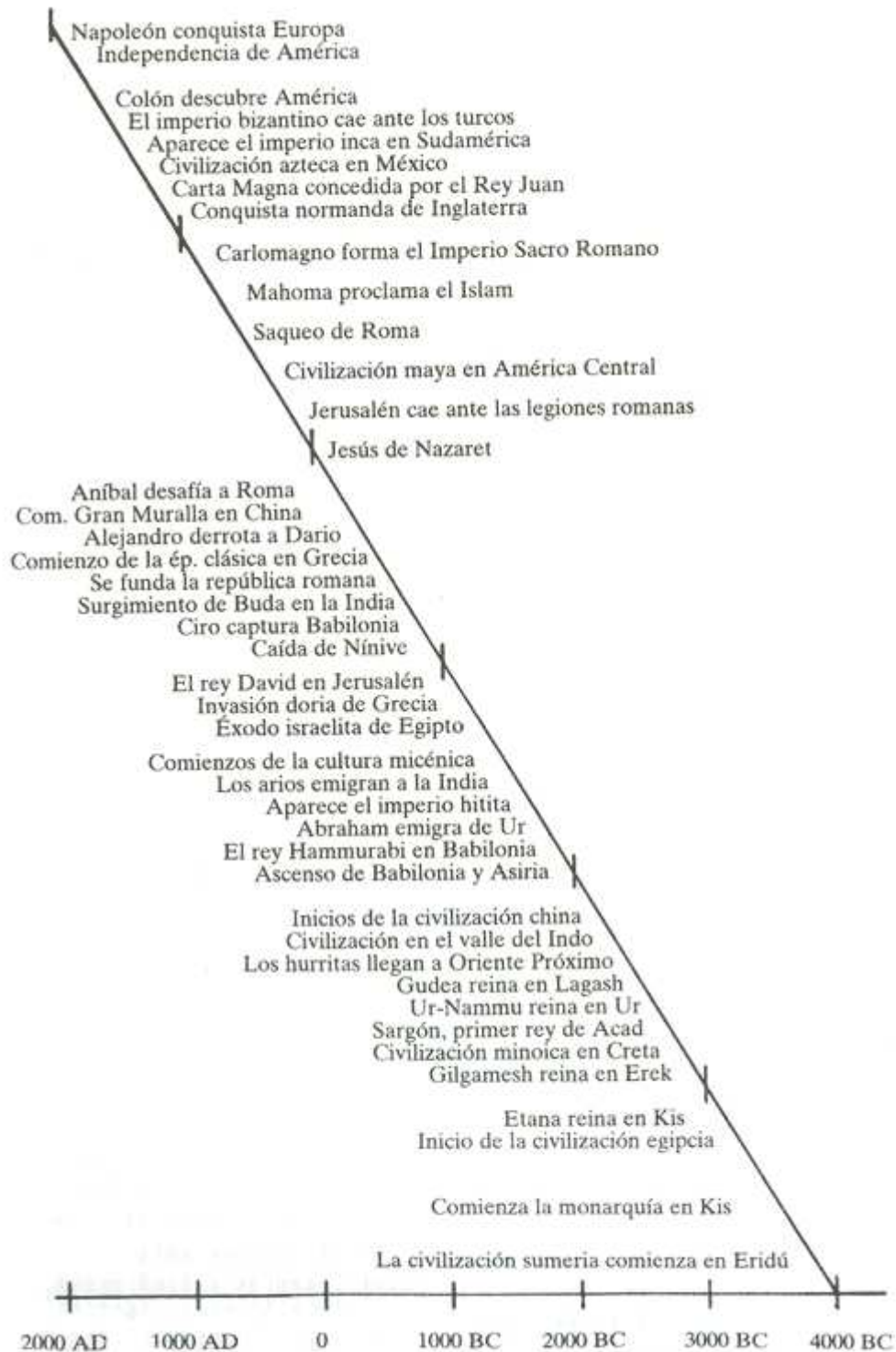
Uruk (Erek) hizo remontarse a los arqueólogos hasta el cuarto milenio a.C. Allí encontraron la primera cerámica de colores cocida en horno, así como las evidencias de haber sido los primeros en usar la rueda de alfarero. Una calzada de bloques de caliza es la construcción de piedra más antigua encontrada hasta la fecha. En Uruk los arqueólogos encontraron también el primer zigurat -un inmenso montículo de fabricación humana en cuya cima se elevaban un templo blanco y un templo rojo.

Los primeros textos inscritos del mundo se encontraron también aquí, así como los primeros sellos cilíndricos. De estos últimos, Jack Finegan (light from the Ancient Past) dijo: «La excelencia de los sellos en su primera aparición en el período de Uruk es sorprendente. Otros lugares del período de Uruk muestran evidencias del surgimiento de la Edad del Metal. [Fig .mapa](#)



En 1919, **H. R. Hall** encontró unas antiguas ruinas en una aldea llamada ahora El-Ubaid. El sitio daba su nombre a lo que los expertos consideran ahora como la primera fase de la civilización sumeria. Las ciudades sumerias de aquel período, que iban desde el norte de Meso-potamia hasta las estribaciones más meridionales de los Zagros, fueron las que utilizaron por primera vez ladrillos de arcilla, paredes enyesadas, mosaicos decorativos, cementerios con tumbas alineadas, objetos de cerámica pintados con diseños geométricos, espejos de cobre, cuentas de turquesas importadas, pintura para los ojos, «tomahawks» de cobre, ropa, casas y, por encima de todo, templos monumentales.

Más al sur, los arqueólogos encontraron Eridú, la primera ciudad sumeria según los textos antiguos. A medida que las excavaciones iban avanzando, se encontraron con un templo dedicado a Enki, Dios del Conocimiento sumerio, que daba la impresión de haber sido construido y reconstruido una y otra vez. Los estratos hicieron remontarse a los expertos a los comienzos de la civilización sumeria: 2500 a.C, 2800 a.C, 3000 a.C, 3500 a.C - Fig. Edades pasadas



Después, las palas se encontraron con los cimientos del primer templo dedicado a Enki. Por debajo de esto, se encontraba el suelo virgen. Nada se había construido antes. La datación rondaba el 3800 a.C. Ahí es donde comenzó la civilización.

No sólo fue la primera civilización, en el sentido más veraz del término. También fue la civilización más vasta, omni-abarcante, más avanzada en muchos aspectos que las demás culturas de la antigüedad que la siguieron. Indudablemente, fue la civilización sobre la que se basa nuestra civilización.

Habiendo comenzado a utilizar piedras como herramientas unos 2.000.000 de años atrás, el Hombre consiguió esta civilización sin precedentes en Sumer en los alrededores del 3800 a.C. Y lo que más perplejidad provoca de todo esto es el hecho de que, hasta el día de hoy, los expertos no tengan ni la más remota idea de quiénes fueron los sumerios, de dónde vinieron, y cómo y por qué apareció su civilización.

Pues su aparición fue repentina, inesperada; aparecieron de la nada.

H. Frankfort (Tell Uqair) la calificó como de «asombrosa». **Pierre Amiet** (*Elam*), como de «extraordinaria». **A. Parrot** (*Sumer*) la describió como «una llama que se encendió de repente». **Leo Oppenheim** (*Ancient Mesopotamia*) remarcó «el asombrosamente corto período de tiempo» en el que apareció esta civilización. **Joseph Campbell** (*The Masks of God*) lo resumió de este modo:

«De una forma pasmosamente súbita... aparece en este pequeño jardín de lodo sumerio... todo el síndrome cultural que, desde entonces, constituye la unidad germinal de todas las grandes civilizaciones del mundo».

[Regresar](#)

3 - GODS OF THE SKY AND DE THE EARTH

How could be that, after hundreds of thousand or million years of laborious and slow evolution, everything changed of so steep form and completes, and, with three pushes - around of 11000-7400-3800 a.C-, the primitive hunters and nomadic recolectores transformed into agriculturists and potters, in constructors of cities, engineers, mathematicians, astronomers, metallurgical, trading, musical, judges, doctors, writers, librarians or priests? It would be possible still to be gone beyond to make a question still more basic, magnificently raised by professor **Robert J. Braidwood** (*Prehistoric Men*): "After all, so that it happened? So that all the human beings we are still not living as he lived myself in the Mesolítico"

The sumerios, the people by who came to be this so sudden civilization, had a prepared answer. They summarized it in one of the tens of thousands of found mesopotámicas inscriptions: "Everything what one is beautiful, we did it by the grace of the Gods".

The Gods of Sumer. Who were?

Were Gods sumerios like Gods Greek, which they lived in a great cut, of festín in the Great Hall Zeus in the sky-Mount Olympus, whose homologous in the Earth the mount upper of Greece was, Monte Mount Olympus?

The Greeks offered an anthropomorphic image of their Gods, with a physical aspect similar to the one of the mortal men and women and with a human character. They could be happy, irritated or jealous; they made the love, they discussed and they fought; and they procreated as you are human, having descendants through the sexual relation, among them or with humans.

They were unattainable and, nevertheless, always they were mixing themselves in the human subjects. They could go of here for there to a speed of vertigo, appear and disappear; they little had arms common and of an immense one to be able. Each one had a specific function and, like consequence, any human activity could suffer or benefit from the attitude of the God in charge of that activity in individual; therefore, the rituals of cult and the offerings to the Gods were destined to gain their favor.

The main deity of the Greeks during the Greek civilization was Zeus, "Father, of Gods and Hombres", "Gentleman of the Celestial Fire". Its main weapon and symbol were the ray. He was a "king" in the Earth that had descended from skies; somebody that made decisions and gave well and badly the mortals, but whose original scope was in skies.

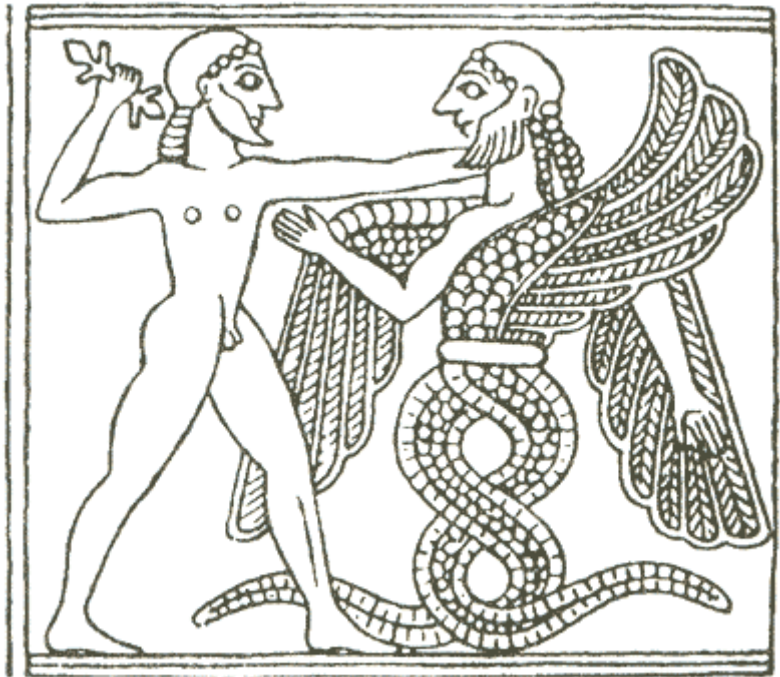
It was not neither the first God on the Earth, nor either first in having been in skies. Mixing theology with cosmology to create what the students call mythology, the Greeks thought that at first it was the Chaos; later, they appeared Gea (the Earth) and his consorte Uranus (the skies). Gea and Urano had twelve children. Titanes, six men and six females. Although their legendary feats took Earth place, occurred by the way that they had one contraparte astral.

Crono, the youngest from titanen men, emerged like main figure in Olympic mythology. It reached the supremacy between titanen through the usurpation, after castrating his father, Uranus. Fearing to the others titanen, Crono took prisoners and it exiled them. By all this, her mother cursed it and she condemned it to undergo he himself destiny that its father, and to being overthrown by one of its own children.

Crono married with its sister Criminal, with whom it had three children and three daughters: Hades, Poseidón and Zeus; Hestia, Deméter and Hera. Once again, the destiny had marked that the youngest son would be the one than he would demote his father, and the curse of Gea became in fact when Zeus overthrew to Crono, its father.

But it seems to be that the coup d'etat was not free of problems. During many years there were battles

between the Gods, and all a follower of monstrous beings was originated. The decisive battle was between Zeus and Tifón a deity with serpent form. It fights reached to great zones, as much of the Earth as of skies. It sends end took place in Monte Casio, in the limits between Egypt and Arabia, seems to be that in some place of the Peninsula of the Sinaí. (Fig 21)



After his victory, Zeus was recognized like supreme God. Nevertheless, he had to share the control with his brothers. By election (or, according to another version, throwing it to luck), to Zeus the control of skies occurred him; for the older brother, Hades, remembered the Inferior World; and to the medium one, Poseidón, the sea superiority occurred him.

Although, with time, Hades and its territory became synonymous of Hell, its original atmosphere was some place "that way down" that included marshy earth, areas desolate and earth watered by enormous rivers. To Hades it was described to him like "the hair net" - cold, distant, severe; impassible before the oration or the sacrifices. Poseidón, on the other hand, was seen him frequently grasping its symbol (the tridente). Although sovereign of the seas, it was also had to him by gentleman of the metallurgical and escultóricas arts, as well as by a skillful magician or prestidigitador. Whereas Zeus somebody very strict with the Humanity imagined to him in the Greek tradition and the legend like a - until the point of which, in certain occasion, it got to plot the destruction of the human sort, to Poseidón it had by a friend of the Humanity and an arranged God to him to do the impossible thing to gain the praises of the mortals.

The three brothers and their three sisters, all of them children of Crono and its sister Criminal, conformed the oldest part of the Olympic Circle, the group of the Twelve Great Gods. The other six were all descendants of Zeus, and the Greek stories to a great extent dealt with their genealogies and relations.

The deities of both sexes that they had by father to Zeus had by mother to different goddesses. Marrying at the outset with a called goddess Metis, Zeus had a daughter, the great Athenian goddess. It was the one in charge of the common sense and the maneuver, for that reason outside the Goddess of the Wisdom. But, in addition, to the being the only main deity that remained next to Zeus during its combat with Typhoon (the rest of Gods had fled), Athenian also acquired martial qualities and she became Goddess of the War. He was "perfect doncella", and one did not become wife of anybody; but some stories frequently relate it to their Poseidón uncle, and, although consorte official of this one was the goddess that was Lady of the Labyrinth of the island of Crete, its Athenian niece was its lover.

Zeus married later with other goddesses, but their children did not cualificaron themselves to enter the Olympic Circle. When Zeus put itself to give him returned to the serious subject to have an inheriting

man, he began to fix to his sisters. The greater one was Hestia. According to all the stories, an inmate was something as well as; too old or perhaps too ill to be object of married activities, reason why Zeus did not need too many excuses to direct his attention on Déméter, the medium one, Goddess of the Fertility. But, instead of a son, Deméter gave to a daughter, Perséfone, who would end up becoming wife of her Hades uncle, sharing with him its dominion him on the Inferior World.

Disappointed not to have a son man, Zeus became towards other goddesses in search of consolation and of love. With Harmony he had nine daughters. Later, Leto gave to a daughter and a son, Ártemis and Apolo him, who entered the group of the main deities immediately.

Apolo, like first-born of Zeus, was one of the greatest Gods of the Greek pantheon, feared so much for men as by Gods. She was the interpreter of the will of his father Zeus before the mortals and, of there, the Maxima authority in the matter of religious law and of cult in the temple. Being the representative of the moral and the divine laws, it advocated the purification and the perfection, spiritual as as much physical.

The second son man of Zeus, born of the Mayan goddess, was Hermes, pattern of the shepherds, guardian of flocks and herds. Less important and powerful than its Apolo brother, Hermes was more near the human subjects; any stroke of good luck was attributed him. Like Giver of Good Things, he was the one that was in charge of the commerce, pattern of merchants and travellers. But its main paper in the myth and the épica was the one of heraldo of Zeus, Messenger of the Gods.

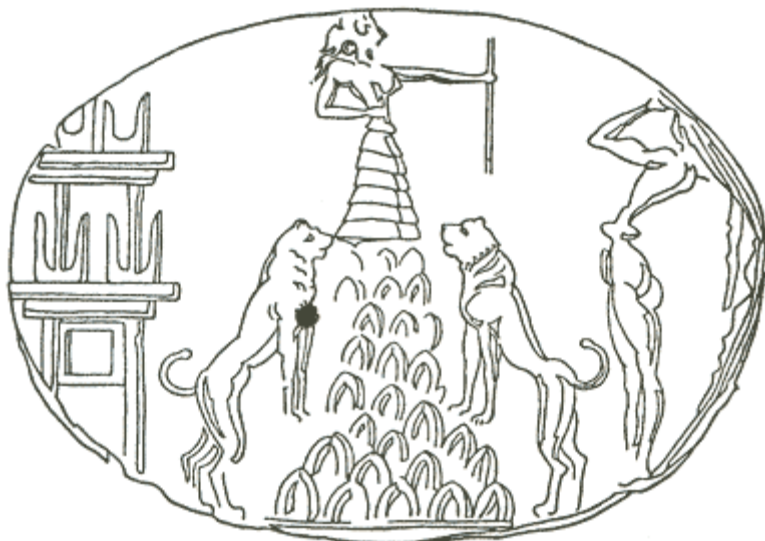
Impelled by certain dynastic traditions, Zeus still needed to have a son of one of his sisters, reason why he paid attention to youngest, Hera. When marrying with her by the rites of the Sacred Marriage, Zeus proclaimed Queen to it of the Gods, that is to say, Goddess Mother. But the marriage, blessed with a son, You plow, and two daughters, was shaken vigorously constantly by the acts of infidelity of Zeus, as well as by the rumors of infidelity on the part of Hera, that threw some doubts about the true kinship of another son, Hefesto.

Plow was introduced immediately in the Olympic Circle of the twelve main Gods, and head of Zeus became the lieutenant, in a God of the War. One imagined to him like the Spirit of the Slaughters, although he was far from being invincible; fighting of the side of the troyanos in the War of Troy, he underwent a wound that only Zeus could cure.

Hefesto, on the other hand, had to make an effort in its way until the Olympic top. It was the God of the Creativity; to him to the fire of the forge and the art of the metallurgy were attributed to him. He was the divine creator, creator of objects, as much practitioners as magicians, for men and Gods. The legend says that it was born lame, and that, by this, their mother, Hera, rejected it infuriated. Another more credible version says that the one went Zeus that exiled to Hefesto - by the doubts on its kinship, but that Hefesto used its magical creative powers to force Zeus to give a seat him between the Great Gods.

The legend also says that, in certain occasion, Hefesto made a network invisible so that it fell on the bed of his wife in case that a loving intruder warmed up his sheets. Perhaps it needed this protection, since her wife and consorte were Aphrodite, Goddess of the Love and the Beauty. It was of most natural than many stories of love were constructed around her; and, in many of these stories, the seductive era You plow, brother of Hefesto. (One of the children of this illicit love was Eros, God of the Love.)

Aphrodite was including in the Olympic Circle of the Twelve, and the circumstances of their admission throw certain light on our subject. Aphrodite was not sister of Zeus, nor either its daughter, and, without you embark was not possible to be ignored to him. Aphrodite had come from the Asian coasts of the Mediterranean that watch Greece (according to the Greek poet Hesiod, arrived through Cyprus); and vindicating a great antiquity its origin was attributed to him to the Uranus genitals. In this way, and genealogically, a generation in front of Zeus went, being, to say it of some way, sister of its father, in addition to the personification of the castrated Ancestor of the Gods. (Fig 22)



Therefore, Aphrodite had to be including between the Olympic Gods. But his total number, twelve, it seems to be that it was not possible to be exceeded. The solution was ingenious: to add one dropping to one. Since to Hades power had occurred him on the Inferior World and it did not remain between the Great Gods of Monte Mount Olympus, a seat was created that, of a way admirably practitioner, allowed Aphrodite to seat in the exclusive Circle of the Twelve.

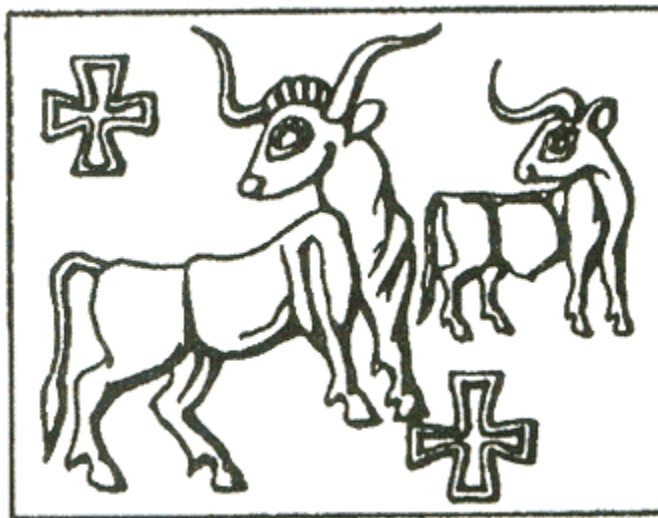
It also seems that number twelve was an exigency that worked of two ways: it could not have more than twelve Olympic ones, but either less than twelve. This is left patent in the circumstances that took to the admission of Dioniso in the Olympic Circle. This one was son of Zeus, born of the fertilization of its own daughter, him to me. With the purpose of hiding it of the wrath of Hera, Dioniso was sent to very distant earth (arriving even at India), introducing the culture of the grapevine and the elaboration of the wine there where it went. Meanwhile, in the Mount Olympus it was left a seat free. Hestia, the older sister of Zeus, weak and old, totally was excluded from the Circle of the Twelve. It was then when Dioniso returned to Greece and it was allowed him to occupy the seat. Once again, there were twelve Olympic ones.

Although Greek mythology is not very clear as far as the origins of the humanity, the legend and the traditions proclaimed the divine ancestry of heroes and kings. These demigods conformed the bow between the human destiny - the daily eagerness, the dependency of the elements, the plagues, the disease, the death and a golden past in which only the Gods vagaban by the Earth. And, although many of the Gods had been born in the Earth, the select Circle of the Twelve Olympic ones represented the celestial aspect of the Gods. In the Odyssey, one said that the original Mount Olympus was in the "pure upper air". The Twelve Great original Gods were Gods of the Sky that had lowered to the Earth; and they represented the twelve celestial bodies of the "vault of the Sky".

The Latin names of the Great Gods, dices when the Romans adopted the Greek pantheon, clarify their astral associations: Gea was the Earth; Hermes, Mercury; Aphrodite, Venus; Plow, Mars; Crono, Saturn; and Zeus, Jupiter. Following the tradition Greek, the Romans saw Jupiter like a God of the thunderclap whose weapon was the ray; like the Greeks, the Romans associated it with the bull. (Fig 23)



At the present time, there is a generalized agreement in which the foundations of the Greek civilization were put in the island of Crete, where bloomed the minoica culture from around the 2700 a.C to the 1400 a.C. Between the minoicos myths and legend, it emphasizes by his importance the myth of minotauro. This being, means man, means bull, were son of Pasífae, the wife of king Minos, and a bull. The archaeological discoveries have confirmed the extensive minoico cult to the bull, and in some cylindrical seals a divine being imagines this one like a, accompanied by a cross that, for some, would be an not identified star or a planet. For that reason a Celestial Toro has conjectured itself that the bull to that they gave cult the minoicos was not a common creature terrestrial, but - the constellation of Taurus, in commemoration of some events happened when, during the equinox of spring, the Sun appeared by that constellation, around the 4000 a.C. (Fig 24)



According to the Greek tradition, Zeus arrived at continental Greece via Crete, where he had arrived in his fled (crossing the Mediterranean) after the kidnapping from Europe, the beautiful daughter of the king of the Phoenician city of Shot. The certain thing is that, when the older minoica inscription was deciphered to the aim by **Cyrus H. Gordon**, it turned out to be "dialecto Semitic of the Eastern coasts of the Mediterranean".

In fact, the Greeks never affirmed that their Olympic Gods arrived directly at Greece from skies. Zeus arrived through the Mediterranean, via Crete. He said myself that Aphrodite had arrived by sea from Near East, via Cyprus. Poseidón (Neptune for the Romans) brought with him the horse from Smaller Asia. Athenian brought "the fertile olive tree" to Greece from territories of the Bible.

Doubt that does not fit the Greek religion and traditions they arrived at Greek mainland from Near East, via Smaller Asia and the islands of the Mediterranean. It is there where its pantheon inserts the roots; it is there where we must look for the origins of the Greek Gods, and its astral relation with number twelve.

The hinduismo, the old religion of India, considers the Prohibitions - compositions of hymns, sacrificiales formulas and other sayings pertaining to the Gods like sagradas writings, "of nonhuman origin". Such Gods wrote, says them the Hindu tradition, in the era that preceded to the present. But, with the passage of time, a number every greater time of the 100,000 original verses, that was happening through oral transmission of generation in generation, went losing and confusing. In the end, a wise person wrote the verses that were, dividing them in four books and confiándose los to four of his main disciples, so that one preserved a Prohibition each.

When, during century xix, they began to decipher and to include/understand the dead languages and to establish connections among them, the students occurred account of which the Prohibitions were written in an ancient Indo-European language, predecessor of the language India root, the sánscrito, but also of the Greek, Latin and the other European languages. When to the aim they could read and to analyze the Prohibitions, the strange similarity that were between the stories of the Vedaic Gods and those of old Greece were surprised when seeing.

The Gods, counted the Prohibitions, were all members of great, but a not necessarily pacific one, family. In the middle of stories of ascents to skies and reductions to the Earth, of air battles, portentosas arms, friendships and rivalries, marriages and acts of infidelity, it seemed to exist a basic preoccupation to keep a genealogical registry - who is the father of whom and who was the first-born of whom. The Earth Gods had their origin in skies; and the main deities, even in the Earth, continued representing the celestial bodies.

At primitive times, the Rishis ("the old fluentes") "flowed celestially", had of irresistible powers. Of them, seven were the Great Ancestors. The Gods Rahu ("demon") and Ketu ("disconnected") formed once an only celestial body that tried to be united to the Gods without permission; but the God of Storms sent its flaming weapon against him, dividing it in two pieces: Rahu, the "Head of the Dragoon", that crosses skies in search of revenge incessantly, and Ketu, the "Tail of the Dragoon". Sea-Ishi, ascending of the Solar Dynasty, gave light to Kash-Yapa ("that that is the throne"). The Prohibitions describe like a somebody enough prolífico to him; but the dynastic succession only continued through its ten children with Prit-Hivi ("celestial mother").

Like head of the dynasty, Kash-Yapa was also the head of devas ("the brilliants") and took the title of Dyaus-Toot ("shining father"). Along with his consorte and its ten children, the twelve the divine family composed Adityas, Gods that were assigned to a sign of the zodiac and to a celestial body each one.

The celestial body of Kash-Yapa was "the shining star"; Prit-Hivi represented the Earth. Later, they were the Gods whose homologous celestial they were the Sun, the Moon, Mars, Mercury, Jupiter, Venus and Saturn.

With time, the leadership of the pantheon of twelve happened to Varuna, the God of the Celestial Extensions. Varuna was omnipresent and omnisciente; one of the hymns that intoned him to him reads almost like a Biblical psalm:

It is the one that makes shine to the sun in skies,
and the winds that blow are their breath.
It has hollowed the river basins of the rivers;
these flow by their mandate.
He has made the depths of the seas.

Its reign also arrived, more soon or later, to an aim. Indra, the God that killed the "celestial Dragoon", demanded the throne after killing its father. It was the new Gentleman of Cielos and God of Storms. The ray and the thunderclap were their arms, and had like epíteto the one of Sir of the Armies. Nevertheless,

it had to share his dominion with his two brothers. One was Vivashvat, that was the ancestor of Manu, the first Man. The other was Agni ("lighting"), that brought the fire to the Earth from skies, so that the Humanity could use it industrially.

The similarities between the pantheons Vedaic and Greek are obvious. The stories relative to the main deities, as well as the verses that smaller - children deal with multitude of other deities, spouses, daughters, lovers are, evidently, duplicated (or original) of Greek stories. Doubt that does not fit Dyaus ended up meaning Zeus; Dyaus-Toot, Jupiter; Varuna, Uranus; and so on. And, in both cases, the Circle of the Great Gods was always of twelve, does not concern the changes that took place in the divine succession.

How could arise such similarity in two so distant zones, as much in the geographic thing as in the weather?

The experts think that, at some time during the second millenium a.C, a town that spoke an Indo-European language and that had to be trim in the north of Iran or the zone of the Caucasus, it embarked in great migrations. A group went towards the Southeast, to India. The Hindus called Aryans to them ("noble men"). They brought with them the Prohibitions like oral stories, around the 1500 a.C. Another big wave of this Indo-European migration was towards the west, towards Europe. Some gave the return to the Black Sea and entered Europe through Russian steppes. But the main line that followed east town for, along with its traditions and their religion, to arrive at Greece was shortest: Smaller Asia. In fact, some of the oldest Greek cities are not indeed in continental Greece, but in the western end of Smaller Asia.

But, who were these Indo-European that chose Anatolia like home? Little it has in the western knowledge that can throw light on this subject.

Once again, the only source available - in addition to trustworthy-it demonstrated to be the Old Testament. There they found the experts several references to the "Hititas" like the town that lived in mountains of Anatolia. Unlike enemistad that reflects the Old Testament by the cananeos and other neighbors whose customs were considered like a "abomination", the hititas saw like friends and allies them of Israel. Betsabé, wished by king David, was the wife of Urías the hitita, one of the officials of the army of king David. King Salomón, who forged alliances marrying with the daughters of foreign kings, took like spouses to the daughters of an Egyptian Pharaoh and a hitita king. At another moment, an invading Syria army undertakes fled when hearing the rumor that "the king of Israel has taken on salary against us to the kings of the hititas and the kings from the Egyptians". These brief references to the hititas reveal the high esteem in which they were had, among other towns of the zone, the military abilities of those.

When the Egyptian hieroglyphics were deciphered and, later, when the mesopotámicas inscriptions were deciphered, the experts were with numerous references to a "Land of Hatti", that was a great and powerful kingdom of Anatolia. Could not leave to no sign a so important kingdom?

Shielding itself in the keys provided by Egyptian and mesopotámicos texts, the students embarked in a series of excavations in old places of the mountainous regions of Anatolia. And their efforts had compensates: they found real cities, palaces, treasures, real tombs, religious temples, objects, tools, arms and artistic objects of the hititas. But, over everything, they were with many inscriptions, as much in pictográfica writing as in cuneiform. The Biblical hititas had summoned up life.

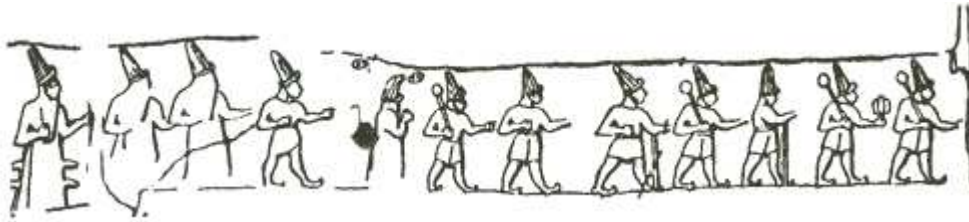
A unique monument that bequeathed the Near East to us of the antiquity is a rock stature that there is in the outside of the old hitita capital (the place is called at the Yazilikaya present time, that in Turk means "enrolled rock"). After passing through porches and sanctuaries, old the devotee one entered an open gallery outdoors, an opening in the middle of a rock semicircle on which they were represented, in procession, all the Gods of the hititas.

Marching from the left there is a long parade of deities, mainly masculine, organized clearly in "companies" of twelve. In the left end, that is to say, at the end of this amazing parade, there are twelve

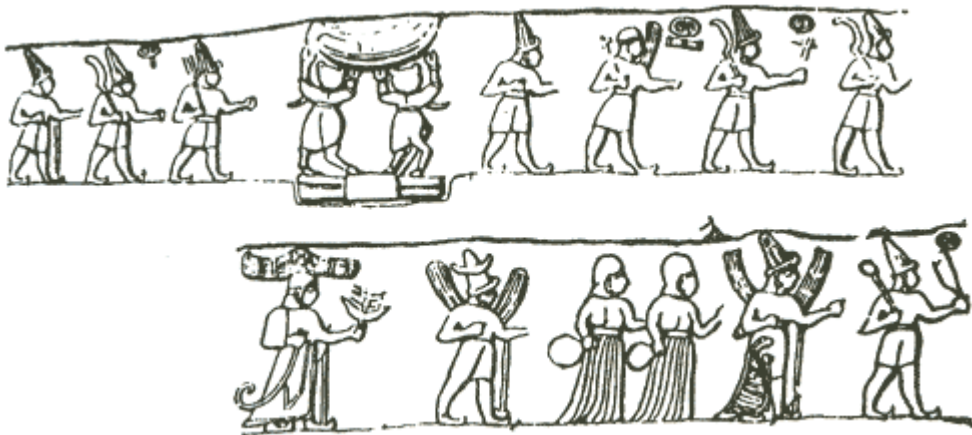
deities that seem identical and that they carry all the same weapon. (Fig 25)



In the group of twelve whom there is in half, some deities seem older, others take diverse arms and are two that are indicated by a divine symbol. (Fig 26)



The third group of twelve (the one of ahead) clearly is constituted by more important the masculine and feminine deities. Their arms and emblems more are varied; four have the divine celestial symbol over them; two have wings. In this group also there are nondivine participants: two bulls that maintain a globe, and the king of the hititas, who wears a cap and that is standing up underneath the emblem of Winged Disco. (Fig 27)



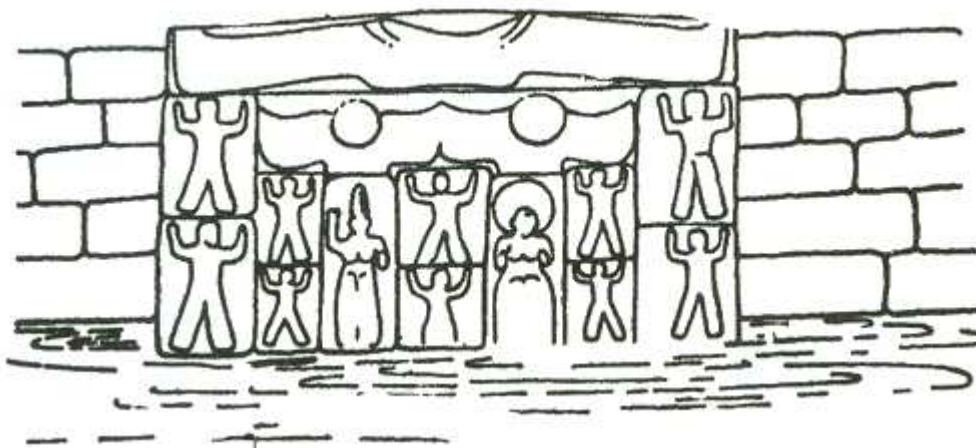
Marching past from the right there were two groups of feminine deities; nevertheless, the statures too much are mutilated to be able to be safe of their original number. Most probable it is than we are not mistaken to the supposition that they also formed two "companies" of twelve.

Both processions, the one of the left and the one of the right, were in a central panel that it represented, with all clarity, to the Great Gods, because all these it was to them high, standing up upon mountains, of the animals, the birds or, even, on shoulders of their divine assistants. (Fig 28)



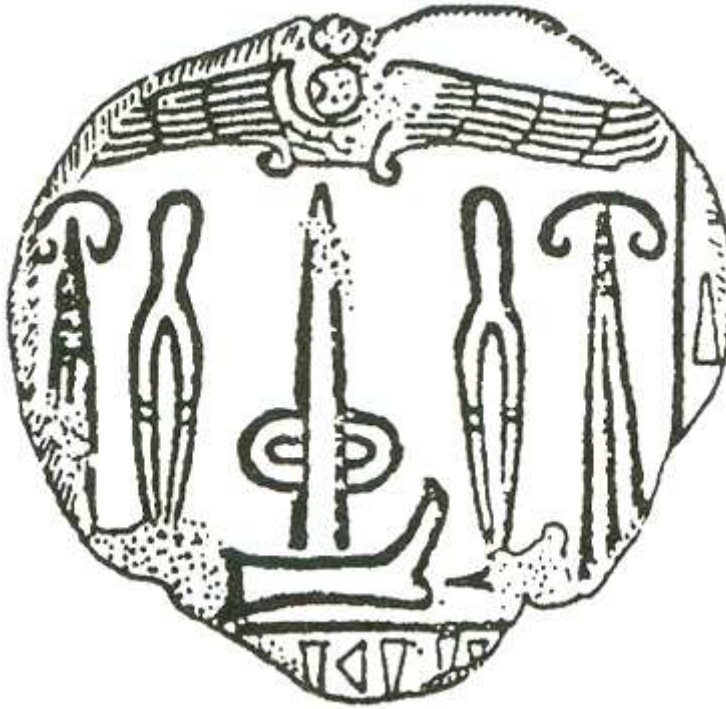
Many efforts invested the experts (for example, **E. Laro-Che**, *Him Panthéon de Yazilikaya*) to determine the hieroglyphic symbols of the representations, as well as, of partially legible texts and the names of Gods that were carved on rocks, the names, titles and papers of the deities that appeared in the procession. But it is clear that the hitita pantheon, also, was governed by the twelve "Olympic ones". The smaller Gods were organized in groups of twelve, and the Great Gods on the Earth were associate with twelve celestial bodies.

But, which the hitita pantheon was governed by "sacred number" twelve, it is confirmed by another monument of this culture, a stone sanctuary found near the present Beit-Zehir. In him, one imagines altogether with all clarity the divine pair surrounded by other ten Gods, adding twelve. (Fig 29)



The archaeological discoveries demonstrate conclusive that the hititas adored Gods that were "of the Sky and the Earth", interrelated to each other and organized in a genealogical hierarchy. They were great Gods "of long ago", that were originally of skies. Its symbol, that in the hitita pictográfica writing meant "divine" or "celestial God", had the aspect of a pair of protection glasses (fig 30), and used to appear on round seals, like part of an object similar to a rocket. (Fig 31)





Certainly, there were other present Gods, not only on the Earth but between the hititas, acting like supreme sovereigns of the Earth, naming to the human kings and instructing them in questions military, international treaties and other subjects.

Heading physically the present hititas Gods there was a called deity Teshub, that meant “the one that blows the wind”. It was, therefore, which the experts call a God of Storms, related to winds, the thunderclap and the ray. Taru was also nicknamed to him (“bull”). Like the Greeks, the hititas also represented some type of cult the bull; and, like Jupiter later, Teshub were represented like God of the Thunderclap and the Ray, mounted on a bull. (Fig 32)



The Hittite texts, like the later Greek legend, relate the battle that it had to confront his deity head with a monster to consolidate his supremacy. A text, called by the experts "the Myth of the Death of the Dragoon", identifies to the adversary of Teshub like the God Yanka. Not being able to defeat to him in the battle, Teshub resorts to the other Gods in search of aid, but only one goddess comes lends attendance to him, and it undoes of Yanka emborrachando it in a celebration.

The experts, recognizing in these stories the origins of the legend of San Jorge and the Dragoon, talk about to the adversary hurt by "the good" God like "the dragoon". But the certain thing is that Yanka means "serpent", and that the towns of the antiquity represented "the bad" God in this way - as it is possible to be seen in the Hittite bas-relief of (fig 33).



As we already said, Zeus also fought not with a “dragoon” but with a God-serpent. As we show more ahead, to these old traditions on the fight between a God of winds and a deity serpentine a deep meaning was attributed to them. Here, nevertheless, we only can stress that the battles between Gods by the divine crown were related in old texts like facts that, unquestionably, had taken place.

A length and conserved épico story well hitita titleholder “the Royalty of the Sky” deals with this subject, the one of the celestial origin of the Gods. The narrator of those events previous to the mortals invokes in the first place to the twelve “powerful Gods of long ago”, so that they listen to his story and they are witnesses of his veracity:

That listens to the Gods that are in the Sky,
and those that are on the dark Earth!
That the powerful Gods of long ago listen.

Being established so the Gods of long ago were as much of the Sky as of the Earth, the epic makes a list of the twelve “powerful ones of long ago”, the ancestors of the Gods; and, once assured his attention, the narrator comes to relate the events that took to that the God that was “king of the Sky” came to “the dark Earth”:

Before, in the old days, Alalu was king of the Sky;
It, Alalu, were seated in the throne.
The powerful Anu, first between the Gods, standing up before
him,
one inclined before his feet, and it put the glass in his hand.
During a total of nine periods, Alalu was king in the Sky.
In the ninth period, Anu fought to him to Alalu.
Alalu was defeated, fled before Anu.
It descended to the dark Earth.
Down, to the dark Earth it was;
in the throne Anu seated.

Therefore, the epic attributes to the usurpation of the throne the arrival of a “king of the Sky” to the Earth. A called God Alalu was forced to leave its throne (in some place of skies), and to flee to save his life, “it descended to the dark Earth”. But that one was not the end. The text continues relating how Anu, as well, was overthrown by a called God Kumarbi (brother of Anu, according to some interpretations).

Doubt that does not fit this epic, written thousand years before the Greek legend was created, was the precursor of the story of the Uranus dethronement at the hands of Crono, and of the dethronement of Crono at the hands of Zeus. The detail of the castration of Crono on the part of Zeus even is in the hitita text, because that is exactly what Kumarbi did to him to Anu:

During a total of nine periods, Anu was king in the Sky;
In the ninth period, Anu had to make battle with Kumarbi.

Anu was able to loosen of Kumarbi and fled.
 Anu fled, rising towards the sky.
 Kumarbi left after him, and it took hold it by the feet;
 it threw downwards of him from skies.
 It bit the genitals, and the "Virilidad to him" of Anu,
 when being combined with the guts of Kumarbi, it was fused like
 the bronze.

According to this old story, the battle did not finish with a total victory. Although castrated, Anu grasped them to flee until its Celestial Dwelling, leaving to Kumarbi with the Earth control. Meanwhile, the "Virilidad" of Anu produced several deities in the guts of Kumarbi, deities that, like Crono in the Greek legend, were forced to release. One of these Gods was Teshub, the supreme God of the hititas.

Sin embargo, iba a haber una batalla épica más antes de que Teshub pudiera reinar en paz.

Al saber de la aparición de un heredero de Anu en Kummiya («morada celestial»), Kumarbi preparó un plan para «crear un rival para el Dios de las Tormentas». «Tomó el báculo con la mano y se puso en los pies un calzado que le hacía rápido como los vientos», y fue desde su ciudad Ur-Kish hasta la morada de la Dama de la Gran Montaña. Cuando llegó,

Se le despertó el deseo;
 durmió con la Dama Montaña;
 su virilidad fluyó dentro de ella.
 Cinco veces la tomó...
 Diez veces la tomó.

¿Acaso Kumarbi era un rjoso? Tenemos razones para creer que había muchas más cosas implicadas en ello. Suponemos que las leyes sucesorias de los dioses eran de tal tipo que un hijo de Kumarbi con la Dama de la Gran Montaña se hubiera podido reivindicar como heredero legítimo al Trono Celestial; y eso explicaría que Kumarbi «tomara» a la diosa cinco y diez veces, con el fin de asegurar la concepción; como, de hecho, así fue, pues tuvo un hijo al que Kumarbi llamó simbólicamente Ulli-Kummi («supresor de Kummiya» -la morada de Teshub).

Kumarbi preveía que la batalla por la sucesión se entablaría en los cielos. Al haber destinado a su hijo para eliminar a los de Kummiya, Kumarbi diría de él:

¡Que ascienda hasta el Cielo por su realeza!
 ¡Que venza a Kummiya, la hermosa ciudad!
 ¡Que ataque al Dios de las Tormentas
 y lo haga pedazos, como a un mortal!
 Que derribe a todos los dioses del cielo.

¿Acaso estas batallas de Teshub en la Tierra y en los cielos tuvieron lugar cuando comenzaba la Era de Tauro, alrededor del 4000 a.C? ¿Era ésta la razón por la cual al vencedor se le concedió la asociación con el toro? Y, por último, ¿hubo alguna conexión entre estos sucesos y el comienzo, por la misma época, de la repentina civilización de Sumer?

No cabe duda de que el panteón y los relatos de los dioses hitita-s tienen sus raíces, ciertamente, en Sumer, en su civilización y en sus dioses.

La historia del desafío de Ulli-Kummi al Trono Divino prosigue con el relato heroico de batallas que, sin embargo, no resultan decisivas. Incluso se da el caso de que la esposa de Teshub, Hebat, intenta suicidarse ante el fracaso de su marido en derrotar a su adversario. Al final, se hace una llamada a las deidades para que medien en la disputa, y se convoca una Asamblea de Dioses, encabezada por un «dios de antaño» llamado Enlil, y otro «dios de antaño» llamado Ea que es convocado para que presente «las viejas tablillas con las palabras del destino», unos antiguos registros que, según parece, ayudarían a zanjar la disputa sobre la sucesión divina.

Pero estos registros no consiguen resolver el conflicto, y Enlil aconseja entonces otra batalla con el aspirante, si bien con la ayuda de algunas armas muy antiguas. «Escuchad, dioses de antaño, vosotros que conocéis las palabras de antaño», dice Enlil a sus seguidores:

¡Abrid los antiguos almacenes
de los padres y los abuelos!
Sacad la lanza de Cobre Viejo
con la que se separó el Cielo de la Tierra;
y que corten los pies de Ulli-Kummi.

¿Quiénes eran los «dioses de antaño»? La respuesta es obvia, pues todos ellos -Anu, Antu, Enlil, Ninlil, Ea, Ishkur- llevan nombres sumerios. Incluso el nombre de Teshub -así como los nombres de otros dioses hititas- se solía escribir con escritura sumeria para denotar su identidad. Por otra parte, los nombres de algunos de los lugares citados en la acción eran también los de antiguos lugares sumerios.

Los estudiosos cayeron en la cuenta de que los hititas adoraban, de hecho, un panteón de origen sumerio, y de que el ruído en el que se desarrollaban los relatos de los «dioses de antaño» era Sumer. Sin embargo, esto era sólo parte de un descubrimiento mucho mayor. No sólo resultaba que la lengua hitita estaba basada en diversos dialectos indoeuropeos, sino que también estaba sujeta a una sustancial influencia acadia, tanto en la manera de hablarla como de escribirla. Dado que el acadio era el idioma internacional del mundo antiguo en el segundo milenio a.C, su influencia sobre el hitita se puede racionalizar de algún modo.

¡Pero lo que provocó un profundo asombro entre los expertos fue el descubrir, durante el transcurso de las labores de desciframiento del hitita, la amplia utilización de signos pictográficos, sílabas e, incluso, palabras completas sumerias! Además, resultaba obvio que el sumerio era el idioma que utilizaban para las enseñanzas superiores. El sumerio, en palabras de **O. R. Gurney** (*The Hittites*), «se estudiaba intensivamente en Hattu-Shash (la capital), donde se han encontrado diccionarios sumerio-hitita... Muchas de las sílabas asociadas con los signos cuneiformes en el período hitita son en realidad palabras sumerias de las que (los hititas) habían olvidado el significado... En los textos hititas, los escribas solían cambiar palabras comunes hititas por sus correspondientes sumerias o babilonias».

Ahora bien, cuando los hititas llegaron a Babilonia, en algún momento antes del 1600 a.C, hacía ya mucho que los sumerios habían desaparecido de la escena de Oriente Próximo. ¿Cómo, entonces, su lengua, su literatura y su religión pudieron dominar otro gran reino en otro milenio y en otra parte de Asia?

El puente, según han descubierto recientemente los expertos, lo estableció otro pueblo: los hurritas.

Citados en el Antiguo Testamento como horitas o joritas («pueblo libre»), dominaron los extensos territorios que se abren entre Sumer y Acad, en Mesopotamia, y el reino de los hititas, en Anatolia. En la parte norte de sus tierras estaban las antiguas «tierras de los cedros», de donde países limítrofes y lejanos obtenían sus mejores maderas. En el este, ocupaban los actuales campos petrolíferos de Iraq; sólo en una ciudad, Nuzi, los arqueólogos no sólo encontraron las habituales estructuras y construcciones, sino también miles de documentos legales y sociales de gran valor. En el oeste, la soberanía y la influencia de los hurritas se extendía hasta la costa mediterránea, y abarcaba a los grandes centros del comercio, la industria y la enseñanza de la época, como Carchemish y Alalakh.

Pero las sedes de su poder, los principales centros de las antiguas rutas comerciales y sus más venerados santuarios se encontraban en el corazón que había «entre los dos ríos», en la bíblica Naharayim. Su capital más antigua (aún por descubrir) estaba en algún lugar a orillas del río Khabur. Su principal centro comercial, junto al río Balikh, era la bíblica Jarán, la ciudad en la que la familia del patriarca Abraham se estableció en su camino desde Ur, en el sur de Mesopotamia, hasta la Tierra de Canaán.

Documentos reales egipcios y mesopotámicos se referían al reino hurrita como Mitanni, y lo trataban en pie de igualdad, como una potencia cuya influencia iba más allá de sus fronteras inmediatas. Los hititas

llamaban a sus vecinos hurritas «Hurri». Sin embargo, algunos expertos han señalado que esta palabra también se podría leer como «Har» y (como **G. Contenau** en *La Civilisation des Hittites et des Hurrites du Mitanni*) han sugerido la posibilidad de que, en el nombre «Harri», «uno ve el nombre 'Ary' o arios de este pueblo».

No hay duda de que los hurritas eran de origen ario o indoeuropeo. En sus inscripciones, invocaban a varias de sus deidades por sus nombres védicos «arios», sus reyes llevaban nombres indoeuropeos y su terminología militar y caballeresca derivaba del indoeuropeo. **B. Hrozný**, que en la década de 1920 dirigió un trabajo para desentrañar los registros hititas y hurritas, fue incluso más lejos al llamar a los hurritas «los más antiguos de los hindúes».

Los hurritas dominaron cultural y religiosamente a los hititas. Los textos mitológicos hititas han resultado ser de procedencia hurrita, e incluso los relatos épicos de los héroes prehistóricos semidivinos eran de origen hurrita. Ya no existen dudas: los hititas adquirieron de los hurritas su cosmología, sus «mitos», sus dioses y su panteón de doce. Esta triple conexión, la que hay entre los orígenes arios, el culto hitita y las fuentes hurritas de estas creencias, está notablemente bien documentada en la oración hitita de una mujer por la vida de su marido enfermo. Dirigiendo sus súplicas a la diosa Hebat, esposa de Teshub, la mujer rezaba:

Oh, diosa del Disco Naciente de Arynna,
mi Señora, Dueña de las Tierras de Hatti,
Reina del Cielo y de la Tierra..
En el país de Hatti, tu nombre es
«Diosa del Disco Naciente de Arynna»;
pero en la tierra que tú hiciste,
en la Tierra del Cedro,
portas el nombre de «Hebat».

Aun con todo esto, la cultura y la religión adoptada y transmitida por los hurritas no era indoeuropea. Ni siquiera su lengua era, realmente, indoeuropea. Indudablemente, había elementos acadios en la lengua, la cultura y las tradiciones hurritas. El nombre de su capital, Washugeni, era una variante del semita resh-eni («donde comienzan las aguas»). Al Tigris le llamaban Aranzakh, que, según creemos, procedería de la frase acadia «río de los cedros puros». Los dioses Shamash y Tashmetum se convirtieron en los hurritas Shimiki y Tashimmetish, y así con otras cosas.

Pero, dado que la cultura y la religión acadias no eran más que una evolución de las tradiciones y creencias originales sumerias, lo que los hurritas absorbieron y transmitieron, de hecho, fue la religión de Sumer. Que éste fuera el caso, se hace evidente por el uso frecuente de nombres divinos, epítetos y signos escritos sumerios.

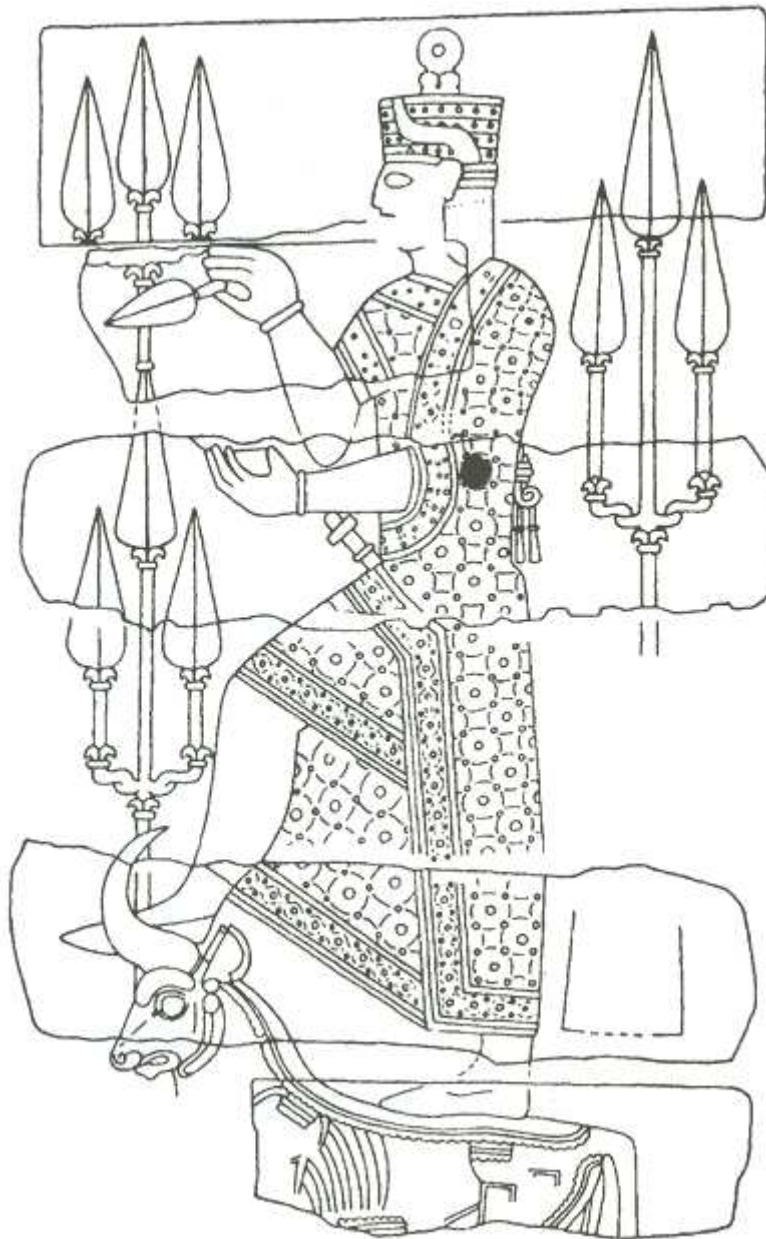
Los relatos épicos, ya ha quedado claro, eran los relatos de Sumer; los «lugares donde moraban» los dioses de antaño eran ciudades sumerias; la «lengua de antaño» era la lengua de Sumer. Incluso el arte hurrita era un duplicado del arte sumerio, tanto en formas como en temas y símbolos.

¿Cuándo y cómo «mutaron» los hurritas a causa del «gen» sumerio?

Las evidencias sugieren que los hurritas, que eran los vecinos septentrionales de Sumer y Acad en el segundo milenio a.C, se mezclaron en realidad con los sumerios durante el milenio anterior. Es un hecho demostrado que los hurritas estaban presentes y activos en Sumer en el tercer milenio a.C, y que tenían posiciones importantes en Sumer durante su último período de gloria, es decir, durante la tercera dinastía de Ur. Existen evidencias que indican que los hurritas dirigían y manejaban la industria del tejido por la cual Sumer (y, en especial, Ur) era famosa en la antigüedad. Los renombrados mercaderes de Ur debieron ser hurritas en su mayoría.

Durante el siglo XIII a.C, por la presión de vastas migraciones e invasiones (entre las que habría que incluir la de los israelitas desde Egipto hasta Canaán), los hurritas se retiraron a la zona septentrional de su reino, establecieron su nueva capital cerca del Lago Van y le pusieron a su reino el nombre de

Urartu («Ararat»). Allí adoraron a un panteón encabezado por Tesheba (Teshub), representándolo como a un dios vigoroso, con un casquete con cuernos, de pie sobre el símbolo de su culto, el toro. (Fig. 34) Su principal santuario tuvo por nombre Bitanu («casa de Anu») y se consagraron a construir su reino, «la fortaleza del valle de Anu».



Y Anu, como veremos, era el Padre de los Dioses sumerio.

¿Y qué hay de la otra avenida por la cual llegaron a Grecia los relatos y el culto de los dioses, la que llegó desde las costas orientales del Mediterráneo, vía Creta y Chipre?

Las tierras que forman hoy Israel, Líbano y el sur de Siria, y que formaban la franja sudoeste del antiguo Creciente Fértil, estaban habitadas por pueblos que podríamos agrupar bajo el nombre de cananeos. Una vez más, todo lo que se sabía de ellos hasta hace poco aparecía en referencias (normalmente adversas) del Antiguo Testamento y de inscripciones fenicias dispersas. Los arqueólogos estaban empezando a conocer a los cananeos cuando, de pronto, dos descubrimientos salieron a la luz: ciertos textos egipcios de Luxor y Saqqara, y, mucho más importante, unos textos históricos, literarios y religiosos desenterrados en un importante centro cananeo. El lugar, llamado en la actualidad Ras Shamra, en la costa siria, era la antigua ciudad de Ugarit.

La lengua de las inscripciones de Ugarit, el cananeo, era lo que los expertos llaman el semita occidental, una rama del grupo de lenguas entre las que se incluyen el primitivo acadio y el actual hebreo. De hecho, cualquiera que conozca el hebreo puede leer las inscripciones cananeas con relativa facilidad. El lenguaje, el estilo literario y la terminología muestran reminiscencias del Antiguo Testamento, y la escritura es la misma que la del hebreo israelita.

El panteón que se revela en los textos cananeos tiene muchas similitudes con el posterior panteón griego. A la cabeza del panteón cananeo, cómo no, hay un dios supremo llamado El, una palabra que era, al mismo tiempo, el nombre personal del dios y el término genérico de «alta deidad». El era la autoridad última en todo tipo de asuntos, tanto humanos como divinos. Ab Adam («padre del hombre») era su título; el Bondadoso, el Misericordioso era su epíteto. Era el «creador de todo lo creado, y el único que podía conceder la realeza».

Los textos cananeos («mitos» para la mayoría de los expertos) representaban a El como a un sabio, un dios anciano que se mantenía al margen de los asuntos cotidianos. Su morada era remota, en la «cabecera de los dos ríos», el Tigris y el Eufrates. Allí debía de estar, sentado en su trono, recibiendo emisarios y contemplando los problemas y las disputas que los otros dioses le presentaban.

Una estela encontrada en Palestina representa a un dios anciano sentado en un trono al que una deidad más joven le sirve una bebida. El dios que está sentado lleva un tocado cónico adornado con cuernos -una marca de los dioses, como ya vimos, desde tiempos prehistóricos- y la escena está dominada por una figura simbólica, una estrella alada, un emblema omnipresente que nos vamos a ir encontrando cada vez más. En términos generales, los expertos aceptan que este relieve escultórico representa a El, el dios supremo cananeo. (Fig. 35)



Sin embargo, El no fue siempre un señor de antaño. Uno de sus epítetos era Tor (que significa «toro»), que, según creen los estudiosos, vendría a hablarnos de sus proezas sexuales y de su papel como Padre de los Dioses. Un poema cananeo titulado «El Nacimiento de los Dioses Benévolo» nos representa a El en la costa (probablemente desnudo), mientras dos mujeres están totalmente hechizadas por el tamaño de su pene. Después, mientras un ave se asa en la playa, El mantiene

relaciones sexuales con las dos mujeres. De este episodio nacen dos dioses, Shahar («amanecer») y Shalem («finalización» o «crepúsculo»).

Éstos no fueron sus únicos hijos, ni siquiera los más importantes (de los que, parece ser, había siete). Su hijo principal fue Baal -una vez más, el nombre personal de la deidad, además del término general que significa «señor». Al igual que hacían los griegos en sus relatos, los cananeos hablaban de los desafíos que solía plantear el hijo a la autoridad y la soberanía de su padre. Al igual que El, su padre, Baal era lo que los estudiosos llaman un Dios de las Tormentas, un Dios del Trueno y del Rayo. El sobrenombre de Baal era Hadad («el agudo»). Sus armas eran el hacha de guerra y la lanza-rayo; su animal de culto, al igual que el de El, era el toro, y, también como El, se le representaba con un tocado cónico adornado con un par de cuernos.

A Baal también se le llamaba Elyon («supremo»), es decir, el príncipe reconocido, el evidente heredero. Pero no había conseguido este título sin luchar, en primer lugar con su hermano Yam («príncipe del mar»), y después con su hermano Mot. Un largo y conmovedor poema, recompuesto a partir de numerosos fragmentos de tablillas, comienza con la llamada al «Maestro Artesano» ante la morada de El «en las fuentes de las aguas, en medio de las cabeceras de los dos ríos»:

A través de los campos de El llega,
entra en el pabellón del Padre de los Años.
Ante los pies de El se inclina, cae,
se postra, rindiendo homenaje.

Se le ordena al Maestro Artesano que erija un palacio para Yam como señal de su ascenso al poder. Envalentonado con esto, Yam envía sus mensajeros a la asamblea de los dioses, para pedir que Baal se postre ante él. Yam da instrucciones a sus emisarios para que se muestren desafiantes y los dioses de la asamblea claudiquen. Hasta El acepta la nueva alineación entre sus hijos. «Ba'al es tu esclavo, Oh Yam», declara.

Sin embargo, la supremacía de Yam no iba a durar demasiado. Armado con dos «armas divinas», Baal lucha con él y lo derrota, para, inmediatamente, ser retado por Mot (su nombre significa «el que hierde»). En este combate, Baal resulta vencido; pero su hermana Anat se niega a aceptar la muerte de Baal como final. «Ella agarró a Mot, el hijo de El, y con una espada lo hendió».

La destrucción de Mot lleva, según el relato cananeo, a la milagrosa resurrección de Baal. Los estudiosos han intentado racionalizar el hecho sugiriendo que el relato era sólo alegórico, que no representaba otra cosa que la lucha anual en Oriente Próximo entre los veranos cálidos y sin lluvias que resecan la vegetación y la llegada de la época de lluvias con el otoño, que revive o «resucita» la vegetación. Pero no hay duda de que el relato cananeo no estaba pensado como una alegoría, que narraba lo que, por aquel entonces, se tenía por hechos ciertos: de qué modo habían luchado entre ellos los hijos de la deidad suprema, y cómo uno de ellos, desafiando a la derrota, se convirtió en el heredero aceptado, provocando la alegría de El:

El, el bondadoso, el misericordioso, se alegra.
Pone los pies en el escabel.
Abre la garganta y ríe;
levanta la voz y grita:
«¡Me sentaré y me pondré cómodo,
reposará el alma en mi pecho;
pues Ba'al el poderoso esta vivo,
pues el Príncipe de la Tierra existe!»

Así pues, Anat, según las tradiciones cananeas, se pone del lado de su hermano el Señor (Baal) en su combate a vida o muerte con el malvado Mot. No deja de ser obvio el paralelismo entre este relato y el de la tradición griega de la diosa Atenea, al lado del dios supremo Zeus en su lucha a vida o muerte con Tifón. Como ya vimos, a Atenea se le llamó «la doncella perfecta», a pesar de haber tenido multitud de amoríos ilícitos.

Del mismo modo, las tradiciones cananeas (que precedieron a las griegas) empleaban el epíteto de «la Doncella Anat», y, a pesar de esto, también hablaban de sus diversos amoríos, en especial, el que mantenía con su propio hermano Baal. Uno de estos textos describe la llegada de Anat a la morada de Baal en el Monte Zafón, y cuenta cómo Baal se apresura en despedir a sus esposas para, después, echarse a los pies de su hermana; ambos se miran a los ojos; se ungen mutuamente los «cuernos»...

Él coge y se aferra a su matriz...

Ella coge y se aferra a sus «piedras»...

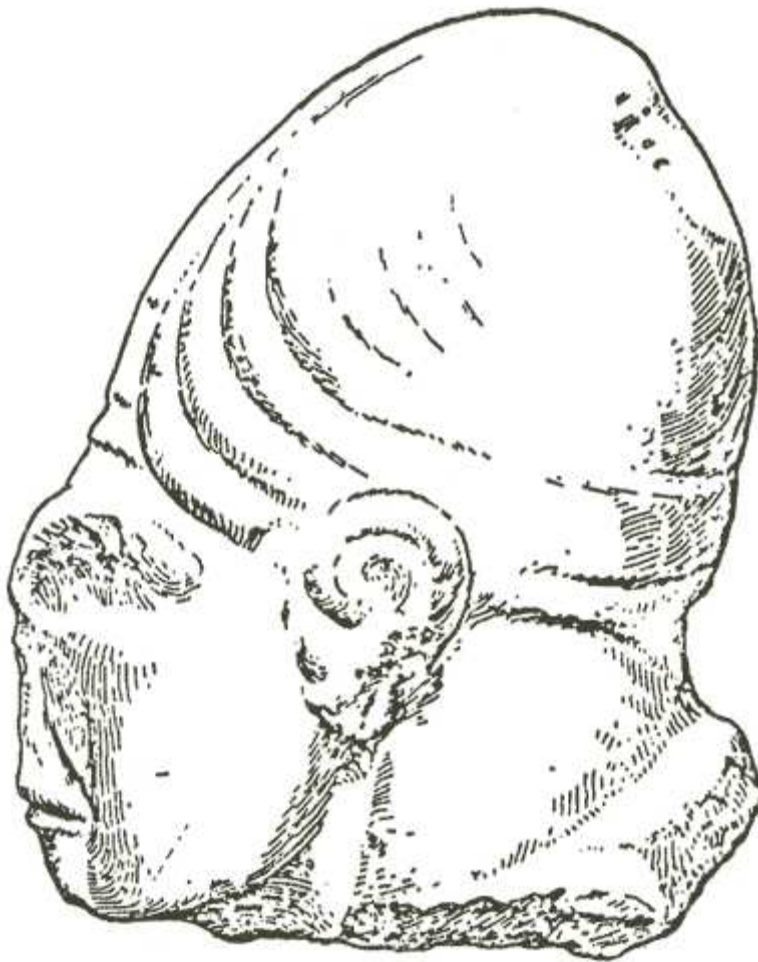
La doncella Anat... está hecha para concebir y dar a luz.

No resulta extraño, por tanto, que a Anat se la representara tan a menudo completamente desnuda, para remarcar sus atributos sexuales, como en la impresión de este sello, en el que vemos a Baal, con casco, combatiendo con otro dios. (Fig. 36)



Como en el caso de la religión griega y de sus precursoras directas, el panteón cananeo tiene también una Diosa Madre, consorte oficial del dios supremo. En este caso, se llamaba Ashera, en un evidente paralelismo con la griega Hera. Astarté (la bíblica Ashtoreth) era la homóloga de Afrodita; su consorte frecuente era Athtar, que estaba relacionado con un brillante planeta, y que, probablemente, tenía su homólogo en Ares, el hermano de Afrodita. Había otras deidades jóvenes, masculinas y femeninas, cuyos paralelismos astrales o griegos son fácilmente conjeturables.

Pero, junto a estas deidades jóvenes, estaban los «dioses de antaño», alejados de los asuntos mundanos, pero accesibles cuando los mismos dioses se metían en problemas serios. Algunas de sus esculturas, aun estando parcialmente dañadas, los muestran con rasgos autoritarios, reconocibles como dioses por su tocado de cuernos. (Fig. 37)



Pero, ¿de dónde sacaron su religión y su cultura los cananeos?

El Antiguo Testamento los considera parte de la familia de naciones camitas, con raíces en las tierras cálidas (que es lo que cam significa) de África, hermanos de los egipcios. Los objetos y los registros escritos desenterrados por los arqueólogos confirman la estrecha afinidad entre ambos, así como las muchas similitudes entre las deidades cananeas y egipcias.

A primera vista, los dioses de Egipto dan la sensación de ser una incomprendible masa de actores sobre un escenario extraño, si nos atenemos a la multitud de dioses nacionales y locales, al ingente número de nombres y epítetos, y a la gran diversidad de sus roles, emblemas y mascotas animales. Pero, si miramos más de cerca, nos daremos cuenta de que, en esencia, no se diferenciaban de los dioses de otras tierras del mundo antiguo.

Los egipcios creían en los Dioses del Cielo y de la Tierra, en Grandes Dioses que se distinguían fácilmente de las multitudes de deidades menores. **G. A. Wainwright** (*The Sky-Religion in Egypt*) resumió las evidencias al demostrar que la creencia de los egipcios en Dioses del Cielo que habían descendido a la Tierra era «sumamente antigua». Algunos de los epítetos de estos Grandes Dioses -el Más Grande de los Dioses, Toro del Cielo, Señor/Señora de las Montañas- resultan familiares.

Aunque los egipcios utilizaban el sistema decimal en sus cálculos, sus asuntos religiosos estaban gobernados por el sexagesimal sesenta sumerio, y los temas celestiales estaban sujetos al divino número doce. Los cielos fueron divididos en tres partes, con doce cuerpos celestiales en cada una de ellas. El más allá se dividió en doce partes. El día y la noche se dividieron en doce horas. Y todas estas divisiones se equipararon con «compañías» de perros que, a su vez, constaban de doce perros cada una.

A la cabeza del panteón egipcio estaba Ra («creador»), que presidía una Asamblea de Dioses que ascendía a doce. Él había llevado a cabo sus increíbles obras de creación en tiempos primitivos, creando a Geb («Tierra») y Nut («cielo»). Después, hizo que crecieran plantas en la Tierra, así como las criaturas que se arrastran; y, finalmente, hizo al Hombre. Ra era un dios celestial invisible que sólo se manifestaba de vez en cuando. Su manifestación era el Aten, el Disco Celestial, representado como un Globo Alado. (Fig. 38)



Según la tradición egipcia, la aparición y las actividades de Ra en la Tierra estaban directamente relacionadas con el trono. Según esta tradición, los primeros soberanos de Egipto no fueron hombres sino perros, y el primer dios que reinó en Egipto fue Ra. Después, Ra dividió el reino, dándole el Bajo Egipto a su hijo Osiris y el Alto Egipto a su hijo Set. Pero Set hizo un plan para derrocar a Osiris y, al final, consiguió darle muerte. Isis, hermana y esposa de Osiris, recuperó el cuerpo mutilado de éste y lo resucitó. Después, Osiris atravesó «las puertas secretas» y se unió a Ra en su sendero celestial; su lugar en el trono de Egipto lo ocupó su hijo Horus, al que, en ocasiones, se le representaba como un dios con alas y cuernos. (Fig. 39)



Aunque Ra era el más elevado en los cielos, en la Tierra era el hijo del dios Ptah («el que desarrolla», «el que forja las cosas»). Los egipcios creían que Ptah había elevado la tierra de Egipto desde debajo de las aguas haciendo diques en el punto donde el Nilo asciende. Decían que este Gran Dios había llegado a Egipto desde algún otro lugar, y que no sólo se estableció en Egipto, sino también en «la tierra montañosa y en la lejana tierra extranjera». De hecho, los egipcios tenían por cierto que todos sus «dioses de antaño» habían venido en barco desde el sur, y se han encontrado muchos dibujos prehistóricos en roca que muestran a estos dioses de antaño -a los que se les distingue por su tocado con cuernos- llegando a Egipto en un barco. (Fig. 40)



La única ruta marítima que llega a Egipto desde el sur es la que viene por el Mar Rojo, y resulta significativo que el nombre egipcio de este mar fuera el de Mar de Ur. En su expresión jeroglífica, el signo de Ur significa «la lejana tierra extranjera en el este», por lo que no se puede descartar que, en realidad, también se estuvieran refiriendo a la sumeria Ur, que se encontraba en esa misma dirección.

La palabra egipcia para «ser divino» o «dios» era NTR, que significa «el que vigila». Curiosamente, éste es el significado exacto del nombre de Sumer: la tierra de «los que vigilan».

La antigua idea de que la civilización pudo haber comenzado en Egipto está descartada en la actualidad. En estos momentos, existen muchas evidencias que indican que la organizada sociedad y civilización egipcia, que comenzó medio milenio o más después de la sumeria, extrajo su cultura, su arquitectura, su tecnología, su escritura y otros muchos aspectos de una elevada civilización de Sumer. Y el peso de la evidencia demuestra también que los dioses de Egipto se originaron también en Sumer.

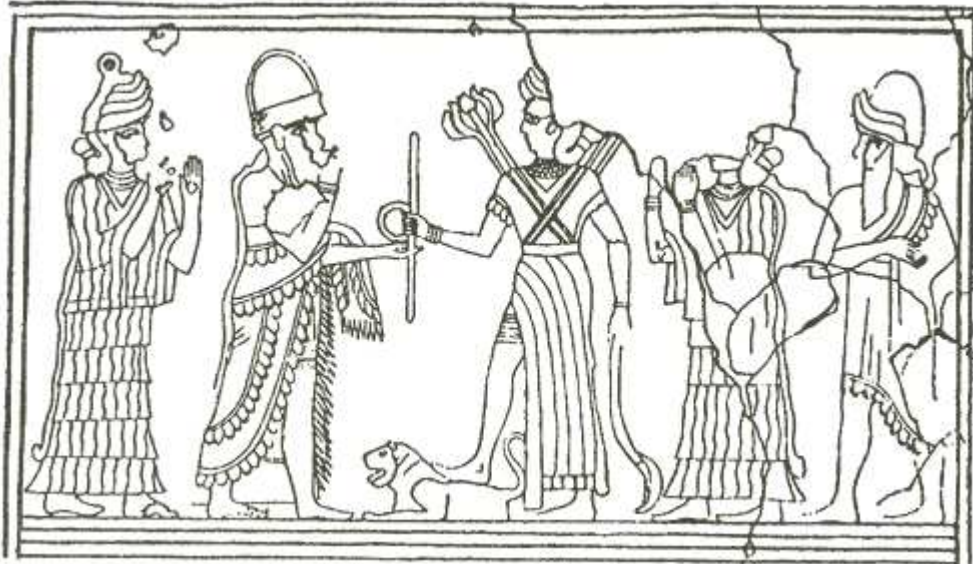
Los cananeos, parientes culturales y sanguíneos de los egipcios, compartieron con ellos los mismos dioses. Pero, situados en la franja de tierra que sirvió de puente entre Asia y África desde tiempos inmemoriales, los cananeos también se vieron sometidos a fuertes influencias semitas o mesopotámicas. Como los hititas en el norte, los hurritas en el nordeste y los egipcios en el sur, los cananeos no podían hacer alarde de un panteón original. Ellos, también, adquirieron su cosmogonía, sus dioses y sus leyendas en otra parte. Sus contactos directos con la fuente sumeria fueron los amontas.

La tierra de los amoritas se encuentra entre Mesopotamia y las tierras mediterráneas del occidente de Asia. Su nombre deriva de la acadia amuru y de la sumeria martu («occidentales»), y no se les trataba como a extraños, sino como a parientes que vivían en las provincias occidentales de Sumer y Acad.

En las listas de funcionarios de los templos en Sumer han aparecido nombres de origen amorita, y cuando Ur cayó ante los invasores elamitas en los alrededores del 2000 a.C, un martu llamado Ishbilra reestableció la monarquía sumeria en Larsa y se propuso, como primer objetivo, recuperar Ur y restaurar allí el gran santuario al dios Sin. «Jefes» amoritas establecieron la primera dinastía independiente en Asiría alrededor del 1900 a.C, y Hammurabi, que le dio grandeza a Babilonia en los alrededores del 1800 a.C, fue el sexto sucesor de la primera dinastía de Babilonia, que era amorita.

En la década de 1930, los arqueólogos se encontraron con la capital de los amoritas, conocida como Mari. En un meandro del Eufrates, donde la frontera de Siria corta el río en la actualidad, las excavadoras sacaron a la luz una importante ciudad cuyos edificios se habían construido y reconstruido una y otra vez entre el 3000 y el 2000 a.C, sobre cimientos que datan de siglos atrás. Entre las ruinas más antiguas había una pirámide escalonada y templos dedicados a las deidades sumerias Inanna, Ninhursag y Enlil.

El palacio de Mari, sólo, ocupaba más dos hectáreas, y disponía de una sala del trono pintada con los más sorprendentes murales, de trescientas habitaciones diferentes, de cámaras de escribas y (lo más importante para un historiador) más de veinte mil tablillas en escritura cuneiforme, con asuntos que van desde la economía, el comercio, la política y la vida social de aquellos tiempos, hasta asuntos militares y de estado, así como, claro está, de la religión de la tierra y de sus gentes. Una de las pinturas murales del gran palacio de Mari representa la investidura del rey Zimri-Lim a manos de la diosa Inanna (a la que los amoritas llamaban Ishtar). (Fig. 41)



Como en el resto de panteones, la deidad suprema, físicamente presente entre los amurru, era un dios del clima o de las tormentas al que llamaban Adad -el equivalente del cananeo Baal («señor»)-y apodaban Hadad. Su símbolo, como sería de esperar, era el rayo.

En los textos cananeos, a Baal se le suele llamar el «Hijo del Dragón». Los textos de Mari hablan también de una deidad aún más antigua llamada Dagan, un «Señor de la Abundancia» que, al igual que El, se le tenía por un dios retirado, que se quejaba de cierta ocasión en que no se le había consultado cómo había que conducirse en determinada guerra.

Entre otros miembros del panteón estaban también el Dios Luna, al que los cananeos llamaban Yerah, los acadios Sin y los sumerios Nannar; el Dios Sol, comúnmente llamado Shamash; y otras deidades cuyas identidades no dejan lugar a dudas de que Mari fue un puente (geográfico y cronológico) que conectó las tierras y los pueblos del Mediterráneo oriental con las fuentes mesopotámicas.

Entre los descubrimientos hechos en Mari, como en cualquier otra parte de las tierras de Sumer, había docenas de estatuas de las mismas gentes: reyes, nobles, sacerdotes, cantantes.

Se les representaba invariablemente con las manos entrelazadas en oración y con la mirada, helada para siempre, dirigida hacia sus dioses. (Fig. 42)



¿Quiénes fueron esos Dioses del Cielo y de la Tierra, divinos y, sin embargo, humanos, encabezados siempre por un panteón o círculo interno de doce deidades?

Hemos entrado en los templos de los griegos y los arios, de los hititas y los hurritas, de cananeos, egipcios y amoritas. Hemos seguido senderos que nos han llevado a través de continentes y mares, y hemos seguido pistas que nos han llevado varios milenios atrás.

Y los corredores de todos los templos nos han llevado hasta una única fuente: Sumer

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4 - SUMER: THE EARTH OF THE GODS

There is no doubt that the “words of long ago”, that during thousands of years constituted the religious language of the superior lessons and writings, were the language of Sumer. And there is no doubt that either the “Gods of long ago” were the Gods of Sumer; nowhere have been registries, stories, genealogies and histories of Gods older than those of Sumer.

If we named and we told these Gods (in its original forms sumerias or later acadias, Babylonian or you would take root), the list ascends by the hundred. But, at the moment at which it is classified to them, it is clear that that was not a dough of divinities. They were headed by a pantheon of Great Gods, governed by an Assembly of Deities, and were related among them. At the moment at which he is excluded nieces, nephews, grandsons and others, a group of deities emerges small and much more coherent where each one plays a role, with certain powers and responsibilities.

The sumerios thought that there were Gods that were “of skies”. The texts that speak of the times of “before the things were created” mention to some of these celestial Gods, like Apsu, Tiamat, Anshar, Kishar. At no moment one says that these Gods never appeared on the Earth. And, if we watched more close by these “Gods”, that existed before the Earth was created, we will occur to account of that were the celestial bodies that compose our Solar System; and, as we will demonstrate, thus the calls referring sumerios myths to these celestial beings were, in fact, precise and scientifically permissible cosmological concepts on the creation of our Solar System.

Also there were Gods smaller than they were “of the Earth”. Their centers of cult were, mostly, cities of provinces; they were not more than local deities. In the best one of the cases, they were in charge of some operations limited - like, for example, the goddess NIN.KASHI (“lady-beer”), that supervised the drink preparation. Of these deities any heroic story does not exist. They did not have impressive arms, and the other Gods did not shake before their orders. They remember to one that group to him of young Gods that marched past the last ones in the stony procession of the hitita city of Yazilikaya.

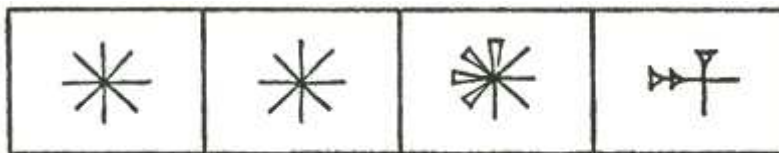
Between both groups they were the Gods of the Sky and the Earth, the calls “old Gods”. These were the “Gods of long ago” of the épicos stories, and, according to the beliefs sumerias, had lowered to the Earth from skies. They were not simple local deities. They were national Gods - or, better still, international Gods. Some of them were present and active in the Earth, even before there were Men in her. In fact, it was considered that the existence of the Man had been the result of a deliberate creative company on the part of these Gods. They were powerful, able of feats that were beyond the capacities or of the understanding of the mortals. And, nevertheless, these Gods not only had human aspect, but that, also, they ate and they drank like them, and they exhibited all type of human emotions, from the love and hatred to loyalty and the infidelity.

Although the papers and the hierarchic position of some of the main Gods could change with the millenia, some of them never lost their encumbrada position and its national and international veneration. As we observe more close by this central group, we will see emerge a dynasty from Gods, a divine family, closely related among them and, nevertheless, bitterly divided.

At the top of this family of Gods of the Sky and the Earth it was AN (or Anu in asirios Babylonian texts/). It was the Great Father of the Gods, the King of the Gods. Its kingdom was the immensity of skies, and its symbol was a star.

In the pictográfica writing sumeria, the sign of a star also had the meaning of An, “skies” and “to be divine” or “God” (descending of An). This meant quadruple of the symbol stayed through the eras, as the writing passed of its pictográfica form sumeria until the cuneiform acadia and the streamlined

Babylonian and would take root. (Fig 43)



AN = Estrella = Cielos = «dios»

From the first times until the cuneiform writing almost vanished - from the fourth millenium a.C to the time of Christ, this symbol preceded the names of the Gods, indicating that the name written in the text was not the one of a mortal, but the one of a deity of celestial origin.

The dwelling of Anu, and the seat of its Royalty, was in skies. There it was where the other Gods of the Sky and the Earth went when personal advice or favors needed, or where they met in assembly to settle disputes between they themselves or to make important decisions. Numerous texts describe the palace of Anu (whose porches were guarded by a God of the Tree of the Truth and a God of the Tree of the Life), as well as their throne, the way in which the other Gods came near him and how they seated in his presence.

The sumerios texts also gathered cases in that to the mortals it was even allowed to raise them the dwelling of Anu, most of the times with the intention of escaping to mortality. One of these stories is the one of Adapa ("model of Man"). He was so perfect and so loyal to the God Ea, that had created to him, that Ea outside arranged everything to it so that taken until Anu. It is then when Ea described to Adapa which was due to hope.

Adapa,
 you are going to go before Anu, the King;
 you will have to take the way towards the Sky.
 When you have ascended until the Sky,
 and you have approached the porch of Anu,
 the "carrier of Life" and the "Cultivator of the Truth"
 they will be standing up in the porch of Anu.

Guidance by its creator, Adapa "until the Sky went... ascended to the Sky and it approached the porch of Anu". But when the possibility of becoming inmortal, Adapa refused to eat the Bread of the Life, thinking that was offered to him the infuriated Anu was offering him poisoned foods. Therefore, it was given back to him to the Earth like priest anointed, but still mortal.

The affirmation sumeria of which also the humans could ascend to the Divine Dwelling in skies finds its echo in the stories of the Old Testament on the ascent to skies of Enoc and of the prophet Elias.

Although Anu lived in a Celestial Dwelling, the sumerios texts speak of occasions in which it lowered to the Earth - or in the days of some important crisis or with occasion of ceremonial visits (in which it went accompanied by his wife ANTU), or (at least, once) to celebrate nuptials of their Earth great-granddaughter IN.ANNA.

Since it did not live on permanent Earth form, it did not seem necessary to give him to exclusive feature to his own city or center of cult; and the dwelling, or "discharge marries" erected for him was in Uruk (the Biblical Erech), dominion of the Inanna goddess. At the present time, in the ruins of Uruk, there is an immense artificial knoll where the archaeologists have found signs of the construction and reconstruction of a great temple, the temple of Anu; here they have been discovered not less than eighteen different layers or steps, which speech of convincing reasons to maintain the temple in this sacred place.

To the temple of Anu E.ANNA was called to him ("house of An"). But this simple name was applied to a structure that, at least in some of its levels, deserves well that we contemplate it. That was, according to sumerios texts, "santo E-Anna, the pure sanctuary". According to the tradition, such Great Gods "had given form to their parts". "Its cornice was as of copper", "their walls touched to the clouds - a mulberry

nobleman"; "it was a House of an irresistible enchantment, with an attractiveness infinitely". And the texts also make the intention of the temple clear, because they call "the House to descend from the Sky".

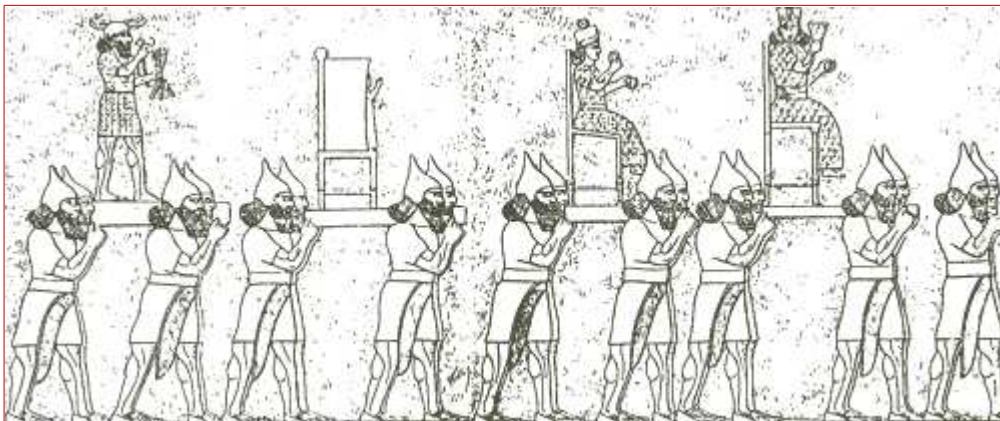
A small board that belonged to a file of Uruk contributes light to us covers the pomp and the boato that accompanied the arrival by Anu and its wife in a "visit of state". Due to the deterioration of the small board, we only can read the relative thing to second half of the ceremonies, when Anu and Antu already were seated in the patio of the temple. The Gods, "exactly in he himself order that before", formed then a procession ahead and behind the carrier of the sceptre. There, the protocol gave the following instructions:

The people of the Country will ignite fires in her houses,
and she will offer banquets to all the Gods...
The guardians of the cities will ignite fires
in the streets and the seats.

The game of both Great Gods also was planned, not only to the day but also to the minute.

In the seventeenth day,
forty minutes after leaving the sun,
the door will be opened before the Gods Anu and Antu,
arriving at its aim its stay, after spending the night.

Although the end of this small board is broken, is another text that describes with all probability the game: the food in the morning, the spells, the handshakes ("to take hold itself of the hands") of the other Gods. Later, the Great Gods were taken to their departure point on bunks with form of thrones on shoulders of the civil employees of the temple. A representation exists would take root of a procession of Gods that, although is quite later in the time, it can give a good idea us of the form in which Anu and Antu were taken during their procession in Uruk. (Fig 44)



Special spells were recited when the procession crossed "the street of the Gods"; soon, other psalms and hymns were sung when they approached "the sacred wharf" and when they arrived "at the dock of the boat of Anu". It was come to the goodbyes and more spells were still recited and sung, "with gestures to raise the hands".

Later, all the priests and civil employees of the temple who had taken to the Gods, directed by the extreme priest, offered a "to begin with" special oration. "Great Anu, that Cielo and the Earth bless to you" they intoned seven times. They prayed by the blessing of the seven celestial Gods and invoked to the Gods that were in the Sky and the Gods that were in the Earth. In conclusion, they in this way gave the goodbye them to Anu and Antu:

That the Gods of the Deep thing
and the Gods of the Divine Dwelling
they bless to you!
That they bless to you to newspaper,

every day, of every month, every year!

Between thousands and the thousands of representations of the old Gods that have been discovered, no seems to represent Anu. And, nevertheless, it to the present time observes from each statue and each picture to us of each king who has had, from the antiquity. Then Anu was not only the Great King, King of the Gods, but also that whose grace the others could be crowned like kings. According to the tradition sumeria, the sovereignty emanated of Anu; and the term to designate the "Royalty" was Anutu ("Anu-eza"). The standards of Anu were the tiara (the divine hairdo), the sceptre (symbol of the power) and the walking stick (symbol of the guide that the shepherd provides).

At the present time, the walking stick of the shepherd can be found more into the hands of bishops than of kings, but the crown and the sceptre continue taking them all those kings who the Humanity has left in its thrones.

The second deity in being able of the pantheon sumerio was EN.LIL. Its name means "gentleman of the airspace", prototype and father of the later Gods of the Storms that headed the pantheons of the old world.

He was the older son of Anu, born in the Celestial Dwelling of his Father. But, at some time from the oldest times, it descended to the Earth and one thus became the main God of Cielo and the Earth. When the Gods met in assembly in the Celestial Dwelling, Enlil presided over the meetings in company of its father. When the Gods met in Earth assembly, they were in the cut of Enlil, in the divine enclosure of Nippur, the city dedicated to Enlil, in addition to being the site where was its main temple, the E.KUR ("house that is like a mountain").

Not only the sumerios had to Enlil by supreme, but also the Gods of Sumer. These called Sovereign to him of All Earth, and made clear that "in the Sky - he is the Prince; In the Earth - he is the Head". Their "words (mandates), in the heights, make shake Skies; down, they cause that the Earth shakes":

Enlil,
 whose mandates arrive far;
 whose "word" is noble and santa;
 whose declarations are invariable;
 that it decrees destinies until the distant future...
 It is them of the Earth incline with pleasure before him;
 the Celestial Gods that are in the Earth
 they are humiliated before him;
 They remain faithfully next to him, according to the instructions.

Enlil, according to the beliefs sumerias, arrived at the Earth long before which the Earth was adapted and it was become civilized. A "hymn to Enlil, the Charitable one" narrates the many aspects of the society and the civilization that would not have gotten to exist but for the instructions of Enlil for "executing their orders everywhere".

Cities would not be constructed, nor would be based towns; stables would not be constructed, nor would rise folds; neither kings would be crowned, nor extreme born priests.

The sumerios texts also say that Enlil arrived at the Earth before the "People from Black Head" - the nickname sumerio to designate to the Humanity was created. During these previous times to the Humanity, Enlil raised to Nippur like particular his or "command post center", to which Sky and Earth were connected through some type of "connection". The sumerios texts called to this connection DUR.AN.KI ("it connects sky-earth") and used the poetic language to relate the first actions of Enlil in the Earth:

Enlil,
 when you indicated the Earth towns divine,
 Nippur you raised like your own city.
 The City of the Earth, the nobleman,

your pure place whose water is sweet.
 You founded Dur-An-Ki
 in center of the four corners of the world.

In those first days, when only the Gods inhabited Nippur and the Man not yet had been created, Enlil knew the goddess that would end up becoming its wife. According to a version, Enlil saw its future fiancée while it was bathing in the brook of Nippur - naked. It was a love at first sight, but not necessarily with marriage in mind:

The Enlil shepherd, who decrees the destinies,
 the one of the Shining Eye, saw it.
 The gentleman speaks to him to her of sexual relations;
 it is not arranged.
 Enlil speaks to him to her of sexual relations;
 it is not arranged:
 "My vagina is too small (she says),
 it does not know of the copula;
 my lips are too small,
 they do not know to kiss."

Pero Enlil did not accept not by answer. Doncella revealed to its Nushku chamberlain its ardent desire to him by "the young person", that was called SUD ("the niñera"), and that lived with their mother in E.RESH ("perfumed house"). Nushku suggested a stroll to him in boat and it brought a Enlil boat to him persuaded to Sud to leave to sail with him and, once they were in the boat, violated it.

The old story tells then that, although Enlil was the head of the Gods, these became infuriated so much reason why it had done that they stopped it and they exiled it to the Inferior World. " Enlil, the immoral one! ", they shouted to him. " Vete of the city" In this version, Sud, embarrassed with the son of Enlil, it followed this one and one married with him. Another version says that Enlil, sorry, looked for the young person and sent to its chamberlain so that it asked his mother the hand to him of the daughter. Of a way or another one, Sud became the wife of Enlil, and this one granted the NIN.LIL title to him ("lady of the airspace").

But what they knew neither he nor the Gods who exiled to him are that the one did not go Enlil the other way around that it seduced Ninlil, but. The certain thing is that Ninlil bathed undresses in the brook following the instructions of his, mother, with the hope of which Enlil, that used to take a walk next to the stream, was noticed of the presence of Ninlil and wished "abrazarte and besarte".

In spite of the form in that they fell in love, Ninlil was had in very high esteem as of the moment at which Enlil gave "the article him of señoría". With an only exception, which, according to we create, had to do with the dynastic succession, more indiscretions are not known Enlil. A found votiva small board in Nippur shows Enlil and Ninlil in its temple while to foods and drink use to them. The small board was ordered by Ur-Enlil, the "Servant of Enlil". (Fig 45)



In addition to being head of the Gods, to Enlil it was had to him by supreme Mr. of Sumer (sometimes called, simply, "the Country") and of the "People of Black Head". A psalm sumerio speaks with veneration of its God:

The Gentleman, who knows the destiny the Country,
 worthy of confidence in its profession;
 Enlil, that knows the destiny Sumer,
 worthy of confidence in its profession;
 Enlil father,
 Gentleman of all earth;
 Enlil father,
 Gentleman of the Mandate Just;
 Enlil father,
 shepherd of the Black Heads...
 of the Mountain of the Dawn
 to the Mountain of the Ocaso,
 there is no another Earth Gentleman;
 only you are King.

The sumerios reverenciaban as much to Enlil from fear as by gratitude. The one was he that made sure that the sentences of the Assembly of are against the Humanity took to effect; the one was its "wind" that blew devastating storms against the offending cities. The one was he that looked for the destruction of the Humanity when Diluvio, but also the one that, when it was peacefully with the human sort, became an amiable God that granted favors, according to a text sumerio, along with went Enlil the one that the knowledge of agriculture gave to the Humanity, the one of the plow and the tip.

Enlil also chose the kings whom they had to govern the Humanity, not like sovereigns, but like servants of the God to which the administration of the divine laws of justice trusted to them. Therefore, the sumerios, acadios and Babylonian kings opened to their inscriptions of car adoration describing how Enlil had called to them to the Royalty. These "calls" - promulgated by Enlil in their own name and the one of their father, Anu- granted legitimacy to him to the governor and delimited their functions. Hammurabi, that recognized Marduk like national God of Babylonia, even affirmed in the preface of its legal code that "Anu and Enlil named me to promote the well-being of the town... to cause that justice prevails in the Earth".

God of the Sky and the Earth, First-born of Anu, Dispensador de Realeza, Executive Head of the Assembly of Gods, Father of Gods and Hombres, Giver of Agriculture, Gentleman of the Airspace... these were some of the attributes of Enlil that spoke of their greatness and its powers. Their "mandates arrived far", their "invariable declarations"; he "decreed the destinies". He had the "connection sky-earth", and from his "impressive city of Nippur" he could "elevate the rays that look for the heart of all earth" - "eyes that Can explore all earth".

Nevertheless, he was as human as any young person able to let itself seduce by a naked beauty; subject to moral laws imposed by the community of the Gods, transgressions that were punished with the exile; and not even he was immune to the complaints of the mortals. , That is known, a case consists at least in which a king sumerio of Ur complained directly to the Assembly of the Gods of which all a series of the evils which Ur and its people had fallen on could be due to the unfortunate fact that "Enlil had given the royalty him to a man I infuriate... who nonera of simiente sumeria".

As we advance, we will be seeing the fundamental paper that Enlil in the divine and mortal subjects of the Earth played, and how their different children fought among them and with others by the divine succession, thus giving origin, without a doubt, to later stories on battles between Gods.

The third Great God de Sumer was another son of Anu; it had two names, E.A and EN.KI. Like his brother Enlil, Ea was, also, a God of the Sky and the Earth, a deity of celestial origin that had lowered to the Earth.

Its arrival to the Earth is related in sumerios texts to a time which the waters of the Persian Gulf entered mainland much more there of which we see nowadays, turning marshy the South part of the country. Ea (the name means, literally, "house-water"), that was masterful in engineering, it planned and it supervised the construction of channels, of docks in the rivers, as well as the drainage of marshes. It enchanted to him to leave to sail by these water obstacles and, of special way, by marshes. As its name indicates, the waters were their home. It constructed his "great house" in the city that founded, to the edge of marshy earth, a called city HA.A.KI ("place of the fish-water"), although also was well-known like E.RI.DU ("home to go from distant spot").

Ea was "Gentleman of Salt waters", the seas and the oceans. The sumerios texts speak repeatedly of a very old time at which the three Great Gods distributed the kingdoms among them. "The seas occurred them to Enki, the Earth Prince", giving therefore "the government him of the Apsu" (the "Deep thing"). Like Gentleman of the Seas, Ea constructed boats that sailed until distant earth, and, in special, to places from where precious metals and semiprecious stones were engaged in.

Older the sumerios cylindrical seals represent Ea like a God surrounded by fluentes rivers in which, sometimes, fish saw themselves. The seals related to Ea, like can be seen here, with the Moon (indicated by its flood), a relation perhaps based on the fact that the Moon causes the tides. There is no doubt, with respect to this astral image, of which to Ea the epiteto of NIN.IGI.KU occurred him ("Sir shine-eye"). (Fig 46)



According to the Sumerian texts, between which an amazing autobiography of he himself Ea is included, this one was born in skies and came to the Earth before there was no population or civilization on the Earth. "When I approached the country, it was flooded to a great extent", it affirms. Later, it comes to describe the series of actions that it undertook to make the inhabitable Earth: it filled to the Tigris river with fresh "waters life givers"; it named a God so that it supervised the construction of channels, to make Tigris and the Euphrates navigable; there and it cleared marshy earth, filling them of fish and making a refuge for birds of all the types, and letting grow reeds that could serve like construction equipment.

Being centered later in the dry Earth, Ea said that he was he who "directed the plow and the yoke... opened the sacred furrows... constructed stables... raised folds". Later, the flatterer text (called by the experts "Enki and the Arrangement of the World") says that it was Ea the God the one that brought to the Earth the arts of the brick elaboration, of the construction of dwellings and cities, of the metallurgy, etc.

Presenting/displaying it like a the greater benefactor of the Humanity, like a the God that brought the civilization, many texts also have it by the main defender of the Humanity in the advice of the Gods. In Sumerian and Akkadian texts on Diluvio, where the origins of the Biblical story are due to look for, one says that Ea was the God that, defying the decision of the Assembly of Gods, allowed to escape of the disaster to a confidence follower ("Mesopotamian Noah").

In fact, texts Sumerian and Akkadian, that, like the Old Testament, adheres to the belief that a God or the Gods created to the Man by means of a conscious and deliberate act, attribute to Ea a key paper in all this. Like scientific head of the Gods, the one was he that designed the method and the process by which the Man had to be created. With such affinity with the "creation" or appearance of the Man, it is not to surprise that it go Ea the one that guided Adapa - the "man model" created by the "wisdom" from Ea - to the dwelling of Anu in skies, defying the determination of the Gods to deny the "eternal life to him" to the Humanity.

Put Ea of the side of the Man simply because it had to do with its creation, or was some other more subjective reason? As we explore texts, we will be whereupon the constant challenges of Ea, as much in human subjects as divine, had like primary target frustrating the decisions or the plans that emanated of Enlil.

The archives are filled with references to the burning jealousy that Ea by its Enlil brother felt. In fact, the other name of Ea (and, perhaps, first) was EN.KI ("Earth Mr."), and the texts that speak of the distribution of the world between the three Gods suggest Ea lost the Earth dominion in please their Enlil brother by the simple method to throw it to luck.

The Gods had narrowed the hands,
they had distributed luck and they had made the divisions.
Then, Anu raised the Sky;
Enlil, the Earth was put under to him.

The seas, surrounded like with a bow,
they occurred to Enki, the Earth Prince.

Even with the bitterness that could feel Ea/Enki with that distribution, it seems that this did not do more than to feed a much more deep resentment. The reason us gives he himself Enki it in its autobiography: he was he, and nonEnlil, the first-born, according to affirms Enki; he was he, therefore, and nonEnlil, the one that had to be inheriting of Anu:

“My father, the king of the universe,
he put to me ahead in the universe...
I am the fertile seed,
generated by the Great Wild Toro;
I am the first-born son of Anu.
I am the Great Brother of the Gods...
I am the one that was born
like first son of the divine Anu.”

If we give by all means that the legal codes that governed the life of the mortals in old the Near East were given by the Gods, we will have to agree upon which the social laws and familiar which they were applied to the men they were a copy of those others that they were applied between the Gods. Found judicial and familiar archives in sites as Mari and Nuzi confirm that the Biblical customs and laws by which the Hebrew patriarchs guided themselves were the same laws which kings and noble by all the Near East of the antiquity were put under. The succession problems that the patriarchs had to confront are, therefore, extremely enlightening.

Abraham, deprived of succession by the apparent sterility of his wife Sara, had a first-born with his servant. Nevertheless, this son (Ismael) was excluded from the patriarchal succession as soon as Sara gave to Abraham a son him, Isaac.

The wife of Isaac, Rebeca, was left pregnant woman of binoculars. Technically, first in being born it was Esaú, a robust subject and of reddish hair. Later, taking hold the heel of Esaú, Jacob left, more refined and preferred by Rebeca. When Isaac, old and average blind person, was on the verge of announcing his testament, Rebeca used a scheme so that the blessing of the succession fell on Jacob instead of on Esaú.

Finally, the successory problems of Jacob came as resulting from that, although this one served to Labán during twenty years to obtain the hand of Raquel, Labán forced to him to marry first with the older sister of Raquel, Plaited esparto rope. She was this one the one that gave to Jacob its first son, Rubén him, and had more children with her - in addition to a daughter and with two concubines. Nevertheless, when finally Raquel gave his own first-born him, Jose, this one became the favourite of Jacob.

At sight of such customs and laws of succession, one can include/understand the conflicting relations between Enlil and Ea/Enki. Enlil, according to all the archives son of Anu and his consorte official, Antu, was the legal first-born. But the distressing moan of Enki: “I am the fertile seed... I am the first-born of Anu”, had to be a declaration in fact. Perhaps was son of Anu, but of another goddess that outside a concubine? The story of Isaac and Ismael, or the history of Esaú and Jacob, could have a previous parallelism in the Celestial Dwelling.

Although Enki seems to have accepted the successory prerogatives of Enlil, some experts see the evidences sufficient as to both show an insistent fight by the power between Gods. **Samuel N. Kramer** titled one of old texts like “Enki and its Inferiority complex”. As we see more ahead, several Biblical stories - the one of Eva and the serpent in the Garden of the Edén, or the one of Diluvio- takes implicit, in their original versions sumerias, the challenges of Enki to the edictos of their brother.

It seems that, in a while certain, Enki decided that its fight by the Divine Throne did not have sense, and put all its persistence in doing that outside a son his - in time of a son of Enlil- the successor of the third generation. And this tried to obtain it, at least at first, with the aid of its sister NIN.HUR.SAG (“lady of the head of the mountain”).

It also was daughter of Anu, but, evidently, not of Antu, and there is another norm of the succession. The students have themselves during the past few years been asking so that as much Abraham as Isaac gave account of the fact that their respective spouses were also their sisters, an affirmation whom an enormous confusion causes, given the Biblical prohibition to maintain sexual relations with a sister. But, as they were unearthed legal documents in Mari and Nuzi, it was being left that a man clear yes that hermanastra could marry with one. And what is more, at the time of taking in consideration to the children from all the spouses, the son born of such wife, when having a fifty percent more of "pure simiente" that the son of one handcuffs without kinship, was the legal heir, as much if it were the first-born as if no. And this was, by the way, which took (in Mari and Nuzi) to the practice to adopt to the wife preferred like "sister", with the purpose of making of its son unquestionable the legal heir.

He was with this hermanastra, Ninhursag, with that Enki looked for to have a son. It also was "of skies", having arrived at the Earth in primitive times. Several texts say that, when the Gods were distributing the Earth among them, to her they gave to the Earth of Dilmun - "a pure place him... a pure earth... a place of most shining". A text to which the students call "Enki and Ninhursag - a Myth of the Paradise" speaks of the trip of Enki to Dilmun with conjugal intentions. Ninhursag - the text remarca one and another time "was single", that is to say, unmarried and without commitment. Although at later times matrona would imagine like a old, had when younger of being very attractive, because the text informs to us without no flesh color into which, when Enki approached her, its single vision "caused that its penis watered its dams".

Giving instructions so that it was left them solo, Enki "spilled semen in the matrix of Ninhursag. It kept semen in her matrix, semen of Enki"; and later, "after nine months of femineidad... it gave to light the border of waters". But she turned out to be a girl. When not obtaining an inheriting man, Enki was decided to make the love with its own daughter. "It embraced It, kissed it; Enki spilled his semen in the matrix". But it, also, gave a daughter him. Then, Enki went to by its granddaughter and it also left it pregnant; but, once again, its descendants were feminine. Decided to stop these excesses, Ninhursag threw a curse on Enki by which this one, after eating plants, fell mortally ill. Nevertheless, the other Gods forced Ninhursag to raise the curse.

Mientras que estos hechos tenían mucho que ver con asuntos divinos, otros relatos de Enki y Ninhursag tienen que ver en gran medida con asuntos humanos; pues, según los textos sumerios, el Hombre fue creado por Ninhursag, siguiendo los procesos y las fórmulas que diseñó Enki. Ella fue la enfermera jefe, la encargada de los servicios médicos; fue por ese papel que la diosa recibió el nombre de NIN.TI (<<dama de la vida>>) (Fig. 47)



Algunos expertos ven en Adapa (el «hombre modelo» de Enki) al bíblico Adama, o Adán. El doble significado del sumerio TI evoca también paralelismos bíblicos, pues ti podía significar tanto «vida» como «costilla», de manera que el nombre de Ninti podía significar tanto «dama de la vida» como «dama de la costilla». La bíblica Eva -cuyo nombre significa «vida»- fue creada a partir de una costilla de Adán, por lo que, también Eva, resultaba ser una «dama de la vida» y una «dama de la costilla».

Como dadora de vida de dioses y del Hombre, se habló de Ninhursag como de la Diosa Madre. Se le apodó «Mammu» -la precursora de «mamá»-, y su símbolo fue el «cortador», el instrumento que usaban las comadronas en la antigüedad para cortar el cordón umbilical después del parto. (Fig. 48)



Enlil, el hermano y rival de Enki, tuvo la buena fortuna de conseguir ese «heredero legítimo» a través de su hermana Ninhursag. El más joven de los dioses en la Tierra que había nacido en los cielos, tenía por nombre NIN.UR.TA («señor que completa la fundación»). Fue «el heroico hijo de Enlil que partió con red y rayos de luz» para luchar por su padre; «el hijo vengador... que lanzaba rayos de luz». (Fig. 49) Su esposa BA.U fue también enfermera o médico; su epíteto era el de «dama que a los muertos devuelve a la vida».



Las antiguas representaciones de Ninurta le muestran sujetando un arma única -sin duda, la que podía disparar «rayos de luz». Los textos antiguos lo aclaman como a un poderoso cazador, un dios luchador famoso por sus habilidades marciales. Pero su combate más heroico no lo entabló en nombre de su padre, sino en el suyo propio. Fue una batalla a gran escala con un dios malvado llamado ZU («sabio»), y que tenía como precio nada menos que el lide-razgo de los dioses en la Tierra; pues Zu había capturado ilegalmente las insignias y los objetos que Enlil había ostentado como Jefe de los Dioses.

Las tablillas que describen estos sucesos están en los inicios del relato, y la narración sólo se hace legible a partir del punto en el que Zu llega al E-Kur, el templo de Enlil. Parece ser que es conocido y que debe de ostentar algún rango, pues Enlil le da la bienvenida, «confiándole la custodia de la entrada a su santuario». Pero el «malvado Zu» iba a pagar su confianza con una traición, la de «la sustracción de la Enlidad» -la toma de posesión de los divinos poderes- «que él albergaba en su corazón».

Para ello, Zu tenía que tomar posesión de determinados objetos, incluida la mágica Tablilla de los Destinos. El astuto Zu dio con la oportunidad cuando Enlil se desvistió para meterse en la piscina en su baño diario, dejando descuidada toda aquella parafernalia.

A la entrada del santuario,
que él había estado observando,
Zu espera el comienzo del día.

Cuando Enlil se estaba lavando con agua pura,
 habiéndose quitado la corona
 y habiéndola depositado en el trono,
 Zu cogió en sus manos la Tablilla de los Destinos,
 se llevó la Enlidad.

Mientras Zu estaba huyendo en su MU (traducido «nombre», pero indica una máquina voladora) hasta un escondrijo lejano, las consecuencias de su audaz acción comenzaron a tener efecto.

Se suspendieron las Fórmulas Divinas;
 la quietud se esparció por todas partes; el silencio se impuso...
 La brillantez del Santuario se desvaneció.

«El Padre Enlil enmudeció». «Los dioses de la tierra se fueron reuniendo uno a uno con las noticias». El asunto era tan grave que incluso se informó a Anu en su Morada Celestial. Anu analizó la situación y concluyó que Zu tenía que ser capturado para que devolviera las fórmulas. Volviéndose «a los dioses, sus hijos», Anu preguntó: «¿Cuál de los dioses castigará a Zu? ¡Su nombre será el más grande de todos!»

Varios dioses, conocidos por su valor, fueron convocados. Pero todos ellos señalaron que, habiéndose hecho con la Tablilla de los Destinos, Zu poseía ahora los mismo poderes que Enlil, de modo que «el que se le enfrente se convertirá en arcilla». Entonces, Ea tuvo una gran idea: ¿Por qué no llamar a Ninurta para que acepte tan desesperado combate?

Los dioses reunidos se percataron de la ingeniosa picardía de Ea. Estaba claro que las posibilidades de que la sucesión cayera en su propia descendencia se incrementarían si Zu era derrotado; pero también resultaría beneficiado si Ninurta resultaba muerto en el proceso. Para sorpresa de los dioses, Ninhursag (en los textos llamada NIN.MAH -«gran dama») se mostró de acuerdo, y, dirigiéndose a su hijo Ninurta, le explicó que Zu no sólo le había robado a Enlil la Enlidad, sino también a él. «Con chillidos de dolor di a luz», gritó, y fue ella la que «aseguré para mi hermano y para Anu» la continuidad de la «Realeza del Cielo». Para que sus dolores no fueran en vano, Ninurta tenía que salir y luchar por la victoria:

Lanza tu ofensiva... captura al fugitivo Zu...
 Que tu aterradora ofensiva se ensañe con él...
 ¡Córtale la garganta! ¡Vence a Zu!...
 Que tus siete Vientos del mal vayan contra él...
 Genera todo el Torbellino para atacarle...
 Que tu Resplandor vaya contra él...
 Que tus Vientos lleven sus Alas hasta un lugar secreto...
 Que la soberanía vuelva a Ekur;
 que las Fórmulas Divinas vuelvan
 al padre que te engendró.

Las diversas versiones de este relato épico nos proporcionan, después, emocionantes descripciones de la batalla que vino a continuación. Ninurta le disparó «flechas» a Zu, pero «las flechas no se podían acercar al cuerpo de Zu... mientras llevara en la mano la Tablilla de los Destinos de los dioses». Las armas lanzadas «se detenían en mitad» de su vuelo. Pero, mientras se desarrollaba la incierta batalla, Ea le aconsejó a Ninurta que añadiera un til-lum a sus armas, y que le disparara en los «piñones», o pequeñas ruedas dentadas, de las «alas» de Zu. Siguiendo su consejo, y gritando «Ala con ala», Ninurta disparó el til-lum en los piñones de Zu. Así alcanzado, los piñones empezaron a desmontarse y las «alas» de Zu cayeron dando vueltas. Zu fue vencido, y las Tablillas del Destino volvieron a Enlil.

¿Quién era Zu? ¿Era, como algunos expertos sostienen, un «ave mitológica»? Evidentemente, podía volar, pero también puede hacerlo hoy en día cualquier persona que coja un avión, o cualquier astronauta que se suba a una nave espacial. También Ninurta podía volar, tan hábilmente como Zu (y, quizás, mejor). Pero él no era un ave de ninguna clase, como dejan patente muchas representaciones que han quedado de él, solo o con su consorte BA.U (llamada también GULA). Más bien, volaba con la

ayuda de una extraordinaria «ave», que se guardaba en el recinto sagrado (el GIR.SU) de la ciudad de Lagash.

Zu no era un «ave»; parece ser que tenía a su disposición un «ave» en la que pudo huir para esconderse. Más bien, fue desde dentro de estas «aves» que los dioses se enfrentaron en su batalla en el cielo. Y no debería de haber duda en cuanto a la naturaleza del arma que, finalmente, hirió al «pájaro» de Zu. Llamada TIL en sumerio y til-lum en asirio, se escribía pictóricamente así: >--->-- , y debió significar entonces lo que til significa, hoy en día, en hebreo: «misil».

Así pues, Zu era un dios -uno de los dioses que intrigó para usurpar la Enlidad; un dios al que Ninurta, como legítimo sucesor, tenía todos los motivos para combatir.

¿Quién era Zu? ¿No sería MAR.DUK («hijo del montículo Puro»), el primogénito de Enki y de su esposa DAM.KI.NA, impaciente por apropiarse, mediante un ardid, de algo que no era legalmente suyo?

Existen razones para creer que, no habiendo podido tener un hijo con su hermana para generar así un contendiente legal para la Enlidad, Enki echó mano de su hijo Marduk. De hecho, cuando a comienzos del segundo milenio a.C. toda la zona de Oriente Próximo se vio sacudida por grandes agitaciones sociales y militares, Marduk fue elevado en Babilonia al estatus de dios nacional de Sumer y Acad. A Marduk se le proclamó Rey de los Dioses, en lugar de Enlil, y se requirió al resto de dioses que le prometieran fidelidad a él y que fueran a residir en Babilonia, donde sus actividades podrían ser fácilmente supervisables. (Fig. 50)



Esta usurpación de la Enlidad (mucho después del incidente con Zu) vino acompañada por un importante esfuerzo babilonio por falsificar los antiguos textos. Se reescribieron y se alteraron los textos más importantes para hacer aparecer a Marduk como Señor de los Cielos, el Creador, el Benefactor, el

Héroe, en vez de Anu, Enlil o, incluso, Ninurta. Entre los textos alterados estaba el «Relato de Zu»; y, según la versión babilonia, fue Marduk (no Ninurta) el que luchó con Zu. En esta versión, Marduk alardeó: «Mahasti moh il Zu» («He aplastado el cráneo del dios Zu»). Así pues, Zu no pudo haber sido Marduk.

Ni tampoco hubiera tenido sentido que Enki, «Dios de las Ciencias», le hubiera dado indicaciones a Ninurta en cuanto a la elección y uso de la mejor arma, si el oponente hubiera sido su propio hijo, Marduk. Enki, a juzgar por su conducta, así como por su recomendación a Ninurta de «corta la garganta de Zu», esperaba ganar algo con el combate, ya que no le importaba quién perdiera. La única conclusión lógica es que también Zu debía de ser, de algún modo, un contendiente legal para la Enlidad.

Esto sólo nos sugiere a un dios: Nanna, el primogénito de Enlil, el que tuvo con su consorte oficial, Ninlil. Pues, si Ninurta fuera eliminado, Nanna sería el siguiente en la línea sucesoria.

Nanna (diminutivo de NAN.NAR -«el brillante») nos resulta más conocido por su nombre acadio (o «semita»): Sin.

Como primogénito de Enlil, se le concedió la soberanía sobre la más conocida ciudad-estado de Sumer, UR («La Ciudad»). Su templo en Ur recibió el nombre de E.GISH.NU.GAL («casa de la semilla del trono»). Desde esa morada, Nanna y su consorte NIN.GAL («gran dama») llevaban los asuntos de la ciudad y sus gentes con gran benevolencia. El pueblo de Ur sentía un gran afecto por sus divinos soberanos, llamando amorosamente a su dios «Padre Nanna», así como con otros apodos cariñosos.

La gente atribuía la prosperidad de Ur a Nanna. Shulgi, un gobernante de Ur (por la gracia del dios) de finales del tercer milenio a.C, describía la «casa» de Nanna como «un gran establo henchido de abundancia», un «lugar opulento de ofrendas de pan», donde se multiplicaban las ovejas y se sacrificaban bueyes, un lugar de dulce música donde sonaban el pandero y el tambor.

Bajo la administración de su dios protector, Nanna, Ur se convirtió en el granero de Sumer, el suministrador de grano, así como de ovejas y ganado vacuno, de templos de todas partes. Un «Lamento por la Destrucción de Ur» nos informa, en negativo, de lo que pudo ser Ur antes de su hundimiento:

En los graneros de Nanna no había grano.
Las comidas nocturnas de los dioses se suprimieron;
en sus grandes comedores, se terminaron el vino y la miel...
En el noble horno del templo, ya no se preparaban bueyes y
ovejas;
el rumor ha cesado en el gran Sitio de los Grilletes de Nanna:
la casa donde se gritaban las órdenes para el buey-
su silencio es sobrecogedor...
El agobiante mortero y su mano yacen inertes...

Las barcas de las ofrendas ya no llevan ofrendas...
No llevan ofrendas de pan a Enlil en Nippur.
El río de Ur está vacío, ya no hay gabarras en él...
No hay pies que recorran sus riberas; grandes hierbas crecen
allí.

Otro lamento, donde se duele por los «rebaños que han sido entregados al viento», por los abandonados establos, por los pastores y vaqueros que se fueron, es de lo más inusual: no fue escrito por la gente de Ur, sino por el mismo dios Nanna y su esposa Ningal. Estos y otros lamentos sobre la caída de Ur desvelan el trauma de un suceso inusual. Los textos sumerios nos informan que Nanna y Ningal dejaron la ciudad antes de que su ruina fuera completa. Fue una salida precipitada, descrita de forma conmovedora.

Nanna, que amaba su ciudad,
partió de la ciudad.

Sin, que amaba a Ur,
no pudo seguir en su Casa.
Ningal...
huyendo de su ciudad por territorio enemigo,
se puso precipitadamente un vestido,
partió de su Casa.

La caída de Ur y el exilio de sus dioses se explicó en los lamentos como la consecuencia de una decisión deliberada de Anu y Enlil. Fue a estos dos a los que Nanna apeló para que cesara el castigo.

Que Anu, el rey de los dioses,
pronuncie: «Es suficiente»;
Que Enlil, el rey de las tierras,
decrete un destino favorable.

Apelando directamente a Enlil, «Sin llevó su dolido corazón a su padre; hizo una reverencia ante Enlil, el padre que le engendró» y le imploró:

Oh, padre mío que me engendraste,
¿hasta cuándo verás con hostilidad
mi reparación?
¿Hasta cuándo?...
Sobre el corazón oprimido que tú has hecho
vacilar como una llama,
por favor, deposita una mirada amable.

, En ninguna parte desvelan los lamentos la causa de la ira de Anu y de Enlil. Pero, si Nanna era Zu, el castigo habría justificado su crimen por usurpación. Pero, de verdad, ¿era Zu?

Ciertamente, pudo haber sido Zu, porque Zu poseía algún tipo de máquina voladora -el «ave» en la cual escapó y con la cual combatió a Ninurta. Los salmos sumerios hablan con adoración de su «Barco del Cielo».

Padre Nannar, Señor de Ur...
cuya gloria en el sagrado Barco del Cielo está...
Señor, hijo primogénito de Enlil.
Cuando en el Barco del Cielo asciendes,
tú eres glorioso.
Enlil ha adornado tu mano
con un cetro eterno
cuando, sobre Ur, en el Barco Sagrado te subes.

Existen evidencias adicionales. El otro nombre de Nanna, Sin, se deriva de SU.EN, que era otra forma de pronunciar ZU.EN. El mismo significado complejo de una palabra de dos sílabas se podía obtener poniendo las sílabas en cualquier orden: ZU.EN y EN.ZU eran palabras «espejo» una de otra. Nanna/Sin como ZU.EN no era otro que EN.ZU («señor Zu»). Así pues, tenemos que llegar a la conclusión de que fue él el que intentó hacerse con la Enlidad.

Ahora podemos comprender por qué, a pesar de la sugerencia de Ea, el señor Zu (Sin) fue castigado, no con la ejecución, sino con el exilio. Tanto los textos sumerios como las evidencias arqueológicas indican que Sin y su esposa huyeron a Jarán, la ciudad hurrita protegida por varios ríos y terrenos montañosos. Vale la pena apuntar que, cuando el clan de Abraham, dirigido por su padre, Téraj, dejó Ur, también se dirigieron a Jarán, donde estuvieron por muchos años en su camino hacia la Tierra Prometida.

Aunque Ur siguió siendo durante todo el tiempo una ciudad dedicada a Nanna/Sin, Jarán debió ser su residencia durante bastante tiempo, pues se hizo a semejanza de Ur; sus templos, sus edificios y sus calles eran casi exactamente iguales. André Parrot (Abraham et son temps) resume las similitudes

diciendo que «todas las evidencias indican que el culto de Jarán no fue más que una réplica exacta del de Ur».

Cuando se descubrió el templo de Sin en Jarán -construido y reconstruido a lo largo del milenio-, durante unas excavaciones que duraron más de cincuenta años, se encontraron dos estelas (dos pilares de piedra conmemorativos) en los que sólo había una inscripción. Era un registro dictado por Adadguppi, una suma sacerdotisa de Sin, sobre cómo rezaba y organizaba el retorno de Sin, pues, algún tiempo antes,

Sin, el rey de todos los dioses,
se enfureció con su ciudad y su templo,
y subió al Cielo.

El hecho de que Sin, disgustado o desesperado, simplemente, «hiciera las maletas» y subiera al Cielo» viene corroborado por otras inscripciones. En éstas, se nos cuenta que el rey asirio Assurbanipal recobró de ciertos enemigos un sagrado «sello cilíndrico del más costoso jaspe» y que «lo mejoró dibujando sobre él una imagen de Sin». Después, inscribió sobre la sagrada piedra «un elogio a Sin, y lo colgó alrededor del cuello de la imagen de Sin». Ese sello pétreo de Sin debió de ser una reliquia de antaño, pues se dice más adelante que «es el sello en el cual su rostro fue dañado en aquellos días, durante la destrucción llevada a cabo por el enemigo».

Se cree que la suma sacerdotisa, que había nacido durante el reinado de Assurbanipal, era también de sangre real. En sus súplicas a Sin, le proponía un práctico «acuerdo»: restablecer los poderes de Sin sobre sus adversarios a cambio de ayudar al hijo de ella, Nabunaid, a convertirse en soberano de Sumer y Acad. Los archivos históricos confirman que, en el año 555 a.C, Nabunaid, entonces comandante de los ejércitos babilonios, fue nombrado por sus colegas militares para el trono. Para esto, se decía que había sido ayudado directamente por Sin. Sucedió, según nos dicen las inscripciones de Nabunaid, «en el primer día de su aparición» que Sin, utilizando «el arma de Anu», fue capaz de «tocar con un rayo de luz» los cielos y aplastar a los enemigos abajo en la Tierra.

Nabunaid mantuvo la promesa que su madre había hecho al dios. Reconstruyó el templo de Sin, el E.HUL.HUL («casa de la gran alegría»), y declaró a Sin como Dios Supremo. Es entonces cuando Sin pudo haber tomado en sus manos «el poder del cargo de Anu, esgrimir todo el poder del cargo de Enlil, asumir el poder del cargo de Ea, tomando así en sus propias manos todos los Poderes Celestiales». Así, derrotando al usurpador Marduk, incluso haciéndose con los poderes del padre de Marduk, Ea, Sin asumía el título de «Creciente Divino» y establecía su reputación como el llamado Dios Luna.

¿Cómo pudo Sin, del que se dice que había vuelto al Cielo disgustado, realizar tales hazañas de vuelta a la Tierra?

Nabunaid, al confirmar que Sin se había «olvidado de su ira... y había decidido volver al templo Ehulhul», confirmó el milagro. Un milagro «que no ha sucedido en el País desde los días de antaño» había tenido lugar: una deidad «ha bajado del Cielo».

Éste es el gran milagro de Sin,
que no ha sucedido en el País
desde los días de antaño;
Que la gente del País
no ha visto, ni ha escrito
sobre tablillas de arcilla, para conservarlo para siempre:
que Sin,
Señor de todos los dioses y diosas,
residiendo en el Cielo,
ha bajado desde el Cielo.

Lamentablemente, no se aportan detalles del lugar y la manera en la cual Sin aterrizó de regreso a la Tierra. Pero sabemos que fue en los campos que rodean Jarán que Jacob, en su viaje desde Canaán para encontrar una novia en el «viejo país», vio «una escalera apoyada en tierra, y cuya cima tocaba

los cielos, y he aquí que los ángeles del Señor subían y bajaban por ella».

Al mismo tiempo que Nabunaid restauraba los poderes y los templos de Nanna/Sin, restauró también los templos y el culto de los hijos gemelos de Sin, IN.ANNA («dama de Anu») y UTU («el resplandeciente»).

Ambos eran hijos de Sin y de su esposa oficial, Ningal, siendo, así, por nacimiento, miembros de la Dinastía Divina. Inanna era, técnicamente, la primogénita, pero su hermano gemelo, Utu, era el hijo primogénito, y, por tanto, el heredero dinástico legal. A diferencia de la rivalidad que existía en el caso, similar, de Esaú y Jacob, los dos niños divinos crecieron muy unidos entre sí. Compartían experiencias y aventuras, se ayudaban mutuamente, y cuando Inanna tuvo que elegir marido entre dos dioses, fue a su hermano en busca de consejo.

Inanna y Utu habían nacido en tiempos inmemoriales, cuando sólo los dioses habitaban la Tierra. La ciudad-dominio de Utu, Sippar, estaba entre las primeras ciudades que habían establecido los dioses en Sumer. Nabunaid decía en una inscripción que, cuando emprendió la reconstrucción del templo de Utu, E.BABBARA («casa resplandeciente»), en Sippar:

Busqué su antigua plataforma-cimiento,
y profundicé dieciocho codos en el suelo.
Utu, el Gran Señor de Ebabbara...
me mostró personalmente la plataforma-cimiento
de Naram-Sin, hijo de Sargón, que durante 3.200 años
ningún rey antes que yo había visto.

Quando la civilización floreció en Sumer, y el Hombre se unió a los dioses en el País Entre los Ríos, Utu estaba relacionado, principalmente, con la ley y la justicia. Varios códigos legales primitivos, aparte de acogerse a Anu y a Enlil, se presentaron también en busca de aceptación y adhesión, porque fueron promulgados «de acuerdo con la palabra verdadera de Utu». El rey babilonio Hammurabi inscribió su código legal en una estela en cuya parte superior se le representó a él recibiendo las leyes de manos del dios. (Fig. 51)



Muchas tablillas descubiertas en Sippar atestiguan la reputación de la ciudad en tiempos antiguos como lugar de leyes justas y buenas. Algunos textos representan al mismo Utu juzgando a dioses y hombres; Sippar fue, de hecho, la sede del «tribunal supremo» de Sumer.

La justicia por la que abogaba Utu recuerda al Sermón de la Montaña que se registró en el Nuevo Testamento. Una «tablilla de sabiduría» sugería que el siguiente comportamiento complacía a Utu:

Ni siquiera hagas daño a tu oponente;
al que te haga mal recompénsale con bien.
Hasta a tu enemigo, que se haga justicia...
No dejes que tu corazón sea inducido a hacer el mal...
Al que pida limosna,
dale alimentos para comer, dale vino para beber...
Sé servicial; haz el bien.

Por garantizar la justicia e impedir la opresión -y, quizás, por otras razones, como veremos más adelante-, Utu fue considerado el protector de los viajeros. Sin embargo, los epítetos más habituales y duraderos que se le aplicaron a Utu tenían que ver con su resplandor. Desde tiempos muy antiguos, se le llamó Babbar («el resplandeciente»). Era «Utu, el que derrama una gran luz», el que «ilumina Cielo y Tierra».

Hammurabi, en su inscripción, llama al dios por su nombre aca-dio, Shamash, que en lenguas semitas significa «Sol». De ahí, que los expertos aceptaran que Utu/Shamash fuera el mesopotámico Dios Sol. Más adelante, mostraremos que, aunque a este dios se le asignara el Sol como homólogo celeste, hubo otro motivo para afirmar que «derramaba una brillante luz» cuando llevaba a cabo las tareas que le había asignado su abuelo Enlil.

Del mismo modo en que los códigos legales y los archivos judiciales son los certificados humanos de la presencia real entre las antiguas gentes de Mesopotamia de una deidad llamada Utu/Shamash, existen también innumerables inscripciones, textos, ensalmos, oráculos, oraciones y representaciones que atestiguan la existencia y la presencia física de la diosa Inanna, cuyo nombre acadio era Ishtar. Un rey de Mesopotamia del siglo xiii a.C. decía haber reconstruido su templo en la ciudad de su hermano, Sippar, sobre unos cimientos que, en aquel momento, tenían ochocientos años de antigüedad. Pero en su ciudad central, Uruk, los relatos sobre ella se remontaban a los tiempos de antaño.

Conocida por los romanos como Venus, por los griegos como Afrodita, Astarté para los cananeos y los hebreos, Ishtar o Eshdar para los asirios, babilonios, hititas y otros pueblos de la antigüedad, Inanna, Innin o Ninni para los acadios y los sumerios, o por otros de sus muchos apodosos o epítetos, ella fue, en todas las épocas, la Diosa de la Guerra y la Diosa del Amor, una mujer feroz y hermosa que, aun siendo nada más que la bisnieta de Anu, se ganó por sí misma y para sí misma un lugar importante entre los Grandes Dioses del Cielo y de la Tierra.

Como una diosa joven que era, al menos en apariencia, tenía asignado un dominio en una tierra lejana al este de Sumer, la Tierra de Aratta. Fue allí donde «la noble, Inanna, reina de todo el país», tuvo su «casa». Pero Inanna tenía ambiciones mayores. En la ciudad de Uruk se erguía el gran templo de Anu, ocupado por éste sólo durante sus ocasionales visitas de estado a la Tierra; e Inanna puso sus ojos en esta sede del poder.

Las listas de reyes sumerios dicen que el primer soberano no divino de Uruk fue Meshkiaggasher, hijo del dios Útu a través de una madre humana. A él le sucedió su hijo Énrnerkar, un gran rey sumerio. Inanna, por tanto, era la tía abuela de Enmerkar; y no tuvo demasiadas dificultades para persuadir a su sobrino nieto de que ella debía ser en verdad la diosa de Uruk, más que de la remota Aratta.

Un largo y fascinante texto llamado «Enmerkar y el Señor de Aratta» dice que Enmerkar envió emisarios a Aratta, utilizando todos los argumentos posibles en una «guerra de nervios», para obligar a Aratta a someterse, porque «el señor Enmerkar, que es el servidor de Inanna, la hizo reina de la Casa de Anu». El poco claro final del relato épico insinúa un final feliz: aunque Inanna se mudó a Uruk, «no

abandonó su Casa en Aratta». Que terminara convirtiéndose en una «diosa itinerante» tampoco sería improbable, pues Inanna/Ishtar se la conoce en otros textos por ser una arriesgada viajera.

La ocupación del templo de Anu en Uruk no podría haber tenido lugar sin el conocimiento y el consentimiento de éste; y los textos nos dan unas marcadas pistas sobre cómo se obtuvo ese consentimiento. Inanna no tardó en ser conocida como «Anunitum», un apodo que significa «amada de Anu». A ella se refieren en los textos como «la sagrada amante de Anu»; y de todo esto se desprende que Inanna no sólo compartió el templo de Anu, sino también su cama -cada vez que venía a Uruk, o en las ocasiones en que ella subía a su Morada Celestial.

Después de maniobrar hasta conseguir la posición de diosa de Uruk y señora del templo de Anu, Ishtar recurrió al fraude para potenciar la posición de Uruk, así como sus propios poderes. Lejos, Eufrates abajo, estaba la antigua ciudad de Eridú -el centro de Enki. Siendo conocedora de los grandes conocimientos del dios en todo tipo de artes y ciencias de la civilización, Inanna tomó la decisión de rogar, pedir prestados o robar estos secretos. Intentando utilizar, obviamente, sus «encantos personales», Inanna se las ingenió para visitar a su tío abuelo, Enki, a solas. Este hecho no le pasó desapercibido a Enki, que instruyó a su maestresala para que preparara cena para dos.

Ven Isimud, mi maestresala, escucha mis instrucciones;
te he de decir algo, ten en cuenta mis palabras:
La doncella, completamente sola, ha dirigido sus pasos hacia el
Abzu...
Que la doncella entre en el Abzu de Eridú,
dale de comer pasteles de cebada con mantequilla,
escánciale agua fría que refresque su corazón,
dale de beber cerveza...

Feliz y bebido, Enki estaba preparado para hacer cualquier cosa que le pidiese Inanna, y ésta, audazmente, le pidió las fórmulas divinas, que eran la base de una elevada civilización. Enki le dio alrededor de un centenar de ellas, entre las que estaban las fórmulas divinas pertenecientes al señorío supremo, la Realeza, las funciones sacerdotales, las armas, los procedimientos legales, la escribanía, el trabajo de la madera e, incluso, el conocimiento de los instrumentos musicales y de la prostitución del templo. Para cuando Enki despertó y se dio cuenta de lo que había hecho, Inanna ya estaba volviendo a Uruk. Enki ordenó perseguirla con sus «terribles armas», pero fue en vano, pues Inanna se había ido a toda velocidad en su «Barco del Cielo».

Con bastante frecuencia, se representa a Ishtar como a una diosa desnuda; haciendo gala de su belleza, hay veces en que incluso se la representaba levantándose las faldas para mostrar las partes bajas de su anatomía. (Fig. 52)



Gilgamesh, soberano de Uruk alrededor del 2900 a.C, en parte humano y en parte divino, por ser hijo de hombre y diosa, también fue objeto de la seducción de Inanna, aun cuando, por aquel entonces, ella ya tenía un esposo oficial. Habiéndose lavado después de una batalla y habiéndose puesto «un manto con flecos, sujeto con una faja»,

La gloriosa Ishtar posó sus ojos en su belleza.
 «¡Ven, Gilgamesh, sé tu mi amante!
 Ven, dame tu fruto.
 Tú serás mi macho, yo seré tu hembra.»

Pero Gilgamesh sabía con quién estaba tratando. «¿A cuál de tus amantes amaste para siempre?», le preguntó. «¿Cuál de tus acompañantes te complació en todo momento?» Y, recitando una larga lista de sus amoríos, Gilgamesh se negó a complacerla.

Con el transcurso del tiempo, a medida que asumía rangos más elevados en el panteón, y con la responsabilidad de los asuntos de estado, Inanna/Ishtar comenzó a mostrar más cualidades marciales, y a menudo se la representó como una Diosa de la Guerra, armada hasta los dientes. (Fig. 53)



Las inscripciones dejadas por los reyes asirios relatan cómo iban a la guerra por ella y bajo sus órdenes, cómo les aconsejaba directamente cuándo esperar y cuándo atacar, cómo, en ocasiones, marchaba a la cabeza de los ejércitos, y cómo, en al menos una ocasión, concedió una teofanía y se apareció ante todas las tropas. A cambio de su lealtad, ella les prometía a los reyes larga vida y éxito. «Desde una Cámara Dorada en los cielos te vigilaré», les aseguraba.

¿Acaso se convirtió en una amargada guerrera debido a que, también ella, pasó por malos momentos con el ascenso de Marduk a la supremacía? Nabunaid dice en una de sus inscripciones: «Inanna de Uruk, la exaltada princesa que moraba en una nao dorada, que montaba sobre un carro de batalla del cual tiraban siete leones -los habitantes de Uruk cambiaron su culto durante el gobierno del rey Erba-Marduk, quitaron su nao y soltaron su tiro». Inanna, según informaba Nabunaid, «tuvo que dejar, enfurecida, el E-Anna, y permaneció desde entonces en un lugar indecoroso» (que no nombra). (Fig. 54)



Buscando, quizás, combinar el amor con el poder, la muy cortejada Inanna eligió a su marido, DU.MU.ZI, un hijo menor de Enki. Muchos textos antiguos tratan de los amores y las peleas de ambos. Algunos de ellos son canciones de amor de gran belleza y vivida sexualidad. Otros nos cuentan cómo Ishtar, a la vuelta de uno de sus viajes, se encontró a Dumuzi divirtiéndose en su ausencia. Ella se las compuso para capturarlo y hacerlo desaparecer en el Mundo Inferior -un dominio gobernado por su hermana RESH.KLGAL y su consorte NER.GAL. Algunos de los textos súmeros y acadios más famosos tratan del viaje de Ishtar al Mundo Inferior en busca de su desterrado amado.

De los seis hijos conocidos de Enki, tres fueron protagonistas de distintos relatos sumerios: el primogénito Marduk, que, con el tiempo, usurpó la supremacía; Nergal, que se convirtió en soberano del Mundo Inferior; y Dumuzi, que se casó con Inanna/Ishtar.

Enlil también tuvo tres hijos que jugaron importantes papeles tanto en asuntos divinos como humanos: Ninurta, que, por ser hijo de Enlil y de su hermana Ninhursag, era su sucesor legal; Nanna/Sin, primogénito de Enlil con su esposa oficial Ninlil; y un hijo menor de Ninlil llamado ISH.KUR («montañoso», «lejana tierra montañosa»), al que, con más frecuencia, se le llamaba Adad («amado»).

Como hermano de Sin y tío de Utu e Inanna, Adad parece haberse sentido más en casa con ellos que en su propia casa. Los textos sumerios los sitúan juntos constantemente. En las ceremonias relacionadas con la visita de Anu a Uruk también se habla de los cuatro como un grupo. Un texto, en el que se describe la entrada en la corte de Anu, afirma que a la sala del trono se llegaba a través del «pórtico de Sin, Shamash, Adad e Ishtar». Otro texto, publicado por primera vez por V. K. Shileiko (Academia Rusa de la Historia de las Culturas), describe poéticamente a los cuatro mientras se retiran juntos por la noche.

Entre Adad e Ishtar parece haber habido la mayor de las afinidades, e incluso se les suele representar a los dos juntos, como en este relieve en el que se muestra a un soberano asirio que es bendecido por Adad (que sostiene el anillo y el rayo) y por Ishtar, que sujeta su arco. (La tercera deidad está demasiado mutilada como para ser identificada.) (Fig. 55)



¿Fue esta «afinidad» algo más que una relación platónica, a la vista del «talante» de Ishtar? Conviene señalar que en el bíblico Cantar de los Cantares, la juguetona muchacha llama a su amante *do* -palabra que significa tanto «amante» como «tío». Por tanto, ¿se le dio a Ishkur el nombre de Adad -una derivación de la palabra sumeria DA.DA- debido a que el tío era el amante?

Pero Ishkur no era sólo un playboy; era un dios poderoso, dotado por su padre Enlil con los poderes y prerrogativas de un dios de las tormentas. Como tal, se le reverenció como el hurrita/hitita Teshub y el urarteo Teshubu («el que sopla el viento»), el amorita Ramanu («tronador»), el cananeo Ragimu («el que envía el granizo»), el indoeuropeo Buriash («hacedor de luz»), el semita Meir («el que ilumina» los cielos). (Fig. 56)



Una lista de dioses que se conserva en el Museo Británico, según **Hans Schlobies** (*Der Akkadische Wettergott in Mesopotamien*), aclara que Ishkur era, ciertamente, un señor divino en tierras muy lejanas

de Sumer y Acad. Como los textos sumerios revelan, esto no fue un accidente. Parece ser que Enlil envió deliberadamente a su hijo menor para que se convirtiera en la «Deidad Residente» en las tierras montañosas del norte y el oeste de Mesopotamia.

¿Por qué Enlil alejó de Nippur a su hijo más joven y amado? Se han encontrado diversos relatos épicos sumerios en los que se habla de las discusiones e, incluso, de las sangrientas luchas entre los dioses más jóvenes. En muchos sellos cilindricos se representan escenas de dioses combatiendo entre sí (Fig. 57); da la impresión de que la rivalidad original entre Enki y Enlil siguió adelante y se intensificó entre sus hijos, con ocasionales enfrentamientos también entre hermanos -un relato divino de Caín y Abel. Algunas de estas batallas se llevaron a cabo contra una deidad llamada Kur -con toda probabilidad, Ishkur/Adad. Esto podría explicar por qué Enlil estimó oportuno conceder a su hijo menor un lejano dominio, para mantenerle al margen de las peligrosas batallas sucesorias.



La posición de los hijos de Anu, Enlil y Enki, y de sus descendientes, en el linaje dinástico emerge con toda claridad a través de un dispositivo sumerio único: la asignación de un rango numérico a ciertos dioses. El descubrimiento de este sistema revela también la afirmación en el Gran Círculo de Dioses del Cielo y de la Tierra en el momento del florecimiento de la civilización sumeria. Nos encontraremos con que este Panteón Supremo estaba compuesto por doce deidades.

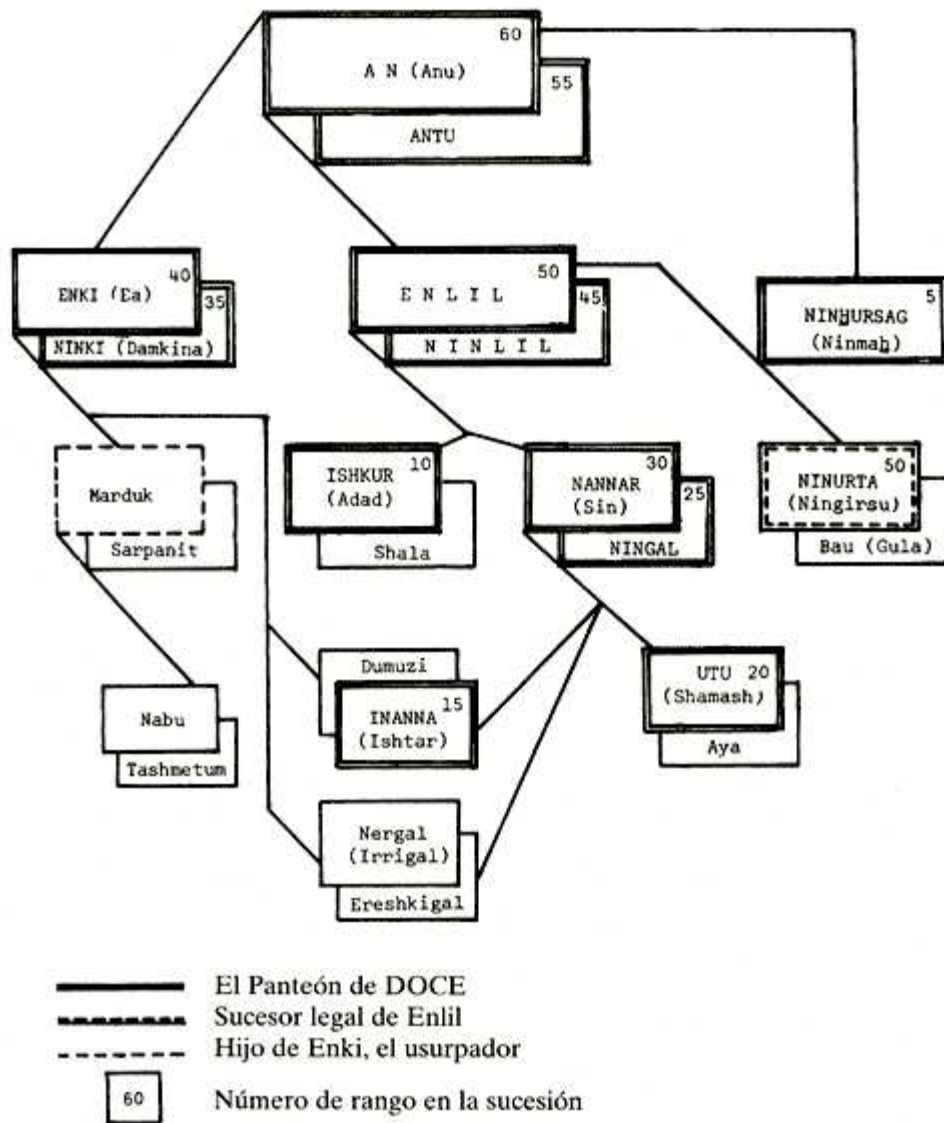
La primera pista de que se estaba aplicando un sistema numérico criptográfico a los Grandes Dioses llegó con el descubrimiento de que los nombres de los dioses Sin, Shamash e Ishtar eran a veces sustituidos en los textos por los números 30,20 y 15 respectivamente. La unidad más alta del sistema sexagesimal sumerio -el 60- se le asignaba a Anu; Enlil «era» el 50; Enki, el 40; y Adad, el 10. El número 10 y sus seis múltiplos dentro del número principal 60 se les asignaban a deidades masculinas, y parecería plausible que los números terminados en 5 se les asignaran a deidades femeninas. A partir de aquí, nos encontramos con la siguiente tabla criptográfica:

Masculino

60 - Anu 50 - Enlil 40 - Ea/Enki 30 - Nanna/Sin 20 - Utu/Shamash 10 - Ishkur/Adad
6 deidades masculinas

Femenino

55 - Antu 45 - Ninlil 35 - Ninki 25 - Ningal 15 - Inanna/Ishtar 5 - Ninhursag
6 deidades femeninas



No debería de sorprendernos que a Ninurta se le asignara el número 50, como a su padre. En otras palabras, su rango dinástico se transmitía en un mensaje criptográfico: si Enlil se va, tú, Ninurta, ocupas su lugar; pero, hasta entonces, no eres uno de los Doce, pues el rango del «50» está ocupado.

Tampoco debería de sorprendernos saber que, cuando usurpó la Enlidad, Marduk insistiera en que los dioses le otorgaran «los cincuenta nombres», dando a entender que el rango del «50» ahora era suyo.

Hubo otros muchos dioses en Sumer -hijos, nietos, sobrinas y sobrinos de los Grandes Dioses; hubo también varios centenares de dioses «de base», llamados annunaki, a los que se les asignaban -por decirlo así- «tareas generales». Pero sólo doce componían el Gran Círculo. Ellos, sus relaciones familiares y, por encima de todo, la línea de sucesión dinástica se pueden consultar mejor si los observamos en un diagrama:

[Regresar](#)

5 - THE NEFILIM: THE TOWN OF THE IGNEOUS ROCKETS

The sumerios and acadios texts do not leave place to doubts that the people of the Near East of the antiquity had them by the way Gods of the Sky and of the Earth they were able to rise in the air and to ascend to skies, as well as to cross Earth skies voluntarily.

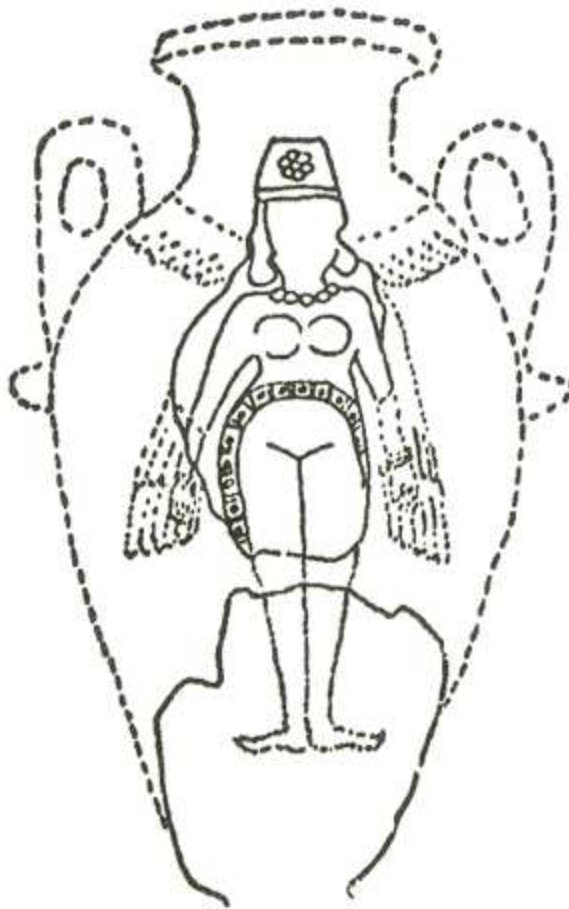
In a text that deals with the violation of Inanna/Ishtar on the part of somebody not identified, this one justifies its action in this way:

A day my Reina,
after crossing the sky, to cross the earth
Inanna,
after crossing the sky, to cross the earth
after crossing Elam and Shubur,
after crossing...
Hieródula arrived tired, fell asleep.
I saw from the end of my garden;
I kissed it, copulé with her.

The same Inanna, of which one says here that it crossed skies of many and distant earth - feat that could only have made flying, spoke in another occasion of its flight. In a text that **S. Langdon** (in *Revue d'Assyriologie ET d'Archéologie Orientale*) titled "the Classic Liturgy of Innini", the goddess laments its expulsion of the city. Following the instructions of Enlil, an emissary, who "brought the word of the Sky", it entered the room of the throne of the queen, "his dirty hands put on my" and, after other indignities:

To me, from my temple,
they forced to me to fly;
reina I am that, of my city,
as a bird forced to me to fly.

This capacity of Inanna, capacity which also they show others of the main Gods, used to reflect it the old artists representing the Gods - anthropomorphic in all the other aspects, since we have already seen with wings. The wings, as it is possible to be seen in numerous representations, did not comprise of the body - they were not natural wings, but, rather, decorative adding of the clothes of the God. (Fig 58)



Inanna/Ishtar, whose trips after loving adventures are mentioned in many old texts, was transferred between its first and distant dominion in Aratta and dwelled coveted his in Uruk. It visited Enki in Eridú and Enlil in Nippur, as well as its Utu brother in his headquarters of Sippar. But its more famous trip was the one than it did to the Inferior World, to the dominions of his Ereshkigal sister. This trip was object not only of épicos stories, but also of artistic representations on cylindrical seals, where it was the goddess with wings, to remarcar the fact that it was flying from Sumer to the Inferior World. (Fig 59)



The texts that deal with this dangerous trip say that Inanna was put, meticulously, seven objects before undertaking the trip, and tells that it had to give them in the seven porches that it had to cross to arrive at the dwelling of his sister. These seven objects are also mentioned in other texts that deal with the aerial trips of Inanna:

1. The SHU.GAR.RA put it in the head.

2. "Pending measurers", in the ears.
3. Blue chains of piedrecillas, around the neck.
4. "Twin Stones", on shoulders.
5. A golden cylinder, in the hands.
6. Strap, that embraced the chest to him.
7. The clothes SHOVEL, in which it dressed his body.

Although nobody has been able, still, to explain the nature and the meaning of these seven objects, we think that the answer we within reach had it a long time ago. In the excavations that 1903 and 1914 **Walter Andrae** and his colleagues made between in the capital asiria of Assur, a statue very deteriorated of the goddess was in the Temple of Ishtar, where diverse "subject devices" could be observed the chest and the back. In 1934, the archaeologists whom they excavated in Mari found with a similar, but intact statue, buried in the ground. It was the representation to natural size of a beautiful woman.

Its little common hairdo was adorned with a pair of horns, indicating with it that it was a goddess. Considering their antiquity in about 4000 years of age, the archaeologists remained made an impression by the so realistic aspect of the statue (in a photo, he was difficult to distinguish it of the alive men). They put by name the Goddess to him of the Glass, because he maintained in the hands a cylindrical object. (Fig 60)





Unlike the flat statures or of bas-relief, this three-dimensional representation and to natural size of the goddess reveals interesting characteristics of his atuendo. In the head it does not wear a hat of lady, but a special helmet; excelling of him, to both sides, and adapting to the ears, there are objects that remember one to him the earpieces of a pilot. In the neck and on the chest, the goddess takes a necklace of multitude of piedrecillas (probably precious); and in the hands it maintains a cylindrical object that seems too heavy and heavy like being a water container.

On a semitransparent blouse, two strap cross the chest to him, taking to the back, and maintaining in their place, a strange box of rectangular form. The box closely is fitted to the later part of the neck of the goddess, firmly holds to the helmet with a horizontal strap. It was what was what the box took inside, had of being something heavy, because to the precise device of the additional support of two great shoulder reinforcements. The weight of the box had to be increased with a hose that is connected to its base with a circular clip. The full field equipment of instruments is maintained in its place with the aid of two series of strap that intercross the back and the chest of the goddess.

Parallelism between the seven objects that Inanna for its aerial trips needed and the clothes and the objects that take the statue of Mari (and, probably, also the mutilated other who was in the temple of Ishtar in Assur) is easily demonstrable. We see "measuring slopes" - the earpieces in the ears; the rows or "chains" of piedrecillas around the neck; the "twin stones" - the two shoulder reinforcements, on shoulders; the "cylinder golden" in the hands, and the strap that intercross in their chest. Certainly, "clothes the sovereign" goes dressed in a "clothes SHOVEL" (), and in the head it takes helmet SHU.GAR.RA, a term that, literally, means "what makes go far in the universe".

All this suggests atuendo to us of Inanna was the one of an aeronaut or an astronaut.

The Old Testament literally called to the "angels" of the Gentleman malachim -, "emissaries", who took the divine messages and made fulfill mandates of God. As it is revealed to us in multitude of cases, they were divine aviators: Jacob saw raising them celestial stairs, to Agar (the concubine of Abraham) they spoke to him from the air, and they were they those that carried out the aerial destruction of Sodoma and Gomorra.

The Biblical story of the events that preceded to the destruction of the two pecadoras cities illustrates the fact that these emissaries were, on the one hand, anthropomorphic in all the aspects, and, by another one, they could be identified as "angels" so soon were observed to them. We know that its appearance was sudden. Abraham "raised the eyes and, I have here, that there were three individuals stopped to his side". Making reverences and saying to them "to My Gentlemen", them imploró, "you do not happen of length near your servant", and he persuaded them so that the feet were washed, rested and eaten.

After doing what Abraham requested to them, two of Los Angeles (the third "man" turned out to be he himself Gentleman) followed until Sodoma. Lot, the nephew of Abraham, "was seated to the door of Sodoma; when seeing them, Lot rose to its encounter and postrando earth face, it said: Ea, gentlemen, please, desviaos towards the house of this servant your; you do night, you wash the feet and at daybreak you follow your way". Later, "it prepared a food to them, and ate". When the news of the arrival both spread by the city, "the sodomitas surrounded the house, from the young man to the old one, all

the town without exception, called to voices to Lot and they said to him: where they are the men who have come where you tonight”

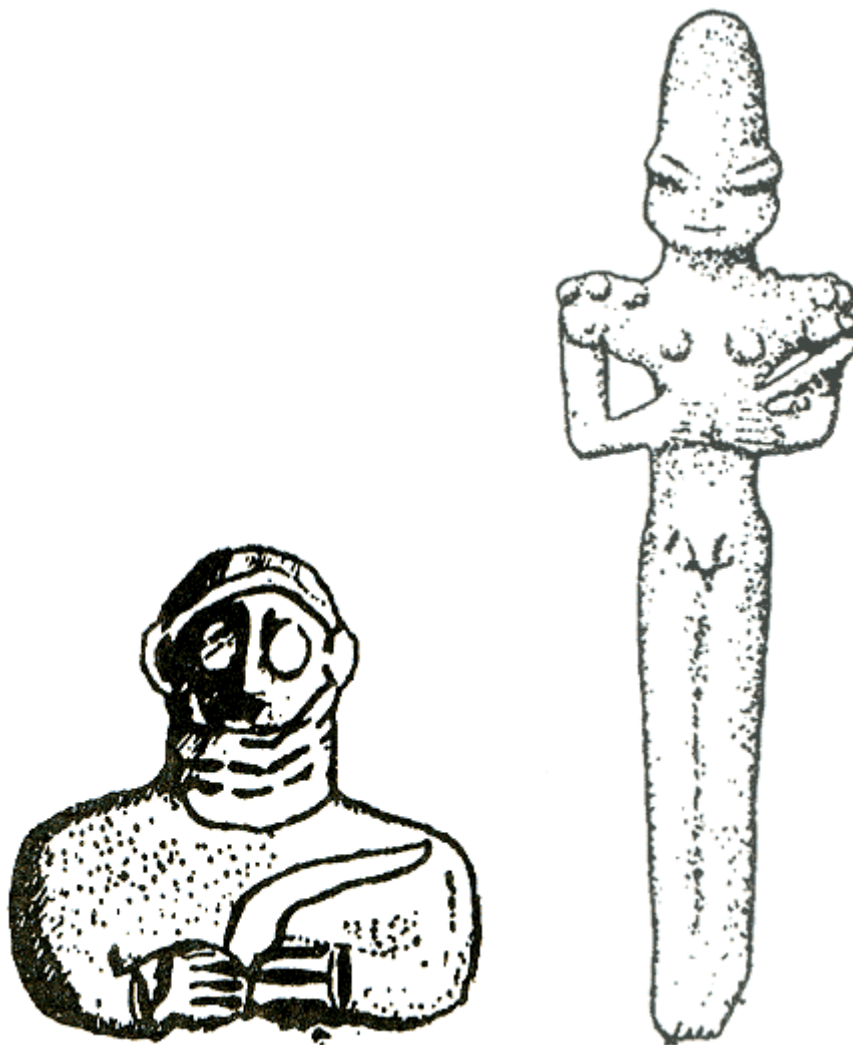
How was these men, who ate, drank, they slept and were washed his tired feet, and that, however, were recognized to them right away like angels of the Gentleman? Only explanation possible is that, which dressed - its helmets or you uniform or what they carried - their arms, they did reconocibles immediately to them. Certainly, it is a possibility that took very characteristic arms. Both “men” of Sodoma, on the verge of being lynched by the crowd, “to which they were to the entrance of the house they left dazzled... and badly they saw themselves to find the entrance”. And another angel, who in this occasion appeared to him to Gedeón, to the salary chosen Judge in Israel, he gave to a divine signal when touching a rock him with his cane and making leave fire her.

The equipment directed by Andrae still discovered another atypical representation of Ishtar in its temple of Assur. More like a sculpture mural that like a common relief, was seen the goddess with a fit helmet, with the “extended earpieces”, as if they had his own flat antennas, and taking noticeable glasses that seemed to comprise of the helmet. (Fig 61)

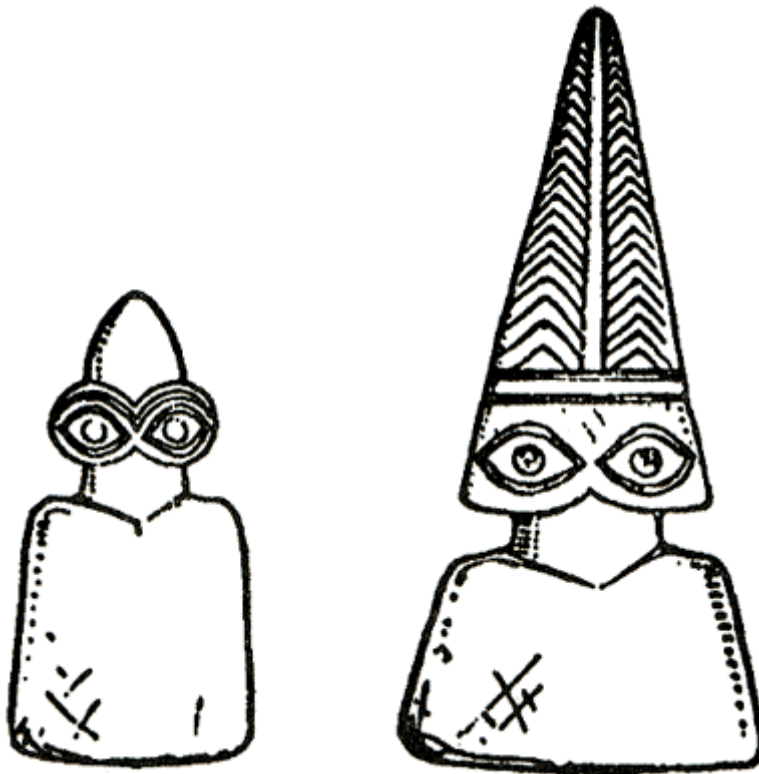


It is not necessary to say that, any man who saw a person - man or woman thus dressed, would realize immediately of which he finished finding with a divine aeronaut.


Figurillas of clay found in sumerios places, and that esteem has 5000 years of antiquity, could well be coarse representations of these malachim with arms magical varita type. In one of these figurillas, sees the face through viewfinder of the helmet. In another one, the “emissary” wears to the classic divine conical hairdo and a tachonado uniform of circular objects whose function is not known. (Figs. 62, 63)



Eye shields or “glasses” of figurillas constitute detail of more interesting, because the Near East of the fourth curled up millenium a.C literally was flooded of figurillas that represented, of streamlined form, the superior part of the deities, exaggerating its more prominent characteristic: a conical helmet with viewfinders or elliptical glasses. ([Fig 64](#))



Were piles of figurillas like these in Tell Brak, a prehistoric place located to borders of the Khabur river, the river in whose shores the divine car saw Ezequiel later millenia.

Doubtlessly, it is not a mere chance that the hititas, connected with Sumer and Acad through the zone of the Khabur, adopted like written signal to designate to the Gods the symbol  a clear loan of figurillas "of the eyes".

Either is not surprising which this symbol or hieroglyphic of the "divine being", expressed in artistic styles, got to dominate not only the art of Smaller Asia, but also the one of primitive the Greeks during the periods minoico and micénico. (Fig 65)



The old texts indicate that the Gods put this atuendo special not only for their flights by terrestrial skies, but also to ascend to distant skies. Speaking of its occasional visits to Anu in its Celestial Dwelling, the same Inanna explained that it could carry out such trips because "he himself Enlil fastened divine Me to me around my body". In the text, the words of Enlil are mentioned, that says to him to the goddess:

You have raised ME,
 you have tied ME at the hands,
 you have fitted ME,
 you have subjected ME to the chest...
 Oh Reina of all ME, Oh radiating light
 that with the the seven hand it takes hold ME.

A primitive sovereign sumerio, that was invited by the Gods to ascend to skies, received the name of EN.ME.DUR. AN.KI, that literally, means "sovereign whose it connects Sky and Earth to me" - an inscription of Nabucodonosor II, in which the reconstruction of a special pavilion for the "celestial car" of

Marduk is described, affirms that this one comprised of the “the seven fortified house of me of Sky and Earth”.

The students have to me by “objects of being able divine”.

Nevertheless, literally, the term comes from the concept “to swim in celestial waters”. Inanna described them like parts of the “celestial clothes” that it put itself for her trips in the Boat of the Sky. Therefore, they were to me parts of the special equipment that were to put themselves to fly by Earth skies, as well as by the deep space.

In the Greek legend of Ícaro, this one tries to fly holding with wax wings to its body. The evidences of the Next East of the antiquity show perhaps that, although it imagined the Gods with wings to indicate its flying capacities - or, perhaps, sometimes, with winged uniforms, never was tried to say with it that they used subject wings to the body to fly. Rather they used vehicles in these trips.

The Old Testament tells that one night us in which the Patriarch Jacob was in a field of the neighborhoods of Jarán, this one saw “stairs supported in earth, and whose top touched skies”, in that “Los Angeles of the Gentleman” very was occupied raising and lowering. He himself Gentleman was standing up in the top of the stairs. And the pasmado Jacob, “scared, said”:

Therefore, a God is present in this place,
and I did not know it...
What frightful is east place!
Certainly, this is not another thing but the Dwelling of the
Gentleman
and this one is the Door of the Sky.

In this story there are two interesting points. First it consists of which the divine beings who raise and lower by this “Door of the Sky” did it using a mechanical device: “stairs”. The second is that the vision takes totally to Jacob by surprise. The “dwelling of the Gentleman”, the “stairs” and the “angels of the Gentleman” that use it were not there when Jacob lay down to sleep in the field. It had the frightful “vision suddenly”. And, in the morning, the “Dwelling”, the “stairs” and its occupants had gone away.

We could reach the conclusion that the equipment used by the divine beings was a species of ship that could appear on a place, loom by awhile and disappearing of the Vista once again.

The Old Testament also informs to us that the prophet Elias did not die in the Earth, but that “raised the Sky in an Eddy”. This one was not a sudden and unexpected event: the ascent of Elias to skies was predicted. One said to him that it go to Beth-El (“the house of the gentleman”) a certain day. Rumors between their disciples had already spread on the matter of which it was on the verge of being taken to skies. And, when they asked his disciple closest if the rumor were certain, this one to him confirmed to them that, in fact, “the Gentleman will snatch the Teacher today”. And later:

It appeared a car of fire,
and fire horses...
And Elias raised the Sky
in an Eddy.

Still more famous, and, certainly, better described, it was the celestial car seen by Ezequiel prophet, who lived between the Jewish deported ones of the shores of the Khabur river, in the north of Mesopotamia.

The Skies were opened,
and I saw the appearances of the Gentleman.

What Ezequiel saw was a being of human aspect, surrounded in brightness and brilliance, seated in a throne that rested on a “firmament” of metal within the car. The vehicle, that could move in any direction with its wheel-inside-of-wheels and rise vertically of the ground, was described by the prophet like a

flashing eddy.

And I saw
 an Eddy that came from the north,
 like a great cloud with fire sparkles
 and brilliance in winch.
 And within him, in the middle of the fire,
 there was a brilliance as the fulgor of I pull ahead.

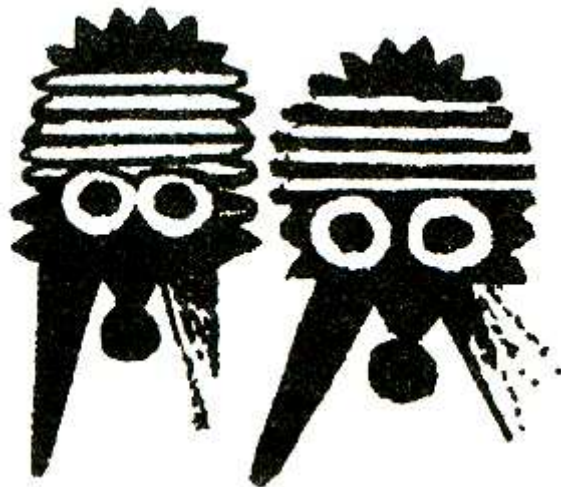
In some recent studies on this Biblical description (like the one of **Josef F. Blumrich**, of the Aeronautical Administration National and the Space of the United States, NASA), one has reached the conclusion that the "car" that Ezequiel saw was a species of helicopter, composed of a cabin on four axes, each one equipped with rotatory wings - it is to say, a "eddy".

Around two millenia before, when the sovereign sumerio Gudea commemorated the construction of the temple of his God, Ninurta, wrote that he appeared to him "a man who shone like the Sky... by the helmet that took in the head, was a God". When divine Ninurta and two companions appeared to him to Gudea, they were standing up next to the "black bird of the divine wind" of Ninurta. In the end, it was that the main intention for the construction of the temple was to provide a zone of security, a special enclosure within lands of the temple, for this "divine bird".

Gudea related that, for the construction of this enclosure, enormous beams and gigantic brought stones were needed very far, and the construction of the temple occurred by finished only after the "divine bird" entered the enclosure. Once there, the "divine bird" "could take hold itself to the sky" and was able "to reunite to Sky and Earth". The object was so important - "sacred" - that permanently was protected by two "divine arms", the "supreme hunter" and the "supreme assassin" - arms that emitted light rays and rays that gave death.

The similarity between the Biblical descriptions and sumerias, as much of the vehicles as of the beings in their interior, is obvious. The description of the vehicles like of a "bird", a "wind bird" and a "eddy" that could rise towards the sky while it emitted a brilliance, does not leave place to doubts that it was some type of flying machine.

Discovered enigmatic murals in Tell Ghassul, a place to the east of the Dead Sea whose old name is stranger to us, can throw something of light on this subject. These murals, dated in the neighborhood of the 3500 a.C, represent a great "compass" of eight ends, the head of a person with helmet within a camera with bell form and two designs of a mechanical apparatus that could well be the "eddies" of the antiquity. (Fig 66)



The old texts also speak of some used vehicle to raise the aeronauts to skies. Gudea affirmed that, when the "divine bird" rose to surround earth, "it made sparkles on raised bricks". The protected enclosure was described as MU.NA.DA.TUR.TUR ("place of strong stone rest of the MU). Urukagina,

that governed in Lagash, said of the "black divine wind bird": "The strong MU that it illuminates like a high fire and that had done I". Of seemed form, Lu-Utu, that it governed in Umma in the third millenium a.C, constructed a place for mu, "that leaves in a fire", for the God Utu, "in the indicated place of the interior of its temple".

Babylonian king Nabucodonosor II, in his annotations on the reconstruction that did of the sacred enclosure of Marduk, said that within the fortified walls, brick facts cooked and brilliant marble ónice,

I raised the head of boat ID.GE.UL
the principesco Car of Marduk;
The boat ZAG.MU.KU, whose arrival are observed,
the supreme traveller between Sky and Earth,
in the middle of the pavilion that I constructed,
screening its flanks.

ID.GE.UL, the first used epíteto to describe to this "supreme traveller", or "Car of Marduk", mean literally "high until the sky, brilliant at night". ZAG.MU.KU, the second used epíteto to describe to the vehicle - without doubt, a "protected boat" in a special pavilion means "the brilliant MU that is for going far".

The one that was mu - a conical object with the really installed made oval superior part inside the sacred enclosure of the temples of the Great Gods of the Sky and the Earth is something that, luckyly, can be demonstrated. In one old currency found in Biblos (the Biblical Gebal), in the Mediterranean coast of the present Lebanon, the Great Temple of Ishtar imagines. Although one is here with the appearance that had in the first millenium a.C, the existing requirements so that the temples were constructed and reconstructed in he himself place and according to the original plane they back do that what we see now they are the basic elements of the original temple of Biblos, designed millenia.

The currency portrays a temple with two parts. In the frontal part is the main structure of the building, imposing with its columnado porch. But, behind, there is a patio inner, or "sagrada zone", hidden and protected by an enormous wall. It is clear that it is an elevated zone, because can only be acceded to her raising stairs. (Fig 67)



In center of this sagrada zone it has like a platform that, by its framework of crossed beams, similar to the one of Torre Eiffel, gives the sensation of which outside constructed to support a great weight. And, standing up on the platform, one is the object of all this security and protection, an object that only can be mu.

Like most of the monosyllabic words sumerias, mu had a main meaning; in the case of mu, the meaning was "what rectum rises". Between his thirty and so many shades they include the meaning of "heights", "fire", "mandate", "counted period", as well as (in later times) "that thus remembers one to him". If, from the estilizaciones you would take root and Babylonian of the sign written of mu, we went back until its original pictografías sumerias, we will be with the following graphical evidence:



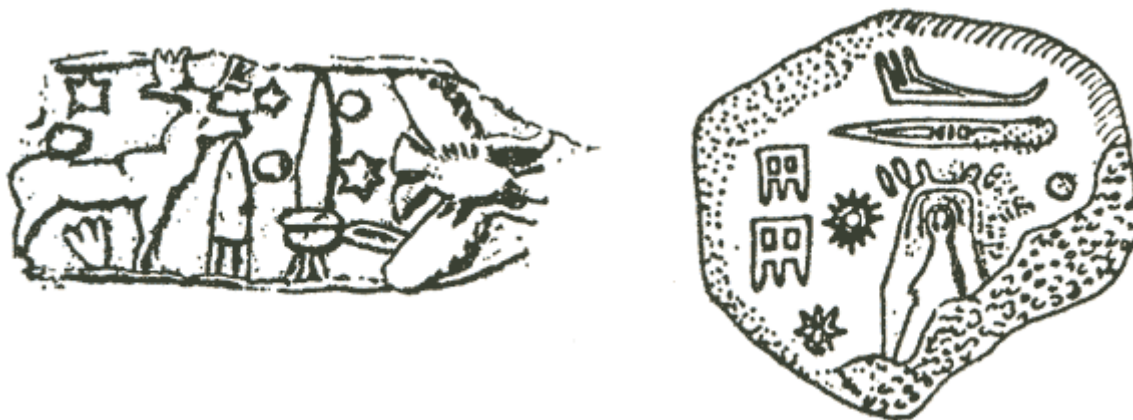
We see, clearly, a conical, single camera or with one more an added narrower section. "From one camera-in-the-it backs water golden it I will watch", promised to Inanna to the king asirio you. Perhaps was this mu the "celestial camera"?

In a hymn to Inanna/Ishtar and its trips in the Boat of the Sky it is indicated, with all clarity, that mu was the vehicle in which they crossed the Gods the sky:

Lady of the Sky:
 It puts the Clothes of the Sky;
 bravely she ascends towards the Sky.
 On all populated earth
 she flies in his MU.
 Lady, who in its MU
 in the heights of the Sky she flutters joyful.
 On all the places of rest

she flies in his MU.

Evidences exist that demonstrate that the people of the Eastern Mediterranean had seen these objects similar to rockets not only in some temple, but really flying. In the hititas glifos, for example, they are possible to be seen, against a bottom of starred skies, missiles that cross, rockets mounted on launch emplacements, and God inside a radiating camera. (Fig 68)

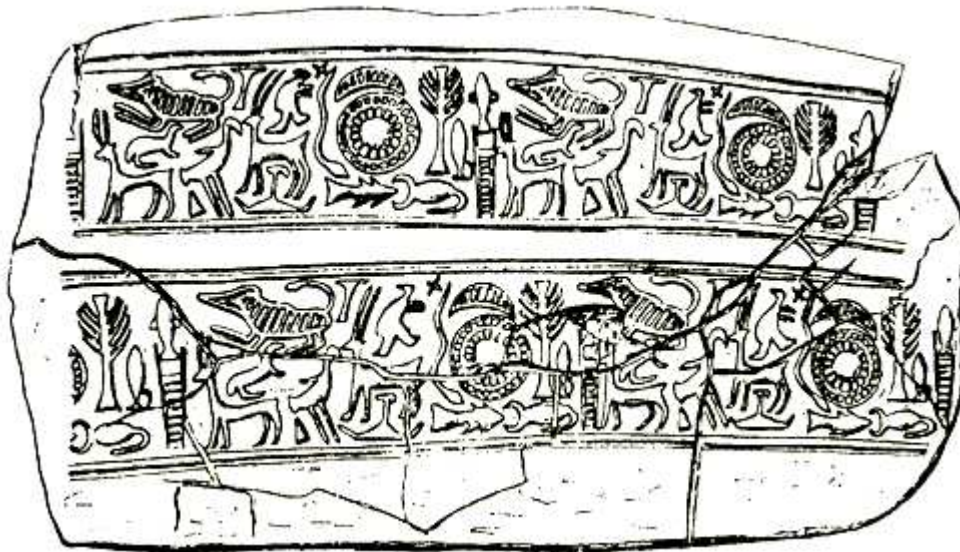


Professor **H. Frankfort** (*Cylinder You are*), in its demonstration on the way in which one spread by the everybody old art of the cylindrical seal elaboration, as well as the subjects represented in them, reproduce the design of a seal found in Crete and dated in century xiii a.C. The engravings of the seal represent, with all clarity, a rocket that crosses the sky driven by flames that leave on the other hand back. (Fig 69)



The winged horses, the intercrossed animals, the winged celestial globe and the deity with horns in their hair are, all of them, known subjects mesopotámicos. Certainly, the igneous rocket can be accepted that that also appears in the cretense seal era a familiar object in all the Near East of the antiquity.

In fact, a rocket with "wings" or fins - attainable by means of "stairs" - in a small board excavated in Gezer can be seen, a city of the old Canaán, to the west of Jerusalem. In the double strike of he himself seal a rocket is also seen resting in the ground, next to a palm. The nature or the celestial destiny of these objects comes confirmed by symbols from the Sun, the zodiacal Moon and constellations that adorn the seal. (Fig 70)



The mesopotámicos texts in which it is spoken of the inner enclosures of the temples, the celestial trips of the Gods or, even, of cases in which some mortal ascended to skies, use the Semitic term sumerio mu or its derivatives shu-mu ("what is mu"), sham or shem. Since the term also had the connotation of "that thus remembers one to him", in the end the meaning of "name" has occurred him. But the universal application of "name" to the most primitive texts, in which it is spoken of a used object to fly, has darkened the true meaning of the old registries.

Thus, **G.A. Barton** (*The Roy to the Inscriptions of Sumer and Akkad*) established the incuestionada translation of the inscription of the temple of Gudea - that "Su MU will embrace earth, of horizon to horizon" - as "Its name covers earth". In hymn to Ishkur, in that their "MU is praised that dismisses rays" that could reach the heights of the Sky, is also translated: "Your name is radiating, reaches the zenith of the Sky". Nevertheless, having the sensation of which mu or shem can identify to an object and not a "name", some students have treated east term like a suffix or grammar phenomenon that does not require translation, and have chosen to ignore it completely.

It is not too difficult to locate the etimología of the term, and the route by which the "celestial camera" assumed the meaning of "name". Have been sculptures in which it is a God within a camera with rocket form, like in this ancient object (now in possession of the Museum of the University of Filadelfia) where the celestial nature of the camera comes confirmed by the twelve globes that decorate it. (Fig 71)



In many seals one imagines, in the same way, to a God (sometimes, two) within these “divine cameras”; in most of the cases, these Gods inside their sacred ovals were represented like veneration objects.

With desire to adore to their Gods in any place, and not only in the “official house” of each deity, the old towns established the custom to create imitations of the God within their divine “celestial camera”. In the selected sites they rose to stone pillars simulating the form of the oval vehicle, and the image of the God in the stone was carved to indicate that it was within the object.

It was only a time question that kings and governors, relating these pillars (calls wakes) to the capacity to ascend to the Celestial Dwelling, began to carve their own images in the wakes as a form to be associated to themselves with the Eternal Dwelling. If they could not escape to the physical forgetfulness, that at least its “name” remembered for always. (Fig 72)

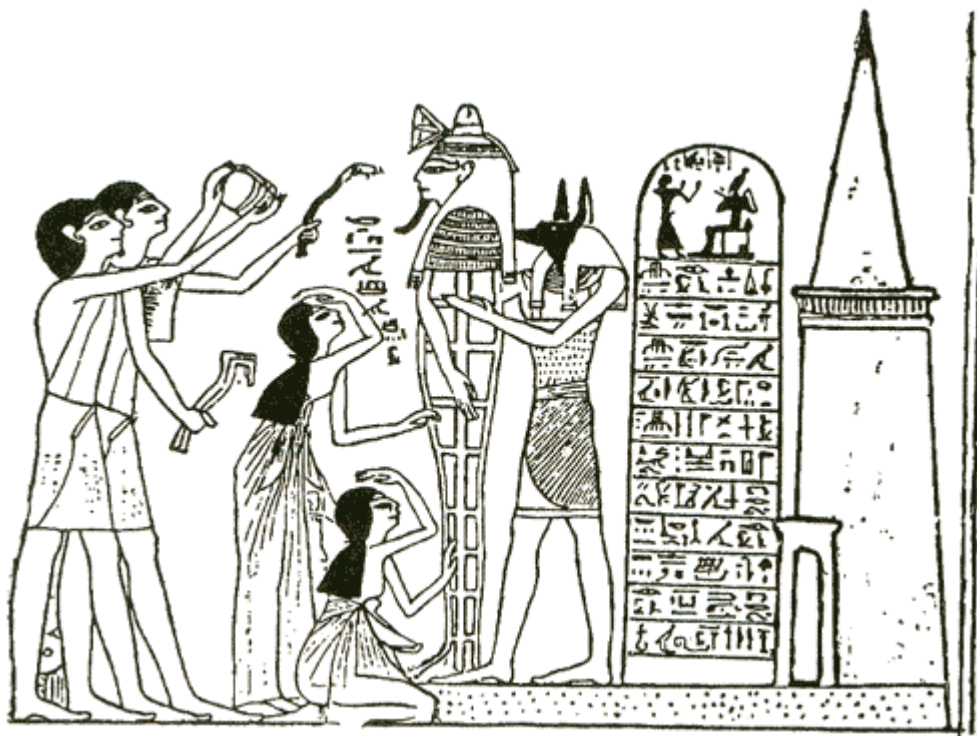


And the idea that can be supported these commemorative stone pillars tried to simulate to the igneous celestial ship thanks to the term by which was known in the antiquity these wakes. The súmenos called NA.RU ("stones that ascend"). The acadios, Babylonian and the asirios called naru ("objects that dismiss light"). Amurru called sights ("igneous objects" - in Hebrew, to still ner continues meaning a pillar that emits light and, of there, its present meaning of "candle"). In the Indo-European languages of the hurritas and the hititas, to the wakes hu-u-ashi was called to them ("stone fire bird").

The Biblical references indicate certain familiarity with two types of commemorative monuments, yad and shem. The prophet Isaiah more surely transmitted to the sufrientes people of Judea the promise of the Gentleman of a better future and:

And I will give them,
in my House and within my walls,
yad and shem.

If we translate it literally, which the Gentleman would be promising to its town would be the delivery of a "hand" and a "name". Luckily, nevertheless, of the old monuments that receive the name of yad and which still they are still on in Earth Santa, we know that it was distinguished to them to have the peak with piramidal form. Shem, on the other hand, was a monument with the oval peak. Both, it seems evident, began being simulations of the "celestial camera", the vehicle that the Gods used to ascend to the Eternal Dwelling. In fact, in old Egypt, the devotee ones peregrinated to a temple of Heliópolis to see and to adore the horseradish tree-horseradish tree, an object of piramidal form in which the Gods had arrived at the Earth in immemorial times. The Egyptian Pharaohs, when they died, happened through a ceremony of "mouth opening", in which he assumed that they would be transported by yad similar or shem until the divine one Dwelled of the Eternal Life. (Fig 73)



The Biblical translators, when insisting on the use of “name” whenever they are with shem, they are ignoring a study that, with future vision, published more of a century **G.M. Redslob** (in *Zeitschrift der Deutschen Morgenlandischen Gesellschaft*) in which ago indicated, correctly, that the term shem and the term Shah-main (“sky”) come from the root shamah, that means “what it is towards the stop”. When in the Old Testament one says that king David “made shem” to commemorate his victory on the arameos, Redslob says that king David “did not make a name”, but that raised a monument that aimed towards the sky.

Occurring account of which, in many mesopotámicos texts, mu or shem does not have to be translated like “name” but like “vehicle of the sky”, allows to open the door to the understanding of the true meaning of many stories of the antiquity, including the Biblical narration of the Tower of Babel.

Libro of the Génesis, in its chapter 11, speaks to us of the persistence of the human beings to elevate shem. The Biblical story is offered to us with the language concise (and precise) of the historical facts, although generations of students and translators have tried to give to the story only an allegorical meaning, because - so as it understand-era a story that dealt with the desire of the Humanity “to make a name”. With this approach it was deprived to the story of his true meaning, a meaning based on real facts. Our conclusion as far as the true meaning of shem gives as much sense him to the narration as it must have it for the same people of the antiquity.

The Biblical story of the Tower of Babel deals with facts that followed the repoblación of the Earth after Diluvio, “when moving the humanity from east, they found a fertile valley in the country of Senaar, and there they settled down”.

The Country of Senaar is, as already we saw, the Earth of Sumer, in the fertile valley that there is between both rivers of the south of Mesopotamia. And people, already understood as far as the art of the elaboration of bricks and in the one of the construction of an urban civilization, said:

“We are going to build a city,
and a tower whose peak reaches skies;
and hagámonos shem,
in case desperdigamos us by all the Earth face.”

But the plans of these humans were not to the the liking of God.

And the Gentleman lowered,
 in order to see the city and the tower
 that the Children of Adam had erected.
 And he said: "I have here
 that all are a town with a same language
 and this is only the beginning of its companies.
 Now, nothing of whatever sets out
 it will be impossible to them to do."

And the Gentleman said - to some colleagues to whom the Old Testament does not name:

"Ea, then, we lower,
 and once we confuse its language there,
 so that the one does not understand everyone of its fellow".
 And, thence, the Gentleman desperdigó
 by all the Earth face,
 and they let build the city.
 For that reason Babel was called,
 because there the Earth language tangled the Gentleman.

The traditional translation of shem like "name" has done that the story will be ininteligible during generations. So that the old inhabitants of Babel - Babylonia they insisted on "becoming a name"? So that there was to put the "name" on "a tower whose peak reaches skies"? And how "to be made a name" was going to resist the effects of the dispersion of the Humanity by all Earth?

Si todo lo que aquellas gentes querían era hacerse (tal como explican los estudiosos) una «reputación», ¿por qué disgustó tanto este empeño al Señor? ¿Por qué la Deidad consideró el «hacerse un nombre» como una hazaña tras la cual «nada de cuanto se propongan les será imposible hacer»? Las explicaciones tradicionales son, indudablemente, insuficientes para aclarar por qué el Señor consideró necesario convocar a otras deidades que no se nombran para bajar y dar fin a este empeño humano.

Creemos que las respuestas a todas estas preguntas se hacen plausibles -incluso, obvias- si traducimos por «vehículo aéreo», en vez de «nombre», el término shem, que es la palabra empleada en el texto original hebreo de la Biblia. De este modo, el relato trataría de la preocupación de los seres humanos por no perder el contacto entre ellos a medida que las gentes se fueran esparciendo por la Tierra. Por esto decidieron construir un «vehículo aéreo» y levantar una torre de lanzamiento para este vehículo, con el fin de poder volar también ellos -como la diosa Ishtar, por ejemplo- en un mu «sobre todas las tierras pobladas».

Una parte del texto babilonio conocido como «La Epopeya de la Creación» cuenta que la primera «Puerta de los Dioses» la construyeron en Babilonia los mismos dioses. A los Anunnaki, los dioses de base, se les ordenó

Construid la Puerta de los Dioses...
 Que se elabore su enladrillado.
 Su shem estará en el lugar designado.

Durante dos años, los Anunnaki trabajaron sin descanso -«aplicaron la herramienta... moldearon ladrillos»- hasta que «elevaron a las alturas la cúspide de Eshagila» («casa de los Grandes Dioses») y «construyeron la torre de la plataforma tan alta como el Alto Cielo».

Hubo cierto descaro por parte de la Humanidad al establecer su Propia torre de lanzamiento en un lugar utilizado originariamente por los dioses para este propósito, pues el nombre del lugar -Babili-significa literalmente «Puerta de los Dioses».

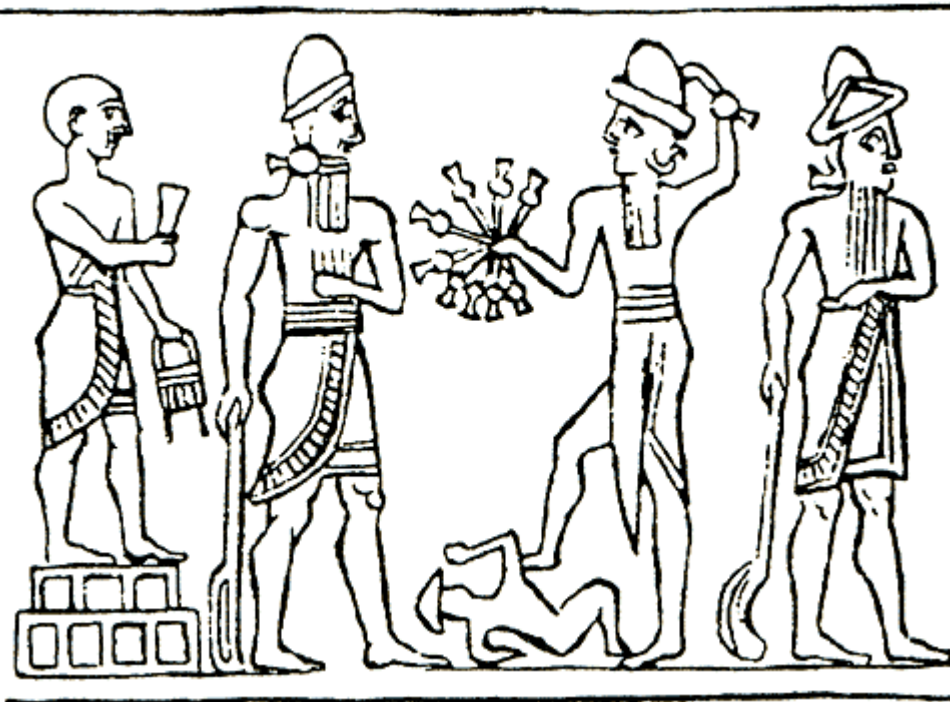
¿Existe alguna otra evidencia que corrobore el relato bíblico y nuestra interpretación de él?

El sacerdote e historiador babilonio Beroso, que en el siglo III a.C. compiló una historia de la Humanidad, dice que los «primeros habitantes de la tierra, regocijándose en su propia fortaleza... se propusieron levantar una torre cuya 'cúspide' alcanzara el cielo». Pero los dioses y unos fuertes vientos la derrumbaron, «y los dioses introdujeron una gran diversidad de lenguas entre los hombres, que hasta aquel entonces hablaban todos el mismo lenguaje».

George Smith (*The Chaldean Account of Génesis*) encontró en los escritos del historiador griego Hesteo una reseña en la que se decía que, de acuerdo con «antiguas tradiciones», la gente que escapó al Diluvio llegó a Senaar en Babilonia, pero que fueron sacados de allí por una diversificación de lenguas. El historiador Alejandro Polihistor (siglo I a.C.) escribió que todos los hombres hablaban la misma lengua en un principio y que, después, algunos se propusieron levantar una enorme y noble torre con el fin de poder «trepar hasta el cielo», pero que el dios supremo confundió sus intenciones enviando un torbellino, y a cada tribu se le dio un lenguaje diferente. «La ciudad donde sucedió esto fue Babilonia».

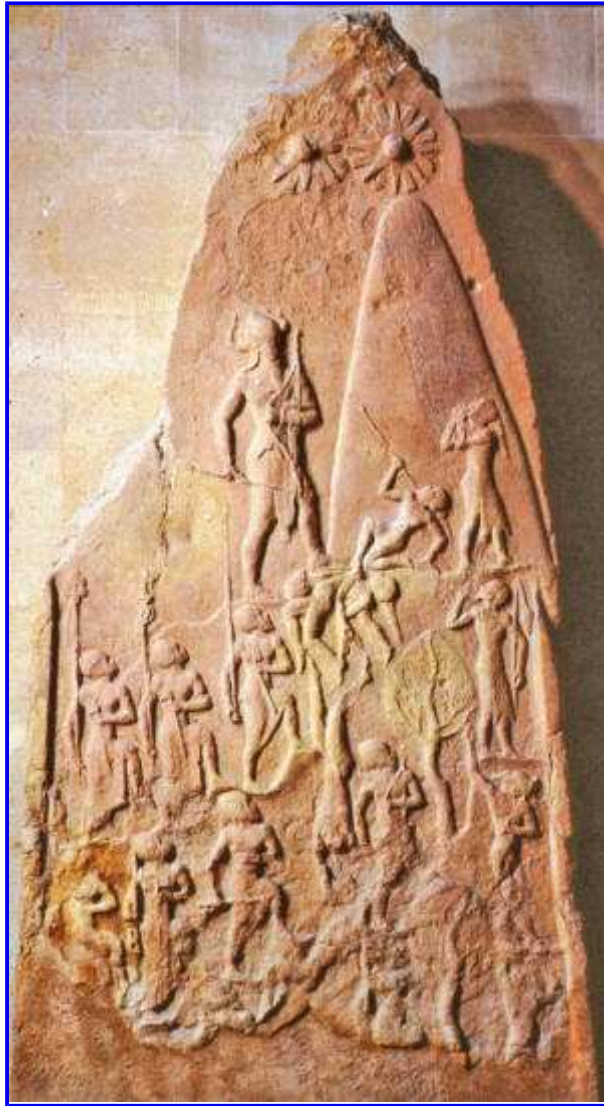
En estos momentos, existen pocas dudas respecto al hecho de que los relatos bíblicos, así como las informaciones de historiadores griegos de hace 2000 años y de su predecesor Beroso, tengan todos un origen -sumerio- anterior. **A. H. Sayce** (*The Religion of the Babylonians*) dice que, en los fragmentos de una tablilla que hay en el Museo Británico, leyó «la versión babilonia de la construcción de la Torre de Babel». En todos los casos, el empeño por alcanzar los cielos y la subsiguiente confusión de lenguas son los elementos básicos de la versión. Existen otros textos sumerios que registran la deliberada confusión de la lengua del Hombre a cargo de un dios airado.

Presumiblemente, la Humanidad no poseía en aquel momento la tecnología necesaria para un proyecto aeroespacial de tal calibre; para ello, era esencial la guía y la colaboración de un dios entendido en el tema. ¿Hubo algún dios que desafiara a los demás ayudando a la Humanidad? En un sello sumerio se muestra una confrontación armada entre dioses, aparentemente, por la construcción humana de una torre plataforma. (Fig. 74)



Una estela sumeria que se exhibe en el Louvre, en París, puede muy bien representar el incidente del que se habla en el Libro del Génesis. Fue erigida en los alrededores del 2300 a.C. por **Naram-Sin**, rey de Acad, y los expertos suponen que representa al victorioso rey sobre sus enemigos. Pero la gran figura central es la de una deidad y no la de un rey humano, pues lleva un casco adornado con cuernos, la marca de identidad exclusiva de los dioses.

Además, esta figura central no parece ser el líder de los humanos, más pequeños en tamaño, sino que parece estar pasándoles por encima. Por su parte, los humanos no parecen estar metidos en ninguna actividad guerrera, sino que parecen estar marchando hacia, y adorando, el mismo objeto cónico grande sobre el cual tiene puesta su atención la deidad. Armado con un arco y una lanza, la deidad parece ver el objeto más como algo amenazador que como un objeto de adoración. (Fig. 75)



El objeto cónico se muestra como alcanzando a tres cuerpos celestes. Por su tamaño, forma y propósito parece tratarse de un shem, por lo que la escena podría estar representando a un enfurecido dios, totalmente armado, atropellando a la gente que está celebrando la erección del shem.

Tanto los textos mesopotámicos como el relato bíblico ofrecen la misma moral: las máquinas voladoras son para los dioses y no para la Humanidad. Los hombres -afirman tanto los textos mesopotámicos como los bíblicos- podrían ascender a la Morada Celestial sólo bajo expreso deseo de los dioses. Y precisamente en esto se basan muchos relatos de ascensos a los cielos e, incluso, de vuelos espaciales.

El Antiguo Testamento registra el ascenso a los cielos de varios seres mortales.

El primero fue Enoc, un patriarca antediluviano que entabló amistad con Dios y que «caminaba con el Señor». Fue el decimoséptimo patriarca en el linaje de Adán, además de bisabuelo de Noé, el héroe del Diluvio.

El quinto capítulo del Libro del Génesis hace una lista genealógica de todos estos patriarcas y dice las

edades que tenían al morir, excepto en el caso de Enoc, que «desapareció porque Dios se lo llevó». Tanto por lo que se trasluce como por lo que dice la tradición, Dios se llevó a Enoc al cielo, para escapar de la muerte en la Tierra. El otro mortal fue el profeta Elías, que fue arrebatado de la Tierra y llevado al cielo en un «torbellino»

Otra referencia en el Antiguo Testamento de un tercer mortal que visitó la Morada Divina y que fue dotado allí de una gran sabiduría. Se trata de un rey de Tiro (una ciudad fenicia de la costa oriental del Mediterráneo). En Ezequiel, 28 leemos que el Señor le encargó al profeta que le recordara al rey cómo, siendo perfecto y sabio, la Deidad le había permitido que fuera a ver a los dioses:

Fuiste moldeado según un plan,
lleno de sabiduría, perfecto en belleza.
Has estado en el Edén, el jardín de Dios;
toda suerte de piedras preciosas formaban tu manto...
Eras un Querubín ungido, protegido;
y yo te había puesto en el monte sagrado;
como un dios eras,
moviéndote entre las Piedras de Fuego.

Pronosticándole al rey de Tiro la muerte «de los incircuncisos» a manos de extranjeros, aun cuando les dijera «Soy un dios», el Señor pasa a explicarle a Ezequiel el motivo: después de haberle llevado a la Morada Divina y haberle dado acceso a toda clase de sabiduría y riquezas, su corazón «se hizo engreído», hizo un uso indebido de su sabiduría y profanó los templos.

Porque tu corazón se ha engreído, diciendo
«Soy un dios;
en la Morada de la Deidad me senté,
en mitad de las Aguas»;
Aunque eres un Hombre, no un dios,
equiparas tu corazón al de una Deidad.

Los textos sumerios hablan también de varios hombres que tuvieron el privilegio de ascender a los cielos. Uno fue Adapa el «hombre modelo» creado por Ea. A Adapa, Ea «le había dado sabiduría; la vida eterna no se la había dado». Con el transcurso de los años, Ea decidió evitar el fin mortal de Adapa proporcionándole un shem con el cual llegar a la Morada Celestial de Anu, para allí comer del Pan de la Vida y beber del Agua de la Vida. Cuando Adapa llegó a la Morada Celestial de Anu, éste le exigió saber el nombre del que le había proporcionado el shem con el cual había llegado a este lugar celeste.

Existen varias pistas importantes, tanto en los relatos bíblicos como en los mesopotámicos, sobre los excepcionales ascensos de mortales a la Morada de los Dioses. Adapa, al igual que el rey de Tiro, fue hecho de un «molde» perfecto. Todos tenían que conseguir y emplear un shem -«piedra de fuego»- para llegar al celestial «Edén». Unos habían subido y habían vuelto a la Tierra; otros, como el héroe mesopotámico del Diluvio, se quedaron allí para disfrutar de la compañía de los dioses. Y fue para encontrar a este «Noé» mesopotámico, y para obtener de él el secreto del Árbol de la Vida, por lo que el Gilgamesh sumerio inició su aventura.

La inútil búsqueda del Árbol de la Vida por parte de un Hombre mortal es el tema de uno de los más largos y poderosos relatos épicos que la civilización sumeria legara a la cultura humana. Titulado por los eruditos modernos como «El Poema de Gilgamesh», este conmovedor relato trata del rey de Uruk, nacido de padre mortal y madre divina, a consecuencia de lo cual se le considera como «dos tercios de dios, un tercio humano», circunstancia que le induce a intentar escapar de la muerte, que era el destino de los mortales.

Gilgamesh se entera por la tradición de que uno de sus antepasados, Utnapistim -el héroe del Diluvio- había escapado de la muerte al ser llevado a la Morada Celestial junto con su esposa. Gilgamesh decide, entonces, encontrar ese lugar y obtener de su ancestro el secreto de la vida eterna.

Lo que definitivamente le impulsa a ir es lo que toma por una invitación de Anu. Los versos nos dejan ver algo así como una descripción de la caída a la Tierra de la fase usada de un cohete. Gilgamesh se lo Rescribe así a su madre, la diosa NIN.SUN:

Madre mía,
durante la noche me sentí contento
y me di un paseo entre mis nobles.
Las estrellas reunidas en los Cielos.
La obra de Anu descendió hacia mí.
Intenté levantarla; era demasiado pesada.
Intenté moverla; ¡moverla, no pude!
El pueblo de Uruk se reunió a su alrededor,
mientras los nobles besaban sus patas.
Cuando levanté la frente, ellos me apoyaron.
La elevé. A ti te la traigo.

La interpretación que hace la madre de Gilgamesh del incidente está mutilada en el texto y, por tanto, no queda clara. Pero, obviamente, la visión del objeto caído -«la obra de Anu»- anima a Gilgamesh a embarcarse en la aventura. En la introducción de este relato épico, el antiguo informador llama a Gilgamesh «el sabio, aquel que lo ha experimentado todo»:

Él ha visto cosas secretas,
conoce lo que está oculto al Hombre;
incluso trajo noticias
de un tiempo anterior al Diluvio.
Emprendió también el viaje distante,
fatigoso y lleno de dificultades;
Volvió, y grabó todos sus esfuerzos
en un pilar de piedra.

El «viaje distante» que Gilgamesh emprende no es otro que el viaje a la Morada de los Dioses, en el que le acompaña su camarada Enkidu. Su objetivo es el País de Tilmun pues allí Gilgamesh podría hacer ascender un shem para él. Las traducciones corrientes emplean el esperado «nombre» cada vez que aparece el sumerio mu o el acadio shumu en los antiguos textos; sin embargo, nosotros emplearemos shem, para que el verdadero significado del término -un «vehículo aéreo»- sobreviva:

El soberano Gilgamesh
dirigió su mente hacia el País de Tilmun.
Le dice a su compañero Enkidu:
«Oh, Enkidu...
Yo entraría en el País, haría subir a mi shem.
En los lugares donde los shem se elevan
yo elevaría mi shem.»

Incapaz de disuadirle, tanto los ancianos de Uruk como los dioses a los que Gilgamesh consulta le aconsejan que consiga primero el consentimiento y la ayuda de Utu/Shamash. «Si entraras en el País, informa a Utu», le advierten. «El País está a cargo de Utu», le recalcan una y otra vez. Así advertido y aconsejado, Gilgamesh le suplica a Utu su permiso:

Déjame entrar en el País,
déjame que haga subir a mi shem.
En los lugares en los que los shem se elevan,
déjame elevar mi shem...
Llévame al lugar del desembarco en...
¡Pon sobre mí tu protección!

Una desgraciada fractura en la tablilla nos deja sin saber la situación del «lugar del desembarco». Pero, fuese donde fuese, Gilgamesh y su compañero alcanzan por fin sus intermediaciones. Era una «zona

restringida», protegida por temibles guardianes. Cansados y con sueño, los dos amigos deciden descansar por la noche antes de continuar.

Tan pronto les vence el sueño, algo les sacude y les despierta de nuevo. «¿Me has despertado tú?», le pregunta Gilgamesh a su cama-rada. «¿Estoy despierto?» se pregunta, pues está presenciando algo inusual, algo tan impresionante que le hace preguntarse si está despierto o soñando. Entonces, Gilgamesh le dice a Enkidu:

En mi sueño, amigo mío, la tierra de arriba se vino abajo.
Me echó abajo, y me atrapó los pies...
¡El resplandor era irresistible!
Apareció un hombre;
el más perfecto de la tierra era él.
Su gracia...
De debajo de la tierra caída me sacó.
Me dio agua para beber; tranquilizó mi corazón.

¿Quién era este hombre, «el más perfecto de la tierra», que sacó a Gilgamesh de debajo de la tierra desprendida, que le dio agua y que «tranquilizó su corazón»? ¿Y qué era el «resplandor irresistible» que acompañó al inexplicable desprendimiento de tierra? Inseguro y confundido, Gilgamesh se duerme de nuevo, pero no por mucho tiempo.

En mitad de la noche su sueño se cortó.
Se incorporó, diciéndole a su amigo:
«Amigo mío, ¿me has llamado?
¿Por qué estoy despierto?
¿No me has tocado?
¿Por qué estoy asustado?
¿No habrá pasado algún dios?
¿Por qué tengo la carne entumecida?»

Así, volviéndose a despertar misteriosamente, Gilgamesh se pregunta quién le ha tocado. Si no ha sido su camarada, ¿habrá sido «algún dios» que pasaba? Una vez más, Gilgamesh se adormece, sólo para ser despertado por tercera vez. Y así le describe a su amigo la pavorosa aparición.

¡La visión que tuve fue absolutamente aterradora!
Los cielos gritaron, la tierra tronó;
Se fue la luz del día, llegó la oscuridad.
Un relámpago brilló, una llama se encendió.
Las nubes se hincharon, ¡llovió muerte!
Después, el fulgor se desvaneció; el fuego se apagó.
Y todo lo que había caído se había convertido en cenizas.

No hace falta demasiada imaginación para ver en estos pocos versos el antiguo relato de alguien que había presenciado el lanzamiento de un cohete. En primer lugar, el tremendo golpe seco de la ignición de los motores del cohete («los cielos gritaron»), acompañado por una fuerte sacudida de la tierra («la tierra tronó»). Nubes de humo y polvo envuelven el lugar del lanzamiento («se fue la luz del día, llegó la oscuridad»), para, después, entreverse el brillo de los motores encendidos («un relámpago brilló») y «encenderse una llama», a medida que el cohete empieza a subir en dirección al cielo. La nube de polvo y cenizas se «hincha» en todas direcciones para, después, caer («¡llovió muerte!»). Más tarde, el cohete se eleva en las alturas, como un rayo hacia el cielo («el fulgor se desvaneció, el fuego se apagó»). La nave desaparece ante su vista, y los restos «que habían caído se habían convertido en cenizas».

Sobrecogido por lo que había visto, y, pese a todo, decidido a alcanzar su destino, Gilgamesh apela una vez más a Shamash en busca de protección y de apoyo. Tras vencer a un «monstruoso guardián», llega a la montaña de Mashu, donde se puede ver a Shamash «elevarse hasta la bóveda del Cielo».

Se encuentra ya cerca de su primer objetivo -el «lugar donde los shem ascienden». Pero la entrada al lugar, que, al parecer, está en el interior de la montaña, está vigilada por feroces guardianes:

Su terror es pavoroso, en sus miradas está la muerte.
Con sus trémulas luces barren las montañas.
Vigilan Shamash,
cada vez que asciende y desciende.



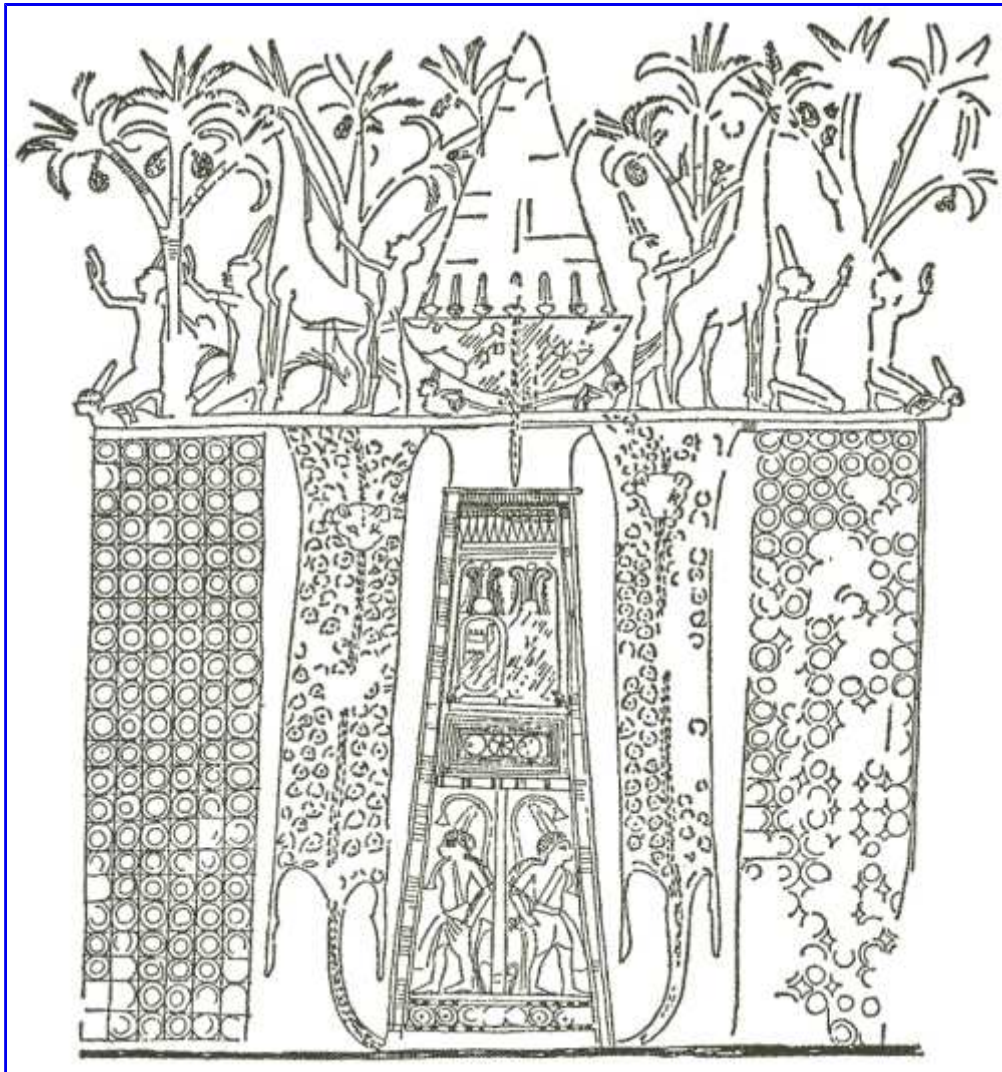
El dibujo de un sello (Fig. 76), en el que se ve a Gilgamesh (el segundo por la izquierda) y a su compañero Enkidu (en el extremo izquierdo), parece representar la intercesión de un dios con uno de los guardianes de aspecto robótico, que quizás eran los que barrían la zona con luz y emitían rayos de muerte. Esta descripción nos trae a la memoria la afirmación que aparece en el Libro del Génesis y que dice que Dios puso «la espada que gira» en la entrada del Jardín del Edén, para impedir el acceso a los humanos.

Cuando Gilgamesh explica sus orígenes parcialmente divinos, el propósito de su viaje («Acerca de la muerte y de la vida le quiero preguntar a Utnapistim») y el hecho de que lo realiza con el consentimiento de Utu/Shamash, los guardianes le permiten seguir adelante. Avanzando «a lo largo de la ruta de Shamash», Gilgamesh se encuentra en la más absoluta oscuridad; «sin ver nada delante ni detrás», grita asustado. Viajando durante muchos beru (una unidad de tiempo, distancia, o el arco de los cielos), sigue sumido en la oscuridad. Pero, al fin, «creció la luminosidad cuando alcanzó doce beru».

El texto, maltrecho y desdibujado, prosigue con la llegada de Gilgamesh a un magnífico jardín donde las frutas y los árboles tienen incrustadas piedras semipreciosas. Es ahí donde vive Utnapistim. Al plantearle el problema a su antepasado, Gilgamesh se encuentra con una respuesta decepcionante: el Hombre, dice Utnapistim, no puede escapar a su destino mortal. Sin embargo, le ofrece a Gilgamesh una forma de posponer la muerte, al revelararle dónde encontrar la Planta de la Juventud -«el Hombre se hace joven en la ancianidad», es su nombre. Triunfante, Gilgamesh obtiene la planta, pero, tal como lo quiere el destino, la pierde tontamente en su viaje de vuelta, y regresa a Uruk con las manos vacías.

Dejando a un lado los valores literarios y filosóficos de este relato épico, la historia de Gilgamesh nos interesa principalmente por sus aspectos «aeroespaciales». El shem que Gilgamesh necesitaba para llegar a la Morada de los Dioses era, indudablemente, una nave espacial, uno de cuyos lanzamientos tuvo ocasión de presenciar cuando se acercaba al «lugar de desembarco». Parece ser que estos cohetes estaban situados en el interior de una montaña, y los alrededores, bien vigilados, dan la impresión de ser una zona restringida.

Hasta ahora no ha salido a la luz ninguna representación gráfica de lo que vio Gilgamesh, pero, en un dibujo encontrado en la tumba de un gobernador egipcio de un lejano país, se puede ver la cabeza de un cohete por encima del suelo en un lugar donde crecen palmeras. El cuerpo del cohete está claramente almacenado bajo tierra, en un silo hecho por el hombre con segmentos tubulares y decorado con pieles de leopardo. (Fig. 77)



[click imagen para agrandar](#)

En un estilo muy similar al de los modernos delineantes, los antiguos artistas nos muestran una sección transversal del silo subterráneo. Podemos ver que el cohete tiene varios compartimentos. En el de abajo, se ve a dos hombres rodeados de tubos curvos. Por encima de ellos, hay tres paneles circulares. Comparando el tamaño de la cabeza del cohete -el ben-ben- con el de los dos hombres que hay en su interior y con la gente que hay en la superficie, es evidente que la cabeza del cohete -equivalente al sumerio mu, la «cámara celeste»-podía albergar fácilmente a uno o dos operadores o pasajeros.

TIL.MUN era el nombre del país al cual se dirigió Gilgamesh. Este nombre significa, literalmente, «país de los misiles». Era el país donde los shem ascendían, un país bajo la autoridad de Utu/ Shamash, un lugar donde uno podía ver a este dios «ascender a la bóveda de los cielos».

Y, aunque el homólogo celeste de este miembro del Panteón de Doce fuera el Sol, sugerimos que este nombre no significa realmente «Sol», sino que era un epíteto que describía sus funciones y responsabilidades. Su nombre sumerio, Utu, significaba «el que entra con fulgor». Su nombre acadio derivado -Shem-Esh- era más explícito: Esh significa «fuego», y ya sabemos lo que significaba en sus orígenes shem.

Utu/Shamash era «el de las naves de fuego». Era él, nos atrevemos a sugerir, el comandante del espaciopuerto de los dioses.

La jefatura de Utu/Shamash en materia de viajes a la Morada Celeste de los Dioses, y las funciones llevadas a cabo por sus subordinados en conexión con ello, se revelan con mayor detalle aún en otro

relato sumerio sobre el viaje de un mortal al cielo.

La lista de reyes sumerios nos dice que el decimotercer soberano de Kis fue Etana, «el que ascendió al Cielo». Esta afirmación no necesitaba demasiadas explicaciones, pues el relato del rey mortal que viajó a los cielos era bien conocido en todo el Oriente Próximo de la antigüedad y fue motivo de numerosas representaciones en sellos.

Se nos cuenta que Etana fue designado por los dioses para traer a la Humanidad la seguridad y la prosperidad que ía Realeza -una civilización organizada- pretendía proporcionar. Pero parece ser que Etana no podía tener un hijo que diera continuidad a la dinastía. El único remedio conocido era cierta Planta del Nacimiento que Etana podría obtener sólo si se la bajaba de los cielos.

Como Gilgamesh tiempo después, Etana recurrió a Shamash en busca de permiso y ayuda, y, tal como se desarrolla el relato, queda claro que Etana ¡estaba pidiéndole a Shamash un shem!

¡Oh, Señor, que tu boca lo ordene!
 ¡Concédeme la Planta del Nacimiento!
 ¡Muéstrame la Planta del Nacimiento!
 ¡Quítame esta incapacidad!
 ¡Haz para mí un shem!

Halagado por la oración y cebado con el cordero sacrificial, Shamash le concedió a Etana el shem. Pero, en vez de hablar de un shem, Shamash le dice a Etana que un «águila» le llevará al deseado lugar celeste.

Tras indicar a Etana el camino hasta el foso donde estaba situada el Águila, Shamash le explicó a ésta por anticipado la misión pretendida. Intercambiando mensajes crípticos con «Shamash, su señor», el Águila recibió las instrucciones: «Te enviaré a un hombre; se cogerá de tu mano... llévalo aquí... haz todo lo que él te diga... haz lo que te he dicho».

Al llegar a la montaña que le había indicado Shamash, «Etana vio el foso», y, dentro de él, «había un Águila». «Siguiendo las órdenes del valeroso Shamash», el Águila entró en comunicación con Etana. Una vez más, éste explicó su propósito y su destino, tras lo cual, el Águila dio instrucciones a Etana sobre el procedimiento para «sacar al Águila de su foso». Los dos primeros intentos resultaron fallidos, pero, al tercero, el Águila fue exitosamente elevada. Al amanecer, el Águila le anunció a Etana: «¡Amigo mío... hasta el Cielo de Anu te voy a llevar!», y, explicándole cómo agarrarse, despegó y se elevó hasta las alturas con rapidez.

Como si se tratara del informe de un moderno astronauta viendo alejarse a la Tierra a medida que su cohete se eleva, el antiguo narrador dice que la Tierra se hacía cada vez más pequeña para Etana:

Quando lo había subido a lo alto un beru,
 el Águila le dijo a Etana:
 «¡Mira, amigo mío, lo que parece la tierra!
 Mira al mar, a los lados de la Casa Montaña:
 la tierra se ha convertido en una simple colina,
 el ancho mar es como una bañera».

Cuanto más ascendía el Águila, más pequeña parecía la Tierra. Cuando llegaron al segundo beru, el Águila dijo:

«¡Amigo mío,
 echa un vistazo y observa la tierra!
 La tierra se ha convertido en un surco...
 El ancho mar es como un cesto de pan»....
 Cuando lo subió al tercer beru,
 el Águila le dijo a Etana:
 «¡Mira, amigo mío, lo que parece la tierra!

¡La tierra se ha convertido en la zanja de un jardinero!»

Y, entonces, mientras seguían ascendiendo, la Tierra desapareció súbitamente de la vista.

Cuando miré a mi alrededor, la tierra había desaparecido,
y mis ojos ya no podían recrearse en el ancho mar.

Según una versión de este relato, el Águila y Etana llegaron al Cielo de Anu. Pero otra versión afirma que a Etana se le enfriaron los pies cuando dejó de ver la Tierra, y ordenó al Águila que diera la vuelta y se «zambullera» en la Tierra.

Una vez más, nos encontramos con un paralelo bíblico a tan inusual relato de ver la Tierra desde una gran altura. Ensalzando al Señor Yahveh, el profeta Isaías decía de él: «Es él el que se sienta sobre el círculo de la Tierra, y sus habitantes son como insectos».

El relato de Etana nos dice que, buscando un shem, Etana tuvo que comunicarse con un Águila en el interior de un foso. El grabado de un sello nos muestra una estructura alta, con alas (¿una torre de lanzamiento?) desde encima de la cual se eleva un águila. (Fig. 78)



¿Qué o quién era el Águila que llevó a Etana a los distantes cielos?

No podemos evitar asociar el antiguo texto con el mensaje enviado a la Tierra por **Neil Armstrong**, comandante de la nave espacial Apolo 11, en Julio de 1969: «¡Houston! Aquí Base Tranquilidad. ¡El Águila ha alunizado!»

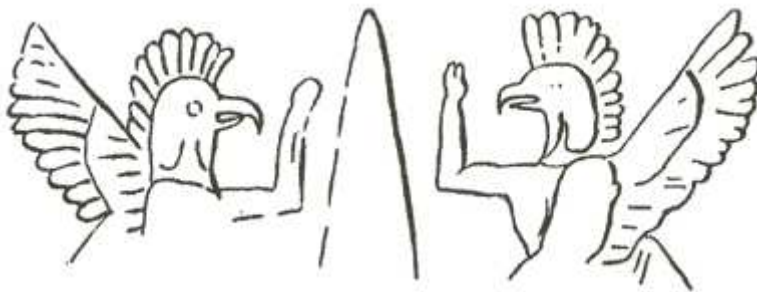
Estaba informando del primer aterrizaje del Hombre en la Luna. «Base Tranquilidad» era el lugar del alunizaje; Águila era el nombre del módulo lunar que se separó de la nave espacial y llevó a los dos astronautas a la Luna (para luego volver a la nave madre). Cuando el módulo lunar se separó para volar por sí mismo en la órbita lunar, los astronautas informaron al Control de la Misión en Houston con estas palabras: «El Águila tiene alas».

Pero «Águila» también podía designar a los astronautas que tripulaban la nave espacial. En la misión Apolo 11, «Águila» era también el símbolo de los astronautas, que lo llevaban como emblema en sus trajes espaciales. Al igual que en el relato de Etana, ellos también eran «Águilas» que podían volar, hablar y comunicarse. (Fig. 79)

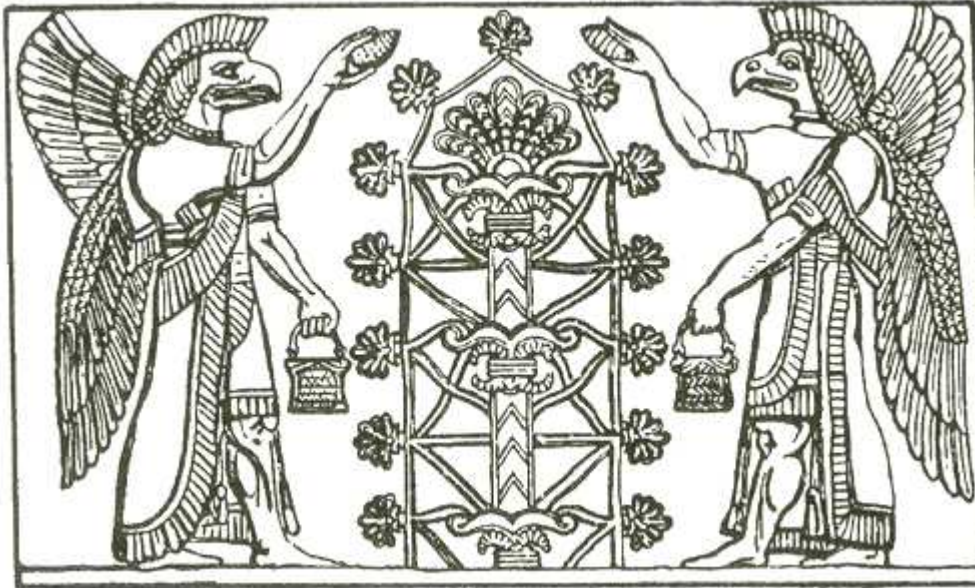


¿Cómo hubiera representado un artista de la antigüedad a los pilotos de las naves celestes de los dioses? ¿Los habría representado, por casualidad, como águilas?

Eso es exactamente lo que hemos descubierto. ¡El grabado de un sello asirio de alrededor del 1500 a.C. muestra a dos «hombres-águila» saludando a un shem ! (Fig. 80)



Se han encontrado numerosas representaciones de tales «Águilas» -los estudiosos les llaman «hombres-pájaro». En la mayoría de ellas se les muestra flanqueando el Árbol de la Vida, como para recalcar que ellos, con sus shem, establecen el vínculo con la Morada Celeste donde se encuentran el Pan de la Vida y el Agua de la Vida. De hecho, en la representación más común, se ve a las Águilas sosteniendo el Fruto de la Vida en una mano y, en la otra, el Agua de la Vida, en plena conformidad con los relatos de Adapa, Etana y Gilgamesh. (Fig. 81)



La mayoría de las representaciones de estas Águilas muestran, con toda claridad, que no eran monstruosos «hombres-pájaro», sino seres antropomórficos que llevaban trajes o uniformes que les daban la apariencia de águilas.

En un relato hitita donde se habla de la desaparición del dios Telepinu, se nos dice que «los grandes dioses y los dioses menores se pusieron a buscar a Telepinu» y que «Shamash envió a una veloz Águila» para encontrarlo.

En el Libro del Éxodo, se dice que Dios les recordó a los Hijos e Israel, «Os he llevado sobre las alas de las Águilas, y os he traído hasta mí», confirmando, por lo que parece, que la forma de llegar a la Morada Divina era sobre las alas de Águilas -justo lo mismo que se dice en la narración de Etana.

En realidad, numerosos versículos bíblicos describen a la Deidad como a un ser alado. Booz le dio la bienvenida a Rut en la comunidad de Judea por «venir bajo las alas» del Dios Yahveh. El salmista buscaba seguridad «bajo la sombra de tus alas» y describía el descenso del Señor desde los cielos. «Montó en un querubín y se fue volando; Él remontó el vuelo sobre ventosas alas». Analizando las similitudes entre el bíblico El (empleado como título o término genérico de Deidad) y el cananeo El, **S. Langdon** (*Semitic Mythology*) demostró que a ambos se les representaba, tanto en los textos como en las monedas, como dioses alados.

Los textos mesopotámicos presentan invariablemente a Utu/Shamash como al dios que está a cargo del lugar de aterrizaje de los shem i y de las Águilas. Y, al igual que a sus subordinados, se le muestra a veces llevando todos los elementos del traje de un Águila. (Fig. 82)



En calidad de responsable de los shem, es él el que podía conceder a los reyes el privilegio de «volar sobre las alas de los pájaros» y de «elevarse desde los cielos inferiores a los superiores». Y cuando se le lanzaba a las alturas en un cohete ígneo, era él «el que se desplazaba a distancias ignotas, por innumerables horas». No en vano, «su red era la Tierra, su cepo los cielos distantes».

La terminología sumeria para los objetos relacionados con el viaje celeste no se limitaba a los me que los dioses se ponían o a los mu, sus «carros» de forma cónica.

En unos textos sumerios que describen Sippar se cuenta que había una parte central, oculta y protegida por poderosos muros, en cuyo interior se levantaba el Templo de Utu, «una casa que es como una casa de los Cielos». En un patio interior de este templo, protegido también por altos muros, estaba «erguido hacia arriba, el poderoso APIN» («un objeto que surca», según los traductores).

En un dibujo encontrado en el montículo del templo de Anu en Uruk se ve uno de estos objetos. Hace unas cuantas décadas, habría sido difícil adivinar lo que era este objeto, pero, ahora, podemos reconocer en él un cohete espacial de varias etapas en cuya cúspide descansa el cónico mu o cabina de mando. (Fig. 83)



Las pruebas de que los dioses de Sumer poseían no sólo «cámaras voladoras» para recorrer los cielos de la Tierra sino también cohetes de varias etapas para ir al espacio, emergen del examen de los textos donde se describen los objetos sagrados del templo de Utu en Sippar. Se nos cuenta que a los testigos del tribunal supremo de Sumer se les hacía prestar juramento en un patio interior, junto a un pórtico a través del cual podían ver y enfrentarse a tres «objetos divinos», que tenían por nombres «la esfera dorada» (¿la cabina de la tripulación?), el GIR y el alikmahрати -un término que, literalmente, significaba «impulsor que hace ir a los navios», o lo que nosotros llamaríamos «motor».

Lo que nos encontramos aquí es una referencia a un cohete de tres partes, con la cabina o módulo de comando en el extremo superior, los motores en el extremo inferior y el gir en el centro. Éste último es un término que se ha utilizado ampliamente en relación con el vuelo espacial.

A los guardianes que se encontró Gilgamesh en la entrada del sitio de aterrizaje de Shamash se les llamaba hombres-g/r. En el templo de Ninurta, la zona interior sagrada o más vigilada recibía el nombre de GIR.SU («de donde surge el gir»).

Se admite en general que Gir era un término utilizado para describir a un objeto de bordes afilados. Una observación detenida del signo gráfico de gir nos permite comprender mejor la naturaleza «divina» de este término, pues lo que vemos es un objeto largo con forma de flecha, dividido en varias partes o compartimentos.

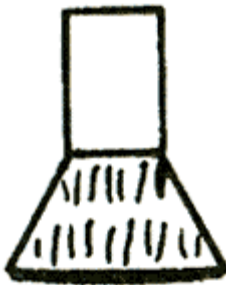


Que el mu pudiera cernerse por sí mismo sobre los cielos de la Tierra, o cruzar los continentes al ir sujeto a un gir, o convertirse en un módulo de mando en la cúspide de un apin de varias fases, es una prueba del alto nivel de ingeniería de los dioses de Sumer, los Dioses del Cielo y de la Tierra.

Un estudio detenido de los pictogramas e ideogramas sumerios no deja lugar a dudas acerca de que, quienquiera que fuese el que trazó esos signos, estaba familiarizado con las formas y el propósito de los cohetes con colas de fuego humeante, de los vehículos con forma de misil y de las «cabinas» celestes.



KA.GIR («boca del cohete»)
mostraba a un gir dotado de
aletas, o cohete, dentro de un
recinto subterráneo parecido a
un pozo.




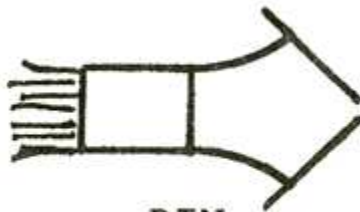
ESH («Morada Divina»), la
cámara o módulo de mando de
un vehículo espacial.



**ZIK («ascender»), ¿un módulo
de mando despegando?**

Por último, echemos un vistazo al pictograma de «dioses» en sumerio. Esta palabra estaba compuesta por dos sílabas: DIN.GIR. Ya hemos visto lo que era el símbolo GIR: un cohete de dos fases con aletas. DIN, la primera sílaba, significaba «justo», «puro», «brillante». Al ponerlas juntas, por tanto, DIN.GIR, es decir, «dioses» o «seres divinos», transmitía el significado de: «los justos de los objetos en punta brillantes», o, de forma más explícita, «los puros de los cohetes ardientes».

El pictograma de din era éste:  que nos trae fácilmente a la memoria al potente motor de un reactor que arroja llamas por la parte posterior, y con el extremo frontal desconcertantemente abierto. Pero el desconcierto se convierte en asombro cuando «deletreamos» dingir combinando los dos pictogramas. ¡La cola del gir con aletas encaja a la perfección con la abertura frontal del din! (Fig. 84, 85)



DIN



GIR

Fig. 84



Fig. 85

El asombroso resultado es la imagen de una nave espacial propulsada por un cohete, con un módulo de aterrizaje atracado a la perfección -¡de la misma manera que el módulo lunar atracaba en la nave espacial Apolo 11! Es, ciertamente, un vehículo de tres fases o etapas, en la que cada parte encaja perfectamente en la otra: en la sección de propulsión estarían los motores, la sección media contendría los suministros y los equipos, y la «cámara celeste» cilíndrica que albergaría a los dingir, los dioses de la antigüedad, los astronautas de hace milenios.

¿Puede haber alguna duda de que los pueblos de la antigüedad, (al llamar a sus deidades, «Dioses del Cielo y de la Tierra», estaban queriendo decir, literalmente, que eran gentes de alguna parte que habían venido a la Tierra desde los cielos?

Las evidencias hasta ahora presentadas en lo referente a los antiguos dioses y sus vehículos no deberían dejar resquicios a la duda de que hubo una vez seres vivos de carne y hueso que, literalmente, bajaron a la Tierra desde los cielos.

Incluso los primeros recopiladores del Antiguo Testamento -que consagraron la Biblia a un único Dios- consideraron necesario reconocer la presencia en la Tierra de estos seres divinos en la antigüedad.

La enigmática sección -a la que le tienen pánico tanto los traductores como los teólogos- es la que forma el comienzo del Capítulo 6 del Génesis. Ocupa el espacio que hay entre la reseña de la expansión de la Humanidad a lo largo de las generaciones después de Adán y el relato del desencanto divino con la Humanidad que precedió al Diluvio. Afirma, inequívocamente, que, en aquel tiempo,

los hijos de los dioses
vieron que las hijas de los hombres estaban bien;
y tomaron por esposas
a las que preferían de entre todas ellas.

Las connotaciones de estos versículos, y los paralelismos que hay con los relatos sumerios de los dioses, de sus hijos y nietos, y de la descendencia semidivina resultante de la cohabitación entre dioses y mortales, se acumula mientras seguimos leyendo los versículos bíblicos:

Los nefilim estaban sobre la Tierra,
en aquellos días y también después,
cuando los hijos de los dioses
cohabitaban con las hijas de los Adán,
y ellas les daban hijos.
Ellos fueron los poderosos de la Eternidad-
El Pueblo del shem.

La traducción que figura aquí no es la traducción tradicional. Durante mucho tiempo, la expresión «Los nefilim estaban sobre la Tierra» se tradujo como «Había gigantes sobre la tierra»; pero los traductores modernos reconocen el error, optando al final por dejar intacto el término hebreo nefilim en la traducción. El versículo «El pueblo (gente) del shem», como sería de esperar, se tradujo como «la gente que tenía un nombre», y, de ahí, «los hombres famosos». Pero, como ya hemos dicho, el término shem se debe tomar en su sentido original -un cohete, una nave espacial.

Entonces, ¿qué significa el término nefilim'? Derivado de la raíz semita NFL («ser lanzado abajo»), significa exactamente lo que significa: ¡aquellos que fueron arrojados a la Tierra!

Los teólogos contemporáneos y los eruditos bíblicos han preferido evitar estos molestos versículos, justificándolos alegóricamente o, simplemente, ignorándolos por completo. Pero los escritos judíos de la _época del Segundo Templo reconocieron en estos versículos los ecos de antiguas tradiciones sobre los «ángeles caídos». Algunos de los más antiguos trabajos eruditos llegaron a mencionar los nombres de estos seres divinos «que cayeron del Cielo y estaban en la Tierra en aquellos días»: Sham-Hazzai («centinela del shem»), Uzza («poderoso») y Uzi-El («poder de Dios»).

Malbim, un destacado comentarista bíblico judío del siglo xix, reconocía estas antiguas raíces y explicaba que «en la antigüedad, los soberanos de los países eran los hijos de las deidades que llegaron a la Tierra desde los Cielos, y gobernaron la Tierra, y tomaron esposas de entre las hijas del Hombre; y entre su descendencia hubo héroes y poderosos, príncipes y soberanos». Estas historias, decía Malbim, eran de los dioses paganos, «hijos de las deidades que, en tiempos primitivos, cayeron desde los Cielos a la Tierra... ésta es la razón por la que se llamaron a sí mismos 'nefilim', i.e. Aquellos Que Cayeron».

Con independencia de las implicaciones teológicas, no se nos puede escapar el significado literal y original de los versículos: los hijos de los dioses que vinieron a la Tierra desde los cielos eran los nefilim. Y los nefilim eran el Pueblo del Shem -el Pueblo de las— Naves Espaciales. A partir de aquí, les seguiremos llamando por su nombre bíblico.

[Regresar](#)

6 - THE TWELFTH PLANET

The idea that the Earth could be visited by intelligent beings of some other place postulates the existence of another celestial body on which these intelligent beings had settled down one more a civilization outpost than ours.

The speculations with respect to the possibility that the Earth was visited by intelligent beings of another planet have centered until now in our neighbors Mars or Venus like place of origin of these beings. Nevertheless, now which or outpost is occurring by the way that no of these planets has had intelligent life, far from it to a civilization, those that creates in such visits to the Earth are contemplating to the possibility of other galaxies or other distant stars like home of these extraterrestrial astronauts.

The advantage of these proposals is that, although they are not possible to be demonstrated, they are possible either to be refuted. The disadvantage is based in which the "homes" that they suggest are fantastically distant of the Earth, and would require a trip of very many years at the speed of the light. The authors of such proposals postulate, therefore, the possibility that they had made a trip only of going to the Earth: a team of astronauts in an one shot mission, or, perhaps, in a lost spaceship and without control with which they made an Earth forced landing.

But this one is not, indeed, the notion sumeria of the Celestial Dwelling of the Gods.

The sumerios so accepted the existence of "Celestial Dwelling", of a "pure place", a "dwelling primigenia". Whereas Enlil, Enki and Ninhursag went to the Earth and made their home in her, his Anu father remained in the Celestial Dwelling like his sovereign. Not only there are sporadic text references diverse, but that also exist "ready of divine even detailed Gods" where one names to veintiuna of the dynasty, which they preceded to Anu in the throne of the "pure place".

He himself Anu reigned in one cuts extensive and of great splendor. As Gilgamesh counted (and Libro de Ezequiel confirms it), it was a place with a completely tachonado artificial semiprecious stone garden. There consorte resided Anu with his Antu official and six concubines, eighty descendants (of which fourteen were of Antu), Prime minister, three Commanders in charge of mu (spaceships), two Commanders of a group of forces, two Great Masters of the Written Knowledge, a Minister of stock-market, two Justice Heads, two "whom they impress with sound", and two Escribas Attending Heads with five Escribas.

The mesopotámicos texts frequently talk about to the magnificencia of the dwelling of Anu and to the Gods and arms that kept their door. The story of Adapa tells us that the God Enki, after providing to this one shem to him,

It made him take the way towards the Sky,
and the Sky it raised.
When it arrived at the Sky,
one approached the Door of Anu.
Tamuz and Gizzida were there on duty
in the Door of Anu.

Guarded by divine arms SHAR.UR ("real hunter") and SHAR.GAZ ("killer real"), the hall the throne of Anu was the place of the Assembly of the Gods. In such occasions, it governed a strict protocol in the order of entrance and the seats:

Enlil enters the hall the throne of Anu,
one feels in the place of the right tiara,
to the right of Anu.

Ea enters [the hall the throne of Anu],
one feels in the place of the sagrada tiara,
to the left of Anu.

The Gods of the Sky and the Earth of old the Near East not only had their origin in skies, but that also could return to the Celestial Dwelling. Anu lowered to the Earth in state visits sporadically; Ishtar raised to see Anu, at least, in two occasions. The center of Enlil in Nippur was equipped with a "connection sky-earth". Shamash was the one in charge of the Eagles and the place of launching of the spaceships. Gilgamesh went to the Place of the Eternity and returned to Uruk; Adapa also made the trip and returned to count it; and the same it is possible to be said of the Biblical king of Shot.

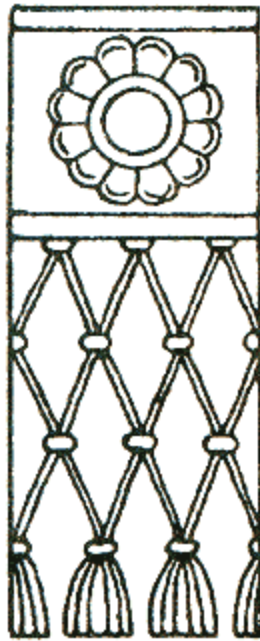
Several mesopotámicos texts deal with the Apkallu, a term here-gave that it comes from sumerio AB.GAL ("great that directs", or "teacher that indicates the way"). **Gustav Guterbock** determined in a study (*Die Historische Tradition und Ihre Literarische Gestaltung bei Babylonier und Hethiten*) that these were the "man-bird" represented like the "Eagles" of which already we have spoken. The texts that spoke of their feats said of one of them that "it demolished to Inanna of the Sky, stops to the E-Anna temple to make it descend". This one and other references indicate that these Apkallu was the pilots of the spaceships of nefilim.

The roundtrip not only was possible but that, in addition, is something that occurs by all means from a principle, because it says to us that, after deciding the establishment in Sumer of the Door of the Gods (Babili), the leader of the Gods explained:

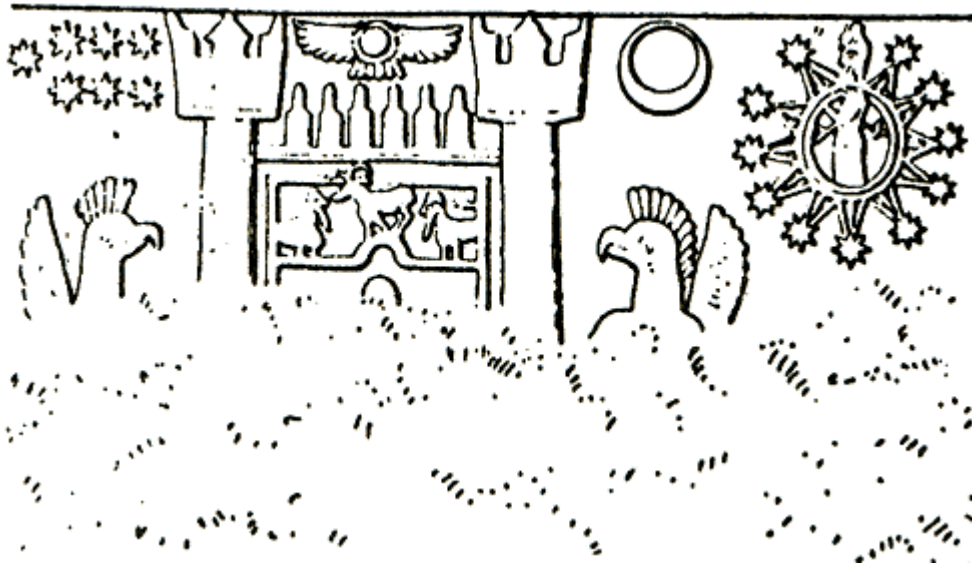
When to the Original Source
to the assembly you ascend,
there will be a site of rest for the night
for recibiros to all.
When from Skies
to the assembly you descend,
there will be a rest site at night
for recibiros to all.

When occurring account of which the roundtrip between the Earth and the Celestial Dwelling not only occurred but that by fact practiced, the people of Sumer nonexile to its Gods to distant galaxies. The Dwelling of the Gods, according to reveals its legacy, was within our own Solar System.

We have already seen Shamash with its official uniform like Commander of the Eagles. In the wrists, it takes something similar to individual subject wristwatches with metallic closings. In other representations of the Eagles it is possible to be observed that all the important ones 'weighed these objects. We do not know if they were merely decorative or if they had some useful intention. But all the students agree in which these objects represented a rosette - a circular cluster of "petals" radiating from a central point. (Fig 86)



The rosette was the decorative symbol commonest of the temples in all the countries of the antiquity, predominant in Mesopotamia, western Asia, Anatolia, Cyprus, Crete and Greece. The idea that is accepted in general the rosette, like symbol of the temple, was the materialization or the estilización of a celestial phenomenon - a sun surrounded by its satellites. The fact that the old astronauts took this symbol in the wrists gives credibility to this idea.



A representation of the Door of Anu in the Celestial Dwelling exists (fig 87) that comes to confirm the knowledge in the antiquity of a celestial system like the one of our Sun and its planets. The door is flanked by two Eagles - indicating with it that their services are necessary to arrive at the Celestial Dwelling. The Winged Globe - the emblem of the supreme divinity crowns the door. It is flanked by the celestial symbols of seven number and the flood, having represented - we create to Anu flanked by Enlil and Enki.

Where is the celestial bodies that are represented by these symbols? Where is the Celestial Dwelling? The old artist even responds with another representation, the one of a great deity that extends its rays to eleven celestial bodies smaller than they surround to him. It is the representation of a Sun, orbited by eleven planets.

It is not a this one isolated representation, as I know can see in other cylindrical seals, like this one of the Museum of Near East of the Antiquity, in Berlin. (Fig 88)



If we extended the God or central celestial body of the seal of Berlin (fig 89), we see that ernite portrays to a great star that rays surrounded by eleven celestial bodies - planets. These, as well, rest on a chain of twenty-four smaller globes. Is only one chance which the total number of "moons" or satellites of the planets of our Solar System (the astronomers exclude those that they have less than 16 kilometers of diameter) is, exactly, of twenty-four?

Therefore, we have a handle to affirm that these representations - of the Sun and eleven planets they reflect our Solar System, because the students say to us that the planetary system of which the Earth comprises is made up of the Sun, the Earth and the Moon, Mercury, Venus, Mars, Jupiter, Saturn, Uranus, Neptune and Pluto. Altogether, we would have the Sun and only ten planets (if it is counted to the Moon like a planet).

But this is not what the sumerios said. The sumerios affirmed that our system was made up of the Sun and eleven planets (counting the Moon), and had the opinion firmly deque, in addition to the planets that we know nowadays, there was a twelfth member of the Solar System: the planet mother of nefilim. We will call the Twelfth Planet to him.

Before verifying the precision of the information sumeria, we are going to make a revision of the history of our Earth knowledge and of the skies that surround it.

Today we know that beyond the giant planets Jupiter and Saturn, to insignificant distances in terms of the universe, but immense in human terms, two important planets exist more (Urano and Neptune) and the third smallest one (Pluto), that belong to our Solar System. But this knowledge is quite recent.

Uranus was discovered, thanks to the use of perfected telescopes, in 1781. After observing it during fifty years, some astronomers reached the conclusion that its orbit revealed the influence of another planet more. Guidances by these mathematical calculations, the missing planet - Neptune call was located by the astronomers in 1846. Later, at the end of century xix, it was made evident that Neptune also was influenced by another unknown gravitational attraction. Perhaps was another planet in our Solar System? The disagreement was solved in 1930, with the observation and location of Pluto.

Therefore, until 1780, during many centuries before, people thought that there were seven members in our Solar System: Sun, Moon, Mercury, Venus, Mars, Jupiter and Saturn. The Earth did not count like planet, because it thought that all these celestial bodies gave to returns to the Earth - the more important celestial body him created by God, with the most important creation of God, the Man, on her.

In text books one says that the one was **Nicholas Copérnico** that discovered that the Earth is only one between several planets of a heliocentric system (centered in the Sun). Fearing the wrath of the Catholic Church to defy the position of the central Earth position, Copérnico already published its study (*Of revolutionibus orbium coelestium*) being in the deathbed, in 1543.

Spurred to reexaminar centuries of old astronomical concepts, had, mainly, to the necessities of the navigation of the Era of the Discoveries, and by the discoveries of Columbus (1492), Magallanes (1520) and others of which the Earth was not flat but spherical, **Copérnico** had to base on mathematical calculations and the search of answers in old writings. One of the few ecclesiastics who supported to Copérnico, **Schonberg** cardinal, wrote to him in 1536:

“I have found out that you not only know the foundations of the old mathematical doctrines, but that, in addition, has created a new theory... according to which the Earth is in movement and is the Sun the one that occupies the position of attention and, therefore, cardinal”.

The concepts that were maintained at that time based on the traditions Greek and Roman of which the Earth, that was flat, “was vaulted” by distant skies, in which the stars were fixed. Against that tachonado star sky the planets (of the Greek word planets, “nomadic”) around the Earth moved. Therefore, there were seven celestial bodies, from where they took his origin the seven days of the week and their names: the Sun (Sunday), the Moon (Monday), Mars (Tuesday), Mercury (Wednesday), Jupiter (Thursday), Venus (Friday), Saturn (Saturday). (Fig 90)



These astronomical slight knowledge came from works and codifications of Ptolomeo, an astronomer of Alexandria, Egypt, of century II d.C. Their sharp conclusions were that he Sun, the Moon and cough five planets moved in circles around the Earth. Ptolemaica astronomy reigned for more than 1300 years,

until Copérnico put in center to the Sun.

Whereas some speak of Copérnico like of the “Father of Modern Astronomy”, others see more it like a reconstructive investigator and of old ideas. The certain thing is that it concientiously studied writings of the Greek astronomers who preceded to Ptolomeo, like Hiparco and Aristarch de Samos. This one last one already suggested, in century III a.C, that the movements of the celestial bodies could be explained better if the Sun, and the nonEarth, occupied the center of the system. In fact, 2000 years before Copérnico, the Greek astronomers did a list of planets in their correct order from the Sun, recognizing so the Sun, and the nonEarth, was the focal point of the Solar System.

The heliocentric concept was only redescubierto by Copérnico, and the interesting thing of the case is that the astronomers knew more in the 500 a.C that in 500 or 1500 d.C.

The certain thing is that, at the present time, the experts have a hard bone to nibble at the time of explaining so that, the first Greek and soon Romans, gave by fact who the Earth was flat, and who rose over a cloudy waterproof cloak under which it was the Hades or “Hell”, when some of the evidences left by the Greek astronomers of the first times indicate that already they knew that was not thus.

Hiparco, that lived in Smaller Asia in century II a.C, dealt with the “displacement of the sign in the solstice and the equinox”, a phenomenon called now precession of the equinoxes. But this phenomenon can only be explained in terms of “spherical astronomy”, where the Earth is surrounded by other celestial bodies like a sphere within a spherical universe.

Then, knew Hiparco that the Earth was a globe, and made its calculations in terms of spherical astronomy? But still there is another equally important question. The phenomenon of the precession could be observed when relating the arrival of the spring to the position of the Sun (seen from the Earth) in a given zodiacal constellation. But the change of a zodiacal house to another one requires certainly 2,160 years, Hiparco could not have lived the sufficient thing like making that astronomical observation. Therefore, from where obtained that data?

Eudoxo de Cnido, another mathematician and Greek astronomer who lived in Smaller Asia two centuries before Hiparco, designed a celestial sphere, a copy of which was erected in Rome along with the Atlas statue having held the world. The drawings of the sphere represented the zodiacal constellations. But, if Eudoxo conceived skies like a sphere, where was the Earth in relation to skies? Perhaps thought that the celestial globe rested on a flat Earth - a disposition of clumsiest, or is that it knew that the Earth was spherical and it thought that it was surrounded by the celestial sphere? ([Fig 91](#))



The works of Eudoxo, whose original they were lost, us have arrived thanks to poems from Arato, that, in century III a.C., “translated” to the poetic language the facts exposed by the astronomer. In this poem (that had to be to him familiar to San Pablo, since it mentioned it), describe the constellations in detail, “drawn up by everything around”; and it sends to his grouping and denomination to a very remote time. “Men of old a nomenclature thought and designed, and appropriate forms found”.

Who were “names of old” to which it attributed to Eudoxo the denomination of the constellations? Being based on certain tracks of the poem, the modern astronomers they think that the Greek verses describe skies as they were seen in Mesopotamia around the 2200 a.C.

The fact that as much Hiparco as Eudoxo lived in Smaller Asia increases the probabilities that they obtained his knowledge of hitita sources. Perhaps, they visited the hitita capital and even they saw there the divine procession carved on rocks; then between the two Gods that march past there are man-bull that maintains to a globe - an image that could well have inspired to Eudoxo to carve the Atlas and the celestial sphere. (Fig 92)



Was the first Greek astronomers who lived in Smaller Asia better informed than their successors because they could drink of mesopotámicas sources?

Hiparco, in fact, confirmed in its writings that their studies were based on an accumulated and verified knowledge during millenia. And it named his mentors, “the Babylonian astronomers of Erech, Borsippa and Babilonia”. Gemino de Rodas indicated to the “heatings” (old the Babylonians) like the discoverers of the exact movements of the Moon. The historian Diodoro Sículo, in century i a.C, confirmed the exactitude of mesopotámica astronomy, and affirmed that “the heatings gave name to planets... in center of their system was the Sun, the greatest light, of which the planets were “descending”, reflecting the position and the brightness of the Sun”.

The recognized source of the astronomical knowledge Greek era, then, Chaldea; invariably, those primitive heathings had a knowledge greater and more precise than the one of the towns that followed to them. During generations, by everybody old one, "the Chaldean" name was synonymous of "star observers", of astronomers.

God said to him to Abraham, that it left "Ur of the Heathings", that watched stars, whenever it spoke of the future Hebrew generations. In fact, the Old Testament is filled with astronomical information. Jose compared himself to himself and its brothers with twelve celestial bodies, and the patriarch Jacob blessed to his twelve children relating them to the twelve constellations of the zodiac. In Psalms and Libro de Job they time and time again talk about celestial phenomena, to the constellations of the zodiac and other star groups (like the Pleiads). Therefore, the knowledge of the zodiac, the scientific division of skies and other astronomical data well were known in old the Near East enough before the time of classic Greece.

The reach of mesopotámica astronomy, on that the primitive Greek astronomers were based, must have been enormous, then, only with which the archaeologists have found, we would see ourselves before an avalanche of texts, inscriptions, impressions of seals, reliefs, drawings, lists of celestial bodies, omens, calendars, hour tables of dawns and puttings of the Sun and planets, predictions of eclipses...

Many of these delayed texts were, certainly, more astrological than astronomical by nature. The skies and the movements of the celestial bodies seemed to be the main preoccupation of the powerful kings, of the priests of the temples and the Earth people in general; the objective of the star observers seemed to be the one to find in skies the answer to the course of the Earth subjects: war, peace, abundance, hambruna.

Compiling and analyzing hundreds of texts of the first millenium a.C, **R.C. Thompson** (*The Reports of the Magicians and Star of Nineveh and Babylon*) could demonstrate that these star observers were interested in the destiny of the Earth, its people and her sovereign from a national point of view, and they did not worry about the individual destiny (as it happens at the present time with "the horoscópica" astrology):

If the Moon at the calculated moment is not seen,
there will be an invasion of a powerful city.
If a comet is crossed the footpath of the Sun,
the flow of the field will descend; a tumult will happen twice.
If Jupiter goes with Venus,
the Earth orations will reach the heart of the Gods.
If the Sun is placed in the position of the Moon,
the Earth king will be safe in the throne.

This astrology even needed an ample and precise astronomical knowledge, knowledge without which they had not been possible to make the omens. The mesopotámicos, in possession of such knowledge, distinguished between "fixed" stars and "nomadic" planets, and knew that the Sun and the Moon neither were fixed stars nor ordinary planets. They were familiarized with celestial comets, meteorites and other phenomena, and could calculate the relations between the movements of the Sun, the Moon and the Earth, and predict eclipses. They followed the movements of the celestial bodies and they related to the Earth orbit and the rotation through heliaco system - system that still is used today and that measures the exit and the putting of stars and planets in Earth skies in relation to the Sun.

In order to each other to follow the sign of the movements of the celestial bodies and its positions in skies in relation to the Earth and, Babylonian and the asirios they had precise tables of events. In them they were listed and the predicted locations of the celestial bodies were predicted. Professor **George Sarton** (*Chaldean Astronomy of the Last Three Centuries B.c.*) discovered that they had calculated them according to two methods: one delayed one, used in Babylonia, and older other, of Uruk. But the unexpected discovery is that the oldest, method of Uruk, was more sophisticated and precise than the delayed system, and justified this surprising situation concluding that the erroneous astronomical slight knowledge of Greek and Roman they as resulting from came the change to a philosophy that explained the world in geometric terms, whereas the priest-astronomers of Chaldea followed the formulas and the

prescribed traditions of Sumer.

The discovery of the mesopotámicas civilizations, made with the excavations conducted in the last one hundred years, does not leave place to doubts that, as much in the field of astronomy like in other many fields, the roots of our knowledge deeply are rooted in Mesopotamia. Also in this field we have resorted to and we continued the patrimony of Sumer.

The conclusions of Sarton have been authenticated by the extensive studies of professor **Or. Neugebauer** (*Astronomical Cuneiform Texts*), who remained astonished when discovering that the events, with it precise that they were, were not based on the observations of the Babylonian astronomers who prepared them, since these had calculated them "from fixed arithmetic schemes... that came dices and that did not have to trastocar" the astronomers who used them.

This automatic observance of the "arithmetic schemes" was made with the aid of "texts of procedure" that accompanied the events and that "gave the norms, step by step, for the calculation of the events", according to a "strict mathematical theory". Neugebauer reached the conclusion that the Babylonian astronomers ignored the theories on which the mathematical events and their calculations were based, and also admitted that "the empirical and theoretical foundation" of these precise tables also escapes to them, to a great extent, to the modern experts. Nevertheless, he is convinced that the old astronomical theories "must have existed, because it is impossible to design so complicated schemes of calculation without a plan extremely elaborated".

Professor **Alfred Jeremias** (*Handbuch der Altorientalischen Geistkultur*) reached the conclusion that the mesopotámicos astronomers were familiarized with the phenomenon of the retrogradación, the apparent erratic course and winding of planets as they see themselves from the Earth, caused by the fact that the Earth orbit to the Sun with greater rapidity or slowness in relation to other planets. The importance of this knowledge is not only in the fact that the retrogradación is a phenomenon related to the orbits around the Sun, but also in the fact that was due to require of long periods of observation to dominate it and to draw up it.

Where were developed these complicated theories, and who did those observations without which never they would have been possible to develop? Neugebauer indicates that "in procedure texts, we were with a great number of technical terms of reading totally unknown, if not of unknown meaning". Somebody, long before the Babylonians, had an astronomical and mathematical knowledge far beyond the one of the later cultures of Babylonia, Would take root, Egypt, Greece and Rome.

Babylonian and the asirios consecrated a substantial part of their astronomical efforts to maintain a calendar precise. Like the present Jewish calendar, his was a solar-lunar calendar in which the solar year of little tied ("it put in") more than 365 days with a lunar month of little less than 30 days. Although the calendar was important for the businesses and other worldly necessities, was required outside that precise, mainly, to determine the exact day and the moment of the New Year and other celebrations and cults to the Gods.

In order to measure and to tie the intricate movements of the Sun, the Earth, the Moon and other planets, the mesopotámicos priest-astronomers were based on complex spherical astronomy. The Earth had by a sphere with an equator and poles; also the skies were divided with imaginary equatorial and polar lines. The passage of the celestial bodies was related to the ecliptic, the projection of the plane of the Earth orbit around the Sun on the celestial sphere; the equinoxes (the points and the moments in which the Sun, in its apparent annual movement, crosses to the north and the south the celestial equator); and the solstices (the moment in which the Sun, during its apparent annual movement throughout the ecliptic, is in its greater North or South declination). All these astronomical concepts come using until today.

But Babylonian and the asirios did not invent the calendar nor the ingenious methods to calculate it. Its calendars - thus as ours they had his origin in Sumer. The experts have found there a calendar, in use from the most primitive times, than it is the base of all the later calendars. The main calendar and model were the calendar of Nippur, seat and center of Enlil. The calendar which we used at the present time

has like model the nippuriano calendar.

The sumerios considered that the New Year began at the exact moment at which the Sun crossed the spring equinox. Professor **Stephen Langdon** (*Tablets from the Archives of Durem*) discovered that in the archives lazy by Dungi, a sovereign of Ur of around the 2400 a.C, is observed that for the calendar of Nippur certain celestial body was selected that, when opposing it with the decline, allowed to determine the exact moment of the arrival of the New Year. Perhaps and this, concluded Langdon, was made "2000 years before the time of Dungi", that is to say, around the 4400 a.C!

Perhaps is possible that the sumerios, almost without instruments, had, however, the sophisticated one know-to do astronomical and mathematical that require a spherical geometry and astronomy? Then yes, they had it, and its language demonstrates it.

They had a term - DUB- that meant (in astronomy) the "circumference of the world" of 360 degrees, in relation to which they of the curvature or arc of skies spoke. For its astronomical and mathematical calculations, they created the AN.UR, a "imaginary celestial horizon" against which they could calculate orto and the decline of the celestial bodies. In perpendicular to this horizon, they extended an imaginary vertical line, the NU.BU.SAR.DA; with its aid they obtained the zenith, to which they called AN.PA. They drew up the lines to which we called meridians and they called "the graduated yokes"; and to the lines of latitude they called "mean lines to them of the sky". To the line of latitude that marks the summer solstice, for example, they called AN.BIL ("igneous point of skies").

The literary masterpieces acadias, hurritas, hititas and of other cultures of old the Near East, for being translations or versions of original sumerios, were filled with words lent of sumerio, many of which had celestial relation with phenomena and bodies. The Babylonian and asirios scholars who made lists of stars or calculated the planetary movements used to write down the original sumerios in the small boards that were copying or translating. The 25,000 texts dedicated to astronomy and the astrology that says that there was in the library of Assurbanipal in Ninive frequently took the recognition of their sumerios origins.

You write them of the main astronomical series, which the Babylonians called "the Day of the Gentleman", declared it to have copied of a small board sumeria written in the time of Sargón de Acad, in the third millenium a.C. A small board dated in the third dynasty of Ur, also in the third millenium a.C, describes and makes a relation so clear of the celestial bodies, that the modern experts have few difficulties in recognizing the text like a classification of constellations, between which they are the Great Bear, the Dragoon, Lira, Cisne and Cefeo, and the Triangle, in northern skies; Orion, Greater Dog, Hidra, the Crow and the Centaur in southern skies; and the familiar zodiacal constellations in the central celestial band.

In the old Mesopotamia, the secrets of the celestial knowledge kept, they studied and they transmitted through a chaste one of priest-astronomers. It was thus, perhaps by aptitude, which the three scholars to whom the merit is recognized of to have given back to us this lost science "heats" had to be, also, priests, but, in this case, Jesuits: **Joseph Epping**, **Johann Strassman** and **Franz X. Kugler**. Kugler, in its masterpiece *Sternkunde und Sterndienst in Babel*, analyzed, deciphered, it classified and it explained great amount of texts and lists. In certain case, "returning the skies downwards" mathematically, he was able to demonstrate that a list of 33 celestial bodies of Babylonian skies of the 1800 a.C. capably was arranged in agreement with the groupings that are made nowadays!

After an enormous work of decision on which they were the true groups and which were, simply, sub-groups, world-wide the astronomical community decided (in 1925) to divide skies, as they are seen from the Earth, in three regions - northern, central and southern and group stars in them in 88 constellations. In the end, it was that there was nothing no new in this disposition, since the sumerios had been first in dividing to the skies in three bands or "ways" - the "northern way", to which put the name to him of Enlil; the meridional, to whom the name of Ea was put to him; and the central band, that was the "Way of Anu" - and in assigning diverse constellations to them. The central band of nowadays, the band of the twelve constellations of the zodiac, corresponds exactly with the Way of Anu, in which the sūmenos grouped stars in twelve houses.

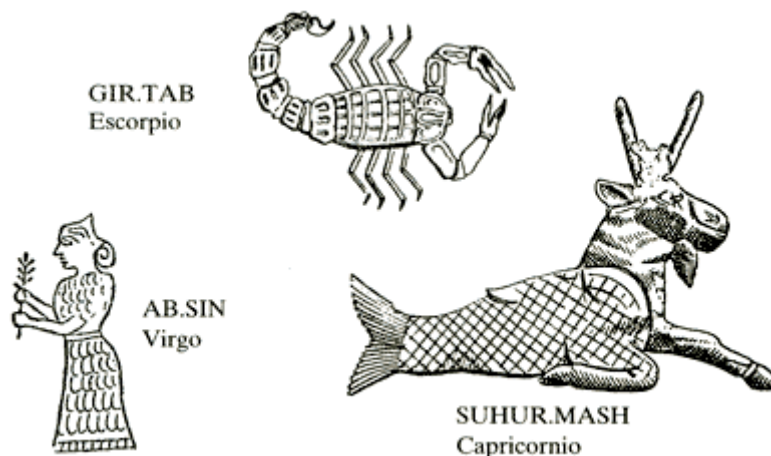
In the antiquity, like today, the phenomenon was related to the concept of the zodiac. The great Earth circle around the Sun was divided in twelve equal parts, of thirty degrees each one. The stars that saw in each one of these segments or "houses" grouped in a constellation, each one from which received a name based on the form that the stars of the group seemed to create.

Debido a que las constelaciones y sus subdivisiones, e, incluso, las estrellas individuales dentro de las constelaciones, llegaron a la civilización occidental con nombres y representaciones completamente prestados de la mitología griega, el mundo occidental creyó durante casi dos milenios que habían sido los griegos los que habían conseguido este logro. Pero, en la actualidad, vemos claramente que los primitivos astrónomos griegos adaptaron a su lengua y a su mitología una astronomía ya construida por los sumerios. Ya hemos indicado de qué forma obtuvieron sus conocimientos Hiparco, Eudoxo y otros. Incluso Tales, el astrónomo griego de importancia más antiguo, del cual se dice que predijo el eclipse total de sol del 28 de Mayo de 585 a.C. que detuvo la guerra entre lidios y medas, admitió que las fuentes de su conocimiento eran de origen mesopotámico pre-semítico, es decir, sumerio.

La palabra «zodiaco» proviene del griego zodiakos kyklos («círculo animal»), debido a que el diseño de los grupos de estrellas se asemejaban por su forma a un león, unos peces, etc. Pero esos nombres y formas imaginarias se originaron, realmente, en Sumer, donde a las doce constelaciones del zodiaco se les llamó UL.UE («rebaño brillante»):

1. GU.AN.NA («toro celeste»), Tauro.
2. MASH.TAB.BA («gemelos»), nuestro Géminis.
3. DUB («pinzas», «tenazas»), el Cangrejo o Cáncer.
4. UR.GULA («león»), al que llamamos Leo.
5. AB.SIN («el padre de ella era Sin»), la Doncella, Virgo.
6. ZI.BA.AN.NA («destino celeste»), la balanza o Libra.
7. GIR.TAB («lo que pinza y corta»), Escorpio.
8. PA.BIL («defensor»), el Arquero, Sagitario.
9. SUHUR.MASH («pez-cabra»), Capricornio.
10. GU («señor de las aguas»), el Aguador, Acuario.
11. SIM.MAH («peces»), Piscis.
12. KU.MAL («morador del campo»), el Carnero, Aries.

Las representaciones gráficas o signos del zodiaco, al igual que sus nombres, se han conservado virtualmente intactas desde su introducción en Sumer. (Fig. 93)



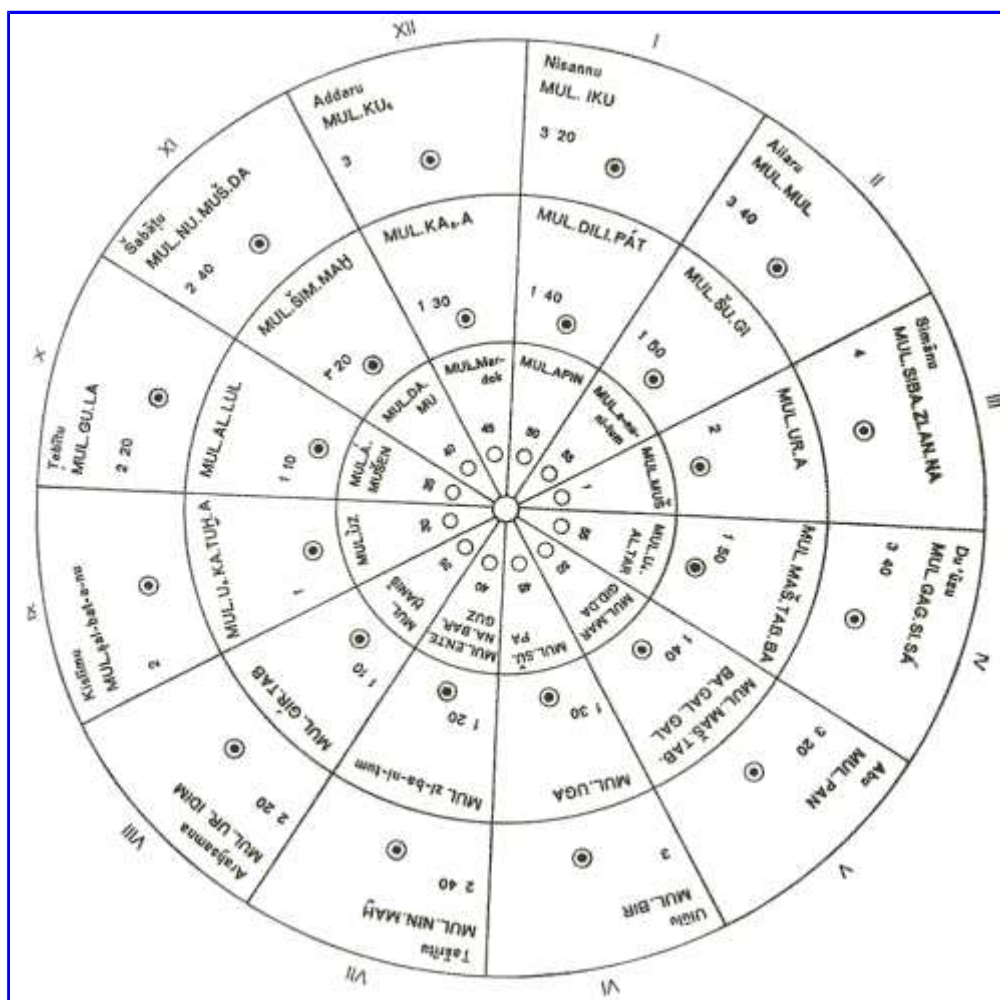
Hasta la aparición del telescopio, los astrónomos europeos aceptaban sólo las 19 constelaciones reconocidas por Ptolomeo en el hemisferio norte. Hacia 1925, cuando se acordó la clasificación actual, se habían reconocido 28 constelaciones en lo que los sumerios llamaban el Camino de Enlil. No debería de sorprendernos que, a diferencia de Ptolomeo, los primitivos sumerios reconocían, identificaban, nombraban y listaban ¡todas las constelaciones del hemisferio norte!

El Camino de Ea planteó serios problemas a los asiriólogos que asumieron la inmensa tarea de

desentrañar el conocimiento astronómico antiguo no sólo en los términos del conocimiento moderno, sino también basándose en el aspecto que debían tener los cielos hace siglos o milenios. Observando los cielos meridionales desde Ur o Babilonia, los astrónomos mesopotámicos sólo podían ver poco más de la mitad de los cielos del hemisferio sur; el resto se encontraba por debajo del horizonte. Sin embargo, aunque correctamente identificadas, algunas de las constelaciones del Camino de Ea estaban por debajo del horizonte. Pero, para los expertos, aún se planteaba un problema mayor. Si, como suponían, los mesopotámicos creían (como los griegos más tarde) que la tierra era una masa de tierra firme sobre la caótica oscuridad de un mundo inferior (el griego Hades) -un disco plano sobre el cual se arqueaban los cielos en semicírculo-, ¿no debería de haber absolutamente ningún cielo en el sur!

Limitados por la suposición de que los mesopotámicos sostenían la idea de una Tierra plana, los estudiosos modernos no podían permitir que sus conclusiones les llevaran muy por debajo de la línea ecuatorial que divide el norte del sur. Sin embargo, las evidencias demuestran que los tres «caminos» sumerios abarcaban todos los cielos del globo, no del plano, terrestre.

En 1900, **T. G. Pinches** informó en la *Royal Asiatic Society* que había reconstruido completamente un astrolabio (literalmente, «cogedor de estrellas») mesopotámico. Pinches les mostró un disco circular, dividido como una tarta en doce secciones y tres anillos concéntricos, dando como resultado un campo de 36 porciones. El diseño total tenía el aspecto de una roseta de doce «pétalos», cada uno de los cuales tenía el nombre de un mes escrito en él. Pinches los marcó del I al XII por conveniencia, comenzando con Nisannu, el primer mes del calendario mesopotámico. (Fig. 94)



[click imagen para agrandar](#)

Cada una de las 36 secciones tenía también un nombre con un circulito debajo, dando a entender que era la denominación de un cuerpo celeste. Desde entonces, estos nombres se han encontrado en

muchos textos y «listas de estrellas», e, indudablemente, son los nombres de constelaciones, estrellas o planetas.

Cada una de las 36 secciones tenía escrito también un número debajo del nombre del cuerpo celeste. En el anillo interior, los números iban del 30 al 60; en el anillo central, del 60 (escrito como «1») al 120 («2» en el sistema sexagesimal, que significa $2 \times 60 = 120$); y en el anillo exterior, del 120 al 240. ¿Qué representaban estos números?

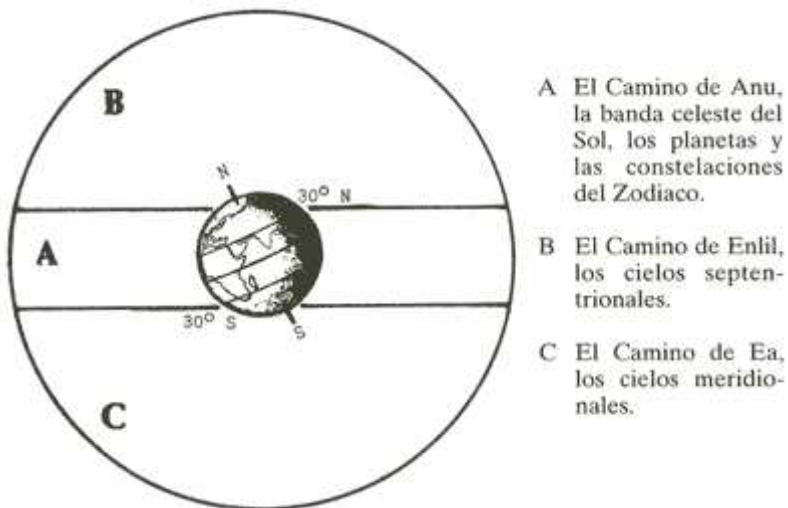
Casi cincuenta años después de la presentación de Pinches, el astrónomo y asiriólogo **O. Neugebauer** (*A History of Ancient Astronomy: Problems and Methods*) sólo pudo decir que «la totalidad del texto conforma una especie de mapa celeste esquemático... en cada uno de los 36 campos encontramos el nombre de una constelación y unos números sencillos cuyo significado aún no está claro». Un destacado experto en el tema, **B. L. Van der Waerden** (*Babylonian Astronomy: The Thirty-Six Stars*), reflexionando sobre el aparente ascenso y descenso de los números según un ritmo, sólo pudo sugerir que «los números tienen algo que ver con la duración de la luz diurna».

Creemos que el rompecabezas se puede resolver sólo con que descartemos la idea de que los mesopotámicos creían en una Tierra plana, y con que reconozcamos que sus conocimientos astronómicos eran tan buenos como los nuestros, no porque tuvieran mejores instrumentos de los que tenemos nosotros, sino porque sus fuentes de información provenían de los nefilim.

Sugerimos que los enigmáticos números representan grados del arco celeste, con el Polo Norte como punto de inicio, y que el astrolabio era un planisferio, la representación de una esfera sobre una superficie plana.

Mientras los números aumentan o decrecen, los de las secciones opuestas en el Camino de Enlil (como Nisannu-50, Tashritu-40) suman 90, en el Camino de Anu suman 180, y en el Camino de Ea suman 360 (como Nisannu 200, Tashritu 160). Estas cifras son demasiado familiares como para ser mal interpretadas; representan los segmentos de una circunferencia esférica completa: un cuarto del camino (90 grados), medio camino (180 grados) y el círculo total (360 grados).

Los números dados para el Camino de Enlil están emparejados así para mostrar que este segmento sumerio de los cielos septentrionales se extendía unos 60 grados desde el Polo Norte, bordeando el Camino de Anu en los 30 grados por encima del ecuador. El Camino de Anu era equidistante a ambos lados del ecuador, llegando a los 30 grados sur por debajo de éste. Después, más al sur y en lo más alejado del Polo Norte, estaba el Camino de Ea, esa parte de la Tierra y del globo celeste que se encuentra entre los 30 grados sur y el Polo Sur. (Fig. 95)

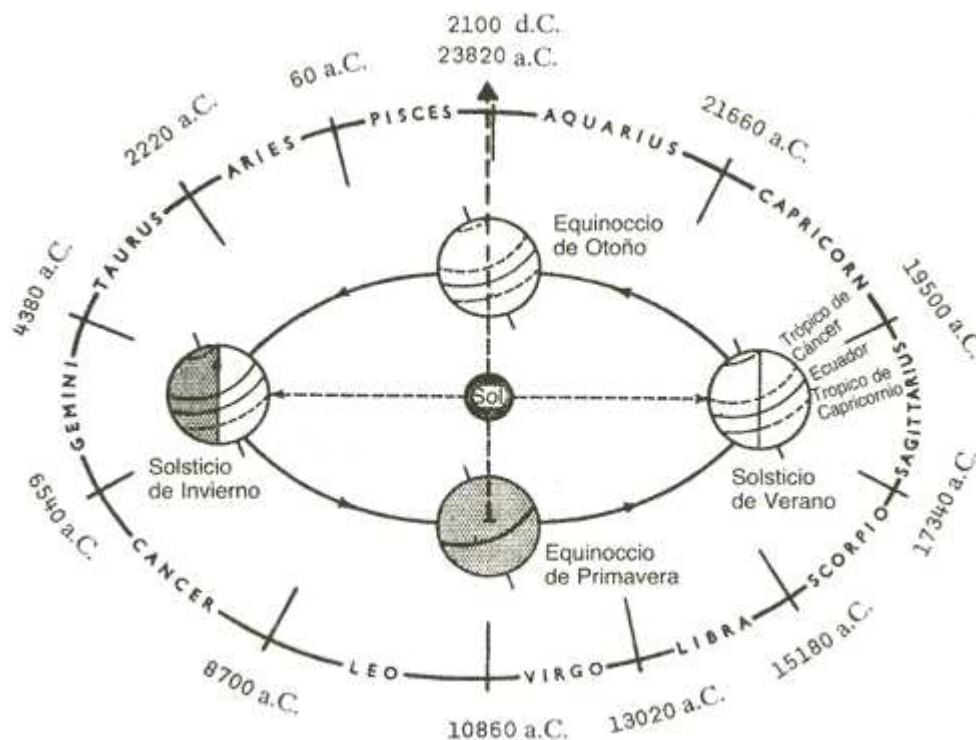


Los números de las secciones del Camino de Ea suman 180 grados en Addaru (Febrero-Marzo) y Ululu (Agosto-Septiembre). El único punto que está a 180 grados del Polo Norte, tanto si vas al sur por el este como si vas por el oeste, es el Polo Sur. Y esto sólo se puede sostener como cierto si uno está

tratando con una esfera.

La precesión es un fenómeno que viene provocado por el bamboleo del eje norte-sur de la Tierra, y que lleva a que el Polo Norte (el que apunta a la Estrella Polar) y el Polo Sur tracen un gran círculo en los cielos. El aparente retardo de la Tierra contra las constelaciones de estrellas suma alrededor de 55 segundos de arco por año, o un grado cada 72 años. El gran círculo -el tiempo que le lleva al Polo Norte terrestre volver a apuntar a la Estrella Polar- emplea, por tanto, 25.920 años (72 por 360), y esto es lo que los astrónomos llaman el Gran Año o el Año Platónico (pues, según parece, Platón también sabía de este fenómeno).

El orto y el ocaso de diversas estrellas se tenía por importante en la antigüedad, y el cálculo preciso del equinoccio de primavera, que daba entrada al Año Nuevo, se relacionaba con la casa zodiacal en la cual tenía lugar. Debido a la precesión, el equinoccio de primavera y los demás fenómenos celestes, al retardarse de año en año, terminaba por retrasarse todo un signo zodiacal cada 2.160 años. Nuestros astrónomos continúan empleando el «punto cero» («el primer punto de Aries»), que marcó el equinoccio de primavera alrededor del año 900 a.C, pero este punto se encuentra ahora bien entrado en la casa de Piscis. En los alrededores del 2100 d.C, el equinoccio de primavera comenzará a ocupar la casa precedente, la de Acuario. Esto es lo que están queriendo decir los que afirman que estamos a punto de entrar en la Era de Acuario. (Fig. 96)



Debido a que el cambio de una casa zodiacal a otra lleva más de dos milenios, los expertos se preguntan cómo y dónde pudo enterarse Hiparco del tema de la precesión en el siglo II a.C. Ahora sabemos que su fuente fue sumeria. Los descubrimientos del profesor Langdon revelan que el calendario nippuriano, establecido alrededor del 4400 a.C, en la Era de Tauro, refleja el conocimiento de la precesión y el cambio de casas zodiacales que tuvo lugar 2.160 años antes de ése.

El profesor Jeremias, que vinculó los textos astronómicos mesopotámicos con los textos astronómicos hititas, también era de la opinión de que las tablillas astronómicas más antiguas registraban el cambio de Tauro a Aries, y llegó a la conclusión de que los astrónomos mesopotámicos predijeron y anticiparon el cambio de Aries a Piscis.

Suscribiéndose a estas conclusiones, el profesor **Willy Hartner** (*The Earliest History of the Constellations in the Near East*) sugería que los sumerios dejaron abundantes evidencias gráficas a tal efecto. Cuando el equinoccio de primavera estaba en el signo de Tauro, el solsticio de verano tenía lugar en Leo. Hartner llamó la atención sobre el recurrente motivo del «combate» entre un toro y un

león que aparece en las representaciones sumerias de las épocas más primitivas, y sugirió que estos motivos reflejaban las posiciones claves de las constelaciones de Tauro (Toro) y Leo (León) para un observador en los 30 grados norte (la posición de Ur) alrededor del 4000 a.C. (Fig. 97)



La mayoría de los expertos consideran que la insistencia de los sumerios en Tauro como su primera constelación no sólo es una evidencia de la antigüedad del zodiaco -fechado en los alrededores del 4000 a.C.-, sino también una prueba del momento en que la civilización sumeria tuvo sus repentinos comienzos. El profesor **Jeremias** (*The Old Testament in the Light of the Ancient East*) encontró evidencias que demostraban que el «punto cero» cronológico-zodiacal sumerio se puso precisamente entre el Toro y los Gemelos; por éste y por otros datos, llegó a la conclusión de que el zodiaco se trazó en la Era de Géminis (los Gemelos), es decir, aún antes de que comenzara la civilización sumeria. Una tablilla sumeria que hay en el Museo de Berlín (VAT.7847) comienza la lista de constelaciones zodiacales con la de Leo, con lo que nos remonta a los alrededores del 11.000 a.C, cuando el Hombre recién comenzaba a labrar la tierra.

Pero el profesor **H. V. Hilprecht** (*The Babylonian Expedition of the University of Pennsylvania*) fue aún más lejos. Estudiando miles de tablillas que llevaban tabulaciones matemáticas, llegó a la conclusión de que «todas las tablas de multiplicación y de división de las bibliotecas de los templos de Nippur y Sippar, y de la biblioteca de Assurbanipal [en Nínive] se basan en [el número] 12960000». Al analizar este número y su significado, Hilprecht concluyó que sólo podía estar relacionado con el fenómeno de la precesión, y que los sumerios conocían el Gran Año de 25.920 años.

Claro está que ésta es una sofisticación astronómica fantástica en una época imposible.

Del mismo modo que es evidente que los astrónomos sumerios poseían un conocimiento que, posiblemente, no podían haber adquirido por sí mismos, también existen evidencias que demuestran que gran parte de su conocimiento no eran de uso práctico para ellos.

Esto no sólo tiene que ver con los sofisticadísimos métodos astronómicos que se utilizaban -¿quién en la antigua Sumer necesitaba realmente establecer un ecuador celeste, por ejemplo?-, sino también con la gran diversidad de textos elaborados que tratan de la medida de distancias entre las estrellas.

Uno de estos textos, conocido como AO.6478, hace una lista de 26 estrellas visibles importantes a lo largo de una línea que, en la actualidad, llamamos el Trópico de Cáncer, y da las distancias entre ellas, medidas de tres formas diferentes. El texto nos da primero las distancias entre estas estrellas en una unidad llamada mana shukultu («medido y pesado»). Se cree que éste era un ingenioso dispositivo que establecía una relación entre el peso del agua que escapaba por paso de tiempo. Hacía posible la determinación de distancias entre dos estrellas en términos de tiempo.

La segunda columna de distancias estaba en términos de grados del arco de los cielos. El día total (día y noche) se dividía en doce horas. El arco de los cielos comprendía un círculo total de 360 grados. Así

pues, un beru u «hora doble» representaba 30 grados del arco de los cielos. Con este método, el paso del tiempo en la Tierra proporcionaba una medida de las distancias en grados entre los cuerpos celestes nombrados.

El tercer método de medida era el beru ina shame («longitud en los cielos»). **F. Thureau-Dangin** (*Distances entre Etoiles Fixes*) señaló que, mientras los dos primeros métodos estaban relacionados con otro fenómeno, el tercer método proporcionaba medidas absolutas. Un «beru celeste», según Thureau-Dangin y otros, era el equivalente a 10.692 metros de nuestros días. La «distancia en los cielos» entre las 26 estrellas se calculó en el texto sumando 655.200 «beru trazados en los cielos».

Disponer de tres métodos diferentes de medida de distancias entre estrellas indica la gran importancia que se le daba al tema. Sin embargo, ¿quién entre los hombres y las mujeres de Sumer necesitaba este conocimiento, y quién de ellos pudo diseñar estos métodos y utilizarlos de forma tan precisa? La única respuesta posible es que los nefilim disponían de ese conocimiento y precisaban de tan exactas medidas.

Capaces de hacer viajes espaciales, después de llegar a la Tierra desde otro planeta, y de recorrer los cielos de la Tierra, los nefilim eran los únicos que podían poseer y, de hecho, poseían, en los albores de la civilización humana, los sofisticados métodos, las matemáticas y los conceptos de una astronomía avanzada, así como la necesidad de enseñar a los escribas humanos a copiar y registrar meticulosamente tablas y más tablas de distancias en los cielos, órdenes de estrellas y grupos de estrellas, ortos y ocasos heliacos, un complejo calendario solar-lunar-terrestre y el resto de conocimientos notables tanto del Cielo como de la Tierra.

Ante este panorama, ¿se puede creer aún que los astrónomos mesopotámicos, dirigidos por los nefilim, no supieran de la existencia de planetas más allá Saturno, que no conocieran Urano, Neptuno y Plutón? ¿Acaso sus conocimientos sobre la misma familia de la Tierra, el sistema solar, eran menos completos que los de las distantes estrellas, su orden y sus distancias?

La información astronómica de los tiempos antiguos se conservaba en centenares de textos detallados, de listas de cuerpos celestes, pulcramente dispuestas según el orden celeste, o según los dioses, los meses, las tierras o las constelaciones con las que estaban relacionados. A uno de estos textos, analizado por **Ernst F. Weidner** (*Hand-buch der Babylonischen Astronomie*), se le ha llegado a llamar «La Gran Lista de Estrellas». En él, se hace una relación en cinco columnas de decenas de cuerpos celestes en función de sus relaciones mutuas, de los meses, de los países y deidades. Otro texto lista correctamente las principales estrellas de las constelaciones zodiacales. Un texto indexado como B.M.86378 ordenaba (en su parte no deteriorada) 71 cuerpos celestes por su situación en los cielos; y acerca de textos así podríamos estar hablando una y otra y otra y otra vez.

Gran cantidad de expertos se esforzaron por dar sentido a esta legión de textos, y en particular por identificar correctamente los planetas de nuestro sistema solar, aunque sus resultados parecen ser confusos. Como ya sabemos, sus esfuerzos estaban condenados al fracaso debido a la incorrecta suposición de que los sumerios y sus sucesores no sabían que el sistema solar era heliocéntrico, que la Tierra no era más que otro planeta y que había más planetas más allá de Saturno.

Al pasar por alto la posibilidad de que algunos de los nombres de las listas de estrellas se le pudieran aplicar a la misma Tierra, y al intentar aplicar los otros muchos nombres y epítetos sólo a los cinco planetas que, según creían, conocían los súmenos, los expertos terminaron llegando a conclusiones conflictivas. Algunos de ellos llegaron a sugerir que la confusión no era suya, sino de los caldeos -por algún motivo desconocido, dicen, los caldeos intercambiaron los nombres de los cinco planetas «conocidos».

Los sumerios se referían a todos los cuerpos celestes (planetas, estrellas o constelaciones) como MUL («lo que brilla en las alturas»). "El término acadío kakkab fue aplicado también por babilonios y asirios para designar a cualquier cuerpo celeste. Esta práctica acabó frustrando a los expertos que intentaban desentrañar los antiguos textos astronómicos. Pero algunos mul a los que se calificaba de LU.BAD

designaban, claramente, a los planetas de nuestro sistema solar.

Sabiendo que el nombre griego para los planetas era «errantes», los expertos leyeron LU.BAD como «oveja errante», a partir de LU («aquello que se pastorea») y BAD («alto y muy lejos»). Pero, ahora que hemos mostrado que los sumerios eran plenamente conscientes de la verdadera naturaleza de nuestro sistema solar, los otros significados del término bad («lo antiguo», «la fundación», «aquél donde está la muerte») asumen una importancia directa. Éstos últimos son epítetos adecuados para el Sol, de donde se sigue que, por lubad, los sumerios no entendían simplemente «oveja errante», sino «oveja» pastoreada por el Sol -los planetas de nuestro Sol.

La situación y las relaciones de los lubad entre ellos y con el Sol se describían en muchos textos astronómicos mesopotámicos. Había referencias a aquellos planetas que están «arriba» y a aquellos que están «debajo», y Kugler conjeturó acertadamente que el punto de referencia era la misma Tierra.

Pero, en su mayor parte, los planetas de los que se hablaba en el entramado de los textos astronómicos trataban de MUL.MUL -un término que tenía a los expertos en la incertidumbre. En ausencia de una solución mejor, la mayoría de los expertos acabaron coincidiendo en que el término mulmul identificaba a las Pléyades, un grupo de estrellas de la constelación de Tauro, y el único por el que pasaba el eje del equinoccio de primavera (tal como se veía desde Babilonia) en los alrededores del 2200 a.C. Los textos mesopotámicos solían indicar que el mulmul estaba compuesto por siete LU.MASH (siete «errantes que son familiares»), y los expertos asumieron que se trataba de los miembros más brillantes de las Pléyades, que se pueden ver con el ojo desnudo. El hecho de que, en función de la clasificación, el grupo tenga bien seis bien nueve de tales estrellas, y no siete, planteaba un problema; pero se dejó de lado por falta de una idea mejor sobre el significado de mulmul.

Franz Kugler (*Sternkunde und Sterndienst in Babel*) aceptó a regañadientes las Pléyades como solución, pero expresó su asombro cuando descubrió que en los textos mesopotámicos se afirmaba, sin ningún tipo de ambigüedad, que mulmul incluía no sólo a los «errantes» (planetas) sino también al Sol y a la Luna, con lo que la idea de las Pléyades se hacía insostenible. Kugler también se encontró con textos que afirmaban claramente que «mulmul ul-shu 12» {«mulmul es un grupo de doce»}, de los cuales diez formaban un grupo diferenciado.

Sugerimos que el término mulmul se refería al sistema solar, utilizando la repetición (MUL.MUL) para indicar el grupo como una totalidad, como «el cuerpo celeste que comprende todos los cuerpos celestes».

Charles Virolleaud (*L'Astrologie Chaldéenne*), transliteró un texto mesopotámico (K.3558) que describe a los miembros del grupo mulmul o kakkabu/kakkabu. La última línea del texto es explícita:

Kakkabu / kakkabu.

El número de sus cuerpos celestes es doce.

Las estaciones de sus cuerpos celestes doce.

Los meses completos de la Luna es doce.

Los textos no dejan lugar a dudas: el mulmul -nuestro sistema solar- estaba compuesto por doce miembros. Quizás no debería de sorprendernos, pues el erudito griego Diodoro, al explicar los tres «caminos» de los caldeos y el consiguiente listado de 36 cuerpos celestes, afirmaba que «de aquellos dioses celestes, doce poseen autoridad principal; a cada uno de éstos, los caldeos les asignan un mes y un signo del zodiaco».

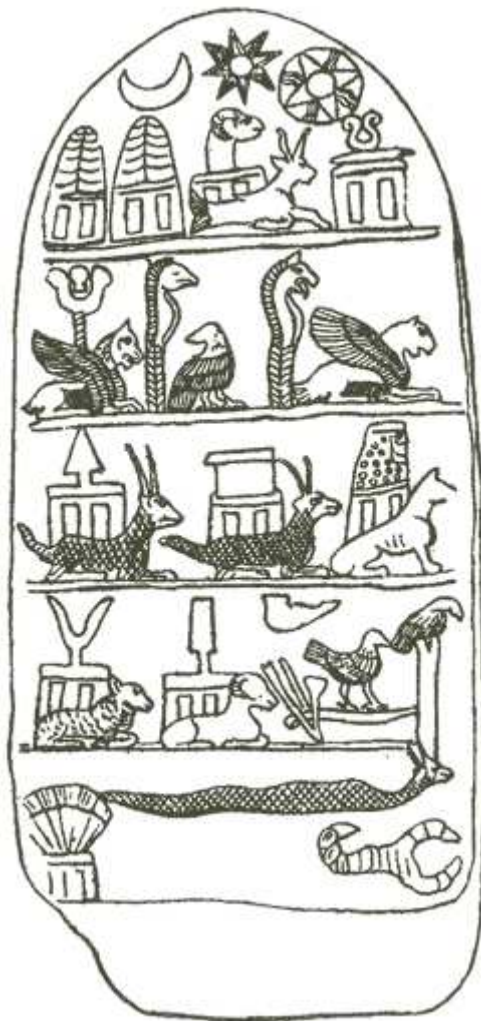
Ernst Weidner (*Der Tierkreis und die Wege am Himmel*) informó que, junto con el Camino de Anu y sus doce constelaciones zodiacales, algunos textos se referían también al «camino del Sol», que estaba compuesto también por doce cuerpos celestes: el Sol, la Luna, y diez más. La línea 20 de la llamada tablilla TE dice: «naphar 12 shere-mesh ha.la sha kakkab.lu sha Sin u Shamash ina libbi ittiqu», que significa, «todo en todo, 12 miembros adonde la Luna y el Sol pertenecen, donde orbitan los planetas».

Ahora podemos comprender la importancia del número doce en el mundo antiguo. El Gran Círculo de dioses sumerios, y, por tanto, de los dioses olímpicos, estaba compuesto exactamente por doce miembros; los dioses más jóvenes sólo podían entrar en este círculo si se retiraban los dioses más viejos. Del mismo modo, cualquier puesto libre se tenía que ocupar para mantener el número divino de doce. El principal círculo celeste, el camino del Sol con sus doce miembros, establecía el modelo según el cual cualquier otra franja celeste se dividía en doce segmentos o se le asignaban doce cuerpos celestes de importancia. Por consiguiente, el año tenía doce meses y el día tenía doce horas dobles. A cada división de Sumer se le asignaban doce cuerpos celestes como medida de buena suerte.

Muchos estudios, como el de **S. Langdon** (*Babylonian Menologies and the Semitic Calendar*), muestran que la división del año en doce meses estaba relacionada, desde sus comienzos, con los doce Grandes Dioses. **Fritz Hommel** (*Die Astronomie der alten Chaldaer*) y otros después de él demostraron que los doce meses estaban estrechamente conectados con los doce signos zodiacales, y que ambos se derivaban de los doce cuerpos celestes principales. **Charles F. Jean** (*Lexicologie sumerienne*) reprodujo una lista sumeria de 24 cuerpos celestes que emparejaban a las doce constelaciones zodiacales con los doce miembros del sistema solar.

En un largo texto, identificado por **F. Thureau-Dangin** (*Rituels accadiens*) como el programa del templo para la Festividad de Año Nuevo en Babilonia, las evidencias para la consagración del doce como fenómeno celeste central son persuasivas. El gran templo, el Esagila, tenía doce puertas. Marduk se revestía de los poderes de todos los dioses celestes al recitarse doce veces la declaración «Mi Señor, no es Él mi Señor». Después, se invocaba la misericordia del dios doce veces, y la de su esposa doce veces. El total de 24 se emparejaba entonces con las doce constelaciones del zodiaco y los doce miembros del sistema solar.

En un mojón de piedra, tallado por un rey de Susa con los símbolos de los cuerpos celestes, se representan estos 24 signos: los doce signos familiares del zodiaco, y los símbolos que representan a los doce miembros del sistema solar. Estos eran los doce dioses astrales de Mesopotamia, así como de los hurritas, los hititas, los griegos y todos los demás panteones de la antigüedad. (Fig. 98)



Aunque nuestra base de cálculo natural es el número diez, el número doce se impregnó en todos los temas celestes y divinos mucho antes de que los sumerios desaparecieran. Hubo doce Titanes griegos, doce Tribus de Israel, doce partes en el mágico pectoral del Sumo Sacerdote de Israel. El poder de este doce celeste se transmitió a los doce Apóstoles de Jesús, e incluso en nuestro sistema decimal contamos del uno al doce, y sólo tras el doce volvemos al «diez y tres» (thirteen), «diez y cuatro», etc.

¿De dónde surgió, pues, este poderoso y decisivo número doce? De los cielos.

Pues el sistema solar -el mulmul- incluía también, además de todos los planetas que conocemos, el planeta de Anu, aquel cuyo símbolo -un cuerpo celeste radiante- representaba en la escritura sumeria al dios Anu y a lo «divino». «El kakkab del Cetro Supremo es una de las ovejas en mulmul», explicaba un texto astronómico. Y, cuando Marduk usurpó la supremacía y sustituyó a Anu como el dios asociado a este planeta, los babilonios dijeron: «El planeta de Marduk dentro de mulmul aparece».

Al enseñarle a la humanidad la verdadera naturaleza de la Tierra y los cielos, los nefilim no sólo informaron a los antiguos sacerdotes-astrónomos de la existencia de los planetas más allá de Saturno, sino también de la existencia del planeta más importante, aquel del cual vinieron: EL DUODÉCIMO PLANETA.

[Regresar](#)

7 - THE EPIC OF THE CREATION

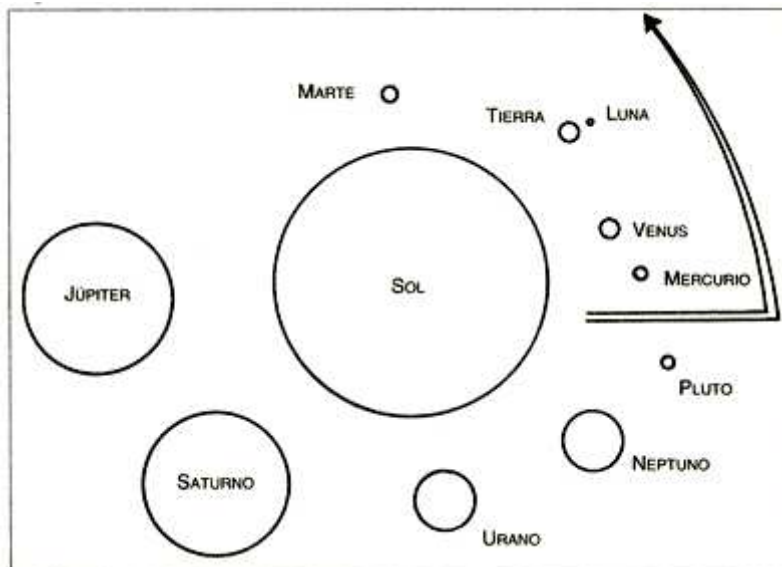
In most of the old cylindrical seals that have been, the symbols of certain celestial bodies, members of our Solar System, appear over the figures of Gods or humans.

A seal acadio of the third millenium a.G, now in the Vorderasiatis-*Che Abteilung* of the Museum of the State of East Berlin (catalogued IT GOES 243), separates from the habitual form to represent the celestial bodies. It does not show them individually, but like a group of eleven globes that they surround to a great star and with rays. Evidently, it is a representation of the Solar System, as they knew the súmenos: a consisting of system twelve celestial bodies. (Fig 99)

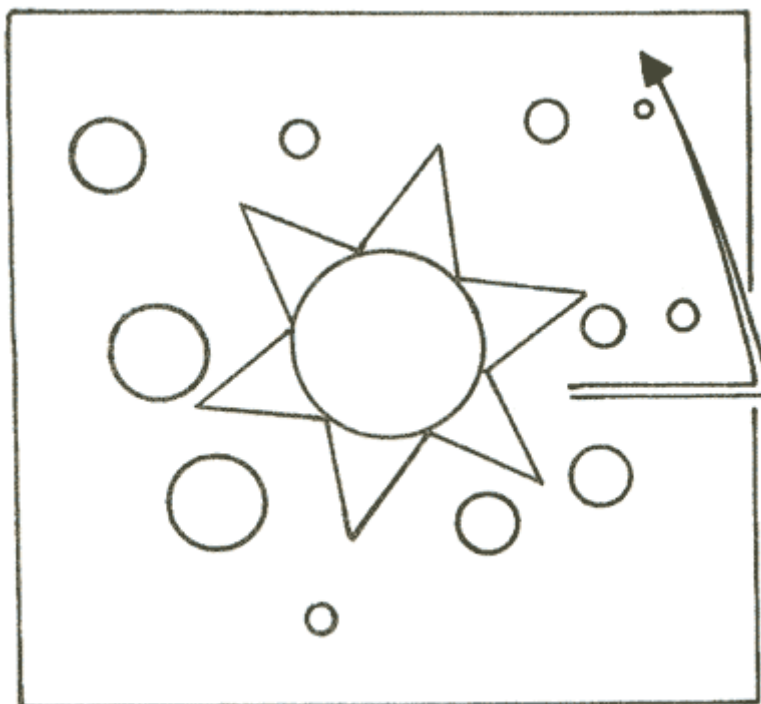


Normally, we represented the Solar System of schematic form, like a line of planets that moves away of the Sun to increasing distances. But we represented the planets, not in a line, but one after another one in a circle (closest, Mercury, in the first place, later Venus, soon the Earth, etc.), the result would be looked like the one of (the All drawings are schematic and not on scale; the planetary orbits in the drawings that follow are circular instead of elliptical facilitating the representation.)

If we threw a second look to the extension of the represented Solar System in cylindrical seal VA/243, we will see that the “points” that surround the star are, in fact, globes whose sizes and order are adapted to the represented Solar System in (fig 100)



Small Mercury comes often by a greater Venus. The Earth, with he himself size of Venus, is accompanied by the Small Moon. Next, in the sense in opposition to the one of the needles of the clock, Mars is correctly, something smaller than the Earth but greater than the Moon or Mercury. (Fig 101)



The old representation later shows a planet to us unknown for us, considerably greater than the Earth, although smaller than Jupiter and Saturn, that are seen with all clarity next. Still more far, another pair corresponds perfectly to our Urano and Neptune. Finally, small Pluto is also there, but not where we now located (after Neptune), but between Saturn and Uranus.

Treating to the Moon like a celestial body more, this representation sumeria gives total account of all the planets that we know, locates them in the correct order (with the Pluto exception), and it shows them by size.

Nevertheless, this representation of 4500 years of age also insists on which there was - or it has had another important planet between Mars and Jupiter. As we will show later, this one is the twelfth planet, the planet of nefilim.

If this celestial map sumerio had been discovered and studied two centuries ago, the astronomers would have thought that the sumerios totally were disinformed, when imagining, stupidly, that there were more planets after Saturn. Now, however, we know that Uranus, Neptune and Pluto are really there. Imaginaron the sumerios the other discrepancies, or correctly were informed by nefilim into which the Moon was a member of the Solar System by own right, Pluto was located near Saturn and was a Twelfth Planet between Mars and Jupiter?

The long theory hover time that the Moon was not more than "a frozen golf ball" not discarded after the conclusion of several Apolo missions to the Moon. Until that moment, the best conjectures consisted of which the Moon was a matter piece that was had separated of the Earth when this one was still of fused and maleable material. If it had not been by the impact of million meteorites, that left craters in the surface of the Moon, this one would have been a piece of matter without face, life and history that was solidified and follows the Earth from always.

Nevertheless, the observations done by manned satellites have not begun to put in doubt these handled beliefs as much time. In the end, one reached the conclusion that mineral the chemical composition and of the Moon was sufficiently different from the one of the Earth like putting in doubt the theory of the "separation". The experiments made in the Moon by the North American astronauts, and the study and analyses of the rock ground and samples that brought, have determined, beyond all doubt, that the Moon, although at the sterile present time, was sometimes a "alive planet".

Like the Earth, has different layers, which means that it was solidified from his own original stage of fused matter. To the equal one, that the Earth, generated heat, but whereas the Earth heat comes from its radioactive materials, "spanish stews" inside the Earth under a tremendous pressure, the heat of the Moon comes, according to seems, from layers of radioactive materials that are closely together of the surface. Nevertheless, these materials are too heavy to have ascended until there. Then, how was gotten to deposit so near the surface of the Moon?

Field gravitational lunar seems to be erratic, as if immense pieces of heavy matters (as the iron) had not sunk of uniform way until their center, but that were dispersed. But, we could ask through what process or force? Evidences exist that they would indicate that the old rocks of the Moon were magnetized. Also evidences exist of which the magnetic fields changed or invested. Ocurrió this through some unknown internal process, or by means of some indetermine external influence?

The astronauts of Apolo 16 discovered that the lunar rocks (calls breaches) were the result of the destruction of the solid rock and its later weld thanks to an extreme and sudden heat. When and how were made pieces and were refundieron these rocks? Other materials of the surface of the Moon are rich in the little frequent radioactive, material potassium and phosphorus that in the Earth are to great depths.

Reuniting all these discoveries, the scientists affirm now that the Moon and the Earth, formed more or less with such elements and more or less by he himself time, evolved like separated celestial bodies. In opinion of the scientists of the National Administration of the Aeronautics and the Space of the United States (**N.A.S.A.**), the Moon evolved "normally" during his first 500 million years. Soon, they said (as one inquired in The New York Times),

The most catastrophic period arrived 4,000 million ago years, when celestial bodies as large as great cities and small countries crashed in the Moon and formed their immense river basins and their highest mountains.

The enormous amounts of radioactive materials lazy by the collisions began to warm up the rock below the surface, being fused enormous amounts of this one and forcing lava seas through the cracks of the surface.

Apolo 15 found a rock sliding in the Tsiolovsky crater six times greater than any Earth rock sliding. Apolo 16 discovered that the collision that created the Nectar Sea deposited rubbish until a 1,600

kilometers of distance.

Apollo 17 landed on the moon near a cliff eight times upper than anyone of the Earth, which means that it formed by an earthquake eight times more violent than any other earthquake in the Earth history.

The convulsions that followed this cosmic event continued during about 800 million years, so that the composition and the surface of the Moon adopted finally their frozen form does around 3,200 million years.

Therefore, the sumerios were right when representing the Moon like a celestial body by own right. And, as soon we see, also they left a text us that explains and describes the cosmic catastrophe to which the experts of the NASA talk about.

To the Pluto planet the enigma has been denominated him "" . Whereas the orbits of other planets around the Sun turn aside only a little the perfect circle, the deviation ("eccentricity") of Pluto is so that it has the most extensive and elliptical orbit of the Solar System. Whereas the other planets orbit more or less to the Sun within he himself plane, the Pluto orbit has an inclination less nothing than of 17 degrees. Due to these two atypical characteristics of its orbit, Pluto is the only planet that cuts the orbit of another planet, Neptune.

In size, Pluto in fact is within the class "satellite". Its diameter, 5,800 kilometers, is not much greater than the one of Triton, a satellite of Neptune, or Titan, one of the ten Saturn satellites. Due to its characteristic inhabituales, "inadaptado" has been gotten to suggest this could have begun its celestial life like a satellite that, of some way, escaped to its owner and by itself took an orbit around the Sun.

And this, as we are going to see, is really what happened, according to sumerios texts.

And now we arrived at the climax of our search of answers to ancient celestial events: the existence of the Twelfth Planet.

By amazing that seems, our astronomers they have been looking for evidences that they indicate that, certainly, a planet between Mars and Jupiter existed once.

At the end of century xviii, before even of the discovery of Neptune, several astronomers demonstrated that "the planets were located to certain distances of the Sun, according to a defined law". This exposition, that arrived to be known like Law of Bode, convinced the returned astronomers that it had of having a planet giving in a place where, until then, was not known that a planet had existed - is to say, between the orbits of Mars and Jupiter.

Animated by these mathematical calculations, the astronomers put themselves to explore skies in the zone in which he would have to be "the lost planet". In the first day of century xix, the Italian astronomer **Giuseppe Piazzi** discovered, exactly in the indicated distance, a very small planet (776 kilometers from an end to another one) to which called Ceres. Towards 1804, the number of asteroids ("small planets") found ascended there to four; to date, they are had counted near 3,000 asteroids in orbit around the Sun, in which now we called the asteroid belt. Without a doubt, they are the rest of a planet that became pieces. The Russian astronomers have called him Faetón ("quadriga").

Although the astronomers are safe of the existence of such planet, are not able to explain their disappearance. Perhaps exploded single he? But, then, the pieces would have left dismissed to all directions and they would not have conformed a simple belt. If it were a collision which destroyed to the disappeared planet, where is the celestial body responsible for such collision? Was also made pieces? But the rest that continue giving returned around the Sun, if are added, are not sufficient to form a planet not even, and much less two. On the other hand, if the asteroids are the rest of two planets, they must of have conserved the axial planet revolution both. But all the asteroids have the same axial rotation, with which it is indicated that all of them come from he himself celestial body. Therefore, how was made pieces the disappeared planet, and what it was what it destroyed it?

The answers to these mysteries have been transmitted to us from the antiquity.

It makes thing of a century, when the texts found in Mesopotamia were deciphered, unexpectedly became aware of which there, in Mesopotamia, there were texts that not only were equiparables to some sections of the Sagradas Scriptures, but that also preceded them. In 1872, with *Die Keilschriften und DAS alte Testament*, **Eberhard Schröder** gave beginning to an avalanche of books, articles, conferences and debates that extended during half century. Was some bow, at some ancestral time, between Babylonia and the Bible? The holders affirmed provocatively: *BABEL UND BIBEL*.

Between texts discovered by **Henry Layard** in the ruins of the library of Assurbanipal in Nínive, there was one made a story of the Creation not very different from Libro of the Génesis. The broken small boards, first that were able to recompose and to publish **George Smith** in 1876 (*The Chaldean Génesis*), demonstrated conclusive that yes that acadio had existed a text, written in old dialecto Babylonian, that it related how certain deity had created Cielo and the Earth, and everything on the Earth, including the Man.

At the present time, there is a vast bibliography that compares the mesopotámico text with the Biblical narration. The Babylonian deity made its work, if not in six "days", yes, at least, in which they include six small boards; and in parallel to Biblical the seventh day of rest of God, in which it enjoyed his work, the mesopotámica epic dedicates one seventh small board to the exaltación of the Babylonian deity and its profits. Not in vain, **L.W. King** titled their authorized work on the subject *The Seven Tablets of Creation*, the Seven Small boards of the Creation.

Known like "the Epic the Creation now", this text was known in the antiquity by the words with which it begins, [Enuma Elish](#) ("When in the heights"). The Biblical story of the Creation begins with the creation of Cielo and the Earth; the mesopotámico story is true cosmogonía, because it deals with the previous events and it takes to us until the beginning of the times:

Enuma elish nabu shamamu
When, in the heights, the Sky had not received name
Shaplitu ammatum shunta zakrat
And down, the ground signs [the Earth] had not been called

He was then, according to tells the epic us, when two primigenios celestial bodies gave to light a series of "celestial Gods". As the number of celestial beings increased, they made more noise and they caused more commotion, disturbing to Primigenio Father. His messenger faithful was urgent to him to that she adopted forts measured disciplinary with the young Gods, but these were confabularon against him and they robbed its creative powers to him. Madre Primigenia tried to take revenge itself. The God that directed the revolt against Primigenio Father had a new idea: to invite its young son to be united to the Assembly of the Gods and to give the supremacy him, so that it go to thus fight, without aid, to the "monster" which her mother had become.

Accepted the supremacy, the God young person - Marduk, according to the Babylonian version faced the monster and, after a ferocious combat, it overcame it and it divided it in two. With a part of her it made the Sky, and with the other Earth.

Later, it proclaimed a fixed order in skies, assigning to each celestial God a fixed position. In the Earth, it created mountains, the seas and the rivers, it established the stations and the vegetation, and created the Man. Babylonia and its highest temple were constructed like a duplicate of the Celestial Earth Dwelling. To Gods and mortals orders occurred them, mandates and rituals to follow. Then, the Gods proclaimed to Marduk like the supreme deity, and they granted to the "fifty names" - the prerogatives and the numerical rank to him of the Enlidad.

As they were been and translating more small boards and fragments, one went away making evident that the text was not a simple literary work, but the épico story more sacred historical-monk of Babylonia, that was ***reflexed mng like part of the rituals of the New Year. The Babylonian version tried to propagate the supremacy of Marduk when turning to him the hero of the story of the Creation.

Nevertheless, this was not always thus. Enough evidences exist that they indicate that the Babylonian version of the epic was a falsification by reasons political-monks for a previous version sumeria in which Anu, Enlil and Ninurta were the heroes.

Nevertheless, despite the name of the actors of this celestial and divine drama, the story is, certainly, as old as the civilization sumeria. Most of the experts they see as a philosophical work it - the oldest version of the eternal fight between or and badly, or as an allegorical story of the winter and the summer in the nature, of the dawn and the decline, the death and the resurrection.

But, so that not to take literally this épico story, neither the more nor less than like the declaration of cosmological facts as knew the sumerios, as had transmitted them nefilim? If we used this audacious approach, we will be whereupon "the Epic of the Creation" perfectly explains the events that, probably, took place in our Solar System.

The scene in which the celestial drama of Enuma Elish unfolds is the universe primigenio. The celestial actors are those that create, as well as those that are created. First Act:

When, in the heights, the Sky had not received name,
and down, the ground signs [the Earth] had not been called;
nothing, except for the fundamental APSU, their Breeder,
MUMMU and TIAMAT - the one that it gave to light all;
their waters were intermingled.

No cane had still formed, nor marshy earth had appeared.
No of the Gods had been brought the being still,
nobody took a name, its destinies were uncertain;
it was then when the Gods in the middle of them formed.

With a few outlines done with the cane style on the first clay small board - with nine short lines, the old cronista-poet ingenia to seat to us of the first row in center, and, of audacious and dramatic form, raises the drop curtain of the spectacle more majestic than she has seen herself: the Creation of our Solar System.

In the immensity of the space, the "Gods" - the planets were about to still to appear, for being named, to have their "destinies" - its fixed orbits. Three bodies only existed: "fundamental AP.SU" ("the one that exists from the beginning"), MUM.MU ("the one that were born") and TIAMAT ("doncella of the life"). The "waters" of Apsu and Tiamat were mixed, and the text clarifies that it rather does not talk about to the waters in which the canes grow, but the fundamental waters, the generating basic elements of life of the universe.

Apsu, therefore, is the Sun, "the one that exists from the beginning".

Closest to him it is Mummum. The story makes clear more ahead than Mummum was the assistant of confidence and emissary of Apsu: a good Mercury description, the small planet that turns quickly around its giant gentleman. In fact, this one was the idea that old Greek and the Roman ones had of the God-planet Mercury: the messenger express of the Gods.

Enough more far it was Tiamat. It was the "monster" that Marduk would break later, the "disappeared planet", But in the fundamental times she was the true Virgin Mother of the first Divine Trinidad. The space between her and Apsu was not empty; it was filled with the fundamental elements of Apsu and Tiamat. These "waters" "were intermingled", and two celestial Gods formed - planets in the space between Apsu and Tiamat.

Their waters were intermingled...
The Gods formed in the middle of them:
the God LAHMU and God LAHAMU were born;
by his name it was called to them.

Etimológicamente, the names of these two planets come from root LH.M (“to wage the war”). The old ones bequeathed the legend to us of which Mars was the God of Guerra and Venus the Goddess as much of the Love as of the War. LAHMU and LAHAMU were, in fact, names masculine and feminine respectively, with which the identity of both Gods of the epic and the planets Mars and Venus confirm so much etimológica as mitológicamente. Also it is confirmed astronomically, since the “missing planet” Tiamat were located beyond Mars. Certainly, Mars and Venus are located in the space that there is between the Sun (Apsu) and “Tiamat”. We can illustrate this following the map celestial sumerio. (Fig.102, 103)

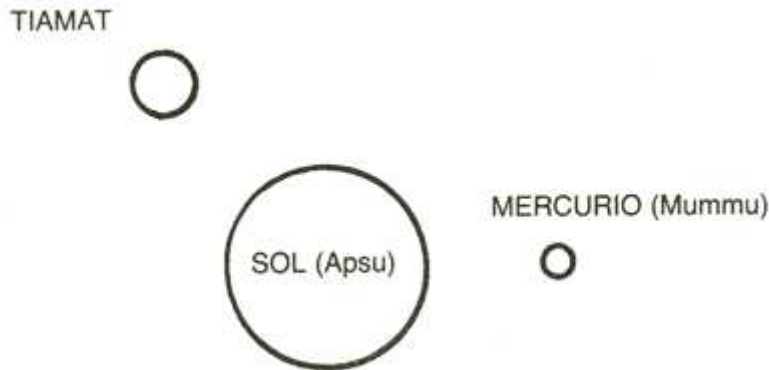


Fig 102 - Is. In the Principle: Sun, Mercury, “Tiamat”

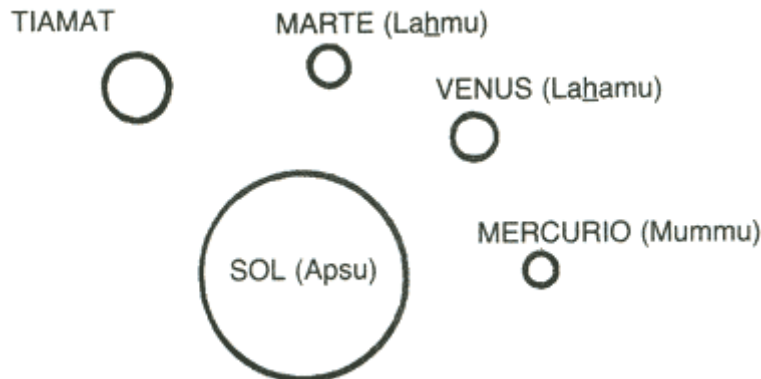


Fig 103 - II. The Inner Planets - the “Gods in means” - are born.

Later, it continued the process of formation of the Solar System. Lahmu and Lahamu - Mars and Venus were born but, even

Before they had grown in age
and in stature until the indicated size,
the God ANSHAR and God KISHAR were formed,
exceeding [to them in size].
When the days were extended and the years were multiplied,
God ANU became its son - of its ancestors a rival.
Then, the first-born of Anshar, Anu,
as its equal one and to its image generated to NUDIMMUD.

With an only even dryness by the narrative precision, the First Act of the epic of the Creation quickly has been represented before our eyes. One has inquired to us that Mars and Venus were going to grow only until a limited size; but, even before its formation was completed, other two planets formed. Both they were majestic planets, as they demonstrate his names - AN.SHAR (“prince, first of skies”) and KI.SHAR (“first of mainlands”). These surpassed in size the first pair, “exceeding to them” in stature. The description, the epítetos and the situation of this second pair easily identify them like Saturn and Jupiter.

(Fig 104)

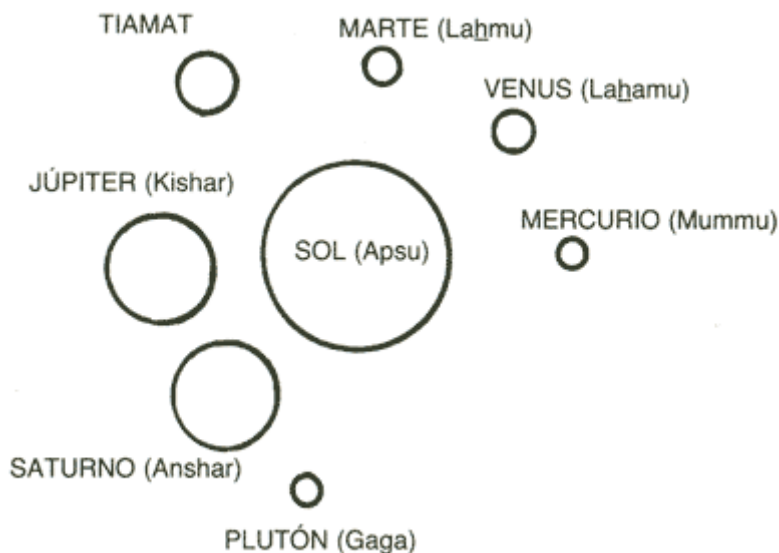


Fig 104 - III. The SHAR - the giant planets - are created, along with their "emissary".

Later, it spent some time ("the years were multiplied"), and was born a third pair of planets. First ANU, smaller arrived than Anshar and Kishar ("its son"), but greater than first planets ("of its ancestors a rival" in size). Later, Anu generated, as well, to a twin planet, "its equal one and to its image". The Babylonian version names to planet NUDIMMUD, a epíteto of Ea/Enki. Once again, the descriptions of size and situation are adapted to the following pair of planets of our Solar System, Urano and Neptune.

But still there was another planet that was added to these outer planets, that to which we called Pluto. "The Epic of the Creation" already has talked about to Anu like "first-born of Anshar", giving to understand that still there was another planetary God "born" of Anshar/Saturn.

The epic reaches to this celestial deity advanced more, when it relates how Anshar sent to its emissary GAGA in several missions to other planets. In function and stature, Gaga has the aspect of the emissary of Apsu, Mummu; this remembers the many similarities to us that there are between Mercurio and Pluto. Gaga, therefore, was Pluto; but the sumerios, in their celestial map, did not locate to Pluto beyond Neptune, but next to Saturn, of which he was his "emissary" or satellite. (Fig 105)

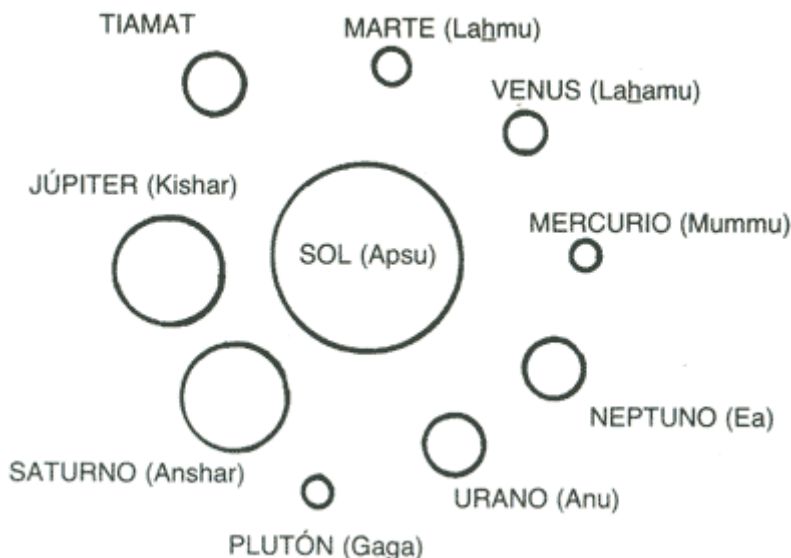


Fig 105 - IV. Last planets - equal in their image are added both.

When the First Act of "the Epic of the Creation" touched to its aim, there was a Solar System made up of the Sun and nine planets:

SUN - Apsu, "that that existed from the beginning".
 MERCURY - Mummu, advisor and emissary of Apsu.
 VENUS - Lahamu, "lady of the battles".
 MARS - Lahmu, "deity of the war".
 ? - Tiamat, "doncella that gave the life".
 JUPITER - Kishar, "first of mainlands".
 SATURN - Anshar, "first of skies".
 PLUTO - Gaga, advisor and emissary of Anshar.
 URANUS - Anu, "he of skies"
 NEPTUNE - Nudimmud (Ea), "ingenious creator".

Where was the Earth and the Moon? Still they had to be created, like product of a future cosmic collision.

With the end of the majestic drama of the birth of planets, the authors of the épica Creation raise the drop curtain for the Second Act, in a drama of celestial confusion. Just created planet family he was far still of being stable. The planets gravitated to each other; they were converging on Tiamat, altering and putting in danger the fundamental bodies.

The divine brothers grouped themselves;
 they disturbed to Tiamat with his retired advances and.
 They altered the "belly" of Tiamat
 with his you romp in the dwellings of the sky.
 Apsu could not reduce the outcry of them;
 Tiamat had enmudecido with its ways.
 Their acts were hateful...
 Annoying they were his ways.

We were here with obvious references to erratic orbits. The new planets "advanced and they retired"; they approached too much among them ("they were grouped"); they interfered with the orbit of Tiamat; they approached too much his "belly"; their "ways" were annoying. Although it was Tiamat the one that was in greater danger, Apsu also found the ways of planets "hateful", and announced its intention "to destroy, to destroy its ways". One met with Mummu and it consulted privily with him. But the Gods heard "everything by chance what they had plotted among them", and the plot to destroy to them made them enmudecer. Only that did not lose its talent was Ea. It thought about a stratagem for "spilling the dream in Apsu". To the other celestial Gods they liked the plan, and Ea "drawing a precise map of the universe", sending a divine spell on fundamental waters of the Solar System.

Of what east "spell" or force exerted by "Ea" consisted (the Neptune planet) - then, the most external planet while it orbited to the Sun and it surrounded to all other planets? Perhaps its own orbit around the Sun affected the solar magnetism and, with it, its radioactive emissions? Or is that he himself Neptune emitted, to the created being, enormous radiations of energy? They were as they were the effects, in the epic was compared to them with something as well as "to spill the dream" - a tranquilizing effect in Apsu (the Sun). Even, "Mummu, the Advisor, was incapable to move".

Like the Biblical story of Sansón and Dalila, the hero, overcome by the dream, one became easy prey and they robbed its powers to him. Ea moved quickly to clear to Apsu its creative paper to him. Extinguishing, according to it seems, the enormous emissions of fundamental matter of the Sun, Ea/Neptuno "took the tiara to him to Apsu and it cleared the mantle to him of his I pull ahead". Apsu "was overcome". Mummu no longer could ramble. "It was tied and left", a planet without life next to his gentleman.

When prevailing to the Sun of its creativity - when stopping the process of energy emission and matter to form more planets, the Gods brought a temporary peace in the Solar System. Later, the victory was symbolized changing to the meaning and the situation of the Apsu. From then, this epíteto was applied

to the "Dwelling of Ea". Any additional planet could only come through new Apsu - from "the Deep thing" - from the distant kingdoms of the space that glimpsed furthestmost of planets.

How long happened before celestial La Paz was broken again? The epic does not say it, but it continues, almost without pauses, and raises the drop curtain of the Third Act:

In the Camera of the Destinies, the place of the Destinies,
 a God was generated, most able and wise of the Gods;
 in the heart of the Deep thing was created MARDUK.
 A new "celestial God" - a new planet is united now to the
 distribution. One formed in the Deep thing, far, in the space, a
 zone where orbital motion had been conferred him - a "destiny" of
 planet. It was attracted until the Solar System by the planet
 furthestmost: "The one that generated it was Ea" (Neptune). The
 new planet was worthy to contemplate:

Its silhouette was charming, shining the gesture of its eyes;
 Noble were his andares, dominant like those of long ago...
 Greatly everything was raised to him over the Gods, exceeding it.
 He was noblest of the Gods, upper;
 their members were enormous, was excessively high.

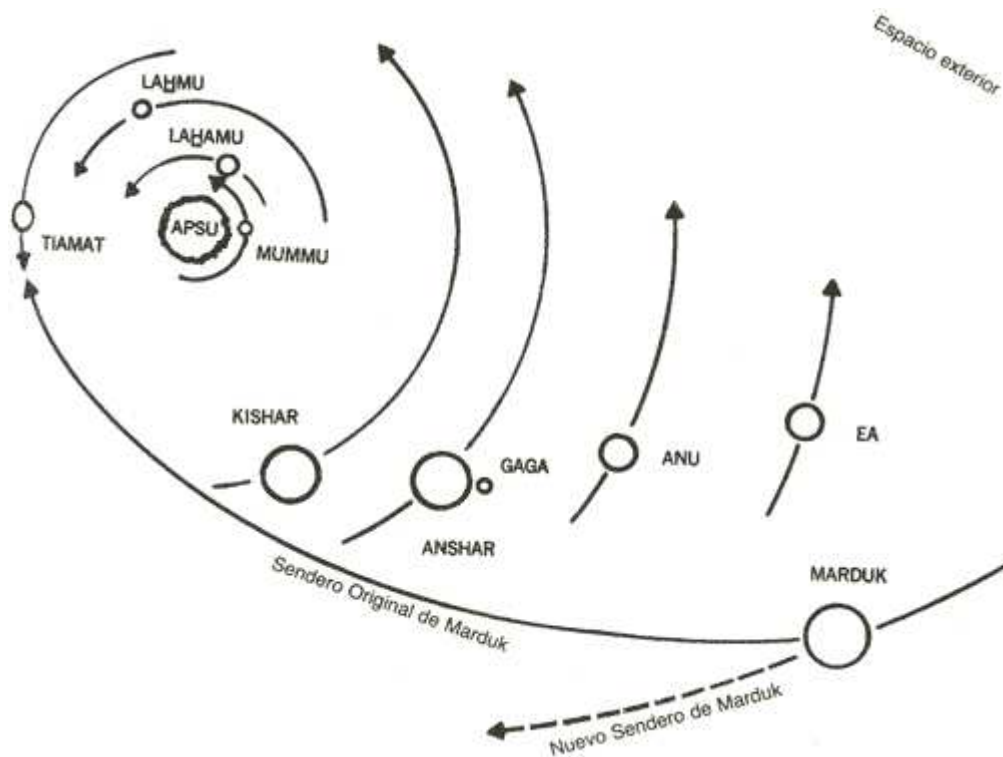
Arising from the deep space, Marduk was still a planet new born, that escupía fire and emitted radiations. "When it moved the lips, the fire exploded".

As Marduk approached other planets, "these sent on him their impressive lightning", and it shone with force, "dress with I pull ahead of ten Gods". Its approach raised electrical emissions and of other types of between the other members of the Solar System. And a single word confirms the process of deciphered here to us of the epic of the Creation: Ten celestial bodies waited for - the Sun to him and only nine planets.

The épico story takes to us now throughout the quick race of Marduk. In the first place, it happens near the planet that him "it has generated", that has thrown of him towards the Solar System, the Ea/Neptuno planet. As Marduk approaches Neptune, the gravitational attraction of this one on just arrived grows in intensity. Neptune twists the footpath of Marduk, "making it good for its objectives".

Marduk had to be still in a very ductile phase then. When it happened next to Ea/Neptuno, the gravitational pull caused a protuberance in the flank of Marduk, as if it had "one second head". However, this fragment of Marduk was not broken off of the main mass during the transit; but, when Marduk arrived at the environs from Anu/Uranus, some pieces of matter were come off him, giving like result the formation of four satellites of Marduk. "Anu extracted and gave to form to the four sides, relegating its power to the leader of the group". Calls "winds", the four were sent in a fast orbit around Marduk, "crowding around itself like an eddy".

The order of the transit - first by Neptune, later by Uranus-indicates that Marduk was entering the Solar System not in the orbital direction of the system (in sense in opposition to the small hands of the clock), but in opposed direction, in the sense of the small hands of the clock. Following the new footpath, just arrived it did not take in seeing itself caught by the immense gravitational and magnetic forces of the Anshar giant/Saturn and, soon, of Kishar/Jupiter. Its footpath was curved still more towards inside, towards the center of the Solar System, towards Tiamat. (Fig 106)



The approach of Marduk soon began to alter to Tiamat and to inner planets (Mars, Venus, Mercury). "It produced currents, altered to Tiamat; the Gods did not rest, taken like in a storm".

Although the lines of this so old text partially are deteriorated in this point, still we can read that the planet that approached "diluted the vital ones of those... tweaked its eyes". The same Tiamat "went from a side to another one very disturbed" - its orbit, evidently, was altered.

The gravitational attraction of the great planet that approached did not take in undressing of pieces to Tiamat. From half of her eleven "monsters" emerged, a rugiente bustle "and furious" satellites that "separated" of their body and "they marched next to Tiamat". Preparing themselves to confront the attack of Marduk, Tiamat "crowned them with halos", giving the aspect them of "Gods" (planets).

Of special importance for the epic and cosmogonía mesopotámica it was the main satellite of Tiamat, that received the name of KINGU, "the first-born between the Gods that formed the assembly of her".

She elevated to Kingu,
in the middle of them she made it great...
The High Command in the battle
it trusted at his hand.

Subject to the conflicting gravitational forces, this great satellite of Tiamat began to move towards Marduk. The one that granted to Kingu a Small board to him of Destinies - an own planetary footpath is what it displeased more to outer planets. Who had granted to Tiamat the right to him to give to light new planets? , Ea asked. It took the problem to him to Anshar, giant Saturn.

Everything what Tiamat had conspired, to him repeated it:
"... she has created an Assembly and has mounted in rage...
les ha dado armas incomparables, ha dado a luz
monstruos-dioses...
además once de esta clase ha dado a luz;
de entre los dioses que formaban su Asamblea,
ella ha elevado a Kingu, su primogénito, le ha hecho jefe...
le ha dado una tablilla de destinos, se la ha sujetado al pecho».

Volviéndose a Ea, Anshar le preguntó si podría ir a matar a Kingu. La respuesta se ha perdido debido a una rotura en las tablillas; pero parece ser que Ea no satisfizo a Anshar, pues lo siguiente que tenemos del relato nos muestra a Anshar dirigiéndose a Anu (Urano) para averiguar si él aceptaría «ir y enfrentarse a Tiamat». Pero Anu «fue incapaz de enfrentarla y se volvió».

En los agitados cielos, crece la confrontación; un dios después de otro se apartan a un lado. ¿Acaso nadie va a darle batalla a la furiosa Tiamat?

Marduk, después de pasar Neptuno y Urano, se acerca ahora a Anshar (Saturno) y sus amplios anillos. Esto le da a Anshar una idea: «Aquel que es potente será nuestro Vengador; aquel que es agudo en la batalla: ¡Marduk, el héroe!» Al ponerse al alcance de los anillos de Saturno («él besó los labios de Anshar»), Marduk responde:

«¡Si yo, realmente, como vuestro Vengador
he de vencer a Tiamat, he de salvar vuestras vidas,
convoca una Asamblea para proclamar mi Destino supremo!»

La condición era atrevida pero simple: Marduk y su «destino» -su órbita alrededor del Sol- debían tener la supremacía entre todos los dioses celestes. Fue entonces cuando Gaga, el satélite de Anshar/ Saturno -y futuro Plutón-, se desvió de su curso:

Anshar abrió la boca,
a Gaga, su Consejero, una palabra dirigió...
«Ponte en camino, Gaga,
toma tu puesto ante los dioses,
y lo que yo te cuente
repíteselo a ellos».

Acercándose a los otros dioses/planetas, Gaga les instó a «fijar su veredicto para Marduk». La decisión fue la que se preveía: lo único que ansiaban los dioses era que alguien diera la cara por ellos. «¡Marduk es rey!», gritaban, y le instaron a que no perdiera más tiempo: «¡Ve y acaba con la vida de Tiamat!»

El telón se levanta ahora para el Cuarto Acto, la batalla celeste.

Los dioses habían decretado el «destino» de Marduk; la combinación de fuerzas gravitatorias había determinado que el sendero orbital de Marduk no tuviera más que una salida: hacia la «batalla», una colisión con Tiamat.

Como corresponde a un guerrero, Marduk se preparó con diversas armas. Llenó su cuerpo con una «llama ardiente»; «construyó un arco... al que sujetó una flecha... frente a sí puso al rayo»; y «después hizo una red con la que envolver a Tiamat». Todo esto no eran más que nombres comunes para lo que sólo podían ser fenómenos celestes -las descargas eléctricas que se darían los planetas mientras convergían o el tirón gravitatorio (una «red») de uno sobre otro.

Pero las principales armas de Marduk eran sus satélites, los cuatro «vientos» con los que Urano le proveyó cuando Marduk pasó junto a él: Viento Sur, Viento Norte, Viento Este, Viento Oeste. Al pasar junto a los gigantes, Saturno y Júpiter, y sujeto a sus tremendas fuerzas gravitatorias, Marduk «sacó» tres satélites más -Viento del Mal, Torbellino y Viento Incomparable.

Utilizando sus satélites como una «cuadrilla tormenta», «lanzó los vientos que había hecho nacer, los siete». Los adversarios estaban dispuestos para la batalla.

El Señor salió, siguió su curso;
Hacia la furiosa Tiamat dirigió su rostro...
El Señor se acercó para explorar el lado interno de Tiamat-
los planes de Kingu, su consorte, apreciar.

Pero a medida que los planetas se iban acercando entre sí, el curso de Marduk se hizo errático:

Mientras observaba, su curso se vio afectado,
su dirección se distrajo, sus actos eran confusos.

Incluso los satélites de Marduk comenzaron a virar fuera de curso:

Cuando los dioses, sus ayudantes,
que marchaban a su lado,
vieron al valiente Kingu, su visión se hizo borrosa.

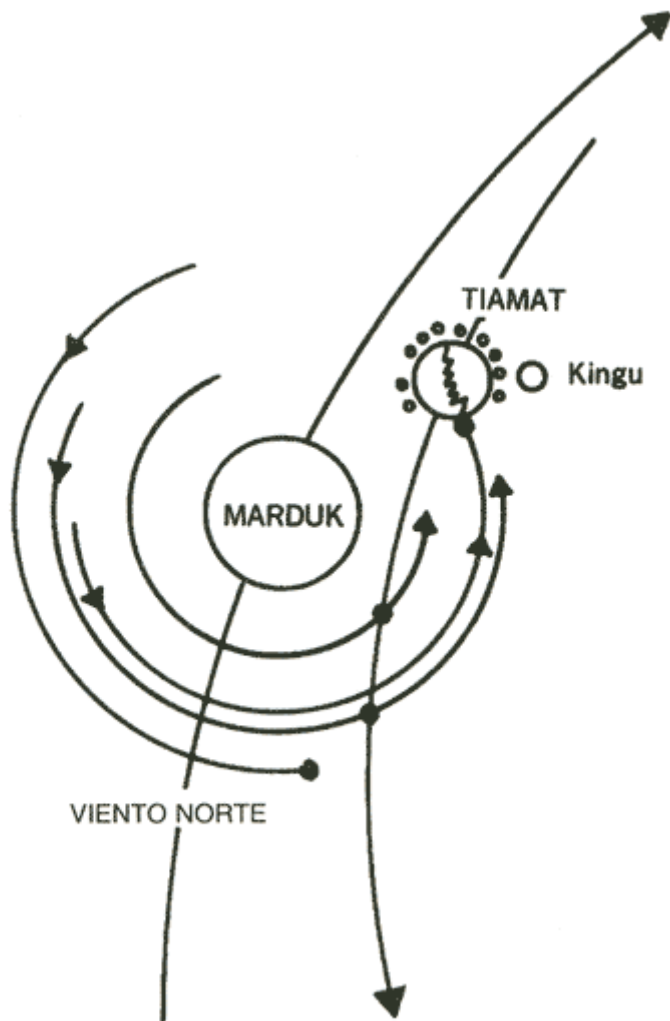
¿Acaso los combatientes no iban a encontrarse después de todo?

Pero la suerte estaba echada, los cursos llevaban inevitablemente a la colisión. «Tiamat lanzó un rugido»... «el Señor levantó la desbordante tormenta, su poderosa arma». Cuando Marduk estuvo más cerca, la «furia» de Tiamat creció; «las raíces de sus piernas se sacudían adelante y atrás». Ella empezó a lanzar «hechizos» contra Marduk -el mismo tipo de ondas celestes que Ea había usado antes contra Apsu y Mummu. Pero Marduk siguió acercándose.

Tiamat y Marduk, los más sabios de los dioses,
avanzaban uno contra otro;
prosiguieron el singular combate,
se aproximaron para la batalla.

El relato nos lleva ahora a la descripción de la batalla celeste, en los momentos previos a la creación del Cielo y la Tierra.

El Señor extendió su red para atraparla;
el Viento del Mal, el de más atrás, se lo soltó en el rostro.
Cuando ella abrió la boca, Tiamat, para devorarlo-
él le clavó el Viento del Mal para que no cerrara los labios.
Los feroces Vientos de tormenta cargaron entonces su vientre;
su cuerpo se dilató; la boca se le abrió aún más.
A través de ella le disparó él una flecha, le desgarró el vientre;
le cortó las tripas, le desgarró la matriz.
Teniéndola así sojuzgada, su aliento vital él extinguió.



Aquí, por tanto, (Fig. 107) está la teoría más original para explicar los enigmas celestes con los que aún nos enfrentamos. Un sistema solar inestable, compuesto por el Sol y nueve planetas, fue invadido por un gran planeta del espacio exterior. En primer lugar, se encontró con Neptuno; al pasar junto a Urano, el gigante Saturno y Júpiter, su curso se desvió en gran medida en dirección hacia el centro del sistema solar, al tiempo que sacaba siete satélites. Y entró en un curso inalterable de colisión con Tiamat, el siguiente planeta en línea.

Pero los dos planetas no chocaron entre sí, un hecho de cardinal importancia astronómica: fueron los satélites de Marduk los que chocaron con Tiamat, y no el mismo Marduk. Ellos «dilataron» el cuerpo de Tiamat, haciéndole una amplia hendidura. A través de estas fisuras en Tiamat, Marduk disparó una «flecha», un «rayo divino», una inmensa descarga eléctrica que saltó como una chispa desde el energéticamente cargado Marduk, el planeta que estaba «lleno de brillantez». Haciéndose camino hasta las tripas de Tiamat, este rayo «extinguó su aliento vital» -neutralizó las fuerzas y campos eléctricos y magnéticos de Tiamat y los «extinguó».

El primer encuentro entre Marduk y Tiamat dejó a ésta resquebrajada y sin vida; pero su destino final estaba aún por determinar en futuros encuentros entre los dos. Kingu, líder de los satélites de Tiamat, se enfrentaría por separado. Pero el destino de los otros diez satélites más pequeños de Tiamat se determinó en aquel momento.

Después de matar a Tiamat, la líder,
 su grupo fue destruido, su hueste hecha pedazos.
 Los dioses, los auxiliares que marchaban al lado de ella,
 temblando de miedo,
 dieron la espalda para salvar y preservar sus vidas.

¿Acaso podemos identificar a esta hueste «destruida... rota» que temblaba y «daba la espalda» -es decir, invertía sus direcciones?

Quizás así podamos ofrecer una explicación a otro misterio más de nuestro sistema solar: el fenómeno de los cometas. Pequeños globos de materia, los cometas vienen a ser los «miembros rebeldes» del sistema solar, pues no parecen obedecer a ninguna de las normas de circulación. Las órbitas de los planetas alrededor del Sol son (con la excepción de Plutón) casi circulares; las órbitas de los cometas están estiradas, y, en la mayoría de los casos, lo están mucho -hasta el punto de que algunos de ellos desaparecen de nuestra vista durante cientos o miles de años. Los planetas (con la excepción de Plutón) orbitan al Sol en el mismo plano general; las órbitas de los cometas se sitúan en muchos planos diferentes. Y lo más significativo es que, mientras que todos los planetas que conocemos circundan al Sol en la misma dirección (contraria a las manecillas del reloj), muchos cometas se mueven en sentido inverso.

Los astrónomos no pueden decirnos cuál fue la fuerza o cuál fue el suceso que creó a los cometas y los arrojó a sus inusuales órbitas.

Nuestra respuesta: Marduk. Barriando en sentido inverso, en su propio plano orbital, despedazó, destruyó la hueste de Tiamat hasta convertirla en pequeños cometas, afectándoles con su campo gravitatorio, con la llamada red:

Al echarles la red, se encontraron atrapados...
A todo el grupo de demonios que había marchado junto a ella
les puso grilletes, sus manos ató...
Estrechamente rodeados, no podían escapar.

Después de acabar la batalla, Marduk le quitó a Kingu la Tablilla de los Destinos (la órbita independiente de Kingu) y se la puso en su propio pecho: su curso se había desviado hasta convertirse en una órbita solar permanente. De cuando en cuando, Marduk estaba obligado a volver al escenario de la batalla celeste.

Después de «vencer» a Tiamat, Marduk navegó por los cielos, en el espacio exterior, alrededor del Sol, para volver a pasar por los planetas exteriores: Ea/Neptuno, «cuyo deseo realizó Marduk», Anshar/Saturno, «cuyo triunfo estableció Marduk». Después, su nuevo sendero orbital devolvió a Marduk al escenario de su triunfo, «para afianzar su presa sobre los dioses vencidos», Tiamat y Kingu.

Cuando el telón está a punto de levantarse para el Quinto Acto es el momento en el cual el relato bíblico del Génesis se une al relato mesopotámico de «La Epopeya de la Creación» -aunque, hasta ahora, no se había tomado conciencia de ello; pues es justo en este punto donde comienza realmente el relato de la Creación de la Tierra y el Cielo.

Al completar su primera órbita alrededor del Sol, Marduk «volvió entonces a Tiamat, a la que había sometido».

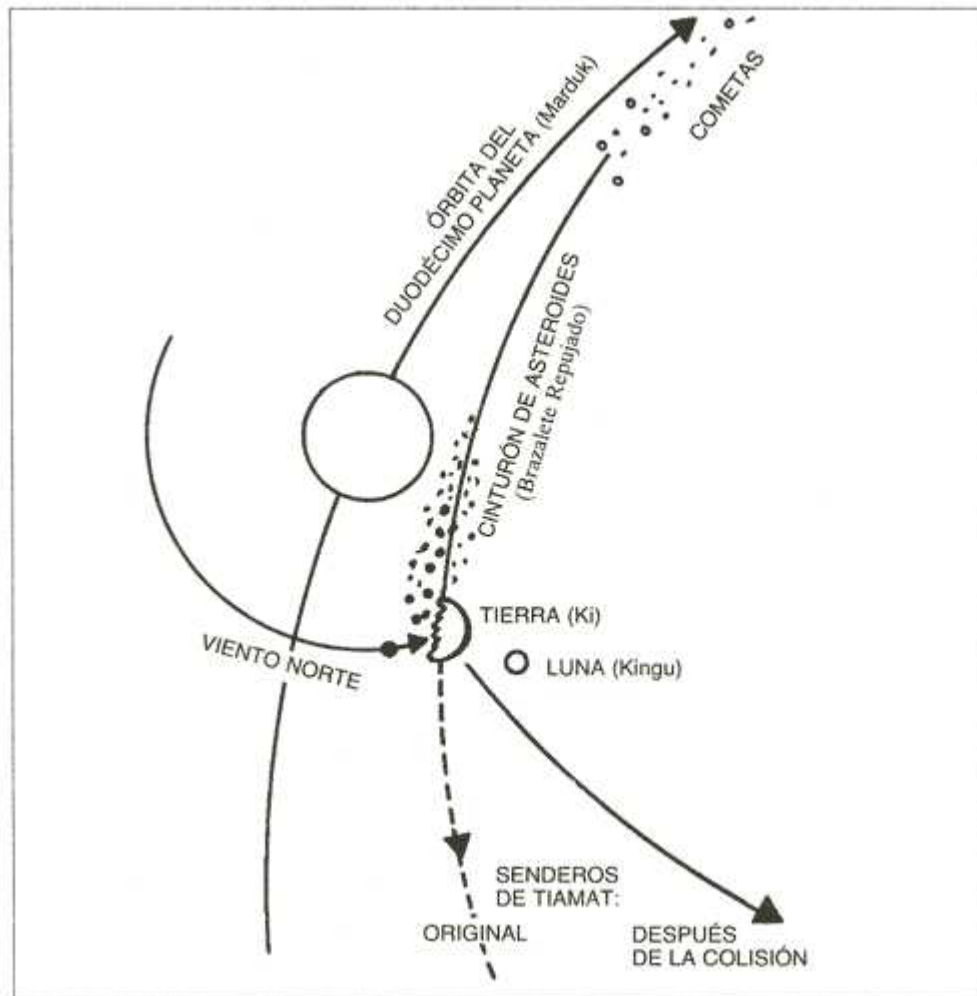
El Señor se detuvo a ver su cuerpo sin vida.
Dividir al monstruo él, entonces, ingeniosamente planeó.
Después, como un mejillón, la desgarró en dos partes.

El mismo Marduk golpeó esta vez al derrotado planeta, partiendo en dos a Tiamat, separándole el «cráneo» o parte superior. Después, otro de los satélites de Marduk, el llamado Viento Norte, se estrelló contra la mitad separada. El fuerte golpe se llevó a esta parte destinada a convertirse en la Tierra- hasta una órbita donde ningún planeta había orbitado antes:

El Señor puso su pie sobre la parte posterior de Tiamat;
con su arma le separó el cráneo;
cercenó los canales de su sangre;
e hizo que el Viento Norte lo llevara
a lugares que habían sido desconocidos.

¡La Tierra había sido creada!

La parte inferior tuvo otra suerte: en la segunda órbita, Marduk golpeó convirtiéndola en pedazos (Fig. 108):



La [otra] mitad la levantó como pantalla para los cielos:
encerrándolos juntos, como vigías los estacionó...
Dobó la cola de Tiamat para formar la Gran Banda como un
brazalete.

Los trozos de esta mitad rota fueron repujados hasta convertirlos en un «brazalete» en los cielos, actuando como una pantalla entre los planetas interiores y los exteriores. Se extendieron en una «gran banda». Se había creado el cinturón de asteroides.

Astrónomos y físicos reconocen la existencia de grandes diferencias entre los planetas interiores o «terrestres» (Mercurio, Venus, la Tierra y su Luna, y Marte) y los planetas exteriores (Júpiter, etc.), dos grupos separados por un cinturón de asteroides. También encontramos en la epopeya sumeria el antiquísimo reconocimiento de estos fenómenos.

Pero, además, se nos ofrece por primera vez una explicación cosmogónica-científica coherente de los acontecimientos celestes que llevaron a la desaparición del «planeta perdido» y a la resultante creación del cinturón de asteroides (además de los cometas) y de la Tierra. Después de que Marduk partiera a Tiamat en dos con sus satélites y sus descargas eléctricas, otro satélite le empujó la mitad superior a una nueva órbita, dando origen así a la Tierra; después, Marduk, en su segunda órbita, hizo pedazos la parte inferior y la esparció en una gran banda celeste.

Todos los enigmas que se han mencionado tienen respuesta en «La Epopeya de la Creación», descifrada de este modo. Además, también disponemos de respuesta a la pregunta de por qué los continentes de la Tierra se concentran en uno de sus lados mientras, en el lado opuesto, queda una enorme cavidad (el lecho del Océano Pacífico). Las referencias constantes a las «aguas» de Tiamat son también esclarecedoras. A ella se le llamó el Monstruo del Agua, y esto explicaría por qué la Tierra, como parte de Tiamat, fue dotada también con esta agua. De hecho, algunos estudiosos modernos denominan a la Tierra «Planeta Océano», pues es el único de los planetas conocidos del sistema solar que ha sido bendecido con estas aguas dadoras de vida.

Por novedosas que puedan parecer estas teorías cosmológicas, fueron hechos aceptados por los profetas y sabios cuyas palabras pueblan el Antiguo Testamento. El profeta Isaías recordó «los días de antaño» cuando el poder del Señor «partió a la Altiva, hizo dar vueltas al monstruo del agua, secó las aguas de Tehom-Raba»-Llamando al Señor Yahveh «mi rey de antaño», el salmista interpretó en unos cuantos versos la cosmogonía de la epopeya de la Creación. «Por tu poder, las aguas tú dispersaste; al líder de los monstruos del agua quebraste».

Tiamat ha sido desgarrada: su mitad despedazada es el Cielo -el Cinturón de Asteroides; la otra mitad, la Tierra, es empujada a una nueva órbita por el «Viento Norte», uno de los satélites de Marduk. El principal satélite de Tiamat, Kingu, se convierte en la Luna de la Tierra; el resto de satélites componen ahora los cometas.

Y Job rememoraba al Señor celestial cuando hirió a «los esbirros de la Altiva»; y, con una sofisticación agronómica impresionante, ensalzó al Señor, que:

El dosel repujado extendió en el lugar de Tehom,
la Tierra suspendió en el vacío...
Su poder detuvo las aguas,
su energía partió a la Altiva;
su Viento extendió el Brazalete Repujado;
su mano extinguió al sinuoso dragón.

Los expertos bíblicos reconocen ahora que el hebreo Tehom («profundidad del agua») proviene de Tiamat, que Tehom-Raba significa «gran Tiamat», y que la comprensión bíblica de los acontecimientos primitivos se basa en las épicas cosmológicas sumerias. Habría que aclarar también que, por encima de todos estos paralelos, se encuentran los primeros versículos del Libro del Génesis, donde se dice que el Viento del Señor se cernía sobre las aguas de Tehom, y que el relámpago del Señor (Marduk en la versión babilonia) iluminó la oscuridad del espacio al golpear y quebrar a Tiamat, creando a la Tierra y a Rakia (literalmente, «el brazalete repujado»). Esta banda celeste (hasta ahora traducida como «firmamento») recibe el nombre de «el Cielo».

El Libro del Génesis (1:8) afirma explícitamente que es a este «brazalete repujado» a lo que el Señor llamó «cielo» (shamaim). Los textos acadios también denominan a esta zona celeste «el brazalete repujado» (rakkis), y dicen que Marduk extendió la parte inferior de Tiamat hasta que junto los extremos, uniéndolos para formar un gran círculo permanente. Las fuentes sumerias no dejan lugar a dudas cuando hablan del «cielo», en concreto, como algo diferente del concepto general de cielos y espacio. Para ellos, el «cielo» era el cinturón de asteroides.

La Tierra y el cinturón de asteroides son «el Cielo y la Tierra» que aparecen tanto en las referencias bíblicas como mesopotámicas, creados cuando Tiamat fue desmembrada por el Señor celeste.

Tras el empujón que le dio a la Tierra el Viento Norte de Marduk para llevarla a su nueva posición celeste, la Tierra obtuvo su propia órbita alrededor del Sol (dando como resultado las estaciones) y recibió su rotación axial (dándonos el día y la noche). Los textos mesopotámicos afirman que una de las tareas de Marduk después de crear la Tierra fue que «asignó [a la Tierra] los días del Sol y estableció los recintos del día y la noche». El concepto bíblico es idéntico:

dijo Dios:

«Haya Luces en el Cielo repujado,
para dividir entre el Día y la Noche;
y que sean señales celestes
para las Estaciones, para los Días y para los Años».

En la actualidad, los expertos creen que, tras convertirse en un planeta, la Tierra era una esfera ardiente de volcanes en erupción que llenaban la atmósfera de brumas y nubes. Cuando la temperatura descendió, los vapores se convirtieron en agua, separando la faz de la Tierra en tierra seca y océanos.

La quinta tablilla del Enuma Elish, desgraciadamente mutilada, proporciona exactamente la misma información científica. Al describir los chorros de lava como la «saliva» de Tiamat, la epopeya de la Creación sitúa correctamente este fenómeno antes de la formación de la atmósfera, de los océanos de la Tierra y de los continentes. Después de que «las aguas de las nubes se reunieron», se formaron los océanos, y los «fundamentos» de la Tierra -los continentes- se elevaron.

Cuando tuvo lugar «la realización del frío» -la bajada de temperaturas-, aparecieron la lluvia y la niebla. Mientras tanto, la «saliva» seguía manando, «haciendo capas», conformando la topografía de la Tierra.

Una vez más, el paralelismo bíblico es evidente:

Y dijo Dios:

«Que se reúnan las aguas bajo los cielos,
en un lugar, y que aparezca la tierra seca».

Y así fue.

La Tierra, con océanos, continentes y atmósfera, estaba preparada ahora para la formación de montañas, ríos, manantiales y valles. Atribuyendo la totalidad de la Creación al Señor Marduk, el Enuma Elish prosigue la narración:

Poniendo la cabeza de Tiamat [la Tierra] en posición,
él elevó las montañas encima.
Abrió manantiales, y torrentes para sacar el agua.
De los ojos de ella dejó salir el Tigris y el Eufrates.
Con sus ubres formó las altas montañas,
perforó manantiales para pozos, para sacar agua.

En perfecto acuerdo con los descubrimientos actuales, tanto el Libro del Génesis como el Enuma Elish, y otros textos mesopotámicos, sitúan el comienzo de la vida en las aguas, seguido por «criaturas vivientes que bullan» y «aves que vuelen».

No antes de esto aparecieron en la Tierra «criaturas vivientes de cada especie: ganado, cosas reptantes y bestias», culminando con la aparición del Hombre, el último acto de la creación.

Como parte del nuevo orden celeste sobre la Tierra, Marduk «hizo aparecer al divino Luna... nombrándolo para señalar la noche y definir los días cada mes».

¿Quién era este dios celeste? El texto le llama SHESH.KI («dios celeste que protege a la Tierra»). En la epopeya, no existe mención previa de un planeta con este nombre; no obstante, éste dios está «dentro de su (de ella) presión celeste [campo gravitatorio]». ¿Y a quién se refiere ese «su»: a Tiamat o Tierra?

Los papeles de, y las referencias a, Tiamat y la Tierra parecen ser intercambiables. La Tierra es Tiamat reencarnada. De la Luna se dice que es el «protector» de la Tierra; que es exactamente el papel que le asignó Tiamat a Kingu, su satélite jefe. La epopeya de la Creación excluye concretamente a Kingu de la «hueste» de Tiamat que fue destruida y diseminada, poniéndolos en movimiento inverso alrededor del

Sol como cometas. Tras completar su primera órbita y volver al escenario de la batalla, Marduk decretó la suerte de Kingu:

Y a Kingu, que había sido el principal entre ellos,
lo hizo encoger;
como al dios DUG.GA.E lo consideró.
Le quitó la Tablilla de los Destinos,
que no era legítimamente suya.

Marduk, por tanto, no destruyó a Kingu. Lo castigó quitándole su órbita independiente, órbita que Tiamat le había concedido cuando creció en tamaño. A pesar de ser encogido, empequeñecido, Kingu siguió siendo un «dios» -un miembro planetario del sistema solar. Sin una órbita, no podía hacer otra cosa que volver a ser satélite. Y nos atrevemos a sugerir que Kingu se fue en compañía de la parte superior de Tiamat cuando éste fue arrojada a su nueva órbita (como el nuevo planeta Tierra). Así pues, creemos que la Luna es Kingu, el antiguo satélite de Tiamat.

Convertido en un duggae celeste, Kingu fue despojado de sus elementos «vitales» -atmósfera, aguas, materiales radiactivos; encogió en tamaño y se convirtió en «una masa de arcilla sin vida». Estos términos sumerios describen a la perfección a la Luna, a su historia, recientemente descubierta, y a la suerte que recayó sobre este satélite que comenzó siendo KIN.GU («gran emisario») y terminó siendo DUG.GA.E («olla de plomo»).

L. W. King (*The Seven Tablets of Creation*) informó de la existencia de tres fragmentos de una tablilla astronómica-mitológica que ofrecían otra versión de la batalla de Marduk con Tiamat, y en los que había algunos versos que trataban del modo en que Marduk despachó a Kingu. «Kingu, su esposo, con un arma no de guerra cortó las Tablillas del Destino del Kingu cogió en sus manos». En una revisión y traducción posterior del texto, hecha por **B. Landesberger** (en 1923, en el *Archiv für Keilschriftforschung*), se demostró que los nombres Kingu/Ensu/Luna eran intercambiables.

Estos textos no sólo confirman nuestra conclusión de que el principal satélite de Tiamat se convirtió en la Luna; también explican los descubrimientos de la NASA referentes a una inmensa colisión en la que «cuerpos celestes del tamaño de grandes ciudades se estrellaron en la Luna». Tanto los descubrimientos de la NASA como el texto descubierto por L. W. King describen a la Luna como «el planeta que quedó desolado».

Se han encontrado también sellos cilíndricos que representan la batalla celeste, que muestran a Marduk luchando con una feroz deidad femenina. En una de tales representaciones se ve a Marduk disparando su relámpago a Tiamat, con Kingu, claramente identificado como la Luna, intentando proteger a Tiamat, su creadora. (Fig. 109)



Esta evidencia gráfica de que la Luna y Kingu eran el mismo satélite se reforzó más tarde con el hecho etimológico de que el nombre del dios SIN, asociado en épocas tardías con la Luna, provenía de SU.EN («señor de la tierra desolada»).

Habiendo dispuesto de Tiamat y de Kingu, Marduk, una vez más, «cruzó los cielos e inspeccionó las regiones». Esta vez, su atención se centró en «la morada de Nudimmud» (Neptuno), para determinar un «destino» final a Gaga, el antiguo satélite de Anshar/Saturno que fue convertido en «emisario» para los demás planetas.

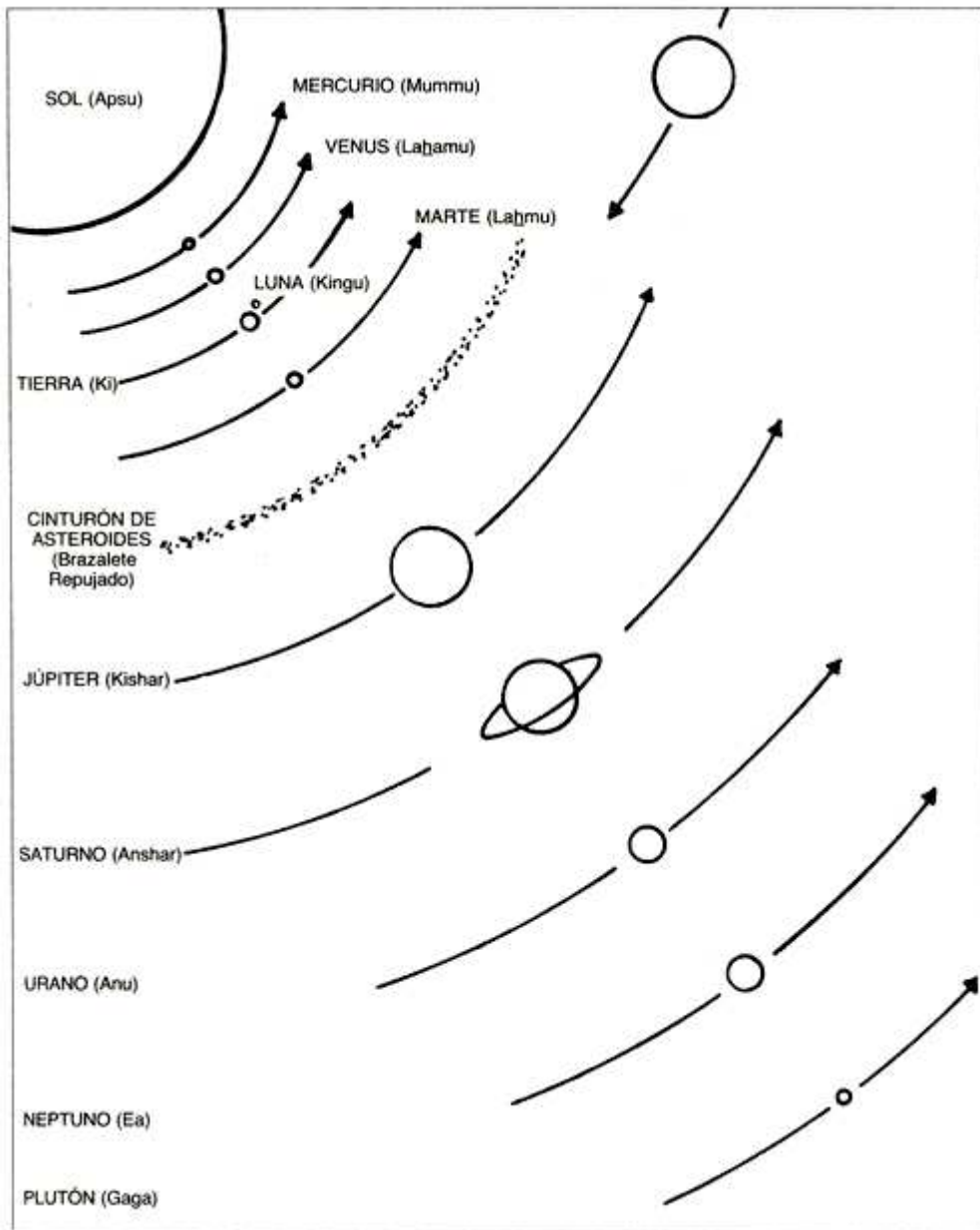
La epopeya nos informa que, como uno de sus últimos actos en los cielos, Marduk asignó a este dios celeste «a un lugar oculto», a una órbita desconocida hasta entonces que daba a «lo profundo» (el espacio exterior), y le confió «la consejería de la Profundidad de las Aguas». En la línea de su nueva posición, el planeta se renombró como US.MI («aquel que muestra el camino»), el planeta más exterior, nuestro Plutón.

Según la epopeya de la Creación, Marduk alardeó en cierto instante diciendo: «Los caminos de los dioses celestes voy a alterar ingeniosamente... en dos grupos se dividirán».

Y, ciertamente, lo hizo. Eliminó de los cielos a la primera pareja-en-la-Creación del Sol, Tiamat. Trajo a la existencia a la Tierra, llevándola a una nueva órbita, más cercana al Sol. Repujó un «brazalete» en los cielos -el cinturón de asteroides que separa al grupo de los planetas interiores del grupo de los planetas exteriores. Convirtió a la mayoría de los satélites de Tiamat en cometas, y a su satélite principal, Kingu, lo puso en órbita alrededor de la Tierra para convertirse en la Luna. Y cambió de lugar un satélite de Saturno, Gaga, para convertirlo en el planeta Plutón, confiriéndole algo de sus propias características orbitales (como la de su plano orbital diferente).

Los enigmas de nuestro sistema solar -las cavidades oceánicas de la Tierra, la devastación de la Luna, las órbitas inversas de los cometas, los misteriosos fenómenos de Plutón- son perfectamente explicables a través de la epopeya de la Creación mesopotámica, si la desciframos del modo en que lo hemos hecho aquí.

Así pues, habiendo «elaborado las posiciones» de los planetas, Marduk tomó para sí la «Posición Nibiru», y «cruzó los cielos e inspeccionó» el nuevo sistema solar. Ahora se componía de doce cuerpos celestes, con doce Grandes Dioses como homólogos. (Fig. 110)



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8 - THE KINGDOM OF THE SKY

The studies done on “the parallel Epic of the Creation” and other texts (for example, the one of **S. Langdon**, *The Babylonian Epic of Creation*) demonstrate that, at some time after the 2000 a.C, Marduk, son of Enki, were the winner of a fight with Ninurta, son of Enlil, by the supremacy of the Gods. The Babylonians reviewed then original sumerio of “the Epic of the Creation”, and erased of him all the references to Ninurta and most of the references to Enlil, ring-baptize to the invading planet like Marduk.

The real ascent of Marduk to estatus of “King of the Gods” on the Earth came accompanied, therefore, by the allocation to him, like homologous celestial, of the planet of nefilim, the Twelfth Planet. Therefore, like “Gentleman of the Celestial Gods [the planets]”, Marduk was also “King of Skies”.

Some experts thought at the outset that “Marduk” was the Polestar, or some other visible star shining in mesopotámicos skies at the time of the spring equinox, since to the celestial Marduk were described to him like “a shining celestial body”. Pero **Albert Schott** (*Marduk und sein Stern*) and others ended up definitively demonstrating that all the old astronomical texts spoke of Marduk like of a member of the Solar System.

Since other epítetos described to Marduk like “the Great Celestial Body” and “That That It illuminates”, the theory that advanced Marduk was a God Babylonian Sun, similar to the Egyptian God Ra, to which the experts also considered a God Sun. The texts that they describe to Marduk like the one “that explores the heights of the distant skies... taking I pull ahead whose brilliance inspires pavor” seemed to support this theory. But he himself text continued saying that “[inspects earth like Shamash the Sun]”. If Marduk were in some aspects similar to the Sun, it could not be, of course, the Sun.

But, if Marduk were not the Sun, then, what planet was? The old astronomical texts were not able to adjust to any other planet. Basing its determined theories on epítetos, as Son of the Sun, some experts indicated to Saturn. The description of Marduk as a reddish planet also made candidate to Mars. But the texts in center located to Marduk in markas shame (“of the Sky”), and this convinced to most of the students of which the suitable identification more would be the one of Jupiter, that is located in center of the line of planets:

Jupiter
Venus mercury Earth Mars Jupiter Saturn Uranus Neptune Pluto

But in this theory there was a contradiction. The experts who had raised it were such that they maintained the idea that the heatings did not have the news of the planets that there are beyond Saturn. On the other hand, these experts counted to the Earth like a planet, while they affirmed that the heatings thought that the Earth was the flat center of the planetary system, and omitted to the Moon, that the mesopotámicos counted, with complete certainty, between the “celestial Gods”. The Jupiter identification like Twelfth Planet, simply, did not work.

“The Epic of the Creation” affirms, clearly, that Marduk was an invader of outside the Solar System, that had happened next to outer planets (including Jupiter and Saturn) before colliding with Tiamat. The sumerios called to [planet NIBIRU](#), “the planet of the crossing”, and the Babylonian version of the epic conserved the following astronomical information:

Planet NIBIRU:
The Crossroads of Cielo and the Earth will occupy.
Superficially and underneath, they will not cross;
they must hope to him.

Planet NIBIRU:
Planet that is shining in skies.
It occupies the central position;
to him they will pay tribute.

Planet NIBIRU:
It is the one that, without getting tired,
it continues crossing by in the middle of Tiamat.
That "TO CROSS" it is its name
That that occupies means.

These lines provide additional and conclusive information to us that it indicates that, when dividing to the rest of planets in two equal groups, the Twelfth Planet "continues crossing by in the middle of Tiamat": its orbit passes time and time again by the place of the celestial battle, where Tiamat used to be.

We discovered that the astronomical texts that they treated, of a way highly falsified, the planetary periods, as well as the planet lists in their celestial order, also suggested Marduk appeared in some place between Jupiter and Mars. And, since the Sumerians knew all planets, the appearance of the Twelfth Planet in "the central position" confirms our conclusions:

Venus mercury Moon Earth Mars Marduk Jupiter Saturn Uranus
Neptune Pluto

If the orbit of Marduk happens of where it was in favor Tiamat formerly, by a place relatively near us (between Mars and Jupiter), so that we have still not seen this planet that, supposedly, is so great and shining?

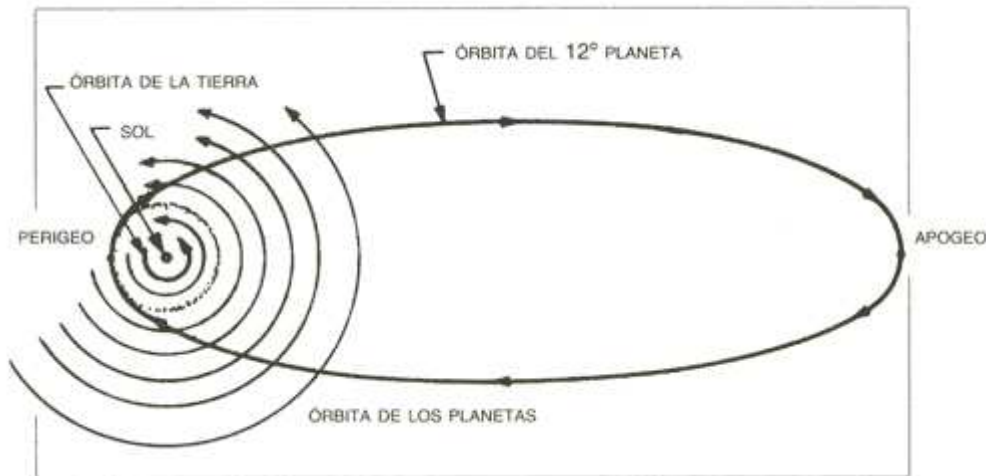
The Mesopotamian texts say that Marduk arrives at unknown regions of skies, in the distance of the universe. "He explores the hidden knowledge... sees all the corners of the universe". He described himself to him like the "admonisher" of all planets, that whose orbit allows him to surround to all the others. "Embraces in its bands [orbits], around makes a "hoop" to his. Its orbit was "higher" and "huger" than the one of any other planet. It was happened to him thus to **Franz Kugler** (*Stemkunde und Sterndienst in Babylon*) who Marduk was a celestial body of fast movement that orbits in a great elliptical footpath, like a comet.

An elliptical route of this type, subject to the Sun like center of gravity, has an apogee - the most distant point of the Sun, from where a perigee begins the return way and - the point closest to the Sun, from where begins its return to the deep space.

We discovered that these two "bases" are, certainly, associate with Marduk in Mesopotamian texts. The Sumerian texts said that the planet went of AN.UR ("the base of the Sky") to E.NUN ("the high dwelling"). The epic of the Creation said of Marduk:

It crossed the Sky and it inspected the regions...
The structure of the Deep thing measured then the Gentleman.
E-Shara he established like its prominent dwelling;
E-Shara as a great dwelling in the Sky established.

A "dwelling" was, therefore, "prominent" - in the deep regions of the space. The other was in the "Sky", within the asteroid belt, between Mars and Jupiter. ([Fig 111](#))



Following the lessons of their ancestor sumerio, Abraham de Ur, old the Hebrews also associated to their supreme deity with the supreme planet. Like the mesopotámicos texts, many books of the Old Testament say that the “Gentleman” had his dwelling in “the heights of the Sky”, from where “he contemplated main planets while they appeared”; a celestial Gentleman who, hair net, “by skies moves in a circle”. Libro de Job, after describing the celestial collision, offers these significant versicles that tell us where the high planet has gone:

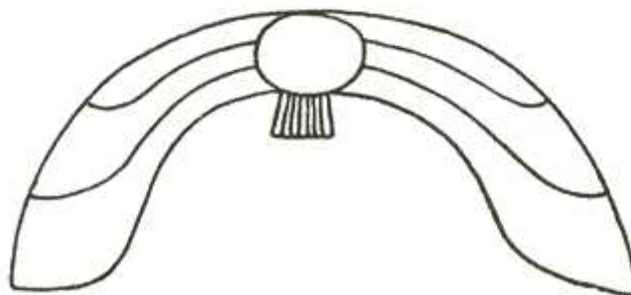
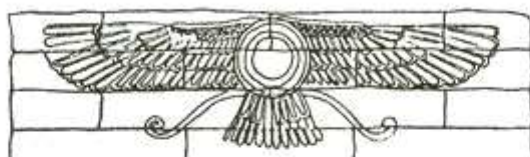
Towards the Deep thing it marked an orbit;
where the light and the dark [mix]
its limit is furthestmost.





Not less explicit, the Psalms outline the majestic course of the planet:

The Skies praise the glory of the Gentleman;
the Repujado Bracelet proclaims its work...
He leaves like a fiancè of the canopy;
like an athlete, one rejoices in making his race.
From the aim of skies it emanates,
and its circuit is where these finish.

Recognized like a great traveller in skies, overcoming the flight until the immense heights of its apogee, for, later, “to lower, curving themselves in the Sky” of its perigee, one imagined the planet like a Winged Globe.

Wherever the archaeologists discovered rest of towns of Near East, the symbol of the Winged Globe appeared, dominating to temples and palaces, carving on rocks, cylindrical seal engraving, painted in the walls. It accompanied kings and priests, it was placed over his thrones, “loomed” over them in the scenes of the battles, was recorded in his quadrigae. Objects of clay, metal, stone and wood were adorned with this symbol. The sovereigns of Sumer and Acad, Babylonia and Would take root, Elam and Urartu, of Mari and Nuzi, of Mitanni and Canaán, all, reverenciaban this symbol. Hititas Reyes, Egyptian Pharaohs, shar's Persian, all, proclaimed the supremacy of the symbol (and of which he meant). And thus he was during millenia. (Fig 112)



The conviction that the Twelfth Planet, “the Planet of the Gods”, followed within the Solar System, and that its great orbit returned to pass periodically by the Earth neighborhoods, was the central point of the religious beliefs and astronomy of the old world. The pictográfico sign of the Twelfth Planet, the “Planet of Cruce”, was a cross. This cuneiform sign , that also means ““divine” Anu” and, evolved in the Semitic languages until the letter tav   , that meant “the signal”.

And, certainly, all the towns of the old world considered the periodic approach of the Twelfth Planet like a signal of upheavals, great changes and new eras. The mesopotámicos texts spoke of the periodic appearance of the planet like of an advance, predictable and observable event:

The great planet:
in its aspect, red dark.
The Sky divides by half
and one rises like Nibiru.

Many of the texts that deal with the arrival of the planet were auguries that prophesied the effect that the event would have on the Earth and the Humanity. **R. Campbell Thompson** (*Reports of the Magicians and Astronomers of Nineveh and Babylon*) reproduced several of these texts, that describe the advance of the planet while "the Jupiter position bordered" and arrived at the crossing point, Nibiru:

If, from the Jupiter position,
the Planet happens towards the west,
there will be a time to dwell in the security.
The amiable peace will descend on the Earth.
If, from the Jupiter position,
the Planet increases in brightness
and the Zodiac of Cancer one becomes Nibiru,
Acad will be overflowed of fullness,
the king of Acad will grow powerful.
If Nibiru culminates...
the earth will live surely,
the hostile kings will be peacefully,
the Gods will receive the orations and will take care of the pleas.

However, it was hoped that the approach of the planet caused rains and floods, due to the strong gravitational effects:

When the Planet of the Throne of the Sky
grow in brightness,
there will be floods and rains...
When Nibiru reaches its perigee,
the Gods will give peace;
the problems will be solved,
the complications will be clarified.
Rains and floods will come.

Like the mesopotámicos wise people, the Hebrew prophets considered the approach time of the planet to the Earth and the one that became visible to the Humanity like the prelude of a new era. The similarities between the mesopotámicos auguries of peace and prosperity that had to accompany the Planet by the Throne of the Sky, and the Biblical prophecies of peace and justice which they would settle down on the Earth after the Day of the Gentleman, can be expressed better in mouth of Isaiah:

And it will happen in the Day End:
... the Gentleman will judge between the nations
and he will reprobate many towns.
They will turn their swords plows
and its lances in pruning knives;
it will not raise to sword nation against nation.

Contrasting with the blessings of the new one it was that it will follow the Day of the Gentleman, the same day is described in the Old Testament like a flood, rainy weather and earthquake. If we see these Biblical passages, like their homologous mesopotámicos, like those of the transit in the Earth neighborhoods of a great planet with a strong gravitational attraction, the words of Isaiah us will be made comprehensible totally:

Like the noise of a multitude in mountains,
a tumultuoso noise like the one of a great amount of people,

of kingdoms, nations, grouped;
 he is the Gentleman of the Armies,
 commanding a Follower in the battle.
 From distant earth they come,
 from the border of the Sky
 the Gentleman and his Arms of the wrath
 they come to destroy all Earth...
 For that reason I will make shake the Sky
 and the Earth of its place will move
 when it crosses the Gentleman of the Armies,
 the day of its ardent rage.

Lie in the Earth "mountains will melt... valleys will be cracked", the Earth rotation will be affected. The prophet Masters predicted explicitly:

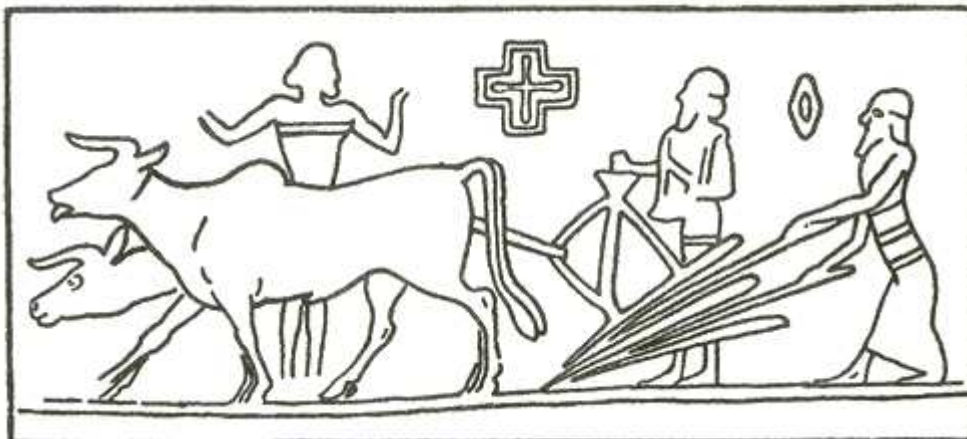
He will happen in that Day,
 Mr. God says,
 that I will make put the Sun at noon
 and I will darken the Earth in half in the morning.

Announcing, "Mirad, the Day of the Gentleman approaches!", Zacarías prophet warned the people who, in a single day, would stop the Earth turn around their axis:

And he will happen in that Day
 that there will be light, but cold and no ice.
 And there will be a day, known only of the Gentleman,
 that there will be day nor no night,
 when in afternoon there is light.

On the Day of the Gentleman, Joel said to the prophet, "the Sun and the Moon will be darkened, the stars will dissuade their fulgor"; "the Sun will become the dark, and the Moon will be like of red blood".

The mesopotámicos texts praised the fulgor of the planet, and suggested could even be seen by day: "visible to the dawn, disappearing of the Vista with the decline". In a found cylindrical seal in Nippur, one imagines a group of surprised farmers watching at the Twelfth Planet (symbolized by the cross), visible in skies. (Fig 113)



The towns of the antiquity not only waited for the periodic arrival of the Twelfth Planet, but that followed also their advance.

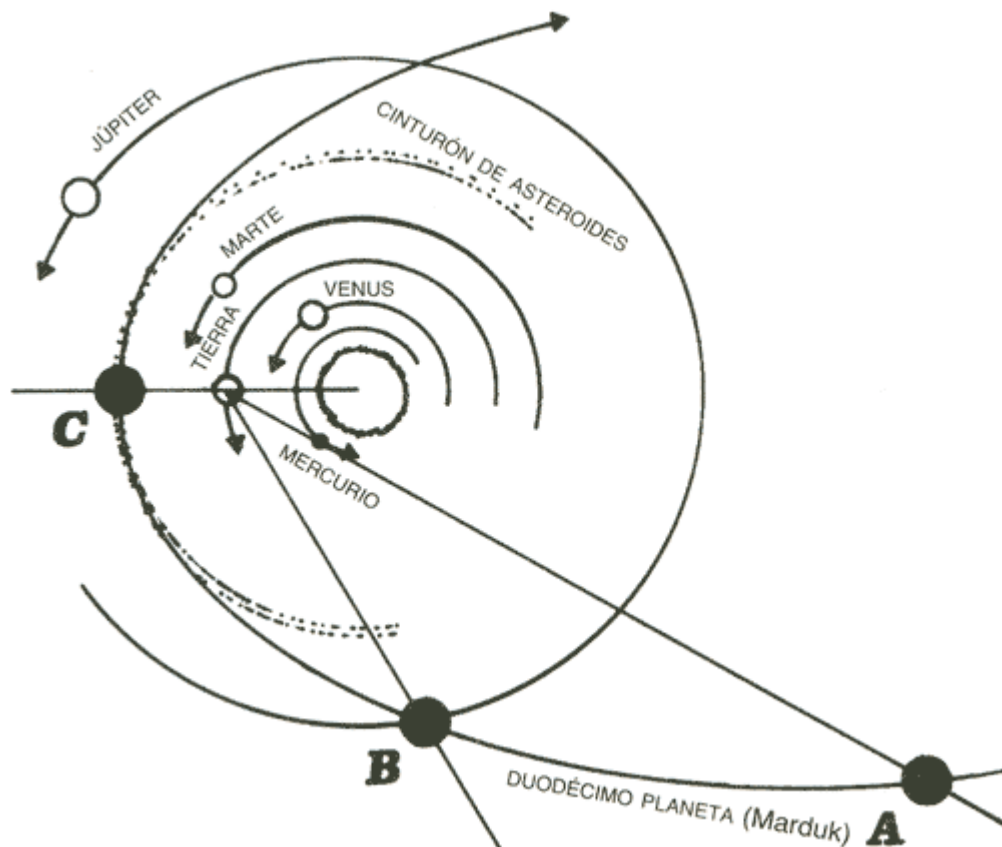
Diverse Biblical passages - concretely in Isaiah, Masters and Job-relate the movement of the celestial Gentleman through several constellations. "Single, one extends by skies and one goes back to the heights of the Deep thing; it arrives at the Great Bear, Orion and Sirio, and the constellations of the

south". Or, "Its face smiles on Tauro and Aries; of Taurus to Sagitario it will go". These versicles describe a planet that not only crosses highest skies, but that also enters from the south and it moves exactly in the sense of the needles of the clock - what we deduced by the mesopotámicos data. Habacuc prophet affirmed, of very explicit form: "The Gentleman will come from the south... his glory will fill the Earth... and Venus will be like light, its rays, of the Gentleman given".

Of between the many mesopotámicos texts that treat this subject, one is quite clear:

The Planet of the God Marduk:
 In its appearance: Mercury.
 Promoting thirty degrees of the celestial arc: Jupiter.
 When it is located in the place of the celestial battle:
 Nibiru.

As it illustrates the schematic diagram of fig 114, the up to here mentioned texts are not giving, simply, different names from the Twelfth Planet, as the experts have supposed. Rather they are talking about to the movements of the planet and the three crucial points in which its appearance can be observed and be followed from the Earth. (Fig 114)



The first occasion to observe the Twelfth Planet in its return to the Earth neighborhoods was, therefore, when it was aligned with Mercury (point A) - according to our calculations, in an angle of 30 degrees with respect to the imaginary celestial axis of Sun-Earth-perigee. Approaching the Earth and, of there, giving the impression "to ascend still more" in terrestrial skies (other 30 degrees, to be exact), the planet crossed the Jupiter orbit in point B. Finally, arriving at the point where the celestial battle, the perigee, or the Place of Cruce took place, the planet is Nibiru, point C. Drawing up an imaginary axis between the Sun, the Earth and the perigee of the orbit of Marduk, the Earth observers saw first a Marduk aligned with Mercury, in an angle of 30° (point A). Progres sing others 30°, Marduk crossed the Jupiter orbit i n point B.

Later, in its perigee (point C), Marduk reached the Crossing, returned to the place of Batalla Celeste, the point closest to the Earth, and initiated its orbit of return to the distant space.

The anticipation of the Day of the Gentleman in the old mesopotámicos and Hebrew writings, that its echo in the expectations of the arrival of the Kingdom of the Sky in the New Testament had, was based, in this way, in the real experiences of the Earth people, in the fact of to have been present at the periodic return of the Planet from the Kingdom to the Earth neighborhoods.

The appearance and periodic disappearance of the planet confirm the supposition of its permanence in solar orbit. In this aspect, it acts as many comets. Some of well-known comets - like Halley, who approaches the Earth every 75 years disappeared of the Vista during as much time, that to the astronomers she was difficult to realize to them that was he himself comet. Others of these celestial bodies have been only seen in an occasion for the human memory, and it assumes that they have orbital periods of thousands of years. The Kohoutek comet, for example, discovered in March of 1973, arrived until the 120.000.000 kilometers of the Earth in January of 1974, and disappeared shortly after behind the Sun. The astronomers calculate that he will return to appear at some time between the 7,500 and the 75,000 years in the future.

The familiarity that is observed in texts with respect to the appearances and disappearances of the Twelfth Planet suggests its orbital period is shorter than the calculated one for the Kohoutek. If this is thus, so that our astronomers are not conscious of the existence of this planet? The certain thing is that, an orbit that outside long half of which the one of the lowest number of the Kohoutek, would even take to the Twelfth Planet to a distance six times superior to which separates of Pluto - a distance to us that it would prevent that the planet was visible from the Earth, since hardly could reflect the light of the Sun. In fact, the planets known beyond Saturn were discovered of mathematical form, nonvisual. The astronomers discovered that the orbits of well-known planets seemed to be affected by other celestial bodies.

Perhaps, this one could also be the system for "discovering" to the Twelfth Planet. It has already been speculated on on the existence of a "Planet X", that, although invisible, seems "to feel" through its effects on the orbits of determined comets. In 1972, **Joseph L. Brady**, of the *Laboratory Lawrence Livermore* of the University of California, discovered that the discrepancies in the orbit of the comet Halley could be due as large as to a planet Jupiter than it orbited to the Sun every 1,800 years. To a considered distance of 9.600.000.000 kilometers, its presence could only be detected mathematically.

Although such orbital period cannot be discarded, the mesopotámicas sources and Biblical they offer powerful evidences of which the orbital period of the Twelfth Planet is of 3,600 years. Number 3,600 was written in sumerio like a great circle. The epíteto of the planet - to shar ("sovereign supreme") - also had the meaning of "a perfect circle", "a complete cycle". Also it meant number 3.600. And the identity between the three terms - planet/órbita/3.600-no can be a mere coincidence.

Beroso, the Babylonian scholar-priest-astronomer, spoke of ten sovereigns who reigned in the Earth before Diluvio. In summary the writings of Beroso, Alexander Polihistor wrote: "In the second book it was the history of the ten kings of the heatings, and the periods of each reign, that added 120 altogether shar's, that is to say, 432,000 years; in order to arrive at the time of Diluvio".

Abideno, a disciple of Aristotle, also mentioned Beroso on the matter of the ten antediluvian sovereigns whose reign added 120 altogether shar's, and clarified that these sovereigns and their cities were in the old Mesopotamia:

One says that the first king of the country was Aloro... This one reigned ten shar's.

Shar esteem that is three thousand six hundred years...

After him, Alapro reigned three shar's; to this one Amilaro happened to him, of the city of panti-Biblon, that reigned thirteen shar's...

After this one, Ammenon reigned twelve shar's; it was of the city of panti-Biblon. Later, Megaluro, of he himself place, eighteen shar's.

Later, Daos, the Shepherd, governed by the space of ten shar's...

There were later other Sovereigns, and the last one of all was Sisithro; so that, altogether, the number ascends to ten kings, and the term of its twenty reigns ascends to one hundred shafs.

Also Apolodoro of Athens spoke of the prehistoric revelations of Beroso in similar terms: ten sovereigns reigned during a total of 120 shar's (432,000 years), and the reign of each one of them was also moderate in the 3,600 years of the units to shar.

With the arrival of the Sumerología, the "texts of long ago" to which Beroso talked about found and they were deciphered; they were the lists of sumerios kings who, according to seem, transmitted the tradition of the ten antediluvian sovereigns who governed the Earth from the times in which "the kingdom was lowered of the Sky" until "Diluvio swept the Earth".

A list of sumerios kings, well-known like text W-B/144, documents to the divine reigns in five establishments or "cities". In the first city, Eridú, were two sovereigns. The text prefixes both names with the syllabic title "To", that it means "ancestor".

When the kingdom was lowered of the Sky,
the kingdom was first in Eridú.
In Eridú,
A.LU.LIM became king; it governed 28,800 years.
A.LAL.GAR governed 36,000 years.
Two kings governed 64,800 years.

The kingdom was transferred later to other seats of government, where the sovereigns received the name of in, or "Sir" (and, in a case, the divine title to direct).

I leave Eridú;
its kingdom took to Bad-Tibira.
In Bad-Tibira,
EN.MEN.LU.AN.NA governed 43,200 years;
EN.MEN.GAL.AN.NA governed 28,800 years.
The divine DU.MU.ZI, Shepherd, governed 36,000 years.
Three kings governed it during 108,000 years.

Later, the ready one mentions the cities that followed, Larak and Sippar, as well as its divine sovereigns; and, finally, the city of Shuruppak, where a human of divine kinship was king. The surprising thing of the case, as far as the fantastic durations of these reigns, is that all, without exception, is multiple of 3.600:

Alulim - 8 3,600 xs = 28.800
Alalgar - 10 3,600 x = 36.000
Enmenluanna - 12 3,600 x = 43.200
Enmengalanna - 8 3,600 xs = 28.800
Dumuzi - 10 3,600 x = 36.000
Ensipazianna - 8 3,600 xs = 28.800
Enmenduranna - 6 3,600 xs = 21.600
Ubartutu - 5 3,600 xs = 18.000

Another text sumerio (W-B/62) added to Larsa and its two divine sovereigns to the list of kings, and the periods of reign are also multiple perfect of shar of 3,600 years. With the aid of other texts, the conclusion is that, certainly, there were ten sovereigns in Sumer before Diluvio, that all the reigns lasted too many shar's, and that, altogether, lasted 120 shar's, as Beroso informed.

The conclusion that is suggested is that these shar's of reign were related to the period to shar (3,600 years) orbital of the planet "Shar", the "Planet of the Kingdom"; that Alulim reigned during eight orbits of the Twelfth Planet, Alalgar during ten orbits, etc.

If these antediluvian sovereigns were, as we suggested, nefilim who came to the Earth from the Twelfth

Planet, then would not have to surprise to us that their periods of "reign" in the Earth bore relation to the orbital period from the Twelfth Planet. The periods of such mandates or Reigns would extend from the moment of the landing to the moment of the takeoff; when a commander arrived from the Twelfth Planet, the mandate of the other finished. Since the landings and takeoffs had to bear relation to the approach to the Earth from the Twelfth Planet, the mandates could only be measured in these orbital periods, in shar's.

How no, it would be possible to be asked if anyone of nefilim, after arriving at the Earth, could remain to the control, here, during tried the 28,800 or 36,000 years. It does not surprise to us that the experts say that the duration of these reigns is "legendary".

But, what is a year? Our "year" is, simply, the time that takes to the Earth to complete an orbit around the Sun. Since the life were developed in the Earth when it was already orbiting to the Sun, the Earth life follows the pattern of this orbital duration. (Even a much smaller orbital time, like the one of the Moon, or the cycle day-night, has the force sufficient as to affect almost all the forms of life in the Earth.) We lived such amount on years because our biological clocks are fit to such amount of orbits of the Earth around the Sun.

Few doubts that the life in another planet exist "temporizaría" based on the cycles of that planet. If the trajectory of the Twelfth Planet around the Sun had such extension that an orbit hers was carried out in he himself time that to the Earth takes to him to make 100 orbits, a year of nefilim would be equivalent to 100 years our. If its orbit were 1,000 times longer than ours, 1,000 years of the Earth would be equivalent to only a year of nefilim.

And what happens if, as we suggested, its orbit around the Sun lasted 3,600 years? Then 3600 of our years would be only one in their calendar, and also a single year in their life. The time of mandate (reigned) of which speak the sumerios and Beroso would not be, in this way, neither "legendary" nor fantastic: it would have only lasted five, eight or ten years of nefilim.

In previous chapters we have mentioned that the march of the Humanity towards the civilization - to traverse of the intervention of nefilim- it happened through three stages, separated per periods of 3,600 years: the Neolítico period (around 11,000 a.C) the phase of the pottery around the 7400 a.C.) and the sudden civilization sumeria (around the 3800 a.C). It is not improbable, therefore, that nefilim periodically reviewed (and they took the resolution to continue) the progress of the Humanity, since they could meet in assembly whenever the Twelfth Planet approached the Earth.

Many students (for example, **Heinrich Zimmer** in *The Baby-Ionian and Hebrew Génesis*) have indicated that the Old Testament also transmitted the traditions of the antediluvian heads or ancestors, and that, in the line of Adam to Noah (the hero of Diluvio), enumerated ten sovereigns. Seeing in perspective the previous situation Diluvio, Libro of the Génesis (Chapter 6) describes I disillusion divine with the Humanity. "It weighed to Him to the Gentleman to have made the Earth Man... and

the Gentleman said: I will destroy the Man, to whom I have created".

And the Gentleman said:
My spirit will not protect to the Man for always;
after being mistaken, it is not more than meat.
And their days were one hundred twenty years.

Generations of scholars have read east versicle, "That their days is one hundred twenty years", like the concession of God to the man of a vital lapse of 120 years. But this does not have sense.

If the text deals with the pretension of God to destroy the Humanity, so that, in the same phrase, it was going to him to offer to the Man one long life? And we were whereupon, so soon it passed Diluvio, Noah lived enough more on the supposed limit of 120 years, like his descendants, Sem (600), Arpaksad (438), Sélaj (433), etc.

Trying to apply the lapse of 120 years to the Man, the scholars ignore the fact that the Biblical language does not use a verbal time future - "Their days will be" - but last - "and their days were one hundred twenty years". The obvious question, therefore, is the following one: To the lapse of life of whom they talk about here?

Our conclusion is that the amount of 120 years was understood that it was applied to the Deity.

Fixing a transcendental event to its adapted perspective weather is a common characteristic of sumerios and Babylonian épicos texts. "The Epic of the Creation" begins with the Enuma words elish ("when in the heights"). The story of the encounter of the God Enlil and the Ninlil goddess are located in the time "when the man not yet had been created", etc.

The language and the intention of Chapter 6 of the Génesis had he himself objective: to locate the important events of the great Flood in its correct temporary perspective. The first word of the first versicle of Chapter 6 is when:

When the terrestrial ones
they began to grow in number
on the Earth face,
and daughters were born to them.

This one, continues the narration, was the moment in which

The children of the Gods
they saw that the daughters of terrestrial ones
they were compatible;
and they took for himself
by spouses to whom they chose.

Moment in which...

Nefilim was in the country
in those days, and also later;
when the children of the Gods
they cohabited with the daughters of terrestrial ones
and they conceived.
They were Powerful who were of Olam,
the Town of the Shem.

He was then, in those days, when the Man was on the verge of being swept of the Earth face by Diluvio. When was exactly that?

Versicle 3 says to us, unequivocally: when its age, the one of the Deity was of 120 years. One hundred twenty "years", not of the Man nor of the Earth, but of the powerful ones, the "Town of the Rockets", nefilim. And his year he was to shar -3,600 years terrestrial.

This interpretation not only clarifies amazing versicles of Génesis 6, but that also demonstrates how sumeria adjusts to the information: 120 to shar 432,000 years terrestrial, had passed between the arrival to the Earth of nefilim and Diluvio.

Before returning to old documents on the trips from nefilim to the Earth and its establishment in her, it would be necessary to respond to two basic questions: Could evolve in another planet beings who, obvious, are not very different from us? And also, arranged these beings, makes means million years, of the possibility of the interplanetary trip?

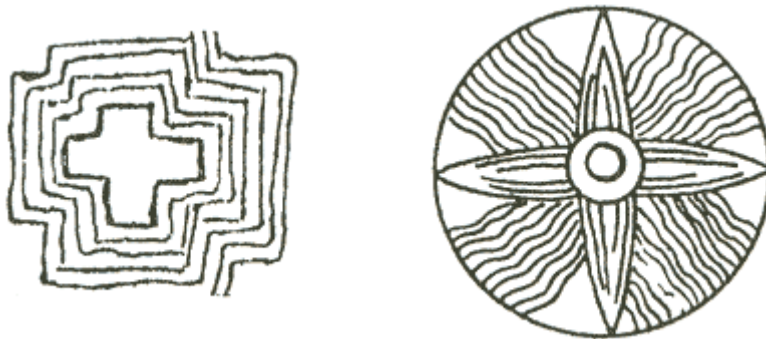
The first question takes us still more other to fundamental: Existe life, as we know it, in some other part in addition to in our planet? The scientists now know that innumerable galaxies like ours exist, that have countless stars like our Sun, with astronomical amounts of planets that can provide all the imaginable

combinations of temperature, to atmosphere and chemical components, offering thousands of million possibilities for the Life.

The scientists also have discovered that our own inter-planetary space is not empty. For example, water molecules exist in the space, the rest of which it thinks that they have been ice crystal clouds that, according to seem, surrounded stars in his first stages of development. This discovery supports to the insistent mesopotámicas references to the waters of the Sun, that were mixed with waters of Tiamat.

Also have been basic molecules of alive matter "floating" in the inter-planetary space, making jump in pieces the belief that the life only can exist within certain rank of atmospheres or temperatures. In addition, also one has discarded the idea that the only power plant and heat available for the alive organisms is the one that emits the Sun. Thus, the spaceship Pioneer 10 discovered that Jupiter, in spite of being much more far from the Sun that the Earth, was so warm that it must have his own power plants and heat.

A planet with abundance of radioactive elements in its depths not only would generate its own heat, but that also would experience a substantial volcanic activity. This volcanic activity provides an atmosphere. If the planet is the sufficiently great thing like exerting a strong gravitational attraction, will be able to conserve its atmosphere almost indefinitely. This atmosphere, as well, will generate an effect conservatory: it will protect to the planet of the cold of the space and will avoid that the heat of the planet dissipates in the space - of he himself way that the clothes maintain us I warm up, when not leaving the heat of the body dissipates. If we have this in account, the descriptions of the Twelfth Planet in the old texts in which one says that dress went "with I pull ahead" assume something more than a poetic meaning. They always talk about him as a radiating planet -" radiating of the Gods he is" - and in the graphical representations he is to him like a body that emits rays. The Twelfth Planet could generate its own heat and retain it thanks to its atmospheric layer. (Fig 115)



Los científicos han llegado también a la inesperada conclusión de que la vida no sólo evolucionó en los planetas exteriores (Júpiter, Saturno, Urano, Neptuno), sino que, probablemente, evolucionó allí de hecho. Estos planetas están compuestos de los elementos más ligeros del sistema solar, tienen una composición más parecida a la del universo en general y ofrecen profusión de hidrógeno, helio, metano, amoníaco y, probablemente, neón y vapor de agua en sus atmósferas -todos los elementos necesarios para la producción de moléculas orgánicas.

Para el desarrollo de la vida, tal como la conocemos, es esencial el agua. Los textos mesopotámicos no ofrecen dudas al respecto de que el Duodécimo Planeta era un planeta acuoso. En «La Epopeya de la Creación», en la lista de los cincuenta nombres del planeta, aparece un grupo de ellos que ensalzan sus aspectos acuosos. Basándose en el epíteto A.SAR («rey acuoso»), «el que establece los niveles del agua», los nombres describen al planeta como A.SAR.U («rey acuoso noble y brillante»), A.SAR.U.LU.DU («rey acuoso noble y brillante cuya profundidad es abundante»), etc.

Los sumerios no dudaban de que el Duodécimo Planeta fuera un planeta verduoso de vida; de hecho, le llamaban NAM.TIL.LA.KU, «el dios que mantiene la vida». También era «el que concede el cultivo», «creador del grano y las hierbas que hacen que la vegetación crezca... que abre los pozos, repartiendo agua en abundancia» -el «irrigador del Cielo y la Tierra».

Los científicos han llegado a la conclusión de que la vida no evolucionó sobre los planetas terrestres, con sus pesados componentes químicos, sino en los bordes exteriores del sistema solar. Desde ahí, el Duodécimo Planeta vino hasta el centro, un planeta rojizo, refulgente, que generaba e irradiaba su propio calor, ofreciendo en su propia atmósfera los ingredientes necesarios para la química de la vida.

Si existe un enigma, es el de la aparición de la vida sobre la Tierra. La Tierra se formó hace unos 4.500.000.000, y los científicos creen que las formas más simples de vida se encontraban ya presentes pocos centenares de millones de años después. Esto es, simplemente, demasiado pronto para conseguirlo. Según diversos indicios, las formas de vida más antiguas y sencillas, con más de 3.000 millones de años de antigüedad, tenían moléculas de origen biológico, no no-biológico. Esto significa, dicho de otra manera, que la vida que había en la Tierra tan poco tiempo después de que el planeta naciera tenía que ser, necesariamente, descendiente de alguna forma de vida previa, y no el resultado de la combinación de elementos químicos y gases sin vida.

Lo que sugiere todo esto a los desconcertados científicos es que la vida, que no pudo evolucionar fácilmente en la Tierra, no evolucionó, de hecho, en la Tierra. En la revista científica *Ícaro* (Septiembre de 1973), el Premio Nobel **Francis Crick** y el **Dr. Leslie Orgel** avanzaron la teoría de que «la vida en la Tierra puede haber surgido a partir de minúsculos organismos de un planeta distante».

Ellos dieron a conocer sus estudios debido a la conocida incomodidad entre los científicos acerca de las teorías en curso sobre los orígenes de la vida en la Tierra. ¿Por qué hay sólo un código genético para toda la vida terrestre? Si la vida comenzó en un «caldo» de cultivo primigenio, como creen la mayoría de los biólogos, debería de haberse desarrollado cierta variedad de códigos genéticos. Y, también, ¿por qué el molibdeno juega un papel clave en las reacciones enzimáticas que son esenciales para la vida, siendo el molibdeno un elemento químico tan raro en la Tierra? ¿Por qué elementos tan abundantes en la Tierra, como el cromo o el níquel, son tan poco importantes en las reacciones bioquímicas?

Pero lo más singular de la teoría planteada por estos dos científicos, Crick y Orgel, no era sólo que toda la vida en la Tierra pudiera haber surgido de un organismo de otro planeta, sino que tal «inseminación» fuera deliberada -que seres inteligentes de otro planeta lanzaran «la semilla de la vida» desde su planeta a la Tierra en una nave espacial, con el propósito expreso de comenzar la cadena de la vida en la Tierra.

Sin la ventaja de los datos que se proporcionan en este libro, estos dos eminentes científicos se acercaron mucho a la realidad. No hubo una inseminación «premeditada»; lo que hubo fue una colisión celeste. Un planeta portador de vida, el Duodécimo Planeta y sus satélites, colisionaron con Tiamat y la partieron en dos, «creando» la Tierra con una de sus mitades.

Durante esta colisión, el aire y el suelo portadores de vida del Duodécimo Planeta «inseminaron» la Tierra, dándole las primitivas y complejas formas de vida biológicas para cuya temprana aparición no existe otra explicación.

Sólo con que la vida en el Duodécimo Planeta comenzara un 1 por ciento antes que en la Tierra, habría comenzado unos 45 millones de años antes. Aún con éste mínimo margen, seres tan desarrollados como el Hombre estarían viviendo ya sobre el Duodécimo Planeta cuando los primeros mamíferos acababan de aparecer sobre la Tierra.

Si aceptamos este comienzo anterior para la vida sobre el Duodécimo Planeta, pudo existir la posibilidad de que sus gentes fueran capaces de viajar por el espacio hace sólo 500.000 años.

[Regresar](#)

9 - LANDING IN THE PLANET EARTH

We have put the foot in the Moon and only have explored the planets nearest us with ships nonmanned. Beyond ours relatively near neighbors, as much the inter-planetary space as the deep space still are outside the reach of until smallest of the exploration ships. But the own planet of nefilim, with its immense orbit, has done the times of a mobile observation post, taking to them through the orbits of all outer planets and allowing them to most of observe of first hand the Solar System.

It is not to be strange, therefore, which, when they landed for the first time on the Earth, good part of the knowledge which they brought with them had to do with astronomy and the celestial mathematics. Nefilim, "Gods of the Sky" on the Earth, taught to the Man to watch skies exactly -, which Yahveh said to him to Abraham who did.

Is not either stranger whom until the most primitive and coarse sculptures and drawings to celestial symbols of constellations and planets take; and that, when there was to represent or to invoke the Gods, their celestial symbols were used like a graphical abbreviation. When invoking the celestial symbols ("divine"), the Man no longer was single; the symbols connected to terrestrial ones with nefilim, to the Earth with the Sky, the Humanity with the universe.

There are symbols that, according to we create, also transmit information that could only be related to the space trip until the Earth.

The old sources provide great amount of texts and lists that deal with about the celestial bodies and their relations with the different divinities. The old habit to assign several epítetos as much to the celestial bodies as to the divinities has made the identification difficult. Still in the case of established identifications, like the one of Venus/Ishtar, the picture is confused with the changes in the pantheon. For example, in the first times it was associated to Venus with Ninhursag.

But some experts have clarified the things to a great extent, like **E.D. Van Burén** (*Symbols of the Gods in Mesopotamian Art*), that reunited and classified more than eighty symbols - of Gods and celestial bodies that can be found in cylindrical seals, sculptures, wakes, reliefs, murals and (with great detail and clarity) stones of demarcation of territories (kudurru in acadio). When the classification of the symbols is observed, it becomes evident that, besides to represent some of known the southern and northern constellations more (like the Serpent of Sea for the constellation of the Hidra), the symbols used to represent or the twelve constellations of the zodiac (for example, the Crab by Escorpio), or to the twelve Gods of Cielo and the Earth, or to the twelve members of the Solar System. Kudurru erected by Melishipak, king of Susa (to see pages 205-206), shows to the twelve symbols of the zodiac and the symbols of the twelve astral Gods.

A wake, erected by the king asirio Asaradón, shows the sovereign maintaining a Glass of the Life while it gives the face to the twelve Gods of the main Sky and the Earth. We see four Gods upon animals, of which Ishtar on the lion and Adad maintaining the graft ray can be identified with clarity. Other four Gods one imagines to them with the tools of its specific attributes, like a the God Ninurta soldier, with its mace of lion head. The other four Gods are like celestial bodies - the Sun (Shamash), the Winged Globe (the Twelfth Planet, the dwelling of Anu), the increasing Moon and a consisting of symbol seven points.

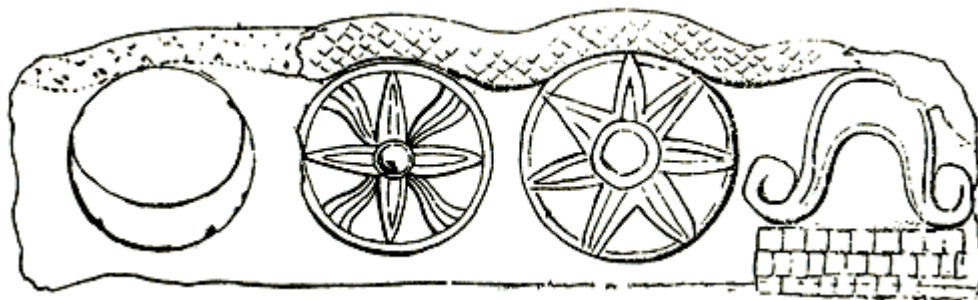
Although, at later times, the God Without was associate with the Moon, identified by the flood, exist evidences that they induce to think that in "the times of long ago" the increasing one it was the symbol of a old God and with beard, one to us of the true "Gods of long ago" of Sumer. Represented often in the middle of several water obstacles, this God was, doubtlessly, Ea. flood was associate also with the science of the measurement and the calculation, of which Ea was the divine teacher. On the other hand, it turned out suitable to assign to the God of the Seas and the Oceans, Ea, his homologous

celestial one, the Moon, that causes the tides.

But, what meant the symbol of the seven points? (Fig 116)



Many tracks exist that do not leave the smaller doubt of than that was the celestial symbol of Enlil. The representation of the Door of Anu (the Winged Globe) flanked by Ea and Enlil (to see fig 87), symbolizes them through flood and of the seven points. Some of the clearest representations of the celestial symbols, that meticulously were copied by **Sir Henry Rawlinson** (*The Cuneiform Inscriptions of Western Asia*), assign the most prominent position to a group of three symbols that mean to Anu flanked by their two children; here one demonstrates that the symbol of Enlil could be the one of the seven points or the one of a "star" of seven ends. The essential element in the celestial representation of Enlil was number seven (the daughter, Ninhursag, were including sometimes, represented by the umbilical cutter). (Fig 117)



The experts have not been able to include/understand the affirmation of Gudea, king of Lagash, of which "7 the celestial one is 50". The attempts of arithmetical solution - some formula according to which number seven was transformed into fifty failed at the time of revealing the meaning of the affirmation of Gudea. Nevertheless, now we see that the answer is simple: Gudea affirmed that the celestial body that he is "seven" symbolizes the God that is "fifty". The God Enlil, whose numerical rank era fifty, had its homologous celestial one in the seventh planet.

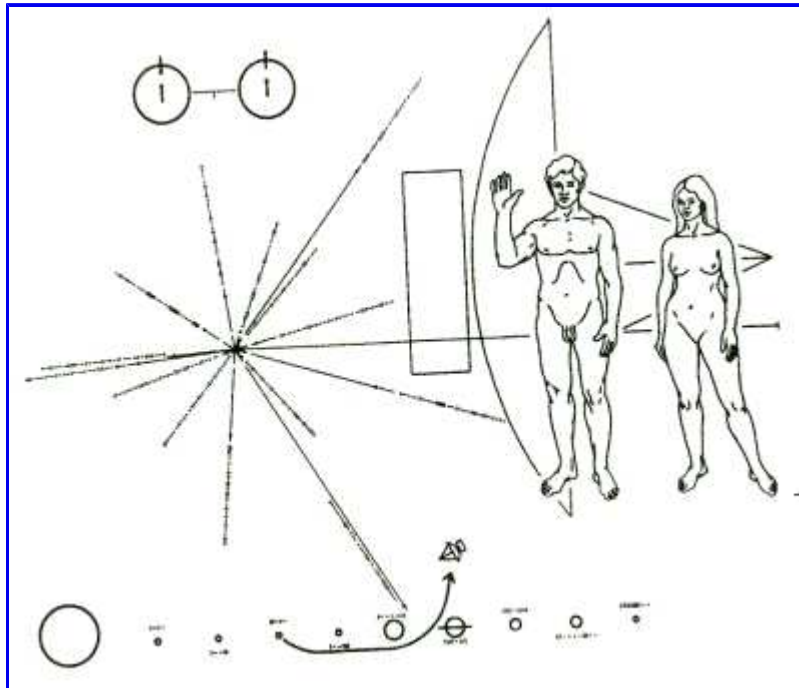
But, which was the planet of Enlil? Let us remember texts that speaks of times primitive, when Gods arrived at the Earth, when Anu remained in the Twelfth Planet and their two children, who had lowered

to the Earth, threw luck. To Ea the “sovereignty of the Deep thing” occurred him, and to Enlil “the Earth it occurred him for its dominions”. And the answer to the enigma appears with all its importance:

The planet of Enlil was the Earth. For nefilim, the Earth was the seventh planet.

In February of 1971, the United States sent a not manned spaceship towards the mission longer than it has become to date. During 21 months it traveled, beyond Mars and of the asteroid belt, until an encounter, planned perfectly, with Jupiter. Later, as they had anticipated the scientists of the **NASA**, the immense gravitational Jupiter force “took hold” to the spaceship and it threw it to the deep space.

Speculating with the possibility that, someday, Pioneer 10 could be attracted by the gravitational force of other “Solar System” and crashed in some other planet of the universe, the scientists put in the Pioneer a 10 aluminum plate recorded with a “message”. (Fig 118)



[click in image to enlarge](#)

The message uses a pictográfica language - signs and symbols not too different from those used in the first pictográfica writing, the one of Sumer. The message tries to explain to which they find the plate that the Humanity is man and female, of a size that is related to the size and the form of the spaceship. It also represents two of basic the chemical elements of our world, and our situation, related to certain interstellar source of radio transmissions. And it represents our Solar System like a Sun and nine planets, saying to him to which finds it: “The ship that you have found comes from the third planet of this Sun”.

Our astronomy is oriented to the idea that the Earth is the third planet, something that is certain if one begins to count from the center of the system, the Sun.

But, for that one approaches our Solar System from the outside, the first planet that will be will be Pluto, the second Neptune, the third Uranus - the nonEarth. Fourth Saturn, fifth Jupiter, sixth Mars. And the Earth would be seventh.

Nobody, except for nefilim, arriving at the Earth after passing Pluto, Neptune, Uranus, Saturn, Jupiter and Mars, would have considered to the Earth “seventh”. Still in the case, by or of the discussion, of supposition that the inhabitants of the old Mesopotamia - in time of space travellers they had had the knowledge or the wisdom to count the Earth position from the edge of the Solar System, and not from the center, the Sun, we would have to conclude that those old towns knew the existence Pluto, Neptune

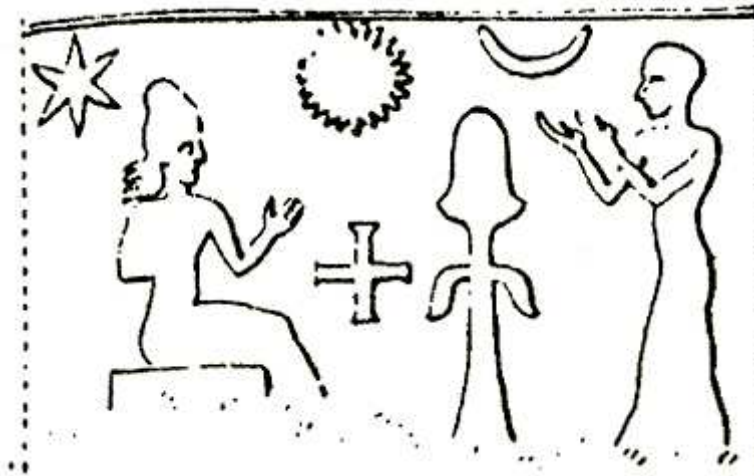
and Urano. And, since they could not have the news of these outer planets by themselves, the information, necessarily, would have provided it nefilim.

Whatever it is the position that is adopted like beginning point, the conclusion is the same one: only nefilim could know that there were planets beyond Saturn, and, therefore, the Earth - if we counted from the outside is the seventh planet.

The Earth is not the only planet whose numerical position in the Solar System imagined symbolically. Many evidences exist that show that Venus it imagined to him as a star of eight ends: Venus is the eighth planet, the following one to the Earth, if we counted from the outside. The star of eight ends also represented the Ishtar goddess, whose planet was Venus. (Fig 119)



Many cylindrical seals and other graphical relics represent Mars like a the sixth planet. A cylindrical seal sample to the God associated with Mars (originally, Nergal, later, Nabu), seated in a throne under a "star" of six ends like symbol. (Fig 120) Other symbols in the seal show the Sun, to a great extent as it we would nowadays represent, the Moon and the cross, symbol of the "Planet of Cruce", the Twelfth Planet.



At the time it would take root, the "celestial account" of the planet of a God was used to indicate with the corresponding number of star symbols placed throughout the throne of the God. Thus, a plate that represents the God Ninurta put four star symbols in its throne. Its planet, Saturn, are the fourth planet, as they told nefilim them. Have been representations similar stops most of other planets.

The more important religious event of the old Mesopotamia, the twelve days of the Festividad of the New Year, was filled with a symbolism that it had to do with the orbit of the Twelfth Planet, the structure of the Solar System and the trip of nefilim to the Earth. The best one documented of these "affirmations of faith" was the Babylonian rituals of New Year; but the evidences demonstrate that the Babylonians only copied traditions that went back at the beginnings of the civilization sumeria.

In Babylonia, the festividad followed a very strict and detailed ritual; each part, act and oration had a reason based on the tradition and a concrete meaning. The ceremonies began the first day of Nisán - by as much, in the first month of the year agreeing with the spring equinox. During eleven days, all the Gods with estatus celestial were united to Marduk according to a prescribed order. The twelfth day, all the Gods started off for their own dwelling, and Marduk remained single, yet its splendor. Parallelism with the appearance of Marduk within the planetary system, its "visit" to the other eleven members of the Solar System and the separation in the twelfth day - letting to the Twelfth God follow like King of the Gods, but isolated of them it is obvious.

The ceremonies of the Festividad of New Year symbolized the route of the Twelfth Planet. The first four days, that represented the passage of Marduk by four first planets (Pluto, Neptune, Uranus and Saturn), were days of preparation. At the end of the fourth day, the rituals represented the appearance of the Iku planet (Jupiter) before the Vista of Marduk. The celestial Marduk approached the place of the battle; symbolically, the extreme priest began to recite "the Epic of the Creation" - the story of the celestial battle.

The night in candle went. When finishing reciting the story of the battle, and with the beginning of the fifth day, the rituals represented dodécuple proclamation of Marduk like "the Gentleman", affirming that, after the celestial battle, it began to have twelve members in the Solar System. Then, the recitaciones named to the twelve members of the Solar System and to the twelve constellations of the zodiac.

Also during the fifth day, the God Nabu - son and heir of Marduk- arrived in boat from his center of cult, Borsippa. But it only could enter the complex of the temple of Babylonia on the following day, sixth, then, at that time, Nabu was member of the Babylonian pantheon of twelve and the planet that it had assigned was Mars, the sixth planet.

Libro of the Génesis says to us that in six days "the Sky, the Earth and all its follower" were finished. Rituals Babylonian, that commemorated the celestial events that brought like result the creation of the asteroid belt and the Earth, were also finished in the first six days of Nisán.

During the seventh day, the celebration focused its attention on the Earth. Although the details of the rituals of the seventh day are little, **H. Frankfort** (*Kingship an the Gods*) thinks that, in them, the Gods, directed by Nabu, promulgated the liberation of Marduk of their prison in "Inferior Earth Mountains". Since have been texts that speak of the épicas fights of Marduk with other pretendientes to the Earth sovereignty, we can conjecture

that the events of the seventh day were a representation of the fight of Marduk by the Earth supremacy ("Seventh"), their initial defeats and their final victory and the usurpation of powers.

During the eighth day of the Festividad of the New Year in Babylonia, Marduk, victorious in the Earth, like the falsified Enuma Elish had done to him in skies, received the supreme powers of hands of the Gods for, later, in the ninth day, and accompanied by the king and populacho, embarked in a ritual procession that took to him from its house within the sacred enclosure of the city to the "House of Akitu", that was in some place in the outskirts. Marduk and the eleven Gods visitors remained in the house until the eleventh day for, on the following day, in twelfth, to separate and to return each one to their dwelling, giving by finalized the celebration.

Of the many aspects of the Babylonian festividad that reveal their primitive sumerios origins, one of most significant was the one that talked about the House of Akitu. In several studies, like the one of *The Babylonian Akitu Festival*, **S.A. Pallis**, one has demonstrated that this house appeared already in the religious ceremonies of Sumer at a as early time as the third millenium a.C. The essential of the

ceremony consisted of a procession *sagrada* in which the ruling God left to its dwelling or temple and went, crossing several stations, until a place outside the city. For this intention a special boat, a "Divine Boat" was used. Later, when the God finished doing what outside that did in House A.KI.TI, it returned to the wharf of the city with he himself Divine Boat, and retraced steps the route from return to the temple in the middle of the celebration and the rejoicing of the king and *populacho*.

The term *sumerio* A.KI.TI (from which *akitu* is derived Babylonian) meant, literally, "to found the life on the Earth". This, accompanied by diverse aspects of the mysterious trip, takes us to the conclusion that the procession symbolized the dangerous but successful trip of *nefilim* from its home to the seventh planet, the Earth.

The excavations directed during around 20 years in old Babylonia, shiningly correlated with texts of the Babylonian rituals, allowed to the teams of experts directed by **F. Wetzel** and F.H. Weissbach (*DAS Hauptheiligtum DES Marduks in Babylon*) to reconstruct the sacred enclosure of Marduk, the architectonic details of his *zigurat* and the *Procesional Way*, parts of which they were reconstructed later in the Museum of Old the Near East of Eastern Berlin.

The symbolic names of the seven stations and the *epíteto* of Marduk in each one of them occurred so much in *acadio* as in *sumerio*, testifying with it not only their antiquity, but also the *sumerios* origins of the procession and their symbolism.

The first station of Marduk, in which its *epíteto* Sovereign era "of Skies", was called "House of Sanctity" in *acadio* and "House of Shining Waters" in *sumerio*. The *epíteto* of the God in the second station is ilegible; but the station was called "Where the Field Separates". The name, partially mutilated, of the third station in front of began with the words "Situation the planet..."; and the *epíteto* of the God changed "to Gentleman of the Spilled Fire here".

The fourth station was called "Place Santo of the Destinies" and Marduk received the name of "Sir of the Storm of Waters of An and Ki". The fifth station seemed less turbulent. *Calzada* was called "", and Marduk assumed the title of "Where It appears the Word of the Shepherd". Also a calm navigation in the sixth station was indicated, call "the Ship of the Traveller", where the *epíteto* of Marduk changed "to God of the Indicated Door".

The seventh station was the *Bit Akitu* ("house of the foundation of the Earth life"). There, Marduk took the title from "God of the House of Descanso".

In our opinion, the seven stations of the procession of Marduk represented the space trip of *nefilim* from their planet to the Earth; let us think that the first station, the "House of Shining Waters", represented the passage by Pluto; second ("Where the Field Separates"), it was Neptune; third, Uranus; a fourth - celestial storm place Saturn. The villa, where "Calzada" became clear, "where it appears the word of the shepherd", was Jupiter. Sixth, where the trip changed "to the Ship of the Traveller", it was Mars.

And the seventh station was the Earth, the end of the trip, where the "House of Descanso" was offered to him to Marduk ("the house of the foundation of the Earth life" of the God).

How it saw the Solar System, in terms of the space flight to the Earth, the "Aeronautical and Space Administration" of *nefilim*-Lógicamente - and of fact, they saw the Solar System in two parts. Zone one was the zone of flight, that included the space occupied by the seven planets that extend from Pluto to the Earth. The second group, beyond the zone of navigation, the Moon, Venus, Mercury and the Sun composed four celestial bodies -. As much in astronomy as in divine genealogy, both groups considered themselves separately.

Genealogically, Without (the Moon) it was the head of the group of the "Four". Shamash (the Sun) was its son, and Ishtar (Venus), its daughter. Adad, Mercury, were the uncle, the brother of Without, who always accompanied his Shamash nephew and, in special, to its Ishtar niece.

The "seven", on the other hand, appeared together in texts that Gods the subjects of and man spoke of,

and celestial events. They were “the seven that judges”, “seven emissaries of Anu, their king”, and was by them who devoted number seven. There were “seven cities of long ago”; the cities had seven doors; the doors had seven bolts; the blessings requested seven years of fullness; the curses, hungers and plagues during seven years; the divine marriages were celebrated with “seven days of sexual relations”; and so on.

During the solemn ceremonies, like which Anu visits of and his were made during the rare consorte, the deities that represented the Seven Planets had assigned to certain positions and ceremonial clothes, whereas the Four were treated like a group aside. For example, the old norms of protocol said: “The Adad deities, Without, Shamash and Ishtar will have their seat in the cut until the dawn”.

In skies, one assumed that each group was in its own celestial zone, and the sumerios supposed that there was a “celestial barrier” that maintained separated groups both. “An important astral-mitológico text”, according to **A. Jeremias** (*The Old Testament in the Light of the Ancient Near East*), speaks of exceptional a celestial event, when the Seven “crossed to the assault the Celestial Barrier”. In this argument, that, according to seems, was a inhabitual alignment of Seven Planets, “these allied with the Shamash hero [the Sun] and the brave Adad [Mercury]” - perhaps as it means that all exerted their gravitational attraction in an only direction. “At the same time, Ishtar, looking for a glorious place to live with Anu, tried to become Queen of the Sky” - Venus was changing its situation, going to a “glorious place to live”. The greater effect Padeció Without (the Moon). “The seven, that did not fear the laws... to the giver of Light, Without, besieged violently”. According to this text, the appearance of the Twelfth Planet saved to the darkened Moon and it made it “shine again in skies”.

The Four were located in a celestial zone that the sumerios called GIR.HE.A (“celestial waters where the rockets are confused”), MU.HE (“confusion of spaceship”), or UL.HE (“confusion band”). These amazing terms acquire sense if we assumed that nefilim considered skies of the Solar System based on the space trip. Only recently, the engineers of the **Comsat** (*Communications Satellite Corporation*) have discovered that the Sun and the Moon “deceive” the artificial satellites and “they make them shut up”. The terrestrial satellites can “be confused” because of particle rains of the solar eruptions or the changes in the reflection that makes the Moon of infrared rays. Nefilim also knew that the spaceships entered a “zone of confusion” as of the moment at which they passed the Earth and they approached Venus, Mercury and the Sun.

Separated of the Four by a supposed barrier, the Seven were in a celestial zone for which the sumerios used term UB. Ub consisted of seven called parts (in acadio) giparu (“nocturnal residences”). Few doubts about that exist outside the this one origin of the beliefs of Near East on “Seven Skies”.

The seven “orbs” or “spheres” of ub included/understood acadio kishshatu (“the totality”). The origin of the term was in sumerio SHU, that also implied “that part that was most important”, the Supreme one. Sometimes for that reason to Seven Planets it was called “the Seven Brilliants SHU.NU” - the Seven to them that “in the Supreme Part rest”.

To the Seven it was dealt to them with greater technical details than to the Four. The celestial lists sumerias, Babylonian and you would take root described them with diverse epítetos, and they enumerated them in its correct order. Most of the experts, to the supposition that the old texts could not speak of the planets that there are beyond Saturn, have had difficulties to correctly identify planets described in texts. But our discoveries have caused that it is relatively easy the identification and the understanding from the meaning of the names.

The first planet with that they were nefilim in his trip of approach to the Solar System was Pluto. The mesopotámicas lists call SHU.PA to him (“supervisor of the SHU”), the planet that watches the approach to the Supreme Part of the Solar System.

As we see, nefilim only could land in the Earth if their spaceships were sent from the Twelfth enough Planet before arriving at the Earth neighborhoods. Therefore, it is possible that they crossed the Pluto orbit not only like inhabitants of the Twelfth Planet, but also like astronauts on board of a spaceship. An astronomical text said that the Shupa planet was that where “the Enlil divinity fixed the destiny of the

Country" - where the God in charge of the spaceship established the course towards the planet Earth and the Country of Sumer.

After Shupa, it was IRU ("curve" or "curl"). In Neptune, the spaceship of nefilim began its ample return towards its final mission. In another list one names to the planet like HUM.BA, that connota "muddy earth vegetation". If someday we explored Neptune, we will discover that its insistent association with waters must to the bogs that nefilim saw in him?

To Uranus Kakkab Shanamma was called to him ("planet that is repeated or that is the double"). And, certainly, Uranus is the twin brother of Neptune, as much in size as in appearance. A list sumeria calls EN.TI.MASH.SIG to him ("planet of shining greenish life"). Perhaps Uranus is a planet in which the marshy vegetation abounds?

Beyond Uranus, it appeared Saturn, a giant planet (near ten times the size of the Earth) that it was distinguished by its ring, that extends in the distance more of twice the diameter of the planet. Equipped with a tremendous gravitational attraction and with its mysterious ring, Saturn must have represented many dangers for nefilim and their spaceships. Perhaps this would explain so that they called TAR.GALLU to him ("the great destroyer"). Also it was called KAK.SI.DI ("justice weapon") and SI.MUTU to him ("that that by justice kill"). In all the Near East of the antiquity, Saturn represented which punished to the unjust one. Were these names a fear expression, or perhaps they made reference to true space accidents?

We have already seen that the Akitu rituals made reference to "storms of waters" between An and Ki during the fourth day - when the spaceship was between Anshar (Saturn) and Kishar (Jupiter).

Text sumerio very old, that from his first publication in 1912 assumes that it is "an old text magical", very possibly registers the loss of a spaceship and its fifty crew. It tells that Marduk, when arriving at Eridú, went quickly until its Ea father with the terrible news:

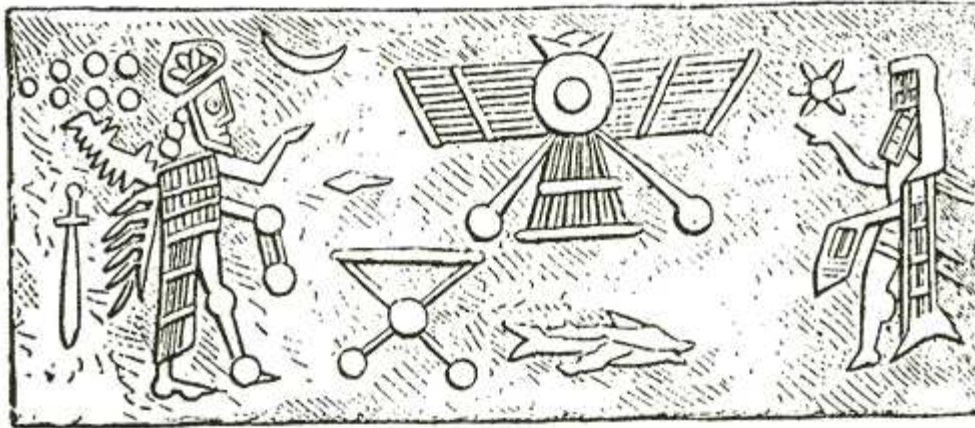
"It has been created like a weapon;
it has attacked like the death...
To anunnaki, that they were fifty,
it has destroyed them...
To the SHU.SAR, that it flies like a bird,
it has hurt it in the chest."

The text does not identify to the destroyer, is the one who is, of the SHU.SAR (the "flying supreme hunter") and of their fifty astronauts. But the fear of the celestial danger was evident only with respect to Saturn.

Nefilim had to feel a great lightening when they passed Saturn and they began to see Jupiter. To the fifth planet Barbaru ("shining"), as well as SAG.ME.GAR called to him ("great, where the spacesuits are fastened"). Another Jupiter name, SIB.ZI.AN.NA ("it guides true in skies") also described its probable paper in the trip to the Earth: it was the signal to draw up a curve in the difficult passage between Jupiter and Mars, and the entrance in the dangerous zone of the asteroid belt. By his epítetos, it would seem that this one was the point in which nefilim put their month, its spacesuits.

Mars received the name, on the other hand appropriate, of UTU.KA. GAB.A ("light established to the door of waters"), remembering the Biblical descriptions to us sumerias and of the asteroid belt like of the "celestial bracelet" that separates "superior waters" of "inferior waters" of the Solar System. More indeed, to Mars Shelibbu was called to him ("one near the center" of the Solar System).

A little common drawing of a cylindrical seal suggests, when happening Mars, the spaceship nefilim that arrived contacted permanent with the "Control of the Earth Mission". ([Fig 121](#)).



The central object of this old drawing simulates the symbol of the Twelfth Planet, the Winged Globe. Nevertheless, it seems different: he is mechanic, more manufactured more than natural. Their "wings" seem solar paddles of whom they use the North American spaceships to turn the solar energy electricity. The two antennas are not lent to error.

The circular ship, with its superior part similar to an extended crown and its wings and antennas, is located in skies, between Mars (the star of six ends) and the Earth and the Moon. In the Earth, a divinity extends its hand, receiving to an astronaut who is still in skies, near Mars. The astronaut one is to him carrying a helmet with viewfinder and an armor.

The inferior part of its suit is like the one of a "man-fish" - perhaps, a requirement before a possible landing on the sea of emergency in the ocean. In a hand it maintains an instrument; with the other it seems to respond to the Earth greeting.

And, later, in navigation, it was the Earth, the seventh planet. In the list of the "Seven Celestial Gods" SHU.GI was called to him ("good place of SHU rest"). Also it meant "the country of the SHU conclusion", of the Supreme Part of the Solar System - the destiny of the long space trip.

Although the Near East of the antiquity the sound gi was transformed sometimes into the sound, more familiar, of ki ("Earth", "country or dry earth"), the pronunciación and the syllable gi lasted to the present time in its original sense, exactly in the sense that it had for nefilim: geography, geometry, geology.

In its older pictográfica form, sign SHU.GI also meant shibu ("seventh"). And the astronomical texts said:

Shar shadi il Enlil Ana kakkab SHU.GI ikabbi
 "Mr. of Mountains, the divine Enlil, is identical to the Shugi
 planet".

Like the seven stations of the trip of Marduk, the names of planets also speak to us of a space flight. The final destiny of the trip was the seventh planet, the Earth.

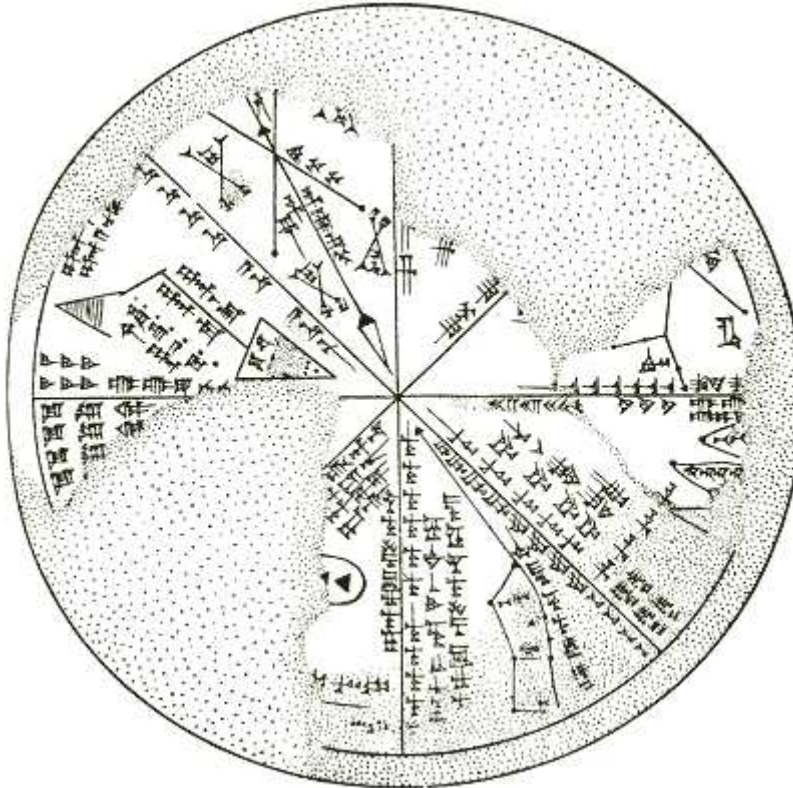
We will never know if, within whom knows how many to years or centuries, somebody, in another planet, will find and include/understand the message that was put in the plate of Pioneer 10. Perhaps in the same way, it is considered absurd to hope that we find in the Earth a similar plate, but the other way around, a plate that gave information to terrestrial on the location and the course of the Twelfth Planet.

And, nevertheless, so extraordinary evidence exists.

This evidence is in a clay small board that was in the ruins of the Real Library of Nínive. Like other many small boards, it is, doubtlessly, a copy asiria of a previous small board sumeria. Unlike the others, it is a circular disc; and, although some cuneiform signs that there are in her have conserved excellently well, the few experts who took the work to decipher ended up it saying of her that it was "the most amazing

mesopotámico document”.

In 1912, L.W. King, later preservative of the antiques you would take root and Babylonian of the British Museum, made a meticulous copy of the disc, that is divided in eight segments. In the deteriorated parts, they do not appear geometric forms that they have not been seen in any other old object, designed and drawn with considerable precision. Among them there are arrows, triangles, lines of intersection and, even, an ellipse - a geometric-mathematical curve that, prior to the discovery, thought that they did not know in the antiquity. (Fig 122)



The clay inhabitual and amazing plate put for the first time before the glance of the scientific community in a report presented/displayed before the *British Royal Astronomical Society* the 9 of January of 1880. **R.H.M. Bosanquet** and **A.H. Sayce**, in one of the first speeches that became on “Babylonia Astronomy”, talked about to her like a planisphere (the reproduction of a spherical surface in a flat map), and announced that some cuneiform signs of the plate “suggest measures... seem to have some technical meaning”.

Los muchos nombres de cuerpos celestes que aparecen en los ocho segmentos de la placa dejan claro su carácter astronómico. Pero Bosanquet y Sayce estaban especialmente intrigados con los siete «puntos» de uno de los segmentos. Decían que quizás representaran las fases de la Luna, si no fuera por el hecho de que los puntos aparecían a lo largo de una línea donde se citaba a «la estrella de estrellas» DIL.GAN y a un cuerpo celeste llamado APIN.

«No cabe duda de que esta enigmática figura es susceptible de una explicación sencilla», decían. Pero sus esfuerzos por dar esa explicación no fueron más allá de la lectura correcta de los valores fonéticos de los signos cuneiformes y la conclusión de que el disco era un planisferio celeste.

Cuando la *Royal Astronomical Society* publicó un esbozo del planisferio, **J. Oppert** y **P. Jensen** avanzaron algo más en la lectura de los nombres de alguna estrella o planeta. En 1891, el **Dr. Fritz Hommel**, en un artículo publicado en una revista alemana («*Die Astronomie der Alten Chaldaer*»), llamó la atención sobre el hecho de que cada uno de los ocho segmentos del planisferio formaba un ángulo de 45 grados, por lo que llegó a la conclusión de que en la tablilla se representaba un barrido total del firmamento -los 360 grados de los cielos. Y sugirió también que el punto focal marcaba alguna situación «en los cielos babilonios».

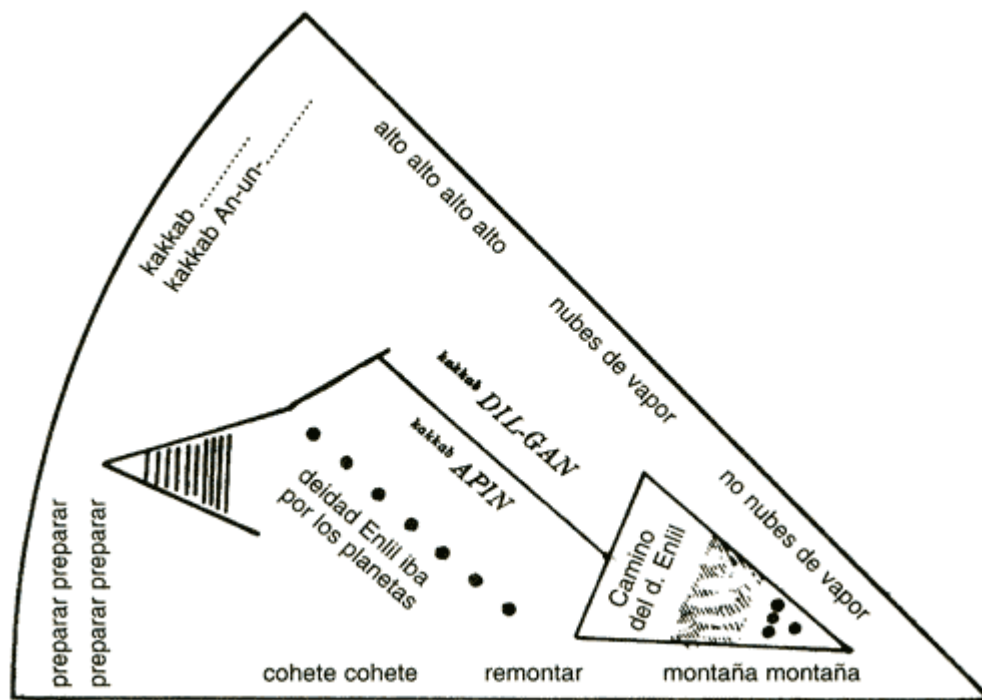
Así quedó el tema hasta que **Ernst F. Weidner**, en un artículo publicado en 1912 (*Babyloniaca: «Zur Babylonischen Astronomie»*) primero, y después en su principal libro de texto *Handbuch der Babylonischen Astronomie* (1915), analizó exhaustivamente la tablilla, sólo para concluir que no tenía sentido.

Su desconcierto vino provocado por el hecho de que, mientras las formas geométricas y los nombres de las estrellas o planetas escritos dentro de los distintos segmentos eran legibles o inteligibles (aun cuando su significado y propósito no estuvieran claros), las inscripciones a lo largo de las líneas (que discurren en ángulos de 45 grados entre sí), simplemente, no tenían sentido. Constituían, invariablemente, una serie de sílabas repetidas en la lengua asiria de la tablilla. Iban, por ejemplo, así:

lu bur di lu bur di lu bur di
bat bat bat kash kash kash kash alu alu alu alu

Weidner llegó a la conclusión de que la placa era tanto astronómica como astrológica, utilizada como tablilla mágica para exorcismos, al igual que otros textos donde aparecían sílabas repetidas. Con esto, se perdió cualquier interés posterior en una tablilla única.

Pero las inscripciones de esta tablilla muestran un aspecto totalmente diferente si probamos a leerlas no como signos lingüísticos asirios, sino como palabras silábicas sumerias; pues resulta difícil dudar de que esta tablilla es una copia asiria de un original sumerio anterior. Si observamos uno de los segmentos (al que podríamos dar el número I), sus sílabas sin sentido adquieren, literalmente, pleno significado si utilizamos el valor sumerio de estas palabras silábicas. (Fig. 123)



na na na na a na a na un (a lo largo de la línea descendente)
sha sha sha sha sha sha (a lo largo de la circunferencia)
sham sham bur kur Kur (a lo largo de la línea horizontal)

Lo que se nos revela aquí es un mapa de ruta que marca el camino por el cual el dios Enlil «iba por los planetas», acompañado por algunas instrucciones de funcionamiento. La línea inclinada a 45 grados parece indicar la línea de descenso de la nave espacial desde un punto que está «alto alto alto alto», a través de «nubes de vapor» y una zona inferior en la que no hay vapor, hacia el punto del horizonte, donde los cielos y el suelo se encuentran.

En los cielos cercanos a la línea horizontal, las instrucciones a los astronautas cobran sentido: se les dice «preparen preparen preparen» sus instrumentos para la aproximación final; después, cuando se acercan al suelo, los «cohetes, cohetes» se encienden para detener la nave que, según parece, se elevaría («remontar») antes de alcanzar el punto de aterrizaje, dado que tenía que pasar por encima de terrenos altos o escabrosos («montaña montaña»).

La información que nos proporciona este segmento pertenece, claramente, a un viaje espacial del mismo Enlil. En este primer segmento, se nos da un esbozo geométrico preciso de dos triángulos conectados por una línea que gira en ángulo. La línea representa una ruta, pues la inscripción afirma con claridad que el esbozo muestra cómo «la deidad Enlil iba por los planetas».

El punto de salida es el triángulo de la izquierda, que representa las partes más alejadas del sistema solar; la zona objetivo está a la derecha, donde todos los segmentos convergen hacia el punto de aterrizaje.

El triángulo de la izquierda, que aparece con la base abierta, se parece a un conocido signo de la escritura pictográfica de Oriente Próximo; su significado se puede interpretar como «el dominio del soberano, el país montañoso». El triángulo de la derecha viene identificado por la inscripción shu-ut il Enlil («Camino del dios Enlil»); este término, como ya sabemos, identifica a los cielos septentrionales de la Tierra.

La línea angulada, por tanto, conecta lo que creemos que debió ser el Duodécimo Planeta -«el dominio del soberano, el país montañoso»- con los cielos de la Tierra. La ruta pasa entre dos cuerpos celestes -Dilgan y Apin.

Algunos expertos sostienen que estos eran los nombres de estrellas distantes o partes de constelaciones. Si las actuales naves espaciales, tripuladas y no tripuladas, navegan a través de situaciones «fijas» predeterminadas por brillantes estrellas, no se puede descartar que los nefilim utilizaran una técnica de navegación similar.

Sin embargo, la idea de que estos dos nombres se aplicaran a tales estrellas distantes no parece encajar con el significado de sus nombres: DIL.GAN significa, literalmente, «la primera estación», y APIN, «donde se establece el curso correcto».

Los significados de los nombres indican estaciones en el camino, puntos por los que hay que pasar. Estamos más de acuerdo con autoridades como Thompson, Epping y Strassmaier, que identificaron a Apin con el planeta Marte. Si es así, el significado del esbozo se aclara: la ruta entre el Planeta del Reino y los cielos de la Tierra pasaba entre Júpiter («la primera estación») y Marte («donde se establece el curso correcto»).

Esta terminología, por la cual se relacionaban los nombres descriptivos de los planetas con su papel en el viaje espacial de los nefilim, se adecua a los nombres y epítetos de las listas de los Siete Planetas Shu. Como si se hubiera hecho para confirmar nuestras conclusiones, la inscripción que afirma que ésta era la ruta de Enlil aparece debajo de un fila de siete puntos -los Siete Planetas que hay entre Plutón y la Tierra.

No sorprende, por tanto, que los cuatro cuerpos celestes que restan, los de la «zona de confusión», se muestren por separado, más allá de los cielos septentrionales de la Tierra y de la banda celeste.

En el resto de segmentos no deteriorados de la tablilla, se hace evidente también que nos encontramos ante un mapa del espacio y un manual de vuelo. Siguiendo en la dirección opuesta a las manecillas del reloj, la parte legible del siguiente segmento lleva la inscripción: «tomar tomar tomar lanzar lanzar lanzar lanzar completar completar». En el tercer segmento, donde se ve una parte de la inusual forma elíptica, las inscripciones legibles son «kakkab SIB.ZI.AN.NA ... enviado de AN.NA ... divinidad ISH.TAR», y la intrigante sentencia: «Deidad NI.NI supervisor del descenso».

En el cuarto segmento, que tiene lo que parecen ser indicaciones sobre cómo establecer el destino de uno en función de cierto grupo de estrellas, la línea de descenso se identifica, concretamente, con la

línea de horizonte: la palabra cielo se repite once veces bajo la línea.

¿Acaso este segmento no representará una fase del vuelo cercana a la Tierra, cercana al lugar de aterrizaje? Éste podría ser, de hecho, el sentido de la leyenda que aparece sobre la línea horizontal: «colinas colinas colinas cima cima cima cima ciudad ciudad ciudad ciudad». La inscripción que hay en el centro dice: «kakkab MASH.TAB.BA [Géminis] cuyo encuentro está fijado; kakkab SIB.ZI.AN.NA [Júpiter] proporciona el conocimiento».

Si, como parece ser el caso, los segmentos se disponen en una secuencia de aproximación, uno casi puede compartir la excitación de los nefilim cuando se acercaban al espaciopuerto de la Tierra. El siguiente segmento, que identifica de nuevo la línea de descenso como «cielo cielo cielo», dice también:

nuestra luz nuestra luz nuestra luz
cambio cambio cambio cambio
observa el sendero y el alto suelo ...tierra llana...

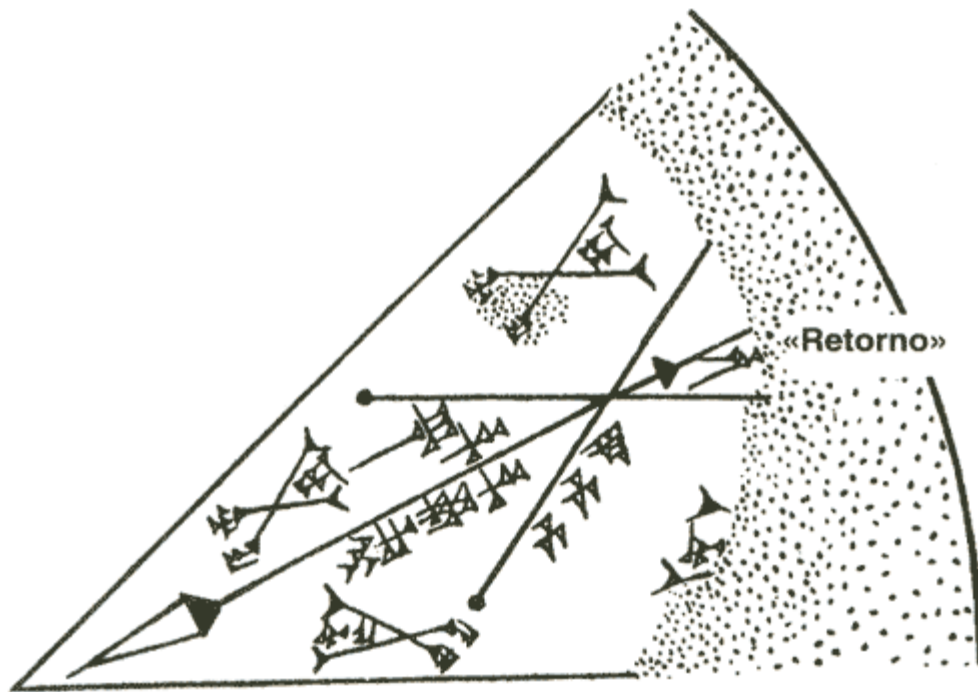
La línea horizontal tiene, por vez primera, cifras:

cohetes cohetes cohetes ascenso
40 40 40
40 40 20 22 22
planear

La línea superior del siguiente segmento ya no dice «cielo cielo», sino «canal canal 100 100 100 100 100 100 100». Se puede discernir un patrón en este segmento, en gran medida deteriorado. A lo largo de una de las líneas, la inscripción dice: «Ashshur», que puede significar «El que ve» o «ver».

El séptimo segmento está demasiado deteriorado para poder examinarlo; las pocas sílabas discernibles que tiene significan «distante distante ... avistar avistar», y las instrucciones dicen «presionar abajo». El octavo y último segmento, sin embargo, está casi completo. Las líneas direccionales, las flechas y las inscripciones marcan un sendero entre dos planetas. Las indicaciones de «remontar montaña montaña», muestran cuatro grupos con cruces, donde pone dos veces «combustible agua grano» y dos veces «vapor agua grano».

¿Sería en este segmento donde se hablaría de la preparación para el vuelo hacia la Tierra, o trataría del abastecimiento para el vuelo de regreso al Duodécimo Planeta? Quizás se tratase de lo último, pues la línea con la flecha puntiaguda que apunta hacia el lugar de aterrizaje en la Tierra tiene, en su otro extremo, otra «flecha» apuntando en dirección opuesta, y con la leyenda «Regreso» (Fig. 124)



Cuando Ea se las ingenió para que el emisario de Anu «hiciera tomar a Adapa el camino del Cielo» y Anu descubrió el ardid, éste exigió saber:

¿Por qué Ea, a un despreciable humano,
le había revelado el plano de Cielo-Tierra-
y lo distinguió prestándole
un Shem para él?

En el planisferio que acabamos de descifrar vemos, realmente, este mapa de ruta, «un plano de Cielo-Tierra». Con el lenguaje de signos y con palabras, los nefilim nos esbozaron la ruta desde su planeta hasta el nuestro.

Textos que, por lo demás, son inexplicables y que ofrecen datos de distancias celestes, adquieren sentido también si los leemos en términos del viaje espacial desde el Duodécimo Planeta. Uno de tales textos, encontrado en las ruinas de Nippur y que se cree que tiene unos 4.000 años de antigüedad, se conserva ahora en la Colección Hilprecht de la Universidad de Jena, en Alemania. **O. Neugebauer** (*The Exact Sciences in Antiquity*) afirmaba que la tablilla era, indudablemente, una copia «de una composición original más antigua»; en ella, se dan proporciones de distancias celestes, comenzando por la distancia que hay entre la Luna y la Tierra, para después cruzar el espacio hasta otros seis planetas.

La segunda parte del texto parece haber proporcionado las fórmulas matemáticas para resolver cualquier problema interplanetario, planteando (según algunas lecturas):

40 4 20 6 40 x 9 es 6 40
13 kasbu 10 ush mul SHU.PA
eli mul GIR sud
40 4 20 6 40 x 7 es 5 11 6 40
10 kasbu 11 ush 6 1/2 gar 2 u mul GIR tab
eli mul SHU.PA sud

Los expertos nunca se han puesto del todo de acuerdo a la hora de leer las unidades de medida de esta parte del texto (el **Dr. J. Oelsner**, custodio de la *Colección Hilprecht de Jena*, nos sugirió una nueva lectura). Sin embargo, está claro que las distancias medidas en la segunda parte del texto son de SHU.PA (Plutón).

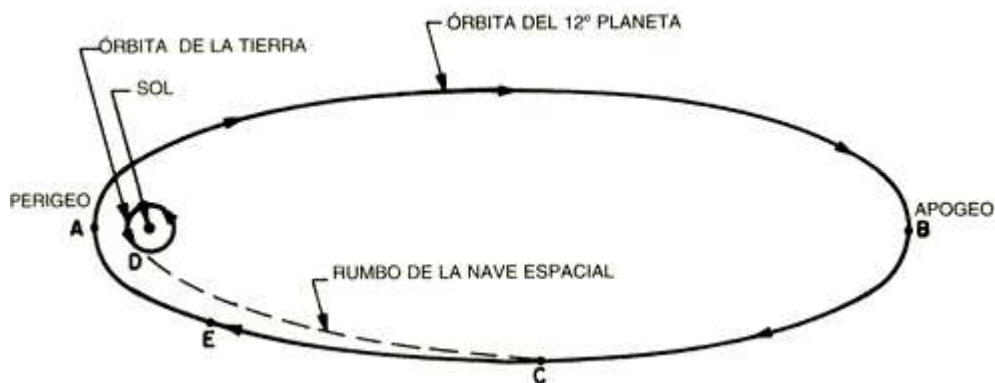
Sólo los nefilim, atravesando órbitas planetarias, podrían haber elaborado estas fórmulas, pues sólo ellos necesitaban estos datos.

Tomando en consideración que tanto su propio planeta como su objetivo, la Tierra, se encontraban en movimiento constante, los nefilim tenían que apuntar su nave no adonde la Tierra estaba en el momento del lanzamiento, sino adonde estaría en el momento de la llegada. Se puede suponer, sin riesgo de error, que los nefilim elaboraban sus trayectorias de forma muy similar a como los científicos actuales planifican las misiones a la Luna y a otros planetas.

Probablemente, la nave espacial de los nefilim se lanzaría en la dirección de la propia órbita del Duodécimo Planeta, pero bastante antes de su llegada a las cercanías de la Tierra. Basándonos en esto, y en una miríada de factores más, hemos elaborado, junto con **Amnon Sitchin**, doctor en aeronáutica e ingeniería, dos trayectorias alternativas para la nave espacial.

La primera de ellas supondría el lanzamiento de la nave desde el Duodécimo Planeta antes de que alcanzara su apogeo (el punto más lejano de su órbita). Ciertamente, con pocas necesidades energéticas, la nave no tendría que cambiar tanto su curso como aminorar la velocidad. Mientras que el Duodécimo Planeta (un vehículo espacial, también, aun cuando fuera enorme) continuaba en su vasta órbita elíptica, la nave espacial seguiría un rumbo elíptico mucho más corto, y alcanzaría la Tierra bastante antes que el Duodécimo Planeta. Esta alternativa puede haber tenido para los nefilim tanto ventajas como inconvenientes.

El período total de 3.600 años terrestres, que se aplicaba al ejercicio de cargos y otras actividades de los nefilim en la Tierra, sugiere que, probablemente, prefirieran la segunda opción, la de un viaje corto y la estancia en los cielos de la Tierra coincidiendo con la llegada del Duodécimo Planeta mismo. Esto hubiera supuesto el lanzamiento de la nave espacial (C) cuando el Duodécimo Planeta se encontrara, más o menos, a mitad de camino de regreso desde su apogeo. Con la creciente velocidad del planeta, la nave espacial precisaría de potentes motores para adelantar a su planeta madre y alcanzar la Tierra (D) unos cuantos años antes que el Duodécimo Planeta. (Fig. 125)



Basándonos en complejos datos técnicos, así como en las pistas encontradas en los textos mesopotámicos, parece que los nefilim adoptaron para sus misiones a la Tierra el mismo enfoque que utilizó la NASA para sus misiones a la Luna: cuando la nave principal se acercaba al planeta de destino (la Tierra), se situaba en órbita alrededor de él sin llegar a aterrizar. Y era una nave más pequeña la que se liberaba desde la nave nodriza y realizaba el verdadero aterrizaje.

Por difíciles y precisos que tuvieran que ser los aterrizajes, los despegues desde la Tierra deben haber sido aún más complicados. La nave de aterrizaje tendría que reunirse con la nave madre, que, a su vez, tendría que encender entonces sus motores y acelerar hasta velocidades altísimas para poder dar alcance al Duodécimo Planeta, que estaría atravesando entonces su perigeo entre Marte y Júpiter en su punto de máxima velocidad orbital. El **Dr. Sitchin** ha calculado que debían de haber tres puntos en la órbita de la nave espacial sobre la Tierra que les concederían la propulsión suficiente para alcanzar al Duodécimo Planeta. Estas tres alternativas les ofrecerían a los nefilim la posibilidad de alcanzar su planeta en el plazo de 1.1 a 1.6 años terrestres.

Precisarían de un territorio adecuado, de la buena dirección desde la Tierra y de una perfecta coordinación con el planeta madre para tener éxito en las llegadas, los aterrizajes, los despegues y las partidas desde nuestro planeta.

Como veremos, los nefilim cumplían con todos estos requisitos.

[Regresar](#)

10 - THE CITIES OF THE GODS

The history of the first Earth establishment of intelligent beings is an impressive saga not less inspiradora than the discovery of America or the Earth circumnavigation. And, certainly, he was something of the Maxima importance, then, thanks to this adventure, we and our civilizations we existed nowadays.

“The Epic of the Creation” says to us that the “Gods” arrived at the Earth thanks to a deliberate decision from their leader. The Babylonian version attributes the decision to Marduk, and explains that this God hoped until the Earth ground was dried and hardened the sufficient thing like allowing to the landing and the operations of construction. Later, Marduk announced its decision to the group of astronauts:

In the deep thing of Above,
where there are been residing,
“The Regal House of Above” I have raised.
Now, an image of this one
I am going to construct in Down.

Then, Marduk explained its intention:

When from Skies
to the assembly you descend,
there will be a rest site at night
for recibiros to all.
I will call “Babylonia” -
The Door of the Gods

Therefore, the Earth was not going to be, merely, object of a visit or a brief exploratory stay; it was going to be “a home far from the permanent home”.

To travel on board of a planet that, in itself, already was a species of spaceship, crossing the footpaths of most of other planets, there is no doubt that nefilim would explore skies, in the first place, from the surface of his own planet. This, they would follow unmanned reconnaissances and, more soon or later, they would obtain the capacity necessary to send manned missions to other planets.

Since nefilim looked for a “additional home”, they had to think that the Earth was a favorable place. Their blue tones would be an indication that it had water and air, lifting of life; their brown ones revealed mainland; its green ones, vegetation and a base for the life animal. Nevertheless, when nefilim arrived finally at the Earth, it had to seem somewhat different to them from which it had seemed to them to astronauts at the present time, then, when nefilim arrived here, the Earth was in half of a glacial time, a period that would become one of the most freezing phases and deicers of the Earth climate.

First glacial period - it began about 600,000 years ago.
First heating (interglacial period) - for 550,000 years.
Second glacial period - it does 480,000 to 430,000 years.

When nefilim arrived at the Earth, it does about 450,000 years, around the third part of the ground it signs was covered with layers of ice and glaciers. With so many frozen Earth waters, rains were little, but not everywhere. Due to the peculiarities of the patterns of wind and to the land, among other things,

some zones of the Earth that at the present time well are provided with water were sterile then, and some zones that at the present time seasonal rains only have, were rains throughout the year old at that time.

The levels of the sea also were lower, due to the great amount of water captured like ice on the masses of earth. The evidences indicate that, during the two main glacial eras, the levels of the sea were between 180 and 215 meters lower than at the present time. Of there, that was mainland where now there are seas and coasts. Where the rivers continued running, created deep throats and tubes, if their courses took to them by rocky lands; if their beds ran by soft lands and argillaceous, glaciers through immense marshy earth arrived at the seas.

Arriving at the Earth in half of a climatic and geographic situation from this type, where was going to establish his first mulberry nefilim?

Without a doubt, they would look for a place that relatively had a tempered climate, where simple refuges were sufficient, and where they were possible to be moved with light clothes, and not with heavy insulating suits. Also they had to look for water to drink, to wash and other industrial intentions, as well as for the support of necessary the vegetal life and animal for the feeding. The rivers would serve so much to facilitate the irrigation of great earth extensions, like providing means of suitable transport.

Only one estrechísima tempered zone of the Earth reunited all these requirements, as well as it offered great necessary level lands for the landings. Therefore, nefilim centered their attention, as now we know, in the three main fluvial systems and their plains: the Nile, the Hindu and the Tigris-Euphrates. Each one of these fluvial river basins reunited the necessary conditions for the first colonization; with time, each one of them would become in center of one old civilization.

Nefilim hardly would have ignored another necessity: a source of fuel and energy. In the Earth, petroleum has been a versatile and abundant source of energy, heat and light, as well as a vital raw material in the elaboration of infinity of essential goods. Nefilim, judging by the sumerios practices and registries, made an ample use of petroleum and its derivatives, and would be reasonable to think that, in their search of the adapted Earth habitat more, nefilim preferred a rich petroleum place.

With this in I mentioned, probably would leave the valley of the Hindu like last election. To the valley of the Nile they would give the second place him; geologically, one is in an important sedimentaria rocky zone, but the petroleum of the zone is to certain distance of the valley and requires of a deep perforation. The Earth of both Rivers, Mesopotamia, was, without a doubt, the place to which the first position occurred him. One of the richer petroliferous fields of the world extends from the Persian Gulf to mountains where Tigris and the Euphrates are born. And whereas, in most of the places, one must perforate deeply to remove the crude one, in the old Sumer (now the south of Iraq), bitumens, tars, the Fish and asphalts they borboteaban or they flowed in the surface of natural form.

(Not by chance, the sumerios had names for all the bituminous substances - natural petroleum, crude, asphalts, asphalt rocks, pirogénicos tars, asphalts, putties, waxes and fish. They had nine different names for different bitumens. In comparison, in the language of old the Egyptians only there were two of these, and in sánscrito, three.)

Libro of the Génesis describes to the dwelling of God in the Earth - the Edén- like a climate place tempered, warm although aired, because God left to take a walk in the afternoons to refresh with ia breeze. It was a place with good earth, that one lent for agriculture and the horticulture. It obtained his water of a network of four rivers. "And the name of the third river [was] Hidekel [Tigris]; this one is the one that flows towards the east of Asiria; and fourth it was the Euphrates".

Whereas the referring opinions to the identity of both first rivers, the Pishon ("abundant") and the Gihon ("the one that flows") are not conclusive, doubt with respect to the other two does not exist, Tigris and the Euphrates. Some students locate the Edén in the north of Mesopotamia, where they both have his origin smaller rivers and two affluents; others (like **E.A. Speiser**, in *The Rivers of Paradisé*) think that the four rivers converged in the head of the Persian Gulf, so that the Edén was not in the north, but in the south of Mesopotamia.

The Biblical name Edén is of mesopotámico origin, and comes from acadio edinu, that means “level”. Let us remember that “the divine” title of the old Gods was DIN.GIR (“the right ones of the rockets”). A name sumerio for the dwelling of the Gods, E.DIN, would have meant “home of the right ones”, something that would have adapted perfectly to the description.

The election of Mesopotamia would probably come motivated by, at least, another important consideration. Although, with time, nefilim constructed espaciopuerto in mainland, are some evidences that they suggest, at least at the outset, landed on the sea inside a pressurized capsule closed. If this one were the case, Mesopotamia offered the proximity not to one, but to two seas - the Indian Ocean to the south and the Mediterranean to the west so that, in case of emergency, the landing on the sea would not have depended on a single option. As we will see, also a good bay or a gulf was essential from where to be able to undertake great trips.

In old texts and drawings, to the ships of nefilim it was called “celestial boats initially to them”. One can imagine that the landing of these “marine” astronauts could have described in the old épicos stories like the appearance of a species of submarine of skies in the sea, from which they emerged a “man-fish” and disembarked.

In fact, the texts mention that some of the AB.GAL that governed the spaceships went dresses like a fish. In a text that speaks of the divine trips of Ishtar, one is us this one looking for “Great gallu” (navigator head), that had gone away in “a sunk boat”. Beroso transmitted legend to us relative to Oannes, the “Being Equipped with Reason”, a God that appeared from “the eri-treo sea that bordered Babylonia”, in the first year of the reduction of the Kingdom of the Sky. Beroso informed that, although Oannes seemed a fish, had a human head underneath the fish head, and had human feet underneath the fish tail. “Their voice and its language also were articulated and human”. (Fig 126)



Three historians Greek, through which we know what Beroso wrote, said that these man-fish divine appeared periodically, arrived at the coast from the “eritreo sea” - the mass of water which we know now like Arabic Sea (the western part of the Indian Ocean).

So that they landed on the sea nefilim in the Indian Ocean, to hundreds of kilometers of the place chosen in Mesopotamia, instead of in the Persian Gulf, that is much more close? The old chronicles confirm our conclusion that indirectly the first landings took place during, the second .glacial period, when the Gulf. Persian of today it was not a sea, but a great marshy earth extension and little deep lakes, in which the landing on the sea was impossible.

After descending in the Arabic Sea, the first intelligent Earth beings were transferred to Mesopotamia. The marshy earth extended beyond which at the present time it is the coast. And there, to the edge of marshes, they established his first establishment in our planet.

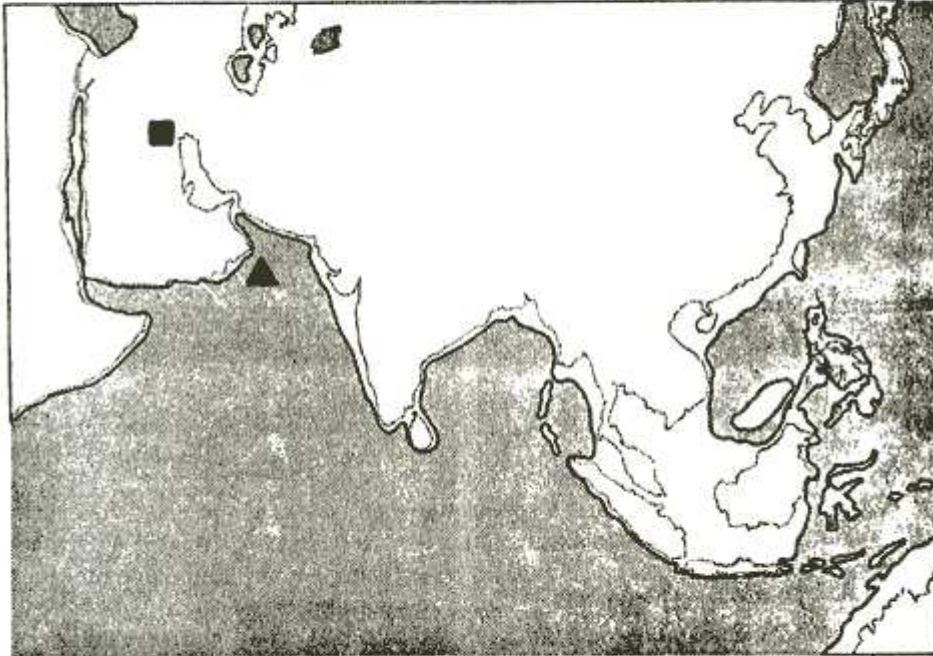
They called E.RI.DU to him ("house constructed in the distance"). What names more appropriate!

Until today, the Persian word ordu means "camping". It is a word whose meaning has taken roots in all the languages: to the populated Earth Erde in German is called to him, Erda in old German stop, Jórdh in Icelander, Jord in Danish, Airtha in gothic, Erthe in English means; and returning, geographically and in the time, "Earth" - Earth in English was Aratha or Ereds in arameo, Erd or Ertz in Kurd, and Eretz in Hebrew.

In Eridú, in the south of Mesopotamia, nefilim established the Station Earth 1, a solitaire advance post in a congealed average planet. ([Fig 127](#))

UN SOLITARIO PUESTO AVANZADO EN UN PLANETA EXTRAÑO:

Asia, tal como debió verse desde el espacio en mitad de una fase glacial. El nivel de los mares, más bajo, significaría un litoral diferente al de hoy en día. El Golfo Pérsico y el sur de Mesopotamia eran zonas de lodazales, lagos y tierras pantanosas.



- Litorales en la actualidad.
- ▲ Supuesto lugar de amerizaje en el Mar Árabe.
- Situación de Eridú, al borde las tierras pantanosas.

The sumerios texts, confirmed by the later translations acadias, make a relation of original establishments or "cities" of nefilim in the order in which were based. Even, it is said to us to what God put itself to the position of each one of these establishments. Text sumerio, that is thought that it was original of acadio "the Small boards of Diluvio", on the matter says the following thing of five of the first seven cities:

After the kingdom was lowered from the sky,
 after the sublime crown, the throne of the kingdom
 he was lowered from the sky,
 it... perfected the procedures,
 the divine decrees...
 It founded five cities on pure places,
 it gave its names them,
 it arranged them like centers.

First of these cities, ERIDÚ,
 occurred it to Nudimmud, the leader.
 Second, BAD-TIBIRA,
 occurred it to Nugig.

Third, LARAK,
occurred it to Pabilsag.
Fourth, SIPPAR,
occurred it to the Utu hero.
The villa, SHURUPPAK,
occurred it to Sud.

The name of the God that lowered the Kingdom from the Sky, it planned the establishment of Eridú and four cities more, and named its governors or commanders, unfortunately, have themselves lost. However, all the texts agree in which the God that walked by the water until the border of marshes and said Here "we will settle" was Enki, nicknamed "Nudimmud" ("that that makes things") in the text.

Both names of this God - EN.KI ("gentleman of the ground signs") and E.A ("whose house is the water") - were of most appropriate. Eridú, that stayed as center of cult and seat of the power of Enki throughout all the history of Mesopotamia, was constructed on a high land artificially over marshy waters. The evidences are in a called text (by **S.N. Kramer**) "the Myth of Enki and Eridú":

The gentleman of the watery depth, king Enki...
he constructed his house...
In Eridú he constructed the House of the Shore of the Water...
King Enki... has constructed a house:
Eridú, like a mountain,
it has elevated from the Earth;
in a good place it has constructed it.

This one and other texts, mostly fragmentary, suggest one of the first preoccupations of the "colonos" in the Earth had to do with little deep lakes and bogs. "It brought...; he established the cleaning of the small rivers". Dredged of the beds of brooks and the affluents to improve the flow of waters he was made in order drain bogs, obtain clean and potable water, and start up a system of controlled irrigation. The narrations sumerias also offer indications of the filled up one with earth or the construction of docks to protect the first houses of omnipresent waters.

There is a text, called by the experts the "myth" of "Enki and the Earth Arrangement", that is one of sumerios narrative poems more lengths and better preserved than they have been discovered. The text is made up of 470 lines, of which 375 are perfectly legible. Unfortunately, the beginning (50 lines) is broken. The verses that follow dedicate to the exaltación of Enki and the establishment of their relations with Anu (its father), the divinity head, with Ninti (its sister) and Enlil (its brother).

After these introductions, he himself Enki "takes the microphone". By fantastic that can seem, the certain thing it is that the text comes to be a report in first person in whom Enki relates its arrival to the Earth.

"When I arrived at the Earth,
he was everything flooded.
When I arrived at its green prairies,
piles and knolls rose
under my orders.
I constructed my house in a pure place...
My house
its shade extends on the Marsh of the Serpent...
the carps shake their tails in him
between the small rushes gizi-"

The poem happens then to describe and to register, in third person, the profits of Enki. There are some selected verses here:

It marked the marsh,
it put in him carp and... - fish;

The cane scrub marked,
 it put in him... - green rushes and rushes.
 To Enbilulu, the Inspector of Channels,
 he put it to the position of marshes.
 The one was he that put the network so that did not save the fish,
 of whose trap... it does not escape,
 of whose trap no bird escapes.
 ... the son of... a God to which it likes the fish
 Enki put to the position of the fish and the birds.

To Enkimdu, the one of the ditch and the dock,
 Enki put to the position of the ditch and the dock.
 He whose... mold directs,
 to Kulla, the hacedor of bricks of the Country,
 Enki put to the position of the mold and the brick.

The poem enumerates other profits of Enki, between which it includes the purification of waters of Tigris and the union (by means of a channel) of Tigris and the Euphrates. Its house, to the border of the water, it had a wharf in which could moor boats and rafts of rushes, and from which could leave to sail. Not in vain, the house was called E.ABZU ("house of the Deep thing"). The sacred enclosure of Enki in Eridú was known by this name during millenia.

There is doubt that Enki and no its group explored territories of around Eridú, but seems that they preferred to travel by the water. The marshy Earth, said in one of texts, "is my favourite place; it extends his arms towards me". In other texts, showed Enki sailing by marshes in his boat, call MA.GUR (literally, "boat in that a return occurs"), that is to say, a stroll boat. He himself tells us that her crew "rowed in unison". At moments thus, it is confessed, "the spells and the sagradas songs filled my Watery Depth". Until a smaller detail has been registered, like the one of the name of the captain of the boat of Enki.

(Fig 128)



The list of sumerios kings indicates that Enki and its first group of nefilim were single in the Earth during enough time. Eight shar's (28,800 years) passed before it named the second commander or "head of establishment".

If we examined the astronomical evidences, we will be with some interesting aspects on this subject. The experts have been somewhat disturbed before the apparent "confusion" sumeria on which of the twelve signs of the zodiac it was associate to Enki. The sign of the goat-fish, that represents the constellation of Capricorn, was related, according to seems, with Enki (and, in fact, it can explain the epíteto of the founder of Eridú, A.LU.LIM, that could mean "lamb of brilliant waters"). Nevertheless, to Ea/Enki it was used to represent maintaining to fluentes water amphoras - the original Carrier of the Water, or Aquarius to him; and, certainly, also it was the God of the Fish, being thus related to Piscis.

To the astronomers it is to them difficult to explain how the old observers of the sky could see in a star group the contour of, we say, fish or of a acarreador of water. The answer that comes us to the mind is

that the signs of the zodiac did not receive their names by the form that could adopt a star group, but by the epíteto or main activity of a God that would be related to the moment at which the vernal equinox was in a concrete zodiacal zone.

If Enki arrived at the Earth - as we create at the end of an Era of Piscis, it was present at a precesional change to Aquarius and remained during a Great Year (25,920 years) until the beginning of an Era of Capricorn, then Enki was, certainly, the only Earth control during those assumptions 28,800 years.

The time interval of which it is spoken also confirms to us in the idea that nefilim arrived at the Earth in half of a glacial era. The duro work of rise of docks and excavation of channels began when the climatic conditions still were severe. But to the few shar's of its landing, the glacial period began cede territory before a warmer and rainy climate (it does around 430,000 years). It was then when nefilim decided to be transferred inland and to expand their establishments. And, thus, anunnaki (nefilim of base) named the second commander of Eridú, A.LAL.GAR ("the one that brought rest in rainy weather").

But, while Enki was confronting the adversities of a pioneer in the Earth, Anu and its other son, Enlil, was observing the movements from the Twelfth Planet. The mesopotámicos texts make clear that the one that was really to the position of the mission Earth was Enlil; and as soon as the decision was taken to follow ahead in the mission, Enlil descended to the Earth. For him a base or special establishment called Larsa was constructed to EN.KI.DU.NU ("Enki digs deep"). When Enki became position, personally, of the seat, ALIM was nicknamed to him ("sheep"), agreeing with the "era" of the zodiacal constellation of Aries.

The foundation of Larsa gave beginning to a new phase in the Earth colonization on the part of nefilim. That marked the decision to come with the works for which they had come to the Earth, something that needed the shipment to our planet of more "manual labor", tools and equipment, and the return of valuable shipments to the Twelfth Planet.

The landings on the sea no longer turned out suitable to lower so heavy loads. The climatic changes made the interior most accessible; it was the moment for taking the landing field to the center of Mesopotamia. In this conjuncture, Enlil arrived at the Earth and, from Larsa, it came to raise to a "Control center of the Mission" - an falsified command post from which nefilim in the Earth could coordinate the space trips to and from their maternal planet, direct the landing of shuttles and perfect their takeoffs and dockages in the spaceship that orbited the Earth.

The place that chose Enlil for this intention, known during millenia like Nippur, was called by him NIBRU.KI ("the Earth crossing"). (We remember that to the celestial point of greater proximity of the Twelfth Planet to the Earth "Celestial Place of Cruce" was called to him). There it established Enlil the DUR.AN.KI, the "Sky-Earth connection".

The task, as it is logical, was complex and had been time. Enlil settled down in Larsa during 6 shar's (21,600 years) while Nippur was in construction. The nippuriana company also was releases, as they demonstrate the zodiacal nicknames of Enlil. Symbolized by the Sheep (Aries) while it was in Larsa, was associated to him later with the Toro (Taurus). Nippur was based on the "era" of Taurus.

A composed devocional poem like a "Hymn to Enlil, the Kind one", and that glorifies to Enlil, his consorte Ninlil, its Nippur city and its "noble house", the E.KUR, tells many things us of Nippur. There in the first place, Enlil had to its disposition some instruments highly falsified: "a "high eye" that the Earth explores", and "a high ray that looks for the heart of all Earth" - Nippur, say the poem to us, were protected with terrible arms: "Its single vision inspires fear, pavor"; from "its outside, any powerful God cannot be approached". Its "arm" was a "vast network", and in the middle of her a "bird of quick step" hid, a "bird" of whose "hand" the evildoer could not escape. Perhaps was protected the place with a ray of the death or an electrical field of energy? Was in center a platform for helicopters, a "so fast bird" that one could not escape to its reach?

In center of Nippur, in the peak of an artificial high platform, it was the headquarters of Enlil, the KI.UR ("place by the root of the Earth") - the place where the "connection between Cielo and the Earth" rose.

This one was the communications center of the Control of the Mission, the place from which anunnaki of the Earth communicated with their comrades, the IGI.GI ("those that give the return and see") of the ship in orbit.

In this center, it says the old text, there was a "high pillar that arrived until the sky". The this highest one "to pound", firmly based in the ground "like a platform that cannot be demolished", was used by Enlil for "pronouncing its word" towards the sky. It is a this one very simple description of a tower of telecommunications. When the "word of Enlil" - their orders "arrived at the sky, spilled abundance in the Earth". What forms simpler to describe the special flow of materials, foods, medicines and tools that the shuttle would lower, once occurred the "word" from Nippur!

In this Control center on an elevated platform, the "nobleman (elevated) house" of Enlil, was a mysterious called camera DIR.GA:

As mysterious as distant Waters,
like the Celestial Zenith.
Between his... emblems,
the emblems of stars.
ME it takes it until the perfection.
Their words are for the uprising...
Their words are graceful oráculos.

What was the DIR.GA? A fracture in the old small board has prevailed to us of more data, but its name speaks by itself, because it means "the dark camera with crown form", a place where the maps of stars were conserved, where predictions became, where me (the communications of the astronauts) were received and they were transmitted. The description remembers us to the Control of the Mission in Houston, Texas, monitorizando to the astronauts in its lunar missions, amplifying its communications, following its courses in the starred sky, giving "graceful oráculos them" of guide.

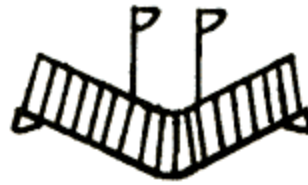
We could remember here the story of the God Zu, that arrived at the sanctuary of Enlil and the Small board of the Destinies took, after which "was suspended to the emission of orders... the sagrada inner camera lost its brightness... extended the calm... silence prevailed".

In "the Epic of the Creation", the "destinies" of the planetary Gods were their orbits. He would be reasonable to suppose that the Small board of the Destinies, that was so vital for the functions of the "Control center from the Mission" of Enlil, also controlled the orbits and the flight plans of the spaceships that maintained the "liaison" between Cielo and the Earth. Perhaps outside the vital "black box" that contained the computer programs which they guided the spaceships, and that, without which, the contact between nefilim in the Earth and its connection with the Planet Mother was interrupted.

Most of the expert ones it takes the name from EN.LIL like "gentleman of the wind", which fits with the theory that the old ones "personified" the elements of the nature and assigned to a God the responsibility of winds and storms. Nevertheless, some experts have suggested since, in this case, the term LIL does not mean stormy wind of the nature, but the "wind" that leaves the mouth - an uprising, an order, a spoken communication. Once again, archaic pictogramas sumerios of the term IN - concretely, as it applied in Enlil- and of term LIL light throws on subject, because what we see it is a structure with a high tower of antennas that rises of her, as well as a device that is looked much like the networks of a giant radar of which they are constructed today to capture and to emit signals - the "vast described network" in texts. ([Fig 129](#))



EN



LIL

In Bad-Tibira, founded like industrial center, Enlil put to the control its Nannar son/Without; the texts speak of him in the list of the cities like of NU.GÍG (“the one of the nocturnal sky”). There, according to we create, were born the binoculars Inanna/Ishtar and Utu/Shamash - a indicated event to associate to its Nannar father with the following zodiacal constellation, Géminis (the Binoculars). Like God trained in missile technology, to Shamash to the constellation GIR (that means as much “rocket” as the “clamp of the crab”, or Cancer) was assigned to him, followed by Ishtar and the Leon (Leo), on whose back it was used to represent.

The sister of Enlil and Enki, “nurse” Ninhursag either (SUD), they did not forget. Enlil put to its Shuruppak position, centered doctor of nefilim - an event marked by the allocation of its constellation “the Doncella” (Virgo).

While these centers were based, the conclusion of Nippur came often by the construction of espaciopuerto from nefilim in the Earth. The texts make clear that Nippur was the place where the “words” - the orders were pronounced; there, when “Enlil ordered: “ Towards the sky! ”... to which the brightness rose like a celestial rocket”. But the action took place “where Shamash rises”, and that place - the “Cabo Kennedy” of nefilim- was Sippar, the city of which was in charge the Head of the Eagles, where the multi-stage missiles rose within its special enclave, within the “sacred enclosure”.

When Shamash matured to take the control from the igneous Rockets and, with time, to become also the God of Justice, the constellations of Escorpio and Pound were assigned to him (Balance).

Completing the list of the seven first Cities of the Gods and its correspondence with the twelve constellations of the zodiac it was Larak, where Enlil put to the control its Ninurta son. The lists of the cities call PA.BIL.SAG to him (“great protector”), that are he himself name that received the constellation of Sagitario.

He would be little realistic to think that the seven first Cities of the Gods were based without rhyme or reason. These “Gods”, that were able to travel by the space, located the first establishments in agreement with a defined plan, serving a vital necessity: to be able to land in the Earth and power to leave it to return to its planet.

Which was the masterful plan?

While we looked for an answer, we will become a question: Which is the origin of the astronomical and astrological symbol of the Earth, a circle divided in two by a cross in right angle - the symbol that we used to identify a “objective”?

This symbol goes back to the origins of astronomy and the astrology in Sumer, and is identical to the Egyptian hieroglyphic that means “place”:



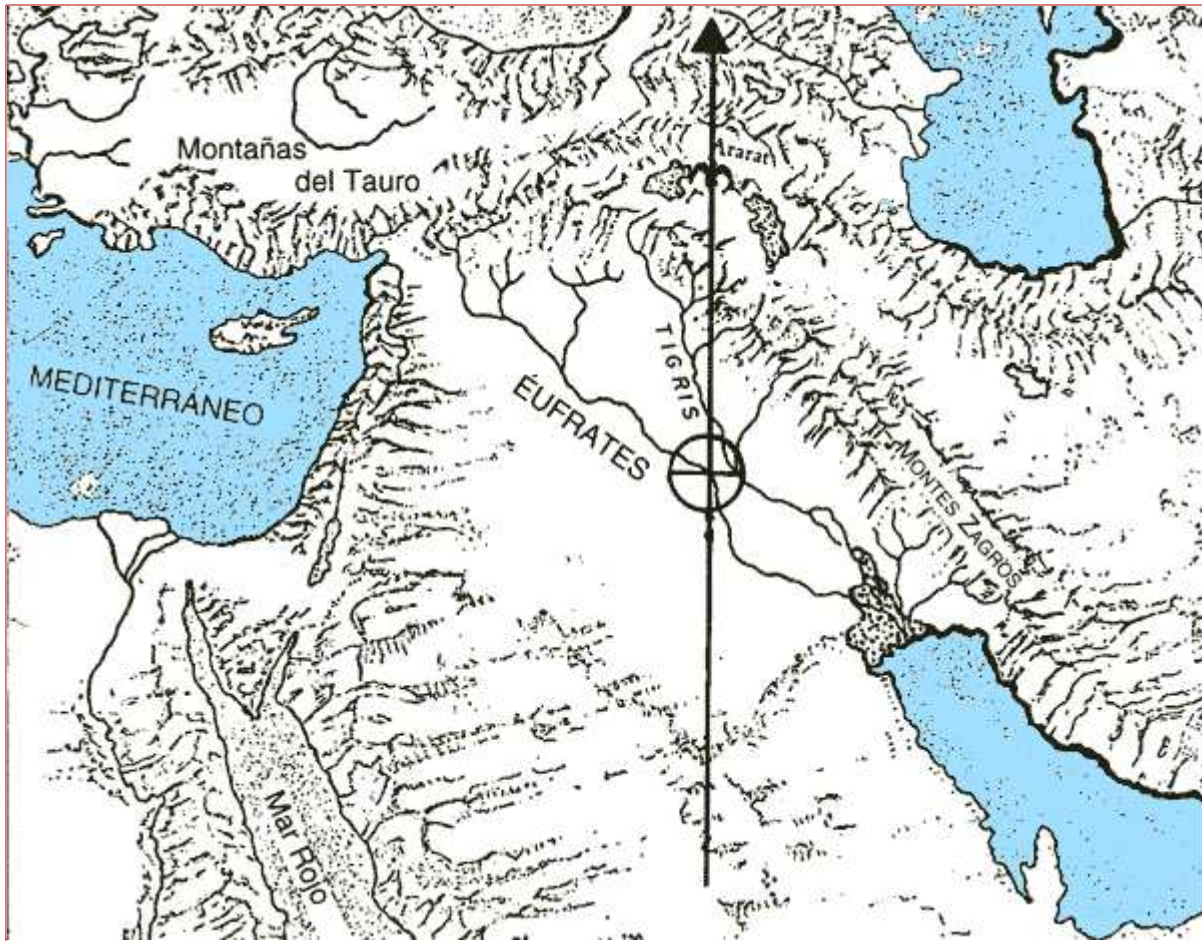
Is a this coincidence, or a significant evidence? Aterrizaban nefilim in the Earth on imposing on its image or map some type of "objective"?

Nefilim was foreign in the Earth. While they explored its surface from the space, they had to pay special attention to mountains and mountain ranges. These had to represent certain risk during the landings and the takeoffs, but also they could serve like datum points for navigation. If, while flew over the Indian Ocean, nefilim watched towards the Earth between the rivers that had chosen for his first colonizadores efforts, they would see an incontestable datum point: monte Ararat.

An extinct volcanic bulk, the Ararat dominates the plateau of Armenia, where, at the present time, are the borders of Turkey, Iran and Armenia. One rises in the sides this and North ones until the 900 meters of altitude, and in the northwest until the 1,500 meters. The bulk has about forty kilometers of diameter, an immense tower that emerges from the Earth surface.

Other characteristics emphasize it not only in the horizon, but also from the height, skies. In the first place, it is located almost to half of way between two lakes, the Lake Goes and Lago Sevan. Secondly, two tips rise from the high bulk: the Small Ararat (3,900 meters of altitude) and the Great Ararat (5,100 meters - more than 5 kilometers of stop). No other mountain competes with the solitary heights of these two tips, that permanently are covered with snow. They are like two shining beacons between both lakes that, to the light of the day, act like giant reflectors.

We are right to think that nefilim a meridian chose their landing field coordinating the north-south with an unequivocal datum point and an advisable fluvial situation. In the north of Mesopotamia, easily the identifiable twin tips of the Ararat would be an obvious datum point. A meridian drawn up through center of the Ararat double would cut by half the Euphrates. That one was the objective - the place selected for espaciopuerto. (Fig 130) Could be landed and be taken off easily of there?



The answer is Yes. The chosen place is in a plain; the mountain ranges that surround Mesopotamia find to a substantial distance. Highest (to the east, the northeast and the north) they would not interfere with a space shuttle that entered from the Southeast.

¿Era accesible el lugar? Es decir, ¿se podían sacar de allí astronautas y materiales sin demasiadas complicaciones?

Una vez más, la respuesta es Sí. El lugar era de fácil acceso por tierra y, a través del Eufrates, también por agua.

Y, lo más importante: ¿Había en las cercanías alguna fuente de energía, de combustible que permitiera disponer de luz y de fuerza? La respuesta es un enfático Sí. La curva del río Eufrates donde se estableció Sippar era una de las fuentes más ricas de la antigüedad en betunes de superficie, productos del petróleo que manaban a través de pozos naturales y que se podían recoger de la superficie sin tener que cavar o perforar.

Podemos imaginarnos a Enlil, rodeado por sus tenientes en el puesto de mando de la nave espacial, trazando la cruz dentro del círculo en un mapa. Quizás preguntara «¿Qué nombre le daremos al lugar?»

«¿Por qué no Sippar?», podría haber respondido alguien.

En los idiomas de Oriente Próximo, este nombre significa «ave». Sippar era el lugar donde las Águilas volvían al nido.

¿Cómo tomarían tierra en Sippar las lanzaderas espaciales?

Podemos visualizar a uno de aquellos navegantes del espacio anotando la mejor ruta. A la izquierda tenían el Eufrates, y la meseta montañosa al oeste de él; a la derecha, el Tigris, y los montes Zagros al este de él. Si la nave tenía que aproximarse a Sippar con un fácil ángulo de 45 grados con respecto al meridiano del Ararat, su rumbo le llevaría sin ningún tipo de complicación entre estas dos peligrosas

áreas. Además, llegando a tierra con este ángulo, pasaría, más al sur, por encima de la punta rocosa de Arabia, aunque a gran altitud, y comenzaría a planear en sus maniobras de aproximación sobre las aguas del Golfo Pérsico. Tanto al ir como al venir, la nave se vería libre de todo tipo de obstáculos, tanto en su campo de visión como en sus comunicaciones con el Control de la Misión en Nippur.

El teniente de Enlil podría hacer entonces un rápido esbozo -un triángulo de aguas y montañas a cada lado, apuntando como una flecha hacia Sippar. Una «X» marcaría Nippur, en el centro. (Fig. 131)



Por increíble que parezca, este esbozo no lo hicimos nosotros; este dibujo estaba grabado en un objeto de cerámica desenterrado en Susa, en un estrato datado en los alrededores del 3200 a.C. Nos trae a la mente el planisferio que describía la ruta y el plan de vuelo, que estaba basado en segmentos de 45 grados.

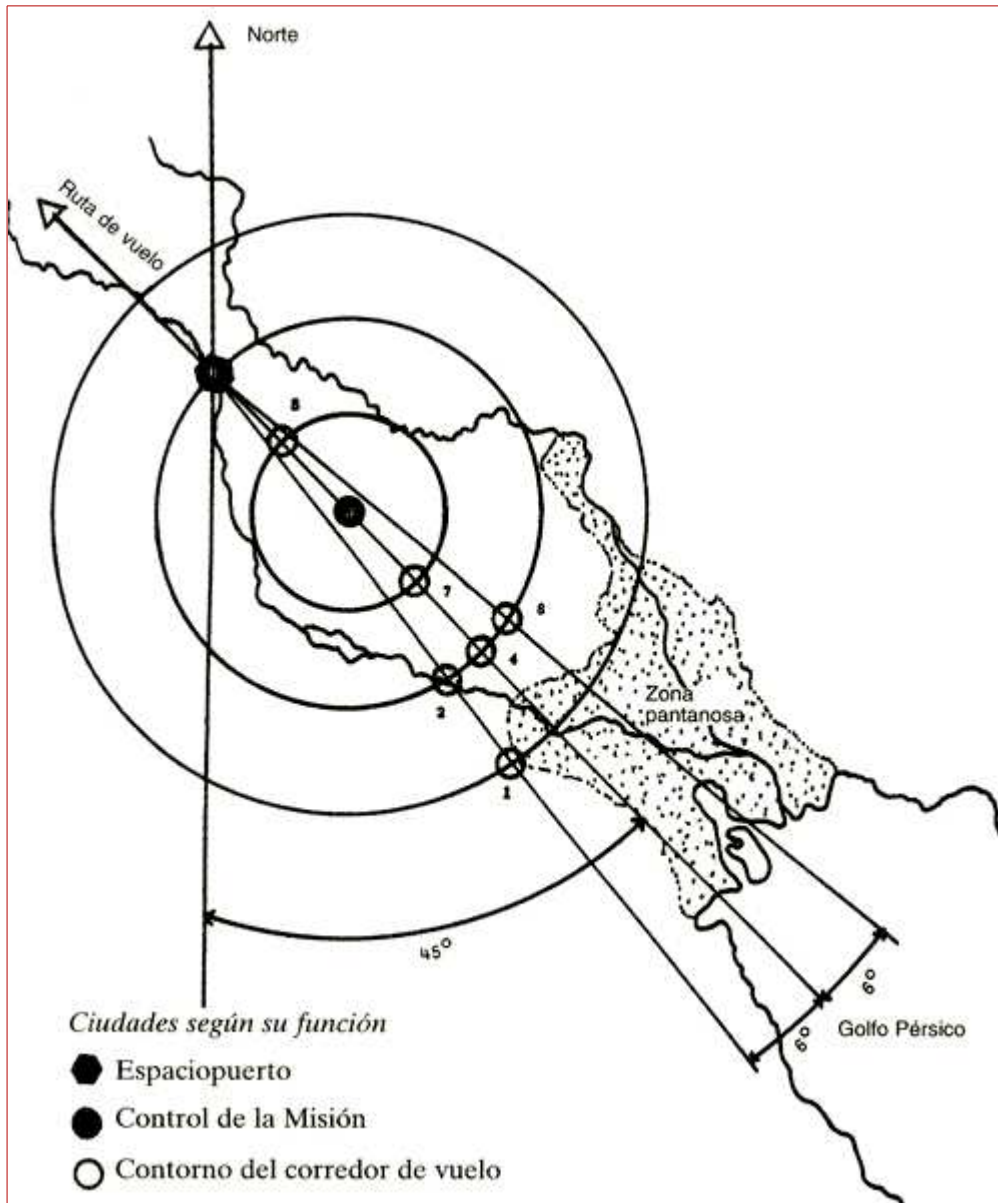
El establecimiento de asentamientos en la Tierra no es algo que los nefilim hicieran a la buena de Dios. Se estudiaron todas las alternativas, se evaluaron todos los recursos, se tuvieron en cuenta todos los riesgos; por otra parte, los mismos planos de cada asentamiento se trazaron con sumo cuidado para que todo se adaptara al patrón final, cuyo objetivo era perfilar el rumbo para la toma de tierra en Sippar.

Nadie ha intentado ver con anterioridad un plan maestro en la dispersión de los asentamientos sumerios. Pero, si echamos un vistazo a las siete primeras ciudades que se fundaron, nos encontraremos con que Bad-Tibira, Shuruppak y Nippur están en una línea que corre, precisamente, en un ángulo de 45 grados con respecto al meridiano de Ararat, ¡y que la línea cruzaba el meridiano exactamente en Sippar! Las otras dos ciudades cuyos emplazamientos conocemos, Eridú y Larsa, se encuentran también en otra línea recta que cruza a la primera línea y al meridiano del Ararat, también en Sippar.

Guiándonos por el antiguo esbozo, que hacía de Nippur el centro de un círculo, y dibujando círculos concéntricos desde Nippur a través de las distintas ciudades, nos encontramos con que otra antigua población sumeria, Lagash, estaba situada exactamente en uno de estos círculos -en una línea equidistante de la línea de los 45 grados, como la línea Eridú-Larsa-Sippar. La posición de Lagash es un reflejo simétrico de la de Larsa.

Aunque la posición de LA.RA.AK («viendo el halo brillante») sigue siendo desconocida, el lugar lógico

para ella estaría en el Punto 5, dado que, lógicamente, tuvo que haber allí una Ciudad de los Dioses, para completar la serie de ciudades en la ruta de vuelo central a intervalos de seis beru: Bad-Tibira, Shuruppak, Nippur, Larak, Sippar. (Fig. 132)



Las dos líneas exteriores que flanquean la línea central que atraviesa Nippur, se desvían 6 grados a cada lado de ésta, actuando como bordes sudoeste y nordeste de la ruta de vuelo central. No por casualidad, el nombre de LA.AR.SA significaba «viendo la luz roja», y LA.AG.ASH significaba «viendo el halo en seis». Las ciudades que se encontraban a lo largo de cada línea estaban, de hecho, a seis beru (aproximadamente, sesenta kilómetros) de distancia entre ellas.

Creemos que este era el plan maestro de los nefilim. Después de elegir la mejor situación para su espaciopuerto (Sippar), situaron el resto de asentamientos según un patrón que perfilaba la ruta de vuelo para llegar a él. En el centro, pusieron Nippur, donde estaba situado el «enlace Cielo-Tierra».

El hombre no podrá volver a ver ni las Ciudades de los Dioses originales ni sus ruinas, pues fueron destruidas por el Diluvio que barrería la Tierra tiempo después. Pero podemos saber mucho de ellas gracias a que el deber sagrado de los reyes mesopotámicos era reconstruir una y otra vez los recintos sagrados, exactamente en el mismo lugar y según los planos originales. Los reconstructores subrayaron su escrupulosa observancia de los planos originales en las dedicatorias inscritas, como se puede ver en una de ellas, (descubierta por Layard):

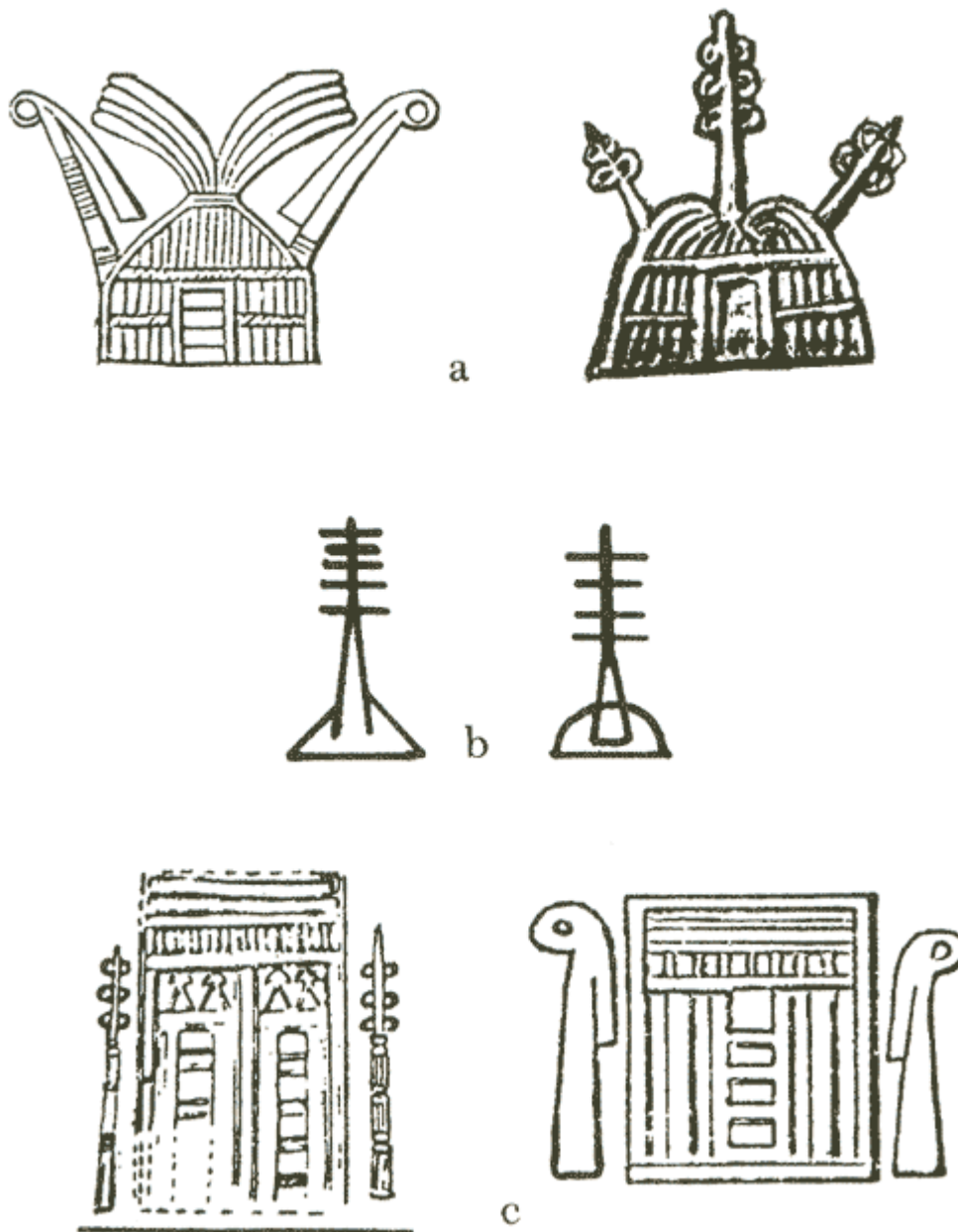
El imperecedero plano del terreno,
aquel al cual, para el futuro,
la construcción determinó
[he seguido].
Es el que lleva
los dibujos de los Tiempos de Antaño
y las anotaciones del Cielo Superior.

Si, como sugerimos, Lagash era una de las ciudades que sirvieron como baliza de aterrizaje, gran parte de la información que nos proporciona Gudea desde el tercer milenio a.C. tendrá sentido. Gudea escribió que, cuando Ninurta le dio instrucciones para reconstruir el sagrado recinto, otro dios que le acompañaba le dio los planos arquitectónicos (dibujados en una tablilla de arcilla), y una diosa (que había «viajado entre el Cielo y la Tierra» en su «cámara») le mostró un mapa celeste y le dio instrucciones sobre los alineamientos astronómicos de la estructura.

Además del «pájaro negro divino», en el recinto sagrado se instaló también «el ojo terrible» del dios («el gran rayo que somete al mundo a su poder») y el «controlador del mundo» (cuyo sonido podía «reverberar en todas partes»). Por último, cuando se terminó la estructura, se elevó sobre ella el «emblema de Utu», mirando «hacia el lugar elevado de Utu» -hacia el espaciopuerto de Sippar. Todos estos objetos brillantes eran importantes para las operaciones del espaciopuerto, pues el mismo Utu «apareció muy contento» para inspeccionar las instalaciones cuando estuvieron terminadas.

Las representaciones sumerias primitivas suelen mostrar enormes estructuras, construidas en las épocas más primitivas con juncos y madera, que se levantaban en los campos entre el ganado que pastaba. La suposición común de que esas estructuras debían ser establos para el ganado se contradice con los pilares que, invariablemente, se ven sobresaliendo de los tejados de las estructuras.

El propósito de estos pilares, como se puede ver, era el de dar soporte a uno o más pares de «anillos», cuya función se desconoce. Pero, aunque estas estructuras se levantaran en los campos, habría que preguntarse si en realidad se hicieron para alojar ganado. Los pictogramas sumerios (Fig. 133) representan la palabra DUR, o TUR (que significa «morada», «lugar de reunión») dibujando lo que, sin ninguna duda, representa a las mismas estructuras que se muestran en los sellos cilíndricos, pero dejando claro que el principal rasgo de la estructura no era el «cobertizo», sino las antenas.



En la entrada de los templos y dentro del recinto sagrado de los dioses también se ponían pilares con «anillos». Así pues, no era ésta una costumbre exclusiva del campo.

¿No serían estos objetos antenas conectadas a un equipo emisor? ¿No serían los anillos emisores de radar, situados en los campos para guiar a la lanzadera que llegaba? ¿Y no serían dispositivos de escáner aquellos pilares con algo parecido a un ojo, los «ojos que todo lo ven» de los dioses de los que muchos textos hablaban?

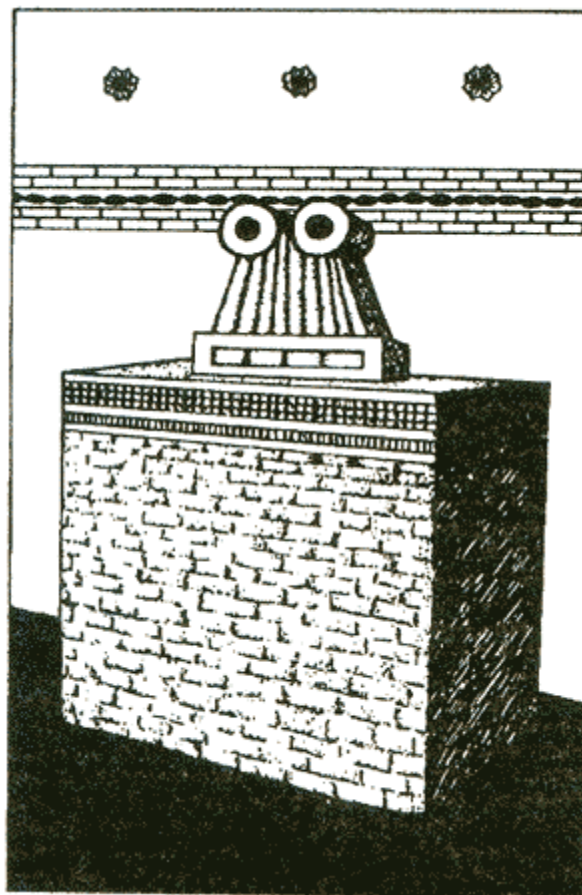
Sabemos que el equipo al que todos estos dispositivos estaban conectados era transportable, pues en algunos sellos sumerios se representan «objetos divinos» con forma de caja que son llevados en embarcaciones o montados en animales de carga que, es de suponer, llevarían esos objetos tierra adentro después de la descarga de los barcos. (Fig. 134)



Estas «cajas negras», por su aspecto, nos traen a la mente el Arca de la Alianza que construyera Moisés siguiendo las instrucciones de Dios. El cofre estaba hecho de madera, revestida de oro por ambos lados -dos superficies conductoras de la electricidad aisladas por la madera que había entre ellas. El kapporeth, también de oro, se colocaba encima del cofre y se sostenía con dos querubines de oro macizo. No está clara la naturaleza del kapporeth (que, según especulan los expertos, significaría «cubierta»), pero este versículo del Éxodo sugiere su propósito: «Me dirigiré a ti desde arriba del Kapporeth, de entre los dos querubines».

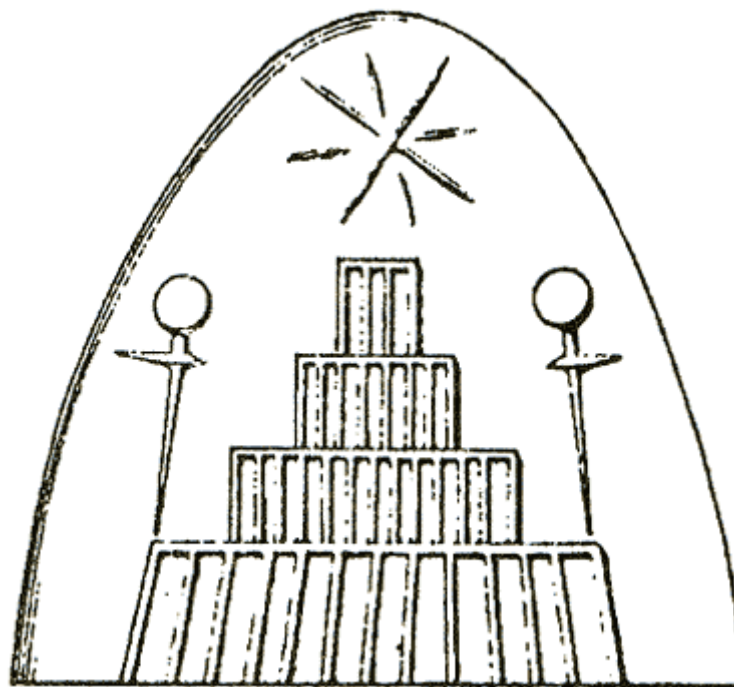
La idea de que el Arca de la Alianza fuera, principalmente, una caja de comunicaciones alimentada eléctricamente se fortalece por las instrucciones dadas en lo relativo a su transporte. Había que llevarla con dos largas varas de madera que debían pasar a través de cuatro anillos de oro. Nadie debía tocar el cofre en sí, y en cierta ocasión en que un israelita lo hizo, cayó muerto al instante -como si hubiera sido fulminado por una descarga eléctrica de alto voltaje.

Es lógico que un equipo tan aparentemente sobrenatural -pues permitía comunicarse con la divinidad aunque la divinidad estuviera en algún otro lugar- se convirtiera en objeto de veneración, en un «símbolo de culto sagrado». Los templos de Lagash, Ur, Mari y de otros lugares antiguos tenían, entre sus objetos devocionales, unos «ídolos ojo». El ejemplo más sobresaliente se encontraba en el «templo del ojo» de Tell Brak, en el noroeste de Mesopotamia. Este templo del cuarto milenio a.C. recibió este nombre no sólo por los centenares de símbolos del «ojo» que se desenterraron allí, sino, principalmente, porque en el lugar más sagrado del templo sólo había un altar sobre el que se exponía una enorme piedra con un «doble-ojo» simbólico. (Fig. 135)



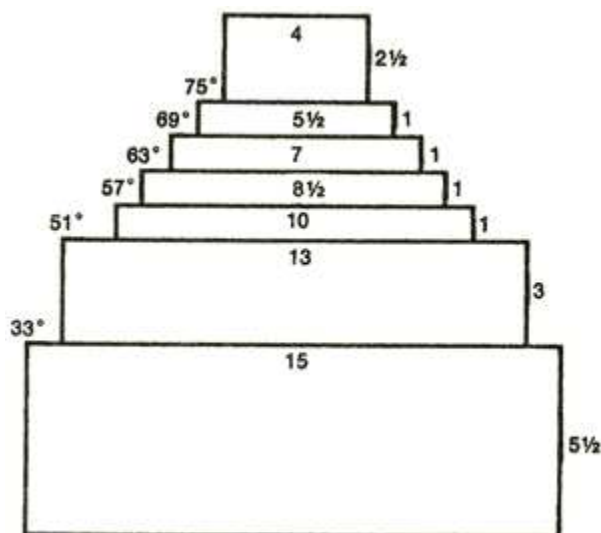
Muy probablemente, debía ser una simulación del verdadero objeto divino -el «terrible ojo» de Ninurta, o el del Centro del Control de la Misión de Enlil en Nippur, acerca del cual un antiguo escriba dijo: «Su elevado Ojo explora la tierra... Su elevado Rayo busca por la tierra».

La llanura de Mesopotamia necesitaba, según parece, la elevación de plataformas sobre las cuales colocar el equipo relacionado con el espacio. Ni los textos ni las representaciones artísticas dejan duda de que las estructuras iban desde las más primitivas cabañas de campo hasta las posteriores plataformas de varios niveles a las que había que subir por escaleras o rampas que llevaban desde un amplio nivel inferior hasta un estrecho nivel superior, etc. En la cúspide del zigurat se construía la verdadera residencia del dios, rodeada por un amplio patio amurallado donde se albergaban su «pájaro» y sus «armas». En un zigurat que se representó en un sello cilíndrico no sólo se muestra la habitual construcción escalonada, sino también dos «antenas de anillo» con una altura similar a la de tres niveles. (Fig. 136)



Marduk afirmaba que el zigurat y el recinto del templo de Babilonia (el E.SAG.IL) se habían construido siguiendo sus instrucciones, de acuerdo también con «la escritura del Cielo Superior». En una tablilla (conocida como la Tablilla de Smith), analizada por **André Parrot** (*Ziggurats et Tour de Babel*), se decía que el zigurat de siete niveles era un cuadrado perfecto, en el que su primer nivel o base tenía lados de 15 gar cada uno. Cada nivel era más pequeño en área y en altura, excepto el último nivel (la residencia del dios), que era de gran altura. Sin embargo, la altura total era otra vez de 15 gar, de modo que no sólo la estructura, al completo, era un cuadrado perfecto, sino también un cubo perfecto.

El gar empleado en estas medidas era el equivalente a 12 cortos codos -aproximadamente 6 metros. Dos expertos, **H. G. Wood** y **L. C. Stecchini**, han demostrado que la base sexagesimal sumeria, el número 60, determinaba la totalidad de las principales medidas de los zigurats mesopotámicos. Así, cada lado medía 3 por 60 codos en su base, y el total era de 60 gar. [Fig. 137](#)

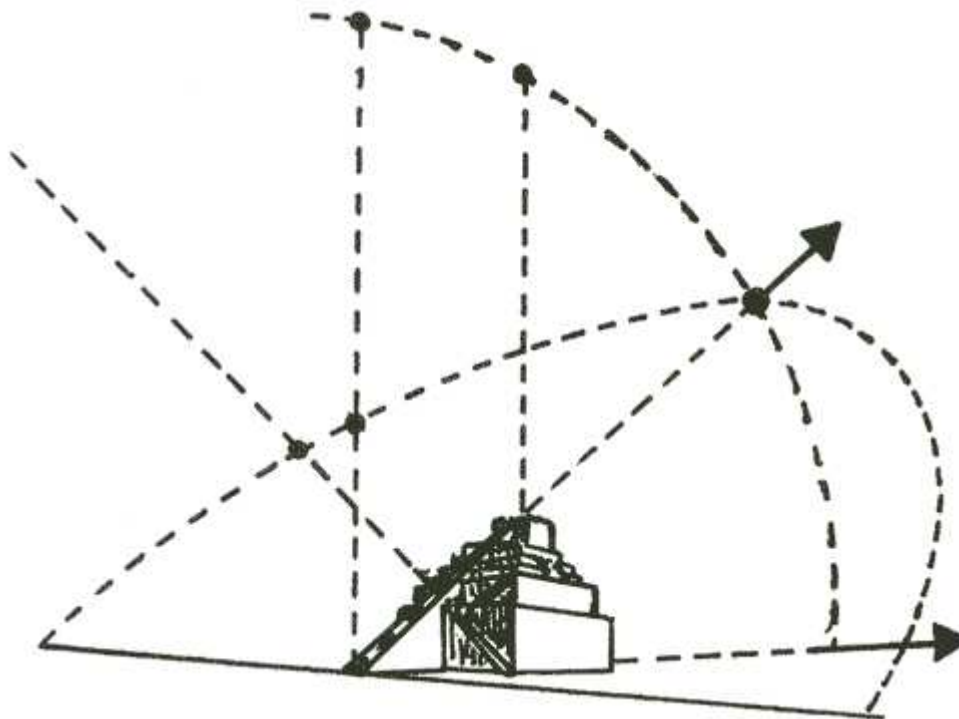


Pero, ¿qué factor determinaba la altura de cada nivel? Stecchini descubrió que, si se multiplicaba la altura del primer nivel (5.5 gar) por codos dobles, el resultado era de 33, es decir, la latitud aproximada de Babilonia (32.5 grados Norte). Calculando del mismo modo, el segundo nivel elevaba el ángulo de observación a los 51 grados, y cada uno de los cuatro niveles siguientes lo elevaba otros 6 grados más. El séptimo nivel se levantaba, así, sobre la cima de una plataforma elevada a 75 grados por encima del

horizonte de la latitud geográfica de Babilonia. Este último nivel añadía 15 grados más, permitiéndole al observador un ángulo de 90 grados. Stecchini llegó a la conclusión de que cada nivel actuaba como la plataforma de un observatorio astronómico, con una elevación predeterminada en función del arco del cielo.

Claro está que pudieron haber más consideraciones «ocultas» en estas medidas. Aunque la elevación de 33 grados no era demasiado precisa para Babilonia, sí que lo era para Sippar. ¿Había alguna relación entre los 6 grados de elevación de cada uno de los cuatro niveles y los 6 beru de las distancias entre las Ciudades de los Dioses? ¿Había alguna relación entre los siete niveles y la situación de los siete primeros asentamientos, o con la posición de la Tierra como el séptimo planeta?

G. Martiny (*Astronomisches zur babylonischen Tumi*) demostró que estas características de los zigurats los adecuaban para las observaciones celestes, y que el nivel más alto del zigurat de Esagila estaba orientado hacia el planeta Shupa (que nosotros hemos identificado con Plutón) y la constelación de Aries. (Fig. 138)



Pero, ¿solamente se construyeron zigurats para observar las estrellas y los planetas, o también estaban pensados para servir a las naves espaciales de los nefilim? Todos los zigurats estaban orientados de modo que sus esquinas apuntaban exactamente al norte, al sur, al este y al oeste. Así pues, sus lados corrían precisamente en ángulos de 45 grados con respecto a las cuatro direcciones cardinales. Esto significa que una lanzadera espacial que llegara para tomar tierra podría seguir ciertos lados de los zigurats a lo largo, exactamente, de la ruta de vuelo -¡y alcanzar Sippar sin dificultad!

El nombre acadio/babilonio de estas estructuras, zukiratu, significaba «tubo del espíritu divino». Los sumerios les llamaban ESH; este término significaba «supremo» o «lo más alto» -algo que, de hecho, sí que eran estas estructuras. También podía significar una entidad numérica relacionada con el aspecto «mensurable» de los zigurats. Y también significaba «una fuente de calor» («fuego» en acadio y hebreo).

Ni siquiera los expertos que han tratado el tema sin nuestra interpretación «espacial» pueden evitar la conclusión de que los zigurats tenían algún propósito más que el de hacer un edificio de muchos pisos como morada para un dios. **Samuel N. Kramer** resumió el consenso académico así:

«El zigurat, la torre escalonada, que se convirtió en el sello distintivo de la arquitectura sagrada de Mesopotamia... pretendía servir de enlace, tanto en un sentido real como simbólico, entre los dioses en el cielo y los mortales en la tierra».

Sin embargo, nosotros hemos demostrado que la verdadera función de estas estructuras era conectar a los dioses en el Cielo con los dioses -no los mortales- en la Tierra.

[Regresar](#)

11 - THE RIOT OF THE ANUNNAKI

After Enlil arrived at the Earth in person, the "Earth Control" was transferred of Enki to Enlil. It is probable that outside then when the epíteto or name of Enki changed by the one of E.A ("Sir waters"), instead of the one of "Sir earth".

The sumerios texts explain that at as early time as the one of the arrival of the Gods to the Earth, a separation remembered powers: Anu would remain in skies and would govern the Twelfth Planet, Enlil would command in earth and Enki would become position of the AB.ZU (apsu in acadio). Letting itself take by "watery" the meaning of name E.A, the experts they translated AB.ZU like "watery depth", supposing that, like in Greek mythology, Enlil represented the extraordinary Zeus and Ea was the prototype of Poseidón, God of the Oceans.

In other cases, towards reference to the dominions of Enlil like those of the Superior World, and those of Ea like those of the Inferior World; once again, the experts supposed that Enlil controlled the Earth atmosphere, whereas Ea was the sovereign of "underground waters" - the Greek Hades in which it assumes that they believed the mesopotámicos. He himself term abyss (that is derived from apsu) brings the idea to us of the deep, dark and dangerous waters in which one can be sunk and be disappeared.

Thus, as they were been texts mesopotámicos that they spoke of the Inferior World, the experts were them translating with the term Unterwelt ("underground world") or Totenwelt ("world of dead").

He has been only lately when the sumerólogos have mitigated of some way the ominous connotation, translating that term by the word netherworld.

The mesopotámicos texts that greater responsibility they had in this bad interpretation were those that constituted the series of liturgies which they lamented the disappearance of Dumuzi, better well-known like the God Tamuz of Biblical and cananeos texts. It was with him with whom Inanna/Ishtar had its more famous love affair and, when it disappeared, to which went to look for in the Inferior World.

The enormous *Tammuz-Liturgien und Verwandtes* de **P. Maurus Witzel**, a masterpiece on "sumerios and acadios texts of Tamuz", only helped to perpetuate the error. The épicos stories of the search of Ishtar were taken by a trip "to the kingdom of deads, and its later return to the Earth of the alive ones".

The sumerios and acadios texts that describe the reduction of Inanna/Ishtar to the Inferior World say us that the goddess decided to make a visit to its Ereshkigal sister, lady of the place. Ishtar was neither dead there nor against its will; she was alive and without they invited it, breaking through before the guardian with threats:

If you do not open the porch so that it can enter,
I will make pieces the door, I will destroy the bolt,
I will make pieces the jambs, I will take the doors.

One to one, Ishtar opened the seven doors that took to the dwelling of Ereshkigal and, when finally it arrived and Ereshkigal saw it, literally, mounted in rage (the text acadio says, "exploded in its presence"). The text sumerio, vague as far as the intention of the trip or the causes of the wrath of Ereshkigal, reveals that Inanna waited for east recibimiento, because made an effort to in advance notify its trip to the rest of main divinities, and it made sure that they would make rescue it in case that outside taken prisoner in the "Great one Down".

The husband of Ereshkigal - and Gentleman of the Inferior World was Nergal, the way by which arrived Down at the Great one and it became his gentleman not only offers light on the human nature of the

“Gods”, but that also it demonstrates to us that this world could be any thing except a “world of deads”.

The story, of which have been several versions, began with a banquet in which the honor guests were Anu, Enlû and Ea. The banquet was celebrated “in skies”, but not in the dwelling of Anu in the Twelfth Planet. Perhaps it took place on board of an orbital ship, because when Ereshkigal could not ascend to meet with them, the Gods sent a messenger to him whom “the long stairs descended from skies, arrived at the door of Ereshkigal”. After receiving the invitation, Ereshkigal gave instructions to its advisor, Namtar:

“It ascends, Namtar, the long stairs of skies;
it takes the plate of the table, takes my part;
everything what Anu gives you, brings it to me to me.”

When Namtar entered the room of the banquet, all the Gods, except “a bald God, seated in the part of back”, rose to give the welcome him. Soon, when it returned to the Inferior World, Namtar informed into the incident to Ereshkigal. She and all the smaller Gods of their dominions felt insulted, and the goddess requested that it was sent to him to the offending God to punish it.

Nevertheless, the offending one was Nergal, son of the great Ea. After severely being reprimanded by its father, Nergal received instructions so that it made the trip single, armed nothing else with a pile of advice to pater to us on how behaving. When Nergal arrived at the door, Namtar recognized it and it lead it to the “ample patio of Ereshkigal”, where it was put under several tests. More soon or later, Ereshkigal went to take its daily bath.

... it showed her body.
What is normal for man and woman,
he... in its heart...
... they were embraced,
enthusiastically they lay in the bed.

During seven days and seven nights they made the love. In the Superior World, the alarm by the missing Nergal had jumped. “Déjame to go”, said to him to Ereshkigal. “I will go and return”, promised to him. But, so soon it started off, Namtar went to Ereshkigal and blamed Nergal of not having intention to return. Once again, Namtar was sent above until Anu. The message of Ereshkigal was clear:

I, your daughter, he was young;
I have not known the game doncellas...
That God to that you sent,
and that has had sexual relations with me
It sends it to me, so that can be my husband,
so that it lives with me.

Without having in mind still the idea to marry, Nergal organized a military expedition and assaulted the doors of Ereshkigal, with the intention “to cut the head to him”. Pero Ereshkigal declared:

“I know my husband and I will be your wife.
I will grant the dominion to you
on the ample Inner Earth.
I will put the Small board of the Wisdom in your hands.
You will be Sir, I I will be Lady”.

And, then, the happy end arrived:

When Nergal listened to its words,
it took his hand and was kissed it,
wiping its tears:
“What you have wished for me
for months - is now”

The related events do not suggest, in way some, a Land of Deads. All the opposite: it was a place where the Gods could enter and go away, a place where the love, a place could be done the sufficiently important thing like trusting it to it, to a granddaughter of Enlil and a son of Enki. Recognizing which the facts do not support the primitive idea of a shady region, **W.F. Albright** (*Mesopotamian Elements in Canaanite Eschatology*) suggested mulberry it of Dumuzi in the Inferior World era "a home shining and fertile in the underground paradise called "the mouth of the rivers", which was closely associate with the home of Ea in the Apsu".

It was a place distant and difficult to reach, to be able to be safe, a species of "restricted area", but it was not, certainly, a "place without return". Like Inanna, other important divinities also went to, and returned from, that Inferior World. Enlil was exiled to the Abzu by a time, after violating to Ninlil. And Ea was constantly transferred between Eridū in Sumer and the Abzu, taking to the Abzu "the crafts of Eridū" and making there "a noble sanctuary" for itself.

Far from being a dark place and desolated, it was described like a place shining of fluentes waters.

A rich earth, loved by Enki;
reboante of wealth, perfect in fullness...
Whose powerful river crosses the Earth.

We have seen the many representations that there are of Ea like God of the Fluentes Waters. In sumerios texts one sees that these fluentes waters really existed - not in Sumer and his plains, but in the Great one Down. **W.F. Albright** called the attention on a text that deals with the Inferior World like of the Country of UT.TU - "in the west" of Sumer. In him, it is spoken of a trip of Enki to the Apsu:

To you, Apsu, pure earth,
where great waters flow quickly,
to the Dwelling of the Fluentes Waters
the Gentleman goes...
The Dwelling of the Fluentes Waters
Enki in pure waters settled down;
in the middle of the Apsu,
a great sanctuary established.

To say of all, the place was beyond the sea. In a moan by "the pure son", the Dumuzi young person, thinks that she was taken to the Inferior World in a boat. A "moan on the Destruction of Sumer" tells that to Inanna the talent to rise furtively in a boat. "From his possessions it left. It descended to the Inferior World".

A long text, little included/understood because of not to have found an intact version, deals with a great conflict between Wrath (title of Nergal like Gentleman of the Inferior World) and its Marduk brother. During the course of the conflict, Nergal left its dominions and it faced Marduk in Babylonia; Marduk, on the other hand, threatened to him: "To the Apsu I will descend, to watch to anunnaki... my furious arms against them I will raise". In order to arrive at the Apsu, Marduk let the Earth of Mesopotamia and traveled on "waters that rose". Its destiny was Arali, in the "plinth" of the Earth, and the texts offer a very precise track on the place where it was east "plinth":

In the distant sea,
100 beru of water [in the distance]...
The ground of Arali [is]...
It is where the Blue Stones make become ill,
where the craftsman of Anu
he takes Hacha de Plata, that shines like the day.

Beru, as much in its aspect of terrestrial unit of measurement like in the one of calculation of time, was used, probably, in this last facet when it was to travel by the water. Like so, it consisted of one hour double, so that one hundred beru would mean two hundred hours of navigation. We do not have form to determine the speed of average or supposed navigation that one was used in those old calculations of

distances, but is no doubt that a truly distant earth could be reached after a sea voyage of three, four or five thousand kilometers.

The texts indicate that Arali was located to the west and the south of Sumer. A boat that only traveled four or five thousand kilometers in southwestern direction from the Persian Gulf could have a destiny: the coasts of the south of, Africa.

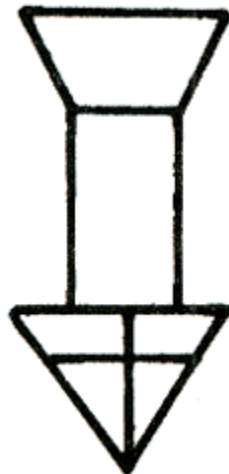
Only one conclusion thus can explain the Inferior World terms, giving to understand the South hemisphere, where was the Earth of Arali; unlike the Superior World, or North hemisphere, where This division of the terrestrial hemispheres between Enlil (North) and Ea was Sumer (South) would correspond with the designation of northern skies like the Way of Enlil and the meridionals like the Way of Ea.

The ability of the Nefilim to undertake interplanetary trips, to orbit the Earth and to land in her would have to avoid the question of if they could have known the south Africa, in addition to Mesopotamia. Many seals cylindrical, in that own animals of the zone (like the zebra or the ostrich), scenes of the jungle or sovereigns see themselves who take skins of leopard in the African tradition, testify a "African connection".

What interest could have nefilim in this part of Africa, able to attract the scientific genius of Ea and to grant to the important Gods in charge of the zone an only "Small board of the Wisdom"?

The term sumerio AB.ZU, that the experts accept like "watery depth", needs a new critical analysis. Literally, the term not necessarily means "primitive deep water source" -. According to the grammar rules sumerias, anyone of the two syllables of any term could precede to the other without changing the meaning of the word, with which AB.ZU and ZU.AB would mean the same one. But this term sumerio, in this completes form, allows us to concretely identify its parallel in the Semitic languages, because za-ab always meant and continues meaning "precious metal", "gold", in Hebrew and its languages sisters.

Pictograma sumerio for AB.ZU was the one of a deep Earth excavation, with a well raises. Thus, Ea was not the gentleman of an indefinite "watery depth", but the God in charge of the operation of Earth minerals! (Fig 139)



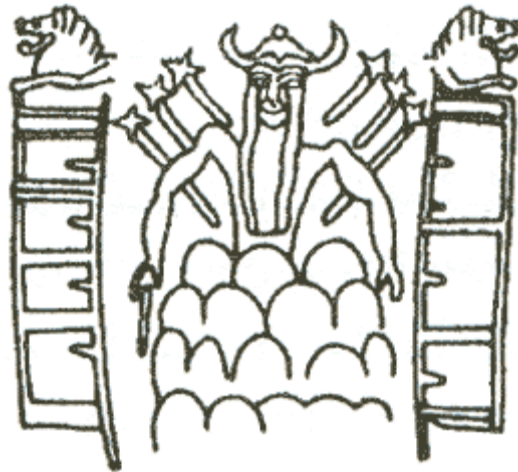
In fact, Greek the abyssos, adopted of acadio apsu, also mean an extremely deep hole in the ground. The acadios text books explained that "apsu is nikbu"; the meaning of this word, and the one of its equivalent Hebrew nikba, is very precise: a cut or very deep perforation in the ground, done by the man.

P. Jensen (*Die Kosmologie der Babylonier*) already observed in 1890 who the term acadio Bit Nimiku would not have to be translated like "wisdom house", but like "house of depth". Jensen mentioned a text (V.R.30, 49-50ab) that said: "He is of Bit Nimiku from where the gold and the silver come". Another text (III.R.57, 35ab), explained, according to Jensen, who the name acadio "Goddess Shala de Nimiki" was the translation of the epíteto sumerio "Goddess That Delivery the Shining Bronze". The term acadio nimiku, that has been translated like "wisdom", concluded Jensen, "has to do with metals". But so that,

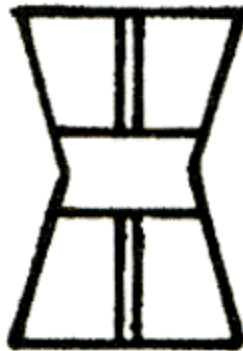
simply it admitted, "I do not know it".

Some mesopotámicos hymns to Ea praise like Bel Nimiki, translated "gentleman of the wisdom"; but the correct translation would have of being, doubtlessly, "gentleman of the mining". In the same way which the Small board of the Destinies of Nippur contained orbit parameterses, the Small board of the trusted Wisdom to Nergal and Ereshkigal was, in fact, a "Small board of the Mining", a "data bank" on the mining operations of nefilim.

Like Gentleman of the Abzu, Ea was attended by another God, its son GI.BIL ("the one who burns the ground"), that was in charge of the fire and of the smelting. To the Earth Blacksmith to him usually one imagines as a young God whose shoulders emit red rays and I even warm up or tipsy of fire, a God young person that emerges from the ground or is on the verge of submerging in him. The texts say that Ea soaked to Gibil in "wisdom", meaning in fact that Ea taught the techniques to him of the mining. (Fig 140)



Mineral it of metal which nefilim extracted in the Southeast of Africa was transported until Mesopotamia in cargo ships specifically designed that received the name of MA.GUR UR.NU AB.ZU ("boat for mineral of the Inferior World"). Thence, the mineral took until Bad-Tibira, whose name means, literally, "the metallurgy foundation". Fused and refined, the metal was spilled in ingots that they did not change of form during millenia. Have been ingots of these in several excavations of Near East, confirming the reliability of pictogramas sumerios like true representations of the objects that they shaped "in writing"; the sign sumerio for term ZAG ("precious purified") was the image of an ingot. At primitive times, it seems to be that they had a hole that crossed them longitudinally, and by which was inserted a twig. (Fig 141)



Several representations of a God of the Fluentes Waters show to him flanked by porteadores of these precious metal ingots, indicating that he was also the Gentleman of the Mining. (Fig 142)



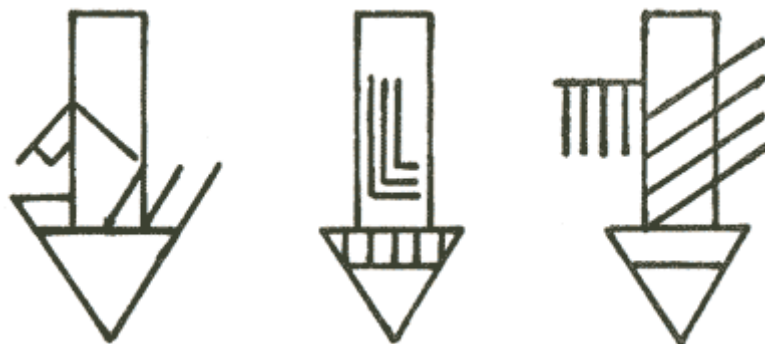
The diverse names and epítetos of the African Land of the Mines of Ea are filled with tracks on their location and nature. It was well-known as A.RA.LI ("place of shining veins"), the Earth from which comes the metalliferous mineral. Inanna, while it was planning his reduction to the South hemisphere, talked about to the place like the Earth where "the precious metal is covered with ground" - it is under earth. A text into which **Erica** informed **Reiner**, in whom becomes a relation of mountains and rivers of the world sumerio, says: "Monte Arali: home of gold"; and in a fragmentary text described by **H. Radau**, it is confirmed that Arali was the Earth of which depended Bad-Tibira to follow with its works.

The mesopotámicos texts speak of the Earth of the Mines like of a mountainous earth, with plateaus and plains covered with grass, and with a exuberante vegetation. In sumerios texts, it is said inland that the capital of Ereshkigal in that earth was in the GAB.KUR.RA ("in the chest of mountains"). In the version acadia of the trip of Ishtar, the guardian gives the welcome him:

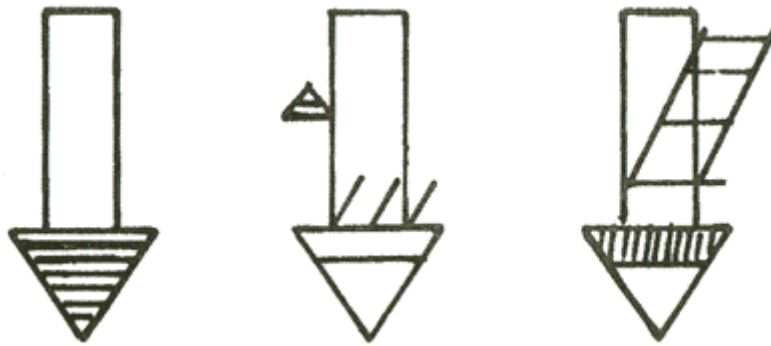
My lady enters,
that Kutu is glad for you;
that the Earth palace of Nugia
one is glad with your presence.

Term KU.TU, that in acadio transmits the idea of "what it is in the Earth heart", has, in its origin sumerio, the meaning of "shining high earth". It was a earth, all the texts suggest it, with shining days, sun plenary sessions. The sumerios terms to indicate gold (KU.GI - "shining outside the Earth") and silver (KU.BABBAR - "shining gold") conserved the original association of precious metals with brilliants (ku) dominions of Ereshkigal.

The pictográficos signs used in the first writing sumeria not only show a great familiarity with the different metallurgical processes, but also with the fact that the origin of metals was in the mines that sank in the Earth. The terms of copper and the bronze ("shining beautiful stone and"), of gold ("the supreme metal of the mine") or of "refined" (purify-shining) were, all of them, variant pictorial of the well of the mine ("opening/mouth for the red-dark" metal). (Fig 143)



The Earth name - Arali- also could be written as a variant of pictograma of “red-dark” (ground), of Kush (“red-dark”, for, with time, meaning “black”), or of the metals that were extracted there; pictogramas always showed variants of the well of a mine. (Fig 144)



The ample references to gold and other metals in old texts suggest certain familiarity with the metallurgy in primitive times. Either an animated metal commerce existed such in beginnings of the civilization, consequence of the knowledge that the Humanity inherited of the Gods, that, according to say texts, or were involved in the mining and the enough metallurgy before the appearance of the Man. Many studies in which the mesopotámicos divine stories with the Biblical list of antediluvian patriarchs tie indicate that, according to the Bible, Túbal Caín was a “creator of gold, the copper and the iron” long before Diluvio.

In the Old Testament Earth speech of Ofir, that was probably in some place of Africa, like of a gold source in the antiquity. The convoys of boats of king Salomón left from Esyón Guéber (the present Elat) to cross the Red Sea. “And they went to Ofir and they brought gold thence”. Trying to avoid the delays in the construction of the Temple of the Gentleman in Jerusalem, Salomón reached an agreement with its ally, Jiram, king of Shot, to send one second fleet to Ofir by an alternative route:

And the king had a fleet of Tarsis in the sea
with the fleet of Jiram.
And every three years the fleet came from Tarsis,
bringing gold, silver, ivory, simios and monkeys.

To the fleet of Tarsis it had been three years to him to complete the trip. Counting with time necessary to load in Ofir, the trip in each direction had to last something more of a year. This much more suggests an indirect route that the direct route through the Red Sea and the Indian Ocean - a route around Africa. (Fig 145)



Most of the students they locate Tarsis to the west of the Mediterranean, possibly in or near the present Straits of Gibraltar. This one would have been a suitable place from which to embark in a trip around the African continent. Some think that the name of Tarsis meant “smelting”.

Many Biblical scholars have suggested would be necessary to look for Ofir in the present Rhodesia. **Z. Hermán** (*Peoples, You are, Ships*) reunited evidences that demonstrated that, at primitive times, the Egyptians obtained diverse minerals in Rhodesia. In their gold search, the engineers of mines of Rhodesia, like those of South Africa, have resorted in many occasions to the search of evidences of prehistoric mining.

How was arrived at the dwelling that Ereshkigal had inland? How was transported the mineral from the “Earth heart” to the ports of the coast? Knowing the homing nefilim by the river navigation, it would not have to surprise to us that they found a great and navigable river in the Inferior World. The story of “Enlil and Ninlil” says us that Enlil was sent to exile in the Inferior World. And it also says that, when arrived there, it was transported in boat by a wide river.

In a Babylonian text that deals with the origins and the destiny of the Humanity, one names to the river of the Inferior World like Habur River, the “River of the Fish and the Birds”, and some sumerios texts nickname to the Country of Ereshkigal like “the Country Prairie of HA.BUR”.

Of the four great rivers of Africa, one, the Nile, flows towards the North, until the Mediterranean; the Congo and Niger end at ef Atlantic, by the west; and the Zambeze runs from the heart of Africa doing a semicircle in direction this to ending at the Eastern coast. It has an ample delta, with good harbor points; he is navigable inland throughout several hundreds of kilometers.

Was the Zambeze the “River of the Fish and the Birds” of the Inferior World? Was the majestic

Cataracts Victory those that are mentioned in a text in which it is spoken of the capital of Ereshkigal?

Conscious that many promising mines, "recently discovered" in the south of Africa, had been mining points in the antiquity, Anglian Corporation contracted several teams of archaeologists to examine the places before the modern excavating machines swept with all the work signs old. Reporting its discovery in the *Optimal* magazine, **Adrián Boshier** and **Peter Beaumont** they said to have found with layers and more layers of old and prehistoric mining activities, as well as of human rest. The dating by radiocarbon made in the University of Yale (the United States) and in the University of Groningen (Holland) established the age of the objects in a rank that went from reasonable the 2000 a.C to amazing the 7690 a.C.

Intrigued by the unexpected antiquity of the discoveries, the team of archaeologists extended its area of work. In the base of a precipice of the western flowing escabrosas of the Tip of Leon, a slab of five tons of hematite blocked the access to a cavern. The rest of coal dated the mining operations inside the cavern between the 20,000 and the 26,000 a.C.

Perhaps was possible the metal mining during the Age of Old Stone, during the Paleolítico? Incredulous, the experts excavated a well in a point where, apparently, the old miners had begun their operations. A found sample of coal was sent there to the laboratory of Groningen. The dating went back to the 41,250 a.C, with a margin of error of more or less 1,600 years!

The South African scientists put themselves to investigate then in the prehistoric mining places of the south of Swazilandia. It was then when inside the discovered mining caverns, they found small branches, leaves, grass and even pens - all taken it there, presumably, by the old miners to become a bed. In the level of the 35,000 a.C, found bones with notches, which "indicates the ability of the man to count in a so remote period". Other rest overcame the age of the objects until the the 50,000 environs of a.C.

Thinking that "the true age of beginning of the mining in Swazilandia is more probable that is in the order of the 70.000-80.000 a.C", both scientists suggested "the south of Africa... could well be to the vanguard of the invention and the technological innovation during great part of the the 100,000 period subsequent to a.C."

Commenting discoveries, the **Dr Kenneth Oakley**, old anthropologist head of the Museum of Natural History of London, he gave an importance him different from the discoveries. "This throws an important light on the origins of the Man... is possible that the south of Africa was the evolutionary home of the Man", the "birthplace" of the *Homo sapiens*.

As we will see, it was certainly there where he appeared the modern Earth Man, through a chain of events that was triggered with the metal search on the part of the Gods.

As much the serious scientists as the science-fiction writers have suggested a good reason for the establishment of establishments in other planets or asteroids would be the mineral availability little common in those celestial, mineral bodies that could be very little or too expensive to extract in the Earth. Could be the this intention of nefilim when colonizing the Earth?

The modern students divide the activities of the Earth Man in Age of Stone, Age of the Bronze, Age of the Iron, etc.; nevertheless, in the antiquity, the Greek poet *Hesiod*, for example, made a list of five ages - Gilded, Silver, Bronze, Heroic and of the Iron. Except by the Heroic Age, all the traditions of the antiquity accepted the sequence gold-silver-iron. The prophet Daniel had a vision in which she saw "a great image" with the fine gold head, the chest and the arms of silver, the brass belly, the iron legs and the clay feet.

In the myth and the folklore the vague memories abound with a Golden age, associated to a time at which the Gods vagaban by the Earth, followed by an Age of Silver and, later, by the ages in which Gods and men shared the Earth - the Age of the Heroes, Cobre, the Bronze and the Iron. Will not be these legend vague memories of happened real events in the Earth?

The gold, the silver and the copper are elements that belong to the group of gold. They are in the same family in the periodic table, by number and atomic weight; they have cristalográficas, chemical properties and physical similars - all are smooth, maleables and ductile. Of all the known elements, these are the best conductors of the heat and the electricity.

Of the three, the gold is most lasting, virtually indestructible. Although him it is known better by his use in money form, in jewelry shop or in fine objects, he is almost inestimable in the electronic industry. A sophisticated society needs gold for its computerizados assemblies in microelectronics, circuits and "brains".

The whim of the Man by gold goes back to the beginnings of the civilization and the religion - to its contacts with the old Gods. The Gods of Sumer demanded that the foods in trays as gold, the water and the wine in gold glasses used to them, and that got dressed to them in gilded dresses. Although the Israelites left Egypt with so prewalls yes that they did not have time to take his bread leavening, that was ordered to them that they requested to Egyptian the all type of objects of silver and gold. This mandate, as we see later, anticipated the necessity that of these materials they would have at the time of constructing to the Tabernacle and its electronic equipments.

The gold, to that we can call regal metal, was, in fact, the metal of the Gods. Going to Ageo prophet, the Gentleman left sure speaking of his return to judge the nations: "Mine it is the silver and mine the gold".

The evidences suggest the whim of the Man by these metals has their roots in the great gold necessity that had nefilim. These, according to it seems, came to the Earth to by gold and its metals associate. Also it can which they came in search of other little common metals, like the platinum (abundant in the south of Africa), that power the fuel batteries of an extraordinary form. And the possibility that cannot either be discarded they came to the Earth in search of radioactive mineral sources, like uranium or cobalt - the "blue stones that make become ill" of the Inferior World, of that becomes mention in some texts. In many representations it is seen Ea - like God of the Mining emitting so powerful rays when leaving a mine that the Gods that attend to him must use protective screens; in all these representations, a miner rock mountain range is Ea maintaining. (Fig 146)



Although Enki was to the position of the first group that landed and of the development of the Abzu, the merits of the obtained thing - as in the case of any general they are not due to attribute only him. Those that really made the work, day to day, were the members of smaller degree of the group that landed, anunnaki.

A text sumerio describe' the construction of the center of Enlil in Nippur. "The Annuna, Gods of the sky and the Earth, are working. In the hands they maintain to the mattock and the porteadora basket, with which they make the foundations of the cities".

The old texts described anunnaki as the base Gods that had become jumbled in the Earth colonization, the Gods "that made the works". In "the Epic of the Creation" one says that the one was Marduk that assigned anunnaki its tasks to them. (We can suppose, without risk to mistake to us, that in original sumerio mentions to Enlil like a the God that commanded these astronauts.)

Assigned to Anu, to follow its instructions,
three hundred in skies parked like guard;
the Earth ways to define from the Sky;
and on the Earth,
to six hundred it made reside.

After ordering to them to all its instructions,
to the Anunnaki of the Sky and the Earth
it assigned his tasks to them.

The texts reveal that three hundred of them - of the "Anunnaki of the Sky" or Igigi- they were, certainly, astronauts who remained on board of the spaceships without getting to land in the Earth. In orbit around the Earth, these spaceships sent and received the shuttles towards and from the Earth.

Like head of the "Eagles", Shamash was welcome like a heroic guest on board of the "powerful great camera in the sky" of igigi. In a "Hymn to Shamash" it is described how they saw igigi Shamash while this one came near in his shuttle:

With your appearance, all the princes are glad;
all the Igigi rejoices with you...
Before the brightness of your light, its footpath...
They look for your brilliance constantly
Opened wide it is the door, entirely...
The bread offerings of all the Igigi [wait for] to you.

When being there above, it seems to be that the Humanity never was with igigi. In several texts it is said that these were "too high for the Humanity" and, as a result of it, "did not worry about people". On the other hand, anunnaki, which they landed and they remained in the Earth, was known and reverenciados by the Humanity. The texts that say that "the Anunnaki of the Sky... was 300" also affirm that "the Anunnaki of the Earth... was 600".

However, many texts insist on speaking of the Anunnaki like of the "fifty great princes". The normal spelling of its name in acadio, An-nun-na-ki, shows clearly the meaning of "the fifty that came from the Sky to the Earth". Existe some way of conciliating this apparent contradiction?

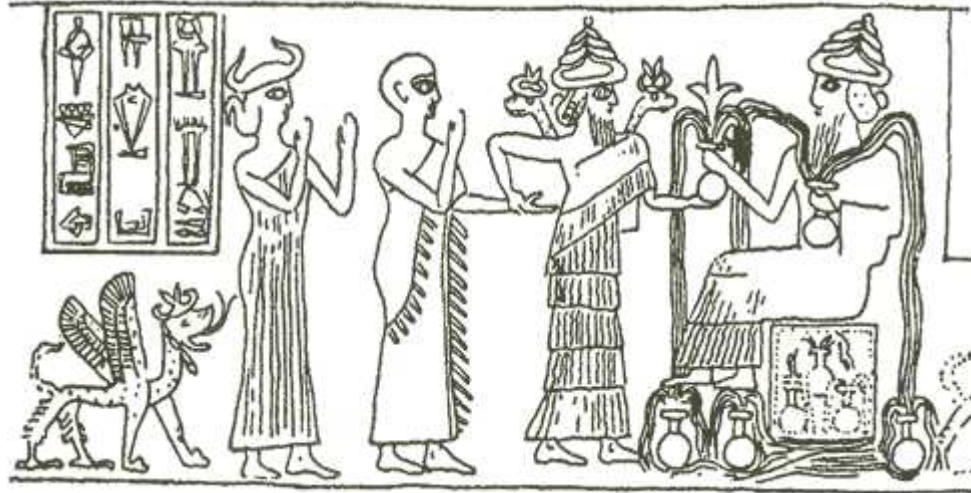
Recordemos el texto donde se cuenta que Marduk fue apresuradamente a ver a su padre Ea para informarle de la pérdida de una nave que llevaba «a los Anunnaki que eran cincuenta» cuando pasaban por las cercanías de Saturno. El texto de un exorcismo que data de la tercera dinastía de Ur nos habla de los anunna eridu ninnubi («los cincuenta Anunnaki de la ciudad de Eridú»). Esto nos da a entender que el grupo de nefilim que fundó Eridú bajo el mando de Enki sumaban cincuenta. ¿No sería, pues, cincuenta el número de nefilim que llegaba en cada grupo de aterrizaje?

Resulta, según creemos, bastante concebible que los nefilim llegaran a la Tierra en grupos de cincuenta. A medida que las visitas a la Tierra se hicieran regulares, coincidiendo con las oportunas épocas de lanzamiento desde el Duodécimo Planeta, irían llegando más nefilim. En cada ocasión, algunos de los que habían llegado primero ascenderían en un módulo terrestre y se reunirían en la nave espacial para un viaje a casa. Pero, con el tiempo, iría aumentando el número de nefilim que permanecía en la Tierra, y el número de astronautas del Duodécimo Planeta que se quedaba para colonizar la Tierra iría creciendo desde el grupo inicial de cincuenta hasta los «600 que en la Tierra se establecieron».

¿Cómo iban a llevar a cabo su misión los nefilim -es decir, extraer los minerales deseados de la Tierra y enviar los lingotes al Duodécimo Planeta- con tan pequeño número de manos?

Indudablemente, contaban con sus conocimientos científicos. Es ahí donde todo el valor de Enki se pone de manifiesto, el motivo para que fuera él, en vez de Enlil, el primero en aterrizar, y el motivo para que se le asignara a él el Abzu.

Un famoso sello, que se exhibe ahora en el Museo del Louvre, muestra a Ea con sus habituales aguas fluentes, pero, en este caso, las aguas parecen manar, o filtrarse a través, de una serie de matraces de laboratorio. (Fig. 147)



Esta antigua interpretación de la asociación de Ea con las aguas plantea la posibilidad de que los nefilim esperaran, en un primer momento, obtener sus minerales del mar. Las aguas del océano contienen enormes cantidades de oro y otros minerales vitales, pero están tan diluidos que se necesitarían técnicas sumamente sofisticadas y baratas para justificar esa «minería acuática». Se sabe también que los fondos marinos contienen inmensas cantidades de minerales en forma de nódulos del tamaño de ciruelas -sólo disponibles si uno puede llegar hasta esas profundidades y recogerlos.

Los textos antiguos hablan repetidamente de un tipo de barco que utilizaban los dioses y al que llamaban elippu tebiti («barco hundido» -lo que llamaríamos ahora un submarino). Ya hemos visto a los «hombres-pezu» que tenía asignados Ea. ¿Serán acaso evidencias de los esfuerzos por sumergirse en las profundidades del océano con el fin de extraer sus riquezas minerales? Al País de las Minas, ya lo hemos dicho, se le llamó primero A.RA.LI -«lugar de las aguas de las vetas brillantes». Quizás significara una tierra donde el oro se pudiera cribar en los ríos; aunque también se podría referir a la obtención del oro en los mares.

Si estos fueron los planes de los nefilim, parece ser que fracasaron, pues, poco después de haber establecido sus primeros asentamientos, a esos pocos cientos de anunnaki se les dio una tarea inesperada y mucho más ardua: la de bajar a las profundidades de la tierra de África y extraer los minerales necesarios de allí.

En muchos sellos cilíndricos se han encontrado representaciones en las que se ve a los dioses en lo que parecen ser entradas a minas o pozos mineros; en una de ellas, se ve a Ea en un lugar donde Gibil está por encima del suelo y otro dios trabaja bajo el suelo agachado. (Fig.148)



En épocas posteriores, según nos desvelan los textos babilonios y asidos, los hombres -jóvenes y viejos- eran condenados a trabajar en las minas del Mundo Inferior. Trabajando en la oscuridad y comiendo tierra, estaban condenados a no volver nunca más a su hogar. Éste es el motivo por el cual el epíteto sumerio de aquel país -KUR. UN.GI.A- adquirió la interpretación de «país sin retorno»; su significado literal era «país donde los dioses-que-trabajan, en profundos túneles amontonan [los minerales]». Todas las fuentes antiguas atestiguan que el Hombre no estaba aún en la Tierra en la época en la " que los nefilim se establecieron en ella; y, al no haber Humanidad, los pocos anunnaki que había en el planeta tenían que trabajar en las minas. Ishtar, cuando bajó al Mundo Inferior, comentó que los atareados anunnaki comían sus alimentos mezclados con barro y bebían agua enfangada.

Con esta panorámica, no nos costará comprender un texto épico titulado (por el versículo con el que comienza, como era la costumbre), «Cuando los dioses, al igual, que los hombres, tenían que trabajar».

Recomponiendo gran cantidad de fragmentos de versiones babilonias y asirias, **W. G. Lambert** y **A. R. Millard** (*Atra-Hasis: The Babylonian Story of the Flood*) pudieron ofrecer un texto continuo. Estos investigadores llegaron a la conclusión de que el relato se basaba en versiones sumerias más antiguas y, posiblemente, en una tradición oral aún más primitiva sobre la llegada de los dioses a la Tierra, la creación del Hombre y su destrucción con el Diluvio.

Muchos de los versículos sólo tienen valor literario para sus traductores, pero para nosotros resultan altamente significativos, pues corroboran los descubrimientos y conclusiones que hemos expuesto en los capítulos precedentes. Por otra parte, explican también las circunstancias que llevaron al motín de [los anunnaki](#).

La historia comienza cuando sólo los dioses vivían en la Tierra:

Cuando los dioses, al igual que los hombres,
tenían que trabajar y sufrir la labor-la labor
de los dioses era grande,
el trabajo era pesado,
la aflicción era mucha.

En aquel tiempo, relata la epopeya, las divinidades principales se habían repartido ya los mandos entre ellos.

Anu, padre de los Anunnaki, era su Rey Celestial;
su Lord Canciller era el guerrero Enlil.
Su Oficial Jefe era Ninurta,
y su Alguacil era Ennugi.
Los dioses habían unido sus manos,
habían echado suertes y habían dividido.
Anu se había vuelto al cielo,
[dejó] la tierra a sus subditos.
Los mares, encerrados como con un lazo,
se los habían dado a Enki, el príncipe.

Se establecieron siete ciudades, y el texto hace referencia a siete anunnaki que fueron comandantes de ciudad. La disciplina debió ser estricta, pues el texto nos cuenta que «Los siete Grandes Anunnaki fueron los que hicieron que los dioses menores sufrieran el trabajo».

De todas las tareas que se les encomendaron, parece ser que la más común, la más ardua y la más aborrecida fue la de cavar. Los dioses menores cavaron los lechos de los ríos para hacerlos navegables, cavaron canales para la irrigación y cavaron en el Apsu para sacar minerales de la Tierra. Aunque disponían, indudablemente, de algunas herramientas sofisticadas -los textos hablan del «hacha de plata que brilla como el día», incluso bajo tierra- el trabajo era demasiado exigente. Durante mucho

tiempo -durante cuarenta «períodos», para ser exactos- los anunnaki «sufrieron la labor»; y, después, gritaron: ¡Basta!

Ellos se quejaban, murmuraban,
refunfuñaban en las excavaciones.

La oportunidad para el motín se les presentó, según parece, durante una visita de Enlil a la zona minera. No desperdiciaron la ocasión, y los anunnaki se dijeron unos a otros:

Hagamos frente a nuestro... el Oficial Jefe,
que nos libere de nuestro pesado trabajo.
Al rey de los dioses, al héroe Enlil,
¡vamos a enervarle en su morada!

No tardaron en encontrar a un líder u organizador del motín. Era el «oficial jefe antiguo», que guardaba rencor contra el actual oficial jefe. Su nombre, por desgracia, está roto; pero su arenga está bastante clara:

«Así pues, proclamad la guerra;
vamos a combinar las hostilidades y la batalla».

La descripción del motín es tan vivida que le recuerda a uno las (escenas de la toma de la Bastilla:

Los dioses siguieron sus palabras.
Prendieron fuego a sus herramientas;
fuego a sus hachas prendieron;
llevaron a mal traer al dios de la minería en los túneles;
lo atraparon mientras iban
a la puerta del héroe Enlil.

El drama y la tensión de los acontecimientos que se exponen recobran la vida en las palabras del antiguo poeta:

Era de noche, en mitad de la guardia.
Su casa estaba rodeada-pero el dios Enlil, no lo sabía.
Kalkal [entonces] observó algo, estaba inquieto.
Pasó el cerrojo y vigiló...

Kalkal despertó a Nusku;
escucharon el ruido de...
Nusku despertó a su señor-
le hizo salir de la cama, [diciendo]:
«Mi señor, la casa está rodeada,
la batalla ha llegado hasta la puerta».

La primera reacción de Enlil fue la de tomar las armas contra los amotinados. Pero Nusku, su canciller, le sugirió un Consejo de los Dioses:

«Transmite un mensaje para que Anu baje;
que traigan a Enki a tu presencia».
El transmitió y Anu bajó;
Enki también fue traído a su presencia.
Con el gran Anunnaki presente,
Enlil apareció ... abrió su boca
y se dirigió a los grandes dioses.

Haciéndose cargo personalmente del motín, Enlil exigió saber:

«¿Es contra mí contra quien se hace?
¿Debo entablar hostilidades...?
¿Qué han visto mis propios ojos?
¡La batalla ha llegado hasta mi propia puerta!»

Anu sugirió que se llevara a cabo una investigación. Revestido con la autoridad de Anu y de otros comandantes, Nusku fue hasta los amotinados, que estaban acampados. «¿Quién es el instigador de la batalla?», preguntó. «¿Quién es el provocador de las hostilidades?»

Los anunnaki se pronunciaron a una:

«¡Cada uno de nosotros ha declarado la guerra!
Tenemos nuestro ... en las excavaciones;
el exceso de fatigas nos ha matado,
nuestro trabajo era pesado, la aflicción mucha.»

Cuando Enlil escuchó de Nusku la relación de quejas, «le corrieron las lágrimas». Enlil presentó un ultimátum: o se ejecutaba al líder de los amotinados o él dimitía. «Coge el cargo, recupera tu poder», le dijo a Anu, «te seguiré al cielo». Pero Anu, que había bajado del Cielo, se puso del lado de los anunnaki:

«¿De qué los estamos acusando?
¡Su trabajo era pesado, su aflicción era mucha!
Cada día...
El lamento era pesado, podríamos escuchar la queja.»

Animado por las palabras de su padre, Ea también «abrió la boca» y repitió el resumen de Anu. Pero tenía una solución que ofrecer: ¡que se cree un lulu, un «Trabajador Primitivo»!

«Mientras la Diosa del Nacimiento esté presente
que cree un Trabajador Primitivo;
que lleve él el yugo.
¡Que cargue él con el duro trabajo de los dioses!»

La sugerencia de que se creara un «Trabajador Primitivo» para que asumiera la carga del trabajo de los anunnaki se aceptó con rapidez. Los dioses votaron, unánimemente, crear «El Trabajador». «'Hombre' será su nombre», dijeron:

Convocaron a la diosa y le preguntaron,
la comadrona de los dioses, la sabia Mami,
[y le dijeron:]
«Tú eres la Diosa del Nacimiento, ¡crea Trabajadores!
¡Crea un Trabajador Primitivo,
que pueda llevar el yugo!
Que lleve el yugo encomendado por Enlil,
¡Que El Trabajador cargue con el trabajo duro de los dioses!»

Mami, la Madre de los Dioses, dijo que necesitaría la ayuda de Ea, «con el cual se halla la habilidad». En la Casa de Shimti, algo parecido a un hospital, los dioses esperaban. Ea ayudó a preparar la mezcla de la que la Diosa Madre procedería a forjar al «Hombre». Las diosas del nacimiento estaban presentes. La Diosa Madre siguió trabajando mientras se recitaban ensalmos incesantemente. Al final, gritó triunfante:

«¡He creado!
¡Mis manos lo han hecho!»

Ella «convocó a los anunnaki, a los Grandes Dioses... abrió su boca, se dirigió a los Grandes Dioses»:

«Me mandasteis una tarea-
La he terminado...
Os he quitado el duro trabajo
he impuesto vuestra labor a El Trabajador, 'Hombre'.
Levantasteis un grito por un Trabajador:
He soltado el yugo,
os he dado la libertad.»

Los anunnaki recibieron su anuncio con entusiasmo. «Ellos corrieron y le besaron los pies». A partir de entonces sería el Trabajador Primitivo -el Hombre- «el que llevaría el yugo».

Los nefilim, después de llegar a la Tierra para establecer sus colonias, crearon su propio estilo de esclavitud, no con esclavos importados de otro continente, sino con Trabajadores Primitivos forjados por ellos mismos.

Un motín de los dioses había llevado a la creación del Hombre.

[Regresar](#)

12 - THE CREATION OF THE MAN

The affirmation, registered and transmitted by the sumerios, of which the "Man" was created by nefilim, seems to enter conflict, at first sight, as much with the theory of the evolution like with the dogmas judeo-Christians based on the Bible.

But, in fact, the information contained in sumerios texts - and only that information-can affirm so much the validity of the theory of the evolution like the truth of the Biblical story, and demonstrate that, in fact, some between both does not exist conflict.

In the epic "When the Gods like men", in other concrete texts and references of last, the sumerios described to the Man not only like a deliberate creation of the Gods, but also like a link in the evolutionary chain that began with the described celestial events in "the Epic of the Creation". Maintaining the firm belief that the creation of the Man was preceded by an era during which only nefilim they were in the Earth, the sumerios texts case by case registered, (for example, the incident between Enlil and Ninlil), the events that took place "when the Man not yet had been created, when Nippur was inhabited only by the Gods". At the same time, the texts also described to the Earth creation and the evolution of the life of plants and animals in her, and they did it in terms that are satisfied to the present evolucionistas theories.

The sumerios texts affirm that, when arrived nefilim at the Earth, not yet the arts of the culture of cereals and fruit trees had extended by this one, as well as the one of the care of the cattle. In the same way, the Biblical story locates the creation of the Man in the sixth "day" or phase of the evolutionary process. Libro of the Génesis also affirms that, in previous an evolutionary stage:

No plant of open field still had on the Earth,
no grass that is planted had still germinated...
And the Man was not still there for working the ground.

All the sumerios texts affirm that the Gods created the Man so that it made the work of them. Explained in mouth of Marduk, the epic of the Creation gives account of the decision:

I will generate Primitive a humble one;
"Man" will be his name.
I will create a Primitive Worker;
he will become position of the service of the Gods,
so that they can be comfortable.

The terms that sumerios and acadios used to designate to the "Man" speak to clear of his estatus and its intention: the Man was a Mu (primitive), a Mu amelu (primitive worker), a awilum (working). That the Man had been created to serve the Gods was not absolutely a chocante or strange idea for the old towns. In the Biblical times, the divinity was "Gentleman", "Sovereign", "King", "Master". The word that, normally, is translated like "cultured" era, in fact, avod (work). The old and Biblical Man did not give "cult" to his God; he worked for him.

But, as soon as the Biblical deity (like the Gods of the sumerios stories) created the Man, planted a garden and put the Man to work in him:

And Mr. God took the "Man"
and he put it in the Garden of the Edén
so that he worked it and he took care of.

More ahead, the Bible describes to the Divinity "taking a walk by the garden at the time of the breeze", now that the new being was there for taking care of of the Garden of the Edén. So far is this version

what they say sumerios texts about that the Gods demanded workers for, thus, to be able they to rest and to relax?

In the versions sumerias, the decision to create the Man, adopted in the Assembly of the Gods. Of significant way, the book of the Génesis, that, supposedly, praises the profits of a single Deity, uses the plural Elohim (literally "deidadej") to denote "God", and it comments out surprising "to us:

And Elohim said:
 "We do to the Man to our image,
 like similarity our" "

Of whom it is speaking not singular, but the plural deity, and who were those "we" in whose plural image and plural similarity it was necessary to make the Man? The book of the Génesis does not give the answer us. Later, when Adam and Eva ate of the fruit of the Tree of the Knowledge, Elohim makes a warning to anonymous colleagues such: "There am the Man has come here to be like one of us, as far as knowing the good badly and".

Since the Biblical story of the Creation, like other stories of the beginnings in the Génesis, comes from sources sumerias, the answer is obvious. When condensing the many Gods in an only Supreme Deity, the Biblical story is not more than a version reviewed of the sumerios information on the discussions in the Assembly of the Gods.

The Old Testament makes an effort to make clear that the Man was not a God nor was of skies. "The Skies are the Skies of the Gentleman, to the Earth Humanity He has given him". The new being was called "the Adam" because he was created of become effeminate, of the Earth, of the Earth ground. In other words, the Adam was "the Terrestrial one".

Lacking only certain "knowledge", as well as a divine period of life, the Adam was created in all the other aspects to image (selem) and similarity (dmot) of his (s) Creative (he is). The use of both terms in the text was made not to leave doubt that the Man was similar a () God (is) as much in the physicist as in the emotional thing, in the external thing and internal it.

In all the old artistic representations of Gods and men, the physical similarity is evident. Although the Biblical warning against the adoration of pagan images gave foot to the idea that the Hebrew God did not have image nor similarity, the Génesis, like other Biblical information, testifies all the opposite. The God of old the Hebrews could be seen face face, could be fought with him, it was possible to be listened and to be spoken to him; it had head and feet, hands and fingers, even waist. The Biblical God and its emissaries seemed men and acted like men, because the men were created to similarity of the Gods and acted like the Gods.

But in this so simple thing a great mystery sublies. How a new creature could be, physics, mental and emotionally, a virtual retort of nefilim? Really, how was created the Man?

The western world a long time ago it was given to the idea that, created deliberately, the Man had been put in the Earth to put under it and to exert his dominion on all the other creatures. Later, in November of 1859, an English naturalist called **Charles Darwin** published a called treaty *On the Origin of Species by Means of Natural Selection, or the Preservation of Races Favou-network in the for Struggle Life*. In summary near thirty years of investigation, the book added, to the previous concepts on the natural evolution, the idea of a natural selection as a result of the fight of all the species - as much of plants as of animals by the existence.

The Christian world already had taken a blow when, from 1788 in ahead, outstanding geologists had begun to express their belief that the Earth had a great antiquity, much greater than the one of more or less the 5,500 years of the Hebrew calendar. But the explosive of the case was not the concept of evolution like so; previous students either had observed east process, and the Greek scholars of century IV a.C or had collected data on the evolution of the life animal and vegetable.

The terrible explosion of Darwin consisted of the conclusion that all the alive beings - including the Man they were product of the evolution. The Man, against the maintained belief then, had not been generated spontaneously.

The initial reaction of the Church was violent. But, as the scientific facts concerning the true age of the Earth, the biological and anthropological evolution, genetics and other studies came to the light, the critics of the Church were enmudeciendo. It seemed that, in the end, the very same words of the Old Testament made the story indefensible of the Old Testament; then, how it was going to say a God that does not have body and that is universally single: "We do to the Man to our image, like similarity ours"?"

But, really, we are not than "simios naked more"? Is that the monkey is not beyond the distance of an arm, evolutionarily speaking? Is that musaraña arborícola is a human being who not yet puts itself standing up nor is lost the tail?

As we already showed in the beginning of this book, the modern scientists are going to have to question the simple theories. The evolution can explain the general course of the events that have done that the life and the forms of life are developed in the Earth, from the simplest unicellular creature to the Man. But the evolution cannot give to account of the appearance of the Homo sapiens, that overnight took place, in the terms of million years that the evolution requires, and without any evidence of previous stages that could indicate a gradual change from the Homo erectus.

The homínido one of the Homo sort is a product of the evolution. But the Homo sapiens is the product of a sudden, revolutionary event. It appeared inexplicably does about 300,000 years, million years too much soon.

The experts do not have explanation for this. But we yes. The sumerios and Babylonian texts yes that have it. And the Old Testament also.

The Homo sapiens - the modern Man was created by the old Gods.

Luckyly, the mesopotámicos texts make a clear exhibition of the moment at which the Man was created. The story of the difficulties and the later riot of anunnaki say to us that. "during 40 periods they underwent the work, day and night"; the long years of its duro work it dramatized the poet with the verse repetition.

During 10 periods they underwent the duro work;
during 20 periods they underwent the duro work;
during 30 periods they underwent the duro work;
during 40 periods they underwent the duro work.

The old text uses the term ma to say "period", and most of the experts they have translated it by "year". But the term connotaba "something that is completed and, later, is repeated". For the Earth men, a year is equivalent to a complete Earth orbit around the Sun. But, since or we have demonstrated, the orbit of the planet of nefilim was equivalent to shar, or 3,600 years terrestrial.

Forty to shar, or 144,000 years terrestrial, after .su, arrival, were when anunaki said: "Basta". If nefilim arrived at the Earth, as we have concluded, it does around 450,000 years, the creation of the Man had to take place does about 300,000 years!

Nefilim did not create the mammals, to primates or the homínidos ones. "The Adam" of the Bible was not the Homo sort, but the being who is our ancestor, the first Homo sapiens. What nefilim created is the modern Man, as we know it.

The key to include/understand this crucial fact is in the story in which they wake up to Enki to inform to him that the Gods have decided to form adamu, and that its task consists of looking for the form to do it. To all this, Enki responds:

"The creature whose name you pronounce
EXISTS"

and it adds: "You hold on her" - on the creature who already exists "the image of the Gods".

Here, therefore, is the answer to the enigma: nefilim "did not create" to the Man of the anything; rather, they took a creature who already existed and they manipulated for "holding it on her" the "image of the Gods".

The Man is the product of the evolution; but the modern Man, the Homo sapiens, is the product of the "Gods". Then, at some time, it does around 300,000 years, nefilim took to a man-simio (Homo erectus) and implanted their own image and similarity to him.

There is no conflict between the evolution and the stories of the creation of the Man of Near East. Rather, they are explained and they complement one to another one. Then, without the creativity of nefilim, the modern man would still be to million years of distance in his evolutionary tree.

Remontémonos in the time and we try to visualize the circumstances and the events, as they were revealed.

The great interglacial stage, that began around ago 435,000 years, and their warm climate caused that it proliferated the food and the animals. Also it accelerated the appearance and the expansion of advanced simio of human aspect the Homo erectus.

When nefilim observed all this one fauna, not only they would also see the predominant mammals but primates, between which they would be those simios of human aspect. And the doubtless possibility that exists some of those bands of Homo erectus that went of here for there felt fascinated and they approached to observe the igneous objects that rose in the sky. It is even very possible that nefilim observed, found e, even, captured some of these interesting primates.

That nefilim and the simios of human aspect were known is something that comes testified by several old texts. A story sumerio, that deals with the fundamental times, affirms:

When the Humanity was created,
they did not know anything on eating bread,
is did not know anything on putting articles to dress;
they ate plants with the mouth, like the ewe;
they drank water of a ditch.

In the Epic of Gilgamesh average animal also describes itself to this "human" being. Here the aspect is said to us that had Enkidu, "been born in steppes", before becoming civilized itself:

Hairy it is all his body,
equipped in the head with a melena like the one with a woman...
Nothing of people nor of earth knows;
his atuendo it is like the one of one of the green fields;
it eats grass with gacelas; with the wild beasts it is elbowed
in the drinking trough;
with the prolíficas creatures in the water
its heart delights.

The text acadio not only describes to an aspect man animal; also it speaks of an encounter with such being:

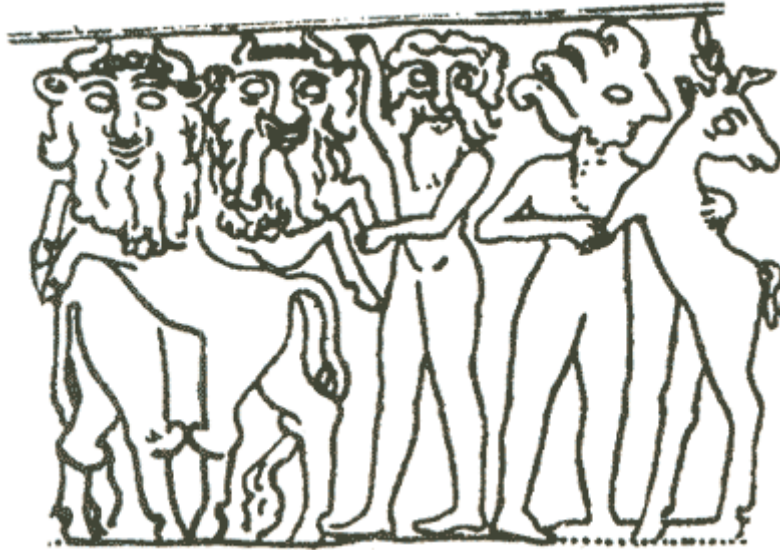
Then, a hunter, one that puts traps,
he in front of put himself him in the drinking trough.
When the hunter saw it,
its face remained immovable...
The restlessness touched its heart, its face became gloomy,
because the anguish had entered its belly.

In the hunter fear was something more, after contemplating "to the savage", to that "Barbarian of the

depths of the steppe"; then that "savage" also interfered in the subjects of the hunter:

It filled up the holes that I had dug,
he disassembled the traps that I had put;
the beasts and the creatures of the steppe
it had caused that escaped to me of between the hands.

We cannot request a better description of a man-simio: a hairy vagabond nomad who "neither knows earth nor people", dress with leaves, "like one of the green fields", eating grass and living between animals. Nevertheless, he does not lack certain intelligence, because he knows how to disassemble the traps and to fill up the holes of the hunter. In other words, he protected to his friends animals, he avoided that they were captured by the foreign hunters. Have been many seals cylindrical that they represent this hairy man-simio between his friends animals. (Fig 149)



Then, before the necessity of manual labor, and solved to obtain a Primitive Worker, nefilim thought custom-made about a solution: to domesticate the suitable animal.

The "animal" was available, but the Homo erectus created a problem. On the one hand, he was too intelligent and wild like becoming, thus, by the good ones, in a docile beast of work. On the other hand, it was not really adapted to the required work. It would need some physical changes. It had to be able to take hold and to use the tools of nefilim, to walk and to bend like them to be able to replace the Gods in fields and mines. It must have a "better brain" - not like the one of the Gods, but the sufficiently good thing like including/understanding the words, the orders and the tasks that were assigned to him. It needed sufficient intelligence and obedient and useful understanding like being amelu - a servant.

If, as the evidences: of the antiquity and modern science they seem to confirm, the Earth life germinated of the life in the Twelfth Planet, the Earth evolution had to advance in the same way in which it did it in the Twelfth Planet. Doubtlessly, it must have mutations, variations, accelerations and delays caused by the different local situations; but such genetic codes, the same "chemistry of the life" that is in all the alive Earth beings had to guide the development of the terrestrial forms of life in the same main directorate that followed in the Twelfth Planet.

When observing the different forms from life of the Earth, nefilim and their scientific head, Ea, did not have to take too much in realizing of which it happened: during the celestial collision, its planet had inseminado the Earth with its own life. Of there, which the being that they tried to turn working era, certainly, similar to nefilim, although in an evolved form less.

What they needed was not a gradual process of domesticación through young generations and selection, but a fast process that allowed the "massive production" of new workers. Therefore, the problem to Ea considered to him, that saw the answer immediately: "to print" the image of the Gods on

the being who already existed.

The process that Ea recommended to obtain to a fast evolutionary advance of the Homo erectus was, according to we create, the genetic manipulation.

Now we know that the complex biological process by which an alive organism reproduces, creating a lineage that looks itself like its parents, is made through genetic code. All the alive organisms - from the lombriz to the arborescente fern or the Man they arrange, inside each cell, of a series of chromosomes, tiny cuerpecillos with twig form, that conserve all the hereditary information of that organism in individual. When the masculine cell (they polen, the sperm) fertilizes the feminine cell, both groups of chromosomes are combined and, soon, they are divided to form new cells that both have all the hereditary characteristics of the cells of ancestors.

At the present time, the artificial insemination is possible, even the one of a feminine human egg. But the challenge is in the fertilization crossed between different families within the same species, and, even, between different species. Modern science has made a long way from the development of first hybrid cereals, the crossing of dogs of Alaska with wolves or the "creation" of muía (the artificial mating of a mare with a donkey), to the capacity to manipulate the own reproduction of the Man.

The called process clonación (of Greek klon - small branch) applies to the animals he himself principle that is followed when one of the stems of a plant is cut for, with him, to reproduce other similar plants. This technique, applied to the animals, was demonstrated for the first time viable in England, when the **Dr John Gordon** replaced the nucleus of a fertilized egg of frog by the nuclear fuel of another cell of the same frog. The generation of normal tadpoles demonstrated that the egg came to develop, to subdivide and to create lineage without mattering from where the group of chromosomes obtained itself to match.

The experiments of the *Institute of Society, Ethics and Life Sciences* of the Hastings-on-Hudson, New York, have demonstrated that it is already had the necessary techniques to the clonación of human beings. At the moment, it is possible to take the nuclear fuel from any human cell (not necessarily of the sexual organs) e, being introduced his 23 pairs of complete chromosomes in the feminine ovum, to conceive and to give to light "a predetermined" person. In the normal conception, the chromosomes of the "father" and the "mother" are mixed for, later, dividing themselves and concluding in the 23 pairs of chromosomes, in a process of fortuitous combinations. But, in the clonación, the descendants are an exact retort of a group of chromosomes that has not divided itself. We have already, according to the **Dr W. Gaylin**, "the tremendous knowledge to make copies exact of human beings" - a limitless number of Hitlers, Mozarts or Einsteins (if we had preserved its cellular nuclei).

But the art of genetic engineering is not limited a process. Investigators of many countries have perfected a called process "cellular fusion" that does possible to fuse cells instead of combining chromosomes within an only cell. As resulting from this process, cells of different origins can be fused in a "supercell", conserving within itself both nuclei and one double series of matched chromosomes. When this cell is divided, the mixture of nuclei and chromosomes can be escindir according to a model different from the one from each cell before the fusion. The result can be the one of two new cells, each one of them genetically completes, but each one with a new series of genetic codes, completely trastocados in relation to which there were in the cells of the ancestors.

This means that the cells of which, until now, they were incompatible alive organisms - by example, those of a chicken and those of a mouse they are possible to be fused to form new cells with new genetic mixtures that will produce new animals, that will be neither chickens nor mice, as we know them. Still more refined, the process can also allow to the selection of the characteristics or characteristics us of a form of life that is tried to distribute to the combined or "fused" cell.

This is taking to the development of the ample field of the "genetic transplants". Now it is possible to extract of certain bacteria a specific gene and to introduce it in a human cell animal or, giving to the descendants an added characteristic.

We would have to suppose that nefilim, that they were able to make space trips 450,000 years ago, had

to be equally advanced in the field of sciences of the life, if we compared its situation with ours of nowadays. Also we would have to suppose that they knew the different alternatives by which to combine two groups of preselected chromosomes to obtain a predetermined genetic result; and that, if the processes were similar to the clonación, to the cellular fusion, the genetic transplant or another method unknown for us still, they had to know these processes and could carry out them not only in the test tube of the laboratory, but also in alive organisms.

A reference to these mixtures of two sources of life in old texts exists. According to Beroso, the Belo deity (Sir) - also called Deo (God) - it generated several "frightful Beings, who were generated from a double principle".

They appeared men with two wings, some with four and two faces. They had a body, but two heads, one of man, another one of woman. In the same way, they had as much masculine organs as feminine.

Other human figures saw with legs and horns of goat. They had horse feet; others had horse extremities behind, but ahead they had form like of men, seeming hypocausts. In the same way, bulls with man head were created there; and dogs with quadruple bodies, and tails of fish. Also horses with dog head; men also, and other animals, with head and body of horse and tail of fish. In summary, there were creatures with extremities of each one of the species animals...

Of all this images in the temple of Belo in Babylonia were conserved.

The amazing details of this story can conserve an important truth. It is quite probable that, before resorting to the creation of a being with their own image, nefilim tried to solve the problem with a "manufactured crew member", experimenting with other alternatives, like the creation of a hybrid animal-man-simio. Perhaps some of these artificial creatures survived by a time, but, certainly, they had to be incapable to reproduce. It is possible that enigmatic the man-bull and man-lion (esfinges) that adorned the temples of the Near East of the antiquity were not only the product of the imagination of an artist, but real creatures who left the biological laboratories of nefilim - insolvent experiments, commemorated in the art and form of statues. (Fig 150)



The sumerios texts also speak of human beings deformed created by Enki and the Goddess Mother (Ninhursag) during the course of their efforts to give form to a perfect Primitive Worker. In one of texts Ninhursag is said that, whose task was "to hold on the mixture the mold of the Gods", emborrachó and "went to see Enki",

" Good and How how bad is the body of the Man?
According to it dictates the heart to me,
I can make its good or bad destiny".

Then, picaramente, according to this text - but, probably, without being able to avoid it, like part of the process of test-error, Ninhursag it created a Man who could not retain tinkles it, a woman who could not have children, a being who did not have masculine nor feminine organs. Altogether, Ninhursag generated six human beings deformed or deficient. To Enki person in charge of the imperfect creation of a man of weak eyes and temblorosas hands considered itself, patient of the liver and with deficiencies cardiac; as well as of another one with diseases related to the oldness, etc.

But, finally, the perfect Man was obtained - to whom Enki called Adapa; the Bible, Adam; and our experts, Homo sapiens. This being was so similar to the Gods that, in a text, even arrive themselves at the point to say that the Goddess Mother gave its creature, the Man, "a skin like the skin of a God" - a smooth body and without hair, quite different from the hairy man-simio.

With this end item, nefilim was genetically compatible with the daughters of the Man, and could marry with them and have children of them. But such compatibility could only occur if the Man had been developed from the same "simiente of life", like nefilim. And, certainly, this is what the old texts tried to say.

The Man, as much in the mesopotámico concept as in the Biblical one, was made of the mixture of a divine element - the blood of a God or the "essence" of his blood and of the "clay" of the Earth. And the truth is that the term Lulu who was applied to the Man, although taking the sense of "primitive", literally meant "that that has been mixed".

Having requested which it gave form him to a man, the Goddess Mother "washed the hands, took a tiny amount from clay, mixed it in the steppe". (It turns out fascinating to observe here the hygienic precautions that the goddess took. "One washed the hands." We also were these clinical procedures in other texts of the creation.)

"Terrestrial the clay" use mixed with "divine blood" to create the prototype of the Man firmly is established in mesopotámicos texts. In one of them, where it is counted how it was requested to him to Enki that "carried out a great work of Wisdom" - of "knowing how to make" scientist, affirms that Enki did not have great problems in carrying out the task "of elaborating servants for the Gods". "Can be done!", it announced. And, later, it gave to these instructions to the Goddess Mother:

"Mixture to a heart the clay
of the Earth Foundation,
- just over the Abzu-
and dale the form of a heart.
I will provide good and intelligent young Gods
that they will take that clay until the suitable state".

The second chapter of the Génesis offers this technical version:

And Yahveh, Elohim, formed the Adam
of the clay of the ground;
and It blew in his noses the life breath,
and the Adam became a living Soul.

The Hebrew term that is translated, normally, like "soul" is nephesh, that aloof "spirit" who animates to the alive creature and who seems that she leaves it when she dies. Not by chance, the Pentateuco (the five first books of the Old Testament) time and time again exhorts against the human bloodshed and the ingestion of blood animal "because the blood is nephesh". The Biblical versions of the creation of the Man compare, in this way, nephesh ("spirit", "soul") and bleeds.

The Old Testament offers another track on the paper of the blood in the creation of the Man. The term become effeminates (from which the name of Adam comes) means, originally, not only any earth or ground, but, specifically, dark red ground. Like the word acadia accredits adamatu ("dark red earth"), the Hebrew term become effeminates and the Hebrew name of the red color (adom) comes from the used words to designate the blood: adatnu, dam. When the book of the Génesis names to the being created by God "the Adam", it uses a game of double very habitual meaning in linguistic sumeria. "The Adam" could mean "the one of the Earth" (terrestrial), "the dark red ground fact", and "the fact of blood".

The same relation between the essential element of the alive creatures and the blood exists in the mesopotámicos stories of the creation of the Man. That species of hospital where Ea and the Goddess Mother generated the Man received the name of House of Shimti. Most of the experts they translate it

like “the house where the destinies are determined”. But the Shimti term comes, unequivocally, of sumerio SHI.IM.TI, that, taken syllable to syllable, means “breathe-wind-life”. Therefore, Bit Shimti would mean, literally, “the house where the wind of the life is insufflated”, which is, virtually, identical to the Biblical affirmation.

The certain thing is that the word acadia that was used in Pull to translate sumerio SHI.IM.TI was napishtu - homologous exact of the Biblical term nephesh. And nephesh or napishtu was a “something” aloof in the blood.

Although the Old Testament did not offer too many tracks, the mesopotámicos texts were quite explicit in the subject. Not only they affirmed that it was necessary bleeds for the mixture of which the Man was elaborated, but that also specified that had to be the blood of a God, divine blood.

When the Gods decided to create the Man, his leader announced: “Blood I will knead, bones will be born”. Suggesting it blood would be taken from a specific God, “Which the primitive ones dream up according to [of him] model”, said Ea. When choosing to the God,

Of his [of him] blood, they will forge the Humanity;
imposing the service to him, that releases to the Gods...
It was a work beyond the understanding.

According to the épico story “When the Gods”, the Gods called then to the Goddess of the Birth (the Goddess Mother, Ninhursag) and they requested to him that it made the work:

While the Goddess of the Birth is present,
that the Goddess of the Birth forges descendants.
While the Mother of the Gods is present,
that the Goddess of the Birth forges a Lulu;
that the worker takes the load of the Gods.
That a Lulu Amelu creates,
that it takes the yoke.

In an old Babylonian text called “the Creation of the Man by the Goddess Mother”, the Gods call to “the Midwife of the Gods, the Capable Mari” and they say to him:

Tú eres el útero-madre,
la que puede crear a la Humanidad.
¡Crea, pues, a Lulu, que lleve él el yugo!

En este punto, el texto de «Cuando los dioses» y otros textos Paralelos se sumergen en una detallada descripción de la creación real del Hombre. Tras aceptar el «empleo», la diosa (llamada aquí NIN.TI -«dama que da vida») estableció unos cuantos requisitos, entre los que había algunos productos químicos («betunes del Abzu»), para usar en la «puificación», y «la arcilla del Abzu».

Fuesen lo que fuesen estos materiales, Ea no tuvo problemas en comprender los requisitos, y, aceptando, le dijo:

«Prepararé un baño purificador,
que un dios sea sangrado...
De su [de él] carne y sangre,
que Ninti mezcle la arcilla».

Pero, para dar forma al hombre a partir de la arcilla mezclada, también era necesaria alguna ayuda femenina, algo relativo al embarazo y al parto. Enki ofreció los servicios de su propia esposa:

Ninki, mi esposa-diosa
será la que afronte el parto.
Siete diosas-del-nacimiento

estarán cerca, para asistir.

Después de mezclar la «sangre» y la «arcilla», la fase de embarazo y parto completaría la dádiva de la «impresión» divina sobre la criatura.

El destino del recién nacido tú pronunciarás;
Ninki fijará sobre él la imagen de los dioses;
y lo que será él es «Hombre».

Algunas representaciones en sellos asirios bien pueden haberse inspirado en estos textos, mostrando a la Diosa Madre (su símbolo era el cortador del cordón umbilical) y a Ea (cuyo símbolo original era el creciente) mientras preparan las mezclas, recitan los ensalmos y se animan el uno al otro a proseguir. (Fig. 151,152)



La implicación de la esposa de Enki, Ninki, en la creación del primer espécimen no defectuoso del Hombre nos recuerda el relato de Adapa, del que ya hablamos en un capítulo anterior:

En aquellos días, en aquellos años,
el Sabio de Eridú, Ea,
lo creó como un modelo de hombres.

Los expertos han conjeturado que las referencias a Adapa como «hijo» de Ea implicaban que el dios amaba a este ser humano hasta el punto de adoptarlo. Pero, en el mismo texto, Anu se refiere a Adapa como «la descendencia humana de Enki». Parece que la implicación de la esposa de Enki en el proceso de creación de Adapa, el «Adán modelo», generó algún tipo de relación genealógica entre el nuevo Hombre y su dios: ¡pero era Ninki la que estaba embarazada de Adapa! Ninti bendijo al nuevo ser y se lo presentó a Ea. Algunos sellos muestran a la diosa, flanqueada por el Árbol de la Vida y matraces de laboratorio, sosteniendo al ser recién nacido. (Fig. 153)



El ser así engendrado, al cual se refieren una y otra vez en los textos mesopotámicos como un «Hombre modelo» o un «molde», era, al parecer, la criatura adecuada, pues los dioses comenzaron entonces a exigir duplicados. Sin embargo, este detalle, que parece no tener importancia, no sólo arroja luz sobre el proceso mediante el cual se «creó» a la Humanidad, sino también sobre la información, de otro modo conflictiva, que aparece en la Biblia.

Según el primer capítulo del Génesis:

Elohim creó el Adán a Su imagen-
a la imagen de Elohim Él lo creó.
Macho y hembra Él los creó.

El capítulo 5, al cual se le llama el Libro de las Genealogías de Adán, afirma que:

El día en que Elohim creó a Adán,
a semejanza de Elohim Él lo hizo.
Macho y hembra Él los creó,
y los bendijo, y los llamó «Adán»
en el mismo día de su creación.

En la misma frase, se nos dice que la Deidad creó, a su imagen y semejanza, sólo un único ser, «el Adán», y luego se nos dice, en aparente contradicción, que ambos, macho y hembra, fueron creados simultáneamente. Y las contradicciones parecen agudizarse más en el segundo capítulo del Génesis, que es el que, concretamente, nos cuenta que Adán estuvo solo por un tiempo, hasta que la Deidad lo hizo dormir y elaboró una Mujer a partir de su costilla.

Esta contradicción, que ha confundido a eruditos y teólogos a lo largo de siglos, desaparece en el momento en que nos damos cuenta de que los textos bíblicos eran una condensación de las fuentes originales sumerias. Estas fuentes nos informan de que, después de intentar forjar un Trabajador Primitivo «mezclando» homínidos con animales, los dioses llegaron a la conclusión de que la única mezcla que funcionaría sería la de los homínidos con los mismos nefilim. Después de varios intentos infructuosos, se hizo un «modelo» -Adapa/Adán. Al principio, sólo había un Adán.

En el momento en que Adapa/Adán demostró ser la criatura adecuada, se le utilizó como modelo

genético o «molde» para la creación de duplicados, y aquellos duplicados no eran sólo machos, sino machos y hembras. Como ya dijimos, la «costilla» bíblica de la cual se forjó la Mujer era un juego de palabras sobre el término sumerio Tl («costilla» y «vida») -confirmando que Eva fue hecha a partir de la «esencia vital» de Adán.

Los textos mesopotámicos nos proporcionan el informe de un testigo ocular acerca de la primera producción de los duplicados de Adán.

Se siguieron las instrucciones de Enki. En la Casa de Shimti -donde el aliento de la vida «se insuflaba»-, Enki, la Diosa Madre y catorce diosas del nacimiento se reunieron. Se obtuvo la «esencia» de un dios, se preparó el «baño purificador». «Ea limpió la arcilla en presencia de ella; él siguió recitando el ensalmo».

El dios que purifica el Napishtu, Ea, habló en voz alta.
Sentado delante de ella, él le daba indicaciones a ella.
Después de recitar su ensalmo,
ella quitó la mano de la arcilla.

Y ahora nos ponemos al tanto del detallado proceso de creación en masa del Hombre. Con catorce diosas del nacimiento presentes,

Ninti pellizcó catorce trozos de arcilla;
deposó siete a la derecha,
deposó siete a la izquierda.
Entre ellos puso el molde.
... el vello ella...
... el cortador del cordón umbilical.

Es evidente que las diosas del nacimiento se dividieron en dos grupos. «El Sabio y erudito, a dos veces siete diosas del nacimiento había reunido», sigue explicando el texto. En sus úteros la Diosa Madre depositó la «arcilla mezclada». Hay atisbos de una intervención quirúrgica -la eliminación o afeitado del vello, la preparación de un instrumento quirúrgico, un cortador. Ahora, no había más que esperar:

Las diosas del nacimiento se mantuvieron juntas.
Ninti se sentó a contar los meses.
El fatídico 10º mes se acercaba;
el 10º mes llegó;
el período para que se abriera el útero había transcurrido.
El rostro de ella irradiaba comprensión:
se cubrió la cabeza, llevó a cabo la obstetricia.
Se ciñó la cintura, pronunció la bendición.
Ella sacó una forma; en el molde había vida.

Parece ser que el drama de la creación del Hombre se compuso con un nacimiento posterior. La «mezcla» de «arcilla» y «sangre» se utilizó para provocar sendos embarazos en catorce diosas del nacimiento. Pero pasaron los nueve meses y el décimo mes comenzó. «El período para que se abriera el útero había transcurrido». Comprendiendo lo que había que hacer, la Diosa Madre «llevó a cabo la obstetricia». En un texto paralelo (a pesar de estar fragmentado) se ve con más claridad que la Diosa Madre tuvo que recurrir a algún tipo de operación quirúrgica:

Ninti... cuenta los meses...
Al destinado 10º mes llamaron;
la Dama Cuya Mano Abre llegó.
Con el... ella abrió el útero.
Su rostro brilló de alegría.
Su cabeza fue cubierta;
... hizo una abertura;
lo que estaba en el útero salió.

Abrumada de alegría, la Diosa Madre dejó escapar un grito.

«¡Yo he creado!
¡Mis manos lo han hecho!»

¿Cómo se logró la creación del Hombre?

En el texto de «Cuando los dioses» hay un pasaje cuyo objetivo era explicar por qué la «sangre» de un dios tenía que mezclarse con la «arcilla». El «divino» elemento requerido no era la goteante sangre de un dios, sino algo más básico y duradero. El dios que fue seleccionado, nos cuentan, tenía TE.E.MA -un término que las destacadas autoridades sobre este texto (**W. G. Lambert** y **A. R. Millard** de la Universidad de Oxford) traducen como «personalidad». Pero el término antiguo es mucho más específico, pues significa, literalmente, «aquello que alberga eso que ata la memoria». Y, lo que es más, el mismo término aparece en la versión acadia como etemu, que se traduce como «espíritu».

En ambos casos, se trata de «algo» en la sangre del dios que era el repositorio de su individualidad. Tenemos la certidumbre de que todo esto no eran más que distintas maneras de decir que lo que buscaba Ea, cuando sometió la sangre del dios a una serie de «baños purifica-dores», eran los genes del dios.

También se nos explica el propósito de la mezcla del elemento divino con el terrestre:

En la arcilla, el dios y el Hombre se atarán,
a la unidad llevados juntos;
de manera que, hasta el final de los días,
la Carne y el Alma
que en un dios ha madurado-
esa Alma en un parentesco de sangre está atada;
como su Señal la vida proclamará.
De manera que esto no se olvide,
que el «Alma» en un parentesco de sangre está atada.

Son palabras mayores, pero poco comprendidas por los estudiosos. El texto afirma que la sangre del dios se mezcló en la arcilla de manera que ató al dios y al Hombre genéticamente «hasta el final de los días», de modo que la carne («imagen») y el alma («semejanza») de los dioses quedaría impresa sobre el Hombre en un parentesco de sangre que nunca se podrá romper.

«La Epopeya de Gilgamesh» dice que, cuando los dioses decidieron crear un doble para el en parte divino Gilgamesh, la Diosa Madre mezcló «arcilla» con la «esencia» del dios Ninurta. Más tarde, en el texto, la mítica fuerza de Enkidu se atribuye a que tiene en él la «esencia de Anu», un elemento que adquirió a través de Ninurta, nieto de Anu.

La palabra acadia *kisir* se refiere a una «esencia», una «concentración» que poseían los dioses de los cielos. **E. Ebeling** resumió sus esfuerzos por comprender el significado exacto de *kisir* afirmando que como «esencia, o algún otro matiz del término, podía aplicarse bien a las deidades, así como a los proyectiles del Cielo». **E. A. Speiser** se mostró de acuerdo con que la palabra implicaba también «algo que bajó del Cielo», y dijo que llevaba una connotación «como si estuviese indicado utilizar el término en contextos relacionados con la medicina».

Volvemos a una simple y única palabra en la traducción: gen.

Las evidencias de los textos antiguos, tanto mesopotámicos como bíblicos, sugieren que el proceso adoptado para mezclar las dos series de genes -los de un dios y los del Homo erectus- implicaba el uso de genes masculinos como elemento divino y de genes femeninos como elemento terrestre.

Después de repetir una vez más que la Deidad creó a Adán a su imagen y semejanza, el Libro del Génesis relata después el nacimiento de Set, el hijo de Adán, con las siguientes palabras:

Y Adán vivió ciento treinta años,
y tuvo un descendiente
a su semejanza y según su imagen;
y le puso por nombre Set.

La terminología es idéntica a la usada para describir la creación de Adán por la Deidad. Pero Set fue, ciertamente, hijo de Adán según un proceso biológico -la fertilización de un huevo femenino con el esperma masculino de Adán, con la consiguiente concepción, embarazo y parto. Una terminología idéntica habla de un proceso idéntico, y la única conclusión plausible es que también Adán fuera engendrado por la Deidad a través del proceso de fertilización de un huevo femenino con el esperma de un dios.

Si la «arcilla», en la cual se mezcló el elemento divino, era un elemento terrestre -como todos los textos dicen-, entonces, la única conclusión posible es que el esperma masculino de un dios -su material genético- ¡se insertó en el ovulo de una mujer simio!

El termino acadio para la «arcilla» -o, más bien, «arcilla de moldear»- es tit. Pero su ortografía original era TI.IT («aquello que está con vida»). En hebreo, tit significa «barro»; pero su sinónimo es be, que comparte raíz con bia («pantano») y bea («huevo»).

La historia de la Creación está repleta de juegos de palabras. Ya hemos visto el doble y el triple significado de Adán-adama-adamtu-dam. El epíteto para la Diosa Madre, NIN.TI, que significa tanto «dama de la vida» como «dama de la costilla». ¿Porqué no, entonces, bo-bia-bea («arcilla-barro-huevo») como un juego de palabras para el óvulo femenino?

El óvulo de una hembra de Horno erectus, fertilizado con los genes de un dios, se implantó posteriormente en el útero de la esposa de Ea; y, después de obtenido el «modelo», se implantaron duplicados de esto en los úteros de las diosas del nacimiento, para someterse al proceso de embarazo y parto.

El Sabio y erudito,
a dos veces siete diosas del nacimiento había reunido;
siete engendraron varones,
siete engendraron hembras.
La Diosa del Nacimiento engendró
el Viento del Aliento de Vida.
En pares fueron completados,
en pares fueron completados en presencia de ella.
Las criaturas eran Personas-
Criaturas de la Diosa Madre.

El Homo sapiens había sido creado.

Las leyendas y los mitos antiguos, la información bíblica y la ciencia moderna también son compatibles en un aspecto más. Al igual que los descubrimientos de los antropólogos modernos -de que el Hombre evolucionó y emergió en el sudeste de África-, los textos mesopotámicos sugieren que la creación del Hombre tuvo lugar en el Apsu- en el Mundo Inferior, donde se encontraba el País de las Minas. Junto con Adapa, el «modelo» del Hombre, algunos textos mencionan a la «sagrada Amama, la mujer de la Tierra», cuya morada estaba en el Apsu.

En el texto de «La Creación del Hombre», Enki le da las siguientes instrucciones a la Diosa Madre: «Mezcla a un corazón la arcilla del Fundamento de la Tierra, justo por encima del Abzu». En un himno a las creaciones de Ea, que «el Apsu modeló como su morada», se dice:

El divino Ea en el Apsu
tomó un pellizco de arcilla,
creó a Kulla para restaurar los templos.

El himno prosigue haciendo una relación de los especialistas en la construcción, así como de los encargados de «los abundantes productos de la montaña y el mar» que fueron creados por Ea -todos, se infiere, a partir de trozos de «arcilla» pellizcadas en el Abzu- el País de las Minas, en el Mundo Inferior.

Los textos dejan suficientemente claro que, aunque Ea construyó una casa de ladrillo junto al agua en Eridú, en el Abzu construyó una casa adornada con plata y piedras preciosas. Fue allí donde su criatura, el Hombre, tuvo su origen:

El Señor del AB.ZU, el rey Enki...
construyó su casa de plata y lapislázuli;
de plata y lapislázuli, como luz centelleante,
el Padre forjó convenientemente en el AB.ZU.
Las Criaturas de semblante brillante,
surgiendo del AB.ZU,
puso en pie por todas partes el Señor Nudimmud.

Uno puede llegar a la conclusión, a partir de los distintos textos, de que la creación del Hombre provocó una escisión entre los dioses. Parece que, al menos al principio, los nuevos Trabajadores Primitivos se restringieron al País de las Minas. Como consecuencia de ello, a los anunnaki que estaban trabajando duramente en la misma Sumer se les negaron los beneficios de la nueva mano de obra. Un desconcertante texto al que estudiosos llaman «El Mito de la Piqueta» es, de hecho, la crónica de los acontecimientos por los cuales los anunnaki que estaban en Sumer bajo el mando de Enlil consiguieron su justa parte de Gente de Cabeza Negra.

Intentando restablecer «el orden normal», Enlil tomó una decisión extrema: la de cortar los contactos entre el «Cielo» (el Duodécimo Planeta o las naves espaciales) y la Tierra, y lanzó una acción drástica contra el lugar «donde la carne brotaba».

El Señor,
lo que es apropiado hizo que sucediera.
El Señor Enlil,
cuyas decisiones eran inalterables,
verdaderamente se apresuró a separar el Cielo de la Tierra
para que los Creados pudieran salir;
verdaderamente se apresuró a separar la Tierra del Cielo.
En el «Enlace Cielo-Tierra» hizo un corte,
para que los Creados pudieran subir
desde el Lugar-Donde-Carne-Brotaba.

Contra el «País de la Piqueta y la Cesta», Enlil forjó un arma maravillosa llamada AL.A.NI («hacha que genera poder»). Esta arma tenía un «diente» que, «como un buey de un solo cuerno», podía atacar y destruir grandes murallas. Según las descripciones, debió ser una especie de taladradora gigante, montada sobre una especie de bulldózer, que aplastaba todo lo que se le ponía por delante:

La casa que se rebela contra el Señor,
la casa que no se somete al Señor,
el AL.A.NI la hace someterse al Señor.
Del mal..., las cabezas de sus plantas aplasta;
arranca hasta la raíz, rompe hasta la cúspide.

Armando su artefacto con un «rasgador de tierra», Enlil lanzó su ataque:

El Señor hizo sacar el AL.A.NI, le dio sus órdenes.
Puso el Rasgador de Tierra como corona en la cabeza,
y lo metió en el Lugar-Donde-Carne-Brotaba.
En el agujero estaba la cabeza de un hombre;
desde el suelo, la gente se abría paso hacia Enlil.

Él miró a sus Cabezas Negras con aspecto resuelto.

Agradecidos, los anunnaki hicieron sus solicitudes ante la llegada de los Trabajadores Primitivos y no perdieron tiempo en ponerlos a trabajar:

Los Anunnaki subieron hacia él,
levantaron las manos recibéndolo,
aplacaron el corazón de Enlil con oraciones.
Cabezas Negras le pedían.
A las personas de Cabeza Negra,
les hicieron coger la piqueta.

Del mismo modo, el Libro del Génesis transmite la información de que «el Adán» fue creado en algún lugar al oeste de Mesopotamia para, después, ser llevado al este, a Mesopotamia, para trabajar en el jardín del Edén:

Y la Deidad Yahveh
plantó un huerto en Edén, en el este...
y tomó al Adán
y lo puso en el Jardín del Edén
para que lo trabajara y lo cuidara.

[Regresar](#)

13 - THE AIM OF ALL MEAT

The insistent belief of the Man that there was an Age Golden in his prehistory not can base on human memories, because the event had taken place too much time ago and the Man was too primitive like conserving any information for future generations. If the Humanity retained of some way a subconscious sensation of to have lived in those early days in an era of tranquillity and happiness must, simply, a_ that the Man did not know anything better. Also it must to that los_ stories of that was did not tell to the Humanity the men them who preceded to them, but such nefilim.

The only complete story of the events that happened to him to the Man after their transfer to the Dwelling of the Gods in Mesopotamia is the Biblical story of Adam and Eva in the Garden of the Edén:

And the Yahveh Deity planted an orchard
in Edén, the east;
there and it put the Adam
to which it had created.
And the Yahveh Deity
it let grow of the ground
all tree that is pleasant at sight
and good to eat;
And the Tree of the Life was in the orchard
and the Tree of the Knowledge of the good and badly...
And the Yahveh Deity took Adam
and it put it in the Garden of the Edén
so that it worked it and it took care of it.
And the Yahveh Deity
it commanded to the Adam, saying:
"Of any tree of the orchard you will eat;
but of the Tree of the Knowledge of the good and badly
you will not eat of him;
then as of the day in which commas
without a doubt you will die".

Although it was possible to be had two vital fruits, the terrestrial ones had prohibited to take the fruit from the Tree of the Knowledge. Until that moment, to the Deity it did not seem to worry to him that the Man could prove the Fruit of the Life. Nevertheless, the Man could not respect a so simple prohibition at least, and happened the tragedy.

The idyllic image did not take in taking step to dramatic events, that the Biblical scholars and the theologians call the Fall of the Man. It is a story of disobeyed divine mandates, divine lies, astute (although truthful) a Serpent, of the punishment and exile.

Appearing it is not known from where, the Serpent defied the solemn warnings of God:

And the Serpent... said to the woman:

“ Really the Deity has said to you
 “You do not eat of any tree of the orchard””
 And the woman said to him to the Serpent:
 “Of the fruits of the trees of the orchard
 we can eat;
 it is of the fruit of the tree that there is
 in half of the orchard that the Deity has said:
 ‘You will not eat of him, nor you will touch it,
 it is not that you die’”.
 And the Serpent said to him to the woman:
 “None, without a doubt you will not die;
 it is that the Deity knows well
 that the day that you will eat
 the eyes will be opened to you
 and you would be like the Deity
 connoisseurs of the good and badly”.
 And the woman saw that the tree was good to eat
 and that was tempting to contemplate;
 and the tree was desirable to obtain wisdom;
 and it took from his fruit and it ate,
 and he also gave his pair, and it ate.
 And the eyes of both were opened,
 and they knew that they were naked;
 and they sewed fig tree leaves,
 and taparrabos became.

Reading and rereading concise, although the precise one, story, one it cannot avoid to ask itself of what this subject went all. In spite of the prohibition, under death threat, to at least touch the Fruit of the Knowledge, both terrestrial they are persuaded to take the step and to eat what it would allow them “to know” like the Deity. And, nevertheless, everything what happened was that, suddenly, they occurred to account of that were naked.

In fact, the nakedness state is an important aspect in all this incident. The Biblical story of Adam and Eva in the Garden of the Edén begins with the affirmation: “And both were naked, the Adam and his companion, and they were not ashamed”. We must include/understand that both were in a stage of the inferior human development to the one of human beings totally developed: not only they were naked, but that were not conscious of the implications of such nakedness.

A later examination of the Biblical story suggests the subject treated here is the one of the acquisition of the Man of some sexual feat. The “knowledge” that prevented the Man him was not some type of scientific information, but something related to masculine and feminine sex; then, as soon as the Man and his companion acquired the “knowledge”, “they knew that they were naked” and the genital organs were covered.

What appears next in the Biblical narration confirms the connection between the nakedness and the lack of knowledge, because the Deity is not delayed anything in associating a thing with another one:

And they heard the sound of the Yahveh Deity
 walking in the orchard with the breeze of the day,
 and the Adam and his companion hid
 of the Yahveh Deity between the trees of the orchard.
 And the Yahveh Deity called to the Adam
 and it said: “ Where you are”.
 And it responded:
 “Your sound I heard in the orchard
 and I was scared, because I am naked;

and I hid".
 And He said:
 " Who has said to you that you are naked?
 Perhaps you have eaten of the tree
 of that I sent to you that you did not eat".

Admitting the truth, the Primitive Worker threw the fault to his companion, who, as well, blamed the Serpent. Enormously angered, the Deity cursed to the Serpent and both terrestrial. Later - surprising "the Yahveh Deity made for Adam and his woman articles of skins, and it dressed them".

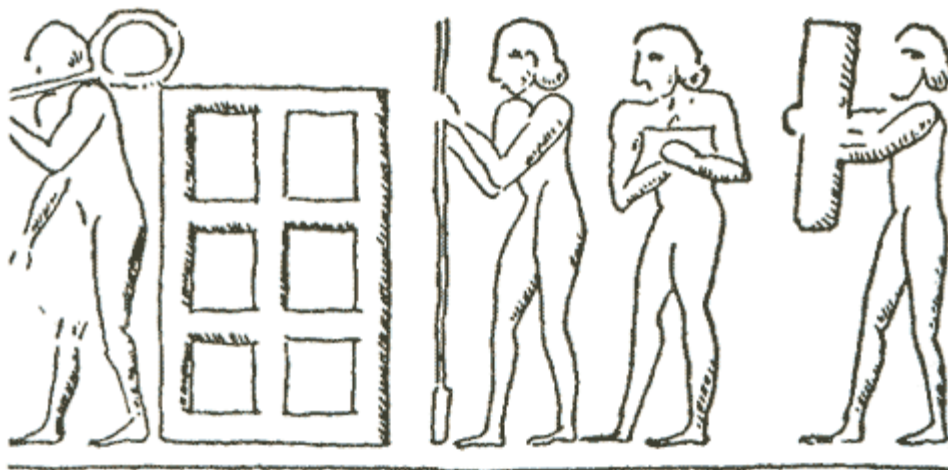
It is not possible to be supposed, with a minimum of seriousness, that the intention of all the incident - that took to the expulsion of terrestrial ones of the Garden of the Edén- was to explain of a dramatic form how the Man finished getting dressed. To put clothes was not more than an external manifestation of the new "knowledge". The acquisition of such "knowledge", and the attempts of the Deity to prevail to the Man of him, are the central subjects of the events.

Although has still not been any homologous mesopotámico of the Biblical story, little doubt can have that the story, like all the Biblical material relative to the Creation and the prehistory of the Man, had an origin sumerio. We have the location: the Dwelling of the Gods in Mesopotamia. We have the revealing game of words in the name of goes (<<ella of life", "she of rib"). And we have two important trees, the Tree of the Knowledge and the Tree of the Life, like in the dwelling of Anu.

The words of the Deity even reflect an origin sumerio, because the unique Deity Hebrew becomes to slide in the plural one, going to divine colleagues who do not appear in the Bible, but in sumerios texts:

Then it said the Yahveh Deity:
 "I have here, the Adam has come to be like one of us,
 to know the good badly and.
 And now, could not extend the hand
 and to also take part from the Tree of the Life,
 and to eat, and to live for always".
 And the Yahveh Deity expelled the Adam
 of the orchard of the Edén.

As sumerias can be seen in many primitive representations, were a time in which the Man, like Primitive Worker, it served his leather Gods. He was naked, as much if it served to the Gods his food and its drink, as if it worked in the fields or workings of construction. (Fig 154,155)



The clear implication is that estatus of the Man in relation to the Gods was not very different from the one of the domestic animals. The Gods had not done more than to improve an existing animal to satisfy their necessities. Perhaps the lack of "knowledge" would not mean that, naked like an animal, just created to be it was dedicated to sex like, or with, the animals? Some primitive representations indicate that this one could be the case. ([Fig 156](#))



Sumerian texts as "the Epic of Gilgamesh" suggests the behavior in the sexual relation were what the Man-savage and the Man-human marked to the distinction between. When the town of Uruk wanted to civilize the Enkidu savage - "the Barbarian of the depths of the steppes" - took control of the services of a "girl of pleasing" and they sent it so that it was with Enkidu in the water hole in which it used to establish friendship with other animals, to offer his "maturity there to him".

The text gives to understand that the crucial point of the process of "civilization" of Enkidu was the one that the animals with which there were established friendship rejected him to him. The town of Uruk said to him to the girl who the important thing was that it did not let invite it to that "work of woman" until "the wild beasts that grew in their steppe rejected it". The prerequisite to consider that Enkidu had become human was that it left the sodomía.

The girl released her beasts, undressed the bust,
and it took possession from the maturity of her...
It invited to the savage to a work of woman.

Apparently, the stratagem worked. After six days and seven nights, "after it filled of the enchantments of her", one remembered of his old companions games.

One became towards his wild beasts; but,
when seeing it, gacelas fled.
The wild beasts of the steppe
they moved away of his body.

The affirmation is explicit. Human the sexual relation caused a so deep change in Enkidu that the animals with which it had friendship "moved away of their body". Not only they fled, but that also avoided the physical contact with him.

Astonished, Enkidu remained immovable during awhile, "because their wild animals had gone away". But it did not lament the change, then, as it explains the old text:

Now it had vision, one more a ampler understanding...
Prostituta says to him to him, to Enkidu:
"You have knowledge, Enkidu;
you have become like a God".

The words in this mesopotámico text are almost identical to those of the Biblical story of Adam and Eva. As it had predicted the Serpent, when eating of the Tree of the Knowledge, they had become - in sexual matter "like the Deity - expert of the good and badly".

If this only means that the Man had gotten to recognize that to have sexual relations with animals was

uncivilized or bad, so that Adam and Eva were punished to leave the sodomía? The Old Testament is filled with admonitions against the sodomía, and is inconceivable that the learning of a virtue could cause the divine rage.

The “knowledge” that the Man obtained against desires of the Deity - or of one of the deities must have been of one more a deeper nature. He was something good for the Man, but something that their creators did not wish that he had.

We have read at great length between lines the curse against Eva to catch the meaning of the event:

And to the woman it said to him:
 “I will multiply your sufferings enormously
 by your pregnancy.
 Suffering you will have the children,
 but for your companion it will be your desire”...
 And the Adam called to his woman “Eva”,
 then she was the mother of all the living ones.

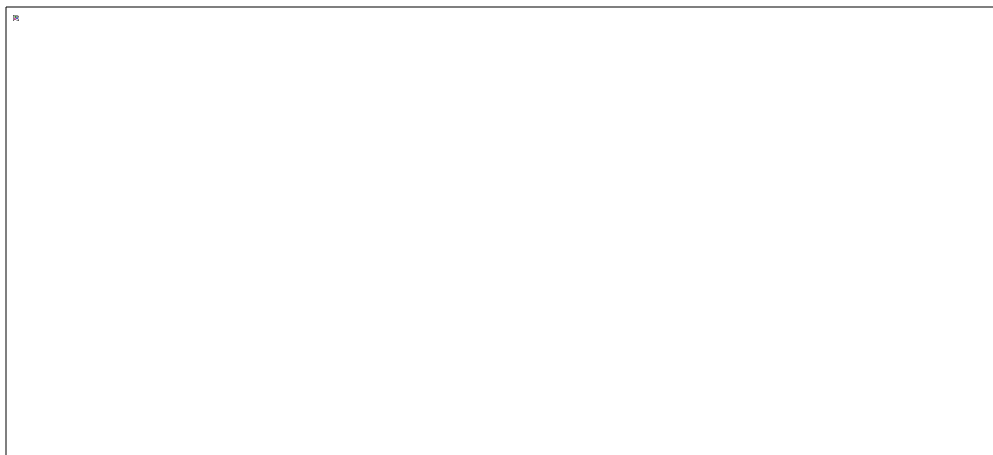
This one is, certainly, the transcendental event that us. it transmits in the Biblical story; while Adam and Eva lacked “knowledge”, they lived in the Garden of the Edén without descendants. When obtaining the “knowledge”, Eva obtained to the capacity (and the pain to remain pregnant and to have children. Single after the pair had acquired east “knowledge”, “Adam knew Eva, his woman, and she conceived and gave light to Caín”.

Throughout all the Old Testament, the term “to know” is used to mean the sexual relation, normally between a man and his wife, in order to have children. The story of Adam and Eva in the Garden of the Edén is the history of a crucial step in the development of the Man: the acquisition of the capacity to procreate.

It would not have to surprise to us that the first representatives of the Homo sapiens were not able to reproduce. It was as outside the method which they used nefilim to instill his genetic material in the biological structure of the homínidos ones that they selected for this objective, the new being would not stop being a hybrid, a crossing between two species that, although become related, were different. Like muía (a crossing of mare and ass), the hybrid mammals are sterile. Through the artificial insemination and, even, of falsified methods more of biological engineering, we can produce antas mules as we wish, even without the sexual relation between ass and mare; but no mule can procreate and generate another mule.

Will not be that, at the outset, nefilim was simply dedicated to produce “human mules” to satisfy their requirements?

In mountains of the south of Elam, was a carved rock on which there is a scene that wakes up the curiosity to us. In her, there is a seated deity that maintains matraz “of laboratory” of which a familiar representation of Enki flows a liquid -. Next to him, there is a Great Goddess also seated, position that it indicates that one is one more a collaborator than of a wife; it could not be other than Ninti, the Goddess Mother or Goddess of the Birth. Both are flanked by smaller goddesses - a reminiscencia of the goddesses of the birth of the stories of the Creation. In front of these creators of the Man there are rows and rows human beings, whose more remarkable characteristic is than all of them seem equal - like facts in a same mold. (Fig 157)



A story sumerio attracts, once again, our attention. It is the imperfect story of the males and females that generated in their Enki beginnings and the Goddess Mother, beings who or did not have sex or were sexually incompletos. Will be remembering this text first stage of the existence of the hybrid Man, a being to image and similarity of the Gods, but sexually incomplete, devoid of "knowledge"?

After Enki ingeniara to become a "model perfect" - Adapa/Adam, in sumerios texts describes techniques of "production in mass": the ovum implantation genetically treated in a "production in line" of goddesses of the birth, knowing beforehand that half would generate men and other half females. This not only is speaking of the technique by which the hybrid Man "was manufactured"; also it implies perhaps that the Man did not procreate by itself.

It has been discovered recently that the incapacity of the hybrids to procreate comes from a deficit in the reproductive cells. Although all the cells contain only one series of hereditary chromosomes, the Man and other mammals can reproduce because they have two series of chromosomes in his sexual cells (the masculine sperm and the feminine ovum). But the hybrids lack this unique characteristic. At the present time, tests in genetic engineering are being made to provide to the hybrids one double series of chromosomes in their reproductive cells, with the purpose of making them "sexually normal".

Was that what the God whose epíteto era "the Serpent" did with the Humanity?

The Biblical Serpent was not, of course, a humble and literal serpent, because it could talk with Eva, knew the truth about the subject of the "knowledge" and must have the sufficient category like not vacillating leaving by mentiroso the deity. Let us remember that, in all the traditions of the antiquity, the deity head fought with an opposing Serpent - a story whose roots go back, doubtlessly, to the sumerios Gods.

The Biblical story reveals many tracks of its origin sumerio, included the presence of other deities: "The Adam has become like one of us". The possibility that the Biblical antagonists - the Deity and the Serpent are Enlil and Enki feels like to us absolutely possible.

Since we have discovered, its antagonism is originated at the moment of the transference of the Earth control to Enlil, although Enki had been the true pioneer. While Enlil was in the comfortable Control center of the Mission of Nippur, Enki was sent to organize the mining operations of the Inferior World. The riot of anunnaki was directed against Enlil and its son, Ninurta; the God that spoke in favor of the rioters was Enki. Also the one was Enki that it suggested, and carried out, the creation of the Primitive Workers; Enlil had to use the force to obtain some of these wonderful creatures. As the sumerios texts are taking note from the course of the human events, Enki emerges, as a rule, like the protagonist of the Humanity, whereas Enlil is the one that imposes discipline to him to the new beings, when it does not become his clear antagonist. The paper of a deity that wishes to maintain the new human beings sexually repressed, and the one of a deity who wish and are able to offer to the Humanity the fruit to him of the "knowledge", fit to them perfectly to Enlil and Enki respectively.

Once again, games of the sumerios and Biblical words come in our aid. The Biblical word for "Serpent" is nahash. But this word comes from the root NHSH, that means "to decipher, to discover"; so that nahash also could mean "the one that can decipher, the one that discovers things", a epíteto corresponding to Enki, the scientific head, the God of the Knowledge of nefilim.

Drawing up parallelisms between the mesopotámico story of Adapa (that obtained the "knowledge", but it failed in obtaining the eternal life) and the destiny of Adam, **S. Langdon** (*Semitic Mythology*) reproduced an image discovered in Mesopotamia that trasluce strongly the Biblical story: a serpent enroscada in a tree, indicating its fruit. The celestial symbols are significant: in the stop it is the Planet of Cruce, that it symbolizes to Anu; near the serpent this the flood of the Moon, that it symbolizes to Enki. (Fig 158)



More excellent for our discoveries it is the fact that, in mesopotámicos texts, the God that finally granted "knowledge" to Adapa was not another one more than Enki:

A considerable understanding perfected for him...
 The wisdom [had given] him...
 To him it had given Knowledge him;
 The Eternal Life had not occurred it.

An illustrated history exists, recorded in a cylindrical seal found in Mari, that it is very possible that it represents one old mesopotámica version of the story of the Génesis. The engraving shows a great God seated in a high land that emerges from waters - an obvious representation of Enki. Serpents that throw spurts of water leave both sides of the "throne".

Flanking to this central figure, there are two Gods with tree aspect. The one of right, which it has branches that finish with penis form, maintains an earthen bowl where, presumably, is the Fruit of the Life. The one of the left, whose branches finish in vagina form, offers loaded branches of fruit, representing the Tree of the "Knowledge" - the gift of the procreation given by the God.

Next to this figure, standing up, there is another Great God; let us think that one is Enlil. Its annoyance

with Enki is obvious. (Fig 159)



We will never know what caused east “conflict in the Garden of the Edén”. But, they were as they were the reasons for Enki, was able to perfect the Primitive Worker and to create to the Homo sapiens, that, from then, would have its own descendants.

After the Man acquired the “knowledge”, the Old Testament lets talk about to him like “the Adam”, and takes to the subject, Adam, a concrete person, like the first patriarch of the line of the town of which takes care the Bible. But this majority of age of the Humanity also marked to a schism between God and the Man.

The separation of ways, where the Man no longer was a dumb servant of the Gods, but a person who took care of itself of itself, is not attributed in Libro of the Génesis to a decision of the same Man, but to the imposition of a punishment on the part of the Deity: so that the terrestrial one is not able to escape of mortality, it will be expelled to him from the Garden of the Edén. According to these sources, the independent existence of the Man did not begin in the south of Mesopotamia, where nefilim had established their cities and orchards, but in the east, in Montes Zagros: “And it expelled the Adam and it made him live to the east of the Garden of the Edén”.

Therefore, once again, the Biblical information is reconciled to the scientific discoveries: the human culture began in the mountainous zones that border the mesopotámica plain. What pity that the Biblical narration is so brief, because it deals with which was the first civilized life of the Earth Man!

Thrown of the Dwelling of the Gods, the condemned to a life mortal, but able to procreate, the Man dedicated itself indeed to that. The first Adam of whose generations the Old Testament takes care “knew” his woman Eva, and had a son, Caín, that worked the Earth. Later, Eva had Abel, who was shepherd. Insinuating to the homosexualidad like cause, the Bible says that “Caín rose against its brother Abel and it killed it”.

Fearing for its life, the Deity signaled protective to him to Caín and it ordered to him that it went more towards the east. At the outset, it took a nomadic life until, finally, one settled down in “the Country of the Emigration, enough to the east of Edén”. There it had a son to whom Henoc called (“inauguration”), “and constructed a city, and it put by name to the city the name to him of his son”. Henoc, as well, had children, grandsons and greats-grandchild. In the sixth generation after Caín, Lámek was born; to his three children it is considered them in the Bible like the carriers of the civilization: Yabal “was the father of whom they live in stores and they raise cattle”; Yubal “was the father of whom they touch to the lira and the ARPA”; Túbal Caín was the first blacksmith.

Pero Lámek, like his Caín ancestor, also was itself involved in the murder - this time of a man and a boy. It is possible to be affirmed surely that the victims were not humble strangers, because Libro of the Génesis gives returns him to the incident and it considers a crucial point in the lineage of Adam. The Bible says that Lámek called to its two spouses, mothers of its three children, and it confessed the double murder to them, saying: “If Caín is seven times taken revenge, Lámek will be seventy and seven

times". It would be necessary to accept that this little included/understood affirmation it had to do with the succession; Lámek seems to admit before its spouses who the hope of which the curse of Caín will be redeemed with the seventh generation (the generation of its children) has remained in anything. Now, a new curse, a much more lasting curse, has been dominated to him the house of Lámek.

In order to confirm that the event had to do with the line of succession, the following versicles inform to us into the immediate establishment of a new lineage, of a pure lineage:

And Adam knew his woman again
and it gave to light a son
and "foundation" put by Seth name [to him],
then the Deity has founded for me
another seed instead of Abel, to whom Caín killed.

From here, the Old Testament loses all the interest in corrupted Ja line of Caín and Lámek. The story in course of the human events pays attention, from then, in the lineage of Adam through its son Seth and the first-born of Seth, Enós, whose name has acquired in Hebrew the generic connotation of "being human". "He was then", says the Génesis to us, "when it was begun to invoke the name of the Deity".

This enigmatic affirmation has disturbed to the Biblical scholars and the theologians throughout the centuries. It comes often by a chapter in which the genealogy of Adam through Seth and Enós throughout ten generations occurs and finalizing with Noah, the hero of Diluvio.

The sumerios texts, that describe the primitive times, when the Gods were single in Sumer, describe with equal precision the life of the humans in Sumer in a later time, but before Diluvio. The story sumerio (the original one) of Diluvio has by "Noah" a "Man of Shuruppak", the seventh city founded by nefilim when they arrived at the Earth.

Therefore, at some time, to the human beings - exiled of the Edén- it was allowed them to return to Mesopotamia to live next to the Gods, to serve to them and to adore to them. According to we interpreted the Biblical affirmation, this had to happen in the days of Enós. It had of being then when the Gods allowed the Humanity to return to Mesopotamia, to serve the Gods "and to invoke the name of the deity".

Longing for to enter the following épico event of the human saga, Diluvio, Libro of the Génesis gives little information us, aside from the names, of the patriarchs who followed Enós. But the meaning of the name of each patriarch can give some spying us of the events that took place during the time which they lived.

The son of Enós, through as continued the pure lineage, was Cainán ("small Caín"); some students translate the name by "blacksmith of the metal". The son of Cainán was Mahalalel ("the one that God praises"). This one was followed by Jared ("the one that descended"); his son was Henoc ("the consecrated one"), that at the age of 365 years took the Deity to it. But three hundred years before, at the age of 65 years, Henoc had a called son Methuselah; many experts, following **Letitia D. Jeffreys** (*Ancient Hebrew Names: Their Historical Significance and! Estimate*), translate Methuselah like "man of the projectile", "of the missile".

The son of Methuselah was called Lámek, that means "the one that was humiliated". And Lámek generated Noah ("breathing"), saying:

"Which this one consoles to us of our work and of the suffering of our hands because of the Earth that cursed the deity".

It seems to be that the Humanity was happening through great deprivations when Noah was born. The eagerness and the duro work did not take nowhere, because the Earth, that it had to feed to them, was damn. The scene of Diluvio was mounted - the transcendental event that was going to erase of the Earth face not only to the human race but to all the life in the Earth and skies.

And the Deity saw that the badness of the Man

he was great in the Earth,
 and that all desire that devised its heart
 he was only bad, every day.
 And the Deity regreted to have made the Man
 on the Earth, and Its heart grieved.
 And the Deity said:
 "I will exterminate to the terrestrial one that I have created
 of the Earth face".

They are, these, serious accusations, presented/displayed like justification for drastic measures that they had to take to the "aim of all meat". But they lack specificity, and neither studios nor theologians find satisfactory answers with respect to the sins or "violations" that could have displeased so much to the Deity.

The insistent use of the term meat, as much in accusatory versicles as in the proclamations of the judgment, suggests, of course, that the corruptions and the violations had to do with the meat. The Divinity was caused sorrow by badly "the desire that the Man devised". It seems to be that the Man had discovered sex, and he had become a sexual maníaco.

But it is difficult to accept that the Divinity decided to sweep the Humanity of the Earth face, simply, because the men did too much the love with their spouses. The mesopotámicos texts speak freely eloquently and of sex and the sexual act between the Gods.

There are texts in which one describes to the tender love between the Gods and his consortes, the illicit love between one doncella and its lover, or the violent love (like when Enlil violated to Ninlil). In very many texts it is spoken of the sexual act and the sexual relation between the Gods, with his consortes officials or concubines nonofficials, their sisters, their daughters and, even, their granddaughters (to make the love with these last ones was the favorite pastime of Enki). The Gods hardly would have become against the Humanity to behave as they themselves behaved.

It gives the impression us that the moving body of the Deity was not merely a question of human moral. Most of the misfortune came caused because the corruption was spreading between such Gods. Sight under this light, the meaning of amazing initial versicles of chapter 6 of the Génesis would be clear:

And it happened,
 when the terrestrial ones began to grow in number
 on the Earth face,
 and daughters were born to them,
 that the children of the Gods
 they saw that the daughters of terrestrial ones
 they were compatible;
 and they took for himself
 by spouses to whom they chose.

These versicles make clear that, when the children of the Gods began to be related sexually to the descendants of terrestrial ones, it was when the Deity shout: "Basta"

And the Deity said:

"My spirit will not protect to the Man for always;
 after becoming lost, it is not more than meat".

This phrase has been an enigma during millenia. But, read to the light of our conclusions, referring to the genetic manipulation that started up the creation of the Man, these versicles bring a message for our own scientists. The "spirit" of the Gods - its genetic improvement of the Humanity was beginning to deteriorate itself. The Humanity "had become lost", returning to be, in this way, "nothing else that meat" - more near its origins animals, simios.

Now we can include/understand the emphasis that puts the Old Testament in the distinction between Noah, "pure a right man... in its genealogies", and "all Earth that was corrupt". When marrying with men and women of decreasing genetic purity, the Gods were also falling in the deterioration. When indicating that only Noah continued being genetically pure, the Biblical story justifies the contradiction of the Deity: after deciding to erase all life of the Earth face, it decided to save from Noah and his descendants, and to "all pure animal", and other beasts and birds, "so that the simiente of all the Earth face survives".

The plan of the Divinity to frustrate its own initial objective consisted of warning Noah of the arrival of the catastrophe, and directing to him in the construction of a coffer that people carried and to the creatures who were to save. The news occurred to Noah seven days before him and, of some way, it grasped to construct them the coffer and to waterproof it, to gather all the creatures and to raise them on board, along with his family, and to supply the coffer in the predicted time. "And it happened, after seven days, that the waters of Diluvio came on the Earth". What happened describes better the Bible with its own words:

That day,
 all the sources of the great abyss burst,
 and the floodgates of skies were opened...
 And Diluvio was forty days on the Earth,
 and the waters grew and raised the coffer,
 and one rose over the Earth.
 And the waters became more forts
 and they grew enormously on the Earth,
 and the coffer floated on waters.
 And the waters were made strong excessively on
 the high earth and all mountains were covered,
 those that is under all skies:
 fifteen elbows over them reigned the water,
 and the mountains were covered.
 And all meat perished...
 from the man to the cattles and the reptantes things
 and the birds of the sky
 they were Earth sweepings;
 and only it was left Noah,
 and those that were with him in the coffer.

The waters reigned on the Earth 150 days when the Divinity...

it made pass a wind over the Earth,
 and the waters calmed.
 And the sources of the abyss were closed,
 like the floodgates of skies;
 and the rain of the sky stopped.
 And the waters began to back down on the Earth,
 yendo y viniendo.
 Y después de ciento cincuenta días,
 las aguas habían menguado;
 y el arca descansaba sobre los Montes de Ararat.

Según la versión bíblica, la ordalía de la Humanidad comenzó «en el año seiscientos de la vida de Noé, en el segundo mes, en el decimoséptimo día del mes». El arca descansó sobre los Montes de Ararat «en el séptimo mes, en el decimoséptimo día del mes». El aumento de las aguas y su gradual «retroceso» -lo suficiente como para que el descenso de nivel permitiera que el arca se posara sobre los picos de Ararat- llevó, por tanto, cinco meses enteros. Después, «las aguas siguieron bajando, hasta que los picos de las montañas» -y no sólo los altísimos Ararats- «pudieron verse en el undécimo día del décimo mes», casi tres meses después.

Noé esperó otros cuarenta días. Después, soltó un cuervo y una paloma «para ver si las aguas habían

menguado de la superficie terrestre». En el tercer intento, la paloma volvió con una rama de olivo en la boca, indicando que las aguas habían retrocedido lo suficiente como para que se pudieran ver las copas de los árboles. Pocos días después, Noé soltó a la paloma una vez más, «pero ya no volvió». El Diluvio había terminado.

Y Noé retiró la cubierta del Arca
y miró, y he aquí:
la superficie del suelo estaba seca.

«En el segundo mes, en el vigésimo séptimo día del mes, quedó seca la tierra». Noé tenía 601 años. La ordalía había durado un año y diez días.

Después, Noé y todos los que estaban con él en el arca salieron. Y Noé construyó un altar y ofreció holocaustos a la Deidad.

Y la Deidad aspiró el tentador aroma
y dijo en su corazón:
«Nunca más maldeciré a la tierra seca
por causa del terrestre;
pues el deseo de su corazón es malo desde su juventud».

El «final feliz» es un cúmulo de contradicciones, al igual que la misma historia del Diluvio. Comienza con una larga acusación a la Humanidad por distintas abominaciones, entre las que habría que incluir la corrupción de la pureza de los jóvenes dioses. Se llega a la trascendente decisión de exterminar toda carne y parece plenamente justificada. Después, la misma Deidad se apresura en no más de siete días para asegurarse de que la semilla de la Humanidad y otras criaturas no perecerán. Y, luego, cuando el trauma ha terminado, la Deidad se apacigua con el aroma de la carne asada y, olvidando su determinación original de poner fin a la Humanidad, deja de lado todo el asunto con una excusa, culpando a los malos deseos del Hombre en su juventud.

Estas fastidiosas dudas acerca de la veracidad de la historia se disuelven, no obstante, cuando nos damos cuenta de que el relato bíblico es una versión reducida del relato original sumerio. Como en otros casos, la Biblia monoteísta ha comprimido en una sola Deidad los papeles representados por varios dioses que no siempre estaban de acuerdo.

La historia bíblica del Diluvio estuvo aislada hasta que se hicieron los descubrimientos arqueológicos de la civilización mesopotámica y se pudieron descifrar los textos de la literatura acadio y sumeria. Hasta ese momento, sólo se había visto refrendada por primitivas leyendas dispersas por todo el mundo. El descubrimiento de «La Epopeya de Gilgamesh» le dio al Diluvio del Génesis una compañía más antigua y venerable, fortalecida más tarde con otros descubrimientos de textos y fragmentos, aun más antiguos, pertenecientes a la versión original sumeria.

El héroe del Diluvio mesopotámico era Ziusudra, en sumerio (Utnapistim en acadio), que, después del Diluvio, fue llevado a la Morada Celeste de los Dioses para vivir allí felizmente para siempre. Cuando, en su búsqueda de la inmortalidad, Gilgamesh llegó por fin al lugar, pidió consejo a Utnapistim sobre el tema de la vida y la muerte. Y Utnapistim le desveló a Gilgamesh -y, a través de él, a toda la Humanidad postdiluviana- el secreto de su supervivencia, «una materia oculta, un secreto de los dioses» -la verdadera historia (se podría decir) de la Gran Inundación.

El secreto revelado por Utnapistim fue que, antes de la acometida del Diluvio, los dioses tuvieron una asamblea y votaron sobre la destrucción de la Humanidad. El voto y la decisión se mantuvieron en secreto, pero Enki buscó a Utnapistim, el soberano de Shuruppak, para informarle de la inminente calamidad. De forma clandestina, Enki le habló a Utnapistim desde detrás de un biombo de junco. Al principio, sus revelaciones fueron crípticas. Después, su advertencia y su consejo se especificaron con claridad:

Hombre de Shuruppak, hijo de Ubar-Tutu:
¡Echa abajo la casa, construye un barco!

¡Renuncia a las posesiones, salva tu vida!
 ¡Abjura de tus pertenencias, salva tu alma!
 Lleva a bordo la simiente de todas las cosas vivas;
 el barco que has de construir-
 sus dimensiones se habrán de medir.

El paralelismo con la historia bíblica es obvio: un Diluvio está a punto de llegar; a un Hombre se le advierte; tiene que salvarse construyendo un barco especial; ha de llevar con él y salvar «la simiente de todas las cosas vivas». Sin embargo, la versión babilónica es más plausible. La decisión de destruir y el esfuerzo por salvar no son los actos contradictorios de una misma y única Divinidad, sino los actos de diferentes deidades. Además, la decisión de advertir y salvar la semilla del Hombre es el desafiante acto de un dios (Enki), que actúa en secreto y en contra de la decisión conjunta de los otros Grandes Dioses.

Por qué se arriesgó Enki a desafiar al resto de dioses? ¿Fue él el único implicado en la conservación de sus «asombrosas obras de arte», o habría que encuadrar su acto en el marco de la creciente rivalidad y enemistad entre él y su hermano mayor Enlil?

La existencia de un conflicto de este tipo entre ambos hermanos destaca en la historia del Diluvio.

Utnapistim le hizo a Enki la pregunta obvia: ¿Cómo iba él, Utnapistim, a explicar al resto de ciudadanos de Shuruppak la construcción de una embarcación tan extraña y el abandono de todas sus posesiones? Enki le aconsejó:

Así les debes hablar a ellos:
 «He sabido que Enlil me es hostil,
 de manera que ya no puedo residir en vuestra ciudad,
 ni poner mis pies en territorio de Enlil.
 Por tanto, al Apsu bajaré,
 para morar con mi Señor Ea».

Así pues, la excusa fue que, como seguidor de Enki, Utnapistim no podía seguir viviendo en Mesopotamia, y que estaba construyendo un barco con el que pretendía ir hasta el Mundo Inferior (el sur de África, según nuestros descubrimientos) para vivir allí con su Señor, Ea/Enki. Los versos que vienen a continuación sugieren que la zona estaba padeciendo una sequía o una hambruna; Utnapistim (siguiendo el consejo de Enki) fue a asegurar a los residentes de la ciudad que, si Enlil le veía partir, «la tierra se volverá a llenar de ricas cosechas». Esta excusa tenía sentido para los otros habitantes de la ciudad.

Así engañada, la gente de la ciudad no hizo preguntas, sino que hasta llegó a echar una mano en la construcción del arca. Matando y sirviéndoles bueyes y ovejas «todos los días», y prodigándose en «mosto, vino tinto, aceite y vino blanco», Utnapistim los animó a trabajar más rápido. Hasta los niños llevaban betunes para impermeabilizar la nave.

«Al séptimo día, el barco estaba terminado. La botadura fue muy dificultosa, de modo que tuvieron que mover los tabloncillos del suelo arriba y abajo, hasta dos tercios de la estructura tenía que entrar en el agua» del Eufrates. Después, Utnapistim subió a bordo a toda su familia y parientes, junto con «todo lo que yo tenía de todas las criaturas vivas», así como «los animales del campo, las bestias salvajes del campo».

La similitud con el relato bíblico -incluso en los siete días de la construcción- es clara. No obstante, yendo un paso más allá que Noé, Utnapistim también subió a escondidas a todos los artesanos que le habían ayudado en la construcción del barco.

Él también tenía que subir a bordo, pero cuando se diera cierta señal; una señal cuya naturaleza Enki le había revelado también: el «momento indicado» lo marcaría Shamash, la deidad encargada de los cohetes igneos. Ésta fue la orden de Enki:

«¡Cuando Shamash, que da la orden del temblor al anochecer,

haga caer una lluvia de erupciones,
sube a bordo de tu barco y atranca la entrada!»

Y nos quedamos dándole vueltas a la conexión entre lo que parece el encendido de un cohete espacial por parte de Shamash y la llegada del momento en que Utnapistim se meta en el arca y selle la entrada. Pero el momento llegó; el cohete provocó un «temblor al anochecer», hubo una lluvia de erupciones y Utnapistim «atracó todo el barco» y «entregó la estructura junto con su contenido» a «Puzur-Amurri, el Barquero».

Llegó la tormenta «con las primeras luces del alba». Hubo estremecedores truenos. Una nube negra se levantó desde el horizonte. La tormenta arrancó los postes de las construcciones y los muelles; después, los diques cedieron. A continuación, llegó la oscuridad, «convirtiendo en negrura todo lo que había sido luminoso»; y «la ancha tierra se hizo añicos como una olla».

Durante seis días y seis noches sopló la «tormenta-sur».

Ganando velocidad mientras soplabo,
sumergiendo las montañas,
sorprendiendo a la gente como en una batalla...
Cuando llegó el séptimo día,
la tormenta-sur que llevaba la inundación
amainó en la batalla
que había entablado como un ejército.
El mar calló,
la tempestad se sosegó,
la inundación cesó.
Tantee el tiempo.
Se había instalado la tranquilidad.
Y toda la Humanidad había vuelto al barro.

Se había hecho la voluntad de Enlil y de la Asamblea de los Dioses. Pero, sin saberlo ellos, el plan de Enki había funcionado. Flotando en las turbulentas aguas, había una embarcación que llevaba hombres, mujeres, niños y otras criaturas vivas.

Finalizada la tormenta, Utnapistim dice: «Abrí una ventanilla; la luz cayó sobre mi rostro». Miró alrededor; «El paisaje era tan liso como un tejado plano». Y, agachándose, se sentó y sollozó, «las lágrimas corrían por mi cara». Buscó una costa en la inmensidad del mar, pero no vio nada. Después...

Emergió una región montañosa;
sobre el Monte de la Salvación se detuvo el barco;
el Monte Nisir [«salvación»] sujetó al barco con firmeza,
sin dejar que se moviera.

Durante seis días, Utnapistim estuvo vigilando desde el arca inmóvil, cautiva en los picos del Monte de la Salvación -los picos bíblicos de Ararat.

Después, al igual que Noé, soltó una paloma para que buscara un lugar de descanso, pero volvió. Una golondrina también salió, y volvió. Después, soltó a un cuervo -y huyó, encontrando un lugar de descanso. Entonces, Utnapistim soltó a todas las aves y animales que estaban con él, y salió él también. Construyó un altar «y ofrendó un sacrificio» -lo mismo que hizo Noé.

Pero aquí, una vez más, la diferencia entre Deidad-única y Deidad-múltiple vuelve a aparecer. Cuando Noé ofreció el holocausto, «Yahveh aspiró el tentador aroma»; pero cuando Utnapistim ofreció el sacrificio, «los dioses aspiraron el perfume, los dioses aspiraron el dulce perfume. Los dioses acudieron como moscas hasta el que había hecho el sacrificio».

En la versión del Génesis, fue Yahveh el que prometió que nunca más destruiría a la Humanidad. En la versión babilónica fue la Gran Diosa la que prometió: «No olvidaré... Seré consciente de estos días, nunca los olvidaré».

Sin embargo, ése no era el problema inmediato. Pues, cuando Enlil llegó finalmente al lugar de la escena, no pensaba demasiado en la comida. Estaba echando chispas de ver que alguien había sobrevivido. «¿Acaso alguna alma viviente ha escapado? ¡Ningún hombre tenía que sobrevivir a la destrucción!»

Ninurta, su hijo y heredero, apuntó inmediatamente su dedo acusador hacia Enki. «¿Quién, sino Ea, puede diseñar un plan así? Sólo Ea sabe de qué va todo». Lejos de negar la acusación, Enki lanzó uno de los discursos de la defensa más elocuentes del mundo. Elogiando a Enlil por su sabiduría, y sugiriendo que, posiblemente, Enlil no podía ser «poco razonable» -realista-, Enki mezcló una negación con una confesión. «No fui yo el que descubrió el secreto de los dioses»; simplemente dejé que un Hombre, uno «extremadamente sabio», percibiera por su propio saber el secreto de los dioses. Y si, como parece, este terrestre es tan sabio, Enki le sugirió a Enlil, no vayamos a ignorar sus capacidades. «Así pues, ¡déjate aconsejar en cuanto a él!»

Todo esto, nos relata [«La Epopeya de Gilgamesh»](#), era el «secreto de los dioses» que Utnapistim le contó a Gilgamesh. Y, después, le contó el acontecimiento final. Dejándose influir por el argumento de Enki,

Acto seguido, Enlil subió a bordo del barco.
Me cogió de la mano y me llevó a bordo.
Llevó a mi mujer a bordo,
la hizo arrodillarse a mi lado.
Y él, de pie entre nosotros,
tocó nuestras frentes para bendecirnos:
«Hasta ahora, Utnapistim no has sido más que humano;
en lo sucesivo, Utnapistim y su esposa
serán para nosotros como dioses.
¡Utnapistim residirá en la Lejanía,
en la Boca de las Aguas!».

Y Utnapistim terminó de contar su historia a Gilgamesh. Después de ser llevado a vivir en la Lejanía, Anu y Enlil...

Le dieron vida, como a un dios,
lo elevaron a la vida eterna, como a un dios.

Pero, ¿qué sucedió con la Humanidad en general? El relato bíblico termina diciendo que la Deidad permitió y bendijo a la Humanidad con un «sed fecundos y multiplicaos». Las versiones mesopotámicas de la historia del Diluvio también terminan con unos versículos que tratan de la procreación de la Humanidad. Los textos, en parte mutilados, hablan del establecimiento de «categorías» humanas:

... Que haya una tercera categoría entre los Humanos:
que haya entre los Humanos
mujeres que den a luz y mujeres que no den a luz.

Parece ser que se establecieron nuevas directrices para la relación sexual:

Normas para la raza humana:
Que el varón... a la joven doncella...
Que la joven doncella...
El hombre joven a la joven doncella...
Cuando el lecho esté puesto,
que la esposa y su marido yazgan juntos.

Enlil fue estratégicamente superado. La Humanidad se salvó y se le permitió procrear. Los dioses abrieron la Tierra al Hombre.

[Regresar](#)

14 - WHEN THE GODS FLED DE THE EARTH

What was that Diluvio, whose furious waters swept the Earth?

Some explain it in terms of the annual floods of the Tigris-Euphrates plain. They conjecture that one of such floods could be specially severe. Fields and cities, men and animals were sweepings by the swelling of waters, and the primitive towns, seeing the event like a punishment of the Gods, propagated the legend of Diluvio.

In one of its books, *Excavations AT Ur*, **Sir Leonard Woolley** relate that, in 1929, when the works in the Real Cemetery of Ur were touching to their aim, the workers made a small well in a near knoll, digging through a mass of broken ceramics and brick rubble. Almost a meter more down, arrived at a level of hardened mud, something that, habitually, marks the point where a civilization has begun. But, is that millenia of urban life had only left a meter of archaeological layers?

Sir Leonard asked to them the workers who still dug more. Then they deepened another meter and, soon, meter and means more. They continued removing "to virgin ground" - mud without signs from human room. But, after digging through almost three meters and means of mud and dry mud, the workers arrived at a layer in which pieces of green ceramics and instruments of sílex already began to be. One more a older civilization had been buried under three meters and barium means!

Sir Leonard put in the hole of a jump and examined the excavation. It called to his assistants, in search of opinions. Nobody had a reasonable theory. Later, the wife of Sir Leonard said almost by chance: "But, if she is sure is Diluvio".

Nevertheless, other archaeological delegations in Mesopotamia doubted this wonderful intuition. The mud layer where there were no room signs indicated, indeed, a flood. But, while the deposits of Ur and al-'Ubaid suggested the flood between the 3500 and the 4000 a.C, a discovered similar deposit later in Kis was considered that it had formed in the neighborhood of the 2800 a.C. The same date (2800 a.C.) was considered for found mud layers in Erech and Shuruppak, the city of Noah sumerio. In Nínive, the excavators found, to a depth of 18 meters, nothing less than thirteen alternating layers of mud and sand ribereña, dated between the 4000 and the 3000 a.C.

Therefore, most of the students they think that what Woolley found they were the signs of several local floods, something frequents in Mesopotamia, where occasional torrential rains and the swellings of both great rivers and their frequent changes of course cause such damage. As far as the different mud layers, the experts have reached the conclusion that they do not belong to a great calamity, like had to be the monumental prehistoric event who we know like Diluvio.

The Old Testament is a masterpiece of brevity and precision. The precise words always are very well chosen to express the meaning; the versicles, excellent; its order, deliberate; its length, the necessary one. The totality of the history of the Creation until the expulsion of Adam and Eva of the Garden of the Edén is counted in 80 versicles. The complete relation of Adam and its lineage, even with the story differentiated from Caín and its lineage, and Seth, Enós and its lineage, treat in 58 versicles. But the story of the Great Flood deserved nothing less than 87 versicles. It was, under any publishing criterion, "main history". It was not a mere local event, went a catastrophe that affected all Earth, to all the Humanity. The mesopotámicos texts affirm with clarity that "the four Earth corners" were affected.

Like so, it was a crucial point in the prehistory of Mesopotamia. They were the events, the cities and the people of before Diluvio, and the events, the cities and the people of after Diluvio. They were all the facts of the Gods and the Kingdom that had made descend from the Sky before the Great Flood, and the course of the human and divine events when the Kingdom was lowered again to the Earth after the Great Flood. She was great the dividing one of the time.

Not only the long lists of kings, but also the texts relative to individual kings and their ancestry made mention to Diluvio. In one, for example, pertaining one to Ur-Ninurta, Diluvio like a remote event in the time remembered:

In that day, that remote day,
in that night, that remote night,
in that year, that remote year
when Diluvio took place.

The king asirio Assurbanipal, a patron of sciences who kneaded an immense clay small board library in Nínive, declared in one of his commemorative inscriptions that he had found and been able to read "stone inscriptions of before Diluvio". In a text acadio, in which its origin is spoken of the names and, is explained that there is a list of names "of kings of after Diluvio". A king was praised for being "of simiente preserved from before Diluvio". And diverse scientific texts mention like source "the wise people of long ago, of before Diluvio".

No, Diluvio was not a local event or a periodic flood. It was, according to all the stories, an event of a magnitude without precedents that the Earth shook, a catastrophe that neither the Man nor the Gods had experimented until then, nor have experimented later.

The Biblical and mesopotámicos texts that we have examined until now let a few mysteries solve. What terrible experience underwent the Humanity, that did that to Noah "Breathing" will be called to him, with the hope of which its birth indicated the aim of the shortages? Which was the "secret" that the Gods swore to keep, and of which accused to have kept awake Enki it? So that the launching of a spacecraft from Sippar was the signal so that Utnapistim entered and sealed the coffer? Where was the Gods while the waters covered until highest with mountains? And so that they valued so much the sacrifice of roasted meat that Noah/Utnapistim did?

As we are discovering the answers to these and other questions, we will see that Diluvio was not a premeditated punishment, produced by the Gods by own will. We will discover that, although Diluvio was a foreseeable event, also was inevitable, a natural calamity in which the Gods did not represent an active paper, but passive. Also we will show that the secret that the Gods swore not to reveal era a conspiracy against the Humanity, consisting of reserving the information which they had with respect to the next water avalanche, so that, while nefilim was saved, the Humanity perished.

Great part of the knowledge that we have now on Diluvio and the events that preceded it comes from the text "When the Gods". In him, the [hero of Diluvio is called Atra-Hasis](#). In the fragment on Diluvio that there is in "the Epic of Gilgamesh", Enki calls to "extremely wise" Utnapistim, that is what, in acadio, it means atra-hasis.

The experts had the theory that the texts in which Atra-Hasis is the hero could comprise of a previous history of Diluvio, concretely sumeria. With time, the sufficient Babylonian small boards were discovered, you would take root, even, sumerias original cananeas and, like allowing an important reensamblaje of the epic of Atra-Hasis, a masterful work whose main creators were **W.G. Lambert** and **A.R. Millard** (*Atra-Hasis: The Babylonian Story of the Flood*).

After describing to the duro work of anunnaki, its riot and the subsequent creation of the Primitive Worker, the epic relates how the Man began to procreate and to be multiplied (thing that also we know by the Biblical version). With time, the Humanity began to displease to Enlil.

The Earth extended, people was multiplied;
in the Earth, as wild bulls lay.
The God bothered itself with its unions;
the God Enlil oía its declarations,
and it said to the great Gods:
"The declarations of the Humanity have become exhausting;

their unions do not let to me sleep”.

Then, Enlil - one more a time, in the paper of pursuer of the Humanity ordered a punishment. Now, one would hope to read something on the arrival of Diluvio, but no. Surprising, Enlil at least did not get to mention Diluvio nor none ordalía aquatic similar. Instead of this, it requested that one decimated to the Humanity with the plague and other diseases.

The versions acadia and asiria of the epic speak of the “pains, mareos, resfriados, fever”, as well as of the “diseases, plagues and plague” that afflicted to the Humanity and its cattle after the request of Enlil of a punishment. But the plans of Enlil did not work. Was that “the one that was extremely wise” - Atra-Hasis-era somebody specially near the God Enki. Counting his own history in some of the versions, it says: “I am Atra-Hasis; he lived in the temple of Ea, my gentleman”. With “its kind mind to its Mr. Enki”, Atra-Hasis appealed to him so that it disassembled the plan of his Enlil brother:

“Ea, Oh Sir, the Humanity moans;
the fury of the Gods consumes the Earth.
And, nevertheless, you are the one that has created to us!
That stops the pains, the mareos,
the resfriados ones, the fever”.

Until were not more broken small boards, we did not know which had been the advice of Enki. This one said something of “... that it appears in the Earth”. It was what outside, it worked. Shortly after, Enlil complained bitterly to the Gods of which “the population has not diminished; is more numerous than before”.

Then, it was put to outline the extermination of the Humanity through hunger. “ That cuts the provisions to him to people; that their belly lack fruits and vegetables” Hambruna had to happen through the forces of the nature, by shortage of rain and lack of irrigation.

That rains of the God of rain are retained above;
down, that the waters do not leave their sources.
That the wind blows and reseque the ground;
that the clouds thicken, but that they retain his heavy shower.

The marine power supplies even had to disappear. To Enki it was ordered to him that “it passed the bolt and it bared the sea”, and that “kept” its foods far from people.

The drought did not take in spreading the devastation.

From above, the heat was not...
Down, the waters did not arise from their sources.
The Earth matrix did not give fruits;
the vegetation did not grow...
The black fields destroyed targets;
the ample plain was asphyxiated with salt.

Hambruna resulting caused damage between people, and the situation was getting worse with the passage of time. The mesopotámicos texts speak of an increasing devastation throughout six Shah-AT-tam's - a term that some translate like “years”, but that literally means “steps” -, and, as the version asiria clarifies, “a year of Anu”:

During an Shah-AT-tam they ate the Earth grass.
During the second Shah-AT-tam they underwent the revenge.
The third Shah-AT-tam arrived;
their characteristics were altered by the hunger,
their faces were inlaid...
they were living the death on the brink of madness.
When the fourth Shah-AT-tam arrived,

their faces seemed green;
they walked bent by the streets;
its wide [shoulders] Straits became.

For the fifth “step”, the human life began to deteriorate itself. The mothers closed the doors to their own hungry daughters. The daughters spied on their mothers to see if they hid food. For the sixth “step”, there was a wild cannibalism.

When the sixth Shah-AT-tam arrived
they were prepared to the daughter for the food;
to the son they were prepared like food...
A house devoured to the other.

The texts speak of the insistent intercession of Atra-Hasis before their God Enki. “In the house of his God... it put the foot; ... every day it cried, bringing oblations in the morning... invoked the name of his God”, looking for the aid of Enki to stop hambruna.

Nevertheless, Enki had to feel bound to the decision of the other deities, then, at a first moment, did not respond. It is quite possible that, even, it was hidden of his faithful worshipper, who left the temple and left to sail by his loved marshes. “When the town was living to the edge of the death”, Atra-Hasis “put its bed facing the river”. But there was no answer.

The vision of a hungry and disintegrated Humanity, of parents who ate their own children, brought the inevitable thing finally: another confrontation between Enki and Enlil. In the seventh “step”, when the men and the women who were were “like ghosts of deads”, they received a message of Enki. “You make a great Earth noise”, said. You send heraldos that order all people: “You do not venerate your Gods, you do not say your goddesses”. That is total disobedience!

Under the cover of this uproar, Enki planned one more a more concrete action. The texts, fragmented enough in this point, keep awake that Enki summoned a secret assembly of “old” in its temple. “They entered... took advice in the House from Enki”. In the first place, Enki was exonerated much telling them that it had been against the acts of the other Gods. Later, it outlined an action plan that, of some way, it had to do with his control on the seas and the Inferior World.

We can gather the clandestine details of the plan from fragmentary versicles: “At night... after he...” somebody had to be “to the border of the river” to certain hour, to perhaps wait for the return of Enki from the Inferior World. Perhaps of there, Enki “brought to the soldiers of the water” - also some of terrestrial ones that were Primitive Workers in the mines. At the decided moment, the orders were attended: “ Vamos! ... the order...”

In spite of all the lines that are had lost, we can suppose what happened from the reaction of Enlil. “He was full of wrath”. It summoned the Assembly of Gods and it sent to its bailiff so that it brought to Enki. Later, one rose and it accused its brother to break the plans of monitoring and containment:

All we, Grandes Anunnaki,
we arrived together at a decision...
I ordered that, in the Bird of the Sky,
Adad would watch the superior regions;
that Without and Nergal they would watch
the average Earth regions;
that the bolt, the barrier of the sea,
you [Enki] would watch with your rockets.
But you have let pass provisions for people!

Enlil accused its brother to break the “bolt of the sea”. Pero Enki denied that that had happened with its consent:

The bolt, the barrier of the sea,

I kept with my rockets.
 [Pero] when... it escaped of me...
 a myriad of fish... disappeared;
 they broke the bolt...
 they killed the guardians of the sea.

Enki affirmed that it had captured the guilty and that it had punished them, but Enlil did not occur by satisfied. It requested that Enki "let feed its people", who no longer provided "rations of cereals with which people overflow with health". The reaction of Enki was amazing:

The God was satiated with the session;
 in the Assembly of the Gods,
 the laughter won to him.

We can imagine the pandemonium to us that was organized. Enlil was furious. There were heated interchanges with Enki and shouts. "Does not let slander" When the Assembly recovered finally the order, Enlil recovered the word again. It remembered to his colleagues and subordinates to them who had been a unanimous decision. It made a review of the events that had taken to the creation of the Primitive Worker, and often remembered that Enki was "broken the norm".

But, it said, still there was a possibility to condemn the Humanity. A "exterminating flood" was when falling. The catastrophe that was approached had to stay privily, to defense of the town. It requested to the members of the Assembly that were committed to keep the secret and, which is more important, than "prince Enki it is committed with an oath".

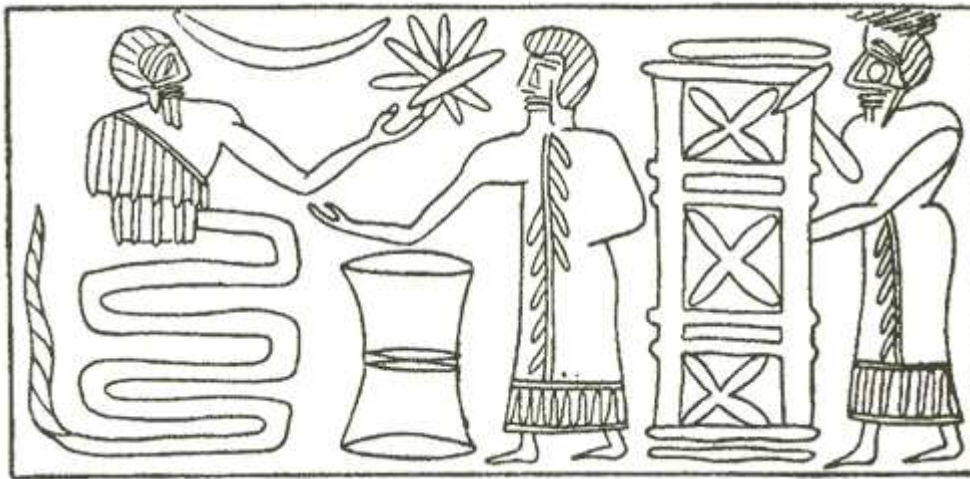
Enlil opened the mouth to speak
 and one went to the Assembly of all the Gods:
 "Vamos, all, and we take oath
 on the Exterminating Flood".
 Anu swore first;
 Enlil swore; their children swore with him.

At the outset, Enki refused to take oath. "So that you want to me to jeopardize with an oath?", it asked. "Perhaps I am going to raise my hands against my own humans" But, in the end, it was forced to pronounce the oath. One of texts says, specifically, "Anu, Enlil, Enki and Ninhursag, the Gods of Cielo and the Earth, has taken oath". The luck was thrown.

Which was the oath to which Enki was committed? As it decided to interpret it, Enki swore that it would not divulge to the town the secret of Diluvio that was approached; but, perhaps could not tell it to a wall? It did that Atra-Hasis went to the temple, and caused that it was put behind a screen. Later, Enki pretended that it spoke with the screen, not with its devotee terrestrial one. "Screen of rush", said:

"Quick attention to my instructions.
 In all the places inhabited, on the cities,
 a storm will knock down.
 That one will be the destruction of the simiente of the Humanity...
 This one is the last failure,
 the word of the Assembly of the Gods,
 the word said by Anu, Enlil and Ninhursag".

(This subterfuge explains the argument that would later expose Enki, when it was discovered that Noah/Utnapistim had survived, when saying that he was broken no his oath - when saying that that terrestrial "extremely wise one", (atra-hasis), had discovered the secret of Diluvio by itself, through the correct interpretation of the signs.) seals Exist in which the screen is seen an assistant maintaining while Ea - as God Serpent divulges the secret to Atra-Hasis. (Fig 160)



The advice who gave Enki him to his faithful crew member was that he constructed a ship, but this one said to him: "I never have constructed to a boat... hazme a plane in the ground so that she can see it", and then Enki gave the precise instructions him on the measures that must have and their construction. Customary to Biblical histories, we imagined the "coffer" like a very great boat, with covers and superstructures. But the Biblical term teba comes from "the sunk" root, reason why it is necessary to reach the conclusion that Enki gave instructions him to its Noah so that constructed a submersible boat, a submarine.

The text acadio says that Enki spoke of a boat "roof superficially and underneath", hermetically sealed with "tar lasts". They must not have covered nor openings, "so that the sun did not see the interior". It had to be a boat "like a boat of the Apsu", a Sulili; and this one is the term that is used at the present time, Hebrew, Soleleth, to identify a submarine.

"That the boat", said Enki, "a boat is a MA.GUR.GUR" - "that can occur the return and fall". The certain thing is that only a boat thus could have survived a so sweeping water avalanche.

The version of Atra-Hasis, like the others, reiterates that, although the calamity was to seven Vista days, people was not conscious of which was approached. Atra-Hasis used the excuse of which the "ship of the Apsu" that was constructing was going to him to allow to go to the dwelling of Enki, avoiding therefore the wrath of Enlil. And the excuse was accepted immediately, because the things were really bad. The father of Noah had had the hope of which its birth indicated the time end long of suffering which they had suffered. The problem of the town was the drought - the rain absence, the water shortage. Who, about its healthy judgment, would have thought that it was on the verge of perishing in a water avalanche?

However, although the human beings could not read the signals, nefilim that yes they could. For them, Diluvio was not a sudden event; although he was inevitable, they detected his arrival. The plan of the Gods to destroy the Humanity no longer rested in a paper active, but passive. They did not cause Diluvio; they, simply, confabularon themselves so that the terrestrial ones did not find out their arrival.

, Nevertheless conscious from the imminent calamity and its global impact, nefilim took the opportune measures to put their pellejos out of danger. Being the Earth on the verge of being devoured by waters, they did not have more an exit direction: towards the sky. When the storm that preceded to Diluvio began to rugir, nefilim im rose their shuttle and remained in Earth orbit until the waters began to descend.

The day of Diluvio, as we show now, was the day in which the Gods fled from the Earth.

The signal that it had to hope Utnapistim to meet with the others in the coffer and to seal it was this one:

When Shamash,

that it issues the order of the tremor at dusk,
make fall a rain of eruptions
raises on board of the boat
and it bars the entrance!

As we know, Shamash had to its position espaciopuerto of Sippar. The smaller doubt does not fit to us of than Enki gave instructions to Utnapistim so that it watched the first signal of space launchings in Sippar. Shuruppak, that is where Utnapistim lived, was only to 18 beru (about 180 kilometers) to the south of Sippar. Since the launchings had to take place at dusk, there would not be problems to see the "rain of eruptions" that would make "fall" the spaceships.

Although nefilim was prepared for Diluvio, their arrival was a frightful experience. "The noise of Diluvio... made shake to the Gods". But, when the moment arrived for leaving the Earth, the Gods, "giving the return, ascended to skies of Anu". The version would take root of Atra-Hasis says that the Gods used rukub ilani ("car of the Gods") to escape of the Earth. "The Anunnaki elevated" their spaceships, as torches, "illuminating the Earth with their brilliance".

In orbit around the Earth, nefilim saw a scene of the destruction that affected to them deeply. The texts of Gilgamesh do not tell that, when the storm grew in intensity, not only "one us could not see their companion", but that "could either be recognized people from skies". Crowded together in their spaceship, the Gods, made an effort to see what it was happening in the planet of which they finished taking off.

The Gods shrank like dogs,
they were crouched against the outer wall.
Ishtar shouted like a childbirth woman:
"The days long ago have become mud"....
The Gods anunnaki cried with her.
The Gods, lowered all, seated and cried;
they had the tight lips... one and all.

The texts of Atra-Hasis repeat he himself subject. The Gods, while they fled, could also see the destruction. But the situation within its own ships was not very stimulating either. It seems to be that they had to distribute itself between several spaceships; small board III of the epic of Atra-Hasis on board describes the conditions of a ship where anunnaki shared lodging with the Goddess Mother.

The Anunnaki, great Gods,
they went away seating thirsty, hungry...
Ninti cried and let leave its emotions;
it cried and it alleviated his feelings.
The Gods cried with her by the Earth.
It was crushed by the pain,
she was beer thirsty.
Where it had seated, the Gods seated crying;
crowding like ewes in a drinking trough.
They had the febrile lips by the thirst,
and they underwent retortijones because of the hunger.

The same Goddess Mother, Ninhursag, was shocked by so complete devastation, and it was lamented reason why it was seeing:

The Goddess saw and cried...
it had the lips covered with fevers...
"My creatures have become like flies
they fill the rivers like libélulas, the retumbante sea has taken his
paternity".

But, how could save its own life while the Humanity, the one that had helped to create, was dying? How

could have left the Earth? , it was asked.

“ I must ascend to the Sky,
in order to reside in the House of the Offerings,
where Anu, the Gentleman, has ordered to me to go”

The orders of nefilim were clear: you leave the Earth, “you ascend to the Sky”. It was the time in which the Twelfth Planet was more near the Earth, within the asteroid belt (the “Sky”), as it suggests the fact that Anu was able to attend the crucial conversations personally that took place shortly before Diluvio.

Perhaps Enlil and Ninurta - accompanied by the elite by anunnaki, those that had occupied Nippur- were in a spaceship, gliding, without a doubt, to return to be with the main ship. But the other Gods were not so resolute. Forced to leave the Earth, they had realized, suddenly, of the attachment that had gotten to feel by the planet and its inhabitants. In a ship, Ninursag and its group of anunnaki debated the merits of the orders that Anu had issued. In another one, Ishtar shouted: “The days long ago have become mud”; anunnaki which they were in its ship “cried with her”.

Enki, obvious, was also in another ship or, otherwise, it would have discovered to the others that had ingeniado them to save the simiente of the Humanity. Without a doubt, it had reasons to feel like less pessimist, because the evidences suggest also had planned the encounter in the Ararat.

The old versions seem to give to understand that, simply, the coffer was taken until the region of the Ararat by the torrential waters, that the “storm-south” would have taken to the boat towards the north. But the mesopotámicos texts reiterate that Atra-Hasis/Utnapistim took with himself a “Boatman” called Puzúr-Árurri (“western that knows the secrets”). To him, mesopotámico Noah “yielded the structure to him, along with his content” as soon as the storm untied. So that it needed an experienced navigator, unless outside” to take the coffer until a concrete destiny?

Since we have already seen, nefilim from the beginning used the tips of Ararat like datum points. Being the highest summits in that part of the globe, they would outside hope that first in reappearing on the water mantle. And, since Enki, “Wise person, the Omnisciente”, could suppose this, we dare to conjecture that it gave instructions to his crew member to take the coffer towards the Ararat, gliding the encounter from a principle.

The version of Diluvio de Beroso, according to the account the Greek Abideno, says: “Cronos revealed to him to Sisithros that was going to have Diluvio in the fifteenth day of Daisios [the second month], and it ordered to him that it hid in Sippar, the city of Shamash, all the writings that could. Sisithros carried out which was said to him, immediately later left sailing in the direction of Armenia and, immediately afterwards, it happened what the God had announced”.

Beroso repeats the referring details to the liberation of the birds. When Sisithros (that is atra-asis the other way around) was going to be taken by the Gods to its dwelling, it explained to the rest of the people of the coffer that were then “in Armenia” and which they had to return (on foot) to Babylonia. In this version, not only we were with the relation with Sippar, espaciopuerto, but also with the confirmation from which Sisithros received instructions for “sailing immediately until Armenia” - to the country of the Ararat.

As soon as Atra-Hasis touched earth, sacrificed some animals and it roasted them to the fire. It is not to surprise that the exhausted and hungry Gods “went like flies to the offering”. Suddenly, they realized of which the Man, the food that this one cultivated and the cattle that raised was essential. “When, finally, Enlil arrived and saw the coffer, it mounted in rage”. But the logic of the situation and the persuasion of Enki prevailed; Enlil made the peace with the rest of the Humanity and it took to Atra-Hasis/Utnapistim in his ship to the Eternal Dwelling of the Gods.

Another factor that could weigh in the fast decision to make the peace with the Humanity could be the progressive one retired of waters of Diluvio and the appearance of dry earth and vegetation on her. We have already seen that nefilim knew in advance that a calamity came near; but that was so singular in

its experience that feared that the Earth was left inhabitable for always. When they landed in the Ararat, they saw that this one was not the case. The Earth continued being inhabitable and, to live in her, they would need the man.

What was that catastrophe, foreseeable but inevitable? A key important to unravel the mystery of Diluvio is to realize of which it was not a unique and sudden event, but the culmination of a chain of events.

Atípicas plagues affected to men and animals, and one serious drought preceded to *ordalía* of water; a process that lasted, according to the mesopotámicas sources, seven "steps", or *shar's*. These phenomena could only be justified by important climatic changes. These changes been had related to the periodic freezings and interglacial times that had dominated the past immediate of the planet. The reduction of precipitations, the reduction of the level of the water in seas and lakes, and the drying of the underground water sources was the signals of identity of an imminent freezing. Since Diluvio, that finished steeply with these upheavals, came often by the civilization sumeria and the present postglacial period, the freezing at issue only could be the last one.

Our conclusion is that the events of Diluvio speak to us of the last glacial period of the Earth and its catastrophic end.

Perforating the ice covers of the Arctic and the Antarctic, the scientists have been able to measure the oxygen caught in the different layers and have been able to value, from it, the climate that has reigned millenia in the last. The samples gathered of the bottom of the seas, like, for example, the collections in the Gulf of Mexico, in which the proliferation or the diminution of marine life is moderate, allow them to also consider the temperatures of the different times from the past. Being based on these discoveries, the scientists assure now that the last glacial period began about 75,000 years ago and experienced a miniheating does about 40,000 years. He does around 38,000 years, he happened a harder period, colder and dry. And later, he does about 13,000 years, the glacial period finished steeply, giving entered our present smooth climate.

In line putting the information and sumeria Biblical, we were whereupon the hard moments, the "Earth curse", he began at the time of the father of Noah, Lámek. Its hope in which the birth of Noah ("breathing") marked the aim of the shortages fulfilled of an unexpected way, through catastrophic Deluge.

Many students think that the ten antediluvian Biblical patriarchs (from Adam to Noah) are, of some way, homologous of /los ten antediluvian sovereigns of the lists of sumerios kings. These lists do not apply the divine titles to him of both last DIN.GIR or IN a of those ten, and treat to Ziusundra/Utnapistim and its father, Ubar-Tutu, like men. Both last they are the homologous ones of Noah and his father, Lámek; and, according to the lists sumerias, between both reigned a total of 64,800 years, until Diluvio took place. The last glacial period, 75,000 ago to 13,000 years ago, lasted 62,000 years. Since the shortages began when Ubar-tutu/Lámek already was reigning, those 62,000 fit perfectly with the 64.800.

Además, las condiciones más duras se prolongaron, según la epopeya de Atra-Hasis, durante siete *shar's*, es decir, 25.200 años. Los científicos han descubierto evidencias de un período extremadamente duro entre hace 38.000 y 13.000 años, es decir, un lapso de 25.000 años. Una vez más, las evidencias mesopotámicas y los descubrimientos de los científicos actuales se corroboran entre sí.

Nuestro esfuerzo por desentrañar el misterio del Diluvio, por tanto, se concentra en los cambios climáticos de la Tierra y, en particular, en el colapso abrupto del período glacial que tuvo lugar hace unos 13.000 años.

¿Qué pudo causar un repentino cambio climático de tal magnitud?

De las muchas teorías que han avanzado los científicos, nos intriga la sugerida por el **Dr. John T. Hollín**, de la Universidad de Maine. El Dr. Hollin sostiene que la capa de hielo de la Antártida se rompe

periódicamente y se desliza en el mar, ¡creando una repentina y gigantesca marea!

Esta hipótesis -aceptada y ampliada por otros- sugiere que, a medida que la capa de hielo se va haciendo más y más gruesa, no sólo atrapa más calor de la Tierra debajo de la capa de hielo, sino que también crea en su fondo (debido a la presión y a la fricción) una capa medio derretida y, de ahí, resbaladiza, que actúa como un lubricante entre la gruesa capa de hielo de arriba y la tierra sólida de abajo, provocando que la primera se deslice, más pronto o más tarde, en el océano circundante.

Hollin calculó que, sólo con que la mitad de la actual capa de hielo de la Antártida (que, en promedio, tiene más de kilómetro y medio de grosor) se deslizara en los mares del sur, la inmensa marea que provocaría elevaría el nivel de todos los mares del globo en unos 18 metros, inundando ciudades costeras y tierras bajas.

En 1964, A. T. Wilson, de la Universidad Victoria, en Nueva Zelanda, ofreció la teoría de que los períodos glaciales terminaron abruptamente con deslizamientos como éstos sucedidos no sólo en el Antártico, sino también en el Ártico. Creemos que los distintos textos y los hechos reunidos justifican la conclusión de que el Diluvio fue el resultado del deslizamiento en las aguas del Antártico de miles de millones de toneladas de hielo, trayendo con ello el fin repentino de la última gradación.

El súbito acontecimiento desencadenó una inmensa marea. Comenzando con las aguas del Antártico, se extendió hacia el norte por los océanos Atlántico, Pacífico e Índico. El abrupto cambio de temperatura debió crear unas violentas tormentas acompañadas por torrentes de lluvia. Moviéndose más rápido que las aguas, las tormentas, las nubes y el oscurecimiento de los cielos debieron anunciar la avalancha de agua que se aproximaba.

Ése es exactamente el fenómeno que se describe en los textos antiguos.

Tal como le había ordenado Enki, Atra-Hasis hizo subir a todos al arca mientras él se quedaba fuera para esperar la señal para subir a bordo y sellar la nave. Dándonos un detalle de «interés humano», el antiguo texto nos cuenta que Atra-Hasis, a pesar de habersele ordenado quedarse fuera de la nave, «entraba y salía; no podía estar sentado, no podía agacharse... su corazón estaba roto; estuvo vomitando bilis». Pero, entonces,

... la Luna desapareció...
 El aspecto del tiempo cambió;
 las lluvias rugieron en las nubes...
 Los vientos se hicieron salvajes...
 ... el Diluvio estaba en camino,
 su fuerza cayó sobre la gente como una batalla;
 Una persona no veía a otra,
 no eran reconocibles en la destrucción.
 El Diluvio bramó como un toro;
 los vientos gimieron como un asno salvaje.
 La oscuridad era densa;
 no se podía ver el Sol.

«La Epopeya de Gilgamesh» es muy específica en lo relativo a la dirección de la cual vino la tormenta: vino del sur. Nubes, vientos, lluvia y oscuridad precedieron, sin duda, a la marea que echó abajo, en primer lugar, «los puestos de Nergal» en el Mundo Inferior:

Con el fulgor de la aurora
 una nube negra se elevó en el horizonte;
 en su interior, el dios de las tormentas tronaba-
 Todo lo que había sido luminoso
 se tornó oscuridad-
 Durante un día sopló la tormenta del sur,
 ganando velocidad mientras soplabla, sumergiendo las
 montañas...

Seis días y seis noches sopló el viento
mientras la Tormenta del Sur barría la tierra.
Cuando llegó el séptimo día,
el Diluvio de la Tormenta del Sur amainó.

Las referencias a la «tormenta del sur», al «viento del sur», indican con claridad la dirección desde la cual llegó el Diluvio, sus nubes y vientos, los «heraldos de la tormenta», moviéndose «sobre colinas y llanuras» hasta alcanzar Mesopotamia. Ciertamente, una tormenta y una avalancha de agua originadas en el Antártico alcanzarían Mesopotamia a través del Océano Índico después de engullir las colinas de Arabia, inundando más tarde la llanura del Tigris y el Eufrates. «La Epopeya de Gilgamesh» nos dice también que, antes de que la gente y la tierra quedaran sumergidos, las «represas de la tierra seca» y sus diques fueron «destrozados»: el litoral continental resultó arrollado y barrido.

La versión bíblica del Diluvio dice que saltaron «las fuentes del Gran Abismo» antes de que se abrieran «las compuertas del cielo». En primer lugar, las aguas del «Gran Abismo» (qué nombre más descriptivo para los mares más meridionales, los mares helados del Antártico) se liberaron de su gélida reclusión; sólo entonces comenzaron las lluvias a caer del cielo.

Esta confirmación de nuestra manera de entender el Diluvio se repite, al revés, cuando el Diluvio amaina. En primer lugar, las «Fuentes del Abismo [se] cerraron»; después, la lluvia «fue arrestada de los cielos».

Tras la primera y gigantesca marea, las aguas aún «iban y venían» en inmensas olas. Después, las aguas comenzaron a «retroceder», y «fueron menos» después de 150 días, cuando el arca se posó entre los picos del Ararat. La avalancha de agua, viniendo desde los mares del sur, volvió a los mares del sur.

¿Cómo pudieron predecir los nefilim cuándo se iba a desencadenar el Diluvio en la Antártida?

Sabemos que los textos mesopotámicos relacionan el Diluvio y los cambios climáticos que lo precedieron con siete «pasos», algo que, indudablemente, tiene que ver con el tránsito periódico del Duodécimo Planeta por las inmediaciones de la Tierra. Sabemos que, incluso la Luna, el pequeño satélite de la Tierra, ejerce la suficiente atracción gravitatoria como para provocar las mareas. Tanto los textos mesopotámicos como los bíblicos describían de qué forma se sacudía la Tierra cada vez que el Señor Celestial pasaba por sus inmediaciones. ¿Pudo suceder que los nefilim, al observar los cambios climáticos y la inestabilidad de la capa de hielo antártica, se dieran cuenta de que, con el siguiente «paso» del Duodécimo Planeta, se desencadenaría la inevitable catástrofe?

Los antiguos textos demuestran que así fue como sucedió.

El más extraordinario de esos textos es uno que tiene unas treinta líneas inscritas, con una escritura cuneiforme en miniatura, en ambos lados de una tablilla de arcilla de poco más de dos centímetros de larga. Fue desenterrada en Assur, pero la profusión de palabras sumerias en el texto acadio no deja lugar a dudas sobre su origen sumerio. El **Dr. Erich Ebeling** determinó que era un himno que se recitaba en la Casa de los Muertos, de ahí que incluyera este texto en su obra maestra (*Tod und Leben*) sobre la muerte y la resurrección en la antigua Mesopotamia.

Sin embargo, un minucioso examen nos demuestra que la composición «invocaba los nombres» del Señor Celestial, el Duodécimo Planeta. En él, se elabora el significado de los distintos epítetos, relacionándolos con el paso del planeta por el lugar de la batalla con Tiamat -¡un tránsito que provoca el Diluvio!

El texto comienza anunciando que, a pesar de todo su poder y tamaño, el planeta («el héroe»), no obstante, orbita al Sol. El Diluvio era el «arma» de este planeta.

Su arma es el Diluvio;
Dios cuya Arma trae la muerte a los malvados.
Supremo, Supremo, Ungido...

Quien, como el Sol, cruza las tierras;
el Sol, su dios, él teme.

Pronunciando el «primer nombre» del planeta -que, desgraciadamente, es ilegible- el texto describe su paso cerca de Júpiter, hacia el lugar de la batalla con Tiamat:

Primer Nombre:...
el que repujó la banda circular;
el que partió en dos a la Ocupadora, echándola.
Señor, que en el tiempo de Akiti
dentro del lugar de la batalla de Tiamat reposa...
Cuya simiente son los hijos de Babilonia;
que no puede ser perturbado por el planeta Júpiter;
que por su fulgor creará.

Al acercarse, al Duodécimo Planeta se le llama SHILIG.LU.DIG («líder poderoso de los jubilosos planetas»). Se encuentra ahora muy cerca de Marte: «Con el brillo del dios [planeta] Anu dios [planeta] Lahmu se viste». Entonces, soltó el Diluvio sobre la Tierra:

Éste es el nombre del Señor
que desde el segundo mes hasta el mes de Addar
las aguas ha espoleado.

La elaboración de los dos nombres del texto ofrece una importante información en cuanto al calendario. El Duodécimo Planeta pasó por Júpiter y se acercó a la Tierra «en el tiempo de Akiti», cuando comenzaba el Año Nuevo mesopotámico. Durante el segundo mes estuvo muy cerca de Marte. Después, «desde el segundo mes hasta el mes de Addar» (el duodécimo mes), soltó el Diluvio sobre la Tierra.

Esto está perfectamente de acuerdo con el relato bíblico, que dice que «las fuentes del gran abismo saltaron» en el decimoséptimo día del segundo mes. El arca descansó en el Ararat en el séptimo mes; otra tierra seca era visible en el décimo mes; y el Diluvio terminó en el duodécimo mes -pues fue en «el primer día del primer mes» del siguiente año cuando Noé abrió la ventanilla del arca.

Al pasar a la segunda fase del Diluvio, cuando las aguas comenzaron a descender, el texto llama al planeta SHUL.PA.KUN.E.

Héroe, Señor Vigilante,
que reúnes las aguas;
que manando aguas
purificas al justo y al malvado;
que en la montaña de los picos gemelos
detuviste el...
... pez, río, río; la inundación se detuvo.
En la tierra montañosa, sobre un árbol, el ave descansó.
Día que... dijo.

A pesar de que algunas líneas son ilegibles por estar deteriorada la tablilla, los paralelismos con los relatos del Diluvio bíblico y los mesopotámicos son evidentes: la inundación había cesado, el arca se había «detenido» en la montaña de los picos gemelos; los ríos comenzaron a fluir de nuevo desde las cimas de las montañas y a llevar agua hacia el océano; se veían peces; se soltó un ave del arca. La ordalía había pasado.

El Duodécimo Planeta había pasado su «cruce». Se había acercado a la Tierra y se alejaba, acompañado por sus satélites:

Cuando el sabio grite: «¡Inundación! »-
es el dios Nibiru [«Planeta del Cruce»];

es el Héroe, el planeta de cuatro cabezas.
 El dios, cuya arma es la Tormenta de la Inundación,
 volverá;
 a su lugar de descanso bajará él mismo.

(El planeta, alejándose, afirma el texto, volvió a cruzar el sendero de Saturno en el mes de Ululu, el sexto mes del año.)

El Antiguo Testamento se refiere con frecuencia al momento en que el Señor hizo que la Tierra se cubriera con las aguas del abismo. El Salmo 29 describe la «visita» así como el «retorno» de las «grandes aguas» por el Señor:

Al Señor, vosotros hijos de los dioses,
 dad la gloria, reconoced el poder...
 El sonido del Señor está sobre las aguas;
 el Dios de gloria, el Señor,
 tronó sobre las grandes aguas...
 El sonido del Señor es poderoso,
 el sonido del Señor es majestuoso;
 el sonido del Señor partió los cedros...
 Hace bailar como un novillo al [Monte del] Líbano,
 y hace brincar al [Monte] Sirión como un toro joven.
 El sonido del Señor enciende llamaradas;
 el sonido del Señor sacudió el desierto...
 El Señor al Diluvio [dijo]: «¡Vuelve!».
 El Señor, como rey, está en el trono para siempre.

En el grandioso Salmo 77 -«Mi voz hacia Dios yo clamo»-, el salmista recuerda la aparición y la desaparición del Señor en tiempos primitivos:

He calculado los Días de Antaño,
 los años de Olam...
 Recordaré las gestas del Señor,
 recuerdo tus maravillas en la antigüedad...
 Tu curso, Oh Señor, está determinado;
 ningún dios es tan grande como el Señor...
 Las aguas te vieron, Oh Señor, y se estremecieron;
 tus raudas chispas salieron.
 El sonido de tu trueno retumbaba;
 los relámpagos iluminaron el mundo;
 la Tierra se agitaba y temblaba.
 [Entonces] en las aguas iba tu camino,
 tus senderos en las aguas profundas;
 y tus huellas desaparecieron, desconocidas.

El Salmo 104, que ensalza las gestas del Señor Celestial, recordaba el momento en que los océanos arrasaron los continentes y se les hizo retroceder:

Fijaste la Tierra en constancia,
 inmovible para siempre jamás.
 Con los océanos, como vestido, la cubriste;
 sobre los montes persistía el agua.
 Al reprenderlas tú, las aguas huyeron;
 con el sonido de tu trueno, se alejaron raudas.
 Saltaron las montañas, bajaron a los valles
 hasta el lugar que tú les habías asignado.
 Les pusiste un límite, para que no lo pasaran;
 para que no vuelvan a cubrir la Tierra.

Las palabras del profeta Amós son aun más explícitas:

Ay de los que ansian el Día del Señor;
¿qué creéis que es?
Pues el Día del Señor es oscuridad y no luz...
La mañana se convirtió en la sombra de la muerte,
el día se hizo oscuro como la noche;
las aguas del mar se salieron
y se derramaron sobre la faz de la Tierra.

Éstos, por tanto, fueron los acontecimientos que tuvieron lugar «en los días de antaño». El «Día del Señor» fue el día del Diluvio.

Ya hemos visto que, después de aterrizar en la Tierra, los nefilim asociaron los primeros reinados en las primeras ciudades con los signos del Zodíaco -dando a los signos los epítetos de los distintos dioses con los que estaban relacionados. Ahora, veremos que el texto descubierto por Ebeling no sólo proporcionaba información a los hombres, sino también a los nefilim. El Diluvio, nos dice, ocurrió en la «Era de la constelación del León»:

Supremo, Supremo, Ungido;
Señor cuya corona radiante con terror se carga.
Planeta supremo: un asiento él ha erigido
de cara a la limitada órbita del rojo planeta [Marte].
A diario, dentro del León él está ardiendo;
su luz, su brillo declara reinos sobre las tierras.

También podemos comprender ahora un enigmático versículo de los rituales de Año Nuevo, que dice que fue «la constelación del León la que midió las aguas del abismo». Estas afirmaciones sitúan el tiempo del Diluvio dentro de un marco definido, pues, aunque los astrónomos de hoy en día no pueden determinar con precisión dónde establecían los sumenos el inicio de una casa zodiacal, la siguiente tabla de la eras se considera exacta.

60 a.C. a 2100 d.C.
2220 a.C. a 60 a.C.
4380 a.C. a 2220 a.C.
6540 a.C. a 4380 a.C.
8700 a.C. a 6540 a.C.
10.860 a.C. a 8700 a.C.

Era de Piscis Era de Aries Era de Tauro Era de Géminis Era de Cáncer Era de Leo

Si el Diluvio acaeció en la Era de Leo o, lo que es lo mismo, en algún momento entre el 10860 a.C. y el 8700 a.C, la fecha del Diluvio coincide con nuestra tabla temporal: según la ciencia moderna, la última glaciación terminó abruptamente en el hemisferio sur hace doce o trece mil años, y en el hemisferio norte uno o dos mil años después.

El fenómeno zodiacal de la precesión nos ofrece una corroboración aun más amplia de nuestras conclusiones. Habíamos concluido antes que los nefilim llegaron a la Tierra 432.000 años (120 shar's) antes del Diluvio, en la Era de Piscis. En los términos del ciclo precesional, 432.000 años comprenden 16 ciclos completos, o Grandes Años, y más de medio de otro Gran Año, dentro de la «era» de la constelación de Leo.

Podemos reconstruir ahora la tabla temporal completa para los acontecimientos de los que se ocupan nuestros descubrimientos.

Hace años ACONTECIMIENTO

- 445.000 Los nefilim, liderados por Enki, llegan a la Tierra desde el Duodécimo Planeta. Se funda Eridú -Estación Tierra I- en el sur de Mesopotamia.
- 430.000 Las grandes placas de hielo comienzan a retroceder. El clima se hace benigno en Oriente Próximo.
- 415.000 Enki se traslada tierra adentro y funda Larsa.
- 400.000 El gran período interglacial se expande por todo el globo. Enlil llega a la Tierra, funda Nippur como Centro de Control de la Misión. Enki establece rutas marítimas hacia el sur de África y organiza operaciones mineras de extracción de oro.
- 360.000 Los nefilim fundan Bad-Tibira como centro metalúrgico de fundición y refinado. Se construye Sippar, el espaciopuerto, así como otras ciudades de los dioses.
- 300.000 El motín de los anunnaki. Enki y Ninhursag crean al Hombre -el «Trabajador Primitivo».
- 250.000 El «Homo sapiens primitivo» se multiplica y se propaga por otros continentes.
- 200.000 La vida en la Tierra se retrae durante un nuevo período glacial.
- 100.000 El clima se caldea de nuevo. Los hijos de los dioses toman a las hijas del Hombre por esposas.
- 77.000 Ubartutu/Lámek, un humano de parentesco divino, asume la corona en Shuruppak bajo el patrocinio de Ninhursag.
- 75.000 Comienza la «maldición de la Tierra» -una nueva glaciación. Tipos regresivos de Hombre vagan por la Tierra.
- 49.000 Comienza el reinado de Ziusudra («Noé»), «fiel servidor» de Enki.
- 38.000 El duro período climático de los «siete pasos» empieza a diezmar a la Humanidad. El Hombre de Neanderthal desaparece en Europa; sólo sobrevive el Hombre de CroMagnon (establecido en Oriente Próximo).
Enlil, desencantado con la Humanidad, busca su exterminio.
- 13.000 Los nefilim, al tanto de la inminente inundación que se desencadenará con la aproximación del Duodécimo Planeta, se conjuran para dejar perecer a la Humanidad. El Diluvio arrasa la Tierra, dando fin súbitamente a la glaciación.

[Regresar](#)

15 - THE EARTH KINGDOM

Diluvio, a traumatic experience for the Humanity, was not it less for the “Gods”, nefilim.

As they said the lists of sumerios kings, “Diluvio had devastated”, and the 120 effort of shar's had disappeared at night” to the morning. The mines of the south of Africa, the cities in Mesopotamia, the control center of Nippur, espaciopuerto of Sippar; everything was buried under the water and mud. Looming in their shuttles over now devastated Earth, nefilim patiently hoped to that the waters calmed down to be able to put the mainland foot again.

How was going to from now on live in the Earth, when cities and facilities were disappear, even when the manual labor - the Humanity totally had been destroyed?

When the scared, exhausted and hungry groups of nefilim landed finally in the tips of the “Mount of the Salvation”, had to feel certain lightening when discovering that the Man, as well as the animals, had not perished completely. Enlil, even infuriated at the outset when discovering that their objectives had been frustrated partly, did not take in changing of opinion.

The decision of the deity was a practical decision. Faced their own extreme situation, nefilim left to a side their inhibitions with respect to the Man, they rolled up and they were put immediately to teach to the Man the arts of the Earth culture and the young of the cattle. Since the survival, of course, depended on the rapidity with which they developed agriculture and the domesticación of animals to sustain to nefilim and to a Humanity that was going away to multiply quickly, nefilim put their advanced scientific knowledge in the persistence.

Without being conscious of the information that could be gathered of the Biblical and sumerios texts, many scientists that have studied the origins of agriculture have reached the conclusion that this one “was discovered” about 13,000 years ago thanks to the neothermal climate (<<nuevamente warm”) that followed the aim of the last freezing. Nevertheless, long before that the modern experts, the Bible already had located the beginnings of agriculture immediately after Diluvio.

“Sementera and Siega” are mentioned subsequent to in the Génesis like divine gifts granted to Noah and his descendants like part of the alliance Diluvio between the Deity and the Humanity:

While there are days in the Earth,
they will not stop
Sementera and Siega,
Cold and Heat,
Summer and Winter,
Day and Night.

After being granted the knowledge of agriculture, “Noah dedicated itself to the farming and planted a vine”; that is to say, one became the first postdiluviano farmer who became jumbled in the deliberate and complicated agricultural work.

The sumerios texts also attribute to the Gods the concession of the agriculture and the domesticación of animals to the Humanity.

Following the sign of the beginnings of agriculture, the modern experts have discovered that this one

appeared in Near East, but not in fertile level and valleys of easy culture, but in the mountains that border in semicircle the low plains. So that those primitive agriculturists avoided the level ones and limited their workings difficult mountainous lands?

The only reasonable answer is that the low earth were, at the moment at which began agriculture, inhabitable. 13,000 years ago, after Diluvio, the low zones not yet were sufficiently dry. They spent millenia before level and valleys dried the sufficient thing like allowing that people lower of the mountains that surround Mesopotamia and they settled down in the plains. And this is, certainly, which tells Libro us of the Génesis: many generations after Diluvio, people arrived "from east" - from the mountainous zones to the east of Mesopotamia- "Sumer found a fertile valley in the country of Senaar [] and there they settled down".

The sumerios texts say that Enlil was first in seeding cereals "in lands of hills" - in the mountains, not in the level ones and that it made the culture in mountains possible maintaining remote the waters of the flood. "It closed the passage to mountains like with a door". The name of this mountainous earth to the east of Sumer, E.LAM, meant "house where the vegetation germinated". Later, two of the assistants of Enlil, the Gods Ninazu and Ninmada, extended the culture of cereals to the plains so that, with time, "Sumer, the country that did not know the grain, knew the grain".

Experts, that has left established that agriculture began with the domesticación of a wild variety of wheat - the *Triticum dicoccum*- like origin of the wheat and the barley, cannot explain how it can be that the oldest cereals (as those found in cave of Shanidar) were already uniform and highly were specialized. Thousands are needed generations of genetic selection through the nature to at least obtain a modest degree of sophistication. Nevertheless, the period, the time or the place in which a so gradual and prolonged process could take place not find by no part in the Earth. Explanation for this botanical-genetic miracle does not exist, unless the process not outside natural selection, but of artificial manipulation.

In escanda, a class of wheat of grain lasts, is a greater mystery even, because it turns out to be the product of "an unusual mixture of botanical genes", not of the development of a genetic source nor of the mutation of a source. It is, with complete certainty, the result of the mixture of genes of several plants. And, on the other hand, also is questionable the idea that the Man, into a few thousands of years, could transform to the animals through the domesticación.

The experts do not have answers for these mysteries, nor either for the general question of so that the mountainous semicircle of Near East became a constant source of new varieties of cereals, domesticated plants, trees, fruits, vegetables and animals.

The sumerios knew the answer. They said that the seeds went a gift of Anu to the Earth from their Celestial Dwelling. The wheat, the barley and the hemp lowered to the Earth from the Twelfth planet. The agriculture and the domesticación of animals were gifts that Enlil and Enki, respectively, made the Humanity.

Not only the presence of nefilim, but also the periodic arrivals • of the Twelfth Planet seem to be behind the three crucial phases of the postdiluviana civilization of the Man: agriculture, around the 11000 a.C; the neolithic culture, around the 7500 a.C; and the sudden the 3800 civilization of a.C, all took place with intervals of 3,600 years.

It seems that nefilim passed knowledge to him to the Man in measured doses, according to intervals that correspond with the periodic returns of the Twelfth Planet to the Earth environs. It was as if an inspection on the land, an expensive consultation to face, only possible during the period of "window" that allowed to the landings and the takeoffs between the Earth and the Twelfth Planet, had taken place between the "Gods" before another "push" occurred.

"The [Epic of Etana](#)" provides a glimpse of the deliberations that took place. In the days that followed Diluvio, it says:

Great the Anunnaki that decreed the destiny

they seated to interchange opinions with respect to the Earth. They, who had created the four regions, that they raised the establishments, that supervised the Earth, too much they were elevated for the Humanity.

We have already said that nefilim reached the conclusion that they needed an intermediary among them and the masses of human beings. They were, therefore they decided it, the Gods - elu in acadio, that means "the noble", "the high ones". Therefore, like bridge among them, the gentlemen, and the Humanity, introduced the "Royalty", the "Kingdom" in the Earth, naming a human sovereign who assured the service of the Humanity to the Gods and canalized the lessons and the laws from the Gods to the town.

There is a text that deals with this subject and that it before describes the situation at least that tiara or crowns some had been put on human head, or sceptre had been transmitted; all these symbols of the Royalty - plus the cayado one of the shepherd, symbol of justice "was put in front of Anu in the Sky". Nevertheless, when the Gods made the decision, "the Kingdom descended from the Sky" to the Earth.

As much the sumerios texts as the acadios say that nefilim retained "señorío" on earth, and caused that the Humanity reconstructed the first antediluvian cities exactly where there were been originally, and as they had been planned: "That the bricks of all the cities are put in the places that correspond to them, that all [the bricks] rest in sacred places". Eridú, therefore, was first in being reconstructed.

Later, nefilim helped the humans to plan and to construct the first real city, and they blessed it. "That the city is the nest, the place where the Humanity rests. That the King is a Shepherd".

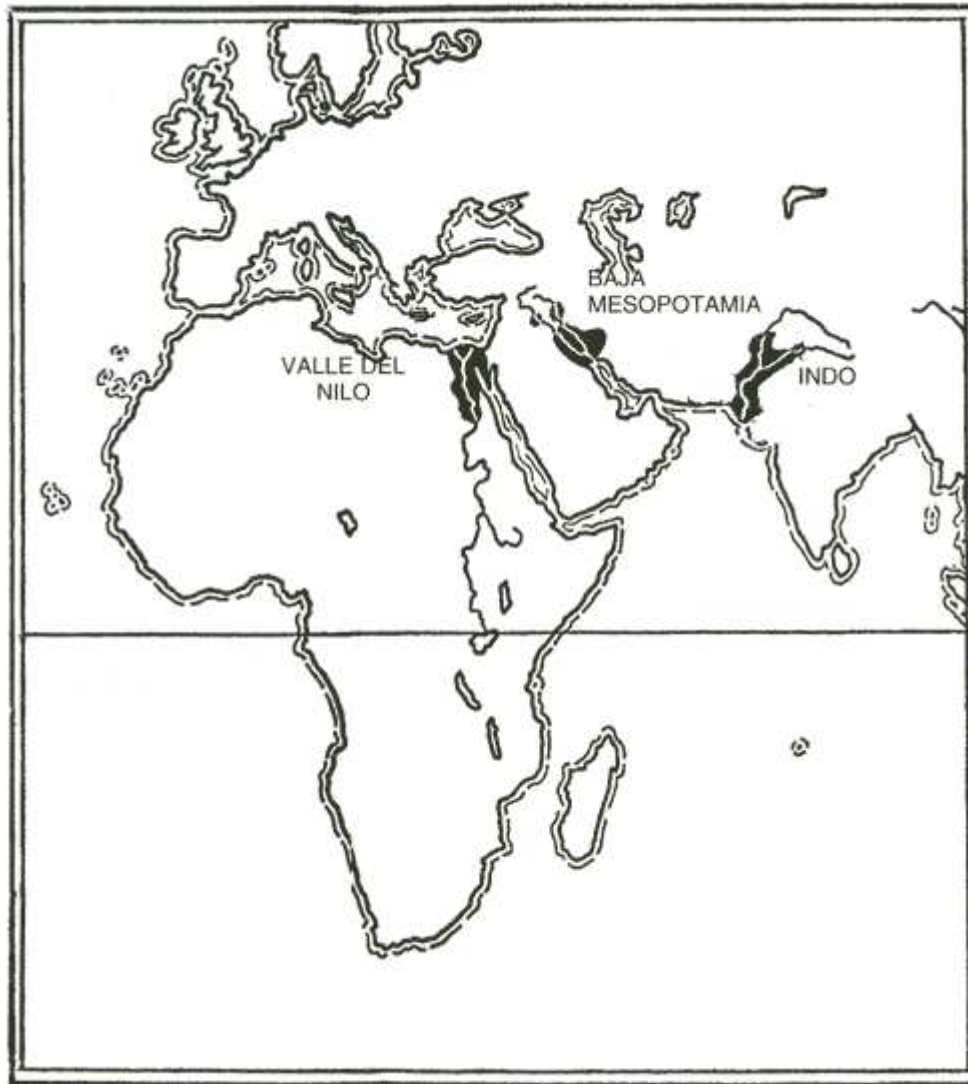
The first real city of the Man, says sumerios texts to us, was Kis. "When the Kingdom returned to lower of the Sky, the Kingdom was in Kis". Unfortunately, the lists of sumerios kings are mutilated, indeed, in the place where the name of the first human king was enrolled. Nevertheless, we know that that man gave beginning to a long lineage of dynasties whose real seat changed of Kis to Uruk, Ur, Awan, Hamazi, Aksak, Acad and, later, to Assur, more recent Babylonia and other capitals.

The Biblical "Table of the Nations" in the same way listed to Nemrod - the patriarch of the kingdoms in Uruk, Acad, Babylonia and Would take root like descendant of Kis, and documents the propagation of the Humanity, its territories and Kingdoms, with the expansion of the three branches in which the human sort was divided after Diluvio. These three branches composed the descendants of the three children of Noah: the towns and the territories of Sem, that inhabited Mesopotamia and the territories of Near East; those of Cam, that inhabited Africa and part of Arabia; and those of Jafet, the Indo-European of Smaller Asia, Iran, India and Europe.

These three great groupings were, without doubt, three of the "regions" on whose establishment they discussed great anunnaki. To each one of the three one of the main divinities was assigned to him. One of these was, of course, the same Sumer, the region of the Semitic towns, the place where the first great civilization arose from the Man.

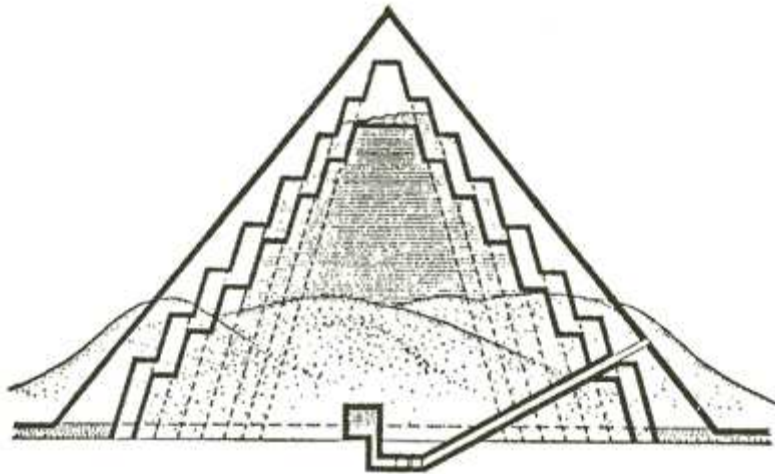
The other two also became centers of flourishing civilizations. Around the 3200 a.C. - about five hundred years after the sprouting of the civilization sumeria- been, Kingdom and civilization did his first appearance in the valley of the Nile, that would take, with time, to the great civilization of Egypt.

Until it does about fifty years, did not know anything of the first important Indo-European civilization. But, at the moment, he is totally accepted which, in very old times, there was an outpost civilization in the valley of the Hindu, with great cities, one agricultur to developed and a flourishing commerce. According to the experts create, this civilization appeared about thousand years after the beginning of the civilization sumeria. (Fig 161)



As much the old texts as the archaeological evidences testify the narrow cultural and economic bows that were between these two fluvial valley civilizations on the one hand and the civilization sumeria by another one. In addition, evidences exist, as much direct as circumstantial, that they have convinced many experts that the civilizations of the Nile and the Hindu not only they were connected to each other, but that were, in addition, descendants of the oldest civilization, the mesopotámica.

It has been discovered that the most impressive monuments of Egypt, the pyramids, are, below its "skin" of stone, mesopotámicos imitations of zigurats, and exist reasons to think that the ingenious architect who designed the planes of great pyramids and supervised his construction was sumerio to which he venerated like a God. (Fig 162)



The old name of Egypt in its own language was the one of "Raised Earth" and in his prehistoric memory it affirmed that "a very great God appeared in old times" and found that earth under the water and mud. This God carried out great works of restoration, raising literally to Egypt from underneath waters. The "legend" describes with neatness the low valley of the Nile after Diluvio; this God of long ago, can be demonstrated, was not other that Enki, the chief engineer of nefilim.

Although it is known still relatively little of the civilization of the valley of the Hindu, we know that they also venerated the twelve like supreme number divine, who represented their Gods like beings of human aspect which they took hairdos with horns, and that reverenciaban the symbol de la Cruz - the sign of the Twelfth Planet. (Figs. 163,164)





If these two civilizations were of origin sumerio, so that their languages are different written? The answer of the scientists is that the languages are not different. This was recognized already in 1852, when reverendo the **Charles Foster** (*The One Primeval Language*) demonstrated capably that all the deciphered old languages then, including Chinese primitive and the other languages of the distant east, came from an only primitive source - that, later, would turn out to be sumerio.

Pictogramas similar not only had meaning similar, which could be a logical coincidence, but that also they shared such meaning multiple and such phonetic sounds - thing that suggests a common origin. Recently, the experts have demonstrated that the first Egyptian inscriptions used a language that indicated a written elaboration previous; and the only place where a written language had been developed previously was Sumer.

Therefore, we have an only written language that, by some reason, was different in three languages: mesopotámica, Egyptian/camita and Indo-European. It is possible that this differentiation happened by itself with time, the distance and the geographic separation, but the sumerios texts affirm that it happened as a result of a deliberate decision of the Gods; a supported decision, once again, by Enlil. Histories sumerias on the subject correspond with the good the well-known Biblical history of the Tower of Babel, in which it tells us "that all Earth was of a same language and the same words". But, after people settled down in" Sumer, of which she learned the art to make bricks, to construct cities and to raise to discharges towers (zigurats), they glided to become shem and a tower to send it. For that reason "the Gentleman tangled the Earth language".

The deliberate elevation of Egypt from underneath fangosas waters, the linguistic evidences and Biblical and sumerios texts supports our conclusions that by chance the two civilizations satellites were not developed. On the contrary, they were planned and beginning of deliberate form by nefilim.

Fearing, evidently, a human species unified in culture and objectives, nefilim adopted an imperialistic policy: "It divides and you will win". Then, while the Humanity reached cultural levels between which they occurred, even, the aeronautical efforts - after which "nothing of whatever sets out will be impossible to them" -, nefilim were a group in declivity. Towards the third millenium a.C, children and grandsons, not to say anything of the humans of divine kinship, were crowded together between the great Gods of long ago.

The bitter rivalry between Enlil and Enki inherited their main children, and with it ferocious fights by the supremacy happened. Until the children of Enlil - as we saw in previous chapters fought to each other, like the children of Enki. Like he happened in human history that we know, the gentlemen tried to maintain La Paz between their children dividing the Earth between their heirs, and, in at least a known case, a son of Enlil (Ishkur/Adad) was separated deliberately by his father of that rarefied atmosphere sending it like local deity to the Country of the Mountain.

With the course of the time, the Gods jealously became gentlemen, keeping each one from them the territory, the industry or the profession on which dominion had occurred them. The human kings were the intermediaries between the Gods and a humanity that continued growing and expanding. The demands of the old kings so that they went to the war, they conquered new earth or they subjugated to distant towns "by order of my God" not could take lightly. The Gods conserved the powers to direct the

outer subjects, because these subjects involved to other Gods in other territories, so that they had the last word in matters military or peace.

Of the proliferation of towns, states, cities and villas, took control necessary to find formulas to remember the town who was its gentleman or "high" individual to him. In the Old Testament the problem resonates to cause that people adhere to her God and not "prostituya with other Gods". The solution consisted of establishing many places of cult, and of putting in each one of them the symbols and the similarity of "the correct" Gods. The era of the paganism had begun.

The sumerios texts say to us that, after Diluvio, nefilim maintained prolonged meetings to heft the future of the Gods and the Man in the Earth. As resulting from these meetings, "created four regions". In three of them - Mesopotamia, the valley of the Nile and the valley of the Hindu settled the Man.

The fourth region was "sagrada" - a term whose literal meaning original dedicated era " , restricted". Dedicated only to the Gods, it was a "pure earth", a zone to which it was only possible to be acceded with authorization; to enter her without permission could take quickly to the death, caused by fierce guardians with "terroríficas arms". To this earth or region TIL.MUN was called to him (literally, "the place of the missiles"). It was the restricted area where nefilim had returned to construct their space base after the one of Sippar it had been devastated by Diluvio.

Once again, the zone was put under the command of Utu/Shamash, the God in charge of the igneous rockets. The heroes of the antiquity, like Gilgamesh, made an effort to find this Country of Life, to be taken in shem or an Eagle until the Celestial Dwelling of the Gods. Let us remember the plea of Gilgamesh to Shamash:

Déjame to enter the Country, leaves elevates to me in my
Shem...
By the life of my mother goddess that it gave to light,
of the pure and faithful king, my father directs my passages
towards the Country!

The old stories - written history even remembers the incessant efforts of the men "to reach the Earth", to find the "Plant of the Life", to obtain the eternal happiness between the Gods of Cielo and the Earth. A yearning is this one that is in the nucleus of all the religions whose roots are in Sumer: the hope in which the exercise of Earth justice will come often by a "life after the life" in a Divine Celestial Dwelling.

But, where was this aloof land of the divine contact?

It is possible to be responded to this question. The tracks are there. But, beyond, they appear other questions. Has become to find to nefilim since then? What will happen when it becomes to find them?

And, if nefilim were the "Gods" that "created" the Earth Man, was only the evolution in the Twelfth Planet the one that created to nefilim?

[To return](#)

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- Zeitschrift für die alttestamentliche Wissenschaft (Berlin, Gießen)
- Zeitschrift der deutschen morgenlandischen Gesellschaft (Leipzig)
- Zeitschrift für Keilschriftforschung (Leipzig)

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